

COMMUNITIES -----Journal of Cooperation

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Education In Community

Twin Oaks Community Child Care Program

Children's Education at The Bruderhof

Cooperative Alternative Education

Stelle Children & Education

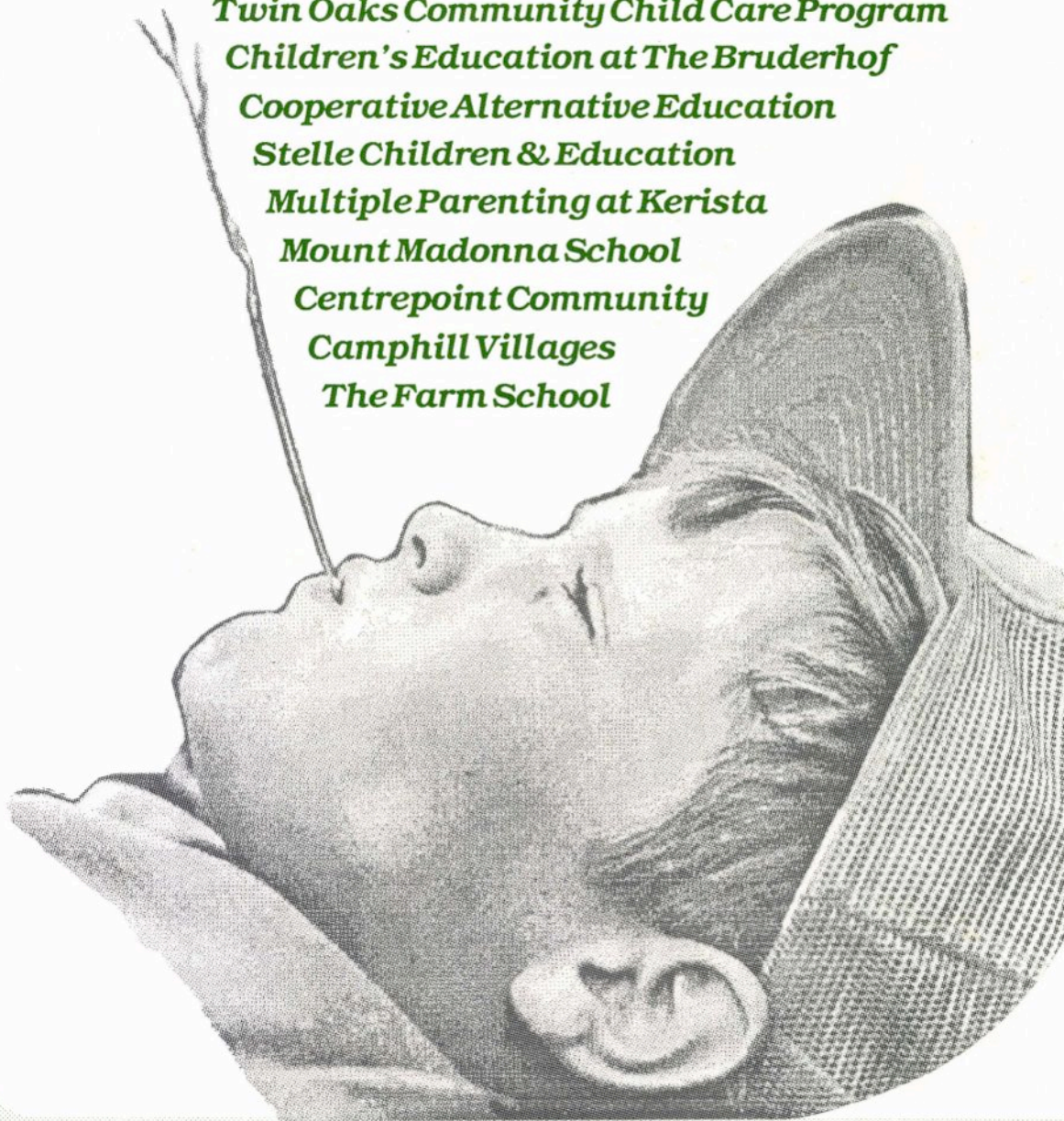
Multiple Parenting at Kerista

Mount Madonna School

Centrepont Community

Camphill Villages

The Farm School



○○○ and Coming this Summer ↓

~ *The 1990 Directory of Intentional Communities* ~

COMMUNITIES *Journal of Cooperation*

As conventional physical, social and economic arrangements fail to meet basic needs, millions of people around the world are searching for better ways of living. The thousands of successful intentional communities throughout the world demonstrate that it is possible to create viable alternatives that better address today's social problems.

Since 1973, *COMMUNITIES, Journal of Cooperation* has been the primary source of information about thousands of intentional communities dedicated to personal growth, community, and social transformation. We have reported on the development of intentional communities where forward-looking people are accepting the challenge and responsibility of creating supportive and growth-engendering environments for themselves and their families. *COMMUNITIES* is a valuable resource for anyone interested in community politics and group dynamics, family life and relationships, health and well-being, work and food cooperatives, innovative educational and problem-solving methods, and many other areas of concern.

The organizations that cooperatively publish *COMMUNITIES* are committed to maintaining the magazine as the major focalizing vehicle for those working to create a better community environment and a more positive, self-reliant life style. Our objectives are to serve the needs of

individuals and communities in the areas of information exchange, networking, promotion, and development of resources needed to provide strong, stable, environments that enhance the realization of our full human potential.

Another priority is to demonstrate the relevance of intentional community experiences to society-at-large, helping people realize that these communities provide a broad range of lifestyles and significant opportunities for accelerated personal growth, community development, and social transformation.

Each issue of *COMMUNITIES* contains book reviews, book shelf offerings for your reading enjoyment, and *Reach* and *Resource* columns that offer readers information about individuals, groups, and resource organizations which will assist you in your efforts to live a more positive and cooperative lifestyle.

If you share our interest in personal growth and community development, and would like to benefit from the experiences of thousands of intentional communities and cooperatives, we invite you to subscribe to *COMMUNITIES*. A subscription (4 issues) is \$18 (\$22 outside U.S.). Many back issues of *COMMUNITIES* are still available for purchase at a rate of \$3 each. A complete set of all available back issues (approximately 35 issues) is only: \$35 (\$40 outside U.S.).

Communities Publications Cooperative
&
The Foundation for Personal and Community Development

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COMMUNITIES Journal of Cooperation

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This Issue... is a wide ranging statement on the current state of intentional community development, as viewed from the perspective of those who provide child care and education in community. As our children reflect to us who we are as parents, so too do our child care and education programs mirror the most fundamental strengths and weaknesses of our communities.

Len Quatrella, who contributed the lead article presenting an overview of the issue of community and education, suggested elsewhere that the existence of community preschool through highschool and adult education programs, represents a maturation of the communities movement. We are no longer a struggling, totally experimental effort. We are increasingly focusing upon the needs of our succeeding generations, and upon our responsibility to nurture the understanding and acceptance of community as a lifestyle of cooperation.

This need to educate for a cooperative lifestyle is presented in Len Quatrella's contribution to this issue. The successful acculturation of children into the lifestyle of their parents is an issue of increasing concern as fifty percent of Kibbutz children are choosing to leave Kibbutz. Interestingly, this is not the case in the Hutterian Brethren which has a four-hundred fifty year history, formally beginning in the Reformation era. Our article from the *Hutterian Bruderhof* may offer some insights into the role of tradition and religion or spirituality in cultural continuity.

The majority of the articles herein are from communal societies, with only the articles on *Ananda*, *Stelle* and *The Farm* being from the cooperative community form. *Ananda* and *Stelle*, however, have perhaps the most developed programs, similar to the *Mount Madonna School*, an independent, private school.

For further information about private schools and homeschooling, please consult the following:

National Coalition of Alternative Community Schools
RD 1, Box 378
Glenmoore, PA 19343
215-458-5138

Home Education Magazine
P.O. Box 218
Tonawasket, WA 98855



Letters

Dear *Communities*;

I really do value and look forward to *Communities*. It has given me great hope and inspiration to keep the fire burning on my dream to be in one someday. I've been reading it since the late 70's, and have looked up all back issues available at the library (how it's changed!). So please, I hope publication does not stop! You have my continued support.

Sincerely,
Cheryl Dorrenbacher
Kenmore, N.Y.

Editor's Note: *We are happy to report that Communities has resumed regular publication with this issue!*

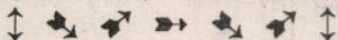
Dear *Communities Magazine*;

First, I want to thank you for your valiant work that results in a wonderfully rich offering even if it is a bit irregular. The latest issue's articles about Green and Gaian politics were particularly uplifting and energizing. Thanks again for your courage and labor, the fruit of which is priceless.

Diane Pepetone
Coralville, IA.

Appreciation...

for aid in preparing this issue is expressed toward the following persons: Hasia Israeli, *Kibbutz Aliya Desk*, New York; Joe Keiderling, *Plough Publishing House*; John Sweden and Ayrán, *Centrepoint Publications*; Joseph Selbie, *Education for Life Foundation*; Suzanne Riordan, *Fellowship for Intentional Community*; Carroll English, *Stelle Community*; Elias and Lu Mei of *Twin Oaks* and Ann of *East Wind*. Without your support, this project could never have been as enjoyable as I found it to be. A special thanks to all the anonymous photographers and to the writers! *For the children*, Allen Butcher.

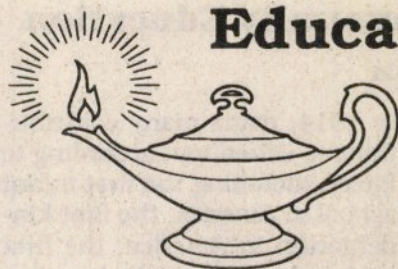


Also, thank you to Shawn Conrad and Joe Linskey of ComGroup, Kankakee, Illinois for *intentional* economic design and layout, as well as Crash Betterton and Leon Stubbs for data entry.

We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance.

In our present civilization we have divided life into so many departments that education has very little meaning, except in learning a particular technique or profession. Instead of awakening the integrated intelligence of the individual, education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process.

Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness. When there is no self-knowledge, self-expression becomes self-assertion, with all its aggressive and ambitious conflicts. Education should



Education and The Significance of Life

by J. Krishnamurti

awaken the capacity to be self-aware and not merely indulge in gratifying self-expression.

The purpose of education is to cultivate right relationships, not only between individuals, but



between the individual and society; and that is

why it is essential that education should, above all, help the individual to understand his own psychological process. Intelligence lies in understanding oneself and going above and beyond oneself.

The right kind of education will encourage thoughtfulness and consideration for others without enticements or threats of any kind.

Religious education in the true sense is to encourage the child to understand his own relationship to people, to things, and to nature.

If we who are older can help the children, as they grow up, to think clearly and dispassionately, to love and not to breed animosity, what more is there to do?

Human beings must be integrated if they are to come out of any crisis, and especially the present world crisis,



without being broken: therefore to parents and teachers who are interested in education, the main problem is how to develop an integrated individual. To do this, the educator himself must obviously be integrated; so the right kind of education is of the highest importance, not only for the young, but also for the older generation if they are willing to learn and are not too set in their ways. What we are in ourselves is much more important than the traditional question of what to teach the child, and if we love our children we will see to it that they have the right kind of educators.

For more information on *Education and the Significance of Life* and other books by J. Krishnamurti, please contact:

The Krishnamurti Foundation,
P.O. Box 1560
Ojai, CA, 93024
(805) 646-2726

Cooperative Alternative Community Education

by Len Guatrella

Evidence of the high value and importance of education has always been present in the plans of those who aspire to creating a whole new way of living. Dr. Donald E. Pitzer, Executive Director of the National Historic Communal Societies Association states that there were six-hundred known communes from the American colonial time to 1965, and that one-hundred-thousand communal groups have formed since 1965, in the United States. Of the six-hundred, prior to 1965, less than fifty-percent have survived for five years or longer; of the one-hundred-thousand since 1965, only five-percent have survived.

Charles Betterton, editor of *COMMUNITIES* magazine, places the number of surviving communities between three-thousand and five-thousand, each with a population between twenty and one-hundred people. Pitzer says many surviving communities have a religious base; and that only a few nonsectarian groups have survived, notably: the Stelle community, the communities of the Federation of Egalitarian Communities, the Sirius community and the Kerista community. Betterton feels there will be a growing association between the Communities Movement and the National Historic Communal Societies Association. The communities need to learn from history and to develop their own history.

Betterton says his own interest in Historic Communities grew when he read of parallels between the community where he lived, Stelle, and new Harmony, Indiana. The main parallel between the two communities being their contribution to education. New Harmony, Indiana, founded

in 1814, made many contributions to education, according to Pitzer, including the first infant school in America, the first kindergarten in America, the first trade school system in America, the first free public school system in America and the first free library in America.

In 1963, Richard Kieninger, founder of Stelle, Illinois, published his book, *The Ultimate Frontier*, under the name Eklal Kueshana. Much consideration is given to education in this text, and it was used as the base for forming the educational system of the community of Stelle, Illinois. Kieninger stated that a "whole new way" of educating children must be established, a way that will lead to contentment in adulthood and end anti-social aggressiveness. The current way, Kieninger felt, suppresses the basic human need to give and receive pleasure; this in turn, destroys self-esteem. Traditional school systems use negative reinforcement techniques in an effort to train students, and end up causing anxiety, quashing the natural love for learning.

Much thought and effort on the part of Kieninger and the Stelle community has been given to creating a whole new way of educating children. Ideally, the home would be the "basic unit of society," where the child learns to appreciate happiness, security and patriotism. Morality would be established by the parents. All adults in the community would assist in guiding the children as they grew. Kieninger also felt vocational training and adult education to be the responsibility of the community. The ideal being sufficient training for the wage earner to provide comfortably for his family, and for community members to achieve their maximum poten-

tial through the acquisition of knowledge.

Kieninger established an elementary school in the basement of his home in 1968. Parents, very young children and older children shared the same school rooms creating an enriched atmosphere, encouraging the children's natural hunger for knowledge and joy in learning. By 1981, this venture grew into the community of Stelle's education system. Parents were supported in educating their children from early infancy, using techniques developed by experimental educators. Adult education was designed to promote "rapid psychological maturing and increased happiness and productivity." Kieninger says today's problems stem from the way our culture treats its children. Stelle is evolving new loving methods of educating children and considers itself at the "forefront of the human potential movement."

The high value and importance of education in creating whole new ways of living is evident in Arthur E. Morgan's book, *Small Community*, first published in 1942. Morgan was president of Antioch College from 1920 to 1936, and Chairman of the Tennessee Valley Authority from 1933-1938. He felt education, like other social and cultural aspects of community life suffer from being cut off from life as a whole. He felt the "original way" human beings learned was by watching adults, and a well-organized community, with a "common life" would provide for the recovery of this "fundamental learning process."

To assist in fulfilling common life needs and educational needs, Morgan recommended communities have a community center, school center, gymnasium, library, community theater, general assembly hall. Morgan also felt vocational education to be

the responsibility of the community, and that vocational guidance should be available to every young person.

The Mormons, Morgan told us, allow high school seniors to work in a business of their choice for a short time to see if they are interested in the particular vocation. Adult Education was considered by Morgan to be of utmost importance. He stated adult education has two aims, to foster the progress of society, and to teach the ways of democracy.

The modern Communities Movement, taken as a whole, has been aware from its inception of the relationship between education and survival. In 1975, an early issue of *COMMUNITIES* magazine focused on education. In this issue, there is an article written by a person named Geroe, a member of the LimeSaddle community.

In the article titled, *Seeds*, Geroe draws an analogy between the alternative communities movement and the evolutionary process of the first animals coming on to land from the sea. Many of the animals did not make it, but a few adapted and survived. The survival of the communities, Geroe said, depended "upon teachable knowledge and skills, including an understanding of adaption in general which allows them to give, blend and recede with the environment."

Geroe pointed out the two aspects of education for communities: 1) being defined as community whose primary purpose is to be a provider of education, and 2) a community's responsibility to educate its child and adult members. Education could be an "excellent industry" for a community, by giving a sense of purpose to its members, as well as, by assisting others in adapting and, therefore, promoting expansion of the Communities Movement. Education for those within the community is absolutely necessary to avoid stagnation and the death of the community. Only knowledge and skills will enable members to form a community that will give, blend and recede as a biological and sociological organism living in an environment.

In 1979, Paul Freundlich conceived the idea of a comprehensive guide to the Communities Movement. In the introduction to *The Guide*, Freundlich referred to the communities as "classrooms" for cooperation, appropriate technology and simpler living, using the educational process of learning by doing. One of the editors, Mikki Wenig, wrote an overview of education in the Communities Movement. She stated the "free school movement" of the 1960's and 1970's was reaction to education being cut off from life as a whole. She felt, though, the free school

movement, including public and private alternative schools failed in changing educational practice.

Wenig predicted that in the 1980's, a new generation of parents, who grew up accustomed to cooperative lifestyles would

TWO ASPECTS OF EDUCATION FOR COMMUNITIES:

- 1) being defined as community whose primary purpose is to be a provider of education, and
- 2) a community's responsibility to educate its child and adult members

"spark" a humanistic trend in education. She felt we needed to look beyond education, to culture as a whole in order to create something that works, something that would move us past illiteracy, apathy, violence and incompetence to citizenship and cooperative participation. Wenig tells us, "schools are both society's child and its parent."

In the Tarrytown Letter of March 1983, the Communities Movement had become fully conscious of itself as a culture. As Wenig had hoped, the people of the Communities Movement had created something that would work by creating communities with humanistic values.

Ten elements common to contemporary communities were defined in the Tarrytown Letter: 1) commitment to personal and planetary transformation, 2) cooperation, 3) respect for environment, 4) experimentalism in work and relationship, 5) priority on human value in economics, 6) common sense approach in solving problems of pollution, inflation, violence and alienation, 7) holistic health, 8) positive vision and setting an example for a better society, 9) self-government by consensus, and 10) networking to form a new civilization.

Elements common to contemporary communities

- commitment to personal and planetary transformation
- cooperation
- respect for environment
- experimentalism in work and relationship
- priority on human value in economics
- common sense approach in solving problems of pollution, inflation, violence and alienation
- holistic health
- positive vision and setting an example for a better society
- self-government by consensus
- networking to form a new civilization

Principles of Kibbutz Education

1. Communal responsibility for education of children
2. Equality of opportunity
3. Priority given to education in the communal budget
4. Educators impart communal value system
5. Parents, educators and peers collaborate in training children
6. Maximization of peer influence
7. Integration of children into the commune
8. Use of children's-houses
9. Interpersonal relations between teacher and student
10. Progressive methods of instruction

The ten elements of the Terrytown Letter are a summary of holistic and humanistic thinking. All ten elements require high value and importance placed on education. The success of the Stelle community exemplifies the importance of education to survival and the fulfillment of humanistic values as outlined in the Terrytown Letter.

Another thread in the history of education in the Communities Movement is the type of education developed by some of the communities of the Federation of Egalitarian Communities. This thread begins with Kathleen Kinkade, one of the founders of Twin Oaks, a community in Virginia based on B.F. Skinner's behavioristic principles as presented in his fictional utopia, *Walden Two*.

Kinkade wrote a book titled, *A Walden Two Experiment*, an account of the first five years of Twin Oaks, from the founding of the community in 1967, though 1972. B.F. Skinner wrote a foreword to Kinkade's book, giving valid recognition to the Twin Oaks experiment.

In the forward, Skinner told us his Walden Two utopia was "the first to offer substantial scien-

tific evidence" of how positive reinforcement principles could be used to form a community; and "offered concrete suggestions about how a way of life might be made to work without punishment." Skinner felt Twin Oaks was on its way to becoming like Walden Two, and that one of the most valuable lessons to learn would come from how Twin Oaks raised its children.

Currently, at Twin Oaks, child care is provided by "metas" who are parents and non-parents committed to child care and who find fulfillment in the work. The children's building is twenty-four hour child-care center, to which parents may entrust their children as much or as little as they wish, or as their schedules permit. Parents are free to spend time with their children as they choose, and are free to pursue other interests. Children start school at age three. Montessori and open Classroom methods comprise the curriculum. Members notify the Child Board of their desire to have children. The Child Board's agreement initially depends on the budget set by the community's economic planning process.

Chris and Oliver Popenoe stated in their book, *Seeds of Tomorrow, New Age Communities That Work*, that the combined population of the Israel Kibbutzim is 110,000 members, with some of the Kibbutzim having second and third-generation members. The Popenoes found that many people in Israel felt the Kibbutz schools to be the best in the country, having turned out people who have become officers and pilots of the armed forces, as well as, novelists, poets, painters and sculptors.

The controversy over children at Twin Oaks is reflected in a controversy seen in the Israel Kibbutz. In 1982, the majority of Kibbutzim in Israel had switched from children living separate from adults in children's houses to

living at home with their parents. This is according to Masrcia Yudlin, an observer of the Kibbutzim Movement. She felt the controversy was between those who favored an adult community solidarity, with children secondary, and those who favored family unit solidarity, with child-consciousness. The solution is combination of the two views, Yudlin felt.

The principles of Kibbutz education have been clearly defined and show a high priority given to children in the community. The principles, according to Aharon Yadin, a lecturer on Kibbutz education, are : 1) communal responsibility for education of children, 2) equality of opportunity, 3) priority given to education in the communal budget, 4) educators impart communal value system, 5) parents, educators and peers collaborate in training children, 6) maximization of peer influence, 7) integration of the child into the commune, 8) use of children's-houses, 9) interpersonal relations between teacher and student, and 10) progressive methods of instruction.

Twin Oaks and the other communities of the Federation of Egalitarian Communities use these principles to some extent, with the trend being toward parents having an option to provide as much childcare as they desire.

Corrine McLaughlin's and Gordon Davidson's book, *Builders of the Dawn*, could be considered the current text on alternative communities. McLaughlin and Davidson co-founded the Sirius Community in 1978, near Amherst, Massachusetts. They feel communities can educate people in cooperative living, teach values and enhance personal growth. Training in the art of relationship, they feel, is an important contribution made by communities, teaching people to balance individual needs and community needs into a "whole

system" awareness. To this end, the communities could become our future "colleges," McLaughlin and Davidson state. Sirius was founded with this intention.

The Findhorn Community in Scotland influenced the creation of Sirius. Findhorn could be considered a "major university" of new age thinking, which includes the development of alternative community living. Findhorn was founded in 1962, with the purpose being "to empower individuals to be self-initiating and responsible...guided by the God within." The people at Findhorn are working to increase awareness of the part human

beings play in "the living system that is the earth" and feel restoring ecological balance is of utmost urgency.

Another university of new age thinking would be the Esalen Institute in California, referred to by McLaughlin and Davidson as "the mecca of the human potential movement." Esalen attracted some of the finest "new age professors," including Abraham Maslow, Fritz Perls, Carl Rogers and Buckminster Fuller. Sirius, Findhorn and Esalen are communities of higher education available to the Communities Movement. These new age universities are examples of one

of the two aspects of education to which Geroe was referring: the aspect of being defined as a community whose primary purpose is to be a provider of education.

An important contribution has also been made by McLaughlin and Davison to the other aspect of education to which Geroe was referring: a community's responsibility to educate its members.

In, *Builders of the Dawn*, McLaughlin and Davison, summarize into seven concepts the "new approach to learning" used by the Communities Movement. These are: 1) Drawing wisdom

BUILDING THE DAWN with A New Approach to Learning

Drawing wisdom and information out of students rather than just pouring it in

Learning how to learn, how to ask good questions, how to draw one's own conclusions

Encouraging both right and left brain activity, intuitive as well as rational thinking

Valuing Eastern as well as Western approaches to life-being as well as doing; the good of the whole, as well as the importance of the individual

Encouraging planetary awareness and appreciation of other cultures

Seeing purpose and values as equally important as skill and knowledge

Using spontaneity and flexibility to aid the learning process

and information out of students rather than just pouring it in, 2) Learning how to learn, how to ask good questions, how to draw one's own conclusions, 3) Encouraging both right and left brain activity, intuitive as well as rational thinking, 4) Valuing Eastern as well as Western approaches to life-being as well as doing; the good of the whole, as well as the importance of the individual, 5) Encouraging planetary awareness and appreciation of other cultures, 6) Seeing purpose and values as equally important as skill and knowledge, and 7) Using spontaneity and flexibility to aid the learning process.

The most important of these seven concepts may be the current trend in using the concept of left/right brain theory in education. This trend can be seen in the Communities Movement as far back as 1975. The language of the early era as exemplified by T.D. Lingo in his article, "Adventure Trails Survival School," foreshadows the language used by current new age thinkers. He pointed out that "genius is teachable," and that "the restructuring of America into new rural communities harmonized with natural law aims to organize all human energy toward the single goal of releasing Man's 90% dormant brain tissue."

Compare Lingo's language of 1975 to the language used by Sir George Trevelyan, the "Father of the New Age" in Great Britain, in his introduction to one of the issues of *COMMUNITIES* magazine, written eleven years later in 1986. Trevelyan says, "the whole body of Planet Earth has become cancerous through the ignorance and avarice of its errant steward - humankind - and the disease could well be terminal!" He goes on to say the "oneness vision" of building communities "is a true balancing of the two hemispheres of the brain," and "the overmasculine intellect is fructified by the awakening faculties of the

right hemisphere which can complement and enliven the living whole with imaginative vision."

Another important contribution also made by a new age university can be seen in the work of Fritz Perls, new age professor of the Esalen Institute. His work with Gestalt therapy contributed to the fourth of the notable non-sectarian communities named by Pitzer, the Kerista community.

Kerista was established in 1971, in San Francisco. They pioneered the concept of "polyfidelity." This means being committed to wholesome life-long relationships within group marriage. The Keristans have contributed to the Communities Movement as a provider of education and have taken the responsibility to educate its members.

At this point in time the Keristans have chosen "voluntary childlessness," and intend to "create residential childcare facilities for homeless children." They also intend to create a "Kibbutz-type commune movement in the U.S." An interesting educational tool developed by the Keristans for use with children is the "Social Contract of Kerista's Tribe for Children." The contract is presented in a coloring-book-type format, listing thirty-one guidelines for appropriate social behavior for cooperative community living.

Discussion of actual educational techniques to be used by parent or teacher, like the Keristan contract for children, is lacking in the literature of the Communities Movement.

An important study by Kathryn Hansman-Spice was reported by *COMMUNITIES* magazine, in 1984. Her study offers insights into how value systems generate educational programs. The Keristan contract for children clearly exemplifies a value sys-

tem generating an educational program. Hansman-Spice feels we need to go further. She explored the relationship between cooperation and competition and discovered three popular value systems: 1) competition is essential to survival in today's world, 2) cooperation is an ideal way of life, and 3) cooperation is a real possibility.

The value system of cooperation as a possibility is the one most important to the Communities Movement. To educate for cooperation, Hansman-Spice tells us there are three critical components to consider: people, materials and ideas. First, people need to model cooperative values through relationship with others, not lecture about cooperation. Second, materials, such as books and games, need to convey cooperative values.

Hansman-Spice includes an invaluable list of children's books and games in her study that meet the standards of cooperative and egalitarian education. Third, ideas need to be shared in conversations where the student, not just the teacher, is able to contribute and be responsible. As Hansman-Spice feels, educational programs for cooperation need to be generated from a value system of cooperation; and further work is needed to this end.

The value system of the Communities Movement has been clearly defined by the ten elements of the Tarrytown Letter, the Stelle Community, the communities of the Federation of Egalitarian Communities, the Sirius Community and the Kerista Community have survived and are notable because of their ability to generate educational programs from the cooperative and humanistic value system of the Communities Movement.

Len Quatrella
206 Morehouse Road
Easton, CT 06612



Cooperative Education In Public Schools

(Introduction by Allen Butcher)

The public education program in America is generally designed to teach competition so as to prepare students for their future participation in the capitalist economic system. Partially in response to this, a unique, innovative and comprehensive program has been initiated to teach social and economic cooperation to students in public and private schools.

Begun in the 1982-83 school year, the Michigan Cooperative Education Project is now working with public school districts and private schools across its state. The project provides professional development support services and curriculum resources for incorporating cooperative learning methods and curriculum content on social and economic cooperation into daily school experiences for elementary, middle, high school, and adult education students. The project has developed a number of curriculum resources, including a 3-Module curriculum called "Building Cooperative Societies."

In the curriculum's first stage, students research different types of businesses and analyze their experiences with cooperative and competitive values. The second and third stages encourage students to form their own producer and consumer cooperatives enabling them to understand Coop principles and economics.

The curriculum incorporates information about coops in conventional classes. For instance, students keep a journal of their Coop related experiences in language arts, study their roles as producers and consumers, do market surveys on coops in social studies, learn personal and Coop money management in math class, study price com-

parisons in home economics, carry out production projects and examine technology in science, make products for their producer Coop in creative arts or industrial arts, and take a look at their future with coops in career education classes.

One of the pilot schools, Ubyl Middle School, located in a rural community in northeast Michigan, was aided by the Thumb Electric Coop. The seventh and eighth graders participating in the curriculum formed the Busy Beaver Coop and sold breadboards and keyholders they had made in the school's industrial arts shop. The school found the program to be so successful, they are considering making it part of the regular curriculum, according to the school's principal.

"School isn't always real," says Janet Kahan, a science teacher at Forsythe (Ann Arbor). . . "this project had real life experiences and the kids learned much more than they would have from text book lessons."

"When a problem arose the work crews negotiated and worked together to make the entire operation run smoothly," Kahn explains. "The kids really picked up the cooperative work values and saw first hand why they are beneficial."

(Ebba Hierta and Michael F. Buda. *Coops come to Michigan School Systems*, Contact; *Magazine of the Michigan Credit Union League*, reprinted in *Communities*, Journal of Cooperation, Oct-Nov 1983, pp.7.)

One of the pilot projects, begun in an eighth grade class of the Jackson Middle School, in an inner city, limited income community of Detroit, formed a consumer cooperative to purchase food so that the student's family's "dollars made more cents." The

class attendance rate at the beginning was 35%. After two months of the curriculum providing practical and meaningful opportunities for involvement in their community (with academic application) the class attendance rate rose to 85%!

Since the pilots in 1983-84 the Michigan Cooperative Extension Project has grown in scope. Problem-solving historical and future-based scenarios, playing cooperative games, painting murals, writing stories and preparing dance productions all became cooperative projects for children in one Michigan Community in 1987-88. "Working Together" is at the heart of the Ann Arbor Cooperative Heritage Project, which has focused on the theme of cooperation in local history. (Cooperative learning methods are integrated with historical content on the theme of cooperation to foster attitudes, skills and knowledge for cooperation.

The project was funded by the city of Ann Arbor, the Michigan Council for the Arts and area businesses. It is a local example of a statewide initiative to bring cooperative education into the schools. The sponsor is the Michigan Cooperative Education Project of the Michigan Alliance of Cooperatives. The Alliance represents over two thousand cooperative businesses in Michigan, including housing, food, child care, optical, rural electric, agricultural and worker coops.

In Michigan, Cooperatives are taking pro-active steps to foster cooperative attitudes, skills and knowledge through practical hands-on experiences for achieving more responsible citizenship in a democracy.

Michigan Cooperatives are working together across their state to forge a partnership with public

education. They are building their commitment on what they see as their historical imperative, a sense of integrity and responsibility, and on evidence of strong trends in public education today for what is generally referred to as The Democratic Model.

The Democratic Model in public education includes elements such as democratic management systems in districts and schools, and cooperative learning methodologies in the classroom. Through the Michigan Cooperative Education Project, Michigan's cooperative business community is shaping the trend toward the Democratic Model to include and integrate content with methods on cooperation throughout all subject matter disciplines and grade levels.

The Michigan Alliance of Cooperatives Cooperative Education Project piloted its curriculum for student-run cooperatives in four communities, published a 400 page trial edition of the curriculum entitled "Building Cooperative Societies" (\$50 + 15% p&h) and developed professional development training resources.

They have also produced three inexpensive handouts; *Fostering Cooperation in Young Children, In Groups; Fostering Cooperation in Young Children Through Celebrations and Gift-giving*; and *The Story of Toad Lane* (\$2 each + 15%). Quantities are available at reduced cost.

For these publications or more information, write: Ebba Hierta, Executive Director, Michigan Alliance of Cooperatives, P.O. Box 8032, Ann Arbor, MI 48107 or call (313) 663-3624.



Intentional Economics

Express YOUR opinions &
Share YOUR experiences.

Please see Page 54

That's The Way To Do It!

Allen Butcher

We in the *Federation of Egalitarian Communities* have long envied the Kibbutz movement's practice of quickly founding new kibbutzim with their impressive monetary and labor resources. Now we have a report of the Bruderhof doing it too!

Issues number 14 and 15 of *The Plough* (The Plough Publishing House, Woodcrest Service Comm., Rifton, NY, 12471), and the February 1987 *Kibbutz Studies* newsletter (Yad Tabenkin - Efal, P.O. Ramat Efal, 52960, Israel), contained reports of the founding of the fourth Bruderhof community in the U.S.

October 28, 1989 was the fourth anniversary of the new Pleasant View Bruderhof of the Hutterian Brethren in Ulster Park, New York, just eight miles from the Woodcrest Bruderhof. Population at the three preexisting Bruderhofs has been growing continually through new membership.

Pleasant View occupies a former weekend resort which primarily served people from the New York City area. The land includes a 100 acre rolling meadow, two ponds, gravel deposits from a former river bed, and 95 acres of forest. The original kitchen and dining hall which served up to 120 people was the temporary Pleasant View kitchen, now being replaced by a major new kitchen-dining-complex facing the entry road. Other existing buildings were remodeled for housing, and the Community Playthings shop building was built to house the Bruderhof business. Other new construction includes a three story building housing most of the community services, including; maintenance, household supplies and services, medical facilities, sewing room and offices. Another building is a residence with community laundry, and the fifth new building is the community school. Landscaping has been emphasized as much as could be afforded, finishing the underground services quickly in order to keep a maximum "settled" quality even in the midst of much construction. A new access road was built around the community periphery to allow delivery trucks to avoid the central complex/living area. Landscaping even included relocating from the woods 25-30 foot trees by fork-lift truck!

Pleasant View is intended to house 400-450 members, children and guests. Current population is probably up to half of the goal, and all this in just two years! How did they do it?

The creation of Pleasant View is a mutual effort of the Woodcrest, NY, Deer Spring, CT, and Meadow Run, PA Bruderhofs. Additional support came from the Darvell Bruderhof in England, more than a dozen Hutterian Colonies of the plains states and provinces, the eastern Pennsylvania Hennonites, Amish, and Conservative Xennonites. At one point 90 men roofed a 180 foot building in two days! That's the way to build a building, a community, and a network!



Twin Oaks Community Child Program

From Information for Prospective Members

Our children's program started in 1974, when the community first felt that it could afford to have and support children. In the beginning it was communal in most ways. The children were thought of as belonging to the community and not to co's parent or parents. Even naming the children was left up to the community.

As the years have passed, Twin Oak's child program has become less communal. We still encourage all people interested in child-rearing to take part, whether or not they are parents. We still strongly believe it is good for children to grow up with other people besides their parents. However children spend much more time with their parents than they used to and many more decisions are now left up to parents, such as the names, whether or not to circumcise baby boys, whether certain foods or medicines are appropriate, etc. One reason that responsibility has shifted from the community to parents over the years is that Twin Oaks has a fairly high rate of membership turnover (although our overall population remains fairly stable at 60-75 adults). We feel that children need good and consistent emotional and interpersonal care and that this is better provided by the parent(s) and the community, not the community by itself.

Degania and the Metas

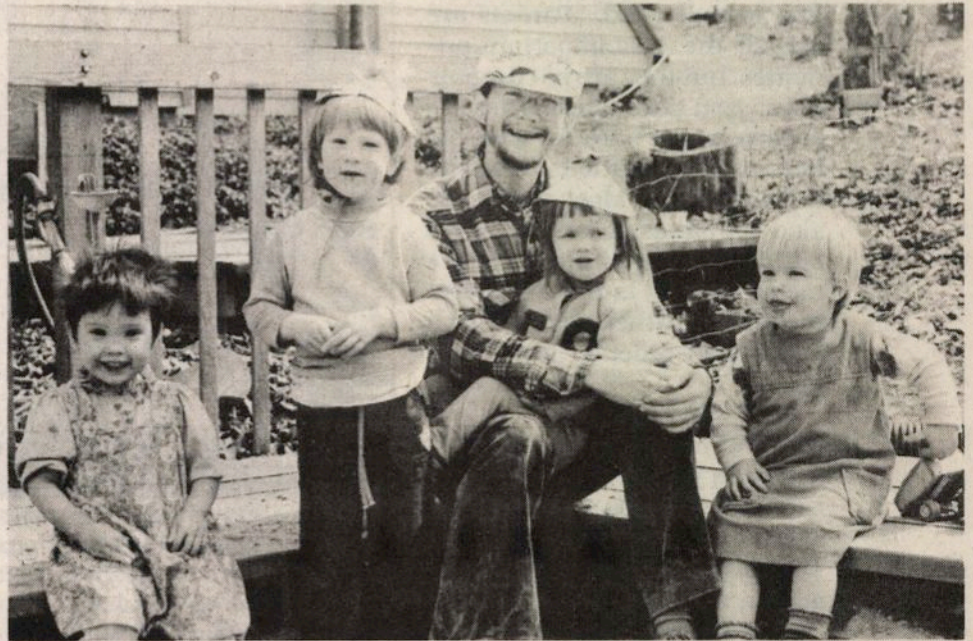
Degania is the building that was built for the care of the children, and named after the first kibbutz in Israel, founded in 1910. It is used as a play space, eating facility, and overnight sleeping. A child may start spending the night at Degania when co is old enough to sleep through the night without a feeding, but the actual decision of when the child moves there has been the mother's. In

some cases children continue to sleep with their parents most nights, spending a few nights per week in the children's building.

At Degania we encourage cooperation, egalitarian norms, non-violence, fairness, awareness of nature, and sharing. It is also a hang-out space to simply feel at home. Degania is staffed by a group of adults called "metas." This term is derived from the kibbutz word "metapelet," which means child-care worker. They do the daily housework and laundry at Degania as well as caring for the children. An adult sleeps there each night.

The metas meet weekly to discuss and decide current issues. Decision making is usually by consensus of the metas present.

later, not in front of the child. Metas write in the meta notebook what happens with each child, what they ate, notable activities or experiences, their moods, all in black or blue ink. Health related items are written in red ink. We never hit the children!! Time-Outs (a short amount of time away from every one else) are given for aggression or violence against other people. The meta who gives a time-out is expected to talk to the child about why co was given a time-out and how to handle a similar situation in the future. Inappropriate behaviors are "not okay," but a child is never "bad." Metas take responsibility at other times than just when they are on shifts. If we see a child having problems in a public space, it is our business to help out.



Following are examples of meta agreements...of course we do not live up to these all the time, but they are something to aim for. Metas are expected to give and receive feedback freely. One meta should not interfere in an interaction of another meta with a child. If there is disagreement or feedback it should be discussed

Lots of what a child needs in everyday life is at Degania: love and attention, books, toys, clothes, food, etc. Degania is designed for young people, and many items, such as sinks, tables, windows, mirrors, light switches, and the like are placed at a convenient height for them to reach. The children also spend

time in other parts of the community. As they get older and can take on more responsibility they can go more places and do more things unsupervised. Twin Oaks is a big place with lots of stimulating activities going on.

When they reach the age of 2 or 3, our children start a Montessori-style preschool on Twin Oaks property, taught by our members. It runs three hours a day, three to five days a week and emphasizes basic skills, cooperation, nature and lots of play! From time to time non-Twin Oaks children from the surrounding area also come. We welcome this contact between our children and others under these conditions and also we value the contacts it gives us as adults and parents with others in our area.

Primaries

In addition to care by the metas, every child has "primaries" who give special one-on-one attention to that child. Parents are usually the most important primaries, but they are not the only ones. Non-parent primaries are chosen by the parents, with the hope that the relationship will be a lasting one. Most metas are also primaries to one or more children; many parents are metas. But it is not a requirement to be either a parent or a primary in order to work as a meta.

From 6 pm until the child is asleep is "primary time," which each child spends with the adult who is their primary that day. Typically they have dinner together, a few hours of play or a planned activity and then bed. Most of our Degania-age children go to bed between 9 and 10 pm.

There is no set number of nights that a child must sleep at Degania. Parents may have their child sleep with them in their own rooms whenever they wish, provided their neighbors do not mind. Primaries who are not

Twin Oaks Oakley School

Trisha Whitney

Twin Oaks doesn't have its own school, as we always thought we would have. The reason is simply that we don't have enough children to justify one. So we did the next best thing: we participate heavily in a coop school which our youngsters attend, along with other neighborhood children (some of whom are the children of former Twin Oaks members who have settled in the area.)

Oakley School has two classes, one for the kindergarten aged children and one corresponding roughly to the first three grades. Our older children have all graduated from Oakley and go on to other public or private schools.

I started working at Oakley five years ago. The school is a parent cooperative, which means the parents make a lot of the administrative decisions and do a lot of the work on things like advertising and building maintenance.

We have from the beginning always hired a second teacher to teach the older class, but they generally see their work as a job rather than a commitment. More than once a second teacher has said to me, upon being asked to do something out of the ordinary routine, "I'm not required to do that. It's not written in my contract." (The latest concerned giving the children access to and lessons on the school's computer.)

I see my role at Oakley School as something much more than is "written in my contract." Maybe this is because it does not matter to me how much money the school is paying (which is very little) for the work I do, or maybe this is just the way I am. Whatever the reason, I am committed to making Oakley the best school possible. Running an alternative school requires not only an alternative curriculum and alternative teaching methods but the presentation and reinforcement of alternative values. At Oakley, Twin Oaks' values are the norm.

We know that once our children are past the age Oakley can handle, they will have to face



contradictions to these values. One of our Oakley graduates, after two months in the local public school, reported "At my new school they think girls aren't as good as boys...at Oakley they don't think that." We hope that our girls...and our boys...will learn enough at Oakley to stand up against such beliefs and maintain their sense of self-worth.

I spend quite a bit of class time on subjects I know will be left out of the children's education in later years. We spend several weeks each year focusing on the history of black Americans. This information is not in any of the history books. I teach with materials I have made myself, pictures Izzy has drawn and lots of research I have done to fill in the large gaps in my own education. I have done the same

thing for the history of women. I bring up important women in history whenever they fit in, to make them part of the children's lives. Then we focus on women's accomplishments one week.

One of the oldest boys asked one year, "How come you are always telling us about famous women? Why are we only learning about women?" So I drew a line down the middle of a chalkboard, labeled one side "Men" and the other side "Women" and told them to name all the famous people they could think of. It started off very even: "George Washington Harriet Tubman, Benjamin Franklin, Eleanor Roosevelt." But soon we ran out of women's names and on the men's side I was having to write in the margins. In the end there were 68 men and 25 women. They were appalled. They felt a bit better when I explained that, when I was their age I had learned of only four or five of the women they knew. And without the extra attention and discussion, that is all they would have known as well.

More than the actual teaching of such subjects, though, are the everyday events that are reacted to and discussed. "You can't marry him 'cause he's white and you're brown!" "Ew, ew, it's a bug! I'm afraid!" "Why don't you get married so your husband can fix it for you?" "I hit her because she pinched me!" All of these have come up just in the last few months. My reaction to them and the children's discussions of them are extremely important in their learning what

the world is like.

The school also attempts to bring children of different races together as friends. This is unusual in Virginia, as black and white society is quite separated. It took several years for the black people of the area to be sure the school really welcomed their children. Now I am learning how to help them get along together. This is a very important experience for all of them. They have to learn to judge a person, not by skin color, but by actions, as Martin Luther King dreamed.



How can I help them realize this is true when every good princess in the storybooks, movies and on television is blond and pale? We start with many editions of *National Geographic*, creating a mural of all the different kinds of people on the earth. We find the beauty in their smiles, the twinkle in their eyes and the look of strength and dignity in their bodies.

Then we learn about these people. After reading several stories about the Native Americans and learning one of their songs, the children sat down to color a picture of a family on the plains. One of the blond children immediately colored all their hair yellow, just like all the drawings she made. So we got out all our picture books of different tribes of native Americans and looked at them. "What color skin do they have, and what color hair?" (They were also quite interested to see the men with long pretty braids and some of them wearing skirts!) (After this discussion the child looked down at her picture, sighed, and colored their hair black. It's not easy letting go of one's place in the center of the universe!

We have had a deaf child enrolled at Oakley for the last few years. Sign language has become a natural way to communicate for many of the children, and they often use it without thinking about it. They have also learned the full meaning of a handicap, as they struggle to get across their meaning to their friend who can't hear what they are saying.

Academically the school tries (and almost always succeeds with children who come to us before attending any other school) to instill in them an eagerness to learn. Young children are excited about their increasing abilities and want to add to them. They are thrilled to receive their very own reading book and proud to carry a book home to read to their family. When they feel safe, loved, and free to choose their activities within a consistent structure, they continue to challenge themselves to learn more.

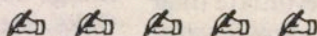
The one glimpse inside a classroom I got on a tour of the local elementary school showed me 25 six-year-olds sitting quietly with their heads on their desks while waiting for the last three children to finish the page. A peek inside my class at Oakley might show you all of us sitting in a circle on the floor learning a poem or listening to someone's news. Or you might look in during "center time" and see some children building a city with big blocks, one figuring out the pattern of frog hops on the computer, one at the painting easel, two playing a reading game, two creating a puppet show, and one tossing two-colored beans from a cup onto the table to see what combinations come up. All of this activity takes place within a set structure, so the children know exactly what their choices are.

They also know that I care very much for them and am pleased with what they do. They learn to encourage each other and that "taking your time, concentrating, and doing your very best" are what is important, rather than getting the "right" answer, or coloring exactly within the lines. In the local public schools kindergarten children are given an F for a sloppily colored paper. Oakley's children don't know what grades are.

I think the essence of what I am trying to do for all the children at Oakley can be seen in this story:

One of my students had an ear infection, so her mother took her to the doctor. When she asked if the child could go back to school for the rest of the day, the child said, "Oh, I have to go, because I love it sooo bad!"

That is why I continue to teach and direct things at Oakley, when sometimes I would really rather stay home like everyone else. That is also why Twin Oaks continues to support Oakley and to send our children there.



Twin Oaks Community

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parents can do the same on agreement with the child's parents.

The Midi Program

Once children get to be about 5 years old, they usually move out of Degania and into a residence building where at least one of the primaries lives. (Or they may stay shorter or longer if their parents prefer.) At this time they are no longer under the daytime care of the Degania program, although they are always welcome there.

The "midis" are a group of adults who are involved with and responsible for kids 5 to 8 years old. Most midis are primaries of those children. Schooling for mid-age children is at Oakley School (see article at right). At this age the children's activities reflect the fact that they are developing different needs and interests. They often play on their own or have special events planned for them.

The Mega Program

As the children get older, they become more responsible and independent. (Our older children currently range in age from 11 to 14.) They are now under the guidance of "megas." As with the midis, this group is made up of the children's primaries. Metas serve such functions as overseeing children's diet, hygiene and homework, advise the community when they have special needs or special opportunities that require funding, and generally serve as parents.

Schooling for mega-age children varies according to the needs and abilities of the individual child. We have placed some of our children in private schools and others in the public school system. The community, of course, pays all the bills.

It is possible that as we eventually might have a significant number of teenagers, we may



New Children at Twin Oaks

A family interested in Twin Oaks as a potential home must visit with the child or children for a number of weeks. During this period, children and parents are integrated as much as possible into the appropriate aged childcare group. This helps acclimate them to the child program and helps us all get to know each other. Parents come to the various

child program meetings to experience our decision-making process. Also, during the visit the family will have a contact person who will keep in touch with the visiting family and act as tour guide, question-answerer, and all-around good buddy. Several times during a family's visit, a special social "tea" will allow the visiting family to get to know the child area workers in a non-worker setting.

There are three parts to the process of a family actually joining the community. First, the visiting parent(s) will decide if Twin Oaks is where they want to live. If yes, then Twin Oaks' child workers will decide if the child or children are compatible with our program. Included in that decision is a judgment as to whether the parent's relationship with the child is similar enough to what we do here to fit in reasonably well.

If the child is accepted, then the adult(s) go through normal community membership process. This usually includes going away for at least one month. Most people need this anyway in order to complete a move. Twin Oaks encourages this absence to give applicants time to evaluate their decision quietly and slowly, without the immediate pleasures and pressures of the community environment. However, there are

situations when this month away is a physical or financial hardship which the applicant can not manage and we sometimes waive the requirement.

A person 15 years old or older, living alone without parents, is eligible to join the community as a regular working (adult) member, provided schooling has been completed or abandoned, and given permission from whatever guardian may be involved. Such a person would be treated exactly like any other membership candidate. It is difficult to absorb teenagers into community life if they are accustomed to television (we have only VCR and 16mm movies), dating, hanging out in malls, spending a lot of money on clothes, and the like. It is not absolutely out of the question that some teenager might fit into Twin Oaks; so we have no absolute policy against it. However, this step would have to be taken with great care, after an extended visit, and certainly with the enthusiastic cooperation of the teenager coself.

Every incoming member must understand that the decision to have a child must be approved by the community. Twin Oaks puts a great deal of resources into its children and needs to do "family planning" just as individuals do. Approval is given by the Child Board (a group of 3 who deal with policy and direction in the child program). Usually, several people want to become pregnant in a given year and are approved. Not all eventually have a child: some change their minds, some do not get pregnant when they expect, etc. If there are more requests than we can handle at a time, the Child Board tries to schedule them over a couple of years basing its decisions on such things as length of stay at Twin Oaks, the age of the woman, etc. Refusals and postponements have been very rare.

follow the Kibbutz example of a specific older children's building, as we currently have a young children's building. Such a teen living group may serve to teach responsibility, group process, and other aspects of maturity. If the community agrees to provide such space, then whether our teenagers will continue to live in adult-child residences or teen only, will likely be a matter of individual family choice.

In many ways, our children are being raised in an experimental and utopian way: they have many adults and children to learn from and to be emotionally involved with; they learn a great deal about life, death, birth, happiness, sorrow, relationships, conflict and so on. We do the best we can to give them a chance to talk about what they are experiencing, and then help them deal with it all. In other ways, we are raising our children much like any other group of concerned parents, and we do set limits for them.

College Education

Twin Oaks has not had enough experience with this to have clear policies. The community has provided labor credits for some adult members to go to college but those individuals have had to get the money they needed through grants and loans.



Anthropological Curative Community

Camphill villages are intentional communities arising from the inspirations of Rudolf Steiner (1861-1925, Austrian humanitarian, educator and philosopher) and the work of Dr. Karl Konig who pioneered the first Camphill Village in Scotland in 1939.

In over 60 communities, now found in Europe, Africa, South America, and the U.S.A., several thousand handicapped and non-handicapped people live, work, and celebrate interdependently. Camphill incorporates extended family households, workshops, farms, gardens, cottage industries and cultural/artistic centers into thriving communities where each person is valued and nourished. The contribution each makes is vitally important to the whole community. Because we do not work for money but for the satisfaction of real needs, each other's needs, we are an organized system of volunteer workers. In Camphill Villages, curative education with responsible work and homelife embraces the most varied talents, capacities and needs.

In Camphill, we often draw attention to a certain polarity which can be experienced between education and therapy. In the classroom, the teacher addresses himself primarily to what is normal in the child. His task is to creatively adapt the curriculum so as to bring out the visible as well as less-apparent capabilities inherent in the child who has a handicap, and to stimulate healthy, human interaction through the social group dynamics of the class. By contrast, the speech, physio- and other therapists, in the quiet intimacy of a one-on-one relationship, addresses himself to what is disturbed and handicapped in the child. Through rhythmic repeti-

tion over time, the most limiting aspects of the child's behavior begins to melt away, allowing his true humanity to shine. And whereas education has occupied a central place in our society since the beginning of civilization, the true healing possibilities in the realm of therapy are only just beginning to be explored.

Music therapy continues to work wonders, leading the disturbed or autistic child, who suffers such unremitting, inner discord, to an experience of melody, interval and harmony. The therapeutic value of rhythmic massage and hydrotherapy (medicinal baths), well known for centuries in Europe, has only recently begun to attract renewed interest from the medical profession in America. In the buoyancy of water and through the streaming forms of rhythmic massage, the tense, cramped or spastic child can relax, both physically and emotionally, into a more trusting relationship with his human and physical environment.

To move with grace requires a harmonious interpenetration of man's body, soul and spirit, and one can usually spot a mentally handicapped child at great distance by virtue of his abnormal movement patterns. Curative Eurythmy, a new art of therapeutic movement and gesture, recognizes the intimate connection between inner life of soul and bodily movement, and works to call forth an experience of



rightness and grace in each child. *Curative Eurythmy* has proven to be the most universal of therapies and all of our children receive it.

Color-light therapy, developed largely at the Beaver Run Camphill Village and still undergoing continuous development, combines elements of eurythmy, colored shadows and music into a unique therapy which is experienced periodically by all of the Beaver Run children groups.

The physician and nurse in an Anthropological Curative community must be available for all acute and chronic illnesses, monitoring of medications, etc. But this is only the start. The medical team must be curative educators as well, and strive to develop with each child a therapeutic, personal relationship. Thereby, during the child conferences, which are held yearly for each child, the team can help to develop within that circle of teachers, houseparents and therapists, new insights which will enable us to formulate the right program of therapies, medications where indicated, and activities for that child, for the year to come. Follow-up conferences are also held, when needed.

Bio-dynamic Agriculture

The Beaver Run Camphill Village primarily supports a children's village, while the others focus more on work with mentally handicapped adults, but all practice bio-dynamic agriculture. There are fewer energy inputs brought into bio-dynamic farms because all organic matter is recycled and the practices of composting, crop rotation and mechanical weed control are integral parts of the system, with no use of agricultural chemicals. The methods used vary in detail from location to location, but derive from an attitude of healing and reverence, closely related to the Anthroposophical approach in medicine, Waldorf education, and social service.

Camphill communities offer training programs in curative education (a four year intensive training program supplemented by daily, practical work with children), bio-dynamic agriculture, social-therapeutic skills for working with handicapped adults, and others.

In addition to creating special therapies and training, Camphill seeks to establish social forms of human interdependence be-

tween disabled and non-disabled people in a non-denominational, Christian way of life, allowing each person to evolve to his potential as a respected individual. Thus, the recognition and preservation of the inviolate spirit and dignity of every person is central to Camphill. Camphill Village Kimberton Hills, P.O. Box 155, Kimberton, PA 19442.

Camphill Village, An Alternative in Special Education,

by Bernard Wolf

[Reprinted from Issue #74,
Communities Magazine.]

Mainstreaming!

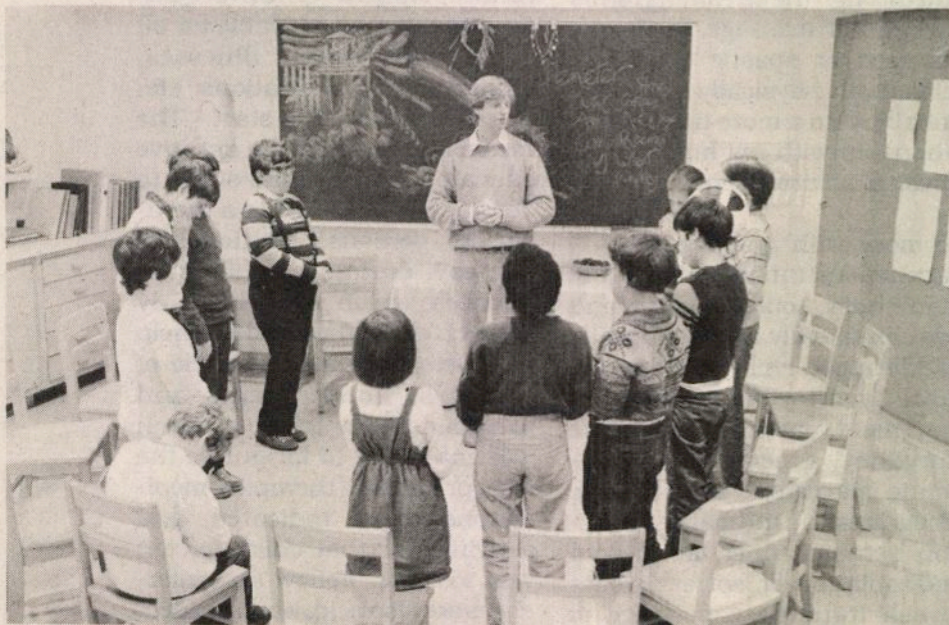
That's the buzz word in special education today. It is linked philosophically with the notions of "normalization" and hitched legally to P.L. 94-142, the federal "Education for All Handicapped Children Act of 1975." Educationally it is the policy of placing handicapped children in the educational placement which is "the least restrictive environment." For some of us dedicated to providing alternatives in education, the current interpretation of "least restrictive environ-

ment" has become an unwelcome 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. For the person with handicaps, 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 public school building with some time with the regular kids; a special class in a special education 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?

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 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 institu-

tional 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 unrestrictedness 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.

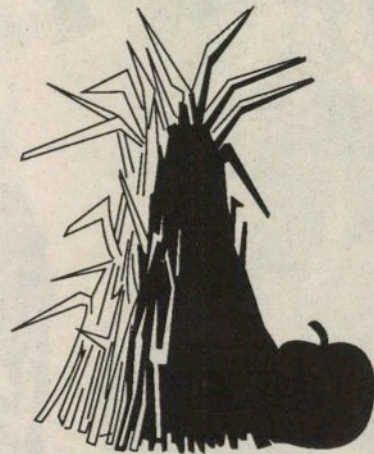
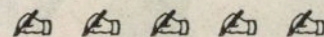
This alternative approach to living and working together with people with mental handicaps has been practiced by the Camphill Movement in America since 1961. Now celebrating 25 years of Camphill in America, the Camphill Movement is expressed by five alternative cultural centers located in Glenmoore, 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 An-



throposophy, 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.



IDEAS...

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An Advertisement in *Communities* can Reach your best audience.

See Page 55 for details...

Centrepoint Community

Introduction

Centrepoint is a spiritual community living as a large family with a high degree of commitment. The community was founded in 1978 by Bert Potter who, as Spiritual Leader, has continued to be the focus, although he is not involved in business meetings nor a member of the Trust. Today there are about 160 resident members on 92 acres. Most adults work on the property in one or more of the 16 communally-owned enterprises...

The organization of Centrepoint is centered on the Centrepoint Community Growth Trust. Members surrender all possessions (clothes, vehicles, property, income, etc.) to the trust. In return the trust undertakes to provide each person's needs plus

\$1 pocket money a week. Teenagers get somewhat more, and are able to earn additional pocket money by working for one of the communal businesses.

Members live communally, there is a common living room area with no furniture and lots of cushions, a common dining room with large tables and benches, a communal kitchen and cafeteria-style communal meals. Clothing is shared, washed in a communal laundry and stored in "com-clothes" rooms. There are communal toilets, showers, and bath. Although there are some single and double bedrooms, most sleeping arrangements are in "short houses" and "long houses", with side by side double beds, that accommodate anywhere from 5 or 6 people to 15 or more. Teenagers have single rooms or share with another teenager. Younger children tend to sleep near their parents and older ones share

accommodation.

Free love is accepted at Centrepoint. Members share lots of physical closeness with one another — from hugging and "cuddling" to open sexual relationships, as they choose. Some couples are monogamous, some relationships are actively open. Couples are accepted and many members have been married by Bert, who is a registered marriage celebrant.

All meals are together in the common dining room and the adult community meets three times a week for various meetings: Saturday is Bert's Afternoon Talk; Monday is the spiritual Family Meeting led by Bert; Thursday is the Business Meeting. Any community matter can be brought to the weekly business meeting where all decisions require consensus, defined as all adults present reaching agreements to which there are no objections by anyone.

The chairperson is a volunteer with preference going to anyone who has never done the job.

The basic process of Centrepoint is to promote open and honest communication and interaction among people. This is to enable individuals to discover more of their essential reality; to develop compassion, affection, and trust for one another; and to reach a deeper understanding of their connection with all living things.



Centrepoint Children:

Assembled from *Centrepoint Magazine* articles.

Birth, Bonding and Babies

Bert Potter

At Centrepoint we try to prepare parents as far ahead as possible for the birthing of their children. I think the preparation probably starts when the baby is first decided upon. The couple talk it over and ask themselves if they really want a baby. That is when the training really starts, because very often they go for counseling to work through their fears and examine their motives.

Then comes the waiting time. Sometimes there are disappointments... Hopefully, comes the great moment when the test is positive. At that point we start fairly intensive counseling programs. Our women go to a therapist once a week. The husbands join them for meetings too. We look at the doubts and fears, the judgments, illusions and roles that parents lay on themselves and their partners. We try to get both parents clear so that when the baby is born both parents are available with their loving. The birth, the baby and the changes in the relationship are not a great fearsome unknown territory.

We establish bonding right from the very beginning. In fact the mother keeps the baby in body contact for the first hour or so. Then while the mother is washed and attended to as necessary, the father holds the baby against his skin. I mention the fathers because it is important to remember that the baby is bonding with the father as well. And the sooner that happens, the better. Babies need that close contact. In our society, unfortunately, we have almost eliminated skin contact altogether. Centrepoint babies get a lot of cuddling and fondling.

Recent Centrepoint babies are carried around a lot more than

the first babies we had here five years ago. They are not put down to sleep on their own very often. For the first three or four months, they are carried around in a sling most of the time. They are used to that. In their mothers' tummies they don't get much peace and quiet. They sleep quite happily being bounced and jogged around while mum moves about. Now too there is much more follow-through caring of mother and father and baby after the birth; even to the point of being "totally spoiled!"

At Centrepoint we have a much modified home birth. When people talk about home birth, they are thinking of a birth in a private home with the husband and one or two other people around. At our births, we have up to a hundred people present, men, women and children. But, although our home birth system is quite modified, we still have to have good facilities. We still have to have a midwife and doctor in attendance. Here each baby born is not just born to their parents: they are born to the community. So if one parent has an accident and dies, or for any reason at all that baby is left with a solo parent, that parent and child have a huge family for support.

Preschool Is For Everyone

Everyone at Centrepoint takes turns in staffing the Preschool. There are three staff categories: permanent staff, regular part-timers, then the rest of the community take turns on a roster. After all, half of the community's population are children! It is a common sight to see men, single or married, changing naps or



down on all fours playing with a hoard of toddlers while their women are at work elsewhere.

A rostered preschool minder works a half day in a fortnight. Businesses in the community

are expected to release their workers and either make do or find a spare worker from elsewhere. No one is exempt. "Slots are always available for rostered residents," says preschool supervisor Margie Potter. "It mixes the adults and children so they get to know each other and experience the, 'this is my community child/parent' aspect of our family intimacy.

"When we first began there was an adult/children gap created by the adults' need to get their act together. Slowly that gap has closed as more structures for interaction have been established and greater awareness of the needs and treasuring of our children has developed. Our children are a great asset." There are 22 preschoolers to look after, of which three are toddlers and three are babies. Five staff are needed in the mornings and four in the afternoons.

The preschool operates from 8:30 a.m. to lunchtime, then from 1:30 p.m. to 5 p.m. Outside of those hours the children are cared for by their parents. Mums and Dads are expected to help in the preschool half-a-day a week. Babies join the preschool from about two to three months, initially with their mums.

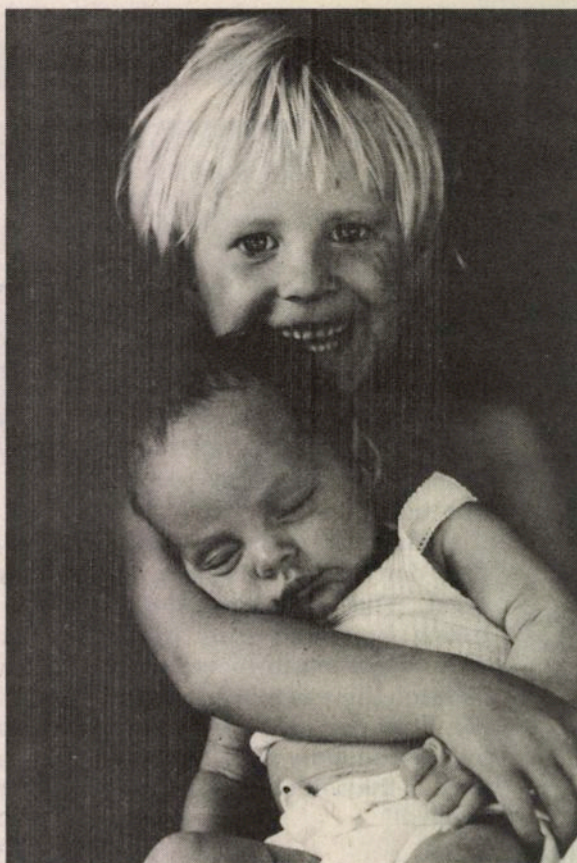
"At this stage a mother may leave her baby with a minder for half an hour while she has a shower or takes a bit of time to be with

her husband or other children," explains Margie. "Over the next six months the times a child is in preschool care will gradually extend. Each mother and father chooses when and for how long they leave their baby in preschool care. Some parents choose three to four months of age and others six to seven months. There is great flexibility in the system in that parents are able to leave their workplace and come to the preschool and when a baby is in need of parental care s/he is delivered usually to the mother since the average breast feeding time is 15 months."

The preschool is run on conventional Playcentre lines with maybe more freedom for the children than usually seen. They have their own exclusive building for storage and indoor activities, two play houses, a sandpit, swings, trikes, etc. Books and painting activities are popular. Also, there is daily singing including a solemn candle ritual.

Our quiet time at the end of each morning is a special time together when we sit in a circle and light a candle to signify the beginning of the special time. (We) give out a few sultanas to each child and as we do we may say a few words about how good it feels to be with them. Then we may do a short exercise to promote a feeling of togetherness or sing a chant. The whole thing takes about 15 minutes and the idea behind it is to promote cohesiveness and awareness as part of a family and to inculcate some of our spiritual values.

The children are encouraged to experience more than Centrepoint. They are regularly taken on trips to other communities, to



services such as the fire brigade, to old people's homes and to events in town such as the Santa Parade up Queens Street. During the summer they make frequent trips to local beaches.

A weekly meeting for children is held up to secondary school age. It has a time limit of 30 minutes of which about 20 minutes is devoted to an exercise or chant to promote cohesiveness and to inculcate some of Centrepoint's values of spirituality and caring for each other as members of a family. It is similar to the preschool's "quiet time."

Ten minutes are devoted to advertising coming events, what's going on in the community and any projects or achievements the children may wish to announce. Several times during the year special events are held to celebrate the children and to give children and adults the opportunity to have fun together, and during holidays a special holiday program is organized.

What About The Children, Bert?

There is no right way for children to be brought up because there are so many variables: the two main ones being the parent and the child. These both vary from day to day. In fact they vary from minute to minute. So they will never fit perfectly into any particular 'right way'.

If you give them enough of yourself you compensate for the mistakes you make; your children pick up enough of your reality to enable them to form their own opinions and do their own thing. I think it is important that children are brought up to be independent, not isolationist. The more they value and trust themselves, the less they

will be rigidly controlled by their peer group and commercial interests.

We have a great advantage here. Most of our children have several other adults that they go to happily if mother and father are not around. A child care expert who came to observe the preschool children recently, commented on how well our children socialize from a very early age. This is true. They are thrown together intimately and closely with a large number of people. They have a great variety of people to work with, relate to and measure themselves against.

There are risks in allowing children more freedom. But you cannot remove all the danger from children's lives without restricting their experience so much that they do not realize their full capabilities. It is important that we learn to stand back and let children fight their own battles.

When I look at the children themselves, the reports they get from their schools and the comments passed by outside observers, I find that they compare very well with their peer group outside the community. So I can now say if there is enough depth, intimacy and reality in the relationship, children don't need as much contact with parents as was thought in the past. In fact if the parents are not around they learn to do more for themselves because parents do tend to intervene and take responsibility away from their children.

It is a rather peculiar thing but the more you try and protect your child, the more danger they tend to get into because they haven't learned skills and judgment. When you allow children to take risks and explore limits you say indirectly, "We will take all the serious accident provoking areas out of your environment but we won't hang over you all the time." We do supervise our children, especially our preschool children, but we allow them to extend their limits a lot further than most children do.

If we give them plenty of favorable attention, acceptance and loving, it will balance the other times when we don't give them what they want. Then they can grow up accepting that life is a series of negative and positive rhythms. We need to accept the fact that at times we are going to get angry and scream and yell at them. We might even hit them. Even that doesn't really damage their psyche to any great extent providing they get plenty of love in return.

Children need to be loved unconditionally. They need to be loved just because they are children. I watch the children around here being loved not just by their parents but by a number of other adults. Almost everybody that goes past has something to contribute to them just because they are there. They don't have to

perform in any particular way.

Years of Teens

Living in a place like this gives our teenagers some idea that life could be different, but I don't see it working completely for them yet. They get far more freedom and responsibility than a lot of children. But I don't know that we're giving them the right sort of guidance. I'm not sure that we know what that guidance should be. What should they be experiencing now to prepare them for an unknown future?

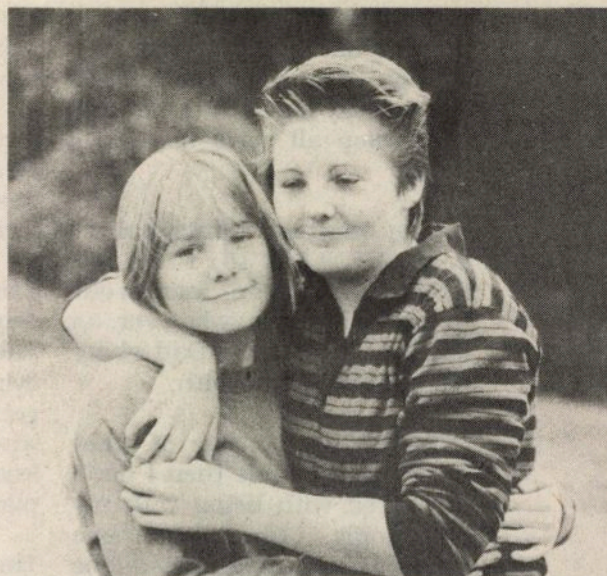
We have the scope here for kids to move around, seek out the older kids to play with for a while, then play with the younger ones, then interact with adults. I like seeing them get this tremendous range of social interaction within their living situation. This means they get to explore themselves in a wide variety of relationships.

They get to be pretty clear about who they like and don't like. In fact most of us would get a shock if we could get them to really tell us what they feel about us. They do occasionally if you can get their confidence. Then they are surprisingly accurate. On our recent teenage and parent workshop the final exercise I gave was for all the teenagers to focus on one adult at a time and give them feedback about how they felt about them. They gave remarkably accurate, straight feedback revealing how clearly they see their own parents and the other parents too.

Weekly Teen Meeting —

Hilary Blackledge

In 1986 I began facilitating a weekly meeting for our 21 teenagers. During a group we generally have one growth exercise such as telling what the good things and the bad things are of



living in a community with open sexuality. Another time we might get into pairs to gossip, then share the one memorable piece of gossip with the larger group. And another time it was telling the things they did not like about each other followed by the things they did like. Then we play games. It might be charades or a simple game that involves movement and having fun, such as experimenting with different noises we can make.

I notice how much they enjoy each other when they are together. I love watching them have their closeness and I enjoy it when one of them shares something vulnerable. I sometimes feel that I am still in an adult role and hold back from them. I feel sad that still I am a bit afraid to show my open vulnerable feelings to them. I'm more afraid of them laughing at me than I am of adults laughing. And then I feel stupid for thinking that!

I like it when parents tell me that their son or daughter has shared something special with them. I like to feel that I'm helping the teenagers get closer to their parents or someone else in the community.

I remember when I was a teenager I just wanted friends, boy-friends and girlfriends. I wanted

lots of kids to like me and it seemed like I didn't quite get enough. There is such a lot of opportunity here at Centrepoint to develop all sorts of friendships.

Young Adults at Centrepoint

JANE HENLEY, 14: I like the freedom I have here. I can go out to parties, movies, whatever, as long as I tell Mum or Dad where I'm going and who with.

I like living with lots of other teenagers because then I don't get bored with being with my own family. I have a good time with my family then I spend time with my friends. I like the way my parents trust me.

I see myself being better off living at Centrepoint while I'm a teenager. I am able to sort out my problems with my parents and school and friends instead of letting them get worse and worse until I'd have to leave home or school.

Sometimes some of my school friends have fights with their parents and they come to school and tell us but they don't get any better. The kid just hates his or her parents more, than goes out more, gets into trouble and then leaves home still hating their parents.

I'm glad Mum and Dad brought me to Centrepoint. I don't know where we would be now otherwise.

PHILIP HENLEY, 15: Around Centrepoint there are many jobs in which to make extra money and there are a lot of teenagers for friendship. Always there is something to do, it's just a matter of finding it.

Rules are no longer harshly enforced but are just guidelines. The subjects of sex and drugs are able to be discussed openly with out parents and other adults.

We have a lot of freedom to do what we like but we need parental approval.

We have computers to play games on and a video machine to watch plus two or three TV's and many teenagers have radios or stereos.

Everyone gets to know a lot of people with 160 living here alone! Then there are your other friends living outside of Centrepoint. You get to know lots of people and when you leave Centrepoint you know that you always have a place to come back to live.

The disadvantages are: We have to do dishes once a week — for 160 people! Sometimes it is embarrassing to bring friends home to Centrepoint because of people sunbathing nude and couples yelling at each other. I think the advantages outweigh the disadvantages by far.

STEPHEN WOOD, 14: Life at Centrepoint is very different from life outside in a small house with close neighbors in a posh little suburb. I suppose I'm lucky because I spend the week at Centrepoint then go to my father's each weekend. Dad lives close to Centrepoint therefore I see him just about every evening.

Another advantage in living at Centrepoint is if I have an argument with Mum I can stay clear of her without running away from home.

Maybe in a nuclear family the parents and teenagers ideas may contradict and result in an argument which may go on to serious family problems. It doesn't happen often, but if my Mum and I have an argument and I feel stubborn, I can go to my own room and hide away. If she's up in the lounge that's far enough away. Then after a while I come to my senses and go to talk to her. I find she's usually pretty reasonable.

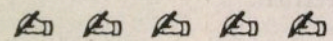
If Centrepoint hadn't come out of the blue I think my mother and stepfather would have split and our lives would probably be a shambles.

STEFAN SCHMID, 13: Most of the children, including me, do live a free life. We play our own games and queue for our own dinners. I love it here. It is an education learning to live with each other and be part of a helpful family. I myself have learnt much more in the Community than in a nuclear family. It is a good place educationally and the children themselves are learning what is going to happen in the future.

I have special people to help me in my school work, exams, etc. We have a children's meeting with the adults on Tuesdays. We share our feelings about school or the community and ask for anything we want, like help or special outings, trips and parties. We get to feel how a chairman feels chairing a meeting. We also play games with the adults at the end of the meetings.

ANGIE MEILKLEJOHN, 16: I feel a lot lighter and my ideas and goals are a lot clearer now. I am happy and content and am going to continue to live here at least to the end of this year. I feel really good about Centrepoint and this way of life. It's different but it's enlightening.

The Centrepoint magazine is available for \$10/year to North America, airmail. Centrepoint, P.O. Box 35, Albany, Auckland, New Zealand.



Children's Education at the Bruderhof

by Sharon Melancon

Children In Hutterian Society of Brethren

The Following articles present some of the experience of childhood in the Hutterian Society. There are today 362 Hutterian Colonies in the U.S. and Canada, and a few others in England, Germany and Japan. The North American colonies are divided among four groups: Schmiedleut, Dariusleut, Lehrleut, and Bruderhofs, which together total about 34,800 people. The Hutterite colonies average 92 members per colony, and the Bruderhofs average 250 people each, all practicing a communal way of life.

The bell rings. It is eight a.m. at the Bruderhof. From all corners of the community fathers bring their children to their groups. Later, as the fathers continue on to work departments, children set off for walks with their teachers, discovering what this new day brings.

By nine o'clock, when mothers have finished tidying at home, they wheel their babies to the baby house, ready for a morning nap. The day begins in earnest, with each finding his place of work, and children returning to their departments for a snack and short rest.

The day follows a similar schedule for all the children: 8:00 - to group; 12:30 - lunch with the community, or rest time for children under five; 2:00 - home for snack with mother; 3:00 - back to group for the afternoon; 5:30 - family time, with daddy home at 6:00.

The Children's Departments

Careful planning is evident in the buildings where children spend their days. The babies through kindergartners have large, airy rooms designed for groups of five to ten. They have

furniture, plumbing, and equipment just their size. Bright curtains and children's artwork contribute to the lively, cheerful atmosphere. A wide all-weather porch and fenced-in yard with swings, sand boxes, and jungle gym are a little world where the children feel at home. Sturdy Community Playthings are much in evidence — everything from trikes and wagons to lockers and rest mats. Here they have been tested and are well-used.

Play, the serious business of small children, engrosses them. Perhaps today they will come as clowns to work departments with a cookie treat, take a long ramble through the woods to collect strawberries, or work hard on their reading and writing to be ready for school beginning. It is a wonder how these youngsters know everyone in our community of over 400.

Classrooms are arranged around the children's meeting room, the heart of the school, where a stone fireplace invites a group to gather. Besides rooms for first through eighth grades, the kitchen, pottery, bindery, wood shop, art, and music rooms show heavy use.

After eight grade the children attend the local high school. They have a special room where they meet with a few parents to share the day's events over snack every afternoon. After graduation, further training is encouraged; should they make a decision to join

this life, it must be based on a personal understanding of the alternatives.

Foundations of Bruderhof Education

The concern for the well-being of children evident in these buildings embodies the importance of the children's community in Bruderhof life. Historically, Bruderhof education can be traced to three roots:

1. Eberhard Arnold, whose vision for a brotherly way of life based on the early Christian witness included in a special way the needs of children.
2. The Hutterian Brethren, with a 450 year history of communal life, especially the sixteenth century when missionary zeal, which goes hand-in-hand with education, burned brightly.



3. Friedrich Froebel, whose nineteenth-century Kindergarten movement freed children from regimented pedagogy that tried to mold them into little adults.

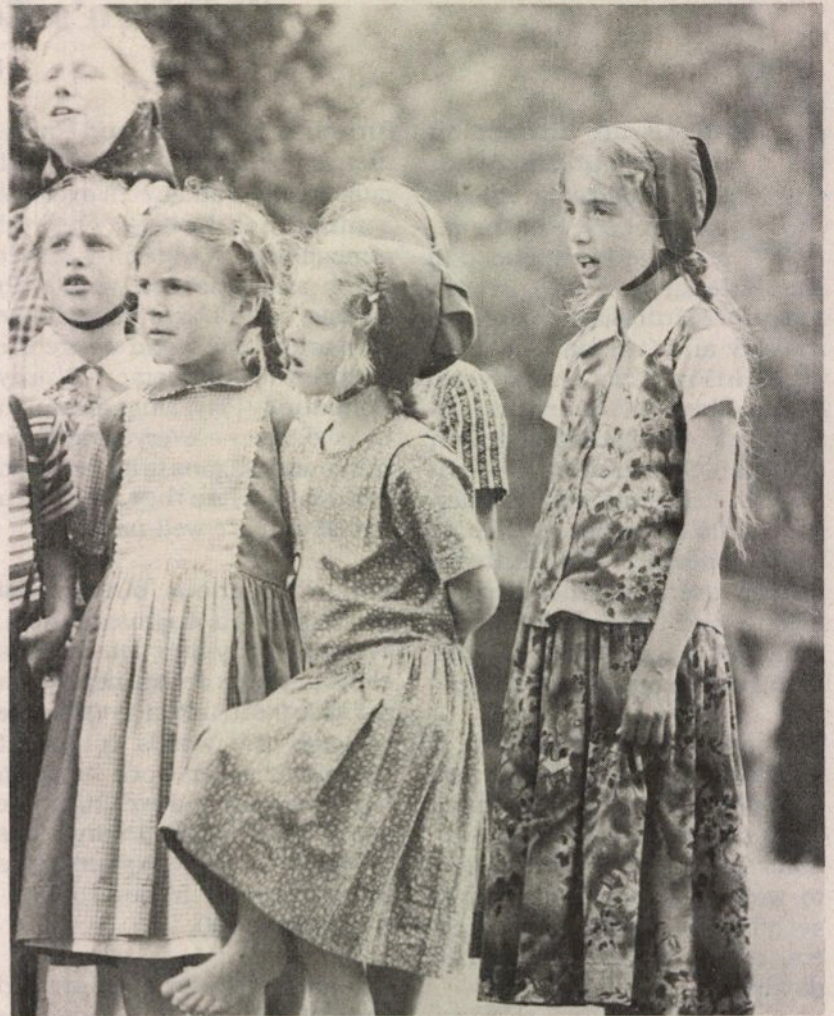
Each child is a thought in the mind of God. Our community education therefore means doing justice to each child in the unfolding of all the abilities given to him.

~ Eberhard Arnold

Eberhard Arnold had great reverence for the childlike spirit. From the beginning, the small community at Sannerz took in orphan children. Even with responsibility for the oversight of the struggling community, he took time with the children, especially guiding their inner life. His writings show a deep insight into the nature of children.

A child experiences the mystery of sacred things because he is free from thoughts about his little self—free to take into his heart the mystery of all life. In men's love for one another and in the love of his own child heart, he senses the mystery of God's love, the source of life.

The purpose of education as seen by Eberhard Arnold has little in common with self-fulfillment for its own sake, so typical of mod-



ern schools. Divorce, drug experimentation, fragmentation of society, all can be traced to this idea of personal fulfillment as an end in itself. Reverence for the childlike spirit, fighting for the good spirit to rule in the children's

hearts, seeking unity as both the means and the goal of education—these are the educational building blocks we owe to Eberhard Arnold.

Hutterian Education

That Hutterian communities still existed in America in the 1930's came as a surprise to Eberhard Arnold. He worked with determination until his small German group was united with them; a legacy of Hutterian orders and teachings which had stood the test of generations going back over 400 years.

"A Hutterite School Discipline of 1578," was written by Peter Walpot. Full-time care was needed for the many children orphaned by merciless persecution. Even the children suffered, living in the open in the worst



weather, or being carried off as slaves by Turkish soldiers.

Parents had been imprisoned and tortured to death by persecutors because they stood for the truth. Still others were kept in chains for the sake of the Gospel.

Principles of hygiene and standards of medical care far in advance of scientific knowledge were practiced. Hutterite schools and doctors served even the nobles in Moravia and Hungary. The communal education of sixteenth-century Hutterites is described in the *Chronicle of the Hutterian Brethren*, recently translated into English for the first time.

Friedrich Froebel

Friedrich Froebel shared Eberhard Arnold's reverence for the childlike spirit. Their views of children were remarkably similar: Even as a child, every human being should be seen and treated as a necessary, essential member of humanity; and therefore...parents are responsible to God, to the child, and to humanity. Education should lead and guide man to clearness about himself...to peace with nature, and to unity with God.

He wanted his kindergartens to stimulate the family to appreciate and love the child. Mother and father must be united in what they bring to the children. Unity — in the family, with nature, with all humanity — was his main educational thrust for young children. In addition, he was the first to give "play" an essential place in the curriculum: A child who plays thoroughly and with determination until he is too tired to continue will surely be a thorough, determined man, capable of self-sacrifice for the promotion and welfare of himself and others.

He founded a boarding school, Keilhau, and from here a young woman whose family helped run

the school came to the Bruderhof in 1933. Nurtured on Froebel's principles, Annemarie Waechter found at the Rhon Bruderhof the fulfillment she had been seeking:

"The children impressed me. They were so different...there was such a warmth and joy, such a naturalness about them...I felt something of the Holy Spirit was moving there. It just gripped me, and I felt: I have to stay here!"

She did stay. In the 30 years that Heini Arnold, son of Eberhard, and his wife Annemarie served as the community's elder and housemother, they had a profound influence on Bruderhof education, standing always for that which was genuine, honest, and natural and freed the childlike spirit.

How do these roots of Bruderhof education branch out in practice? Children writing for our school magazines add their perspective to the summary that follows.

The Community

Only in the context of the whole life of our Church community can we recognize the basis of our education and reach an understanding for the nature of the child we wish to educate. From his earliest consciousness, the child feels himself part of the wider community. At communal meals the news reports, letters from seeking people, discussions by those returning from journeys, and Brotherhood decisions on everyday matters are all openly shared. A sensitivity to the atmosphere of peace and unity naturally grows in him.

Communal gatherings also strengthen the sense of community. Sunday family meetings include the whole circle — babies to grandparents. A new baby, comings and goings between communities, the seasonal changes, a play for music pre-

Friedrich Froebel ~

Even as a child, every human being should be seen and treated as a necessary, essential member of humanity; and therefore... parents are responsible to God, to the child, and to humanity. Education should lead and guide man to clearness about himself... to peace with nature, and to unity with God.

pared by the children, and the guests who come, all are noted and commemorated.

We make the most of festive occasions. The Advent weeks leading to Christmas are the crowning of the children's year. The sense of expectation as decorations are hung, secrets prepared, cookies baked, is as tangible as the spicy scent of the evergreens everywhere. Easter brings the celebration of spring's new life and is a time especially close to the children's hearts.

At other times of the year there are festive times perhaps unique to our life: Lantern Festival time in October, Harvest Festival in November, a June Festival with games, booths, cotton candy, and a barbecue, as well as many summer picnics that end with a bonfire and singing of fire and evening songs. These celebrations are unforgettable for a child.

"On Saturday after supper we went on a lantern walk. We went down to the shop...and then the whole school sang a lot of German lantern songs. The Shalom served donuts and apple cider and it was good." Francis, 4th, '87.

Unity, The Watch Word

It could be said that unity is the beginning and the end of Brud-

erhof education. Children learn unity by experiencing it, first in their families, but also in the school and wider community. Nothing can replace the family in the nurture of children. Heini Arnold wrote:

"For every child, the family is of greatest importance. Only in the atmosphere of reverence before life, only in the atmosphere of respect before the soul of the child, in short, only in a truly loving home will the child find the soil to grow in true respect before father and mother. Family times when he feels the love of father and mother surrounding him are precious to the child. There is no TV to rob the family of time together. Parents seek unity in their approach to problems as they arise. Questions of education are shared with parents, teachers, and the whole brotherhood. Although divorce is unknown among brotherhood members, single parents who have joined also find a welcome. Several children of such single parents are now members of the community."

The School

Eberhard Arnold's ideal curriculum was one which sought unity in all areas of life. As subject matter becomes more fragmented and specialized, this presents a special challenge. Working out this basis is an ongoing process in the school. Teachers meet weekly to share and plan ahead. The principals of all four schools keep a unified curriculum in all five schools through weekly phone conferences. Changes take place constantly. What will we do about this humanistic emphasis in the science books? How can we teach social studies so that our children experience the need in the world? Is our time too full for the children to digest what they are experiencing? We try to find a better way.

While unity is our main thrust, a basic education in reading, writing, math, English, and German is thoroughly tackled. We also recognize our obligation to value equally all the abilities of mind and body, so art, music, handcrafts, and work projects are just as important as academic achievement.



Work

This brings us to the place of work in our education:

The young, growing human being should be trained early for practical work...This is the period when man is to be prepared for industry, diligence, and productive activity.

How many current teenage problems are caused by young people who, having no responsibilities, don't feel they are needed? Our children learn early that we need them. They spend a part of each day helping in a work department, boys in the shop or maintenance, girls with children's departments. In addition, we have recently begun an apprenticeship program. Children work under a "master" who has the responsibility of teaching them skills as well as character values of obedience, initiative, punctuality, courage, concentration, cooperation, honesty, and respon-

sibility. Indeed, this takes away from work accomplished, but we consider it time well spent, and children thrive on it.

As apprentices, the children experience the church's contact with the needs and concerns of the world. They may make a Plough visit to a TV station for an interview on the new Teen Problems Handbook; or experience the exacting work that goes into honest, lasting equipment for children.

For our teenagers, the apprenticeship program is an opportunity for personal contact that avoids the generation gap—working shoulder-to-shoulder, finding that they are as capable as the adults who are helping them; above all, feeling they are needed. We have to fight against superficiality, and find a deep inner contact with each one as he struggles through these years when he seeks a direction for his life.

*It's the sweat of sawing wood
to fire the furnace
And the monotony of sweeping
the same stairs, day after day.
It's the mud and strain of
ditches dug in the glaring heat,
And the loving care for children
wearing your patience thin,
It's the aching eyes and mind
over homework
puzzling out the last problem
But —
Work holds us together
Work clothes life with form
Gives wild hearts a tether
And through it our unity's born.
Celia 10th '78*

Love of Nature

Our children live intensively with the changes of the season. Each has its unique activities and flavor, beloved by the children and all of us.

"We have a magic tree! It's in front of our window. It's a cherry

tree, and it's all white! There's a ruby-throated hummingbird. When the sun shines on its throat it gets real bright red. It flashes with red, like a spark. His wings look all a blur—they go so fast! You can't even see them." First grade, '75

Sapping Time

*With laden bucket,
I stop to wonder
at the beauty of a wood.
Silent as buds grow
and life emerges.
Then broken
by the shrill cry of a jay.
I am brought back to the present;
A laden bucket of gold.
Debbie 8th '87*

Stars and Planets

*Have you ever wondered about
the stars?
Or about the planet Mars?
Or do you like the star patterns,
And the special planet, Saturn?
And do you like those spots of
light
That may be ten times as
bright?
Whatever you like on a starry
night.
Think and dream about:
Goodness!
Miriam 5th '75*

Teachers

Teaching under such educational ideals is an awesome responsibility. Teachers need to give guidance and help to the child, but without resorting to psychological tricks or the power of suggestion, by whatever name it comes — positive reinforcement, behavior modification, or whatever.

The Bruderhof rejects these two extremes: authority based on physical force or the power of suggestion; and a weak, blind lack of authority...Teachers should stimulate and awaken the children's discernment and the ability to make their own decisions for the good. Least of all should a teacher...force his or her will on helpless children for

the sake of convenience or because of hurt pride. And yet it would be equally wrong for teachers...(to) just wait for the good to take over of its own accord and conquer the evil in the children or the group. No; guidance is necessary...Children want to be guided, helped, and given direction, but they do not want to be coerced or crushed.

We cannot emphasize enough the importance of allowing each child to be free. We cannot make them our emotional property, or seek to bind them to us in any way, least of all by the power of suggestion which degrades the child.

This is not to say that we don't fail in our teaching. We do. Then together with the children, we seek forgiveness and the humility to find a new beginning. Educating means standing together with them under one leader, Jesus Christ.

Reaching Out

We often take the lead from our children. Right now, for example, we are distributing a Teen Handbook, *A Straight Word to Kids and Parents*. Its beginning was a play given by our high schoolers to articulate the problem of teen suicide. The response was so overwhelming from teenagers crying out for help, that we began writing on related problems as well — drugs, abortion, alcohol, crime — and the book was published in June, 1967.

Commitment

We believe that true freedom is found in Commitment as expressed in the paradox, "He who would find his life must lose it." When our children find this Commitment, we can truly become children — and brothers and sisters — together. A high schooler expressed it:

*Let me be bound with
no other tie*

*Than binds the stars to God,
Let me be moved by
no other power
Than stirred in the blood.
Let me be linked with
no other chain
Than love refined by fire,
Let me be lit by
no other flame
Than that which seeketh higher.*

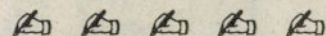
*Clear as a star
In witness for Him,
No ember withheld
When light dawns within.
Senta 12th '78*

Children's Community

Community must be reborn in each new generation. Our search and Commitment as adults is past history for the children. The awakening of community among the children is something no adult can plan or control. It is brought about by the Holy Spirit, and is one of the most precious gifts children can experience. To share the earnest concentration with which a group of fourth graders dramatize their understanding of a Hiroshima family experiencing atomic war — unforgettable! Or to see the light in the eyes of children who have cleared the air among themselves and found a new beginning in trust and friendship—amazing! We ask that a true children's community is given again and again in each new generation, and that we may share it in the childlike spirit of Jesus.

For information on the many books and other available resource materials, please write:

*Plough Publishing House
Pleasant View Bruderhof
300 Rosenthal Lane
Ulster Park, NY 12487*



Multiple Parenting: Kerista

The First Eight Years

by Even Eve

Among the unique features of Kerista is the community's method of raising children, known as *multiple parenting*. Multiple parenting overlaps between the "personal needs" and "global ideals" sectors of the Keristan experiment. At the personal level, it is a way by which adults in the lifestyle can have the satisfying experience of parenthood without most of the difficulties isolated parenthood traditionally brings with it. At the global level, it is a system which could work to improve the lives of parents and children wherever practiced, and additionally, take in homeless children along with those already attached to adults coming into the lifestyle.

In seeking to design an ideal environment for educational childcare, numerous theories were advanced, many directly related to premises about human nature that emerged via the Gestalt-O-Rama process. One basic element of the new, projected childcare environment was the "B-FIC"—a "Best Friend Identity Cluster." A B-FIC is a group of men and women who come together around shared ideals and personal affinity, forming a kind of "superfamily." Members join with a current intention of lifetime involvement, and a desire to be as close to each other as people can be. The idea was

that, among other things, B-FIC partners would share in the raising of children, with no special emphasis placed on biological parenthood and no rules assigned due to sex. We thought that this would at once minimize the tasks and responsibilities of parenthood placed on any one person, and provide children with great stimulation, security, and a variety of positive adult role models. We theorized that this method would yield more joy and less strain. We believed that the bond between children and adults would be just as strong (and less neurotically dependent) as in a nuclear family situation, and felt there would be no loss of closeness in spite of the absence of one Mom and one Dad.

We decided that we would limit the number of children to one per woman (in respect for the need to limit new additions to world population), and that each female member would have one. Adults joining with children born outside were an exception. We regarded our plan to conceive and bring into the world one child per woman, to be raised from birth in this new setting, a highly important experiment.

The First Phase

In 1978, we decided to get started on Baby No. 1. At that time I (Eve) had been in the community for over seven years (more than

the five-year period we had adopted as a minimum time a woman had to wait prior to conception, in order to establish a stable track record.) I was very happy in my B-FIC, the Purple Submarine, and decided it was as good a time as any to go ahead and get pregnant which I did. Liberty was born in May of 1979, a beautiful, healthy baby who asserted her demanding, people-oriented personality from the very start.

The way we had worked it out, the biological mother was in a sense the "project originator" of the child. She was the legal guardian, and while others were expected to co-parent on an equal basis (with allowances for varying interests and aptitudes for childcare), the mother, at least initially, would have some extra responsibility to nail down, if only in the fact of breast-feeding the child.

We had decided that breast-feeding was the healthiest way to go, but did not want it to go on too long, lest the infant get too attached to one individual. Liberty was weaned by ten months; Revery (the second child) by one year. Bright Revery was born about ten months after Liberty, a personality of an entirely different variety.

The children received tremendous one-to-one attention. At all times, they each had one of us with them ("who's-on-a-me?" became a question they soon learned to ask), devoted to engaging their attention or doing (hopefully) fun and interesting things with them. We fed them good food, provided them with lots of toys, and took them on all sorts of outings.

They became very comfortable with all their "playmates"—though quite early, somewhat to our surprise, they indicated that they preferred certain people to others. At the top of the pecking orders were the respective bio-



Revery,
Parent Mik,
&
Liberty

logical mothers. This, we figured, dated to the extra intimacy of breast-feeding and closer contact during the first year of life. We thought this preference would diminish with time, which it did.

We developed a system of journals to keep track of important aspects of the children's lives. After each shift, an adult would write in the daybook of the child she/he had been with: food eaten, nap times, outings gone on, and other significant points. We also tried to keep a video log of the children as they grew, and made frequent entries in their respective written journals, noting anecdotes, new developments, and anything else that seemed worth remembering.

The pattern, during the first three years, seemed to work, for all involved. The children were developing nicely, were quite verbally adept, had talent areas that were emerging, and seemed happy. They had some interim phases of separation anxiety and other stresses, but these always would give way to a new stage of growth. They seemed comfortable with all their multiple parents, and showed no signs of "missing out" by not having one special mother and/or father. They seemed to understand some of the differences between our "tribe" and others in an intelligent fashion. They began to gain a beginning grasp of elements of the Gestalt-O-Rama process, such as voting on issues, or choosing, as means of settling differences, and the idea of having different "voices" (subpersonalities) in one's head some of which have to be kept in the "cages in the zoo" because they are too creepy to let out (i.e., voices to hit someone, push, etc.)

The Children's Social Contract

The children's social contract was another important innovation that came in during that period. We had always revered the idea

of living by a consensual social contract as a pillar of Keristan ideology. We introduced the idea that the kids, too, could live by a set of agreements that made sense to them. Their first social contract began with basics (no hitting, no biting, no saying "I'm not your friend") and grew to some 30 or 40 items that, when observed, made life in Sparrow Village very livable. The girls helped formulate the social contract and participated in the votes and debates that went into adopting, or rejecting, new standards. As time went on, the whole concept of the contract became second nature to the children. When they got spanked, they knew that it was for a specific, serious violation of the social contract. Other techniques we have used to curb seriously unpleasant behavior are isolating the child in a room, chastening (much like "docking") from sweet treats and other privileges, and our Gestalt-O-Rama process itself...talking out issues at great length.

Momism: A Tough Nut to Crack

One thing we did not anticipate was that the people who became biological parents, after being on the trip for a number of years, would have any difficulties in dealing with the neurosis of momism — a neurotic attachment to one's children that caused a loss of ego-boundary identity and objectivity.

Being one of the biological mothers in question, I am convinced that the combination of heavy cultural conditioning to deal with kids and motherhood in certain ways plus the chemical/hormonal changes that go along with pregnancy, childbirth and early maternity constitute one bitch of a condition to get a handle on, psychologically speaking.

All of us — biological and non-biological parents alike — have had to shake loose from old ideas about parenthood (for instance, that a woman's life isn't com-

plete until she's given birth; that passing on genes is an irresistible impulse; that a house that is not filled with children is not as wholesome as one that is; that the nature of parental love is and should be unconditional). It is possible to be liberated, erotic, rational, an artist, a career-person, and dedicated to a cause and be a responsible parent too. Although, I must say, without multiple parenting, it would be a lot tougher to pull it off.

Freedom of Choice

At the time when Liberty and Revery began going to nursery school we let go of the notion that it was important for us to provide our own schooling system for our children. A couple of years rolled by this way. By the time the girls were ready for first grade (Revery skipped going to kindergarten, so she was at the same grade level as Liberty) and Tim for third grade, they decided they'd like to be in a home school inside the commune. Our philosophy was to be supportive of their desires, where reasonable, and as one of us (Buf) was a credentialed teacher experienced in working with children in the lower grades, we decided to comply with their request and the E-Z Learning Academy got started.

The children created something of a stir when they first started in nursery school, what with their saying the they didn't have a mommy or daddy, but their situation was soon explained to the other children's satisfaction. Once when we were on a vacation at a hot tubs retreat, I overheard Revery, then about four or five, having a conversation with another little girl in the pool. The other child had asked Revery where her mother was. "I don't have one," was her response. The other girl was incredulous. "No, really," Reva said. "I have 16 grown-ups. There's one, and there's one, and there's one and there's one..." We were amused. Aside from this, though, the

We have certainly lightened up tremendously in the whole idea that the children in an experimental setting such as ours will be the "fruits" of the experiment. While having a good educational system and parenting process are both important, they are less central a focus to us than they used to be.

kids seem pretty much like any other children of their age, perhaps with slightly above-average speaking and social skills. One interesting distinction several of their teachers, independently, have observed about them in comparison to other children is something they described as a kind of "innocence" or "real child-like qualities." They (the teachers) had a little trouble getting the wording for it right, but what they were expressing seemed to boil down to the girls being less preoccupied than other kids, more able to just have fun and enjoy themselves.

The First Eight Years: Evaluation of the Experiment

By now it should be obvious that we have both proved and disproved some of the premises with which we commenced our multiple parenting experiment. The biggest one that we have found is that human nature contains many more built-in negative capacities and propensities than we once thought...though in the context of sequential growth stages, these things are handleable. We've become convinced that good role models and a nice scene are not sufficient to turn out good children: the environment has to have a process to positively reinforce the positive capacities, and negatively reinforce the negatives.

We have seen that while children can get a lot out of their relationships with adults, the kind of learning, companionship and stimulation that is provided by other children is also important.

We have become more convinced than we once were that each child—or rather, each individual—has her or his own personal track to follow, independent, to an extent, of conditioning or environment. An anecdote may help illustrate this point. From a very young age—perhaps two year old—Liberty showed a very distinctive set of tastes for such things as fashion in clothing. Though all of us at the time were into strictly hippie fashion (long hair, no make-up, jeans, and colorful, but usually not "stylish," costumes) she asserted her taste for nail polish, high heels, make-up and "femme" fashion. Actually, Libby's tastes helped open us up to new horizons. But she certainly didn't get those tastes from anyone she knew.

We have gained new respect for some traditional ideas regarding discipline. We originally operated on the notion that given optimal positive reinforcement, negative (unsocial, destructive) behavior would just go away by itself. Now we understand more fully the need for firmly establishing limits and boundaries. While we originally thought the problem was how to break the cycle of transfer of neurosis of parent to child, we also have found it necessary to learn how to break the cycle of transfer of neurosis from child to parent!

Had we to do it again, we might not respond to certain things as we did...responding immediately to night crying, for instance. We would probably encourage more independent play and activity sooner than we did. But these are the little things most new parents learn through experience, multiple parenting or otherwise. We have found our old theory that parents and children coming in from outside could not break the patterns of momism to be untrue. We have found that it is harder in some ways that we had imagined, being parents. But manageable, and fun.

We have certainly lightened up tremendously in the whole idea that the children in an experimental setting such as ours will be the "fruits" of the experiment. While having a good educational system and parenting process are both important, they are less central a focus to us than they used to be.

On the other side, many of our original ideas have held up. The basic concept that the B-FIC, or super-family group, would be a good setting in which to raise children, eliminating stress on parents and children alike, is definitely true for us. The load on any one adult is very bearable and the children do appear to enjoy and benefit from the variety, both directly (in their one-to-one relationships) and indirectly (in not having to absorb added stress from any of the adults, which they would if the rest of us were absent.) Our belief that this setup would not diminish the feelings of children towards parents and vice versa has proven to be true. All of these relationships so far appear to be excellent, and very close.

When we first began to use the children's house arrangement, with adults going there for shifts and visits by the children to the adult houses, some of us had some concerns that the little ones would feel deprived, left out. In fact, this never came up. From the first, they liked the arrangement and adjusted right in. It allowed them more freedom to do their own things, including being noisy, running around, without disturbing anyone...less cramping of their style. We always believed that if we treated children intelligently, they'd respond with intelligence. This also has held up. Liberty and Revery are quite advanced in verbal skills, and have been capable, from an early age, of discussing profound subjects.

Thoughts for the Future

When we let go of our plans to produce more children with our own genes, we did not let go of one of the ideals that has motivated Kerista from its very beginnings, the dream of a world in which every single child born is wanted, cared for, and given all the opportunities to enjoy a free, full life that can be given to a human being. In our

brainstorming sessions and plans for the future, we are projecting ways and means by which humanity can move itself along towards that ideal, and what life would be like when that reality, Heaven on Earth, has actually been attained. Both parts—the solutions to the existent problems in the world and the end itself—require a methodology for raising and educating children.

There are things we dream of doing with and for children: multimedia learning environments, educational theme parks, animated movies, Sparrow Villages in the Caribbean and other parts of the world, a system of picking up homeless kids off the streets and sending them through to new homes on Keristan ecohomestations where they'll begin a totally new type of

existence—that our time, money, resources, and people-power do not yet allow. These things remain as frontiers and challenges, waiting to be discovered; visions waiting to unfold.

Contact: Kerista, 547 Frederick Street, San Francisco, California, 94117, (415) 753-1314.



Parents
Eve,
Geo,
&
Laf



C E N T E R S P A C E

We are a small group of individuals dedicated to spiritual, personal, and community empowerment who presently constitute an intentional community within the community of Stelle, Illinois. Our primary interests include: spiritual orientation, service consciousness, cooperative principles, global perspective, networking and outreach, and earth stewardship.

We participate in and support various transformational organizations such as the *Fellowship for Intentional Community (FIC)*, *Community Educational Service Council, Inc. (CESCI)*, *Community Development Society*, *Community Education Association*, and the *National Historic Communal Societies Association (NHCSA)*.

We offer publications, seminars, workshops, and consulting services in personal, community and organizational development. Through *The Foundation for Personal and Community Development*, we co-publish *COMMUNITIES, Journal of Cooperation*.

For more information, please write for our free brochure.

Center for Spiritual, Personal, And Community Empowerment

105 Sun Street • Stelle, Illinois 60919 • 815-256-2252

Mount Madonna School

by Ambika Anderson

Mount Madonna School is located in an exceptionally beautiful and enriched environment, at the Mount Madonna Center for the Creative Arts and Sciences. It is situated on 355 rolling mountaintop acres overlooking all of Monterey Bay. The quiet rural setting, amid redwood forests and hillside meadow, helps to support an open, relaxed learning environment and inspires appreciation for the beauties of the natural world. The school is a private, non-profit, non-church related college preparatory school with a strong basic skills program and an emphasis on the arts.

The basic philosophy of the school is that all children should be educated in an atmosphere that encourages them to realize their highest potentials, to grow into adulthood as creative, responsible, happy, intelligent and sensitive human beings. Toward this goal a high level of caring attention is given to each child, made possible by a commitment to a students-to-teacher ratio of no more than 12:1.

In the context of substantial student-teacher contact and awareness, the school emphasizes the development of self-discipline together with creativity and expressiveness. Student government, class projects, fundraising, occasions for dialogue, dramatic productions, and many other opportunities are presented for developing a student's sense of responsibility, self-esteem, empowerment, and limits. Small class size and the unique community environment make it possible to have the benefits of combined classrooms, parental participation, emphasis of

hands-on cooperative learning, educational field trips, visiting resource specialists and a variety of cross curriculum activities.

Mount Madonna School is unique in that it exists within the larger context of Mount Madonna Center, a non-profit educational institution whose community of resident staff and focus on yoga contribute substantially to the positivity of the overall environment. The norms, discipline, and expectations of the community have a vital effect on the

The children are exposed to positive adult role models in their daily work routines, to a community of people who work hard not for material gain but out of devotion to a lifestyle of selfless service and individual spiritual growth.

upbringing of the children. This is seen as important as the subject matter and curriculum of the school. The children are exposed to positive adult role models in their daily work routines, to a community of people who work hard not for material gain but out of devotion to a lifestyle of selfless service and individual spiritual growth.

Another important aspect of the School is the wealth of specialists that teach in a variety of areas. Among approximately eighty residents in the community there is a combination of teaching professionals and subject matter specialists. The gardener teaches gardening with hands-on experience in the vegetable and flower garden on the land. Other specialists include artists, journalists, dancers, graphics experts, psychologists, carpenters, cooks, recreation leaders, and many more.

Elderly people play an important role in the lives of the children.

There are many opportunities where older community members interact with the school creating an intergenerational experience that is enriching to both ages.

In regard to facilities, the children eat in the community dining hall with the residents, visitors and guests who come to the Center's adult programs. This requires discipline of the children, which has many positive benefits. Several spaces have been made available in the buildings especially for children and youth. In the large community building, the west wing is reserved for children for "hanging out", television, and meeting one another. Classroom space is provided as well as a computer room and a study hall area. Basketball and volleyball courts, nature trails, a lake and

two large playing fields are readily accessible. Tennis courts are in the developmental stage for next year.

In response to the need for more facilities for adolescents, a new Boarding School facility is nearing completion. It will house eight boarding school students, one or two caretakers, and include a recreation/living room with television, weight lifting and other recreational equipment. It is in close proximity to the community building, vegetable and flower gardens and several staff homes.

Family structure includes the traditional nuclear family, single parent households, and an abundance of caring community energy. The children participate in several activities collectively including athletics, dining, study hall, after school activities, community service volunteer work in the surrounding towns, and work schedules within the Mount Madonna community which

assist in creating, sustaining, and maintaining a large educational center.

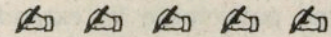
The community gives support to the children and the School in tangible ways such as labor, development of roads, buildings, water systems, purchasing, and staff. In fact the School could not exist without the support of the community. A second major support of the School is the dedication of the staff. Most staff members live in or near the

community and work for one half or less salary than they would get in public school. Their labor of love derives from devotion to a school where they really can be with children, teaching and nurturing in a context of the positive values and goals of the community.

Overall what makes Mount Madonna School unique among others is the school's context: a community of caring, dedicated people, shared positive values

that are lived and not just spoken (honesty, non-harming, cooperation, helpfulness, service, etc.), and a wonderful extended family of concerned parents and others who provide a wealth of indispensable support.

For further information: Mount Madonna School, 445 Summit Road, Watsonville, CA 94076, (408)722-5983.



Fellowship for Intentional Community

The Fellowship for Intentional Community (FIC) was incorporated in 1986 to provide network services across North America for intentional communities, community networks, individuals, and organizations interested in intentional communities.

PURPOSES OF THE FELLOWSHIP

Serving as a network for those seeking personal referrals to appropriate communities, conferences, and other joint projects supporting intentional communities

- Building trust among communities, and acceptance by others, through shared celebrations and other activities designed to increase awareness of the common experiences, and increase understanding of the diversity among intentional communities
- Supporting Resource Centers for demonstration projects and study, and for collection and distribution of information relating to intentional communities
- Assisting academic institutions in development of programs relating to intentional communities
- Facilitating exchange of information, skills, social and economic support among those interested in intentional community development
- Demonstrating and facilitating applications of intentional community and cooperative experiences to the larger society
- Increasing global awareness that intentional communities have created ecological alternatives, opportunities for personal and community development, and methods for nurturing peaceful social transformation.

The FIC holds semi-annual Board meetings and annual membership meetings at different locations around the country. Anyone who is interested is welcome to become a member. Annual membership fees are \$ 10. which pays for the cost of mailings and meeting notices.

For more information please write:

The Fellowship for Intentional Community

c/o Center for Communal Studies • 8600 University Blvd • Evansville, Indiana 47712 • (812) 464-1727

Stelle Children and Education

Carroll English

Stelle is quite an "individualistic" community — sometimes termed "cooperative" community, as opposed to "communal" — the residents being dedicated to living harmoniously and cooperatively with their neighbors. While families are essentially nuclear, some participate in extended families to the extent of sharing common children, partaking in weekly dinners, and calling on each other for assistance in projects.

Children in Stelle are the responsibility of, and live with, their parents, though there is a lot of shared child care, "sleeping over" between childhood friends, and "camping out in the greenbelt," etc. Children have general run of the grounds, with parental permission.

The Stelle school is operated by The Stelle Group, Stelle's "founding body." It also enjoys consid-

Parents may contribute time teaching in the school in order to partially pay tuition fees (\$220/month for first child, lower rate for other children). Some parents transport to and encourage offspring in soccer and baseball little leagues in nearby towns. Fathers often play ball with sons on community greens. Youths generally handle community grass cutting and often assist with community work projects.

What does the community mean to the children? Wide spaces and parks in which to run, hide, climb, scout and explore, ride bikes, play, ride horseback, build projects, learn any skills they would like; a secure base from which to launch out into the world on weekly school field trips, occasional jaunts to go swimming, skating, or to the movies, etc. And adults on every hand who are glad to take time with them to assist in settling a conflict or answer their questions or assist them with a project, etc.

On June 16, 1987 The Stelle Group's Learning Center was granted Full Recognition by the Illinois State Board of Education. Full Recognition allows the school to issue



erable community support in the form of skills taught to students by residents, as well as by tithes and donations towards school operation, and suggestions at Learning Council meetings, etc.

high school diplomas that are more readily accepted by colleges and also simplifies the process of transferring a child to another school. Primarily, though, State Recognition offers

an authoritative second opinion that reinforces the judgment of parents who decide to enroll their children in the school.

One of the State Board of Education review committee representatives stated that the Learning Center was the smallest school the state had ever recognized. Small schools usually don't have the resources to meet the state's curriculum and program criteria.

Stelle's perspective on education is one of its greatest attractions to those who resonate with the concepts on which this community's educational system is based. Many of the current participants in this 20 year old intentional community were drawn here primarily for the educational environment for their children, as well as the commitment to lifelong learning and personal evolution for all.

The Stelle school system has existed long enough (began in 1968) for us to have learned a few things about the effect of our program on the students who have participated in it. In general, children who have left Stelle for one reason or another have been placed in programs for the gifted or put in grades quite advanced of their "normal" level. Some have avoided misplacement by continuing their "fast-start" education at home through home-schooling with parents and/or through correspondence courses. Likewise, individuals who have had children after leaving the community have tended to work with programs which encourage intelligence in their youngsters.

In Stelle, as in intentional communities in general, the participants tend to be very bright, well-educated people. The community of Stelle feels a commitment to foster greater intelligence in the children than we adults have at present, for in this way

society, culture and our world can evolve upward.

Components of the Education Program in Stelle Motherschool: This is a support system for mothers who teach their infants and young children at home. Specialists from the school system visit the home at regular intervals to assist parents in solving problems between parent and child, to suggest next steps in training/education, and in general, to support parents in their nurturance role. Parents can consult with experienced experts in areas of home environment, physical development, music and arts, etc. There are also classes for mothers to support them in broadening their vision and the skills requisite for so wide a vision.

Montessori Classroom:

This is available for children between three and five years of age for two hours in the afternoons, three days a week. A rich inventory of "Montessori materials" has been developed over the years in Stelle and is available for rotated use in the classroom. A number of parents and potential teachers in the community have received Montessori teacher training over the years.

Parent Resource Center:

This is a lending library of a wide variety of learning tools and materials which parents may check out for use at home, e.g. books, puzzles, learning games, word cards, flash cards, picture cards ("bits of intelligence"), etc. This collection is built up through family donations of outgrown learning materials and through fines for late return of goods.

The Learning Center:

The "main school" provides classroom experience for children and youths from six upward. This includes a stimulating program in the conventional gamut of areas; language arts, science, social studies, math, arts, etc.; with summer options of horse-

back riding, camping, trips to distant parts of the country, and the like.

Regular field trips are taken weekly, in addition to the viewing of educational visual aids, such as movies and videotapes. Computers are available in the classroom for hands-on experience.

High-school graduation requirements include choices for students among lists of suggested activities and texts in areas such as language arts, mathematics, computer programming, survival/self-sufficiency, the arts, etc.

Other Educational Opportunities

Individuals often offer instruction to fellow communitarians in their personal fields of expertise, generally through the coordination of the school. Similarly, if a learning-center student needs or wants a class in a domain in which the school personnel are not trained, a teacher for that subject is found from among the community residents.

Basic Concepts of Parenting Education In Stelle

"Nothing is so important to civilization as the proper rearing of the succeeding generation." (*The Ultimate Frontier* by Eklal Kueshana, the book on which Stelle was founded.)

Parents are the primary educators of their children. The school system is a service to them. The entire community is committed to lovingly assist with childrearing as the opportunity arises in daily life.

The human brain has vast potential which goes largely untapped in the world today. Even geniuses use only a small fraction of their brains' potential. The large body of extant research and experience can assist us to develop this aspect of human potential. "It is every child's

birthright to be a 'genius'." (Glen Doman)

The brain completes its development by age three. This has many implications for how early, how much, what manner, and what kind of material is used, etc. in early education. The more stimulation/instruction/exposure the child receives before age three, the more s/he can and does learn. That is, the more input, the longer the retention of input and the better the retrieval of information. Therefore: the more general enlightenment and ability, and the more in control of his/her environment the child feels, the better s/he is able to cope with life's challenges.

Education begins before birth, so prenatal, in-utero stimulation is valuable, as well as a good birthing program wherein parents take instruction in natural childbirth, breastfeeding, etc.

Education and personal evolution are lifelong processes. Parents do well to set up an environment which puts this work in motion in the lives of their children.

The goal of education is balance — academic, emotional, spiritual (in the broad sense of the word), balance of practical skills, etc. Therefore, a holistic approach is valuable.

Children learn best by example; actions speak louder than words, and carefully chosen words provide a teaching/learning opportunity in every event and interaction between parent and child.

Children feel pleasure when learning. Children are born with a love of learning. Parents teach optimally when they enjoy their child, and when they enjoy sharing the riches of the universe.

There are "absorbent periods" in infancy and childhood when the child is more open to learning certain things, such as independ-

ence, love of work and order, self-discipline, etc. It is well to "cooperate with these periods for maximal learning."

Mental development is intimately related to physical movement and development. (Montessori) There are developmental exercises which literally "grow" the brain: creeping, crawling, walking, running, vestibular activity (whirling, swinging), and brachiation (using hands and arms to swing from bar to bar, limb to limb, etc.). These were discovered by Glenn Doman and the Institutes for the Achievement of Human Potential in Philadelphia, PA.

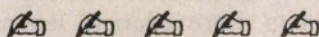
Using a mastery technique teaches completion and skill development. Each step, objective, project, task, etc. is successfully corrected, revised and mastered before going on to the next stage. Grades and the competition they foster are unnecessary in such a setting.

Love is the basis for this vision of giving children the best possible opportunity for self-development and self-responsibility, and it is also the "oil" which makes this way of life work.

CONCLUSION:

The goal of education in the Stelle perspective is healthy, happy, well-rounded, talented, bright, contributing members of society and world citizens. So grand a task can only be successfully accomplished when approached lovingly and with the child's greatest good in mind. In Stelle, we don't all concur in methods and approaches; it is up to each to discover what seems best to him/her.

If you would like more information on Stelle' schooling opportunities, write Stelle Learning Center, 107 Sun Street, Stelle, IL 60919.



The Foundation for Personal and Community Development

The Foundation for Personal and Community Development facilitates personal growth, community development, and social transformation by helping individuals, organizations, and communities realize and actualize their potential. These objectives are achieved through various initiatives including;

Collection and dissemination of information and materials on personal and community development including publications, audio/video programs, seminars and workshops.

Support of local personal and community development programs through consulting services and the formation of local chapters.

Expanding public awareness and access to self-help/transformational resources through networking, publications, and seminars.

Providing assistance with grassroots organizational development initiatives.

Helping inner city residents learn how they can benefit from the experiences of people in other communities and cooperative projects.

In all its programs and activities, the Foundation seeks to provide a balance between personal growth, community development, and social transformation. In addition to collecting and disseminating information on personal and community development, the Foundation offers its own programs which include publications at substantial discounts, seminars and workshops on related topics, and correspondence courses on personal empowerment. The national board of directors includes representation from many of the major community service and development organizations in North America. The establishment of local chapters provides a forum for ongoing networking and mutual support among individuals and organizations working towards mutual or compatible issues in any given area.

Anyone who is interested in personal and community development may become a member of the Foundation. For annual membership dues of \$20, members receive discounts of 10% to 40% on publications and seminars offered by the Foundation and a quarterly newsletter which features news and reviews of books, seminars, and other activities of interest to members.

For more information, please write or call:

The Foundation for Personal And Community Development
105 Sun Street • Stelle, Illinois 60919 • (815) 256-2252

The Farm School

by Cynthia Rohrbach

The Farm Community emerged from the '60's as the desire to change society and its apparent hypocrisies and injustices became strong enough for a couple hundred people to leave the city and start anew. What they were starting and how it would evolve was not clear to anyone, but the adventure was attractive and the search for a life different from that of the previous generation was compelling.

Having purchased 1,000 acres of woods and farmland in southern middle Tennessee, the early settlers of the Farm parked their schoolbuses and began setting up their community. The immediate needs of the people shaped the evolution of the community. Soon there was a "free store," clinic, school, community kitchens, farming crew, firewood crew, outhouse crew, construction crew, mechanics, etc.

living with other families, noticeable particularly to the women. They shared the cooking, cleaning, laundry, and child care, allowing them to perform other duties in the community.

As The Farm continued to grow, larger houses were built to accommodate the expanding families and increased population. The average household had between 15 and 25 people, although some single-family dwellings did exist and an occasional household of more than 40 was known to emerge. The housing phenomenon was fluid and ever-changing as people attempted to find a comfortable spot with adequately minimal space where survival was pleasant. If it became unpleasant for any one of a variety of reasons, they would look for someplace

more appealing. Single folks moved around most frequently in contrast to the larger families, who might stay in one spot for several years.

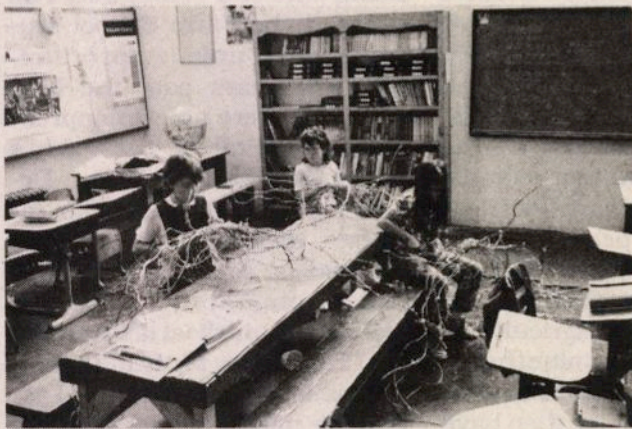
A typical arrangement of a 3-family

house might have been small rooms for each of the couples, some of which may have had a baby bed squeezed in, too, with nearby rooms of bunk beds for the other children. It was not uncommon for children of different families to share the same "kid rooms." Other smaller rooms or niches may have housed one or two single women or single men. Often there were nearby

outbuildings, vans, or schoolbuses pulled up close to a house and used as sleeping quarters. A common living room and dining area were shared by all in the household.

Mealtime was at best chaotic, and different households tried various approaches to establish some order. The evening meal was the time when almost the whole household would be home because the community kitchens served breakfasts and lunches to workers. Feeding the kids first was a popular method of dealing with large numbers at mealtime. However, many mothers believed that certain children were so distracted by the high energy level at dinner that they failed to gain weight at a normal rate. Eating by families was another approach, which may have, in some cases, made a mellow mealtime.

Household duties were often scheduled in a complex, organized fashion to assure that meals were prepared on time and that all the necessary cleaning, including the outhouse, was accomplished daily. In many households each woman had a "house day" when she took her turn at the cleaning and meal preparation. Another day would be her babysitting day when she would care for preschool children, while the other women

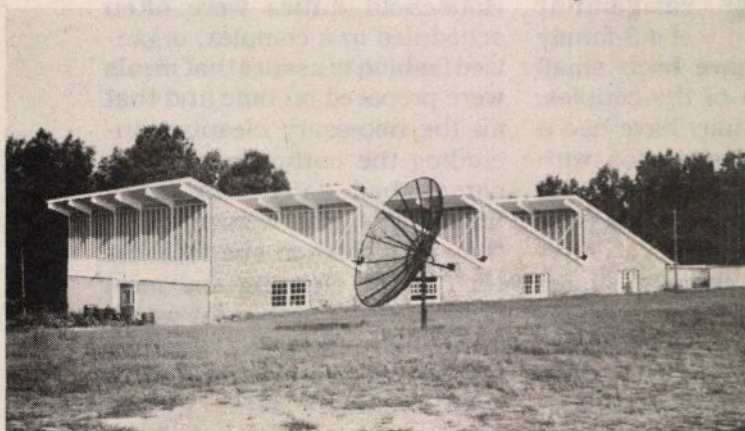


Small houses were built by framing platforms and walls and covering them with 16 x 32 army tents. These dwellings were inhabited by families who had become tight friends back in San Francisco or during the cross-country journey to Tennessee. These friendships were the basis of the original societal groupings into multi-family dwellings. There were obvious benefits to

worked somewhere in the community. There were also neighborhood babysitting coops, so the children sometimes went to someone else's house for the day instead of always staying at home. The Farm's children are basically outgoing, friendly, easily adaptable, and independent at an early age. These traits are a result of being raised in multi-family situations, where they were exposed to other people besides their parents caring for their needs. The multi-family structure was very supportive for young mothers, who lacked the help of their own husbands in the family. It provided an "extended family" feeling, which was virtually absent in the outside world. Nursing mothers or sick parents received the extra help they needed and may not have gotten in another situation off The Farm. "Taking care of each other" was a popular *moré* espoused during the days of the multi-family household.

The School

Upon the arrival of the schoolbuses to the Farm, the need for schooling some of the children was already present. The school has as its roots a one-room schoolhouse scene, which grew rapidly and necessitated the construction of a larger facility. At the Farm's peak population of 1500 people, there were 350 children in the school complex, ranging from Kindergarten through 12th grade, and using three buildings to maximum capacity.



The original intention of having a community school was to instill and preserve certain ideals in the children in order to carry on the ways adopted by their parents. One of these ideals was that pacifism and non-violence would be a major premise in all forms of problem-solving. Giving the children tools for non-violent conflict resolution was considered preparation for adult life in the outside world in the event that they chose to leave the community. Working out problems peacefully amongst children and teenagers was a challenge that lives on today in the Farm School. Regular class and school meetings are forums for discussing problems and making decisions.

Another ideal that has received emphasis is creating a global awareness of world situations. Of particular interest are the vanishing native cultures of the world. *PLENTY*, the Farm's charitable and relief organization, has established centers in Guatemala, the Caribbean islands, Africa, and Bangladesh in years past, giving aid to the native peoples there in the form of water projects, health and midwifery clinics, agricultural projects, and construction of houses, schools, and community buildings. The use of the soybean as a versatile protein base for a variety of delicious foods has been spread to all the places where *PLENTY* centers have located in the developing countries. Agricultural experiments to determine the variety of bean best-suited to each

location have been successful in producing the highest yields possible. Soy dairies have been set up to process the beans into milk, tofu (soy cheese), and soy ice

cream. Many of the Farm children have been on *PLENTY* projects with their parents and have become aware of the poverty and consequent lack of protein in the diet of third world peoples. They understand the reasoning behind spreading the use of the soybean instead of animals for protein. And the ideal of helping people less fortunate than themselves has remained a goal. The children collected money for *UNICEF*, for St. Jude's Children's Research Hospital, and for a daycare center in Nicaragua this past year.

Current Events classes keep students informed of political struggles around the world. They have taken a stand on nuclear power and disarmament, toxic waste, and other environmental issues. They are encouraged to participate in the political process by writing to Congressmen and other influential people on important issues. On occasion the older students have attended and participated in local meetings with their Congressmen.

Being part of a community has afforded the Farm School students some unique opportunities. In years past the high schoolers were able to apprentice in several of the Farm's businesses and services. Depending on their particular interests, they have learned auto mechanics, construction, video and photography, computer technology, medical lab technology, Emergency Medical Technician skills, and electronics. Last year the middle school students had a rotating work program in which they worked one afternoon a week at the Bakery, Soy Dairy, Store, Book Publishing Company, Nutritional Yeast Company, Clinic, Medical Laboratory, Greenhouse, Fruit Orchards, and Gatehouse.

International visitors to the Farm are invited to the classrooms to speak and answer questions about their country. Farm resi-

dents who have a particular talent or skill or who have been to a foreign country contribute to classes on occasion.

Fundraising for field trips is one of the jobs of each class, and the students decide how to raise money as well as helping decide how to spend it. Preparing and serving hot lunches to the students and staff is one way they have raised money. Making and selling crafts at the Christmas Bazaar has also been successful. Weekend camping trips to nearby scenic spots, historic sites, and tourist traps (i.e. *Opryland*) are some of the places the students choose to go. Caving is a real favorite, and being in Tennessee affords a perfect opportunity. Throughout the school year there are regional and national Alternative School conferences which some teachers and selected students attend. Networking with other Alternative Schools is important, especially for the children, who want to know that there are others attending small schools with similar ideals. Teachers and staff members conduct workshops to discuss common problems and workable solutions, innovations in teaching methods, and remarkable experiences.

The school is run cooperatively with parents serving as teachers and staff. Many of the Farm's residents hold degrees in various fields, including elementary and secondary education, from colleges and universities all over the country.

Before October 1983 the Farm was a collective in which all money earned went to a common fund that was divided up to take care of everyone's needs equally. The teachers and staff at the school were not salaried, and almost everyone with school-age children was involved in the running of the school in some capacity.

The economic changeover of the

Farm from a collective to a cooperative drastically changed the financial status of the school. Families now have to be concerned with their income, so many people who had been involved in the school went elsewhere for jobs.

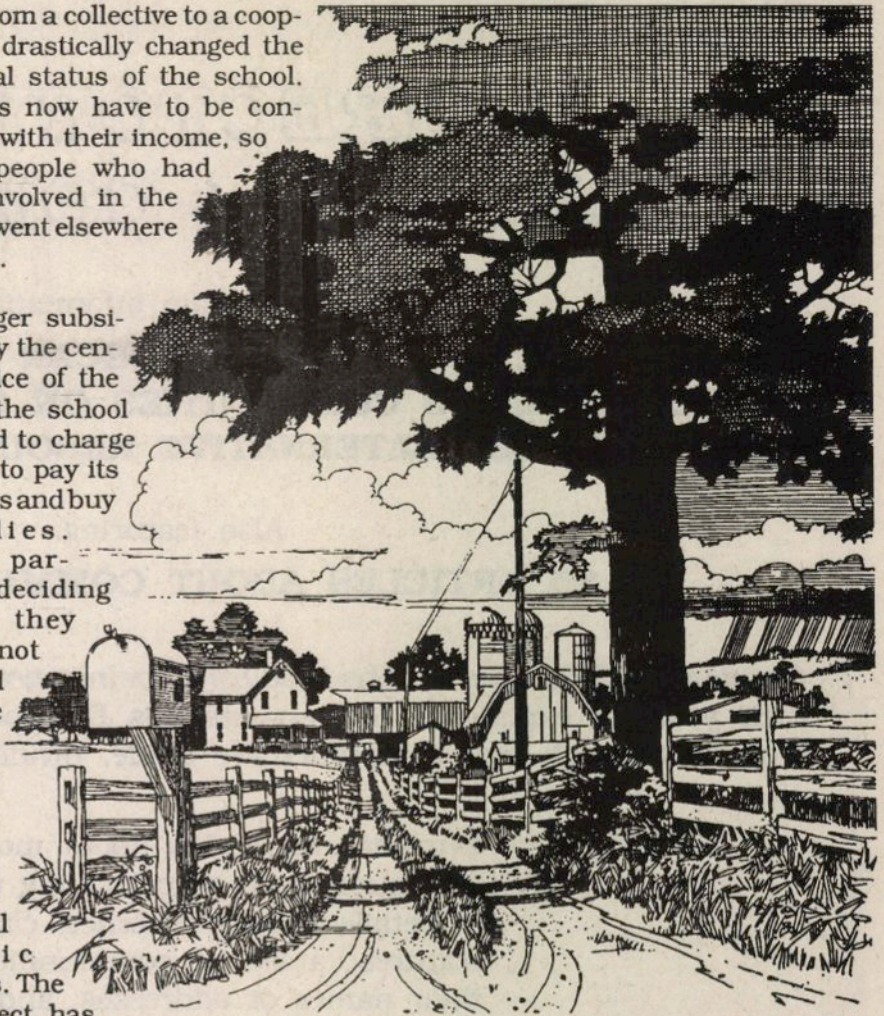
No longer subsidized by the central office of the Farm, the school has had to charge tuition to pay its teachers and buy supplies.

Many parents, deciding that they could not afford private school, have sent their children to the local public schools. The net effect has

been a drastic reduction in the number of students at the Farm School, corresponding to the decline in population of the Farm itself.

Those that continue to educate their children on the Farm do so out of a desire to remain in more control of their child's learning situation and to preserve some of the original ideals of the school. Almost everyone who has children at the Farm School performs some type of work in exchange for part of the tuition. Some of the High School students pay their own tuition. This assures that the school is a cooperative venture, and the parents, teachers, and students each have a voice in the decision-making.

For the past three years the Farm School has opened its doors to children of area residents who



want an alternative to the local public schools, which practice corporal punishment as a form of discipline. Not only have some local families enrolled children in the Farm School, but also former residents of the Farm, who have found houses in the community where their child is provided room and board for a minimal fee. This open-door policy affords the school more tuition money and keeps the enrollment up.

Presently there are 56 students registered for the coming year in grades K-12. A home-schooling program can also be obtained through the Farm School. More information can be acquired by writing to the author at Box 50, The Farm, Summertown, TN 38483.



1990

DIRECTORY OF INTENTIONAL COMMUNITIES

Including up-to-date information about:

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35 ARTICLES ABOUT COMMUNITY LIVING

Communities Magazine and the *Fellowship for Intentional Communities* have combined their years of experience to co-create this *Directory of Intentional Communities*. It is a thorough and comprehensive guide, divided into three sections:

Listings: Current information about more than 350 intentional communities; a map locating those in North America; a detailed cross-reference chart summarizing major features; a list of communities which have changed their names or addresses, and those no longer active.

Articles: 35 feature articles which describe; how to select the right community, the culture of community, spirituality, health, personal growth, ecology, social change, decision making, economics and ownership, land trust, networking...and more.

Resources: More than 200 organizations from the broad field of alternative resources, ranging in focus from sustainable agriculture to children; socially responsible investing to group process; decentralization to education...and more.

The *Directory* will be available in July for \$12 plus \$1 shipping and handling.

You may order from:

Communities Magazine

105 Sun Street • Stelle, Illinois 60919

The following educational resource listings are reprinted from no. 11 of *Building Economic Alternatives*, contributed by Paul Freundlich of Coop America. Additions to this list were contributed by Arun Toke, editor of *Skipping Stones*. The list of *Cooperative Learning Resources*, *Cooperative Games* and *Organizations* was contributed by Ebba Hierta of The Michigan Cooperative Education Project. The help of all these persons is gratefully acknowledged.

PRESCHOOLS

Except for those with endlessly available extended families, almost every parent at some point goes looking for a fresh, creative, child-centered environment. The mix of teaching and friendship which goes on at preschools is different in each case. Some like the Montessori schools have a strong educational methodology, while others aim to be simply supportive and loving.

One of the greatest variables is the opportunity for parent participation. Parent Coop daycares are strong in many parts of the country. Usually a staff person or two provide a base of care which parents supplement. Costs are often less than those of equivalent quality care in non-coop environments.

American Montessori Society
150 Fifth Avenue
New York, NY 10011.
(212) 924- 3209.

Parent Cooperative Preschool International
1802 SW Center
Portland, OR 97219.

HOME SCHOOLING

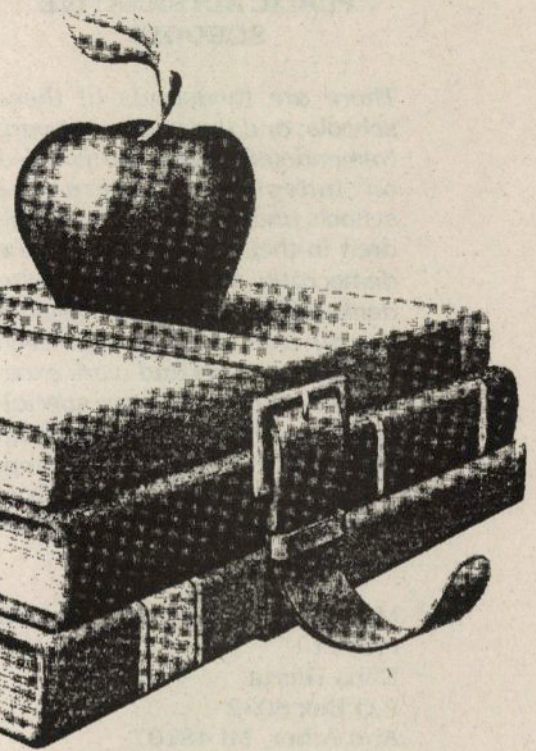
In the last decade, hundreds of thousands of families have surveyed the school options and checked "none of the above." They have opted to teach their children at home for a variety of practical, philosophical or religious reasons. Some

did not like the competitiveness and rigidity of the schools around them. Their decisions have been individual, but the result is an important new educational movement.

Each state law is different, but in one form or another, home schooling is legal. In some cases, parents make individual applications to their local superintendent or state department of education. In others, parents become mini-private schools, or officially enroll their children in alternative schools that supervise them and keep their records. And some just slip through the cracks.

Recent official figures from the state of Tennessee showed that home-schooled students fared better than students in traditional schools on standardized state tests.

Conlara, Home-based Education Program
1289 Jewett Street
Ann Arbor, MI 48104.
(313) 769-4515
Provides individually designed curricula, serving families in all 50 states, Canada, Mexico and overseas.



Holt Associates
729 Boylston Street, Suite 308D
Boston, MA 02116.
Publishes growing without schooling, a bimonthly magazine for homeschoolers.

Home Education Magazine
P.O.Box 1083
Tonasket, WA 98855.
Monthly magazine and networking tool for homeschoolers.

Home Oriented Un-schooling Experience
1400 N. Mason
Chicago, IL 60651.
(312) 889-7608
Resources include a lending library, brochures from correspondence schools, educational equipment catalogues, a skills pool, a calendar of events, legal information, workshops, speakers and newsletter.

Unschoolers Network
2 Smith Street
Farmingdale, NJ 07727.
(201) 938-2473
Provides advice, booklets, legal pack, workshops, curriculum guide.

PUBLIC ALTERNATIVE SCHOOLS

There are thousands of these schools, and their purposes vary tremendously. Some are modeled on independent alternative schools and are open to any children in their district. They have democratic meetings; give students wide choices of study; work closely with parents; and even encourage travel and work experiences. Others are more specialized, working with behavioral problems, learning disabled, dropouts or potential dropouts. It is important to examine each program carefully.

Michigan Cooperative Education Project
Ebba Hierta
P.O.Box 8032
Ann Arbor, MI 48107.
(313) 663-3624.

Provides curriculum materials and training programs for parents and children, teachers and community groups on methods and materials for fostering attitudes, skills, and knowledge of cooperation.

Alternative Schools Network
1105 Lawrence, #210
Chicago, IL 60640.

PUBLIC ALTERNATIVE SCHOOLS

National Coalition of Alternative Community Schools
58 Schoolhouse Road
Summertown, TN 38483.
(615) 964-2587.

Publishes the annual *National Directory of Alternative Schools* (\$12.50), as well as a newsletter and journal.

INDEPENDENT ALTERNATIVE SCHOOLS

As a group, these are probably the most innovative and open of all schools. Because of their independence and flexibility they have been free to develop education

which meets the needs of their students. They include parent cooperatives, private day and boarding schools, and schools that are part of residential communities. Many were founded in the 60's and 70's, inspired by A.S. Neil or the civil rights movement, but others have been started more recently. Although they have operated quietly through the 80's, there are now hundreds of such schools in virtually every state and many other countries.

Generally these schools are participant controlled, with parents, teachers and students having a say in how each school runs. They emphasize learning by direct experience, independent study, apprenticeships, work and group process. They are often ungraded and individualized. Although many are tuition supported, most have a sliding scale or scholarships. They generally are not nearly as expensive as traditional private schools.

Alternative Schools Network
1105 Lawrence, #210
Chicago, IL 60640.

Consortium of Alternative Boarding Schools
RD 1, Box 378
Glenmore, PA 19343.
(516) 621-2195

National Association for the Legal Support of Alternative Schools
P.O.Box 2823
Santa Fe, NM 87504-2823.
(505) 471-6928

Teachers College
918 Ball State University
Muncie, IN 47306.
Newsletter on public alternative schools.

National Coalition of Alternative Schools
Schoolhouse Road
Summertown, TN 38483.
(615) 964-2587
Publishes the annual *National Directory of Alternative Schools* (\$12.50), as well as a newsletter and journal.

Rudolf Steiner College
9200 Fair Oaks Blvd.
Fair oaks, CA 95628.
Waldorf teacher training.

ALTERNATIVE COLLEGES

There are a small number of alternative colleges, stretching back as far as the progressive education era of John Dewey. Some have no grades or tests, and have Coop or non-residential programs. Several have degree programs which give credit for life experiences.

National Coalition of Alternative Community Schools
58 Schoolhouse Road
Summertown, TN 38483.
(615) 964-2587
Annual Directory includes a chapter on alternative colleges. (\$12.50).

CONTINUING EDUCATION, LEARNING CENTERS AND OPEN UNIVERSITIES

There are dozens of conference, workshop and retreat centers in urban and rural environments. You can spend a weekend learning new age techniques at the Esalen Institute in Big Sur; take an evening class in economic change at the Washington School in D.C.; or enjoy a week of community and dance at Dance New England.

Costs run from a few dollars to hundreds. Centers are usually non-profit. Some are affiliated with a particular philosophy or religion like Rowe (Unitarian); Pendle Hill (Quaker); or Omega (Sufi).



CONTINUING EDUCATION, LEARNING CENTERS AND OPEN UNIVERSITIES

[continued]

Almost every large city has a group like New York's Learning Alliance or Denver's Open University which links students and teachers for an extraordinary range of classes, from Aikido to Zoology, with a stress on practical subjects like buying a house or beginning a relationship.

California Institute of Integral Studies
765 Ashbury Street
San Francisco, CA 94117.

Omega Institute for Holistic Studies
Lake Drive Road 2, Box 377
Rhinebeck, NY 12572.
(914) 266-4301

Institute for Food and Development Policy
1885 Mission Street
San Francisco, CA 94103.
Publishes "Education for Action" a booklet on graduate studies with a focus on social change (\$3.00).

Learning Alliance: Options for Education and Action
339 Lafayette Street
New York, NY 10012.
(212) 473-3689
Offers classes, workshops and conferences, and also functions as a resource to other communities and organizations.

Organize Training Center
1095 Market St. #419
San Francisco, CA 94103.
(415) 552-8990
Supports broadly based community organizing through intensive workshops.

Appalachia-Science in the Public Interest
Route 5, Box 423
Livingston, KY 40445.
(606) 453-2105
Seeks to make science and technology responsive to the needs of the poor of central Appalachia through regional programs.

National Parenting Institute, Inc.
The National Parenting Institute is a newly-formed not-for-profit public benefit corporation with a 3-pronged purpose: 1) to provide parents and primary caretakers of children with seminars, lectures, and classes emphasizing basic parenting skills; 2) to provide basic parenting materials; and 3) to provide a frame work for national networking of parenting skills providers. We have sensed a need for this to serve as a catalyst for parenting advocacy and to link profit and not-for-profit groups together in order to affect change.

National Parenting Institute, Inc.
39749 Roripaugh Rd.
Temecula, California 92390

NATIONAL SUPPORT ORGANIZATIONS & FREE SCHOOL NETWORKS

There are several overlapping alternative education networks whose purpose is to provide help and support to alternative schools. They publish newsletters, journals and directories, and are generally willing to help schools with their problems at no extra cost (beyond membership).

It is important to realize that many of these networks are not aware of each other (public vs. private, for instance) or disdain other approaches (homeschooling organizations are often allergic to anything called school, alternative or otherwise).

Alternative Schools Network
1105 Lawrence, #210
Chicago, IL 60640.

Association for Humanistic Education
Box 923
Carrollton, GA 30117
Publishes a newsletter and journal; holds conferences.

Association for Community Based Education
1806 Vernon St., NW
Washington DC 20009.

Association of Experiential Education
CU Box 249
Boulder, CO 80309.
Publishes a journal.

Center for Alternative Education
1300 N. 11th St.
Springfield, IL 62703.
(217) 525-2072

Center for Teaching and Learning
Box 8158
University of North Dakota
Grand Forks, ND 58202.
Publishes newsletters and research reports on progressive and open education.

Eastern Cooperative Recreation School
67 Downing Street
New Haven, CT 06513
Offers leadership training in recreation principles and skills.

Holistic Education Network
64 Rivington St.
New York, NY 10002

Holistic Education Review
P.O.Box 1476
Greenfield, MA 01302.
Journal covering the whole range of person-centered educational approaches.

Institute for Independent Education
P.O.Box 42571
Washington, DC 20015

Institute for International Cooperation and Development
P.O.Box 1036
Amherst, MA 01004.

National Association for the Legal Support of Alternative Schools
P.O.Box 2823
Santa Fe, NM 87504-2823.
(505) 471-6928

NATIONAL SUPPORT ORGANIZATIONS & FREE SCHOOL NETWORKS

[continued]

National Women's History Project
Box 3716
Santa Rosa, CA 95402.
(707) 526-5974
Provides resources to support multicultural women's programs for students of all ages.

North American Students of Cooperation
P.O.Box 7715
Ann Arbor, MI 48107.
(313) 663-0889
Provides information and operational assistance to student coops in North America; also programs and services for the Coop movement including a publications clearinghouse and annual professional training institute.

Ottawa-Valley Association for Educational Alternatives
1100-251 Laurier W.
Ottawa K1P 5J6 CANADA.
(613) 236-7487, 236-4890
Provides listings and descriptions of alternative schools in the region.

Rudolf Steiner College
9200 Fair oaks Blvd.
Fair Oaks, CA 95628.
Waldorf teacher training.

Coop America
2100 M St. NW
Suite 310
Washington, DC 20063
(800) 424-"coop", (202) 872-5307
Building economic alternatives is the quarterly membership publication of Coop America. Its purpose is to provide people with practical strategies for integrating their economic choices with their politics, lifestyles, and values.

Helpful Materials From ANANDA FOUNDATION

(Recommended by Ananda School)

FOR PARENTS AND TEACHERS

SHARING NATURE WITH CHILDREN, by Joseph Bharat Cornell.

Officially adopted by Boy and Girl Scouts, adults enjoy these 42 nature-awareness activities as much as children do. A top seller, \$6.95 paper.

Ananda Cooperative Village EDUCATION FOR LIFE

Paramahansa Yogananda's vision of world brotherhood colonies has inspired the founding of yoga centers and communities throughout California and in Italy, with meditation groups worldwide. Ananda Community, northeast of Sacramento, California is the largest of these with 250 residents on 750 acres. Individual family households, many clustered, are supported by various businesses including: books, tapes, clothes, incense/oils, agriculture, cafe, etc., but most especially their year-round yoga retreat center.

Ananda also supports a spiritual school; Kindergarten through highschool. The book reviews, *Education for Life* and *Sharing Nature With Children*, reprint of the article *Meditating with Children*, and Ananda Publications resources, together represent some of the depth and range of development of the Ananda Community's concern for child education. The new Ananda saying, *Education for Life*, may itself have been nurtured to maturity from the earlier Ananda motto, "plain living and high thinking!"

Special Teaching Resources EDUCATION FOR LIFE

BOOKS

THE ART OF JOYFUL EDUCATION, by Michael Nitai Deranja. A handbook for successful character education, written by the founder of Ananda School. \$6.00, paper.

NURTURED BY LOVE, by Shin-ichi Suzuki.
Autobiographical account of Suzuki's success in teaching the art of living through violin lessons. \$6.95, paper.

EDUCATION FOR LIFE, by J. Donald Walters.

This book presents a revolutionary system that teaches children and adults how to flower into full maturity as human beings and not merely how to function competently in a technological age. \$9.95, paper.

EDUCATION FOR LIFE WORKBOOK

This practical workbook transforms the philosophy of the book into usable activities, illustrations and exercises. It is a must for teachers and parents who want to implement the ideals stated in *EDUCATION FOR LIFE*. \$6.00, paper.

ANANDA SCHOOL CURRICULUM GUIDE

Describes both the academic and the character development components of our curriculum. Shows how all academic subjects can lead to soul expansion. Also contains a complete scope and sequence for subjects of study, K-3. 38 pages. \$8.00, paper.

ANANDA SCHOOL REPORT CARD

Methods of evaluation of character development and subjects of study. \$2.00, ppd.

LIGHTLY WE FLY, by J. Donald Walters.

Songbook of twenty songs. Music written with the highest spiritual truths in mind. Great for teachers who want to inspire their students. For ages 3-8. \$4.95, paper.

EDUCATION FOR LIFE NEWSLETTER

\$6.00 for 3 issues, \$11 for 6 issues.

TAPES

THE LIVING FOREST (formerly titled *CREATIVE VISUALIZATIONS FOR CHILDREN*) by Garth Dinanath Gilchrist.

Earth Sky's naturalist shares guided imagery exercises he used when he taught grades 4-6 at Ananda School. 50 mins., \$9.95.

TWO HANDS HOLD THE EARTH, by Sarah Pirtle.

Joyful songs for young children (3-9). These songs are sensitive and beautiful; they celebrate harmony and each child's uniqueness. Plus these songs are fun to sing! Ananda's first graders love to sing with this tape. \$7.95.

TO ORDER THESE MATERIALS:

Education for Life Foundation
14618 Tyler Foote Rd.
Nevada City, CA 95959

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COOPERATIVE GAMES

Animal Town Game Company, P.O.Box 2002, Santa Barbara, CA, 93120.

Family Pastimes, RR#4, Perth, Ontario, CANADA, K7H 3C6.

ORGANIZATIONS

IASCE - *International Association for the Study of Cooperation in Education*, c/o Mara Sapon-Shevin, 631-22nd Avenue South, Grand Fork, ND, 50201.

CACIE - *California Association of Cooperation in Education*, c/o Mary Male, 194 Wedgewood, Los Gatos, CA, 95030. \$10/year.

GLACIE - *Great Lakes Association of Cooperation in Education*, c/o Judy Clarke, Values Education Centre, Scarborough Board of Education, 165 Lord Roberts Drive, Scarborough, CANADA, M1K 3W5. \$10/year.

MAACIE - *Mid-Atlantic Association of Cooperation in Education*, c/o Neil Davidson, University of Maryland, College of Education, Room 2311 H.R.W. Benjamin Bldg., College Park, MD, 20742. \$10/year.

MCEP - *Michigan Cooperative Education Project*, P.O.Box 8032, Ann Arbor, MI. 48107.

Sharing Nature With Children

A Parents' and Teachers' Nature-awareness Guidebook
by Joseph Bharat Cornell,
Ananda Publications, 1979
Reviewed by Carroll English

This is a golden volume! It offers children as well as adults means to truly become one with nature. The author has apparently spent his entire life fine-tuning himself to the Earth. He gives us here ways to reach the "high inspiration which nature offers." Joseph B. Cornell designed his own course (B.A.) in Nature Awareness at CA State University at Chico. He also trained as naturalist with the National Audubon Society. He has taught in public school outdoor-education programs, and as naturalist for the Boy Scouts of America.

In 1979, he developed a program called Earth Sky through which to share his philosophy and methods with adults. It is a non-profit environmental group whose thrust is "to impart an awareness of the natural world to all who seek a deeper understanding of their relationship to life." In four years, Cornell had traveled throughout the English-speaking world to train 20,000 teachers, parents, and outdoor educators in his workshops.

Foreign editions of "SHARING NATURE WITH CHILDREN" have been published in Great Britain, West Germany, Spain, and France.

The book presents 42 games to open up to nature people of all ages and temperaments. Each game creates a situation or experience in which nature is the teacher—sometimes making the players scientists, sometimes artists, and sometimes mystics.

The games are organized into groups which develop different qualities: (1) to bring us into harmony with our natural surroundings on a physical and emotional level, (2) to create a quiet, contemplative mood ("Don't think the quiet games are boring; I've seen players experience such calm, intense

alertness that their memories of the games stayed with them for years, giving fresh inspiration every time those memories are brought to mind."), (3) to give an inside view of the way nature works—principles of ecological systems, e.g., by acting out dynamically and feeling directly the natural cycles and processes; (4) to tune our finer feelings to the special qualities of nature—her peace, beauty, energy, grandeur, mystery, and wonder; (5) to discover fun through our natural exuberance while romping in tall grasses or under sunny skies.

Joseph Cornell also assists the adult nature guide to choose the right game for the time and place, through a system of symbols. Each game has a pictorial designation as to whether it develops (1) calm and reflection (symbol is a bear, the Plains Indians' sign for introspection), (2) activity and observation (crow: alert and intelligent rascal which keenly observes anything that is going on), and (3) energetic playfulness (otter—the only animal that plays [constantly!] throughout its life).

There is also a code by each game to specify (1) what concepts, attitudes and qualities it teaches, (2) when and where to play, (3) number of players needed, (4) suggested age range, and (5) special materials needed, if any.

These games culminate in one final experience of utter oneness with all nature, which alone is worth the book's whole purchase price (if you can speak of it in such mundane terms)—but which can probably not effectively be done without the experience of the previously designed games.

Thoreau said, relative to living in the natural world, "The earth is more to be admired than to be used." Rachel Carson added, "It is not half so important to know as to feel." Joseph's work truly assists children and adults to feel, be sensitive to nature, to admire the beauty of the earth. Life will be infinitely richer with it!



A Straight Word

Reviewed by Anne Carol

A Straight Word to Kids and Parents, Help for Teen Problems, is a booklet of essays by the Hutterian Brethren people and many of their friends. It is a reprint of many published articles of interest to parents and teens.

One should not try to read this book from cover to cover as a novel, the topics are too broad for easy reading, chapters cover such straight forward teenage problems as dating, pregnancy and abortion, depression and suicide, crime and homosexuality. Television mania (craze) has a whole chapter devoted to it as does one of the most serious ones facing teens today, that of the cults. John Rhodes does a fine job of looking back and sharing his experiences with the *Moonies* in the early seventies.

Kids need a purpose, joy and self-respect for living, don't we all? Within this book the teenager can find help with alcohol and drug related problems. There are *where to find help sections* at the end of most chapters; these often include 800 numbers that are completely free of charge to the caller. It is my hope that the caller will often be a teenager seeking a better understanding and factual information for co's current crisis. There is also a fine chapter listing of recommended resources near the end of the book. In one of my favorite chapters David Toma, a New Jersey detective whose career became a television series called *Toma*, writes a very fine piece on drugs and their effect on an emotionally healthy family and the need to have your values as parents in order and not to be seeking the *personal fulfillment* that we hear of so much these days.

A Straight Word to Kids and Parents, printed by the inmates of the Shawangunk Correctional Facility print shop in (New York State) is available from Plough Publishing House, Rifton, NY 12471 for \$1.50. It is a good booklet to have on your shelf; it's informative for anyone who deals with that wonderful young person of today.



Meditating With Children

Reviewed by Toby Turner
of Ananda Village School

[Reprinted from *Education for Life Newsletter*]

There is within each human being a source of peace, wisdom, inner strength, and love. By stilling the body and mind, and mentally entering the inner realm of one's own being, that source is able to be experienced and known. Concentration, self-control, improved social interactions, increased sensitivity, and growth in creativity are just a few of the practical benefits of mediation. Here are some simple proven methods to help the children in your life learn to touch that source within.

To begin each time of meditation, ask the children to quiet their bodies and minds. Each child should find a comfortable position to sit in, making sure that the spine is straight, whether sitting on the floor or in a chair. Next, instruct the children to breathe in deeply and tighten all the muscles, holding the breathe briefly, then quickly exhaling and relaxing the muscles. After repeating this process once or twice, the children should sit very still and feel the sensation of relaxation that has occurred. Slow, deep breathing will also aid in the body's relaxation process. Then ask the children to listen for their hearts beating, to try to feel their blood pulsing through a particular body part or suggest some other quiet inward activity. This will help them focus their minds.

Once a quiet body and mind have been achieved, it is time to begin the meditation. Various forms of guided visualizations are usually most successful in the beginning stages. They could include stories to be visualized, music to be listened to, inner sights and sounds to be tuned in to, etc.

At the close of the meditation, draw the children's attention back to their present surroundings. Direct them to wiggle their fingers and toes, or stretching. Let a few moments of quiet time pass before going on to the next activity. The time just following meditation is a perfect time for creative activities, such as drawing or writing, because the mind is less involved with intellectual thinking and more awake creatively and intuitively.

The age and temperament of the children will determine the length and the style of meditation. For very young children, just a minute or two is a good amount of time with which to start. It is much better to end the meditation with the children energetic and desiring more, rather than restless and past the point of interest. Increasing the length of the meditation need not be rushed. Remember, joy and peace are the means as well as the end.

The temperament of the children is the determining factor in choosing the style of meditation that will be successful. For example, a group of children who enjoy trucks, soldiers and science-fiction may not enjoy a guided visualization on flowers and fairies. As the children become more experienced, there will be no limit to the variety of meditations that can be used.

There are many guided visualizations that will touch and motivate children. For example, children who have a strong sense of wonder and appreciation for nature might enjoy a meditation focusing on a bird in flight, a river or a beautiful flower. Children who are very compassionate by nature might be deeply touched by visualizing drawing another person into their hearts, holding that person in a cradle of love, and showering upon him or her a fine mist of beauty, joy and

caring. Children who enjoy challenges might be motivated by trying to sit without moving at all and seeing how long they can concentrate on one thing, such as the breathe going in and out or the feeling one gets from good friends.

Finally, it is not difficult to develop a beginning meditation for children. Your own imagination and intuition are your best tools, and will improve the more you use them. You can also make use of the imaginations of your children. Allowing them to join in on the creative process of developing meditations helps them to feel like active, rather than passive participants.

The meditation need not be long, complicated, or elaborate. What follows is an example of a meditation for children who are just beginning to meditate. This visualization should be spoken slowly, with time between each new thought to visualize the picture.

"Imagine yourself floating on the surface of the ocean, gently being rocked by the waves. The water feels cool and pleasant on your skin. You dive down and realize that you are able to breathe with ease under the water. Down deep in the water you see a bright, shining object that glimmers and looks like a star. You find your self swimming down towards the light, and it is growing larger and larger. Just as you approach it, it suddenly explodes into a huge white light that lights up the whole ocean. You can see every plant and every fish. Even more than that, you can feel the feelings of each one of the forms of life that you can see. It's wonderful and you are tingling with energy! Now the light begins to fade and the ocean slowly grows dark again. But a little spark of the light remains with you. Each time you really want to know something, the light will show it to you. Now you float back up to the surface of the ocean. There you once again feel the rocking of the waves and the coolness of the breezes."



Education for Life

By J. Donald Walters,
Ananda Publications, 1986
Reviewed by Carroll English

In this book the author affirms that life has purpose and meaning. Its goal is to "educate us to the fullness of that meaning." Education's object then is to prepare us for that lifelong learning process. It must assist students to be successful human beings—in addition to training them for careers and vocations. In a word, education must assist students to develop maturity.

Success, this book proposes, is the attainment of what one REALLY wants in life—not just the accumulation of wealth. Success is fulfilled only if one gets to enjoy also happiness, love, peace of mind, true friends, inner contentment, good conscience, etc. If one doesn't have these, of what value are money, prestige, and power?

Rather than mere facts, a viable curriculum must include practice in the application of historical data to daily life, and creativity must be encouraged, says Donald Walters. Information is not knowledge and knowledge is not wisdom. Information and knowledge lead to wisdom when reflection and understanding are applied to practice.

Life is an opportunity to develop our full potential as human beings. Every child can become a genius, with conducive coaching. Reality! not books about it, should be our teacher; as has been the case for many of the "unteachable" great people such as Einstein, Edison, Goethe, and others.

They were committed to certain ends larger than their teachers and others could envision, and were impatient with a system which could not accommodate to their *modus operandi*.

This book, while acknowledging the value of formal education, adds considerations regarding values, and global and holistic approaches

to life. It affirms the need for an education which develops maturity, good judgment, and faith in the good.

Walters avers that success in relating to others depends on inner self-development. Great people have the ability to rise above petty self-preoccupation and embrace a broader vision. This book offers ideas on (1) how to assist students to change from "heavy" and "energy-grabbing" to "light" and cooperative; (2) how to promote spirituality without promoting sectarianism; (3) attaining balance in life activities (good habits regarding fitness and body concerns, and how to develop the qualities of maturity such as persistence etc.)

Author Walters suggests that the test for greatness is the size of what motivates a person; e.g., a certain indifference to personal gain and the ability to lift oneself above petty ambitions and insignificant preoccupations. Also, the greater contributors to the world have developed the skill of powerful concentration, which leads to intuition. Insight into the workings of the cosmos depends first on self-knowledge.

In order to educate the young, schools must teach not alone the notable achievements of great persons and civilizations, but also offer study of what made them great and what constitutes true greatness. Learning centers must encourage the student to experiment, to consider values, to work toward purposes and goals.

J. Donald Walters proposes an "education for life," as opposed to preparation for it, with a curriculum predicated on new names for subject areas and new ways of dividing up the material generally included in the conventional fields. The large divisions of this curriculum are: (1) Our Earth -Our Universe; (2) Personal Development; (3) Self-expression and Communication; (4) Understanding People (of the world and history); (4) Cooperation; and (5) Wholeness (arts, self-expression by non-verbal means).

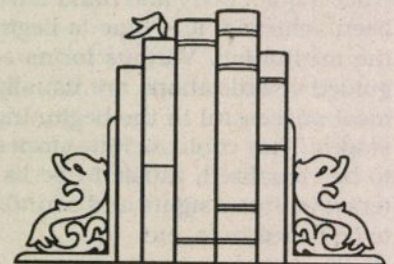
This curriculum is used by the Ananda Schools. "Ananda" means "joy" in sanskrit and is the name of this co-operative community founded in 1967. Some 100 hundred children from Ananda Village attend Ananda School, with other day and boarding students.

The school is widely known for its excellence in education. According to Walters' report, the students of the school tend to test on an average of "two years above their own age level," and exhibit an uncommon degree of maturity.

There are other Ananda schools in other places (number and addresses not given in the book).

Ananda also assists people to be advocates for better schools wherever they are, or to spearhead the founding of Ananda schools in their locales. The Ananda School's administration includes an advisory team available "to travel to other communities and give classes and seminars in the principles outlined in this book, as well as to suggest ways in which these principles might be incorporated...in other school systems."

The author points out the great value of a community, in harmony with home and school, being a totally supportive environment conducive to maturity. Where these institutions of home, school and community support common values, the child is nurtured toward greatness, creativity and good citizenship.





Women's Institute for Housing & Economic Development, Inc.
179 South Street
Boston, MA 02111

The Women's Institute for Housing and Economic Development, Inc., (WIHED) enables self-sufficiency and self-determination for low-income women heads-of-household.

Today more than half of all women work. Particularly for the single parent to become self-sufficient, cooperative workplaces associated with cooperative housing development can better integrate options for child care, home care, and safety factors. Cottage industry cooperatives that can be developed comprehensively with housing cooperatives can initiate new patterns of workplaces in proximity to the home. This is particularly important for the transitional period between emergency shelter or housing displacement and long-term housing.

The Women's Institute has assisted women's community based nonprofit organizations with space and financial planning, mortgage and purchase negotiation, and zoning applications, resulting in the acquisition and development of buildings, as well as the establishment of development programs. Transitional housing models that are being developed by WIHED are planned to be available for replication on a national basis. A revolving loan fund to serve women's community development is being considered as an adjunct to this work.



Community Educational Service Council, Inc. (CESCI)

...has been helping intentional communities grow since 1955, with educational services and over \$200,000 in loans.

Intentional communities may apply to the CESCI revolving loan fund for business development loans only. Personal acquaintanceship with at least some members of the CESCI board, personal guarantee of loans by three or more achievers, and commitment for ongoing communication with CESCI are among the requirements for a loan. From \$500 to \$3,000 may be borrowed for up to 3 years at about 10% interest with installments due at the first of each calendar quarter. Further information: *Community Educational Service Council, Inc.*, 1150 Woods Road, Southhampton, PA 18966 (215) 357-3977.



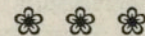
The Clairemont Project (see C.J. of C; Summer 1987, Issue 74) is now entering Phase II, an experiment in affirmative action for women, designed to bring men and women closer together by removing the barriers to more trusting relationships. Males, who can identify as champions of women are also encouraged to join this non-threatening fun project. This neo-greens, eco-feminist, prototype can be expected to give us greater insights into the needs and concerns of both females and males.

Please join us in building a new community in our lovely old world. For more info send SASE to: Bob Brown, 4547 Gila Ave. S.D., CA 92117. (619) 272-3475



Phoenix
257 No. Wetherly Dr.
Beverly Hills, CA 90211
(213) 275-3730

In The "Phoenix" Group Marriage and Research Foundation in Beverly Hills, California, we're creating intimacy, deep love and joy, and rapid intense psychological and transpersonal growth. We also have successful professional careers and an urban lifestyle. We are now two women and one man, and are seeking to grow to three men and three women, as we continue to develop our higher consciousness (which you might know as Samadhi, Kundalini, etc.) and be of service to others to facilitate the coming global change of consciousness.



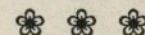
Namaste Greens seeking core for green value commune, community land trust, extended spiritual family, worker/owner farm and business. 49 acres - 4 housing units, 2 ponds, organic gardens. (2yr commitment). This land is dedicated to green values and living harmony - whether Carolyn and I are present or not. We seek people who are living what they talk about. We are on the road with video camera for that purpose.

Sincerely, Bruce Shearer & Carolyn Namaste
RR2 Box 578,
Barnstead, NH 03225.



Ponderosa Village
195 Golden Pine
Goldendale, WA 98620
(509) 773-3902

Own land in our beautiful established rural community! Live and raise your children among self-reliant friendly neighbors. Self-Reliant Life Seminars.





Experimental Living Project
 Department of Human Development
 University of Kansas
 Lawrence, Ks. 66045
 (913) 864-4840

The Experimental Living Project is a research project in the Department of Human Development and Family Life at the University of Kansas. Established in 1969, its purpose is to investigate the application of the principles of behavioral psychology to the design of procedures that promote cooperative relations among individuals, especially those living collectively in a single household. The project is currently staffed by two faculty members and two students. Eight master's theses and six doctoral dissertations have been completed in a variety of areas (e.g., egalitarian worksharing, participatory decision making, new member education, officer accountability). Students spend at least two years living and working as members of the student housing cooperative (Sunflower House) that serves as the research setting for the project. Work with the project leads to a PhD. in applied behavior analysis. Graduates of the program have taken jobs in community mental health programs and universities. Current students are working to find or create jobs in the design of intentional communities.



Loving Alternatives: a support/discussion network for those interested in loving, committed alternatives to monogamy. Send SASE. for free information. LAC., Calder Square, P.O.Box 10509, State College, PA. 16805-0509. ph(717) 899-7992



Earthdance Cooperative
 HC-Box 77B
 Plainfield, MA 01070
 (413) 634-5678

Earthdance, a non-profit, arts-oriented community on 180 acres in rural Western Mass. Seeks two different types of folks: (1) people who want to own a building lot near an active intentional community and (2) families interested in creating an egalitarian economy and home-run business and school. Dance is a primary tie.



As a couple with two children (4 & 9) we are seeking an intentional community to join. Art has lived communally before for about 20 years. He has skills as a writer, publisher, printer, mechanic and pilot as well as electronics and computers.

Judy, ex-city teacher, does art, childcare, and writes and edits better than Art. Both are concerned for world transformation and peace.

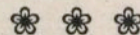
We have produced a film about the success of community and cooperative movements and would like to start a national computer network for communities and world transformation.

We have a tax exempt association, a cheap house in the city, an old, but airworthy 4 passenger Cessna and a small income from a trust. Also a good marriage and we're open to polyfidelity.

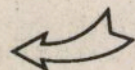
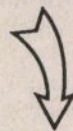
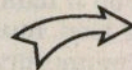
Contact Art or Judy at Aquarian Research, 5620 Morton St., Phila. PA 19144. ph (215) 849-3237 anytime. On MCI mail we're 308-6236.



We have 62 acres of beautiful forest and tillable land, abundant pure spring water, marvelous varied wildlife, a comfortable home, tranquil views of the Columbia River and New Columbia River Gorge National Scenic Area, trout ponds, year-round creek with secluded waterfalls and skinny-dip pools...We are a vegetarian, agnostic couple (46 & 40) who believe that humanity's survival and contentment depend on returning to a natural lifestyle. We would like to help others and have others help us in nurturing this land into a self-sufficient nature preserve/school/community existing for the purpose of providing peace, health and happiness for a loving fellowship of human residents, indigenous animals and plants, and visitor student/teachers. Also there is so much more to share...Please contact: Doug & Prudence Amick, 1910 Proctor Rd., Mosier, Oregon 97040. ph (503) 478-3534



Aquarius - Mountain Ranch invites you to experience intimately relating cooperative life. Cash flow from solar projects and sales. Participation in communal living unnecessary for employment. P.O.Box 669, Vail AZ 85641, (602) 449-3588.





Zendik Farm
 Arts Cooperative
 1431 Tierra Del Sol Rd.
 Boulevard, CA 92005
 (619) 766-4095

We are a communal group of artists, writers, musicians, farmers, teachers, mechanics and carpenters, originally formed in 1969. We own a 75-acre farm about 75 miles east of San Diego, California, not far from the Mexican border. Organic gardening, animal care (horses, goats, donkeys, poultry and many dogs and cats), homeschooling, we do our own mechanics, build our own houses, our band holds regular concerts in clubs around San Diego County and on the farm. We also publish a quarterly magazine, which gives a solid view of who and what we are philosophically and socially. We have also formed a politico/social movement called Z.A.P. that currently has 600 members in California.



Terry Ryan Kok
 (Projex facilitator)
 Earth-Base Projex
 P.O.Box 1328
 Bloomington, IN
 47402-1328

On Thursday through Sunday, July 12-15th, 1990, at the Loth-Lorien Nature Sanctuary near Bloomington Indiana, there will be a very special gathering called *Planet-Fest '90*. Sponsored by Earth-Base Projex, Inc., a unique organization engaged in environmental research and the development of alternative technologies. *Planet-Fest '90* will bring together a wide variety of ecological groups, alternative energy specialists, Earth spirituality organizations, and concerned conservationists for a 4 day "energy fair."

Planet-Fest '90 will focus on practical solutions to environmental problems, both personal and planetary. There will be a host of workshops, product demonstrations, and discussion circles with emphasis on non-polluting energy options, alternative technologies, and the hardware to bring about a positive future. This event is designed for people who want to learn more about non-polluting life styles, advancements in alternative energy, and the means to bring about planetary transformation.

More information can be obtained by sending a legal size self-addressed and stamped envelope to *Planet-Fest '90* c/o P.O.Box 1328, Bloomington, Indiana 47402-1328.



Macrocosm U.S.A: Environmental, Political and social transformation for the 90's - now collecting the most powerful articles, essays, news clippings, position papers, excerpts, stories, artwork, photographs, brochures, handouts, quotes, poetry and resources concerning all progressive movements in order to publish this inspirational educational primer, empowerment and resource guide for the 90's. The challenges and changes; people, communities, churches and organizations making a difference. No Topic too small if vital. Revisions will be accepted until the Green Conference, September 1990, but submit now! Send material, Queries or inquires for synopsis, outline, etc. to S.L. Brockway, P.O.Box 969, Cambria, CA. 93428.



Telluride, a rural mountain community of about 1,000 folks is starting an economic development and diversification task force. Please send any helpful information to: Steve Kennedy, Ed.D, P.O.Box 1963, Telluride, CO 81435, (303) 728-4087.



I am announcing! There is soon to be a concerted effort to start a new-age community near the Norfolk/Virginia Beach/ Chesapeake/Suffolk area of the State of Virginia. All those interested parties, plus me, "Terrible Terry" are going to make it happen.

All we need is the desire, the people, and enough money to buy 30 acres of land (enough to escape city codes) and we are on our way. God helps those who help themselves. Let's do it! The Aquarian Age is a leaderless revolution. To put it more correctly, from now on we all lead. Come be co-leaders with me. Call or write; "Terrible Terry" Paulfranz, 1905 Reefwood, Chesapeake VA 23323. (804) 485-4726.



Call For Papers

The seventeenth annual *National Historic Communal Societies Association* conference will occur at Mt. Lebanon Shaker Village, New Lebanon, NY, and Hancock Shaker Village, Pittsfield, Mass., October 25-28, 1990. The theme is "The Individual in Community." Send brief personal resume and 100-word abstract to the program chair, Andrew J. Vadnais, Mt. Lebanon Shaker Village, P.O. Box 628, New Lebanon, NY 12125, (518) 794-9500.





An alternative community in the Smoky Mountains, based on spiritual and ecological values. Our plan includes private land/home ownership with common land for community organic gardening gardens, playgrounds, school, community center, cooperative businesses and nature trails. We seek individuals and families who share our values of earth stewardship, non-polluting technologies, organic gardening, cooperation and consensus democracy. One to four acre lots are available for sale with the privilege and responsibility of membership in our non-profit corporation which manages common land and cooperative endeavors. Union Acres Community, Rt. 1, Box 61-G, Whittier, NC 28789, (704) 497-4964.



*Land and Affordable Housing:
A Legacy for our Children*

National Community Land Trust Conference to be held in Burlington, VT. from August 16 - 19, 1990. Workshops for Start-Up Community Land Trusts (CLTs) only from August 14 - 16. Sponsor: the Institute for Community Economics (ICE). Conference highlights include a tour of the Burlington Community Land Trust, workshops on legal issues, fundraising, housing co-ops, public policy innovations and much more. Join with policy makers, CLT leaders from around the U.S., housing professionals and neighborhood activists in mapping out cost-effective and permanent affordable housing solutions for the 1990's. For more information and registration materials contact: Carrie Nobel or Julie Orvis, ICE, 151 Montague City Road, Greenfield, MA 01301, (413) 774-7956.



Mettanokit Community

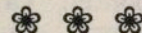
As a member of the Federation of Egalitarian Communities, Mettanokit is a communal society of ten adults and four children in southern New Hampshire. Mettanokit operates Another Place Conference Center, a futon manufacturing business, Fantasy Futons, and Story Stone, a quarterly cassette magazine of children's stories. Each Story Stone tape issue presents approximately one hour of stories which illustrate traditional wisdom and positive vision, told by master storytellers from all over New England. A four issue subscription is \$34., single issues are \$ 8.50 plus \$ 1.45 postage. Mettanokit/Another Place, Rt. 123, Greenville, NH 03048.



Eclectic village adjoining state park in Ozark foothills. Commonly owned green belt along mile of river frontage, horse pasture, orchard, garden, travel trailer campsite with full hookups, central water system. Ten miles to town of 10,000 with state University with 5,000 students. 70 miles to Tulsa airport. 168 home sites in master plan, 60 sold in six years from \$8,200. to \$ 12,200. 40 owner occupied homes or townhouses. residents self-employed or retired. Village is home of active Community Church and Seminary, emphasizing esoteric Christianity. All faiths welcome. Ongoing classes and workshops for personal growth. Write: Sparrow Hawk Village, Box 1274, Tahlequah, OK 74465.



I would like to correspond and possibly meet with other individuals and or groups interested in a basically self-sufficient lifestyle which is based on a shared and balanced respect, freedom, and responsibility, and which doesn't involve exploiting other people, animals, or the environment. Please contact: P.E. Johnsin, 116 J DeHaven Ct. Wmbg, VA, 23185.



Single man. Song Composer. Abstract artist. Poet. Teacher. Good with young children. Beekeeper. Developed a channel of celestial energies 1971-1981. Seeking to live in a community of personas who are open to new developments in the human psyche. If you are a member of a communal society which welcomes new developments, write: Aquarius, P.O. Box 706, Trinidad, CA, 95570-0706.



The Inner Spirit, Christ, gives to us his healing rays to develop our souls and strengthen our body. Further information available in many languages. Universelles Leben, postfach 5643,D-8700, Wurzburg, West Germany.



Looking for a creative living alternative in NYC? Pennington Friends House may be the place for you! We're looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information, call 212-673-1730. We also have overnight accomodations.





Professor Steven Balkin
 Director
 Self-Employment
 Research Project
 Department of Economics
 Roosevelt University
 430 South Michigan Avenue
 Chicago, Illinois 60605

I research and propose policy on helping low-income people start

businesses. I am looking for examples where intentional communities have helped poor individuals and those with limited formal education find jobs, start businesses, or other wise assist in improving their ability to survive. Is the intentional community movement relevant to the underclass? If you know of instances where attempts (suc-

cessful or unsuccessful) of this have been made, please contact me.

Editor's note: Dr. Balkin is the author of a recent book, *Self-Employment for Low Income People* which will be featured in a special issue on community and economic development later this year.



Alternative Communities Today And Tomorrow

Credit Course Offered Through *University of Massachusetts*
 (Anthropology 397 A)
 June 5 - 15

Held at the Sirius Community near Amherst, Massachusetts, this course will explore the benefits and challenges of community living, and the innovative ideas being pioneered by these "research and development centers" for both personal and social change. New community approaches to societal problems will be surveyed, including solar energy, biodynamic agriculture, Mondragon cooperatives, land trusts, bio-shelters, arcologies, social investment, group attunement and creative conflict resolution techniques. 30 new age communities around the U.S. and the world will be explored, including Findhorn, Twin Oaks, Stelle, Chinook and High Wind. Includes Slide shows, presentations by visiting community members, and field trip, with text *Builders of the Dawn* by instructors. Live-in experience in community is also available. (Three credits).

Instructor: Corinne McLaughlin, co-author of *Builders of the Dawn*, co-founder of Sirius Community, and former member of Findhorn Community in Scotland.

Dates: Tuesday, June 5 to Friday, June 15, 1990, 1:30 PM, including 9:00 AM to 5:00 PM Saturday, June 9.

Cost: \$245 classes only (accommodations and meals are an additional \$25 - \$40/day for shared room and \$35 - \$50 for private room - sliding scale based on income)

To apply for class: Write Sirius University Program, Baker Rd., Shutesbury, MA 01072; (413) 259-1505; or University of Mass., Dept. of Continuing Education, Amherst.

To apply for live-in experience write:

Guest Program, Sirius Community

Baker Road • Shutesbury, MA 01072 • (413) 259-1251

□□□ And in Our Next Regular Issue #78

COMMUNITY AND ECONOMIC DEVELOPMENT IN INTENTIONAL COMMUNITIES

Communities Magazine is planning a special issue on community and economic development in intentional communities. We would like your responses to the following questions for the issue.

1. DO YOU HAVE ANY COMMUNITY-OWNED OR RUN BUSINESSES WITH EXTERNAL SALES? _____
2. HOW ARE YOUR BUSINESSES STRUCTURED? _____

3. PLEASE DESCRIBE THE BUSINESS OR PRODUCT. _____

4. WHAT IS THE APPROXIMATE ANNUAL GROSS SALES? _____
5. HOW MANY YEARS HAS THE BUSINESS BEEN IN OPERATION? _____
6. HOW WAS THE BUSINESS INITIALLY FOUNDED? _____

7. DID ANY MEMBERS HAVE PRIOR EXPERIENCE IN THIS BUSINESS? _____
HOW MUCH? _____

8. DO YOU OFFER GOODS OR SERVICES WHICH COULD BE PURCHASED AND/
OR MARKETED THROUGH OTHER INTENTIONAL COMMUNITIES? _____
9. WOULD YOU LIKE TO SUBMIT AN ARTICLE ON ECONOMIC DEVELOPMENT IN
YOUR COMMUNITY FOR THE SPECIAL ISSUE? _____

ADDITIONAL COMMENTS: _____

We would greatly appreciate your sharing your experiences with us. Please take a few minutes and complete the survey and return it to:

Communities

105 Sun Street • Stelle, Illinois 60919





ADVERTISING ORDER FORM

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	150	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	75	7 1/4" X 2 1/4"	3 1/2" X 4 1/2 "
1/6 page	50	3" X 3 1/8 "	2 1/4 " X 4 3/4"
1/12 page	25	2 1/4" X 2 1/4 "	2 1/4" X 2 1/4 "

COVER:

Inside front... \$400
 Inside back... 350

ADDITIONAL CHARGE

Typesetting. \$25/hour
 Design & Paste-Up. . . . \$15/hour
 Camera work. \$10/photo

CLASSIFIED ADS- 50¢ PER WORD (\$10 minimum charge)

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, Stelle, IL 60919

Agency discount — 15% (to established agencies when prepayment accompanys insertion order or NET 30 only)

Payment Enclosed: \$

Name _____ Telephone _____

Address _____

City _____ State _____ Country _____ Zip _____

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 information and agreed to its conditions

RESPONSE CARD AND ORDER FORM

*NOTE: Prices in parenthesis are for orders placed from outside the U.S. and must be paid in U.S. currency.

COMMUNITIES MAGAZINE SUBSCRIPTIONS:

- 4-Issue Subscription (Individual) \$18 (\$20)
- 8-Issue Subscription (Individual) \$33 (\$38)
- 4-Issue Subscription (Institution) \$22 (\$26)
- Sample Issue \$4.00 (\$5)
- Complete Set of All Available Back Issues (Approx. 35 issues) \$35.00 (\$40)

OTHER PUBLICATIONS:

- 1990 Directory of Communities \$13 (\$15)
- Builders of the Dawn \$20
- Seeds of Tomorrow \$12
- The Best Investment \$11
- Community Land Trust Handbook \$11
- Community Dreams \$11
- The Small Community \$11

Illinois residents include 6% sales tax on books only.
Prices effective May 1990 and supersede all previous offers.
Prices subject to change without notice.

ADVERTISING/DISTRIBUTION:

- Please send me your advertising rate card.
- Please send more information on how I/We may help with distribution of *COMMUNITIES*.

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

CHARGE MY ORDER TO:

- Visa Master Card
- Card Expires: _____ Mo. Yr. Master Card Interbank No. _____ (No. above name on card)

Credit Card Number: _____

Signature: _____

PLEASE RETURN THIS CARD WITH YOUR ORDER AND
PAYMENT TO:

COMMUNITIES MAGAZINE

105 Sun Street
Stelle, Illinois 60919
(815) 256-2252



DISTRIBUTOR RATE INFORMATION

Communities, Journal of Cooperation

(Usually published four times per year)

Subscription Rate:

Four issues \$18. U.S.

Eight issues \$33. U.S.

Outside U.S. add \$4.

All orders placed from outside the U.S. must be paid in U.S. dollars drawn on U.S. banks

Subscription Agencies Receive 15% Discount

Communities

Distributors Discounts

3-4 copies	25%
5-9 copies	30%
10-24 copies	35%
25-49 copies	40%
50 + copies	50%

Payment Terms: Net 30 Days

Return Policy

Half newsstand price issued on unsold issues. Send logos or make other arrangements in advance. No returns accepted on issues over one year old.

1990 Directory of Intentional Communities

240 + page large paperback illustrated \$ 13. postpaid
U.S. \$15. Foreign

Distributors Discounts

1-4 copies	20%	(No returns accepted)
5-9 copies	30%	
10-49 copies	40%	
50+ copies	50%	

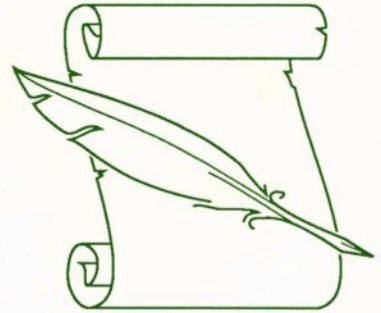
Return Policy

Books in salable condition may be returned for credit not less than 90 days nor more than one year after date of publisher's invoice. When books are properly returned, 100% of the invoice price less postage will be credited or refunded.

Payment Terms: Net 30 Days

OTHER PUBLICATIONS

available from
Communities Publications Cooperative



1990 Directory of Intentional Communities: 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 listings of publications, networks, and organizations whose services are related to community and/or cooperation...\$13.50.

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 for society, and education for the future...\$20.

Seeds of Tomorrow, New Age Communities That Work, Oliver and Chris Popenoe: Surveys a wide range of intentional communities, analyzing each carefully, and 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.



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 cooperative community...\$10.

The Community Land-Trust Handbook, Institute for Community Economics: Community land trusts make it possible for people to own their own homes, and enable communities to protect forests and farmlands or redevelop urban areas. Included are comprehensive guides to the organizational, financial, and legal steps with nine case studies...\$11.

Community Dreams, Ideas for Enriching Neighborhood and Community Life, Bill Berkowitz: A ground-breaking book of "practical utopia." Ideas here are fresh and off-beat, 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.

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."...\$11.50

(Note: All prices are postpaid in U.S.)



*Earth is a planet that grows things.
One of the things it grows is people.
People grow in groups.
The natural form of these groups is not
necessarily optimal.
Recognition of this stimulates efforts to
reform existing groups,
the domain of politics, or to design and build
new groups,
the domain of alternative communities.*



*If any of the experimental communities
now underway on a small scale
prove to be successful technically,
popular socially,
and robust,
they may constitute cluster points
for a peaceful transition
to a society offering enough for all
with slavery for none.*

~ Robert O. Davis

COMMUNITIES

Journal of Cooperation
105 Sun Street
Stelle, Illinois 60919

\$18 four issues (\$22 outside U.S.)
\$33 eight issues (\$38 outside U.S.)

Name _____

Address _____

COMMUNITIES

105 Sun Street
Stelle, Illinois 60919

*"If you think 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