

# COMMUNITIES

a journal of cooperative living

no. 15

\$1.25

## Paolo Soleri

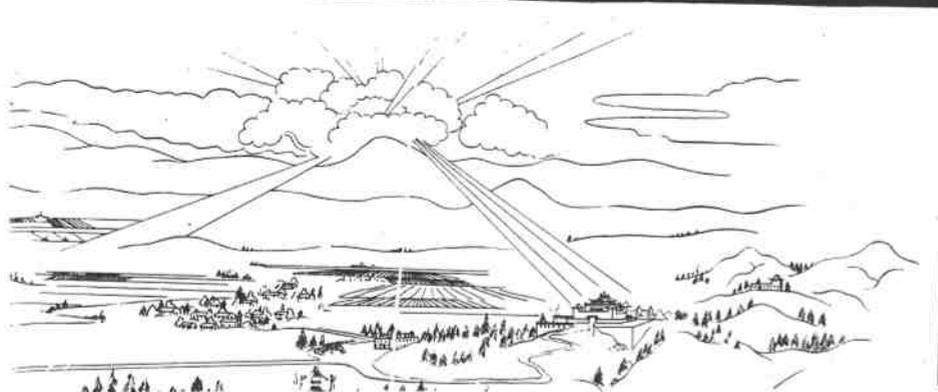
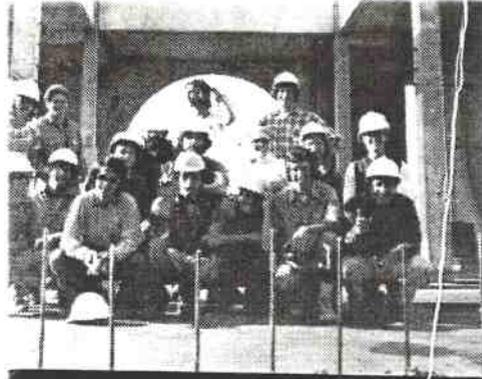
interviewed on  
Arcosanti and  
Community

## Neo-Tao-ism & Tai-Chi

White Lotus  
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THE COVER: An early morning view of Arcosanti, photographed by Ted Bissell. From the 1975 Arcosanti calendar. See interview page 26.

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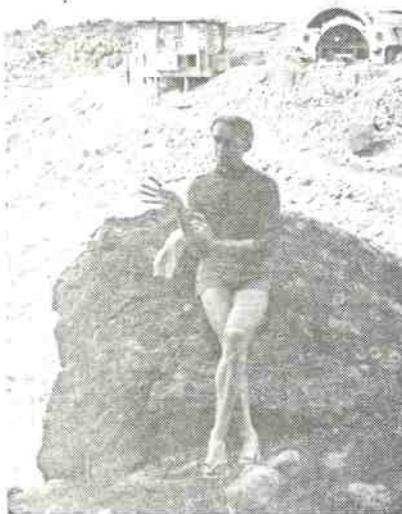
NO. 15 JULY/AUGUST 1975



# COMMUNITIES

## RESEARCH & EDUCATION IN COMMUNITY

For various reasons, we were afraid that this issue was going to turn out crummy. As events have lumbered into place, however, we've had a good time conducting our exploration into education and research-oriented communities and have put together an ok issue. Most of the articles pertain to the main theme, but we were able to include several we liked on other topics. In addition to a variety of material (from "Seeds" to "Adventure Trails Survival School" to "Nine in One" constitutes several considerable jumps), this issue contains our further attempts at making the magazine more interesting visually by using different kinds of graphics and layout. An example of this last feature is our experiment of running Reach down the right hand side of articles.

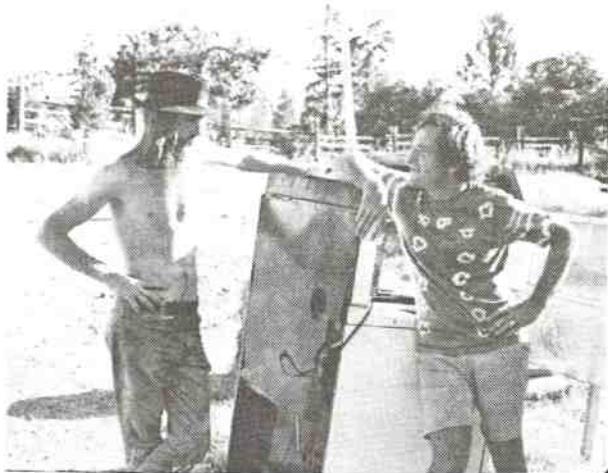


This is the first issue of **Communities** into which I've put a large portion of the production time and energy. One of the nicest aspects for those of us working on this one has been working as a non-hierarchical collective. We had gotten used to having Vince around to answer questions, resolve uncertainties by making emphatic suggestions, and champion perfectionism in all aspects of production, so there was some doubt among us as to whether we could put together an issue without someone taking on his roles (he left right after work was completed on the last issue). We discovered that we can do it quite well, though you may find a few more typos than you did before.

\* \* \*

It seems like everybody did a little of almost everything on this issue: typesetting, proofreading, graphic selection, layout & pasteup, editing, writing, and general direction. Everybody included Bruce, Christian, Gerroe, Laurel, Richard, Somari, Stephen, and a couple of columns by T.O.

co, he, she, & it: *Back in issue #9 we stated:* In material submitted for publication, we would appreciate your using the neuter personal pronoun "co" (designating (s)he) rather than the masculine pronoun when not referring to a specific gender. We suggest person, people, humanity, in places where man and mankind are sometimes used, and would like in general to see male-oriented usages replaced completely ("Seeds" in this issue contains examples of suggested usage). If you have a context where you can only think of a masculine noun or pronoun, write us and we'll tell you a neuter word you can use. Despite our advocacy of co, we still get many otherwise praiseworthy manuscripts and Reach, Grapevine, and Readback items submitted which use masculine pronouns and nouns. In such cases, we feel that we'd be overreaching to change the masculine words to neuter ones, so we leave them as we find them. However, this acceptance should not be interpreted as condoning such usage.



# LAUGHING COYOTE MOUNTAIN

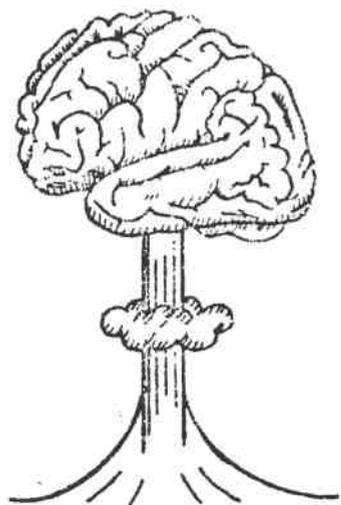
## A WOMAN'S NIRVANA EXPERIENCE

*Bang! In one flash, life has become a perpetual orgasm of joy and meaning to me. I have had my own very personal and unique "nirvana" experience. It came when I least expected it. All I was doing was the routine backward self-therapy that is the standard procedure when I first enrolled at the Adventure Trails Survival School near Black Hawk, Colorado. It lasted three days. I can now make it re-happen whenever I choose.*

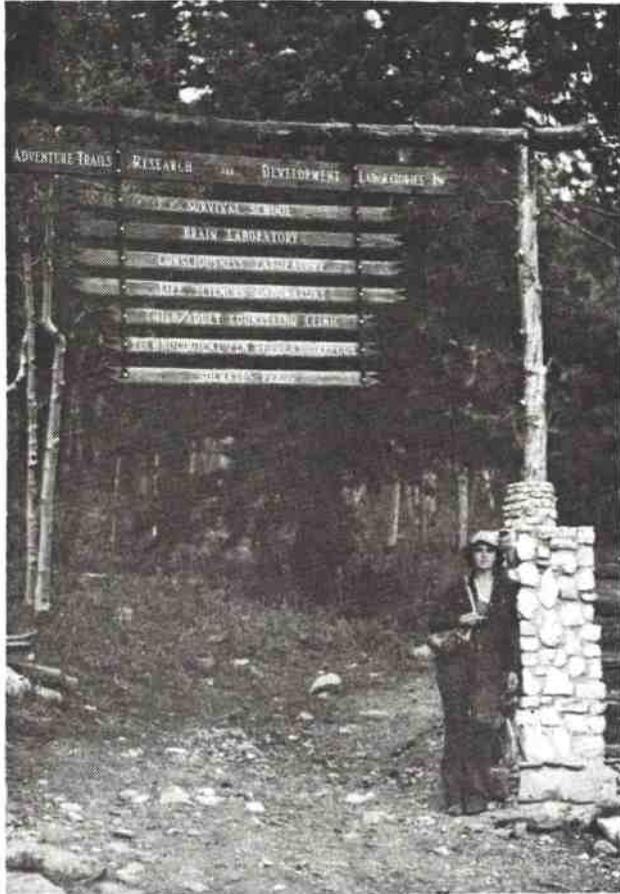
*What does nirvana feel like? Can you imagine an earthquake between your ears? Can you feel a thundering jet taking off behind your eyebrows? Can you see your frontal lobes exploding up and out forever? The noise and pressure are an ecstasy beyond description. The light show is like nothing ever seen on this planet.*

*What happens to understanding during the nirvana experience? We become as a child again, totally free and innocent and awe-filled. You meet a new Self and believe in a new destiny, totally. A vision of what has been, and what shall be, is seen brilliantly. Enlightenment. Energy pours through you like molten lava. You want to perfect your Self quickly so that you can start working to help others. Everything, everything is a wonder of child sensitivity.*

*In all the mystic reading I have done since, I am amazed at how the ancients believed a man in a monastery had to meditate on a blank wall for 40 years before he could hope to achieve "satori." What a waste. And notice: no women allowed. Now I know it is much simpler. Today it merely takes an understanding of your brain and of your Self and how you can control them so that they interact naturally. Once you learn brain self-control, nirvana is automatic. And free. And I bet it is only the first of the happies awaiting us Earthlings as we cooperate to release our vastly dormant brains together.*



# ADVENTURE TRAILS SURVIVAL SCHOOL



What would you say/do if a gang of educated primitives in the Rocky Mountains claimed to detonate a moral brainbomb in the 90% dormant skull meat? And what if they claimed this ancient nirvana experience can be triggered via neurological first principles in every individual's 3/8 bulk of frontal lobes? This is either the next spiritual-capitalist ripoff, or the restart of the hippie-floundered Consciousness Revolution—for all, this time.

Laughing Coyote Mountain is a 10,000 foot granite up-thrust in the Middle Range of the Rockies, 40 miles west of Denver; 10 miles northeast of the gold mining village of Black Hawk, Colorado. This wilderness enclave of consciousness energy—away from the hopeless urban entropy—is the creative womb for the Adventure Trails Research and Development Laboratories; and its action arm, the Adventure Trails Survival School. Stone-and-timber worklabs and scholars' cabins are hidden throughout the forests and atop the crests.

The facility is a research, development, teaching, and publishing operation. The primary work is human remotivation, education of the emotions, and evolution of superior thought-production within the highest standards of now-known human brain potential.

Adventure Trails Research and Development Laboratories, Inc. is the administrative and funds-re-

ceiving umbrella under which the public works are pursued. It's non-profit; I.R.S. tax-exempt and tax-deductible.

Adventure Trails Survival School is geared towards emotional dropout and physical dropout remotivation. The normal child maturation of self-controlled brain perfection; specializing in high-IQ, high-creative underachievers. Students tutorially pursue progressive units within the Curriculum for Natural Consciousness Expansion via the programmed instruction Syllabus of Survival, terminating in the Urban Survival Course.

The Brain Laboratory, collating all national and international research explaining brain function in detail, transposes now-known facts of comprehensive neural mechanism into step-by-step programmed instruction for all levels of student understanding... extrapolating from theoretic unity to pragmatic self-controlled laboratory procedures by which the individual increases his own brain performance. Approximately 90% of brain tissue is dormant in the silent areas of the neo-pallium, available for tapping as were the energy reservoirs of uranium.

In the Consciousness Laboratory, systematic study of the phenomenon of individual consciousness takes place to determine its limits, if any, by natural self-controlled means. Systematic study of the hypothesis that besides the four conventional elements distributed evenly throughout Universe—space, time, energy, and matter—a fifth may be universal consciousness. While maintaining scrupulous neutrality and scientific objectivity, systematic data is being gathered from those demonstrating they are in communication with a "cosmic consciousness" or with a non-Earth "intelligence." Para-psychological testing of natural ESP children.

There are Sunday Schola Seminars, a scheduled series of orienting lectures and group dialogues dealing with subjects from the various works above. Child/parent Counseling and Guidance Service carries on a pre and post Survival School educational therapy and follow-up support... the Technological Zen Retreat and Refuge is offered for the above-average, literate adult seeking terminal meaning, joy, and harmony through the neurologically explainable and systematically achievable Nirvana Experience. All relevant information brochures, class texts and result reports from the various works above are finally published through the Socrates Press.

The A.T.R.&D. Laboratories is a comprehensive, forward-searching facility exploring beyond currently known frontiers of consciousness. Since 1957, a systematic program has been accelerating to ingather empirical data from scientific tests proving release of brain's 90% dormant potential. A successful Curriculum for Natural Consciousness Expansion has evolved. The curriculum is applied through the Adventure Trails Survival School. At present, slightly

## Declaration of Neural Independence

*Life holds these Truths to be self evident:*

*That all brain tissues are created equal in their automatic capacity to fulfill their given genetic potential through expanding cooperative consciousness;*

*That they are endowed by the Nature/God/Tao/Lifeforce with certain unalienable rights;*

*That among these are:  
Neurally fulfilled Life,  
Forward circuiting Liberty  
And the pursuit of cosmic Happiness;*

*That to secure these rights, Governments are instituted among Earthmen, deriving their just powers from the Consent of the Governed instinctually/intuitively tuned to the organic Lifeforce;*

*That whenever any Form of Government becomes destructive to these ends, it is the Right of the cooperative consciousness People to alter or abolish it, and to institute a new Government totally dedicated to the pursuit of these 21st Century goals:*

*1-To finish the scientific search explaining the true nature of Human Nature through 90%dormant brain tissue and natural Consciousness Expansion out to Universe so as to confederate harmoniously with the statistically limitless Civilizations therein;*

*2-To perfect and offer free self-therapy to each neurally crippled individual within each retarded mass of already existing ego adults within each viable Life-supporting economy, thereby eliminating old rootstem killer ape wars between cooperative, ecological economies and sane mature populations;*  
*3-To perfect and offer free education to each fetal individual from the moment of harmonious conception, loving gestation and joyous natural birth, through neurally enriched nursery imprinting of pro-Life Basic Cognitive Fix, to limitless learning of pro-Life knowledges:*

*The Physical Sciences*

*The Biological Sciences*

*The Social Sciences*

*The Humanities . . . . . harmonized into At-one-ment;*

*4-To create the Great Learning Society for Homo Novus upon these irrefutable facts of:*

*Frontal Lobe Cooperative Consciousness*

*Cooperative Economy*

*Creative Growth*

*Cosmos.*

*From such base of being, Neural Independence automatically chain-reacts into Self-Fulfillment through the Cooperative Consciousness of Frontal Lobe reality:*

*Each Individual is fulfilled through, not against, His/Her Society.*

*From this Declaration of Neural Independence, Work is proceeding:*

over half the brain pioneering students in each test group achieve breakthrough into the 3/8 bulk of dormant frontal lobes; the "nirvana" experience. The neurological principle for such is fully understood and has been standardized into a routine methodology. Work now is progressing to increase the percentage of efficiency in neural backward cures, which are pre-requisite to forward releases.

A consciousness science has been evolved and is in the process of being verified and extrapolated. It is evolving from a unified field theory of consciousness replacing the obsolete physics explaining Universe as merely space/time/energy/matter. It is the base from which a pragmatic consciousness technology will be ramified. Specific simple instruments are designed and will be manufactured to mass-multiply the free/democratic brain self-control method into cooperative consciousness, warless Earth, and the cosmic age beyond.

The facility is purposefully simple and primitive—stone and timber cabins built romantically by ecstatic students. By achieving such spectacular results with such uncomplicated tools, absolute public shock

1-understands that brain self-control does not need millions of tax dollars for supportive facilities, high-priced priests and mumbojumbo gadgets. It's free.  
2-understands that brain self-control into natural consciousness expansion can be taught/learned only in primal nature. Outrage; demand.

### Brain Synopsis

The biological reality of your Life is that your brain is at least 90% dormant potential. Your emotions tell you there is more magnificence in you than what you have been educated to get in this one-and-only chance at Life. You cannot lie to your emotions.

The neurological reality of your Life is that you can teach you Self to release your protein tissue dormancy via democratic brain self-control.

The brain self-control method is a scientifically sound theory and a pragmatically provable discipline which extrapolates the known physics of consciousness into the new discoveries beyond physics. These new discoveries are usable immediately by Woman-

kind/Mankind/Childkind for mass multiplying cooperative consciousness into warless Earth.

The pragmatic proofs of the brain self-control method are two: First, backward self-therapy into total self-healing of your neurotic cortex thought-production and your unhappy thalamus emotion-production. It is very simple to learn to decondition and recondition your protein memory neurons. Once you begin to do so, you immediately start releasing the bound energy of neurosis into free energy. Free energy motivates. Like a 10-cylinder skull motor trying to drive over the Rockies Great Divide by using only one thought piston, you now can use this free energy to click into 2 or 3 more cylinders; you now can use this overwhelming free energy for the second proof that the brain self-control method works: forward self-circuiting into the vast 3/8 bulk of your dormant frontal lobes—everything from your ears to your eyebrows. The nirvana experience. The neural orgasm. You finally shit your brick of neurosis—sideways. From then on, all is pure consciousness. From then on, your growth automatically drives, backward and forward, to the whole brain power and pure neuronal living you once had as a child. It is genetically encoded to be there. You simply must make the decision to take it. But who educated you—subtly, subtly—not to take your neural birthright? Who educated you not to even hear that such has been available and properly reported by advanced thinkers for thousands of years?

Approximately half of our students at the Survival School routinely self-circuit through the kindergarten nirvana experience. After that, all is the routine joy-meaning of endless growth and creative genius production. Since 1957, our longitudinal case studies have verified this.

Each individual—from slightly brain murdered, miseducated child, to silently screaming, desperate adult about to die without understanding the consciousness why of Life—each self-transcending individual ramifies her/his evolution uniquely. The combinations and permutations of brain powers/personalities/characters are infinite. Pilot demonstrations have shown that some go first into extra-sensory perception, telepathy, clairvoyance and clairaudience. Others go first into advanced intellectual problem-solving. Others go first into limbic lobe animal communication, godhead and primal nature mysticism. But all our grounded in reality. And reality today is the competitive consciousness of the American jungle. Try walking into the marketplace and preaching, "Make love, not war." The system will butcher you, subtly, subtly. The system, with its gadgets and contraptions and comforts—with its understanding that babies get born out of the female ego—quickly tricks and seduces the "dedicated" holyman and holywoman to give up their idealism; their spiritualism. Diapers dominate DNA. The Flower Children of 1965-to-1970, followers of the drugged gospel according to St. Timothy, now are

## SOULMATING

*When two or more individuals share consciousness, soulmating occurs. Shared consciousness system-links two or more brains into one: physically, intellectually, emotionally, spiritually.*

*Soulmating is the pragmatic reward of free-brain telepathy. Reciprocally understood meaning causes each individual to adjust his/her total brain-body to the progressive advantage/fulfillment of the other. Obviously, such cannot occur within ego retardation; such can occur only after learning ego transcendence in primal nature.*

*Pre-soulmating is learned behavior. The ego-dominated, defensive, untrusting individual must teach self total relaxation, total defenselessness, total trust and total brain-body growing in the presence of a selected other.*

*Learning soulmating is fun. Each individual enjoys the pure delight of learning how to give positive thoughts and actions in whimsical anticipation prior to the other realizing the need.*

*Soulmating is reciprocal teaching. Each individual engorges the greatest fun of learning the endless new wonders of self in life, of creating artistic productions therefrom, and thus, automatically, wanting to share them in a growing way with one's beloved(s).*

*Soulmating is true love. Ageless. Infinite. Uninhibited. Anything less is a self-lie. A perversion of automatic brain. A waste of life.*



working in the war corporations. So the transition skill for survival past 1984 is being able to click your brain backward into old rootstem competitive consciousness when necessary, and forward into frontal lobe cooperative consciousness when desired. At will. The reality paradox.

From this blatantly demonstrable breakthrough into the next higher order of self-controlled personal evolution, new, more daring working hypotheses can be stated—with more exquisite/elegant simplicity—to test scientifically the still next higher order of self-controlled, cooperative consciousness society evolution. The procedure is mass multipliable through the existing, tax-created Public's Schools. All that is lacking is the citizen rage to do so.

Prior to that historic moment of re-inspired democratic citizen action, the brain movement is working quietly through neurally wise parents properly educating child's brain during the first six years into a pro-Life, freely computing cognitive fix. The brain movement is working quietly through self-ther-

apizing women who are meditating cooperative consciousness into the egg at conception and into the fetus during gestation and into the welcoming committee during natural childbirth: "Hi kid! See, I told you it was going to be nice and fun out here! Welcome! Welcome! We love you—forever. Now let's learn."

Women are the critical mass to create Earth's first moral brainbomb; the release of genetically innate cooperative consciousness in all children—the prerequisite to warless Earth. Only male ego blocks the way. Thus, "Woman Survival—The Only Hope for Mankind."

Why are you allowing your Self to die?

#### The Frontal Lobe Experience

Brain is a genetically driven, automatically self-circuiting mechanism. If allowed to evolve naturally from infancy (with no anti-Life cultural inhibitors), it

is reasonable to expect the automatic emergence of whole brain power in all humans: cooperative consciousness, extra-sensory perception/communication, progressively advancing problem-solving intelligence and simple, mature love.

Since 1957, clinical demonstrations have proven that the frontal lobes are the first to open after successful backward self-therapy. The frontal lobe experience is one of overwhelming internal pressure, sound, light, and ecstasy. It is a neural orgasm. It is the moment of belief in the unity of Self with Universe. It is the direct experience of feeling infinity. It lasts for several hours to several days. The brain is re-ordered into a new, permanently growing, problem-solving intelligence. The basic personality structure is re-ordered into permanently growing joy and meaning.

The virginal frontal lobe experience happens unexpectedly. Subsequent frontal lobe experiences can be willed on demand merely by adjusting Self to Environment in perfect harmony. Ecstasy is free.

The freely flowing frontal lobe experience occurs in primal nature because that is the honest environment within which intellectual understanding and emotional love can harmonize perfectly to form advanced thought. Genius is now teachable.

Females can transcend ego into the egolessness of the frontal lobe experience easier than males because they have a more sensitive understanding and emotion for the Life-force. Since male ego has dominated society for 5000 years with the crowning glory of planet sterilizing war, the consciousness revolution now is inviting women to become the thought leaders for the future.

## Rural Neural Homestead Schools

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. The rural neural community is the basic unit organizing comprehensive joyous existence around the Rural Neural Homestead School. Living, working and growing define the truly Good Life around the brain-release principle. Serve the children.

The neural collapse of the cities now has passed the point wherein obsolete economic/political/social institutions unaware of brain facts are generating more entropy than energy for evolving Man's Child. The trend back to the automatically healing land now is accelerating for intuitively (genetically) felt reasons: a blind, desperate groping of still sane individuals flowing toward the subtle electro-magnetic pull of primal nature to re-harmonize self organically with natural law.

The trend back to the land shall accelerate as communication increasingly promulgates the brain self-healing principle. The work now is to plan for the orderly growth of the new communal unit as a wheel around the hub school teaching neural cybernetics. As the current brain self-creation of Homo Novus, all other society institutions shall arrange themselves understandingly as serving spokes focusing inward to serve the curriculum for natural consciousness expansion. Axles to other communal wheels shall create the components for the new Learning Society.

The brain self-control schools are becoming more efficient, progressively teaching down the age

### TRANSCENDENT MOTHER

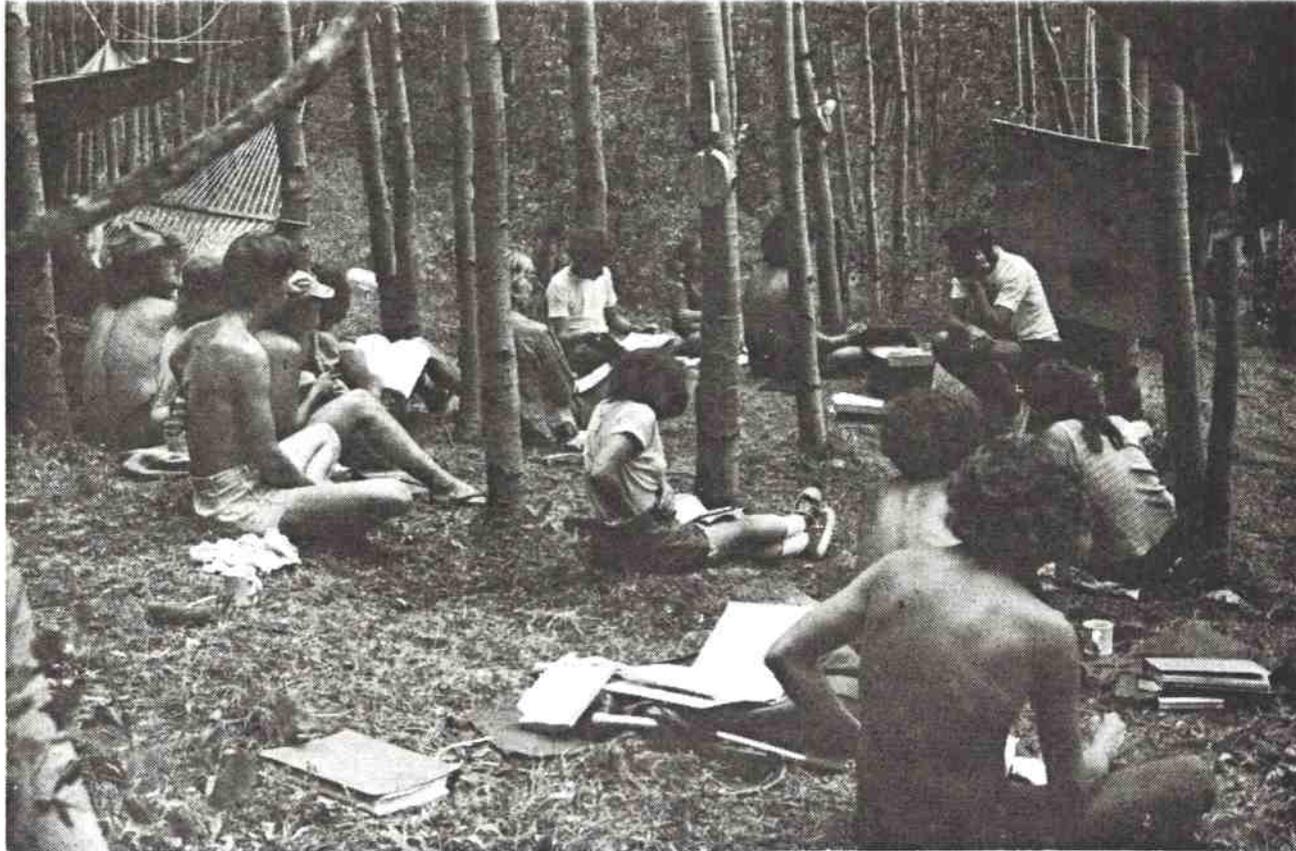
*A women who denies her uterus is a biological lie within universal evolution of the life-force. The purpose of life is to reproduce life---but in harmony with cosmic consciousness. The lesbian who denies her powers of reproduction does so because of society perversion, cultural crippling and over population pressure. She correctly eliminates her Self from the genetic pool. When an environment overbreeds so it no longer can feed and support the natural living organisms, the wise Law of Nature automatically triggers an efficient matrix of population-diminishing mechanisms genetically encoded into every neural system---from amoeba to man. Thus, war and homosexuality are natural companions to pestilence and famine as Earth vomits to give man/women one last chance at restarting the wronged track of evolution: whole brained child. Survival of the fittest eliminates the weak lesbian.*

*The right track of evolution is to release whole brain power into cosmic communication to cause automatic computation of cooperative consciousness thought, feeling and spirituality.*

*The right track of evolution is through proper nursery training of child to self-circuit into her/his full neural potential.*

*The right track of evolution is to train intelligent mothers and fathers to raise 100% intelligent universe citizens---not the crippled, neurotic monsters now prowling the garbage heap of this planet searching for the most efficient bomb and gas to sterilize the stink.*

*The right track of starting work for warless Earth is through the Women's Survival Program. The right candidate for this program is the female who wants to grow into full womanhood---physically, intellectually, emotionally, spiritually. Grow or die.*



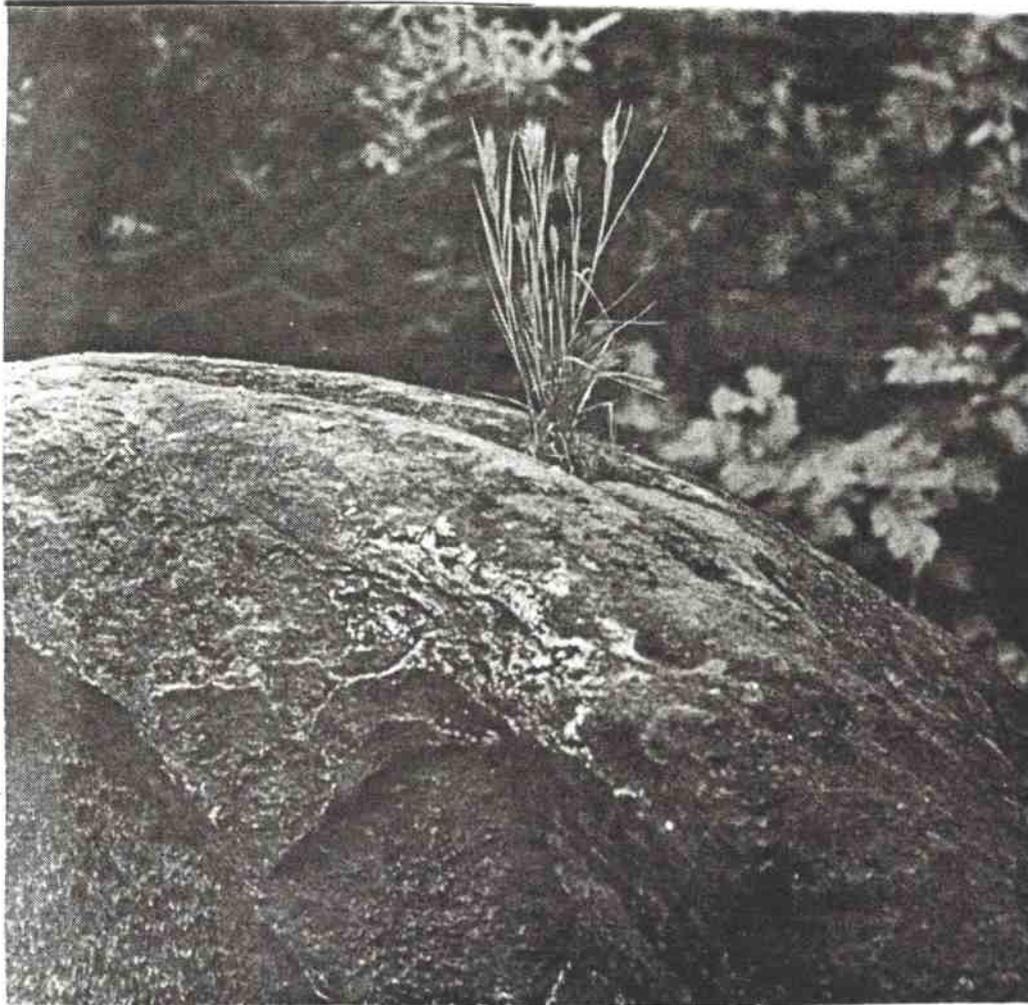
gradient: from young adults in teacher training, to less traumatized children, to less neurotic infants, to life harmonious fetus of seed consciousness shaped and nurtured by mother's mature brain control. Cooperative consciousness is in-gathering moral individuals creating the support rims around the schools. Goal: organic farms, intermediate technologies and necessary heavy industry. Education for Earth consciousness, as pre-requisite to cosmic consciousness, has become the substitute for war, absorbing the last spasms of old rootstem killer ape behaviors which require aggression/competition/greed to keep the individual motivated in meaningful work. Moral work toward child perfection is creating its secondary and tertiary parameters of spiritually harmonious inter-personal kinships/friendships/co-operations, transportation and mass communication, social service administration, regional economics based upon barter and work-swap as well as money, and law courts aimed at healing breaches in neural justice.

#### Operation Killer Ape

*The problem:* The American greed-motivated political/economic system is neurally understandable. It is generated by competitive consciousness computing through the old rootstem; generating killer ape behaviors. No matter how sophisticated, the first motivation of each current leader is ego/greed/profit, not the neural evolution of all people. From 1965 to 1970, American youth made one concerted effort to gain democratic entrance into the decision-making

centers of the comprehensive system locked on collision course with cosmic damnation. But being spock babies conditioned to instant gratification, when the old men would not share their power blithely with the pimpled drug suckers, the narcissists retreated into the social impotence of the 70s. For they had no *program*; only protest. Now the fuckoff generation of failed hippies—white and rich—has gone back to daddy's money, to university educations, to camouflaged killer ape religions, and to war corporation conformity. At least they are comfortable as they continue to slobber entertainments and pollute the moral atmosphere with murderous apathy. And what of the niggers and pollacks who waited and believed the White Arrogant Suck Punks were creating a true consciousness revolution? Tough shit, fools. You got cheated out of happiness by the sons of the rich and privileged thought leaders; whose fathers cheated your fathers. That's "the system." And future generations—if there are any—are being set up now by the young WASP liars to be screwed out of their neural birthright.

*The solution:* A dynamic minority has risen out of this grotesque failure of the American Dream to relate economics to neural education. A proliferation of Rural Neural Homestead Schools is happening in anticipation of the collapse of the cities. Now that the collapse is seeable by even the most stupid politician and the most fear-filled businessman, out of desperation—not morality—they will listen. What should the first goal of America be? To educate clean child into whole brain power. §



Suppose that, once upon a time, long long from now and far far out you are the Appleseed Family: Janie Appleseed, Joanie Appleseed, Jimmy Appleseed, Jerry Appleseed, Jesse Appleseed and Hank Persimmon. Just before our story opens, Hank Persimmon splits to look fer land in the Ozarks and never comes back.

Now you Appleseeds have this obsession for Apple trees. You really get off on apple trees and would like nothing better than to see the whole world covered with them. But where you'd *most* like to see them is on your own place, and it takes all of your spare time to get them there, so you bust your butts planting seeds and seedlings and anything that will grow an apple all over your property, and after awhile you get pretty good at it.

Then one day a Tall Dark Stranger comes hitching down the road and sees you all at work skillfully planting the south 40 and co says "Oh, WOW! Apple Trees," and runs up to you, grinning with youthful enthusiasm and says, "wow man do I ever dig apple trees and blah blah" and keeps rapping at you how far out are the merits of apple trees. And you know that already, otherwise what are you doing here, and you want to get back to work. But the Tall Dark Stranger says "Hey, I'll give you two bags of gold (and some papers) if you let me stay here and learn how to plant apple trees. Then I'll plant them all along the road

wherever I travel."

You're about to tell him that you don't allow drop-in visitors. But then you think about how many seedlings you could get for one of those bags of gold and how nice it would be to plant them with "the other." Besides, the Tall Dark Stranger has pretty good vibes and no dog, so you say "OK, if you're willing to sleep in the old goat shed and not eat meat and help with the planting and cook once a week, you can stay." And co does.

And you're glad co did, because with cos help you can buy more seedlings, the planting goes faster and you don't have to cook as often. Also, the Tall Dark Stranger plays a mean flute.

Then, toward autumn, as the apple leaves are beginning to fall, the Tall Dark Stranger begins to gaze more and more toward the road with a faraway look in cos eye. One day co tells you that it's time for co to be moving on. You offer to help fix

up the old goat shed and even move out the old goat and put in a wood stove, but the Tall Dark Stranger says no, it's really time to do some things a little further down the road. So everybody hugs and cries and the Tall Dark Stranger walks down that lonesome driveway and sticks out cos thumb.

Awhile latter you hear a VW bus approach, slow down to an idle, then rev up again and fade away. And just then a cold blast of wind hits from the north, the sky darkens, and it begins to snow. When the snow finally melts and the road is passable again you still have enough supplies and don't have to go into town, so you spend a couple of months planting apple trees. When you finally do go to town, you see an incredible thing. The road is lined all the way to town with young seedlings. And not only the road, but the hills and valleys are sprouting young apple trees for quite a distance around.

You think about that all the way to town and all the way back home, and when you get back you have a meeting and actually make a decision for once. After the meeting you go down to the spot on the road where hitchhikers are often left off and put up a sign that says: "Learn To Plant Apple Trees Here."

After a few days people start drifting in. You show them a nice campsite, sign them up for some shifts of cooking and dishes and start showing them how to cut back roots. People come and go. A couple of them think they'd like to stay and you think you'd like to

have them. And everyday more of your place gets planted and every day you look out across the field at the countryside beyond and see more and more apple trees everywhere. At first you can follow the path of the Tall Dark Stranger by watching where the new trees appear, but after awhile the trees begin to appear in all directions and you know that it isn't just the Tall Dark Stranger anymore—its all the strangers who've come to your place for awhile and then moved on. And all those strangers bring bags of gold and cheese and wine, until pretty soon you don't have to work odd jobs anymore, and you even get off Food Stamps. And one day you hear that some of the folks who learned to plant trees at your place have bought their own place on the other side of the hill and are making a living by teaching other folks how to plant peach trees! Well, you can relate to that. A person gets pretty sick of apples after awhile....

... Many years later you're old and grey and your grandkids, Juju and Jinx Appleseed, are driving you into town in the wagon when they stop to pick up a hitchhiker who has only one eye. Your own are a little weak, but something about this old traveller rings a gong in your head and you flash on a faraway look in someone's eye and put two and two together and get...!

... almost knocked off your seat by the Tall Dark Stranger who is pounding your back and grinning with elderly enthusiasm. Both of you are overjoyed at meeting again, and the Tall Dark Stranger tells you that co has been travelling all over the world and has seen great and precipitous changes come down.

"There are fruit trees all over heck" co says. "The world is absolutely full of them everywhere you look. Sunset strip is totally overgrown with avocados. New Alchemy Southwest is growing hundreds of acres of passion fruit hydroponically on the Great Salt Lake. They feed them to fish, which breed like crazy. I've seen pineapple trees *4 miles high* in the rainforest near Port Putt. Why I've seen.... Well, anyway, its a veritable garden out there and much of it is because you taught me and others to plant apple trees and we taught others and they taught still others. The world owes great thanks to the Appleseeds."

"Far out," you reply, "but tell me something I've been wondering all these years. What's your name anyway? We never called you anything but the Tall Dark Stranger. But seeing all these apple trees you've planted everywhere, I wondered if...you aren't?... Are you?... You couldn't be...?"

Yes," says the Tall Dark Stranger. I am Reginald Persimmon."

"Reginald Persimmon? Oh. Well, Saaay, you don't by any chance know a Hank Persimmon, do you?"

"Know him!" says the Tall Dark Stranger. "I'm his goddam grandmother! You know young Hank?"

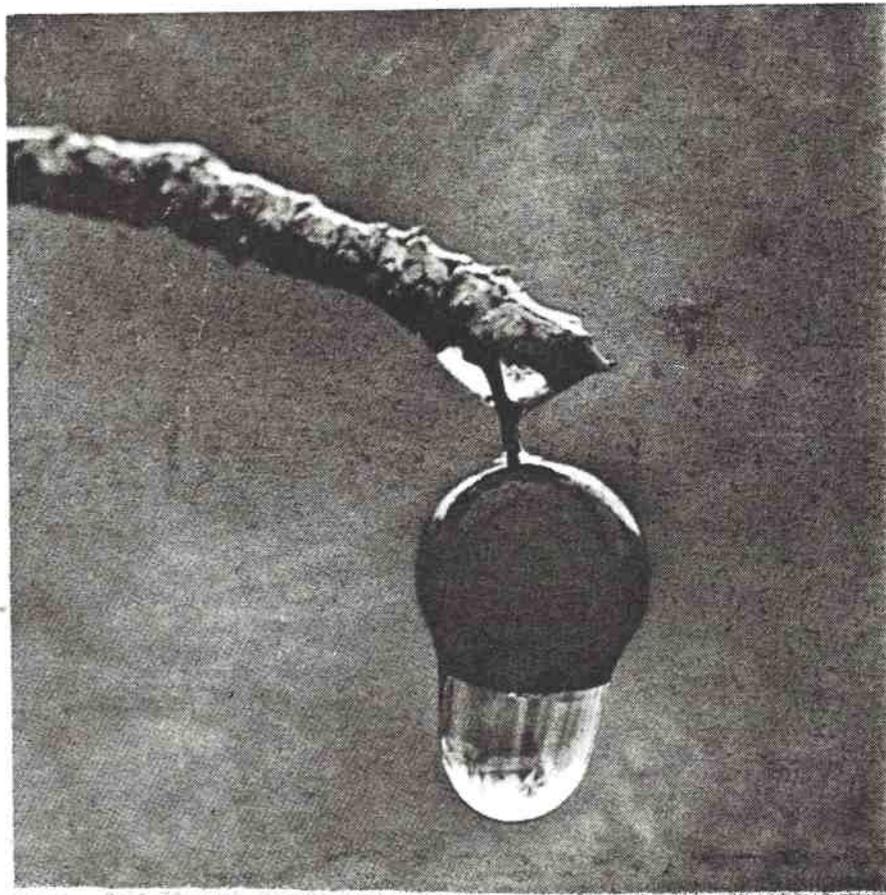
"He split just before our story opened. But wait. If you're his grandmother, how come you got a name like Reginald?"

"I changed my name when I left the City."

"I suppose we all did. What was it before?"

"Laughing-Moon."

# S E E d s



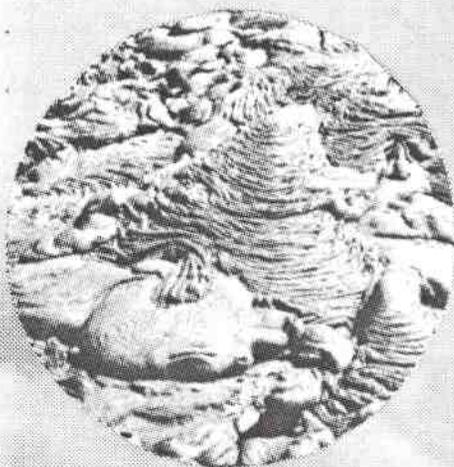
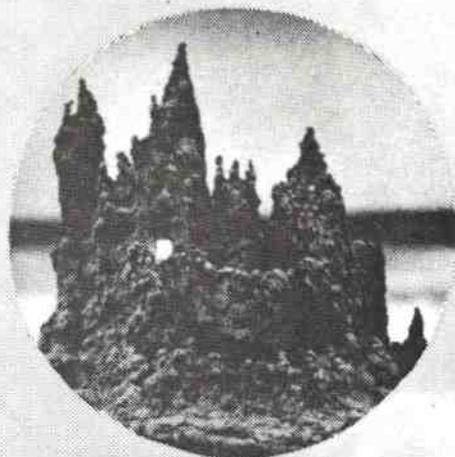
Do I have your attention now?

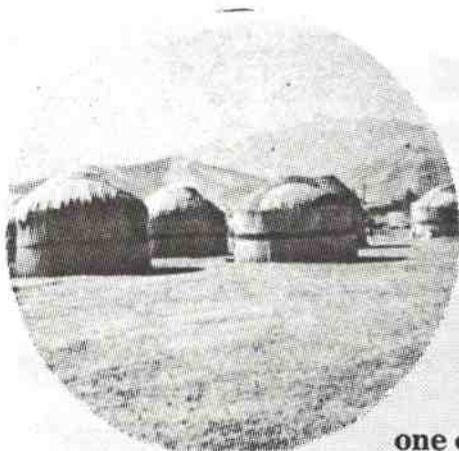
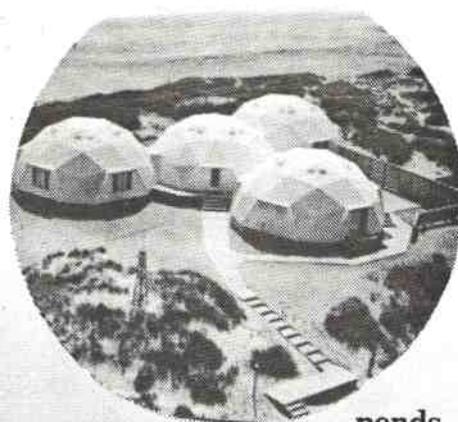
The above fantasy bubbled out of me quite by accident in the course of writing a much straighter article. It began as a short illustration of a point, then got completely carried away by its own momentum. This sudden bursting out of rational into symbolic-analogic discourse happened, I think, as a result of a lot of pressure building up inside my head around the subject of education and research in community. I've spent a lot of energy in the past few years trying to spell out the reasons why education and research can be an important component of alternative community life, and have met with less enthusiasm than necessary to influence the orientation of the communities I've lived in. I've begun to feel a lot of futility in talking about it and an inability to do anything about it without community support, yet the subject has continued to be the focal interest of my existence, generating energy that can't go anywhere. Hence, the eruption into fantasy.

However, preparing this issue of *Communities* has made it clear that there are a number of people around who are becoming involved with education and research in community. This gives me some hope that times may be changing and that other people in community may now be receptive to some thoughts on the role that research and education can play, so it may be worth one more attempt to spell out the potential of this kind of orientation for community life.

I want to start with some philosophical-ideological considerations and then move to some more practical suggestions as to how individual communities might benefit from a research and education focus.

The answer to the question of what role research and education can play in commun-





ity depends upon what we conceive alternative communities to be about. It would seem that there are as many opinions as to what communities are about as there are people in them. For some, they represent a pleasant environment for daily existence, an escape from the pressures of the city, or a place where one can pursue individual growth of various kinds. On the other hand, at least some people became involved in communities because they saw them as a way of influencing the larger society in the directions of decentralization, human scale institutions, cooperation, and greater environmental and spiritual awareness. There was once considerable idealism focused on the community as an instrument for changing society, much of which seems to have dissolved in the face of the nitty-gritty problems of survival and interpersonal conflict. There has also been a shift from the desire to change society to the realization that the only things we can really change are our own heads, our relationships with others, and our immediate environments. Even for a number of the most radical political figures of the 60s, the notions of 'turn inward' and 'think small' have become increasingly attractive.

I have had a lot of heavy dealings with people who were never concerned with much beyond personal security in the first place, and have come to recognize their needs as perfectly valid. I have also gone through a fairly painful transition from the headspace of needing to change the world to the recognition that such changes must remain superficial until we have learned to do the best we can with whatever is immediately at hand. I find this direction to be an extremely healthy one—up to a point. Beyond that point, however, the notions of 'turn inward', 'work on yourself' and 'pay attention to your own environment' seem to me to begin losing their usefulness. This is because, beyond a certain point, there is no individual to turn in toward, there is no individual entity, community, region or anything else which can be defined apart from its larger context, environment, society, or whatever term you wish to use to describe the integrated system of relations which constitute this planet, and beyond that, this universe. In spiritual terms, this point is stated as "all is One", in scientific terms as the concept of a "unified field" of energy in which a change in one location in the field implies a change in the whole field. This understanding is also basic to the formulations of ecology.

What that has to do with the nature of alternative communities is this: that even if our only concern about community is that it provide a satisfying, healthy and secure existence, that is, even if we are in community only out of self-interest, that self-interest is served by constructive action outside what are normally considered the boundaries of the community. I would even say that such action is necessary, not only in terms of the quality of community life, but in terms of the community's very survival.

To illustrate, suppose that we have a desire to live in an environment which has clean air and water, and that, to do this, we start a community far away from civilization and work hard to avoid

polluting the air and water on our property. This is a necessary condition for the kind of life we want. But after a certain point it is no longer a sufficient condition. Because of the fact that, however much we may minimize the effects of the outside society, we are still inextricably related to the rest of the planet, we cannot indefinitely avoid the consequences of what happens there. We can inject a little clean air and water into the system, but if everyone else is injecting pollution, we can't prevent polluted air and water from coming onto our property. I have used clean air and water as examples, but I am really talking about whatever values we may hold important. Because all things are fundamentally related, there really is no possibility of holding out, unchanged, against a changing environment. If we want to avoid pollution, then we evidently have to go out and stop pollution at its source.

There is a good counter-argument, namely that we simply do not have enough energy both to get our own trips together and to worry about what's going on elsewhere. Thus, we simply have to do the best we can at home, hope that enough others will do their best so we can all get by, and not be too attached to our preferred way of survival if that doesn't happen.

I think that would be true if there were no way in which we could use the same energy to do both jobs. But I think there is a way of taking the same energy that we need to do the best we can at home and use it in such a way that it also operates to change the rest of the environment. I think, in fact, that this way of using energy would help us do *better* at home. And this, finally, brings us back to the role of research and education in community.

The values of clean air and water, or whatever values alternative communities hold, will be made more likely to predominate if more people are exposed to those values and are taught the techniques by which those values may be implemented. Those people will then be motivated and enabled to work to produce clean air and water (or whatever) where they live, thus helping to insure that those values are preserved in the community where they originated. Not only that, but while those people are being exposed to those values and taught those techniques, they can contribute to their implementation at, and help with the support of, the places where they are learning.

Education, then, is an excellent industry for an alternative community. It not only avoids exploiting the environment, it helps the environment, both directly, by providing labor for improvement of the community's environment, and indirectly by training more planet stewards. It not only provides a source of income to help insure the community's survival—a legitimate source because it is providing an experience of great value to the people seeking it, but it provides an income by allowing community

members to work at exactly what they want to work at, namely, the development of the community and the skills associated with that. It even provides the community members with *help* in doing what they want to do. How much more efficient can an industry be than one which allows people to do what they want to do, pays them for it, provides them with help doing it, and helps create a better planet to boot? And, just as a side benefit, it can keep new ideas and enthusiasm circulating through the community at controllable levels, providing the chance to learn what the 'students' have to teach. And it keeps you off the streets.

Sounds good, but will it sell? I've done a little informal market research, and I'd say the answer is unquestionably yes. One indication of that is the number of letters and visits we get from people. They trudge up our driveway in 100 degree heat, loaded down with backpacks. Evidently they want something pretty badly, and they think we have it. Often, that something is a "Sense of community" which is not only intangible but often absent from the places you'd expect to find it. But just as often they want knowledge and experience. Ridiculous as community life can get sometimes, we really *do* have some knowledge and experience that we tend to forget about because they're so much a part of our everyday lives. Simple things like how to milk goats or raise crops or cook vegetables in such a way that you can stand to eat nothing else. Stuff about working it out with other people, too. We don't have many answers in that area, but by god we sure know what the problems are. And we can run businesses and repair vehicles and publish magazines. They don't teach a lot of this stuff in school, or if they do, it's not taught in such a way that it relates to anything else. Maybe that's what communities have to teach—how to get it together. How to learn in a way that lets you feel whole. Of course we're not experts on that subjects, so maybe some people think we can't teach it. But that's an old-fashioned, authoritarian view of education—education by experts. We know a little more than whom we're teaching. That's enough. The rest of it we can learn together. That's what an educational institution ought to be, a place where the conditions for a learning experience are set up, a little knowledge is provided, and a lot of learning together goes on. And yes, we can charge a reasonable amount of money or whatever for that, in exchange for making the experience possible. It's the experience that's valuable, not the information. They want information they should buy an encyclopaedia already.

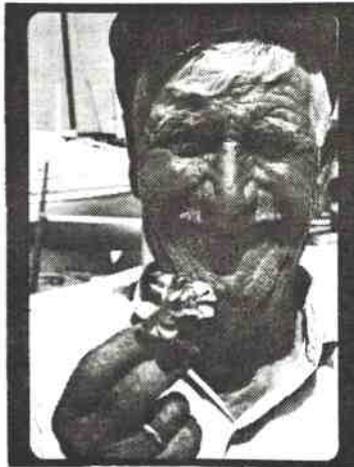
But back to market research. I visited an exclusive eastern college and talked with the people who run its off-campus education program. They said its getting harder for schools to keep students behind a desk for four years, and schools are feeling an economic crunch, so they're very open to letting students go

and have experiences and get credit for them. In fact, that school has a relatively large program for students to learn homesteading skills. And those kinds of programs are springing up all over, on both coasts and in the middle.

I also recently visited Farallones Institute in California, where a number of highly skilled people have established a school where 25 students will spend the summer learning organic gardening, ecosystem management, development of alternative energy sources, building skills, etc. They're charging fairly stiff prices, did little publicity, and had to turn students away. So did Ananda, which has a "karma yoga" program—a system of apprenticeships in things like gardening, food preparation and printing. At both places students are limited primarily to the summer months, when shelter for them is no problem, though Farallones will take on a very few students during the winter, at least until the students construct shelters, for which they'll provide the funds as well as the labor.

These and other indications make it seem probable that a reasonably low-cost opportunity to learn some basic skills and experience community life would attract enough students to help a fair number of communities pay their bills and develop their physical systems. Cooperative arrangements with local colleges or other communities would cut costs of publicity and open a wider range of opportunities to students.

Granted, I'm painting a rosy picture. You don't get something for nothing, and there are certainly problems involved with integrating extra people into a community even for a short term, with creating a meaningful educational structure, etc. One of the purposes of this issue of the magazine was to get some feedback on what the problems are and thus create a



## REACH

DIRECTORY UPDATES

*Work of Christ Community, PO Box 392, E. Lansing, MI 48823.*

Group began in 1967, formal community established 1973. Traditional Christian community, covenanted to live out our love for God and one another in a serious way, making love our aim and joyfully laying down our lives for one another. About 150 adults and 40 children live together in varying household situations. The leadership has ties to the Word of God Community in Ann Arbor. The ecumenical group is dedicated to building up the body of Christ.

*Arcosanti, c/o Paolo Soleri, Cosanti Foundation, 6433 E. Doubletree Rd., Scottsdale, Az., 85253 (Est. 1970).* Not yet a community, but a compact urban structure just started which will eventually host a community. Arcosanti is a long-range experiment in human habitation emphasizing integration of social and cultural activity in a compact, 3-dimensional urban "sculpture" while leaving the surrounding land free for land-oriented pursuits. Prospective residents must first attend a \$270/6-week construction workshop. Workshop information/application .50. Site open to visitors 8 am—5 pm daily. No overnighters.

*TARA, P.O. Box 604, Ukiah, Ca. 95482;* Dear folks who are possibly interested in living at Tara, We are not a commune at this time. Perhaps if everyone who was interested in actualizing a commune here had come at one time last summer, we would have been able to build the necessary facilities and get it together. But as it was; people came one or two at a time, so it was impossible to unify the energy. And all the visiting actually took time from our work; so we accomplished very little.

I for one, realize that I need a lot of solitude and at this time Tara is a Retreat



dialog which might begin to help minimize them. But while the energy costs can't be avoided, efficiency of energy use can be increased, and education looks to me like a promising way to do that.

I've been approaching this whole subject from the standpoint of its potential value for communities. I want to focus now on the *educational* values of education in community.

The inefficiency, not to mention the irrelevance, of much traditional education is mind-boggling. The purpose of education is presumably to help people learn how to live, that is, to solve the problems they encounter in surviving and creating a more satisfying world. So why not approach that by having them deal with the real, interdisciplinary problems of building community, rather than with the artificial, hypothetical ones they encounter in books? What is the point of teaching students engineering and architectural design and then hiring an architect to design their dormitories and a contractor to build them? What is the point of having a department of business and a totally independent business manager? If the business professor can't run the business office better than anyone else, why is he allowed to teach the subject? Can't ways be found to teach biology in the garden as effectively as in the classroom?

A university, if it were not artificially supported by exorbitant taxes, would be a community with the same problems as other communities, each problem being a potential learning experience. Students clearly want education which is relevant and meaningful in their own lives, and they join activist groups in droves to get that meaning. There they get meaningful activity, but no educational structure. Why not have them apply their energies to restructuring and building the university? All the information they need to carry this out can still be provided, the difference being that they would be motivated to get this information, rather than being forced to do so by graduation requirements, if that information had real meaning in their daily lives. Furthermore, students' responsibility toward the university would increase if the university really became their responsibility, if its continued existence and comfort depended on the application of their learning. Schools without community purpose are irrelevant and communities without learning structures stagnate. What is needed is a community in which all activities for its maintenance and growth are structured so as to enhance their educational characters. (Hopefully, we'll expand on this in a later issue).

Finally, I'd like to say something about research and, in doing that, return to the question of what alternative communities are about.

It seems to me that alternative communities are an evolutionary phenomenon somewhat analogous to the emergence of the first animals from the sea. For some

reason, these animals didn't want to live in the slime anymore. Maybe the sea was getting crowded or polluted with complex amino acids, or maybe some of the animals just wanted a new scene or got washed up on shore by accident. Anyway, a number of them died or fell or got washed back into the sea, but a few struggled and adapted and survived and eventually established a kind of beachhead on new territory. Their existence was still fairly precarious but for a few survival became easier.

At this point the analogy breaks down because the survival of communities is not dependent upon (much) biological adaptation, but upon teachable knowledge and skills, including an understanding of adaptation in general which allow them to give, blend and recede with the environment. So the communal animal can reach back into the ooze or rescue those washed out of it and help them learn to make it in the new territory. And the more that are pulled out, the greater the likelihood becomes that some of them will adapt successfully and thrive.

Now, research is not exactly necessary to evolution. New forms, new means of survival *will* emerge and *will* proliferate without any conscious attention to them. But conscious attention speeds them up. Research focuses evolutionary trial and error on those forms which appear most promising. Consciousness itself becomes an evolutionary tool, preventing each organism from having to invent the wheel. This makes survival of the species more likely.

This society clearly needs new forms of social organization, new ways of handling personal interactions, new technologies which improve, rather than despoil, the planet. But the society as a whole cannot afford to experiment with unproven techniques. Too much is at stake. If the whole country took up organic agriculture or decided to rely on solar energy, a lot of people might starve or freeze before these technologies could be perfected. Alternative communities however, can afford to take those risks, because if the experimental techniques fail to produce, the members can be re-absorbed by the larger society until they can get it up to try again.

Again, the mere existence of alternative communities trying out new forms is better than nothing. But if those forms are developed under somewhat controlled conditions, and if data is kept in some form, the process can be speeded up, their viability proven, and their use in other communities made possible, thus giving the community species a greater chance for survival.

George Herbert Mead said that the scientific method is the evolutionary process becoming self-conscious. The extent to which we in community can really *experiment* with our own lives, and make our results known to others, will help to determine the rapidity with which we can assure a relatively

permanent and satisfying existence and growth.

I hope that these thoughts will generate some feedback in the form of specifying areas which need work in order to make community-based education and research effective. I don't want to argue, though. If you're threatened by this kind of orientation or think you know why it won't work, tell someone else. I'm 30—too old to change. But if you want to know what we're trying to do here along these lines, or want to share problems with your own efforts, or maybe even share energies in creating communities with this kind of orientation, please get in touch. Now read another article. §

*One strategy for encountering the new student curiosity and intrusiveness regarding the conduct of schools and colleges, could be called judo.*

*Instead of listening to their grievances concerning the form of education which they consider sterile and distasteful, instead of allowing them to get a foot in the door and find a place on some of the many committees, they could simply be invited in en masse: "Ladies and gentlemen, it's all yours. The entire administration and staff will take a sabbatical. You can rearrange the entire curriculum and teaching procedures in any way you see fit. We will continue to draw our checks. You will receive nothing. On the other hand, you will be charged nothing. During the year that lies ahead, you will have full opportunity to acquaint yourselves with the functions of a university [or a high school], both past and present.*

*"It may be of some use to you to know that the educational budget of big industry and the armed services is 20 to 30 times that of the communal education budget. There are many more highly trained minds at such places as G.E., I.B.M., G.M., and A.T. & T... and on Madison Avenue than there are on all of our campuses put together. These men are loaded with "gilt" feelings. They are also bored. They would love to get back on to a campus or into a school, where they could become involved in sharing the learning process with students. Since you will receive no money for your educational efforts in this experimental year and will have no budget to hire staff, you may find it exciting to enlist the volunteer services of the vast, unacknowledged body of learned men who have created the new software environment that eliminated your sense of identity "For, it is the loss of identity that inspires 'violence'. Your struggles have no goals. Not one of you could articulate a single objective for all your unrest and uncertainty. Without knowing it, you are questing for a new identity which cannot be private and which cannot be known until it has actually been made*

*"We will now retire from the scene for one year, leaving the reshaping of it to your splendid energies. A year from now we shall inspect the fruit of your endeavors with the most benign curiosity. It has often been said that every breakdown is a breakthrough. The breakthrough is all yours. Good luck."*

*Such a judo move, requiring total participation of the dissatisfied students in a creative enterprise might produce some amazing and permanently valuable results. It would certainly be a very wasteful enterprise in many respects. But that would not be new.*

from Marshall McLuhan; "Schools"; Toronto

# reach...

for me and a couple of others who also need solitude. We are finding the spirit of community all around us. Mendocino County is becoming a more integrated community as a whole.

There are no facilities for people here now; no shelter. But if you are still sincerely interested in living here or in this vicinity, write if you are prepared to camp out for the summer and work towards creating a small retreat center as described. Please send a self-addressed, stamped envelope. If the interest is such we will have a pow wow with all interested at one time and see what emerges from our sharing. Please don't write unless you have \$1,000 to become a member and have land-working skills such as carpentry, road fixing, auto mechanics, into natural energies (solar, wind, etc.) and feel a need for *Silence*. In the meantime, may you each find communion with one another and with God, wherever you are, *Satara*.

## CONFERENCES

We are inviting anybody interested in communal living to join us at the annual meeting of the Association of Humanistic Psychology at Estes Park, Colorado, August 25—29, 1975. We are having two sessions which might be of interest to you—and we sure could use your input: RESEARCHING REVOLUTIONARY LIFESTYLES—Anne Hyman and Charlie Rossiter and A CONVENTION OF DREAMERS AND DOERS IN UTOPIAN VENTURES—Anne Hyman. *AHP*, 325 9th st., San Francisco, Ca. 94103

In the spring of 1976, government representatives of all the world's countries will meet under the auspices of the United Nations organization to discuss solutions to the problems facing our human settlements—the places where people gather to live and work. The meeting will be held on the campus of the University of British Columbia, in Vancouver, Canada. The name of the conference is *Habitat*: The United Nations Conference on Human Settlements.

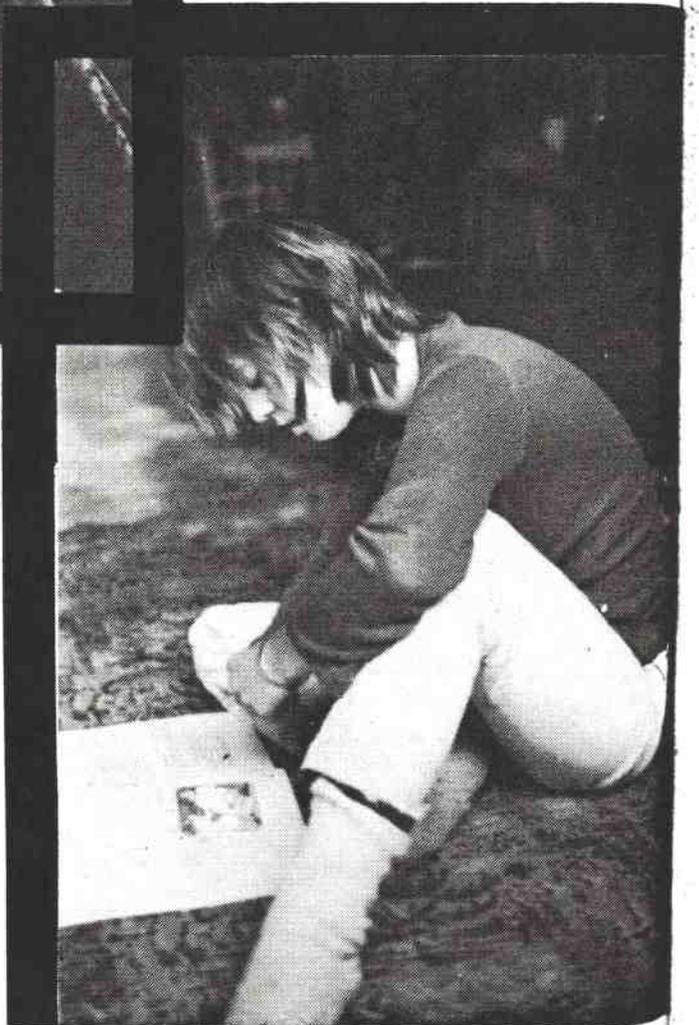
While government and recognized non-government delegates will convene to discuss officially chosen policies and programmes, there are those among us who see a need for an unofficial, free-form citizens conference.

Three levels of conference activities have emerged. The first is the UN conference of government representatives. Second is the conference of non-government organizations that are officially recognized by the UN. And for public involvement, towards and during Vancouver '76, we invite your participation in a third level conference—*The Settlements Forum*.

This forum can facilitate the exchange of ideas and information relating



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Nethers Community School is a five year old, year-round community which now includes seven adults and their six children. Two of these "children" are now in New England colleges, the youngest of the six is 18 months. Since the larger community includes up to 10 or 12 teenaged temporary members—boarding students—adult community members are also called "staff." Our original orientation was Summerhill. At this point we are a blend of Summerhillian philosophy and an experienced, residential American free school. We have a nine month school year.

The initial impetus for the forming of the community came from a single family, most particularly from the head of that family who wanted to see a homebase group that would support itself and work on a project creating an economic and social alternative for inner city poor people. The school emerged as both a supporting "industry" and a passionate concern of the founders. Other staff joined one at a time from varied backgrounds; earlier years included much membership turnover. Then a core group began to develop until now we have a stable staff with one very new member just added to the six who have been here a minimum of 3 years. Some emphasize in their own minds the free school aspects of our life and their desire to teach; others place their emphasis on our communal nature. Those whose primary interest was the poor people's economic project have waited through several years of survival work and are just now resuming this activity, with the rest of the community readjusting to this no longer dormant aim.

The piece of property, a 27 acre farm, originally held a large old farmhouse, a barn and outbuildings. Every room is used fully, sometimes serving two purposes. The farmhouse holds dormitory space for staff and students, class and living space and the communal kitchen. In addition we have built two other family houses and three small houses in a wooded area. One of these houses is made of rammed-earth bricks, the other will be solar heated by the coming winter. The cabins include a dome, a ten sided, straight walled cabin with a plastic no-leak skylight and a traditional frame structure built by a student and one staff member. Out landscape is serene, as one might expect, with blue mountains, ambling goats and two beautiful organic gardens. We are aware of the long hours of labor all small farmers must continually pour into land to create this pastoral scene. We haven't made much use of our field yet, mainly for lack of a tractor.

Nethers defines and redefines a school curriculum. We have done both basic classes running for an entire school year and dividing the year into shorter units to allow for planned curriculum flexibility and fluidity. A few staff and students comprise a curriculum

committee. Academically, there is a core curriculum of standard high school subjects, shorter courses on specific topics such as the energy shortage or exposure to our rural county, one-to-one tutorials and independent study or apprenticeships as they are wanted. Naturally we feel that a community is a good place to go to school, just as it is usually a good place to live. The education we offer is the total life in a community: outdoor work, crafts, talk, playing together, finding ways to accommodate each other's personalities and needs, making our individual way in the local area are all part of the education. It is fortunate in our youth-oriented community that we range in age from 18 months to 52 years. We all come from modern urban or suburban life and recapturing a sense of extended family interaction is a vital part of the experience here.

*Paul: Myths...Four themes have threaded through our evolution and dialogues. They are (reduced to key phrases): Equality, Summerhill, Ethics (a happy acronym for "Everything that happens is considered school") and everyone is here to learn and to teach. These themes are also our myths because because all of them have been reflected in our self-descriptions and imagery in spite of the fact that none of them has been completely true at any one time. Each of our myths hovers somewhere between a wish and a reality depending on what personalities make up the community at a given moment; although looking at the institution as a whole over its five years of life, they tend to overlap and a truth emerges: that we succeed in practice as an educational community not by carrying out a single clear educational doctrine, but by meshing a number of different conceptions of what a community school is.*

The community sees as its job providing a place and an environment where, often in contrast to the larger society, young people can become free to make real choices. Acquiring a sense of control over one's life starts with the opportunity to decide what to do with one's days in a supportive setting. In this process of self-examination, students may develop the inner tool necessary to deal with the total society as it is, to have a clear confidence in their own worth and power. We know that as educators, we have consciously hoped to provide models that are understood, incorporated or rejected by each individual student according to his or her own "inner pilot." There is no composite model high school graduate from Nethers; in fact, it is sometimes an aspect of our work together to affirm that this is so; that we are not "turning out" an alternative product. Each student is literally on his or her own path, with his or her own integrity—something which we would like to but do not necessarily expect to influence with our own private individual value systems.

*Barbara: Growing up... Children get locked into a prolonged and powerless adolescence wherein their capacity for life is not met by a society which offers them its approval as part of a package deal that includes the ordering of their lives by somebody's standards, or worse, its disapproval if they should try experimenting with their own standards.*

*Most of the kids who come here have played with the idea of dropping out of school altogether but must run up against their own true instinct that if they did they might indeed be abandoned by the adult world or get tangled up in its uglier punitive aspects. Being on your own completely is a breathtaking idea and much longing goes out in that direction from young and old alike; still, most of our young people sense that for them it would be the long hard way towards peace and that joyful toughness that is the grit of true adulthood. So they come to Nethers as a place of passage—a safe place, like a harbor, in which to hang loose but where the air is always full of a sense of getting ready to sail. Coming here is partly an admission (but hardly complete acceptance) that they are not ready, and partly it is a gathering of energy to be ready. There is so much and such complex energy here: inner-directed and explosive, physically powerful or slow-blooming, all kinds.*

*A student beginning  
to hear the simple  
pleasures of his or  
her own inner voice,  
also experiences the  
many levels  
that voice  
has.*

*Evolution is given the highest communal blessing here, more than "achievement" certainly and perhaps more than "good work habits", skills, and stimulation, although none of these is lost from view. A person who is "evolving" is baffling and beautiful. A student beginning to hear the simple pleasures of his or her own inner voice also experiences the many levels that voice has. C---, a student and friend, whose deep desires were to draw, make friends and ponder about life also grappled with her own self-defeating streak and bafflement at her acceptance of total dependency on her parents for the tuition that bought this experience. Like the others, she was alternately grateful and hurt to the extent to which she perceived her true freedom still circumscribed by adults. Much of her school work here centered on history, but her main project was to fully experience the "harbor" world before taking on a reality which is deeper, harder, and ultimately more dangerous than this one.*

Naturally, a recurring theme, one of our ever-present issues, is the child in relation to the adult. Our intention is to share as much power as possible. In order to safeguard our legal position as operators of a boarding school, we often do have one more powerful group within the community—the staff—making decisions governing another group—the students. Here is fertile ground for all that we adults learned once about decision-making power resting in the hands of adults, adults controlling adolescents' lives until they stopped being adolescents. Our struggle with this issue is how to be healthy authorities when we need to be about safety, our no-drug policy, behavior locally. Perhaps our students' struggle is how to communicate their feelings and their side of the issue. They are often on target, sometimes suffer feeling like "the kids" and can help keep our adult positions straight. Some students, who by their concern and actions have become an integral part of the community dialogue and the communal "we" are particularly sensitive when either adult/child or permanent member/temporary student member lines are drawn. For other students, the reality seems to be closer to school attendance. While they may derive many of the same benefits, they identify only hazily with the community. This is often frustrating on both sides. As we uncover realistic ways to defuse the student-staff issue, we seem also to discover ways of really opening the full sense of community to all the people here.

*...we've achieved much  
in terms of a sense  
of order, direction,  
reliability,  
predictability.  
We've learned our limits.*

*Marianne: Equality... We've all grown up with varying degrees of belief in the basic power of the adult over children. It is commonly accepted that age=wisdom and therefore, the longer a person has lived, the wiser he or she can expect to have grown. At Nethers, we have succeeded in breaking down some of the barriers that in many other schools and living situations prevent free communication between children and adults, but it is just a start. As we come closer to seeing each other as equals, as individuals rather than just members of a certain age group, new questions arise: "What is equality?", "Do we really want perfect equality?", and "Is it possible to have equality between adults and children in every respect?" It becomes very clear that equality does not*

mean sameness. Equals do not necessarily have the same beliefs and values, nor are they always at the same stages of growth. Equality is the respect for and knowledge of the basic goodness in every person. When working from this standpoint, it is easier to deal with people individually: to realize that different persons are ready to handle responsibilities at different levels. It is this realization that will help us to understand the basic give and take relationship that is natural to all people and to put it into effect in our schools and in our lives.

One of the most important aspects of education at Nethers is the weekly community meeting, which some think is the single most instructive activity here. Ideally, issues are aired and feelings are well taken into account. Staff may hear real needs and examine their own "powertrips", students may acquire some grasp of the overview of the institution and complex facts of its existence. We're irregular at this point about weekly business meetings and irregular about gatherings to air feelings. The importance of the emotional content in our lives is apparent and we're working towards some satisfying way of getting together and sharing personal tensions, dilemmas, and the often unexpressed good feelings we have toward one another.

Nethers has evolved a great deal in five years. Our process is usually such a "now" thing, that I often have trouble putting my finger on the course of the evolution to date. I do know that we've achieved much in terms of a sense of order, direction, reliability, predictability. We've learned our limits. We used to feel inclined to take every interested student, often from an incredible and rather moving cast in a drama of societal or familial casualties—severe drug problems, emotional disturbances and violent behavior. We now, with difficulty, turn away a few applicants saying, "we can't handle you," or "We don't have the energy for you." We're more confident in working with young people. Our house is cleaner. We're more committed. We're more of an institution with all the relevant pros and cons of that reality. We've come to love and support each other in many valuable ways.

We're not self-supporting yet. We're partially sharing incomes and depending on taking turns on outside work for extra money. We're working on more long-range funding.

It's very satisfying to be surviving three years longer than the national average for free schools, given the state of the economy and the inevitable failures in the realm of experimentation. I feel that members' commitment here comes from deep desires to shape a society of renewed health and the genuine satisfaction that comes from including young people who are finding their personal direction in that process. §



# reach...

to the problems of human settlements, through meetings, seminars, discussion forums, audio-visual exhibitions, displays of settlement technologies and any other activities that might be suggested between now and June, 1976.

We want to involve as many groups and individuals as possible in the early planning of the *Settlements Forum*.

If you are interested in participating, have you any ideas or suggestions as to things you would like to do, present or discuss at the *Settlements Forum*? Bruce Fairbairn and Howard Arfin, *Settlements Forum, International House, University of British Columbia, Vancouver, Canada. V6T 1W5*

The Ananda Cooperative 1975 Summer Seminar Series presents, *HOW TO GET THE BUGS OUT OF ORGANIC GARDENING* August 1-3. Experienced teachers from Ananda, will lead a unique group participation seminar "in the fields".

This conference will include such topics as soil building, capital investments, harvesting, natural insecticides, and food storage. Timed for the peak of the harvest season, the seminar will enable students to experience "first hand" the taste and vitality of organic vegetables.

The cost for the weekend is \$30.00, which includes all classes, meals, and camping facilities. For more information, please write or call: *Ananda, Dept. N4, 900 Alleghany Star Rte, Nevada City, CA 95959, 916 265-5877.*

The world today is a place of suffering for many of its people. We're aware of the struggle for life in Africa, Indochina, Latin America and the Middle East. We're becoming more aware of the forces here in the U.S. which exploit the rest of the world and many home citizens. The world is full of violence, and it becomes clearer to us that violence cannot bring us a healthy world.

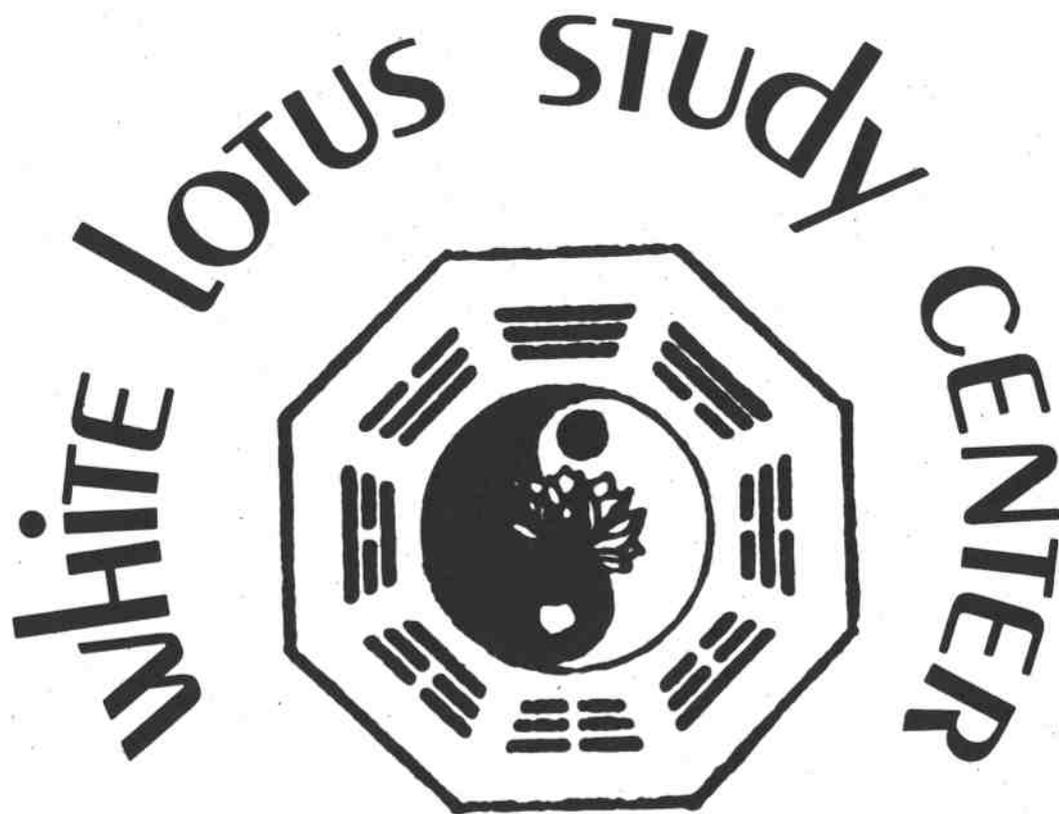
We believe that non-violence, as a way of life, can make life better for everyone. Yet, changing our way of life can be a difficult process. Though many of us long for a better way, it is often easier to leave things as they are. This can lead to frustration and despair, often the causes of violence.

For years, Peacemakers have challenged the legitimacy and authority of violent ways. They have experimented with and committed themselves to non-violence as a way and a spirit of living.

This year's orientation programs in nonviolence are for serious consideration of nonviolence. They are an experience of community, new friendships, sharing of work and play, and exchanging ideas, thoughts, and feelings in personal and group discussions. We encourage people interested in these things, and our approach to them, to attend. Experimenting in living and working together



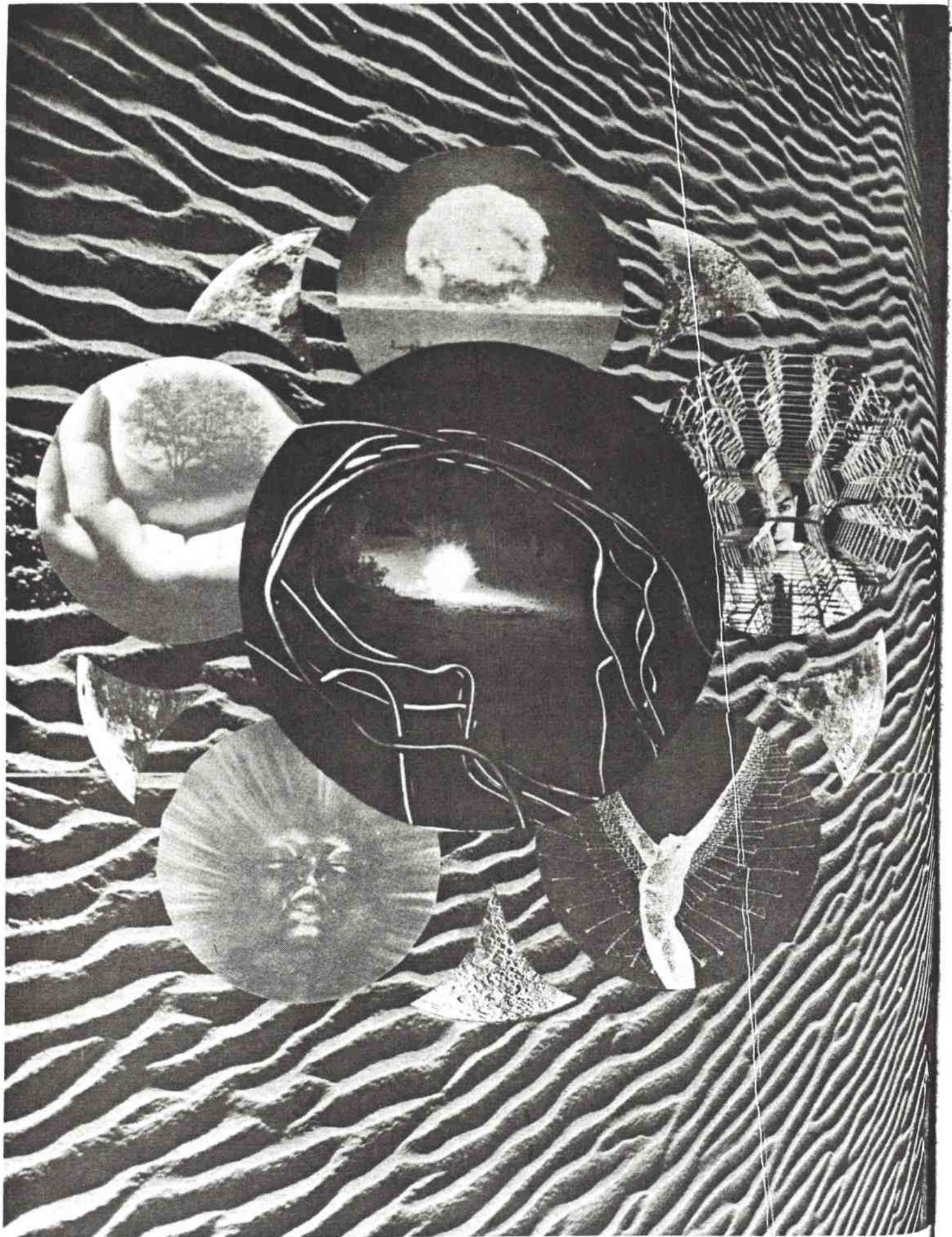
The White Lotus Study Center, PO Box 2668, El Cajon, CA 92021



There are many reasons why people band together to form communities. What we present here is one part of the whole: some of the reasons why our community has begun.

Each of us who lives here at the Study Center is ready for change. It is for us to create the conditions, purposes, and ideas conducive for mutual growth and understanding. Ours is a lifetime involvement with education and research; a research into the re-education of how we live, what we eat, how we sleep, how we learn. It extends beyond each individual ego into a group identity and gives us an opportunity to improve and discover our own potential as well as group potential. As we work and struggle we understand that the future is created in the present. Our eventual aim is to create a new social culture through the establishment of a community containing a sociologically sterile area, as social diseases, like viral ones, are easily transferred from one person to another without the knowledge of either. An alternate community needs to provide a true alternative.

We believe that technology was created to serve man by freeing him from the long hours of striving for basic survival needs so he would have the time and energy to live a meaningful and fulfilling life. We see no reason to use conventional energy and construction methods as their advantages and disadvantages are obvious. We wish to explore and implement other ways into our daily lives. As alternate systems become a reality for us, there will be time for exploring and living with each other, to create, to teach our children, to sing, to live, and so very much more. These are the things that bind a group, not in ritual, but in love and understanding, each of us creating beauty for all of us to share.



We are presently located on 9 acres in southern California where we are attempting to erect and maintain a temple school along the lines of the original Taoist tradition. Unfortunately, through the passage of time, Taoist teachings evolved from a deep understanding of and symbiotic relationship with Nature into an elaborate series of ritualistic rigamarole. Following the Tao is more than a religion: it is the process of finding ourselves and being in harmony with the world and the people around us. A harmonious and flowing relationship with life results from the blending of the three aspects of a person: the body, the Spirit, for which the body serves as a temple, and the mind, which is responsible for taking care of both.

Good physical health is conducive to good mental health and the best medicine is preventive rather than curative. Thus we practice sound nutrition, herbal lore, and accupressure as means for keeping our bodies as sound as possible.

We have also seen the principles of science within the spiritual teachings of the Tao, so we work toward a blending of spiritual and scientific without losing the feeling of either.

It is our purpose to practice Taoism and related Martial Arts for the reason these systems were originally developed: spiritual enlightenment. It is our belief that spiritual development and eventual enlightenment can be taught, as opposed to some schools of thought that believe in sudden realization, which is

usually associated with the miraculous; we believe in the literal translation of Kung Fu, "long hard work".

As a part of our Way of Life we practice the ancient art of Tai Chi Chuan, which serves as a means of self-discovery, as standing meditation, as an exercise to promote health, and as a physical manifestation of the principles involved in Neo-Taoism. While Tai Chi Chuan is our primary interest, no one system is practiced here, rather a combination of many things, all of which have been proven to work.

The Yang style of Tai Chi Chuan is taught by Sifu. It is an internal system which originated in the mountains of China over 4000 years ago. There are 108 movements to the form, which takes about 20 minutes to complete at a slow, relaxed pace. It takes a year to learn Tai Chi and at least another ten months of corrections in order to have a true understanding of the form.

While our main focus has been on the soft styles, such as Tai Chi, we realize the practicality of the hard styles. For as the old Chinese proverb tells us, "One cannot be soft until one has been hard". We are open both to people who have studied hard or soft styles and also to people who have not studied a Martial Art but simply have the desire to develop their personal potentials.

There are four levels of study here: beginning Student of the Tao, advanced Student of the Tao, Disciple of the Tao, and Elder Disciple of the Tao. The color of the tassel on the student's sash signifies more than just how many forms one knows or how much technique, for in order to receive a sash one must first undergo an ordeal to demonstrate one's ability to truly comprehend and apply the teachings. Each new person attending the Study Center starts at the beginning Student level, and works his/her way up through the next three. In accordance with one's level of ability come rights, privileges and responsibilities. In addition to the forms and techniques, community members at each level receive instruction in acu-pressure, meditation, herbal lore, nutrition, and Neo-Taoist philosophy.

It is possible to receive martial Arts training here as either a live-in or live-out student without becoming a community member. Students who reach a level of proficiency and have displayed a serious desire to change their lifestyles we will consider for membership in the still forming community. There is a month time period of actually living and doing with us each day, at the end of which time both the person and we decide about permanent membership. As there are long range as well as immediate goals, any who come here are given the time to decide if they really want this type of life, for when a person joins us, we expect a total commitment to the ideals and goals of the community just as each of us here has made. We permanent members pool our total

### THE SMALL UTOPIA

*(Let there be) a small country with a small population,*

*Where the supply of goods are tenfold or hundredfold, more than they can use.*

*Let the people value their lives and not migrate far.*

*Though there be no boats and carriages, none be their to ride them.*

*Though there be armor and weapons, no occasion to display them.*

*Let the people again tie ropes for reckoning,*

*Let them enjoy their food,*

*Beautify their clothing,*

*Be satisfied with their homes,*

*Delight in their customs.*

*The neighboring settlements overlook One another so that they can hear the Barking of dogs and crowing of cocks of their neighbors,*

*And the people till the end of their Days shall never have been outside their country.*

*Laotse*

income, but we do retain some personal possessions. Basic survival needs are provided by a group effort. All bills are paid from the common wealth of the Study Center.

Our immediate aim has been to establish the school for the Martial Arts. The tuition goes to maintain the temple school and to raise much needed funds with which to purchase a large tract of land and materials with which we will build a continuing experiment called Community.

With this long run goal in mind, six months ago we moved from the city to the country onto a nine acre run down farm with a ten room house on it and began fixing the house and the grounds so that we could open our Study Center and eventually realize our hopes to support our group without the necessity of leaving here to do so. It was also believed that from the students who studied here people would become interested in developing a



New Age community. So, for the past six months we've been working very hard on developing the house, the grounds, the gardens. We've built two training areas with numerous training devices high up on the 600 foot hill that is a part of this land, allowing a panoramic view of the mountains and the valley—one conducive to producing the state of mind necessary for personal growth.

Unfortunately, right at the peak of our activities, our landlord decided to sell this place and so has broken the lease and given us until June 30th to leave. No need to detail the trauma that this turn of events has caused within all of us here. It's enough to say that as of right now, we neither have funds with which to move nor a place to move to. About the only light we have is that as a non-profit spiritual and educational foundation we can accept donations, so if anyone out there is interested in either studying with us, joining our community or making a donation (funds, property, or sanctuary), please contact us at The White Lotus Study Center. §

## reach...

can help us reach a better understanding of nonviolence and the social contexts in which its principles must be applied.

There will be one more orientation program this year: in August, at St. St. Stephen's-in-the-Hills, Allenton, MO.

In July there will be another session at St. Stephen's, a time for Peacemakers who've been involved in past sessions and projects to regather, renew old friendships, and discuss their concerns and future plans. The last three days of this session will be the continuation meeting, where Peacemaker business is discussed and handled.

Peggy Scherer, Box 33, Tivoli, N.Y. 12583

THE DESIGN SCIENCE OF BUCKMINSTER FULLER: A VIDEO SEMINAR August 18—29, 1975

During the last two weeks of January, 1975, Buckminster Fuller gave an extraordinary series of lectures concerning his entire life's work. These "thinking out loud" lectures span 43 hours and examine in depth all of Dr. Fuller's major artifact inventions—from the 1927 Dymaxion House, Car and Bathroom, through the Wichita House, geodesic domes, and tensegrity structures, as well as the contents of his recently published, half-century in-the-making book *SYNERGETICS: EXPLORATIONS IN THE GEOMETRY OF THINKING*. Autobiographical in parts, Fuller recounts his own personal history in the context of the history of science and industrialization. The stories behind his Dymaxion Car, geodesic domes, World Game, and integration of science and humanism are lucidly communicated with continuous reference to his synergetic geometry. Permeating the entire series is his unique comprehensive design approach to the problems of the world. Some of the topics Fuller covers in this wide-ranging discourse include: architecture, design, philosophy, education, mathematics, geometry, cartography, economics, history, structure, industry, housing, and engineering. The entire series of color video tapes is illustrated with relevant slides, films, models, and drawings from Fuller's extensive archives. Buckminster Fuller will be present at the end of the seminar to answer questions.

The first showing of these high quality color video tapes will take place in Philadelphia, August 18th—29th for a limited group. Each session of the seminar will be followed with a discussion period facilitated by members of Dr. Fuller's staff. Tuition: \$200. All applications will be accepted on a first come first served basis. (If you are unable to attend this session, future sessions are planned.)

For further information and application blanks write: *The Fuller Archives*, 3500 Market Street, Philadelphia, PA 19104.

The Lama Foundation Summer Program. This summer the Lama Foundation

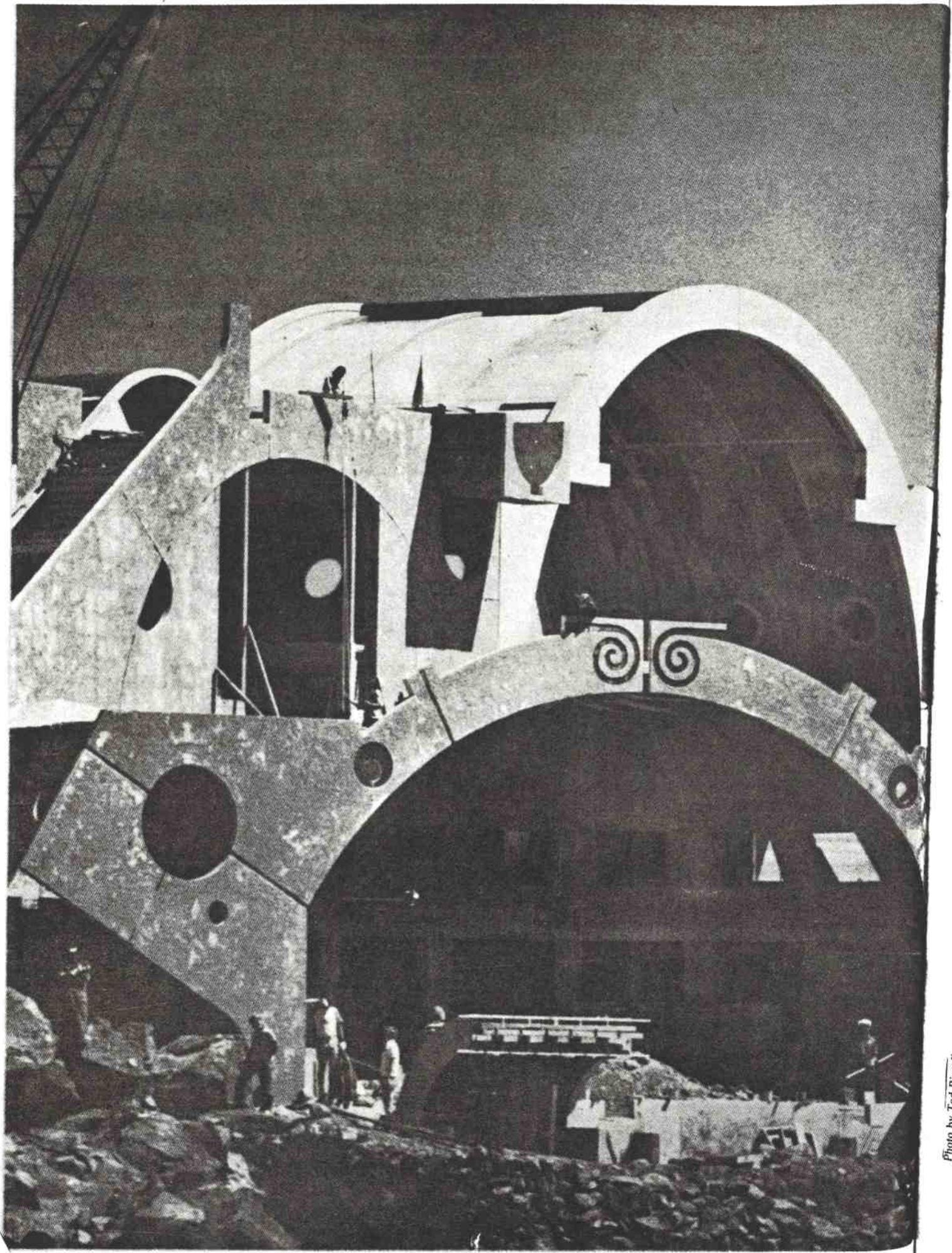


Photo by Ted Bissell

# ARCOLOGY, ARCOSANTI, AND COMMUNITY DEVELOPMENT

## AN INTERVIEW WITH PAOLO SOLERI

by Joe Mathers of Arcosanti

*The arcological concept as developed by Paolo Soleri offers a methodological approach to community design which integrates the urban landscape into a "physical system that consents to the high compression of things, energies, logistics, informations, and performances." Arcology, as the fusion of architecture and ecology in a more advanced human ecology, is based fundamentally upon the logic of the complexity-miniaturation process gleaned from the evolution of life itself, where the increase in the level of consciousness is preceded by a development in structure that opens up the possibility of such a transformation [structure before performance]; Thus, the arcology can be seen as a new species of city designed to aid the progress and social evolution of a collective mankind through the adoption of this more advanced organic form.*

*A clear and coherent development of this outlook is provided by Soleri in Arcology: The City In the Image of Man, complete with a ground-work of analysis and symbolic presentation of the urban dilemma, as well as a synthesis of resultant thought and schematic drawings of proposed alternatives. Other works that are available include the Sketchbooks of Paolo Soleri, a far less formal grouping of ideas and sketches, and a more recently collection of essays arranged around the arcological concept entitled The Bridge Between Matter and Spirit Is Matter Becoming Spirit.*

*The Cosanti Foundation, originated by Mr. Soleri and growing over the years is now in the work of advocating the arcological process through various projects and programs which include the present construction of Arcosanti, begun in 1970. Arcosanti, an experimental prototype of arcological clustering designed for approximately 3,000 persons, will cover about 10 acres in development out of a total of 800-plus acres owned by the Foundation.*

*Arcosanti, at present receiving no large scale continuous grants, relies upon two main sources of income: the sales and proceeds of the works and crafts of Mr. Soleri, and the workshop fees of participants who initially pay to come and involve themselves in the construction and ideological realities. The workshop as an open-ended process has provided the grounds for the development and selection of the present "staff" at the site of Arcosanti.*

*Arcosanti differs substantially from many other intentional community developments in that it clearly accepts the historical process of the development of urban forms as the primary media through which the cultural totality is synthesized and thereby realized. Implicit in one's presence at Arcosanti is the acceptance of the task of the definition of such a form. Staff members of the Cosanti Foundation accept a condition of relative poverty as regards salary in deference to the scale and urgency of the undertaking and strive to achieve a condition of frugality to benefit the process. These concepts of frugality and relative poverty provide the germs of outlook upon which the later social reality will be based. Finally, Arcosanti and the arcological process are committed to a future orientation in that there is a hopeful building towards a future that is impossible to predict, yet one that must not be left up to chance.*

*Joe Mathers:* Paolo, I'm quoting you here: "A return to nature is just the opposite of what it is pictured to be. It is the radical insertion of the society of man in biosphere according to the rules of the game." Thus, I take it that a complete acceptance of man in evolution is a necessary starting point for developing a coherent understanding of mankind and action following from that?

*Soleri:* Most of the time we have a very romantic notion of nature. We are spectators. We go out in the countryside and we watch things, but that is only one very small part of reality. In order to understand nature maybe we should go out within it and try to survive and begin to find out what nature is. So, not to fall in this very superficial though very romantic pre-conception of what nature is we should subject ourselves to something far more radical, which is give up everything and move into the wilderness and experience nature through the struggle for survival. This would change our notion about nature very powerfully. And then you put this in the historical context and you find out that the relationship between man and nature is different between now and the beginning of history. As we change, the relationship between ourselves and nature changes. We change because we become more civilized so-called which means we more and more depend on elements which are at the transformation of nature into the man-made nature, environment. This is called the technological environment that man has been developing but it's really the transformation of nature into something which has become in the nature of man. It would be utterly foolish to think that we can cancel this and go back to nature as it is foolish to think that nature is this weekend pleasurable trip that we take. Nature is that furnace: (pointing to the sun). That's nature. It happens to be the supporter of life, the instigator of life, but it happens also to be a killer.

*JM:* In this survival trip if we tried it do you think that we would rediscover almost all those institutions that we now have such as culture, language?

*Soleri:* Yes, if we had enough time in order to develop into this trip. We would discover that what we are really seeking is to go in a way far from nature, far enough to find ourselves where we are not. Because no matter how bad the conditions may be, we are still in a more advantageous position than we were 10,000 or 50,000 years ago. There is something to the fact that there is more on earth now than there was then. If we are not satisfied with 50,000 years, let's say 100,000 or 1,000,000 when man was just beginning to come out of the purely animal condition. So, I think it is just plain ignorance that has given us the notion that man has fallen from grace and has to go back to the Garden of Eden.

*JM:* In an individual case though, how would you reconcile the fact that many of the participants here and much of the interest has been stimulated by such an attempt where people do try to go back?

*Soleri:* Well, for one thing, in our own development we tend to relive the development of life. So we are conceived in a way as the beginning of life and we have to go through those stages. When a person is born and develops to, say, 15 or 20, he is in a sense at the stage of man at the beginning of civilization. I think that it's not only good that this happens but that it's also necessary so that each individual can really relive in a way the progression of things say from birth to death. But I think it is one thing to go through a phase, it is another thing to say that this is the final phase. I think that it is admirable, desirable, and very profitable for a young person to go in the wilderness. I think it is utterly naive, nonsensical, and just plain nostalgia to stay there, not as a person in a situation, but as a society, a family, a species.

*JM:* Once again I quote: "Action is sterile without a vision that makes it real and engrossing. The fuel of action short of being truly compassionate is counter to life, inhuman." Would this be your rationale for developing the methodology that you propose instead of directing your efforts against single manifestations such as SST's, Viet Nam, specific steel plants, pollutions, etc.?

*Soleri:* Yes, I think that once you get off the instinctual you must make use of your intellect to structure things as much as you can, in order to have those things have a meaning which is not contradictory with whatever end you feel may be existing. So if in the historical condition we now insist that the SST is necessary, we are not making sense. We do not rationalize the status of man in this century. It might be useful later on but for the moment there are things more necessary than the SST. The busybody is sometimes an escapist. He just has to be kept busy. He doesn't have to think or worry or be anguished by a certain amount of emptiness. To be busy is important but it has to be an oriented busyness, not just spending your time without feeling guilty.

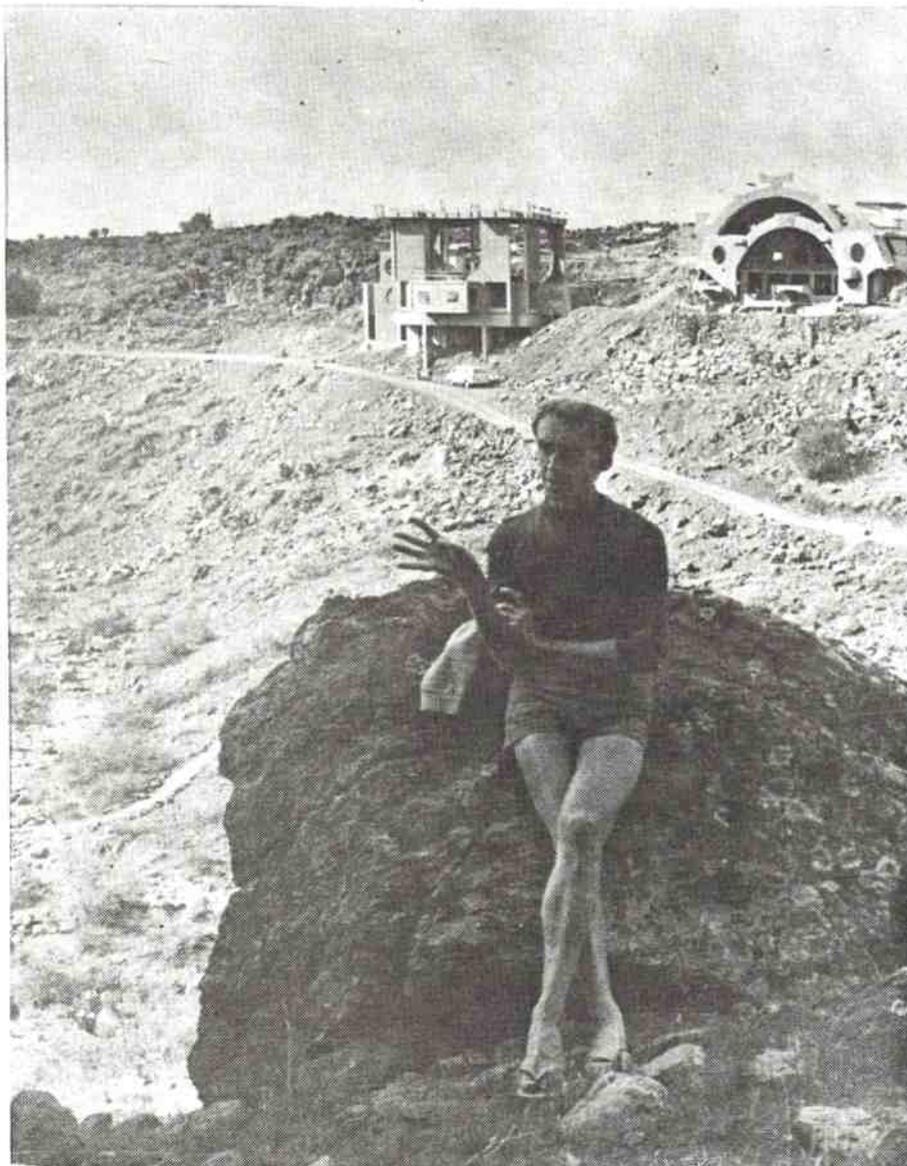
*JM:* Would you equate busyness with business in a lot of senses?

*Soleri:* Oh, yes. Well, business is the busy-ness that makes money and you can say that it makes wealth and that is true. But very often the business of business is to produce more wrong things, because even wrong things can produce a certain amount of wealth in the sense of money and power. So the ability to produce wrong things in better and better ways is a

tremendous danger. I think that the demonstration is that at a certain point we know we can market just about anything if we are smart enough. . . .

*JM:* You've referred to Western Europe in your talks as an example of a man-made landscape, a completely changed ecology. Yet, it seems to me that there is much missing in this land, namely very few wild species and wilderness areas.

*Soleri:* Well, even this country which hasn't been that much manipulated does not have that many wild species. Africa seems to be gifted in that sense. There are still quite a few species even in Europe. The question is, was Europe with more species and less human imprint more conscious, more spiritual, more oriented to the spirit? I would say no. No matter how beautiful Europe was when the bison and the saber-toothed tiger were roaming around, I think that what's in Europe now is worth many times those things. The question would be why can't we have both of those things? I think we can. Many species died off not because of man but because of circumstances and their survival power was limited. You shouldn't think of Europe as just a metropolitan spread. In many ways it is a beautiful garden with very large areas of vineyards, crops, and little villages. It is almost completely remade by the existence of man.



## reach...

offers 6 sessions, each one week long, "the prerequisite being a wish to follow the instructions of the teacher and willingness to participate in an hour and a half of physical work daily." This summer the teachers will be: Pir Vilayat Inayat Khan, Lama Sufi Camp; Hari Dass Baba, Ashtanga Yoga Retreat; Baba Ram Dass, Acknowledging the Living Spirit; Rabbi Zalman Schacter, Torah and Dharma; Samuel Avital, Mime and Kabbalah. Adults, \$85 each, Children \$15 each. Write *Lama Foundation, Box 444, San Cristobal, NM 87564.*

**SPIRITUAL GROWTH INSTITUTE.** The Humanist Institute's year-round program of Training 20th Century Saints is brought together in an intensive two-week summer session under the guidance of Tolbert McCarroll, Spiritual Director. San Francisco: July 13-27. \$260.00. Write the Humanist Institute, 1430 Masonic Ave., SF, CA 94117.

**WORLD VEGETARIAN CONGRESS.** On August 16-28 the University of Maine will host the 23rd World Vegetarian Congress. Workshops will include: Natural Childbirth & Infant Feeding, Vegetarian Homesteading, Vegetarian Cookery, Scientific Vegetarian Nutrition, Decentralization and Simple Living, Organic Gardening Methods, and Vegetarianism in Religious and Spiritual Life. Fees: Adults, \$40; Age 12-17, \$10; Age 2-11, \$5. Write *North American Vegetarian Society, 501 Old Harding Highway, Malaga, NJ 08328.*

### RAINBOW FAMILY ITINERARY.

July 20—Aug. 22 Build methane digester. c/o Steve Connor, Bonnie View Rd, Wilmington, NY.

Late August—Champlain Valley Expo, Harris K. Drury, Mgr., Essex Junction, Vermont. Estimated attendance 100,000.  
Aug. 24—Sept. 2 New York State Fair, Syracuse, NY, James Reidy, Mgr. 600,000 attendance in 1974.

Sept. 10-14 York Inter-State Fair, Catherine Morgart, 334 Carlisle Ave, York, PA. 250,000 average attendance.

October Evaluate and repair methane digester, Hew Williams Jr., Edwall, WA. Digester begun in 1974.

Oct. 5 Spokane Harvest Fiddle Show, Ray Wright, 17018 E. Sprague, Veradale, WA.

Nov. 1-20 Build methane digester, c/o Garrick Beck, Box 5577, Eugene, OR.  
Nov. 22-23 Western Regional Old Time Fiddlers Contest, Halfield Hall, Box 242, Madera, CA.

October, November, December & January are set aside for college speaking engagements being scheduled by CAPES 5616 Geary Blvd, San Francisco, CA, in Washington, Oregon, California & Arizona. For further info on these and other Rainbow Family projects, write *The Rainbow Family, c/o Box 483, Little Rock, AR 72203.*

*JM:* But doesn't Europe, especially Western Europe, face much of the same technological crisis and pollution?

*Soleri:* Yes, but if you consider the smallness compared to the American continent, you might say this is true but in a much lesser measure. One reason is the European can do with one-third of what we do in this country. So there is a three-to-one frugality equation. It also means that you could have triple the population density to what we have in this country with the same results. So, we are still champions of pollution, and in many ways, disaster.

*If you want a lively community you need a complex community. The most elementary animal is the simplest, down to where you don't know if it is a mineral or an organic.*

*JM:* In some ways I see us as the offspring of Europe cut loose from whatever may have held them back, the lessons and mistakes. And it seems in our coming here and shedding almost everything to cross the ocean and starting over, we don't seem to have retained the lessons and are just now beginning to...

*Soleri:* I think one thing that was demonstrated was that the loss was greater than we thought. Evidently we gained some element of freedom, some vision, as just the impact of the new land must have been fantastic, but I think we never measured what we lost. The loss was thousands of years of civilization which implied a very ingrained frugality that was lost in this country at a certain point. There was too much here available—no limits, no discipline, outside of an environment that could be harsh. The environment that we produced had quite a bit of harshness and bigotry and a demonstration of this is the treatment of the Indians and the land in general. What was lost was the respect that the European man had for the land, developed through generations of toil. When this same man came here and saw there was no fence, no horizon—to destroy a thousand acres was perfectly OK, there was another thousand acres—I think that the restraint that comes out of survival is a very important maker of civilization. If there is no restraint there, probably you don't get very much as everything

becomes so arbitrary you lose reverence. Suppose that in this courtyard the most important things were the trees. Suppose then you find out that the trees were not important, that there were millions of them. Then, very quickly you get rid of them. You need a fire tomorrow, you cut them today. Suppose that you are loaded with things that you have been making and defining in a certain spot. Then this migrating becomes much more difficult. Even from a negative point of view the importance of an environment which ties you down has to be considered. It would tend to tell you that maybe you can do things without moving like locusts. You can do things on the spot which might be essential to the development of your own intelligence, your own understanding, that of your children and so on. So, to be tied down by an environment which is manmade has many advantages. The main advantage is that you enter into a dialogue with the environment that is more profound than just picking berries. It is more profound because you inject more of yourself, more effort, more coordination, more cooperative effort. By doing this you begin to develop the institutions of civilization and culture.

*JM:* Do you ever see this social organism becoming as complex and developed as the individuals that inhabit it?

*Soleri:* It's a different level of complexity because it deals on the relations between two entities which are conscious, self-conscious, interiorized, but limited in their own power. We can make analogies between an organism and a city for instance, but we must remember that it is still an analogy. It is very important to understand the parallel between the logistics of the two systems. In the organic system there is a fundamental relationship between the complexity of a system and the self-consciousness of it. Transmitting that in analogy into a social-collective structure you find out that the complexity of the interactions that exist there make for the tendency of the life that develops in it. So, if you want a lively community you need a complex community. If you want a lively animal you need a complex animal. The most elementary animal is the simplest, down to where you don't know if it is a mineral or an organic.

*JM:* How does this relate to the idea that we must have tri-dimensional "Solids" as our structural entity?

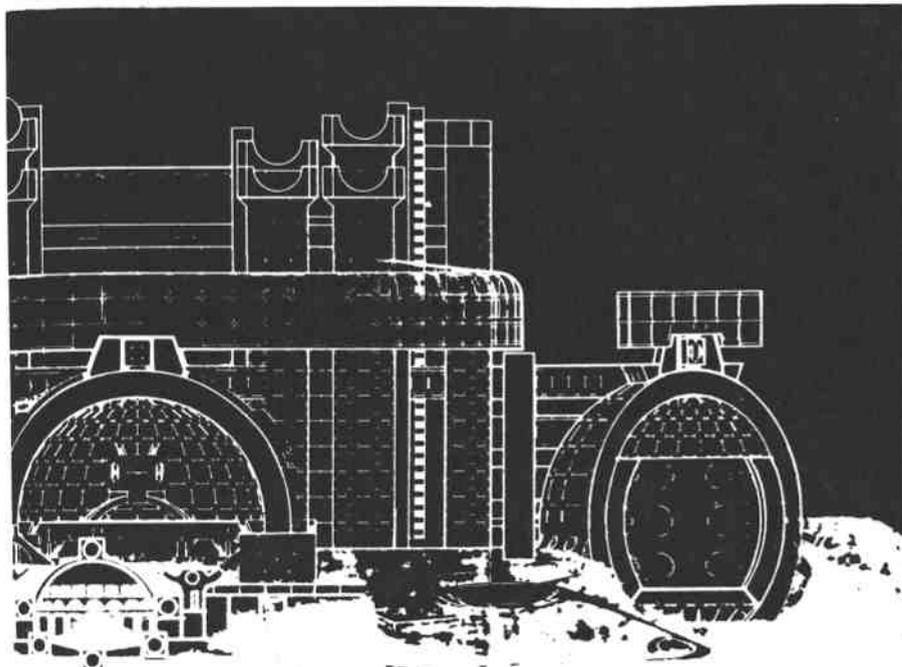
*Soleri:* Because of very elementary physical laws the less energy you have to expend to keep something going the better off you are. Otherwise, you in a way go back to the origin which is almost pure savage energy, but no thinking matter. Though in a sense we come from the sun we must do the opposite, becoming utterly frugal in the use of energy in order to develop

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the mental energy. That is really the equation of complexity-miniaturization. The sun has no time to think, he has to keep burning. We burn a little of what surrounds us in order to think but the less we burn the better off we are. The efficiency of the system is utterly fundamental, otherwise you are dealing with a machine that doesn't have a scope. It is just a medium without a message. (pointing to the sun) So there is the medium and here is the message (pointing to JM). The gap between the two is immense.

**JM:** How do you balance efficiency against depersonalization, inhumanization?

**Soleri:** True efficiency in human terms is the opposite. It's more personalization, more individuality, more freedom—if there is anything we can call freedom. There again it's because the means have become so subtle that in a way you can forget about them. We must never forget that there is a miracle of automatism in any living thing. It is generally able to keep an organism on its course. That is the translation in human, highly complex terms of what a computer is trying to do in very naive, non-complex terms. Freedom is based fundamentally on this incredible feat.



**JM:** To stay with the analogy, would a proper place for a computer be performing those functions which don't need constant human supervision?

**Soleri:** There is the whole service system of society that can be and is very gradually being given over to the computer—but that is the service system. It would be that part of reality which is the supporting structure for the performance of the living. The trouble is that we have a mystique of technology. Very often we forget that technology is an instrument that can cut either way.

**JM:** You've mentioned that you see technology as a tooling up for some sort of creative act as opposed to being an end in itself?

**Soleri:** It might look to be an end in itself because of the concentration of energy and intellectual power that man is putting into it. You can take IBM for instance as an example of an institution and you might wonder why this

## reach...

### GROUPS FORMING

We are interested in forming an extended family and wish to meet with others in the San Francisco Bay Area who are interested in something similar. We want a rural setting. Please no dope, religious freaks, or sexists. We are 5 adults and 2 children (3 & 8 years old). Peter & Bertha, Ann & Lloyd, & Margaret, P.O. Box 24432, Oakland, Ca. 94623.

Born again Christians would like to contact other born again Christians who are seriously interested in developing and establishing an intentional rural Christian Community where we can live, work, play and share in a lifetime fellowship of dedicated Christian service.

Our community will purchase a 200 to 1000 acre tract of land located generally in the Midwest or the South. Relocation will begin as soon as possible and we project an eventual population of 250 to 2500 persons who will represent a cross-section of age, talent and education. To become self-sufficient as is practical, we will as resources permit grow our own food and build our own facilities.

Spiritual growth is extremely important so we highly encourage individual daily Bible study and prayer. We use no illegal drugs, no alcoholic beverages or tobacco of any form and are committed to defenselessness, chastity for singles and monogamy for marrieds. Walter Sarbaugh, 3613 E. Royal Palm Cir., Tampa, Fl. 33609.

We have been searching to build a humanistic learning center for many years, and this search has remained in the dream stage until now. We recently purchased 55 acres in Southeast Wisconsin, centrally located between Madison, Milwaukee and Chicago (95 minutes away)—accessible to airports. The property has about 10 acres of tillable farm land...and 35 acres of picturesque woodland for hiking.

What is the purpose of this land?

First, for us this would be a memorial to Anne's father and brother. It would have the name of the Samuel and Melvin A. Kopp Center for Continuing Education. The Center would be dedicated to those who die, literally or figuratively, too soon, to those who do not have the full opportunity to develop their own pursuits, dreams, "aliveness", to Sam Kopp, whose mission has always been one of helping people and groups who needed a helping hand, to the proposition that dreams do come true.

Secondly, it might become a learning and teaching center—a chance to learn about "community" while actually building one. It would be a center where people could learn more about the balance between I and Thou and the skills essential professionally and personally.

immense very clever effort is going on. It might be that no one of us including the IBM people know why. But we can guess. It is to extend the ability of the mind so that more power is given to the mind to transform the physical in the direction of the spirit. IBM maybe doesn't seem to want to think about that moment because it might be a tooling up for this transformation. Here is a good example of a robot (a locust)—in fact, if we make a horror movie we'd make this as big as a house. Then we'd see it crawling and it is a robot, but it is something more than pure mechanics.

*JM:* In a sense then in this moving towards spirit would, staying with the grasshopper, someday what follows us be as removed from us as we are from it (grasshopper)?

*Soleri:* I would say absolutely yes. We stand for the possible spearhead of what life can be millions of years from now—as far as the grasshopper stands from us. So we are just grasshoppers seeking the grasshopper god. But we can justify ourselves only if we stand for the entelechy of the grasshopper. In other words, there is a push there which has been transmitted to us through the evolutionary thrust. In order not to betray that effort that is impersonalized in any living thing, we have to transcend that living thing. So, the grasshopper succeeds as much as we succeed in going beyond the grasshopper. That is, if you can see the whole living system as one creature.

*JM:* One creature with us as its latest experiment expected to go further?

*Soleri:* I think that the human race stands at the brain or the mind of evolution.

*JM:* It's interesting that you consider this time in man's history as one where we have some chance for creative leisure, thus some basis for a self-experimentation. In the Arcosanti program the people are self-selected. They have come to try this as a means of their own enrichment and fulfillment and to somehow make more sense with their own lifestyle.

*Soleri:* I think that is true in part, but you could turn the whole thing upside down and say that the people who come here trying to find fulfillment may end up finding themselves to be the sacrificial lambs of something which in part justifies my idea that at this point we should not try to insist that we have minorities or underprivileged to be a part of the process because the process hasn't demonstrated its own success. It's trying to demonstrate the success of a concept, a methodology, and in trying to do that it may fail per se. Because of the fact that many of the minorities and underprivileged have been guinea pigs

for so long, I am wondering if we have the right to ask them to submit themselves to another of these experiments. I think that the privileged should maybe start to be the guinea pigs for once, and if it turns out that they are guinea pigs with some reward that is evi-

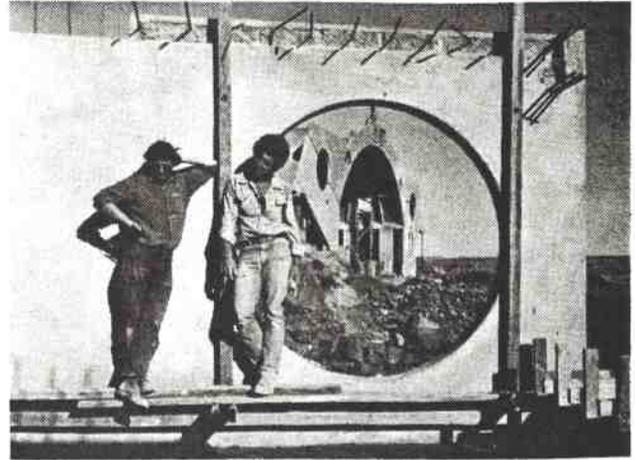


Photo by Ted Bissell

dently a great thing, but that has to be demonstrated yet. So, when you come up with a prototype you may not want to act as you would when you go on from the prototype into let's say production, to use the technological terms. There are too many incognitos that demand sacrifices that maybe should not be asked from persons that have been sacrificed before they were born there, etc.

*JM:* But there is no assurance either way that if we continue to live as a species the way we have been living...

*Soleri:* I would say that there is quite a bit of assurance that if we continue to do things the way we have been doing them failure is going to become an imminent part of life. In fact we are, in a sense, failures that we don't need to go any farther. We already have been paying an enormous price from what we call the affluent experiment. The other thing is that we make other people pay for our failure.

*JM:* Do you equate affluence, pollution, and entropy, or do you see them as somehow parts of entropy?

*Soleri:* I think that once man buffers himself with too many insurances, assurances, and safeguards, he exactly does the opposite of what he is seeking—which means he is going to find himself specialized and totally dependent on the whims of a shiek in Araby, which is super-funny but somehow very tragic. The more we seek a separation from pain, death, and so on, the more we can be sure there is a price there. The more we feel that the pursuit of happiness is something that can be predetermined and designed

and simulated the more we are fooling ourselves. The pursuit of happiness as some kind of drug has been failing. I think that if we pursue worthy things then happiness would come as a dividend. To go after happiness seems to be a losing battle because happiness is too subtle to be measured in how much hardware you surround yourself in, how much energy you consume, how much physical comfort you can get inside. Happiness seems to be escaping through the cracks of those things. You might present yourself at a certain point where you are not comfortable, not sure, you don't have all that hardware surrounding you, and it just might happen that at that moment you feel a certain importance in yourself.

*JM:* With simulation and electronic media a lot of people seem to feel that we are going away from any need to be tied in together other than through this tape recorder or something of that nature.

*Soleri:* Well, that shows how superficial we are because the tape recorder would be one means by which we became more conscious, a communications medium which makes us more conscious of our reality. But if we say that we don't need reality because we have a communications medium then evidently we are defeating the purpose of the microphone. We just talk to ourselves and reality has a big laugh. Reality is made up of the physical and the metaphysical, the man-made, the natural, and the supernatural. It is made of joy, terror, blood, tears, laughter, and so on. . . . Back to the communications media, the tape recorder does not stand for the content of it, it is a remote device which gives me some elements to understand something which is far beyond the tape recorder. So, if the tape recorder might be a step to get into something, the next step is to get into this something and have a first-hand experience of it. So, if I'm told about surfing that is very fine, but if I never saw the ocean or a wave or never stood on a board, the tape recorder doesn't help me very much.

*JM:* In your works when you talk of desegregation, I see it applied in a

*To go after the improbable  
doesn't mean to be mindless  
and one of the characteristics  
of youth is that it has to some-  
how be mindless if only be-  
cause it doesn't have the ex-  
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certain things.*

much different sense than what I'd seen before which is a bringing inside of those groups in our affluent society which had been left out somehow. Yet you refer to a desegregation "That consents to the high compression of things, energies, logistics, information, and performances."

*Soleri:* The first thing to desegregate is our own lives, so that we can see ourselves as a total being in whatever we do. But if I am geared by the environment and by coercion into different kinds of individuals according to the different hours of the day and I cannot see the connection between those individuals, then evidently I am a segregated environment.

## reach...

to work with groups and community sub-systems. Specifically this could take the form of providing space, an environment and leadership for people to come "To Be" for a day, a week, a month, or longer. It could also be a place where people could take classes and intern for one quarter or more while they contribute to the building of community.

Teaching the interns, having continuing education workshops and developing weight control and coronary programs happen to be particular interests of ours, and we would hope that others would be able to similarly find room for development of their own projects, skills, interests and needs for relaxation.

Particularly, we would like to throw out such possibilities as: An organic farm to grow food for residents as well as provide some income for the developer. There is a continuing growing market for produce, juices, etc. from the health food stores. Similarly, whole grain, home-baked bread has market potential. There would be room for development of an arts and crafts center. There might be interest in physical fitness skills and services such as Massage, Yoga, Tai Chi, Dance Therapy and other such programs which combine the physical, spiritual and emotional.

If there are ways in which you might like to be a part of this dream, to support, to participate, or to contribute ideas and experience or yourself or others, please let us know. *Anne & Milt Hyman, Samuel & Melvin A. Kopp Center for Continuing Education, 2109B Sherman Ave., Evanston, Ill. 60201. 312 491-0550 after 8 P.M. or Milt's office: 312 353-4160.*

GREEN MOUNTAIN CENTRE: I have an interesting 16 acre property at the start of the Green Mountains in Quebec's Eastern Townships area. The lower field adjoins a highway which makes it worthwhile building there a natural food store, juice bar, restaurant, nature bookshop and hostel. The property is wonderfully varied. On it are 3 fields and 3 wooded areas. Of the 16 acres possibly 4 are suited for intensive market gardening and the growing of herbs. Off to one side is a mountain stream with fresh drinking water. As a temporary guest house I have placed a 17 foot house trailer in the upper woods, and have put up a small log cabin for myself beside the stream. There are about four other good sites for homes.

The best features of the property are the brook, the access to the main road, the views, the beautiful upper field, and the mixed woods where white-tailed deer browse on moss and green shoots. Good soil, water, field stones for building, available electricity, wood for fires, splendid views, and only 1½ from Montreal.

Green Mountain Centre would be patterned after Findhorn, a marvelous spiritual community in the north of Scotland developed by God-guidance, work,

So, instead of being an interiorized whole I am a dissociated or broken down phenomenon which tries desperately to pull itself together and make some sense. I think it is very difficult. Desegregation is first of all an inner kind of state of being and if it doesn't start from there I think it is only going to be a question of rules, bylaws, impositions, coercions and hypocrisy.

*JM:* With desegregation, what do you see as the role of your group, the Cosanti Foundation? How do you see it integrated with other groups in the society at large?

*Soleri:* I must go back to the question of being a pilot plant or a first attempt to make an idea into a being, an existence, and that brings in great limitations which are dangerous but in a way are part of the problem. I hope that within a few years the people who have been there (Arcosanti) long enough will feel that they have a multiplicity of interests and that they can pursue at least some of them without contradicting the basic reasons of why they are there. Then, if that happens we know that this can happen not just for the few but for the multitudes. But, there again you can inject the fact that we are paying for our own errors, so we might not be the privileged, we might be the ones who are sacrificed for the sake of a certain idea. But, if you want to carry the analogy between an organism and a community, you can say only when a community is strong enough and has enough wholeness, can it move out and desegregate itself from the barriers that are separating it from the other communities. In other words, only a self-reliant community that believes in itself can open up. If I am fearful I am going to clam up. I won't let anything go in or come out of me.

*JM:* But how can this community (Arcosanti) not expect to have a lot of relationships with the outside parts of the communities within society?

*Soleri:* It does not expect that nor should it expect that. I would keep in mind that if that community is serious about it, it is in a way trying to atone and to take the mistakes of the existing community and to redress them. So in that sense the community is utterly desegregated. By definition it has gone out to find out what seems to be the fundamental ills and tries to go after those. So I don't think that is an attitude of segregation, I think it is one of desegregation.

It is like in medicine, the doctor doesn't just try to cure himself, he tries to understand illnesses, understand them and do something about them.

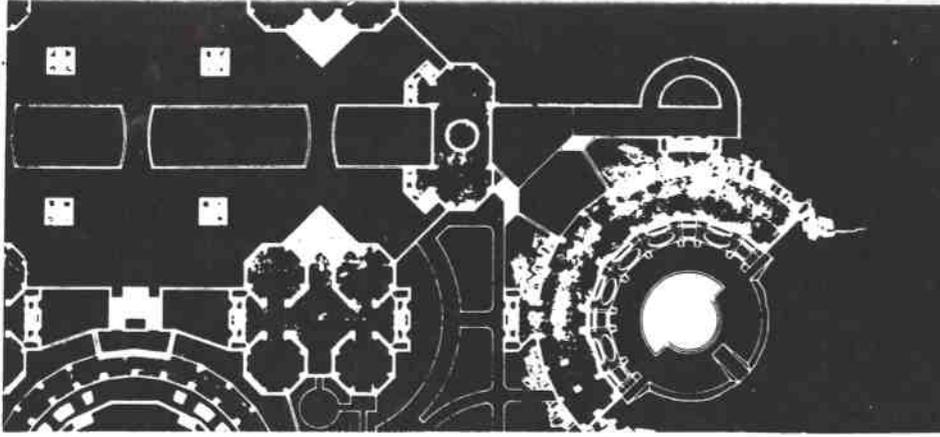
*JM:* There is one contrast between your methodology with its proposed expansion of natural space and the present conservationist view or tendency to save what

little we have and turn it into wilderness area, which is worthwhile, but we don't seem to have an overall program for dealing with those intermediate areas which have been slightly touched or even already damaged.

*Soleri:* I think that there are two aspects in this concept of being integrated on the earth. The one is the conservation and preservation of things, the other is the transformation and transcendence of things, and both of them are necessary. What we do now on the side of conservation is utterly hypocritical because we don't think anything of consuming the energy which has been collected by life in the fossil fuels. So our problem seems to be: Let's preserve as much as we can of those materials and then let's find out where there are more so we can burn them up. So the whole energy crisis is fundamentally a hypocritical cry. No one seems interested in the fact that it is hypocritical. We state that we need 5 % more energy and we do our best to find a way of getting it. If we cannot get it then we build slightly smaller cars, slightly smaller houses. The enormity of the living phenomenon can be read when you travel down a highway of thousands of miles of asphalt. That asphalt came from the living. Most of the things we consume and destroy are original phenomena that made us possible. The accumulation of the fossils is a very good example of what I call this transformation of matter into spirit. It's a step from the mass-energy condition into a condition which has used the living to produce a very special kind of energy, a very concentrated kind of energy. Now we decide we can blunder with it in one or two generations, not even thinking for a moment that those same materials with a more solid technology could do incredible things for us. Now we use it to make gas, oil, asphalt, plastics, part of which is highly justifiable but the way that we go about it, I don't think is justifiable; it's downright criminal.

*JM:* Do you feel that a part of the responsibility for this mistake may be the information we are feeding ourselves about just what life is and what is necessary for a full human life and that this may be the area where the work is?

*Soleri:* We should try to be a little more thorough in our looking at the total question. Then if we find out some very definite points or problems, try to have some coherence in our action, in adapting our behavior so that those problems have a resolution or seem to be improved. But this is what we do not do, and that is one problem that affluence seems to ignore completely. So a culture that is on the edge of survival may be an evil one in many ways, yet it doesn't have the means or the energy to be too destructive. A culture that for the time being has gone beyond survival can be very extravagant in how evil is developed. One of the extravagances for instance is the 4,000 lb automobile.



**JM:** Do you favor such alternative attempts as solar research, methane generators, and organic farming?

**Soleri:** Yes, up to a point because if you have to do the research yourself you have to fail many times and then you are an accumulation of many failures which detracts on your very skimpy resources that you are trying to concentrate. So I would tend maybe to wait for a university to tell me an advantageous way of using the sewage instead of ourselves going after the sewage research.

**JM:** Are you presently seeking that information from the universities, etc.?

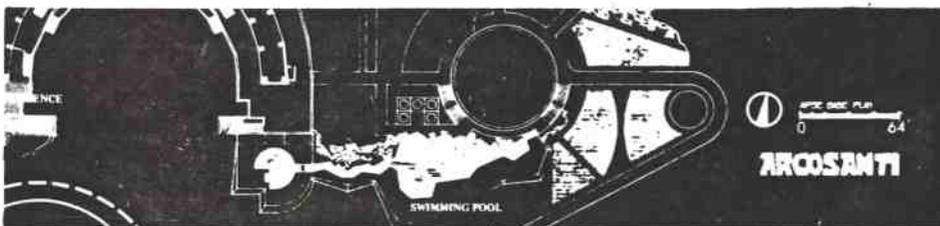
**Soleri:** We are. We have three groups now working on sewage disposal. One has offered a treatment plant which we could have at any time but the more I hear about it the more it seems to be very complicated. It demands chemicals, energy, maintenance, and so on.

**JM:** "In the last twenty years we have had all sorts of fantasies going on. Many people took them for realities and many people paid dearly for them..." How does this tie in with your push "towards even more improbable states" that you speak of?

**Soleri:** To go after the improbable doesn't mean to be mindless and one of the characteristics of youth is that it has to somehow be mindless if only because it doesn't have the experience to verify certain things. It has to rely on somebody else's experiences. Much of the time these experiences are not that good. I think that there has been a demonstration of this. I have a certain grudge against certain professors and liberal teachers who embarked on what you call the radical bit. For many of those it was a vicarious experience of what they didn't have the guts to do on their own so they got the children to do it and enjoyed themselves, but some of the children paid with their lives. I think that in trying to come up with new things you don't have to be mindless or too optimistic, or irresponsible because of total trust and gullibility.

**JM:** Yet somehow we have to stay naive enough to keep trying?

**Soleri:** Open enough, naive enough, and gullible enough, up to a point.



# reach...

and love, as a centre of goodness and light. The spiritual basis of G.M.C. should be love expressed in service, and the intellectual basis the study of whatever interests the individual. The physical basis can be work at least 4 hours a day, 6 days a week. Voluntary work is the key to this undertaking, but not too much to interfere with personal tasks and freedom. Four hours a day done competently should be enough. *Stanley Mills, 100 de Gaspé, Apt. 1508, Nuns' Island, Montreal, Que., H3E 1E5, 514 766-1736.*

## GROUPS LOOKING FOR PEOPLE

Harbin Hot Springs now belongs to a new age church called Heart Consciousness Church. Our church is one that uses a broad definition of spirituality to appeal, we hope, to atheists and to other diverse interests, not only to those traditionally labeled as spiritual. Spirituality includes, we believe, an ultimate commitment to natural processes as well as supernatural, including our relationship to Earth, processes of growth and healing, health and service, as well as meditation, yoga, and other spiritual disciplines. We have a core of about eleven committed persons along with an equal number who were here before the church process took over, plus about six kids. At present we are having regular meetings and classes Mondays and Tuesdays.

We welcome people who are committed to helping form one of the best communities in the country. We do not welcome those who come just to ask questions or have an interesting visit. There is a lot of opportunity for leadership by new people who want to be part of the organizing of a community, rather than just to adapt to an already existing system. The property is very large and there is much to do and taking of responsibility is most welcome.

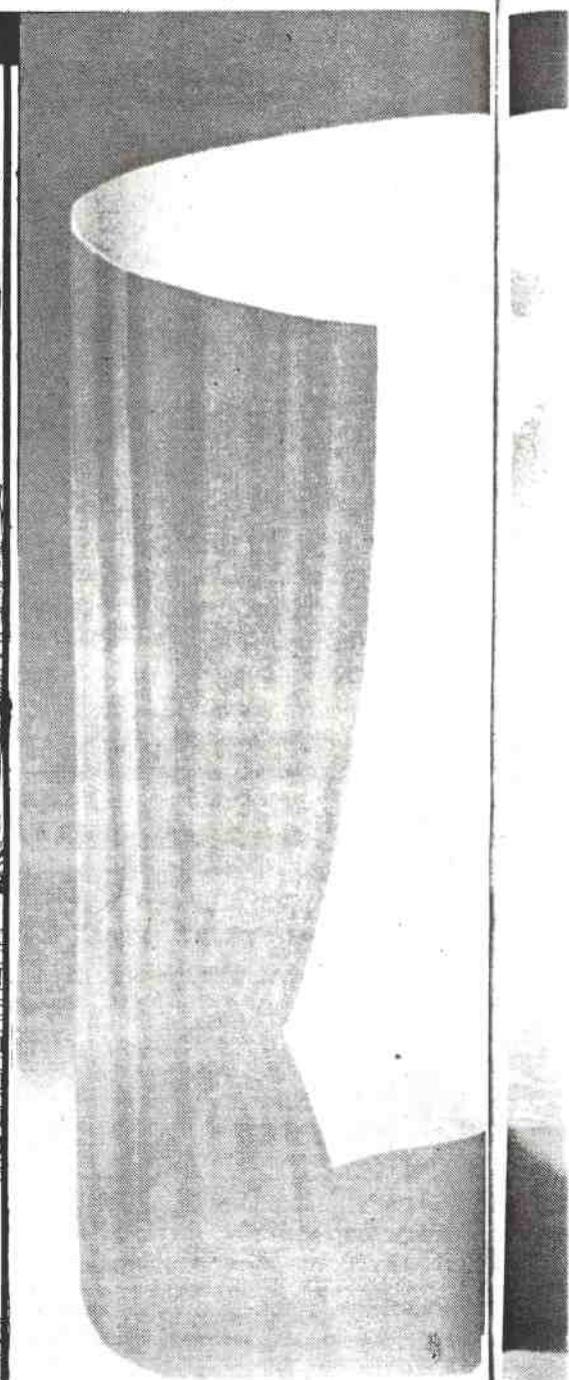
We are particularly interested in having people come who might bring a business with them that the community can share in the operation of. Dues are ten hours of work per week on construction and cleanup projects, which may rise to fifteen hours with a more diverse choice of work. We will accept financial contribution in place of regular work in some cases. The community does not supply food.

We are still debating about a community kitchen. If anybody knows how people can participate in a community kitchen and still get food stamps legally, we would be very glad to hear.

Any prospective visitors please write

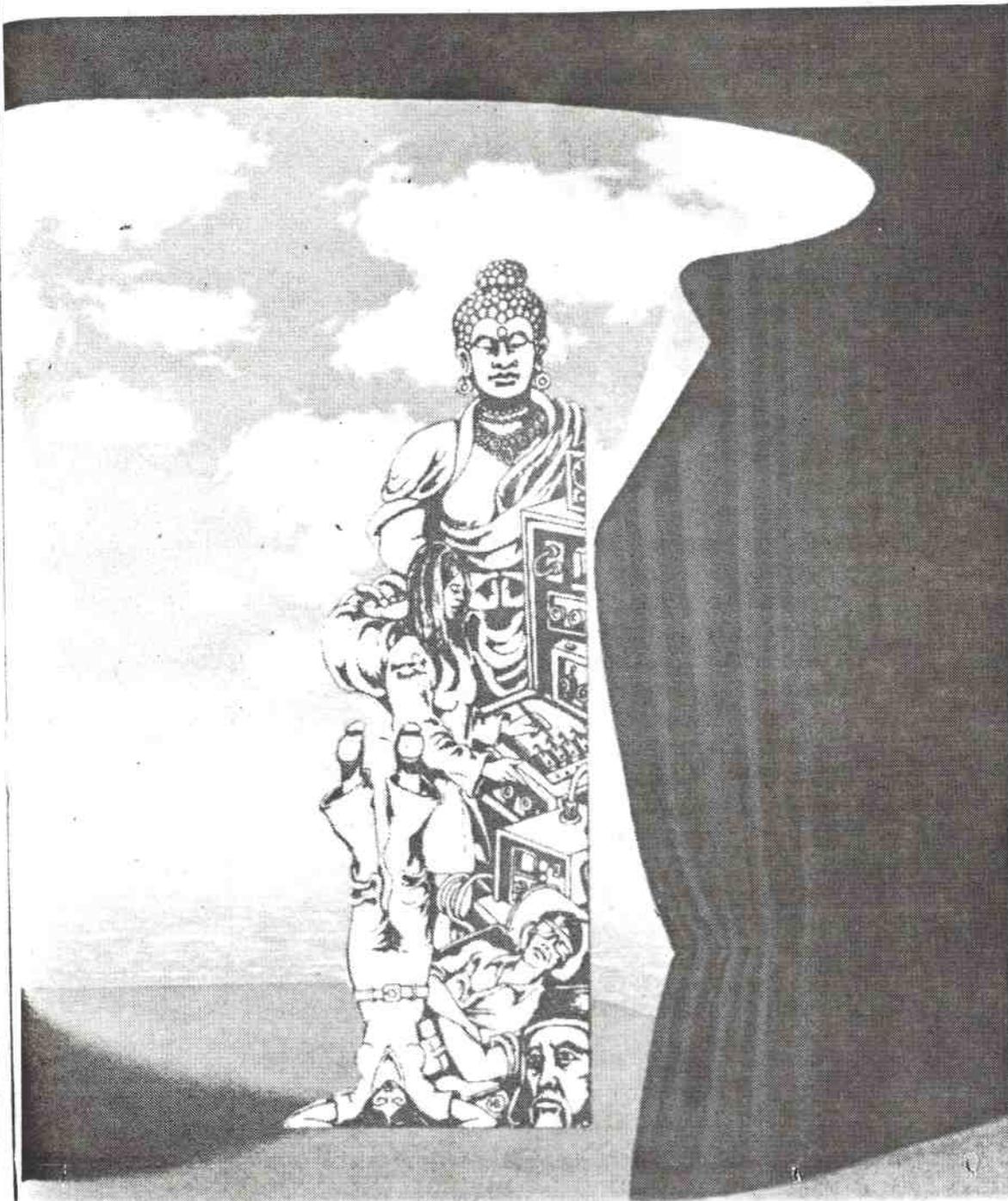
Well, here finally is the finished report from the Intercommunities Conference held at Interaction on April 12—13, 1975. As I read it over, I found myself becoming more and more excited at the kinds of interaction and joint effort that we began that weekend.

We found on Sunday morning that city and country groups indeed have many facilities to offer to each other. We can feed each others needs, using our knowledge and resources to help build the kind of society we'd all feel more comfortable living with. We found that cities and country towns are only series of neighborhoods and that neighborhoods can relate to each other anywhere. We in the city like to identify ourselves outside the realm of forces detrimental to people's needs. Country people also live that way—in a different setting with a different set of resources—but living each day to make each other happy and comfortable.



*Now is the time for us to help each other. Our relationship need only begin with trust and a recognition of our own resources being mutually beneficial. We can work outside the money oriented world—how much can we gain in trade and barter! We can all be “be-ers” and “do-ers” if we’ll just take the time and energy to work together. It seems our collective effort is already at work!*

*Ronni Karpen  
Institute for Policy Studies  
1901 Q Street, N.W.  
Washington, D.C. 20009*



INTERNATIONAL  
COMMUNICATION

### **Workshop On Newsletter, Materials, Resources And Information Exchange.**

It was decided to publish an Intercommunities Newsletter every other week. Wayne, Brook and Glo from Charlottesville, Va. volunteered to edit and publish each issue. The fee for receiving it will be five dollars for groups of ten or less and ten dollars for groups of eleven or more. Members of Intercommunities will receive the Newsletter for \$3.00 for a six month period. These fees will cover the first six months of publication, after which an evaluation will be made as to the sufficiency of these rates to insure continued publication.

The Newsletter is intended to serve people in both urban and rural groups. It will include news of activities, projects and events which our going on in our various groups. Such news is intended to be more timely than is possible in **Communities Magazine**, which is published less frequently and requires more lead time. It will also include a calendar of events which contributors think of interest to the various communities. It is also intended to carry classified notices for exchange of information, for indications of special needs of a particular community or individual at various times and for informing readers of resources and skills which each community, through its members, can offer to others.

In each community receiving the Newsletter there will be one person whose name will appear on the address label. This person will be responsible for making it available for reading. In larger communities this contact person will help funnel material from members to the editors for publication.

In order for the Newsletter to become and remain a viable and useful instrument for our mutual benefit, it will need the interest and contributions and use of many people.

Those groups who wish to receive it should send their address with the appropriate fee to:

Intercommunities Newsletter  
Box 3606  
Charlottesville, Virginia 22903  
Phone: (804) 977-5978

P.S. If your group has facilities for printing, we are open to a labor exchange in return for receiving a free subscription. Wayne, Brook and Glo would put it together and mail it out when it was finished. All you'd have to do is print one issue for them. If you can do it, please let them know!

### **Workshop On A Health Plan.**

Chris Mendosa (Shannon Farms) had contacted the Cooperative League, whose primary emphasis is

health maintenance organizations, and found that Intercommunities does not have enough members to qualify. Twin Oaks had contacted Blue Cross, as reported by Bruce of T.O., and found that coverage would cost approximately 3 times more in premiums per year than what T.O. is actually paying out in direct expenses by making monthly trips to a people's clinic in Richmond.

One possible composite plan would be to emphasize preventive medicine through education and check-ups, possibly using medical personnel in community presently or who are sympathetic and nearby could be used for this. Another idea was to use a major medical plan. It was thought that Blue Cross would be the cheapest. Finally, it was suggested to establish a medical expenses fund, to be deposited with the credit union to which each community would contribute and from which they could have certain expenses deducted (paid back) that were major expenses for the community but not covered by major medical. It was felt that this could help provide seed money for the credit union.

To begin the process of establishing a health care system, it was decided that each community should complete the health plan questionnaires and designate one of their members to be the health plan contact. Each community must develop a profile that includes the number of members, ages, sex distribution and type of agriculture. These should be sent to Chris of North Mountain (Rt. 2, Box 207, Lexington, Va. 24450). Once these are in, Bruce of Twin Oaks will again contact Blue Cross to see what kinds of plans can be set up and the costs for the plans.

### **Workshop On Ham Radio.**

The workshop on ham radio generated a lot of enthusiasm about the possibility of unlimited and free (once the equipment is bought, of course) communications between communities. The discussion centered on the technicalities of choosing between different meter bands, cheaper or more versatle and expensive setups, etc...

For the two years that Intercommunities has been around, communications between our communities has been a major obstacle to further cooperation, aid and just plain psychic support among us. Ham radio seems to be a solution to this problem, if we can only find the time, energy and money to get started.

### **Bank—Credit Union Workshops.**

Saturday's session was started with an introduction of the two resource people for the evening, Bruce Bowman, manager of Twin Pines Savings and Loan in Greenbelt, Md., and Paul Stickney of Washington, an

active Quaker and former stock broker. There was discussion as to what form an alternative financial institution should take—credit union, savings and loan or bank. Mr. Bowman emphasized that all of these institutions are heavily enmeshed in state and federal regulations. Credit unions are local, small operations, democratically run and often serve the needs for consumer credit of members from a single firm, coop, or community. Credit unions are the easiest to organize and run but are somewhat limited in the territory they can serve and the size of loans they can make. There was general agreement that getting a federal bank charter would require great financial expertise, large amounts of capital and considerable political good fortune. Buying an already existing bank would mean overhauling a mismanaged institution—a process that could take years.

A radical bank, it was agreed, would be a significant project, but it would also be far beyond the present capacity of Intercommunities to carry out and would not be the appropriate first step for meeting our needs. As a long term project for an alliance of radical groups in both urban and rural areas, it might offer possibilities, however.

Chris Mendosa reported that even a credit union would require a large number of people-hours and several months' lead time to organize. This assessment was made after talking to the organizers of the Washington Area Feminist Credit Union. The women held meetings for some six months before submitting their application for a federal charter in Sept., 1974. The charter was granted 3 months later. As of the first week of April, 1975, \$20,000 worth of shares had been purchased by feminists and one loan had been made. Several people met again to discuss ways to follow up on a credit union project for Intercommunities. All of this information will be presented at the next Intercommunities conference.

#### **Workshop On Food.**

The folks that attended were primarily identified with North Mountain Community, Shannon and the Washington Food Federation. The Federation folks opened the discussion by stating the need for creating links with food producers outside of the capitalist system to further develop their anti-profit food distribution systems in the city. The two farming communities felt good about such a link but were not quite certain when they would have the crop surpluses to meet it. On the whole, it seemed that both farming communities felt the need for keeping in contact with folks in the cities and developing their sense of social responsibility.

The Community Warehouse spoke about its interest in expanding its influence with coops further south, and explained that it was set to sell to any coop or collective within shipping. They also felt that they would become the link between farmers and coops through the use of their facility.

Quite a bit of time was spent discussing the Federation's Worker Brigade program. It's being initiated this year and is looking for farms to work with. The idea behind the brigade is to make available to farms work teams from the city. These teams will be collectively organized and would aid in planting, mulching and harvesting. They would work **with** folks on the farms in creating the crop surpluses that the food stores need, simultaneously building a production—distribution link that seems vital to an urban-rural coalition. Shannon felt that a roving team, not limited to food production, might not be a bad idea (they could use help transporting some greenhouses). They also mentioned that some land could be made available to work teams in the future.

We finished up with the feeling that the communities and the Federation could develop communications through the Newsletter. We also toyed with the idea of worker exchanges outside of the brigades and that **Communities Magazine** might be developed as a tool for labor and experience exchanges.

## **reach...**

or call first, and plan to bring food and a sleeping bag. No dogs. *Harbin Hot Springs, PO Box 82, Middletown, CA 95461 [707] 987-3747*

Available here, now, is a homestead with 3 bedroom house for perpetual use, partly surrounded by woods, creek—in May Valley Co-op Community 5 to 30 minutes from all types of work plus work opportunities for some necessities right in MVC. The adjacent 24.3 acres of MVC common land include pasture, barn, large community garden, fruit trees. MVC members also have—food buying club, car and tool co-op, labor and material exchange, work parties, monthly events. Members may join Teramanto—close knit MVC group preparing to erect 2 community buildings for storage, recreation, group and individual enterprises. For details contact *John, MVC, 10218 147th SE, Renton, WA 98055 [206] 255-3563*. See MVC article in #6, and Teramanto letter, page 38, #12.

SAVITRIA: A spiritual community begun in 1969 as an outgrowth of group light meditations; Working together in a spirit of conscious cooperation, we are dedicated to the Fatherhood of God and the Brotherhood of Man, and help to prepare people for the New Age through our light meditations, the AUM Esoteric Study Center, New Morning School for children, the Savitria Mediation Program, and the Savitria Press. There are, from time to time, openings for new residents who are willing to work hard and selflessly to bring these ideals to fruition. All are welcome to our light meditations, every Tuesday at 8 PM. For further information, please write to us at *2405 Ruscombe Lane, Baltimore, MD 21209, or call us at [301] 664-5442 or 664-6959*.

The New Age is bringing together those who are attuned to working on group endeavors, those who have put aside self development for group development, and those who see the value of group consciousness in augmenting the emergence of the Fifth Kingdom in Nature, the Kingdom of God on Earth. Thus World Brotherhood was formed to bring such mentally focussed aspirants together.

We have started businesses operated by members of World Brotherhood, having profits, after deducting overall group expenses, put into a land trust. We are opening a natural food store and are now teaching classes in Yoga, nutrition, etc. We envision future business adventures as more co-workers arrive at the center. By pooling our resources: physically, mentally, and spiritually; we together can truly realize the Glory of the New Age.

World Brotherhood feels contributory to the subtle and rare nature of our

# CEDARWOOD



*Back in school, it didn't take too long to notice that I wasn't really "learning" much. A lot of information was presented to me which I understood at the time, remembered long enough to get a grade, and promptly forgot. I never used it and never knew it related to the rest of the world.*

*After I left school, I decided to travel for a while, so I bought a barely functioning 1952 pickup and figured I'd fix it up and build a camper on it. I didn't know the first thing about auto mechanics or carpentry, but I figured I'd learn. I just started doing it; asking questions and reading books—and learned so much! What I learned when I was looking for solutions to real problems are lessons I won't forget.*

**Learning How to Learn:** *In order to really learn something, you have to be ready for it. You have to need the information, seek it, and then use it. At Cedarwood Technical Center, which is a vocational and technical school for adults, we use this approach by combining the traditional apprenticeship program with classroom theory. For example, students learning construction trades work on actual job sites building houses for the student-operated construction company. They work fairly closely with an instructor who is always on hand to answer questions and extrapolate*

# TWIN VALLEYS



Twin Valleys School, located in Southern Ontario, is, according to its director, George Bullied, a place where people come to "learn to live while learning how to make a living." Its students, and everyone at Twin Valleys is a student, come from all over the world. But those who actually attend the academic classes at the school have come mainly from Ontario's streets, training schools and broken homes. They live at the school in geodesic domes which they built themselves. They work at construction, help to grow and prepare their own food, finish their high school education at their own rate (this means they may finish as many as three years in one), and they learn to open their hearts and minds to themselves and each other. They learn to relate to the world from the spiritual base of their own true identity. And it must work, because Twin Valleys, founded three and a half years ago, has now grown to the point where it cannot accommodate the demand, and the Ontario government ministry of colleges and universities has asked George to set up a new school.

A follow-up study of the first 83 students who left Twin Valleys showed that 23 were successful students at colleges and universities, 40 were successfully working and contributing usefully to society, and the last 20

# FARALLONES



**The Farallones Institute is an alliance of architects, agriculturalists, biologists, engineers and artisans working together to design integrated, small-scale, self-sustaining systems of habitat and life support.**

**We believe that the future quality of our lives depends upon evolving a society that scales down human wants, invents technology and institutions responsive to human needs; a society in a balanced relationship with Nature. We are learning, testing and teaching the tools, skills and information to provide options for ourselves and others to make the transition to such a society.**

**We hope to demonstrate land use and living patterns that improve the quality of life by reducing wasteful and destructive patterns of energy and resource use, by reducing our dependence on fossil fuels and an over-centralized dehumanizing technology. This effort requires combining advanced scientific knowledge with a bio-ethic that recognizes our interdependence with Nature and natural cycles.**

**We offer a year-round Program of Study and General Apprenticeship in shelter design and construction; natural energy sources and systems; ecosystem management and resource recovery; food production through**

on answers to questions. It's not unusual for someone to ask how to figure the angle for a rafter cut, and for the answer to turn into a discussion of the Pythagorean Theorem or how to calculate the distance to Venus. And that is when you learn: when you are interested, asking questions, and understanding how the answer relates to you and the rest of the world.

Resolving the Dichotomy: *There has traditionally been a dichotomy between the "smart kids" who go to college to learn abstract information which they find difficult to use because they can't relate it to the real world; and the "dumb kids" who learn a trade, usually by rote and rarely learning why things are done the way they are. This gives us a lot of college educated people who can't "do" and a lot of tradespeople who can't think.*

*At Cedarwood we are hoping to resolve this dichotomy, and turn out well-rounded people who can think and do. Once that useless trig has been used to figure a rafter cut, it is no longer abstract math, but a real tool. And instead of rote learning, people here learn basic principles of how things work, how to figure things out for themselves.*

*Learn to Deal With Your Environment: Cedarwood is not only for people interested in learning a trade for vocational purposes, but also for*

couldn't be located to be questioned. Currently, seven Twin Valleys graduates are on the dean's list at St. Clair College in Ontario.

The Twin Valleys high school is located in a 60-foot geodesic dome built by the students. The upstairs of the dome is an auditorium, while downstairs are four colorfully decorated rooms: a general classroom, a science room, a library and a teacher's office. But the dome is only the focus of academic learning. It is not, by any means, the whole school. It takes the whole family of about 120 people to make up the whole school. Other areas of learning include an elementary school, an office, a communal kitchen which serves all the community, a farm, a mechanics business located in a nearby town, an upholstery business, a small group of trailers and three "phases." The phases are living quarter divisions for students and single communitarians (a term denoting people who are permanent members of the community).

Phase one is for new students who need a period of time to orient to Twin Valleys and, if necessary, to work out personal problems that may keep them from being productive members of this small society. Phase two is for students leaving phase one, who have proved to themselves and the

**plant, animal and aquatic systems; and photography and documentation.**

**These areas are complementary and each can be integrated with the others into Whole Life Systems. Experienced this way, people can learn to live and act as generalists, and work constructively as competent specialists in the field of their choice.**

**The Whole Life Systems Program is designed to create a place for students to live, work, and learn with us for up to a year—a General Apprenticeship in the areas of our expertise: building design and construction, farming and gardening, natural energy systems, ecosystem management.**

**We have designed the program as an alternative to the usual college fare. We also hope that experienced older people who are changing careers, or who are simply interested in further learning may wish to apprentice with us.**

**During the course of the year, we will be sharing our experience and skills towards developing a simpler, more integrated way of life. A learning experience following the form of a school or college—but hopefully overcoming the fragmented, abstract, and often joyless aspects of many**

## REACH...

work—certain disciplines. These are: 1) Sexual Continence; 2) No Alcohol; 3) The Avoidance of Drugs; 4) Meatless Diet.

World Brotherhood venerates the teachings of no one Master, but realizes their value as guiding lights along the Way. For further information contact: *World Brotherhood, PO Box 797, Grifton, NC 28530.*

### PEOPLE LOOKING FOR GROUPS OR PEOPLE

I am a Christian; also, I am handicapped, crippled with arthritis. I am interested in finding a group of Christians that are interested in building a Rehabilitation Ranch For The Handicapped. We would build things to sell, make concrete building blocks which we would use in the construction of our buildings. Of course, we would raise most of our food. We will be self sustaining. *Richard Fox, 6330 Highway 140, Mariposa, Ca 95338*

We have set out to learn what our christian fathers should have learned long ago from the Indians. That is walking in balance with nature. We are not seeking only to become medicine people but to help ourselves and others out of this mess we call civilization. For the past two years we have prepared for this so we don't think we would be much of a burden. For example we own a tepee which we made ourselves and studied organic gardening. Oregon seems to be the place we are headed but we are open to suggestions. *Ron & Sue, c/o Dan Eriksen, 12050 N.W. West Rd, Portland, OR 97229*

I am interested in communes located near Chicago, IL. Especially those that may be craft oriented. I am a potter and would prefer a living arrangement with other craft persons. *Michele Duce, Penland School of Crafts, Penland, NC 28765*

Couple in mid-twenties finally making the move from the city to the country. Would like to form or join a small community and settle in the Ozarks or Appalachians around Tennessee or Virginia. We're vegetarians into yoga, dabbling in many crafts and would like to grow into a mellow, more self-sufficient lifestyle. *Ken and Robin, 173 S 13 St, San Jose, CA 95112*

I am interested in constructing a society in the United States similar to the kibbutz communities in Israel. My idea is for a network of co-ed dormitories, housing about six hundred people of about the same age. Each person would have a separate room while sharing li-

"... work, when you enjoy what you are doing, is play."



those who want to learn more about how the world works simply in order to have more control over their own lives. For example: When your car breaks down on the Interstate, what do you do? Do you get out and lift up the hood and figure out what the problem is? Or are you at the mercy of the highway garage mechanic? Knowing the basics of how an automobile functions and a few simple things to check in such a situation can save you many \$ and much frustration, not to mention your self-esteem.

**Full-Time Learning:** Students live here at Cedarwood, as do teachers, giving them plenty of opportunity to interact freely. This is an important part of the learning process in that we do not draw lines between working, learning and playing. Learning takes place in many different situations and is a part of daily life; and work, when you enjoy what you are doing, is play.

Cedarwood community, which is an intentional community modeled after the Israeli Kibbutzim; and the school, Cedarwood Technical Center, are very closely interrelated. Students function essentially the same as members of the community. There is no tuition. The work that a student does on actual jobs as part of his or her training pays for room and board. Students as well as members share domestic duties. The community

*Twin Valleys is a blend of progressive space-age society and a trail-blazing pioneer village.*



community that they are responsible and are willing to offer their own open minds, open hearts, and a desire to keep learning, back into the community. Phase three is for single communitarians and for students leaving phase two who wish to be communitarians.

Phases two and three spend the summer and fall living in survival camps, preparing themselves as cohesive units and working at building their own domes to live in, a project which, despite the Ontario winter, is still continuing.

Twin Valleys is a blend of progressive space-age society and a trail-blazing pioneer village. Most of the buildings are geodesic domes, giving the place the appearance of a whole community ready for takeoff at any moment. Yet watching the sun set behind the ageless hills that frame Twin Valleys, one gets the feeling of peaceful timelessness that must have accompanied small midwestern towns in the days before technology.

Many of the projects that are in the works for the near future are of an experimental character, while others are a back-to-nature, back-in-time experience. Hydroponic farming, electricity generated from windmills and from solar energy, and all-year-round fish farming are a few of the ideas

*Most urban life and education does not place people in direct contact with elemental needs and natural processes.*



**academic programs. Our emphasis is on bringing together theory and practice, learning how seemingly different disciplines are closely related, helping people develop a world view which will contribute to their personal growth and professional competence.**

**This summer we begin our first year of operation. During the first year, the context of the program is designing, constructing and managing what we hope will be a self-reliant living situation for thirty students and staff in residence at the Center.**

**We will be building our own housing and a main building with used lumber and locally available materials. We will construct bathing and solar shower facilities, waste management systems, a garden, orchard, small stock area, aquaculture ponds, and water supply. The built and natural environment will be carefully monitored and evaluated as part of the program. While the buildings are under construction this Summer and Fall, we will be camping out.**

**Most urban life and education does not place people in direct contact with elemental needs and natural processes on which all life is based. Our program is a "reality check" to increase your awareness and working**

provides for all basic needs, plus it provides a \$25 per month allowance for extras. Neither students nor members may use private money while living here. The one essential difference between students and members is that a student is not expected to make the same kind of commitment to the community that a member does. He or she is here temporarily in a defined role, with no expectations of permanence. This gives the student an opportunity to live in a community in an unpressured situation where he or she can learn about community and find out whether or not that is a suitable lifestyle.

**Subjects Offered:** Right now we offer courses in two main areas: construction and auto mechanics. Construction includes all phases of residential construction, from excavation to final trim: everything necessary to build a house. The student has a choice of either 1) The general program where he or she will get a working knowledge of all phases, with the goal of becoming a job foreman or superintendent for residential construction or 2) Specialised study in one or more areas, such as masonry, carpentry, wiring, or plumbing.

Fundamentals of the automobile for car owners, including basic

sitting on the launching pad. Meanwhile, farming is done with plow horses. The community owns a tractor but most work is done by the horsepower team of Belgian thoroughbreds. The farm produced eighty percent of the food used at Twin Valleys this year and a higher percentage is aimed at for next year. A flour mill and bees for honey will soon be added, and the use of fireplaces for developing new ways of heating is being considered.

Newest plans include an experimental college, where the building of a complete energy unit that can produce food and fruit all year, powered by its own energy, will be, along with spiritual psychology and the art of living, the main curriculum. This will be the first college of its kind in the world. Twin Valleys is a rapidly growing place.

Valerie Bonge

(excerpted from *Ontological Thought*)

knowledge of Whole Life Systems and provide essential technical skills and information which can be applied to any life situation.

**Building:** Initially we will be constructing the buildings for the school which include a main kitchen, dining and classroom space, a solar-heated bathhouse, sauna, composting toilets, student shelters, staff living spaces and agriculture buildings. When building on the site has been completed, interested students will be apprenticed to building jobs on Natural Energy-designed structures in the nearby community.

**Farming:** We will be developing and maintaining a one-half acre garden, orchard, vineyard and livestock to supply most of our food. Students will participate in the daily routine of self-sufficient food production.

**Natural Energy Systems:** Since we will be relying mostly on renewable sources of energy, we will be designing, constructing and monitoring solar collectors, a water recycling system, wind mills, composting toilets, a methane generator.

**Ecosystem Management:** It is our goal to live with the land in a balanced state. This requires observing, respecting, and managing the

## REACH...

brary, dining room, and sports facilities surrounding the dorm. Children would be brought up in nurseries or dorms near the parents dorm.

A national organization would supervise construction of these dorms near cities so that people could commute daily for work. A portion of the individual income would be contributed to the national organization. Robert B. McCollgan, PO Box 2101, Boston, MA 02116

We're searching for a community. The type of group we could best fit into would be:

1) Christian-oriented, in a personalist, humanistic way; not fundamentalist or churchy, but ecumenical, open to vital relating to God, Jesus, other people in a total, turned-on way.

2) Traditional in marriage-family structures, with a sizeable autonomy and privacy for each family and for individual persons.

3) A school setup for kids—either on-site or local public—which minimizes or deals with their feelings of being torn between two lifestyles (the community's and the world-at-large).

4) Preferably rural; or if suburban, with lots of breathing and play space.

5) Dedicated to service to others as much as possible. My wife and I are 49, married 18 years, with 5 children, ages 10-15 (one mentally retarded), and a sixth entering college. I like physical exercise and farm work, but have no expertise for agricultural decisions. I have a PhD in religious studies, but I'm a layman, not a clergyman or ex-clergyman, theologically traditional, psychologically liberal and experimental.

I've taught college and high school, done marriage-family counseling, led personal growth and encounter groups. My wife teaches and writes books on creative crafts, especially stitchery, weaving and rug-making. John Bisbee, 223 Burnett Ave., Ventura, CA 93003. 805-642-4589

Mary 21, Robbie 4 and myself seek a non-sexist, open hearted community, living among people and the earth in a harmonious manner. Our quest is to enrich the lives of others as they in themselves enrich ours. We have much to give of ourselves to a community in love, dedication and a high value of wisdom in life. *Seventh Sojourn—Daniel, Mary, Robbie, POBox 6361, Omaha, NE 68106*

Am 25 year old male, Leo, with an open mind. *Skills:* Am a competent hospital orderly. Former Navy Corpsman with honorable discharge after two years as a Conscientious Objector. Have full VA benefits; educational benefits of over two years left. Have one year of Liberal Arts college. Currently taking four correspondence courses in art, hoping to return to college and major in art. I write poetry

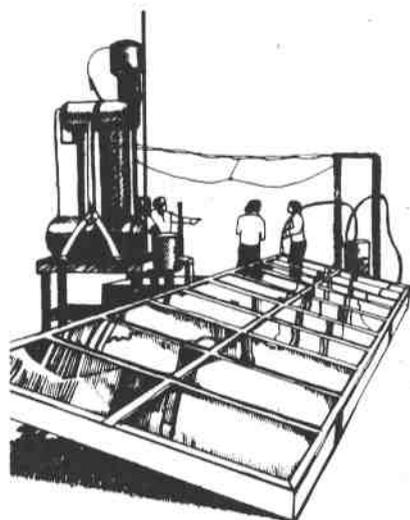
## CEDARWOOD...



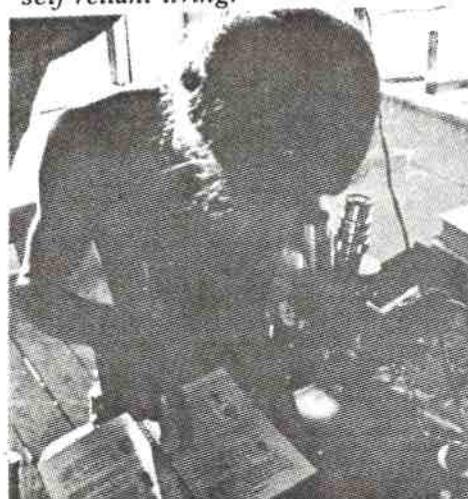
*maintenance and tune-ups. Also general auto mechanics from routine repair to rebuilding and installing the engine.*

*Anyone interested in the school should write or call to schedule a visit of at least a week. Cedarwood Technical Center, PO Box 545, Louisa, VA 703-967-0053*

## FARALLONES...



*We expect to develop mutually supportive work and study arrangements with the growing network of people and communities involved in self-reliant living.*



existing ecosystem. We will be building a small dam to check erosion, provide water and develop aquaculture. The surrounding woodlands will be managed as a continuing source of fuel, and diverse plant and animal communities will be encouraged.

Each student will design and carry out individual projects with the help of a staff advisor. The projects may include travel and possible apprenticeship away from the rural center. The Institute maintains an Urban Center in Berkeley where we conduct a teaching and research program to study resource use and food production in urban areas. We are in the process of setting up other teaching and research stations in California and Central America where students may have the opportunity to live and work in diverse social and natural ecologies. As our program evolves, we expect to develop mutually supportive work and study arrangements with the growing network of people and communities involved in self-reliant living, alternative technology, small scale agriculture, and the crafts.

The major part of learning will be through working together to establish and maintain a self-sufficient community life at the Center. Classes and workshops will be regularly scheduled to provide integrating concepts and viewpoints, technical and scientific background information, and other related subjects. These classes will be designed around student needs in the context of the program and will be taught by resident staff, other Farallones Institute staff, and visitors. Intensive short workshops will be taught by well-known craftspeople in the Bay Area in such areas as stone masonry, wood sculpting, print making, etc.

Earlier, more stable cultures were deeply rooted in tradition, myths, and ritual whose meaning was shared by all its members. In our rapidly changing transitional culture, much of our energy goes into setting values, making decisions that in other times were simply there. In the most important sense, the program is real time play at designing and testing cultural forms. Our rituals, celebrations, and forms of play will be an evolving expression of our collective world view and spirit.

Farallones Institute  
PO Box 700, Point Reyes Station  
California 94956

There is in the living being a thirst for limitlessness **REACH...**

SADVIPRA is a monthly newspaper dedicated to the social and spiritual upliftment of our human society. Published by Ananda Marga, SADVIPRA contains articles on world events and conditions, social work around the world, spiritual philosophy and related subjects, food, economics, science, education, the arts, gardening, film, book and record reviews, and poetry.

"SADVIPRA is calling for a well thought out, pre-planned progress towards human elevation." *THE MOTHER EARTH NEWS*

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**Distributor and Coop inquiries invited**

Would like to minor in English. *Draw-back:* Am terrible in math. Need another year and 1/2 of math before I can return to school to compete for a degree in the normal college schedule sequence. Other interests: herbs.

*Requirements:* Would like to work for a year in a scholastic atmosphere before returning to school. Would like to be near a college offering art as a major I could attend after my other goals have been reached. Need an unstrained atmosphere. Only those interested in helping my situation need reply. *Mark Combs, Antioch Rt., Box 100, New Creek, W. VA 26743*

Two potters and child 4 yrs. old would like to create arts ceramic program for existing or planned free school—for purpose of and in exchange for child's educational and children needs. *Rachel Miller, Lew Rosenblatt, 103 Cuellar St., Del Rio, TX 78840*

We are a family of four & dog; Nanny (31, educated as kindergarten head-teacher, masters in philosophy of social education (pedagogy), immigrated from Holland two yrs. ago, founder & director of preschool co-op in Ann Arbor, experience in communal education & 'freeschools', a gypsy spirit ready to make a home & garden) Skip (28, flowing out of S.D.S./Rainbow Peoples Party/ 2 yrs in prison/college. Drop-out/many years work in starting & funding Ann Arbor alternative schools & community service organizations); Charuth (8, lover of all creatures, especially horses, and a much-travelled child. Desiring to live simply from the earth w/out money); & Oriole (3 month old philosopher of Tao). We are looking for people & place to live communally or as a community: living as simply as possible, w/land for organic gardening; and for families who are in need of a 'school' or childrens house for young children. We have limited financial resources; are not strict vegetarians, and have both lived collectively/communally before. Presently our house is on our pickup in N. Calif. & looking for some direction now! *Nanny Kamphuis & Skip M. Taube, c/o Mountain Wolf, 17301 Willow Cr. Rd., Occidental, CA 95465, 707-874-3089*

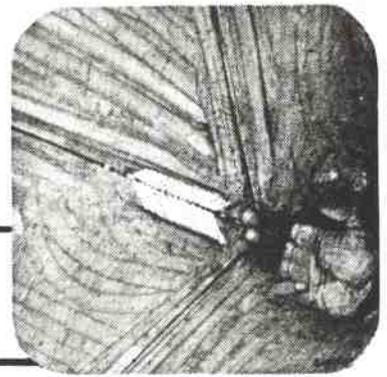
Michelle and I will soon be cutting ourselves free (physically) and will likely be directing ourselves towards 'relationship' with an existing group of people / commune, already living on a piece of land somewhere in one of the Western states.

What we would look forward to until then is communicating with individuals who are also interested in a life of relationship & growth with humans, plants & animals and increasingly less concerned with acquiring this, that, or the other thing for the rest of their days.

Maybe (hopefully?) from an exchange



# RESOURCES



## INTERNATIONAL

Since this column's first appearance many changes have taken place. The column has a new editor, we've made a lot more overseas contacts, and there has been a lot more energy flowing between us here and the rest of the world.

Our main function is to be a vehicle for interchange of ideas and good vibes between the community movements of North America and the rest of the planet. The following communities are both good places to plug into and start the juice flowing.

**AA Kommune** is a group of 7 children and 54 adults living in Germany; sharing property among all, practicing free sexuality beyond the two-person relationship and working out hang-ups caused by the nuclear family society. They do this thru the use of Aktions Analysis, a method of therapy developed from the theories of Wilhelm Reich.

Right now, they're putting out an English edition of the first three issues of their newspaper the **AA News** (\$3.00 plus postage). It will deal with happenings in the communes as well as developments in Aktions Analysis.

They would like to hear from possible distributors of their journal in English speaking countries. Also from any groups or people with similar ideas about living in a social

context.

Their address is: **Austria-1020 Vienna praterstrasse 32/2/12**

Suwanose, an island off the south coast of Japan, is the home of a live volcano, bamboo jungles, a yearly typhoon, eight village families and **Banyan Ashram**.

The ashram was established eight years ago as the center of the tribal counter-culture in Japan. A creative life-style developed—self-supporting and independent, wise in the old traditions, actively spreading with song and poetry, the tribal vision. Whereas most island communities were dying as the sons and daughters left for the city, the population of Suwanose was actually growing as couples moved out of the ashram and settled on village land to raise families. Newcomers began settling nearby islands creating a network of island communities along the lines of Polynesia. A whole new fourth world culture was being actualized in the **Japonesia** islands.

It was at this point, that **Yamaha Corp.**, whose products include pianos, motorcycles, and guitars bought Suwanose. It was their idea to

use it as a leisure resort complete with yacht basin and airport.

The two visions collide head-on beneath Suwanose Island's volcano. An attuned, aware tribal community confronts a company that exploits nature for money.

**OM** is a little book that clearly explains why the spiritual power of Suwanose must not be lost. Put together by the people of **Banyan Ashram**, along with an international alliance of artists and poets, it is well worth the \$2.00. You can get a copy from: 290-A Page St., San Francisco, CA 94102

We'd also like to suggest that you can lend your support by boycotting all **Yamaha** products and writing to the president of **Yamaha Corp.** to let him know what you are doing. Send your letter or petition to: **Save Suwanose sanctuary, 2021 Vine ST., Berkeley, CA 94709**

The next appearance of this column will most probably deal with the "ohu"; **New Zealand's** government sponsored communities. Anyone with knowledge to share about the ohus is invited to write to us. That's true for anyone who has something to say about our planetary community movement. Write to **Argon, Rt. 4, Box 17, Louisa, VA 23093**

The following is a partial list of groups oriented toward research and/or education, institutions with educational programs of value to communities, and related publications.

**Adventure Trails Survival School, Laughing Coyote Mountain, Black Hawk, CO 80422.** T.D. Lingo Directs Rural Neural Homesteading (see p. 2)... **Ananda Village, 900 Alleghany Star Rte, Nevada City, CA 95959.** Learn gardening, building, cooking, printing in a yoga community... **Antioch College West, Rt. 1, Box 28A, Winters, CA 95694.** 80-acre organic farm, work & studies program... **Arcosanti, 6433 Doubletree Rd., Scottsdale, AZ 85253.** Building a city in the desert with Paolo Soleri and friends. See article this issue... **Brooklea Farm Project, RD 2, Fort Ann, NY 12827.** Accredited school available for high school people... **Cedarwood Technical Center, PO Box 545, Louisa, VA 23093.** Individualized instruction in a small communal group... **Centre for Living, Fachangle Isaf, Newport, Pembrokeshire, Wales.** Professional instruction in making land produce more with less input, energy and industry development. Enclose SASE... **Christian Homesteading Movement, RD 2, Oxford, NY 13820.** One family teaching homesteading... **Earthmind, 25510 Josel, Saugus, CA 91350.** Small research group focusing on alternative sources of energy... **Farallones Institute, Box 700A, Point Reyes Station, CA 94956.** Whole life systems learning from experts... **Flex Newsletter, 526 E. 52nd St, Indianapolis, IN 46205.** Attempt to locate teachers or students on a demand basis... **Good Earth, Evergreen State College, Olympia, WA.** 60-80 students in small-scale farming, soil preparation, irrigating, methane production, apiary practice, etc... **Koinonia, PO Box 5744, Baltimore, MD 21208.** Self-discovery thru inner search; accredited school... **LimeSaddle, Rt. 1, Box 191, Oroville, CA 95965.** Situation changes daily... **Maplevale Organic Farms, Cross Creek, New Brunswick, Canada.** A couple sharing homesteading skills... **Merryweather Farm c/o Keiser, Henniker, NH 03242.** A couple sharing skills... **North American Survival and Homesteading Assn., Box 4077 - R137, Sta. A., Toronto, M5W 1M4 Ontario, Canada.** 1975 NASHA survival catalog lists useful, hard-to-find info on self-sufficiency. \$.25. You may borrow books listed for 1 mo. by putting cover price down as deposit... **Nethers Community School, Box 41, Woodville, VA 22749.** See article this issue... **Peaceable Kingdom School, Box 313, Washington-on-the-Brazos, TX 77880.** Weekend or longer seminars on barn building, vegetarian cookery, crafts, beekeeping, etc. Low-cost, informal... **Rural Resources & Information, Rt. 1, Box 14, Peshastin, WA 98847.** Rural Apprentice Program connects urban people with farmers... **School of Homesteading, North Center St., RR2, Box 316, Bangor, MI 49013.** A family that may not be operating school; write about 1976 program... **School of Living, Freeland, MD 21053.** Homesteading workshops, newsletter... **Shalom Farm, Rt 1 Buttermilk Rd, Lenoir City, TN 37771.** Survival seminars... **Sharing Farm, Harrison, ME 04040.** Homesteading skills shared... **Somewhere Else, published by The Swallow Press, 1139 S. Wabash, Chicago, IL 60605.** Catalog of experiential Learning environments... **Sonnwald Homestead, RD 1 Box 457, Spring Grove, PA 17362.** Homesteading seminars... **Springtree Community College, Rt. 2, Box 50A-1, Scottsville, VA 24590.** Organic farming, building, etc., in an intentional community... **Twin Valleys Educational Commune, RR1, Wardsville, Ontario, Canada.** 130 people living communally with an educational focus. See article this issue... **Please inform us of additions and corrections to this list.**

**MISCELLANEOUS RESOURCES: The Goodfellow Newsletter, PO Box 4520, Berkeley, CA 94704.** Written by & for craftspeople, with columns on most areas of craft, notices of events, sources of materials... **Sevendays, 353 Lexington Ave., New York, NY 10016.** A new weekly newsmagazine on the order of Newsweek, but with an "opposition" focus. \$10 for a series of preview editions... **The Traveler's Directory, 664 Baynton St., Philadelphia, PA 19144.** Listings of people who will let you crash while traveling. You must be willing to be listed. \$8.00... **The Ozark Free Press** is a new publication designed to help people in the Ozarks get together... **The Workbook, PO Box 4524, Albuquerque, NM 87106.** A catalog of sources of info about environmental, social & consumer problems... **National Referral Center for Science & Technology, Library of Congress, Washington, DC 20540.** Will attempt to answer questions free or tell you who can.

# reach...

of ideas and experiences, you and I might favor working together in either finding an existing place or even in starting our own venture.

If Michelle and I exist (people whose main springs are daily compressing and will soon explode them into hopeful, enthusiastic movement or quiet, even paced action) then there might be others around us who are in similar states of mind. Between such people I can see positive & helpful potential.

So if you would like to express some of this potential, send us a letter and tell us where you're at and what you're up to. *Michelle & Ray Jenkins, 2781 42nd St., Sacramento, CA 95813*

*Homesteaders only!* If we can find somewhere in the USA two families who want to try living back to the land and raising some or all of their food, we will rent a chunk of our land for a year and then if we're both happy with the deal, we'll sell them a homestead site for permanent use, renting at a nominal figure what additional land they need for garden, pasturage, etc. Cost for a year's rental: \$250 + \$100 security deposit (returnable at end of year if land not littered, no standing timber cut, etc.) You get: one acre for your exclusive use, 4 or 5 more acres to share with another family for garden animals, etc. We'll plow a big garden for you free. Have lots of advice and know-how if you want it. Eventually you can grow all your food on the land if you're hard-working. But for the first year you'll need extra cash for kerosene, gasoline, gas, electricity, etc. Better figure on the land giving you around 50-75% of your needs and some part time job giving you the rest.

*Ourselves:* Wife and I retired. Formerly backpackers, hikers, campers, nature lovers. Have a fantastic library on homesteading, farming, gardening, and lots more. A million hobbies from Nature Study, reading, writing, printing, photography and Scouting myself; to painting and cooking and canning for wife. Both college grads with 30 or 40 graduate hrs.

*Restrictions:* Want only congenial souls, no drugs or booze, no far out religions or philosophies. People who prefer fireside chats to cocktail parties, nature lovers, booklovers. People who don't want commune life, but do want clean, unspoiled outdoor life and their own privacy. The land we propose to rent is 1,000 feet from our house and out of sight. *Lyman & Affie Barry, 9297 Town Line Road, Nunda, New York, 14517. Phone: 716-468-2318*

## PEOPLE WANTING HELP

Does anyone care? I am 27 and refuse to believe that just because I have made a mistake in my life I've become no longer human. To people that are free: Free people need help from other people, so do



# MORE

# REACH...

I! There are words that say no man can be an island by himself. I ask for your help. Being confined I'm like an eagle that can't survive without the combustion of someone, or ones that care. Am attempting to help myself so that I will never again become a ward of society. I would appreciate all help given to me. I will try to answer any letters I receive. A sincere and devoted man, *Morris Hines*, #135-903, PO Box 787, Lucasville, OH 45648.

We are a multidisciplinary research team embarking on a long-term study of legal regulations at the Federal, State, and local levels which attempt to control intimate adult behaviors and life style choices. Our interests include any type of legal discrimination toward non-nuclear family styles, e.g., the unmarried, widowed, separated, divorced; childless couples, dual-career families, retirees; homosexual unions; communal and group living experiments; men or women as such, or children, as such; etc. The type of information needed includes actual court cases or pending litigation, knowledge of discriminatory laws or regulations (such as taxes, Social Security, inheritance, sexual behavior, insurance, housing, zoning, welfare, published or unpublished articles or research results, personal awareness of instances in which persons engaged in any non-traditional personal behavior or life style were harassed or discriminated against. Because of the wide variation in laws at various levels, contributions of information from individuals, *whose anonymity will be protected*, are very important for the initiation of this project.

Please send all replies to *Life Style Choices and the Law*, Box 426, New City, NY 10956

I'm 24, incarcerated, and don't have anybody to correspond with. I'm a very lonely man. I would like to hear from anybody that's willing to help me overcome this loneliness that I feel. *Ronald Mongo*, 138-664, Lucasville, OH 45648

I'm seeking information on how to start a homesteading community. Information is needed in dealings such as buying land, obtaining legal status, and locating other people with interests in the same area. Locating other people with the same interests has been most difficult. *Maria Delco*, 107 Newton St, Fairfield, CT 06430

We have been offered a choice of pieces of land in India by the organization "Buridan", a Ghandian Trust that has prevailed upon villagers throughout India to donate one-fifth of their land to those who do not possess any. Our purpose is to settle children who are begging on the roads, orphans and refugees, many of whom are dying of hunger, and teach them how to cultivate land, build houses for themselves, with adequate sanitation facilities, establish hygienic conditions, and, of course, to provide them with a school education, giving particular emphasis on arts and crafts and manual skills and trades, on the lines of the Ghandian cottage industry concept, but extending to carpentry and other building skills. We are presently operating a day school for forty to fifty children on the outskirts of New Delhi.

A welfare officer is in the field at present, and we are asking for donations for building materials, tools, and agricultural equipment. Substantial expenditure will be involved in clearing and reclaiming land, developing sufficient water supplies, and providing housing for the children and volunteer workers.

This welfare project is linked with a community project in the U.S. called the Abode, in that the Abode will dispatch teams of farmers, engineers, builders, doctors, nurses, and school teachers to help out and stay in relay teams for something like six months at a time or longer.

At this stage we feel that any funds we might obtain should be used to supply basic necessities for the Ashram. Therefore, we appeal for volunteers who would have enough means to pay their own fare to India. *The Children's Ashram Fund*, c/o Coordinator-Treasurer *Sikander Koppelman*, 3265 1/2 Harrison St, San Francisco, CA 94110

I'm involved with Father Dick Wempe of Kansas City's Shalom House and Peacemaker (newsletter). We've discussed the possibility of getting a number of communities actively involved with prisoner parole programs.

Prisoners are not forgotten. Contrary to some people's opinion. A lot of people are thinking about us. Mainly, in terms of what to do with us. And I'm speaking here in terms of those prisoners whose sentence is lengthy enough to just about insure that their release will be into the parole system.

The two main prerequisites for parole are that you have a job and that you have a place to stay. Both have to meet certain standards. It's not *too* difficult to find a place to stay, but jobs are becoming increasingly hard to find for nearly anyone. Now it isn't too difficult to conceive why it's *more* difficult for a prisoner to get a job for his parole plan. As parole boards (for those who are eligible) are scheduled once a year, one will most likely have to wait for another year before he gets another opportunity if he fails. If you have no job, freedom's wings can be depressingly swift.

Community's role using myself as an example:

I am interested in an alternative life style. The farming community specifically. For others, there are a number of different types of communities to choose from, though I doubt many would be terribly particular.

Now, a problem for any prisoner in getting released is outside interest. No one wants you out, you probably won't get out. For a long time at least.

Suppose, though, that 25 people from the same community were to ask for a given prisoner to be released to live and work with them. I would feel very confident appearing before a board with that kind of support from outside. There is, in that, a lot of morale boost for a prisoner who feels, or felt that no one was particularly interested in helping him or her.

I want some feedback. *A. Dale Ambers*, 268-48-3702, Drawer "A", Fort Leavenworth, KS 66027

**The Grain Grinder**

Manufactured by Homestead Industries  
2014 Los Angeles Ave.,  
Berkeley, Ca. 94707

#### SERVICES

Keep alive in '75 at EMMA'S PLACE, a women's retreat...Your home away from those maddening everyday rat races put together by womenfolk especially for womenfolk. Relax. Rap. Re-create. Recharge yourself with good air, good space, good company, complete kitchen, comfortable mattresses, library, workshop, outdoor firepit, nearby beaches, lakes, hot springs, swimming, riding, hiking, biking, fishing, clamming, sunning.

Off Hwy 101 near Pismo Beach—1/2 way between LA & SF—Open year around—\$3 per nite/women—\$50 per weekend/10 women groups—For reservations deposit 1/2—With inquiries send stamped envelope—donations cheerfully accepted. EMMA'S PLACE, P.O. Box 717, Grover City, Ca. 93433, 805 489-9633.

People seeking community on a small and personal scale may be able to locate others thru our matching service. Send 2 stamps to 10th House, PO Box 1903, Eugene, Oregon 97401 and you will receive a "response form" to fill out and return.

Power your car with propane keeping gasoline as a reserve fuel. Saves money—up to 36% on fuel and maintenance costs, cuts down on pollution, engines run cleaner and last longer. Complete "Do-It-Yourself" kit includes a detailed step-by-step manual. Manual alone—\$2. For free information write Jerry Friedberg, Arrakis Propane Conversions, Rt. 2, Box 96C, Leslie, AR 72645.

**METHANE BUS** Don and Judy Moser, builders of the country's first methane powered bus, travel throughout the U.S. speaking on alternative energy sources and helping people build methane digesters for cooking and heating. We also hope to promote a network of methane stations for vehicles across the country so that we are not dependent on the oil companies and can reduce the expenses of transportation to replacement of parts and local labor for repairs. Uncle Ben, our bus, was made to demonstrate that a large vehicle can operate on methane gas, which, as you may know, is produced by decomposing waste, garbage, and manure, and is non-polluting. Solar energy is used to heat the bus and provide hot showers. We also recycle our own shit in a digester on top of the bus to power a refrigerator and demonstrate various uses for methane. We are on a schedule of fairs, festivals, and other gatherings which we will be attending this year. Along with the scheduled events we contact local sewage treatment plants asking for methane gas and offering to show the bus to the media. Letters are also sent to schools, colleges, and ecology groups in the area offering to speak and demonstrate various devices on the bus. Since we also represent an alternative lifestyle, other groups and classes are interested. A fee is asked for speaking engagements, which in '74 varied from \$10 and 10 lbs of sturgeon at one high school, to \$200 at a western college. We, Don, Judy, and Little Jon, would love to come visit you, help you, distribute your publications, or whatever. Keep on truckin. Don and Judy Moser, % Vern Moser, 525 Davis Ave., Glendale, Ca. 91201.

Vietnam era veterans who are interested in such things as changing the GI Bill to free veterans for pursuing alternative learning experiences of all kinds—from carrying out a self-designed learning project, or pursuing an apprenticeship in crafts, to starting an experimental living-learning community—may want to get in touch with Lawrence Morgan, PO Box 865, Lawrence, Kansas 66044.

Lawrence is a veteran who's working on a project much like the "Whole Earth Catalog," but with a different kind of contents—"New Directions For Veterans: the first nationwide Veterans' Yellow Pages," to be written entirely by and for veterans from throughout the country.

There will be sections on everything from new ways of looking at education and learning, changes needed in the VA, men's consciousness, alternative lifestyles, veterans in prison, ways of spiritual growth, women who are veterans, to a nationwide skills-ideas-friendship exchange network, and full color features on veterans' work in art, painting, photography, crafts, creative writing, etc.

Austin Community Project is a federation of co-ops, collectives and organic

farmers. Our purpose is to recreate community in the Central Texas area. Our theory is that to best recreate community we must organize socially, economically, and politically. Socially, we must recreate a consciousness of common needs, interest and cultural values. Economically, we must gain control over the sphere where jobs, services and products are dispensed. Politically, we must re-establish control of the environment which affects us, where decisions are made daily. Austin Community Project Office, 1602 West 12th, Austin, TX 78703 (512) 477-6255.

In the past I have had several businesses of my own and helped many people become self-employed as contractors or start their own businesses. I can offer some sound practical advice on the following: organizing a small business, advertising, p.r., direct mail, buying equipment, cost accounting, setting up record-keeping, hiring and training employees, publishing newsletters, organizing craft coops, etc. I'm available as a consultant to any groups or communities. New Directions, P.O. Box 451, Key West, Fla. 33040, 305 294-5424.

Support yourself while you support the efforts of communes, communities, and collectives working towards economic self-sufficiency.

That is the objective of the Community Marketing Collective. The work of the collective involves the marketing, advertising and sale of products and crafts by people living or working collectively. At this time, we wish to expand our efforts beyond New York City, where those of us involved are presently working. In order to accomplish this, we are looking for more people, like ourselves who are looking for an alternative means of making a living. Marketing, advertising and sales backgrounds are an asset, however there is a place for people of no experience, who, in place of experience, offer commitment, full or part-time.

Specifically, we are looking for people living in or near the following cities: Montreal, Boston, Providence, Albany, Buffalo, Hartford, Cleveland, Philadelphia, Pittsburgh, Washington, Atlanta and Miami.

You may work full or part-time. Your income will be in the form of a sales commission on the goods you sell and on all subsequent reorders. For those of you with the motivation and skills to help, representing the collective is good work, good vibes and good people involved in non-exploitive and non-alienating business. Write us for more information on how you can help.

If you are a craftsperson living in a commune, community, or working in a collective within 500 miles of New York and have or wish to develop and market a craft for the benefit of your group, write us describing yourselves and what your needs are. The Marketing Collective, 304 E. 120th St., New York, NY 10035.

# 9 IN 1...

## AN UNSUCCESSFUL COMMUNAL ENDEAVOR

### *Cast of Characters*

One way to understand the motives of nine people who marry one another is for me to introduce them to you. In most respects the members of my family were individuals but I think that the reader will notice a common style running through all of our personalities.

#### *Rick*

Rick was a twenty-seven year old cross between Robert Redford and the Lone Ranger. He was the tallest, strongest, most attractive male in the family and probably the most insecure. A follower of Eastern philosophy, his attachments to sex, cigarettes, coffee, alcohol and various other drugs kept him in a constant state of discord.

Rick had been married for five years and divorced for two when I met him. By nature he had an overwhelming amount of energy. He was the kind of person you could wake at five o'clock in the morning if you wanted someone to talk to. He was a carpenter and it wasn't unusual to see him go to bed at three and be up by six to go to work. Often times, if there was no one to talk to, he would sit at the kitchen table, chain smoking, drinking coffee and writing letters.

Rick frequently wrote to companies like MGM to see if they needed someone to star in an up-and-coming cowboy movie (among his other accomplishments he had a lightning fast draw) or to the head coach of the Cleveland Browns to see if he needed another quarterback (he was also a high school football hero). One of his most constructive letters was to the Cincinnati City Council. In it he recommended they install an exhibit of homo sapiens at the city zoo. The suggestion was in response to the dismissal of a city councilman for having intercourse with a prostitute.

Rick was honest even if it meant being cruel. He said what he thought and expected others to communicate the same way. If he sensed you were being pretentious he had the ammunition to make you feel like a

fool.

#### *Mary*

Mary was also a divorcee. She was twenty-six years old and lived with her four year old son Scott when she entered the family. Mary had the temperament of a movie star at the end of her career. When she wanted to be she was gracious, complimentary, and warm as a first drink of bourbon. Other times she acted like Mohammad Ali before fighting the heavyweight championship. She could punch like him too if she was mad enough.

Mary was a short, dark complected, big breasted woman who dressed a little like a gypsy. She was employed as a secretary for a large corporation in downtown Columbus and hated every minute of it. After coming home from work she was usually in a bad mood for at least the next two hours so most of us made sure to avoid her between six and eight o'clock in the evening.

Her son Scott must have had more of his father in him. For a four year old he was very witty and even-tempered. He did, however, carry a few of the burdens of affluence. Even when we moved to the country Scott refused to play outside. Instead he was content to sit in his room and play with the umpteen hundred toys his father had supplied. Whether he was afraid or felt that mama nature had nothing to offer him I am not sure. Nevertheless, it was sad.

#### *Greg*

Greg was the official hippie of the group. In his younger days he had been a borderline speed freak until he married Laurie (whom you will meet next). He was twenty-four years old, had long light brown hair, a mustache, and stood about six feet tall when he could get up. Greg looked at life from a point of view that only he could understand. He disliked marriage, but was married just the same. His living quarters looked like the back rooms of the Salvation Army because, as he put it, "I don't want to get hung up on cleanliness." He was constantly being harassed by collection agencies for debts he neglected to pay, not because he didn't have the money, but because he never got it together to send in the check. Around the house Greg usually did nothing but play tricks on people. At work, however, it was a different story.

When the family was formed Greg and I started a painting and paper hanging company called Scorpio Decorators. If I remembered the address of the customer, the day we were scheduled to do the job, all of the equipment and the car keys; once we got there Greg did the work of at least two good men. He rarely complained about anything (except his wife) and he was the only knowledgeable mechanic in the family.

#### *Laurie*

Laurie was Greg's wife and no matter how hard he

tried she wouldn't let him forget it. Her two greatest loves in life were, as she often said, "Greggy and being a legal secretary." Laurie was twenty-three when she came to live with us. A tall, Jewish, fashionable looking girl, she surprised everyone with her devotion to the family while at the same time maintaining a rather trite disposition. When she wasn't working Laurie was a television freak; her favorite shows being: The Dating Game, That Girl, and My Three Sons. She didn't drink, smoke, or take drugs, but had an insatiable addiction to clothes. Greg liked to tell the story of when he took an armful of dresses out of their closet and gave them away. To this day, he says, she still can't identify what was missing.

If Laurie sounds ridiculous it's because she was. But Laurie knew she was ridiculous and that's what made her so loveable. It became a sort of a game with the rest of the family to catch her making a fool of herself. Rick was particularly good at capitalizing on her 'Greggy it's time to go to bed routine' which went something like this:

"Greggy its time to go to bed."

"So go to bed."

"Greggy I want you to go with me."

No response.

"Greggy come on you know I can't sleep without you."

"Go ahead, I'll be up in five minutes."

Enter Rick:

"Laurie I'll be glad to go to bed with you."

"But I don't want you Rick I want Greggy."

"Laurie, Greg is tired of going to bed with you. He wants to go to bed with Mary. I want to go to bed with you."

"Oh Rick I don't love you like I love Greggy."

"And I don't love you like I love Greg. So what has that got to do with it?"

The conversation would usually end with Laurie going to bed by herself.

#### Dale

Dale was like the scarecrow in the Wizard of Oz with one exception—he had a brain. He was twenty-two, stood about five feet eleven inches high, had light brown curly hair and the disposition of an over-zealous teeny-bopper. It was rare to see Dale in anything but a good mood. He had an acute sense of detail which led him to control the everyday financial affairs of the household. He worked hard while working and played hard while playing. During the day he was a salesman for a wholesale record distributor in Columbus, Ohio. At night you could usually find him at his desk working on the books or in the kitchen doing the dishes or baking some sort of confectionary delight (he had an uncontrollable sweet tooth). Every day he brought home at least a half a

dozen new albums which he played for anyone who would listen. A native of Crab Orchard, Kentucky (pop. 105), Dale had somehow retained that country naivete while at the same time mastering the ways of the city.

*In high school she had  
been a cheerleader,  
homecoming queen, and  
all around Miss Popularity.  
Therefore, after  
she graduated noth-  
ing made sense  
anymore.*

#### Kate

Kate was the tall beautiful blonde that no true story could be without. Her features were stunning, her figure desirable, yet in her own mind her appearance was burdensome. In high school she had been a cheerleader, homecoming queen, and all around Miss Popularity. Therefore, after she graduated nothing made sense any more. For two years she lived in Toronto, Canada, hoping a place where she was unknown would be conducive to forgetting herself. Too many people fell in love with her so after two years she had to leave town. For a while she lived with a teenage psychedelic rock and roll band in Atlanta, Georgia, then hitched around the country for a couple of months and finally came to live with us when she was twenty-two years old.

Kate's clothing never complemented her beauty. Her usual attire was a pair of overalls, a worn-out sweat shirt, and a pair of high top tennis shoes. She would spend hours in her room painting pictures of imaginary monsters. Around the house she was pleasant but always controlled.

#### Pooh Bear

I am not familiar with the origins of Patricia's nickname, but for as long as I have known her, Pooh Bear has been her title. She was twenty-two years old, had short brown hair, a smooth round face with freckles on her nose and stood about five feet five. When she lived with us Pooh Bear made a few half-hearted attempts at working a full-time job but basically she was a college girl so working was out of her line. Her father had died when she was a child and left her a large dowry which she used to support herself. Greg once described Pooh Bear as being the only successful schizophrenic he'd ever met. This was because she always seemed to be confused but at the same time projected an air of confidence in herself. Domestically she was a disaster; she couldn't cook, clean or sew. Usually she took a positive attitude

around the house and was the first to get high on almost any occasion. Her major weakness was a passion for sleep which she practiced at least ten hours every night.

### Debbie

Debbie was insane. She came to live with us the same day she was discharged from a mental institution, at least part of her did. She took a prescribed dose of two hundred and forty milligrams of thiorazine every day. If she did not she would be too spaced out to communicate with anyone and even if she did you were never quite sure where she was coming from. Debbie's background was similar to Kate's; however, her refuge was more secure.

When she joined the family she was twenty-one years old with a cameo complexion, long sandy brown hair and a gentle stature. As a thermometer she did an excellent job. When the atmosphere was positive she was mellow and childlike, when negative she turned so deeply inward that no one could relate to her. An example I take almost from heart:

"Hello Debbie how are you doing?"

"It's the planets, we'll die very soon. Where's Kate I have to tell her something?"

"I am Kate, what's the matter Debbie?"

"Oh Kate, I don't know what I'm saying do I? I mean, what I mean is you look like my father. If I have an orgasm I'll turn into a dove."

Debbie managed to work a full-time job in a grocery store when she lived with us. Most of the time she functioned well in the family.

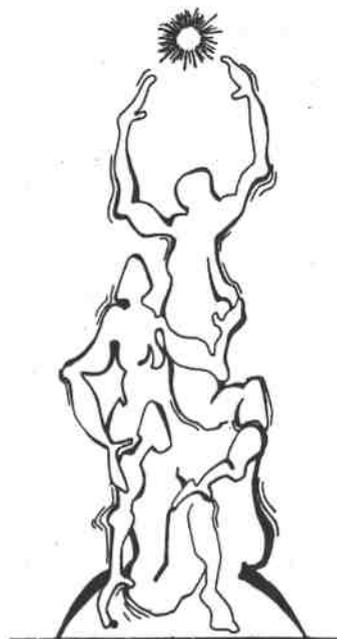
*Our family came together  
in the era of communes.*

*It was during the late  
sixties and early seventies  
when alternative lifestyles  
were as numerous  
as all night  
carry-outs.*

### Mark

I am Mark. At the time of the story I was twenty-two years old. For a while I was working as an attendant in a mental institution (where I met Debbie) and after the family was organized I helped form Scorpio Decorators. I am about five feet eleven inches tall, have light brown hair and a medium build. As a person I am rather mediocre. It is rare for me to get excited about anything, although I do enjoy getting as high as I possibly can once in a while.

In the family I was a mediator until there was nothing left to mediate. Rick and Greg were usually the two I was negotiating with because they represented the opposing forces in the family. Rick was an organizer and Greg was an anarchist. Like everyone else in our family I was looking for something new. Settling down and making babies wasn't at all appealing to me but right now that is precisely what I'm doing. The following story will best explain the change...



*The Commune That Failed*

Our family came together in the era of communes. It was during the late sixties and early seventies when alternative lifestyles were as numerous as all night carry-outs. Almost everyone in the family had lived in a commune before we got together. They were aware of the benefits as well as the problems of living with a group of people. What distinguished the members of the family from other qualified commune freaks was a mutual desire for something permanent and secure. Through experience and/or observation we considered ourselves unfit for monogamy but at the same time the existing alternatives seemed just as bad.

Kate, for example, had lived with a group of people in Atlanta, whose main function was supporting a rock and roll band. She had a very good time but after awhile it left her empty. Greg and Laurie shared a similar experience living with a commune in Columbus whose favorite pastime was trying to see how much acid they could eat before they went into a state of delirium. Rick, on the other hand, lived with a foot stompin', beer drinkin', drag racin' group of people in Cincinnati after he and his wife were divorced. For awhile he was comfortable but eventually he was afflicted by the same desire we all

had for something more permanent and secure. So when our family came together it wasn't by accident. We had been looking for each other for quite some time. This is probably why in the beginning we got along so well.

The family began to form in September of 1970. Pooh Bear, Dale and I, along with three other people, were living in a four bedroom split level house a few miles north of Columbus. We were a fun commune, mainly consisting of college students, therefore the number of people living in the house was constantly fluctuating. Sometimes we had as many as ten people sharing our living quarters, other times as few as three. Pooh Bear, Dale and I were the year round residents because we enjoyed each other's companionship and could think of nothing better to do. Pooh Bear was in college, I was working in a mental institution and Dale was a salesman for a wholesale record distributor.

It was Rick who aided in our evolution. Dale had met him in Cincinnati. Two weeks later he got a job as a carpenter and moved into our house. Pooh Bear immediately fell in love with him. I can't say that I blame her, I liked him too. Rick was overflowing with ideas for a new commune. It was then that we began to talk about the concepts that we would later live by. They were nothing new: no possessions, no jealousy, no games, just love, but as we grew to know one another they became more than just ideas.

Mary moved in a few months later. She had never lived in a commune but was tired of her husband and her boyfriends. We offered her something new, a change of pace if nothing else. I liked her, as a matter of fact everyone liked her, especially Dale. Mary was looking for a place to settle down and raise her four year old son, Scott. We talked to her about some of our ideas for a family and she said she wanted to try. A few weeks later two of her friends came to visit us. Their names were Greg and Laurie.

Greg was a spaceman, there was no doubt of that, and Laurie was the pilot and crew. They liked the idea of a family partially because they were bored with each other. At first I thought that Laurie came to live with us because 'Greggy wanted to,' but as with most first impressions I was wrong. Somewhere underneath her facade of cuteness there was a very unselfish, practical woman. I imagine Greg knew that before he married her.

Debbie came to live with us in May of 1971. By then the family had organized and was running like a finely tuned pogo stick. I had met Debbie when I was working in a mental institution. She was a cloud-like person, too high for her own good. Once she warmed up Debbie was nice to be around, although I didn't think she'd stay with the family very long. She liked to circulate with a lot of different people between her trips to the mental institution.

Kate drifted in sometime during the summer. She said the family made her feel good, although most of the time she was depressed. I didn't see Kate too often. She was a night person and stayed in her room drawing monsters most of the time. Sometimes she'd break out of her box, tell everyone how much she loved them, and then go back to her sanctuary. Kate had met the family through Pooh Bear and was the final permanent addition to our group.

### *We Married Ourselves*

The rules of the family evolved as we grew. As I said before, when Pooh Bear, Dale, Rick and I got together we started knocking around some ideas about how we could organize ourselves. After Mary, Greg and Laurie joined us the ideas began to gel. We spent most of the winter of 1971 staying high, getting to know one another and talking about how to alleviate our anarchistic state of affairs. Suggestions ranged from making our family a legal corporation to having exercise sessions every morning at seven o'clock. By the time spring arrived we not only had a family but also a means of preserving it.

Financially we agreed to pool all of our money into one savings account and the rest of our possessions became the property of the family. Dale was elected to be the bookkeeper and all of our future income was to be turned over to him. In turn Dale would pay our existing monthly bills, give us an allowance of fifteen dollars every week and bank the rest. Any other financial decisions, from buying a new pair of shoes to having your tubes tied, would be discussed and voted on by the entire family. A simple majority was sufficient to pass whatever was being requested. We also decided that anyone who wanted to leave the family could expect no more than one hundred dollars and a pat on the back. Those who wanted to join us would be required to give all of their possessions to the family and agree to abide by its rules.

Socially we wanted to share ourselves the same way we shared our other possessions. Every Wednesday after supper we scheduled a meeting to voice our complaints, talk about ideas and generally get high and have a good time. In order to help cope with what we were doing anyone in the family could call for an emergency meeting that required the attendance of everyone. Rick proposed that we alternate sleeping with one another but due to pre-family conditioning we decided on a voluntary program. Everyone also agreed to try and keep any harsh feelings out in the open despite the urge to consume themselves.

As far as material goals we had only one, to buy a farm. There were two reasons for wanting to do so. First, it would be conducive to re-programming ourselves. We were a small society surrounded by a larger one that was hostile to our lifestyles, or at least to the ones we were trying to create. Becoming self-sufficient would ease our reliance on such a negative source of inspiration. Secondly, we needed room to grow. There were already seven people living in a four bedroom house and we had a constant flow of overnight visitors which kept things very crowded. So with this in mind, the family set out to create its own way of life based upon its own way of thinking.

### *Doing it*

Following the rules we'd made for ourselves was easy. You couldn't go out and buy a new car if the mood struck you. Laurie couldn't buy a new dress or I a tool without the approval of the family. There were plenty of arguments over who was making love to whom, allocation of responsibility, money, who drank the six-pack of beer I bought with my allowance, but there was also lots of love. The more time that went by the more our affection grew for one another. We were all very proud of our family and its accomplishments. We were saving about eight hundred dollars every month and living on a farm became everyone's fantasy. As a unit the family became more organized and by the winter of 1972 we were functioning well within our rules.

Greg and I quit our jobs in January of '72 and started a family-owned painting and paper hanging company. Our business venture met with a surprising amount of success and by March we were doing fairly well for a new company. When there were lulls in our work load Greg and I did maintenance on the cars (there were five of them) and as our savings account began to swell we started looking for farms. Also in January, Mary quit her job as a receptionist and started working as keeper of the house. The position required that she cook the evening meal, clean the house, do the grocery shopping and raise her son. It was the first time since her divorce that Mary had the opportunity to stay home with Scott so she was well pleased with her new job. Rick still worked as a carpenter, Dale as a salesman, Laurie as a legal secretary, and Debbie as a grocery store clerk. Kate drew her monsters and Pooh Bear still went to school. We intended, however, to become totally self-employed within a year.

In May of 1972 Greg found a farm near Pickerington, Ohio, about thirty-five miles southeast of Columbus. It was spring and the place looked even better than our fantasies. The property contained about twenty acres of open meadow and three acres of woodland in the northeast corner. A small stream ran

windmill that hadn't been used since electricity. A few hundred feet away was a large six bedroom "grandma house" that was in very good condition considering it was twenty-six years old. Behind the house were two barns, one old and big, one small and a little newer. All of the buildings were surrounded by a two and a half acre lawn that was trimmed with flowers, patches of shrubbery and giant oak and spruce trees. There were also nine people who couldn't wait to move in. Eight thousand dollars and a month later we were there.

Greg and I continued to work for Scorpio Decorators and despite the protests of the family, Laurie kept her job as a legal secretary. Everyone else quit the city completely. We had over two thousand dollars in our bank account, a garden to cultivate, love, enthusiasm and ideas. Our hopes were high for it seemed as though we were taking still another step towards making it as a family. Together we had gotten something that individually would have been almost unattainable. The combined resources of nine people living together harmoniously had paid off and as far as we were concerned there was no limit to what could be accomplished.

After the excitement of moving to the farm fell back into reality the family began working towards our next goal of becoming self-sufficient. We made a deal with a farmer to paint his kitchen in exchange for plowing an acre of our land. Planting a garden and watching it grow was one of the nicest things I'd ever done. The sun baked everyone brown and took us out of our heads and into the soil. Even Kate seemed happy. There were no flash cats or teenage love affairs, no sirens or diesel engines, only sunrises and sunsets and the voices of mother nature's latest creations. We took lots of walks, hung swings in the trees, swam in the stream and wrestled in the meadows. Except for Dale it was the first time we'd ever lived in the country and all of us agreed that the change was doing us good.

In their spare time Dale and Rick began converting the small barn into a workshop. At first they planned to produce nothing but desks and rocking chairs which they could sell through a small furniture store in downtown Columbus. Eventually, as the family grew, the workshop would be expanded and improved until it produced a major portion of our income. Mary, Pooh Bear, Kate and Debbie started to organize the attic of our house into a sewing area. Mary had made arrangements with three clothing stores on the Ohio State University Campus to sell granny gowns on consignment. In the meantime, Laurie, Greg and I were making enough money to cover the monthly bills but there was nothing left to save. No one really cared, though; we already had everything we wanted. Unfortunately, by the end of September there was a lot of food but we had run out of money.

*If I had a million or The sky is falling*

The harvest took a lot of time. After the crops were picked they had to be eaten, canned or frozen before they spoiled. We bought a freezer to save as much as we could, stocked the pantry until every shelf was full and gave the rest away. Our business ventures, however, were not going nearly so well as we had planned. The barn where Rick and Dale had built their workshop needed to be rewired and the family couldn't afford it. The other barn had no electricity at all so the plans to make furniture were at a standstill. The girls did a little better with the granny gowns. Dale figured that they were making about twenty-six cents an hour for their labor. Greg and I were getting very tired of driving close to a hundred miles every day back and forth to work. Yet Laurie, Greg and I were still the family's only source of income. So far, Project Independence was a mess and people were starting to get scared.

We tried making candles, necklaces, moccasins, roach clips—anything we could think of that would sell. The allowances were discontinued and none of our income was spent on anything but necessities. Outside the air began to carry the authoritative chill of winter. The days turned grey and the house was so cold you could sometimes see your breath. The bills for heating oil and electricity shot up to three times what they were in the summer. Slowly we started sinking into debt and there was nothing the family could do.

Around Christmas time Scorpio's business began to pick up. Rick, Kate and Dale tried to help out but they lacked experience. Greg and I were working seven days a week which was just about enough to cover the increase in bills plus keep up the maintenance on one of the cars. Two of them weren't even running and the other two were up for sale. There was an emergency meeting almost every day. People started ganging up and arguing with one another. Being confined to the house with no money and dwindling hope was beginning to wear the family down.

Debbie started walking around the house talking about burning red planets and babbling incoherently most of the time. Kate's monsters grew colorless and grotesque. Mary and Dale were having violent arguments with each other almost every day. At the end of January Pooh Bear moved out and went to live with her mother. Around the same time Scorpio hit a seasonal drop in business. Greg and I were working an average of one day a week. Laurie faithfully turned her check over to Dale every Friday but that was only enough to cover our mortgage and a few of our smaller bills. Collection agencies began to call every day. They threatened to take us to court and repossess the farm.

By the end of February it was obvious that the family was falling apart. A few of our friends came over with a hundred sopors and the result was a cross between an orgy and a football game. A few days later I found Debbie lying in the middle of our room in a pool of blood. She had cut her wrists to the bone. I wrapped her in a blanket and took her to the hospital, later she was transferred back to the mental institution. I wanted to leave the family but I couldn't. I even tried staying with a friend on campus but a few days later I was back on the farm. If the family was going down I decided to go with it.

And go down we did. I remember the exact day—March 18, 1973. The morning started with a fist fight between Rick and Greg. Naturally it was over money. Dale and I pulled them apart and then all of us started arguing. It went on all afternoon, slamming doors, kicking roller skates across the room, doing the dishes with no water in the sink. We were like lovers who knew that their lives together were over but were too afraid to go out and make it on their own. Everything we believed in, our family, our farm, and most of all each other, seemed like a childish dream. Somehow we had lost.

That same evening we got together for our last family meeting. We hugged and cried and apologized to each other. Then we agreed to move out and sell the farm. Everyone broke out their stash and we had a farewell party for ourselves. We talked about old times, laughed at our sorrows and secretly wished we didn't have to leave. But a few days later we did. There was really no other choice, we had seen too much of each other and grown too far apart. The same goals that had brought us to our home in the country had prevented us from living there happily ever after.





# Farm & Garden

## IRRIGATION OF GARDEN VEGETABLES WITH FERTILE FISH POND WATER

The use of fish pond water to irrigate vegetable crops is fairly widespread, particularly in the Orient, but there has been no systematic investigations of its effect on plants. In certain cases, fish pond water is used primarily because of convenience, but some agriculturists have made a conscious effort to irrigate with this source of nutrients, as opposed to unenriched water. In 1971 we decided to investigate in a systematic way the effect of plant growth of water enriched by fish. Lettuce and parsley were grown in fertile soil in flower pots. Half the pots were watered with tap water that had been allowed to stand for 24 hours to remove chlorine and had been brought to room temperature. The other half were watered with water from an aquarium containing a heavy algae bloom and a dense population of brown bullheads (*Ictalurus nebulosus*). While the data from this pilot study were insufficient to justify statistical analysis, it certainly appeared that the fish tank water promoted growth of lettuce and parsley.

There are two possible ways in which aquarium water could enhance the growth of plants: Fish metabolites (and algae) could act as a fertilizer or they could retard evaporation, so that a greater percentage of aquarium than tap water is made available to the plants. Retardation of evaporation by fish was demonstrated by placing an aquarium containing brown bullheads beside a similar tank containing no fish. The water level in the fish tank dropped much less rapidly, apparently due to inhibition of evaporation by lipids.

**Methods:** The informal pilot study just described was the inspiration for the controlled watering experiments carried out at New Alchemy's Cape Cod Farm in 1972 and 1973. The 1972 experiments in which zucchini and kale were used showed no significant differences in growth between plants watered with pond and tap water. However, the mean weight, minus roots and fruits, of both kale and zucchini was greater for plants watered with pond water. It was felt that the non-significance of the data was due to poor experimental design, and thus the experiment was rerun in 1973.

The 1973 study area was an oblong plot 102'x16', on which were constructed three rows of twenty 3'x3' raised hills. Half of the hills were watered with tap water and half with water from a highly fertile pond containing a dense population of fish (*Tilapia aurea*,

*Tilapia zillii* and Malacca hybrid tilapia) and a heavy algae bloom. Three types of plant were selected for the experiment—a vine crop (Hybrid Zucchini, W. Atlee Burpee Co.), a root crop (Golden beets, Burpee) and a leaf crop (Bibb lettuce, Burpee). Location of each type of plant and the water applied to each hill were assigned on a random basis. The plot had been covered with a thin layer of compost the preceding fall and spring and was limed and rototilled before planting, but was otherwise untreated apart from the experimental watering.

Planting from seed was done on June 2. Prior to planting each hill was sprayed lightly with tap water to compact the soil slightly and promote the growth of natural microorganisms which might contribute to the stability of the hills. For the same reason, weeds, with the exception of tall, shading ones, were not removed from the sides of the hills, though the centers were kept weeded.

Lettuce seeds were scattered in the hills and the seedlings thinned to the four largest widely spaced plants on July 28. Beets were planted nine to a hill, evenly spaced, and thinned to the three largest plants on July 30. Zucchini were planted three to a hill and not thinned.

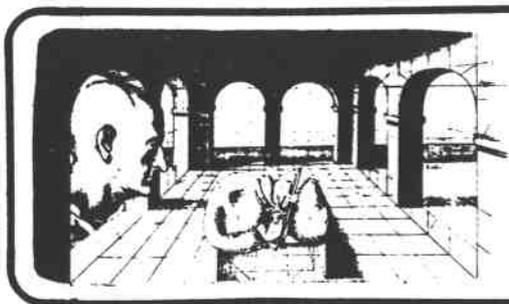
Watering was started on the day of planting and was carried out daily for the first week, after which it was cut back to twice a week. The amount of water applied was the same for all hills on any day, but the daily amount was determined empirically according to soil and weather conditions.

**Results:** Data were kept on rate of germination and the length of the longest leaf on each plant was measured periodically, but the only data which seem worthy of presentation are the harvest data. By far the most encouraging results were obtained with lettuce.

Harvesting lettuce commenced when the first plant was seen to go to seed, on August 2. Subsequent harvests were made on August 5, 8 and 11. (Harvests were spaced to insure that the lettuce would be eaten, not wasted.) At each harvest the largest plant in each hill was selected unless there was serious crowding within the hill, in which case the plant which would best alleviate the crowding was removed. At each harvest the weight of edible material (total weight minus roots and dead leaves) was determined for each plant. The mean edible weight of plants watered with pond water exceeded that of those watered with tap water by 44.3%. Due to the high variation in the weights of individual lettuce plants, an analysis of variance was not performed on the data. A non-para-







# SOCIAL SCIENCE RESEARCH & THEORY

Pat Conover, a sociologist at the University of North Carolina and a member of Shalom Community, has agreed to make the following annotated bibliography available to the readers of *Communities* magazine. It's by far the most complete list of publications related to the community movement that we've seen, even taking into account the gaps mentioned below by Pat. The material included is only the second section of a larger bibliography; the first section, of equal length, is on the "alternate culture", in general. If you know of other books that should be included, please write to Social Science Editor, Communities, Box 426, Louisa, VA 23093, and we'll pass the information on to Pat and the rest of you. Many of the publications listed below will be reviewed in more depth in future issues.

This section of the bibliography focuses on the contemporary commune movement in America. Material on the kibbutzim, on Chinese commune, and other international materials are not included. Materials on traditional communal efforts in America, including Catholic orders, Mennonite, Hutterite, Bruderhof, and similar groups (unless they include some material on the contemporary non-traditional movement), are also excluded and will be developed separately.

The heading "communes" is meant in the most inclusive sense. It includes materials on groups that I have called "intentional communities" or "collectives" in some of my articles and papers. The basic interest leading to this particular revision is gathering together all the material published on innovations in living arrangements made in response to the basic themes gathered together in the alternate culture.

Most articles from alternate periodicals are not included, however, much insightful material is available from these sources.

Ald, Roy J.

*The Youth Communes: an articulate analysis of the movement of American Youth toward communal living.*

New York: Tower, 1970

This is a journalistic account of a trip to visit various communes. It is shallow and does not rank with the better "trip" books. It did have the virtue of including some useful contacts, but these are now dated.

Atcheson, Richard

*The Bearded Lady: Going on a Commune Trip and Beyond*

New York: John Day Co., 1971

Berger, Bennett and Bruce Hackett

"Child Rearing Practices of the Communal Family."

A progress report to the National Institute of Mental Health on a funded research project. Washington, DC, 1970

Berger, Bennett, Bruce Hackett, and R. Mervyn Miller

"The Communal Family.", *The Family Coordinator* (Oct., 1972) 21(4): 419-427.

This valuable article presents descriptive and typological (urban/rural, credal/non-credal) material on West coast communes gathered from an extended research effort. Issues of form and of child socialization are raised.

Berger, Bennett

"The decline of age grading in rural anarchist communes."

A paper given to the 1972 meeting of the American Sociological Association. In the communes Berger is considering, children are treated with "benign neglect." The decline in differentiation by age of "membership" in such communes is a reflection of libertarian or anarchist values. There is no sense of having to prepare children for adult life in the commune. Adults and children alike are expected to find or make their own way. On such basic issues as sexuality and work, children, even young children, like adults, are expected to contribute to the work of the commune and are allowed full sexual freedom. In terms of Ruth Benedict's famous article on continuity and discontinuity in cultural conditioning, one implication of Berger's article is that these communes would be seen as providing continuous conditioning which means that such children would be expected to have an easy transition into adult status in contrast to the troubled time of adolescence in the larger society.

Brackin, Edward

*A History of Theatrical Production of the Hedgerow Theatre*

New York: Columbia University (M.A. Thesis), 1960. This is a report on a commune doing theatrical work in Pennsylvania from 1923-1956.

Collier, James L.

"Communes: Togetherness, Sixties Style." *True* (Feb., 1969) 27-29, 62, 71-73.

Cops Commune

"Wish I could give all I wanted to give, wish I could live all I wanted to live." *Liberation* 15(6,7,8): 24-31.

Conover, Patrick W.

"Towards Success in Communes"

*Utopia, U.S.A.*, Richard Fairfield (ed.) San Francisco: Alternatives Foundation, 1972, pp. 227-229.

A number of functional issues facing most communes are discussed from a practical point of view.

Conover, Patrick W.

"Emerging masculine-feminine relations."

A paper given to the 1973 meetings of the Society for the Study of Social Problems. This paper was an extended presentation of research done on the gender relations at Twin Oaks.

Conover, Patrick W.

"Innovations in distributing and rewarding labor: the Twin Oaks example."

A paper given to the 1974 meeting of the Society for the Study of Social Problems. This paper contains both descriptive aspects and functional analysis. In historical terms it is already dated in that significant changes have occurred since the time of writing. The substantive discussion and functional analysis may still be valuable for some purposes.

Conover, Patrick W.

"Socialization to changed gender status in a contemporary commune."

A paper given to the 1974 meetings of the American Anthropological Association. This paper examines issues of socialization processes at Twin Oaks.

Conover, Patrick W.

"Communes and Intentional Communities"  
A general review chapter, written for publication.

Conover, Patrick W.

"An analysis of communes and intentional communities with particular attention to sexual and gender roles." An extensive analytic article concerned with the creation of alternate culture, the shaping of contemporary communes, in terms of these alternate culture themes, and the implication for gender relations in communes.

Davidson, Sara

"Openland: getting back to the communal garden."

*Harpers* (June, 1970) 240:91-102

This is a journalistic description of two "openland" communes: Freedom Farm and Wheeler's Ranch

de Ropp, Robert S.

*Church of the Earth*

New York: Delacorte Press, 1974

This book is a personal account of life in a Northern California Commune.

Diamond, Stephen

*What the Trees Said: Life on a New Age Farm*  
New York: Dell (De[ta]), 1971

This is an excellent book to give outsiders a feel for what life in a commune can be like. It is personal, almost a novel. It describes the many individuals involved, the ideologies, and all the practical hassles. It can be recommended, along with the books by Mungo and Kinkade, as a good beginning point, or as benchmarks, in the effort to understand the commune movement.

Donham, Parker

"Town Wants Commune Closed."

*The Boston Globe*, October 12, 1970

Dragonwagon, Crescent

*The Commune Cookbook*

New York: Simon & Schuster, 1972

Endore, Grey

*Synanon*

Garden City, N.Y.: Doubleday, 1968

Estellachild, Vivian

"Hippie Communes."

*Women: A Journal of Liberation* (Winter, 1971) 2:40-43.

*Experimenting With Walden Two: The Collected Leaves of Twin Oaks*

Louisa, Virginia: Twin Oaks Community, 1972

This is a compilation of the newsletter of Twin Oaks. Despite the lack of organization coming from this format and despite the fact that the community tends to put its best foot forward it is still a very useful book to give a feel for the kind of issues that a budding community must deal with and includes a lot of perspective

material that gives one a feel for the distinctiveness of the Twin Oaks experiment. It is an excellent companion piece for Kinkade's book. It is honest communication.

Fairfield, Richard (ed.)

*Modern Man in Search of Utopia*

San Francisco: Alternatives Foundation, 1972

Fairfield, Richard, (ed.)

*Utopia, USA*

San Francisco: Alternatives Foundation, 1972

Fairfield, Richard

*Communes USA: A Personal Tour*

Baltimore, Md.: Penguin Books, 1972

This is the best of the several books based on journalistic analyses of trips to many communes. Fairfield covers many of the more famous communes and many others as well, 34 in all. He covers seven major types of communes and manages to provide a good deal of objective information as well as a sensitivity to the style and ethos of what was happening. The book is spiced with pictures and quotes and is recommended as the best first book for getting a feel for the variety and scope of the alternate culture and the making of communes.

Felton, David, Robin Green, and David Dalton  
*Mindfuckers*

San Francisco: Straight Arrow, 1972

This is a journalistic account of three "acid-fascist communal groups focused around charismatic leaders: The Manson Family, Mel Lyman's Fort Hill Community, and Victor Baranco's Institute of Human Ability. It is a highly critical book and shows how exploitation can occur in the name of alternate culture or counter culture themes.

Fitzgerald, George R.

*Communes: Their Goals, Hopes, and Problems*  
New York: Paulist Press, 1971

Fitzgerald writes, "I make no pretense at being the new expert on communes... My material is a hodgepodge eclecticism."

Fonzi, Gaeton

"The New Arrangement."

*Philadelphia Magazine* (Jan. 1970) 98-104, 126-135. Reprinted in *The Nuclear Family in Crisis: the search for an alternative*, Michael Gordon (ed.), New York: Harper and Row, 1972, 180-195.

This article is mostly composed of broad ranging brief descriptions of a variety of Philadelphia communes.

Friedenberg, Edgar Z.

"The Synanon Solution."

*Nation* (March 8, 1965) 200:256-261.

Gaskin, Stephen

*Caravan*

Berkeley, California: Book People

Stephen takes the children of tomorrow out of

Egypt (San Francisco) in search of the promised land and ends up in Tennessee.

Gaskin, Stephen

*Hey Beatnik*

Summertown, Tenn: Book Publishing, 1974

This is an excellent descriptive book, covering a wide range of issues, covering the largest American commune. The pictures are excellent.

*Great Gay in the Morning: one group's approach to communal living and sexual politics.*

Washington, New Jersey: Times Change Press, 1973.

Grierson, Denham

*Young People in Communal Living: The Story of an Experiment*

Philadelphia: Westminster Press, 1971

Grout, John

"The Communal Movement." An unpublished paper.

This is a general analysis of the communal movement based primarily on his own experiences. It has value as one more descriptive effort in harmony with many others.

Grout, John and Thomas O. Kart

"Brotherhood of the Spirit."

An unpublished paper.

This is a valuable descriptive effort of one of the more significant communes and new religious. The religion focuses on reincarnation as interpreted by Michael Metelica. The large communal response has quickly gone through several stages.

Haughey, John C.

"The Commune-Child of the 70s."

*America* (March 13, 1971) 124:254-256.

Hedgepeth, William

*The Alternative—Communal Life in New America*

New York: Macmillan, 1970

This is an interesting journalistic account of a broad variety of communes. It is not as strong as a book as many other such efforts but still is useful as a reference source.

Hennecy, Ammon

*The Book of Ammon*

Salt Lake City. Published by the author. 1964

Contains several short accounts of visits to communes, in the 1950s and early 1960s.

Hicks, George L.

*Ideology and Change in an American Utopian Community*

Urbana: University of Ill. Ph.D., 1969

Hillery, George

*Communal Organizations: a study of local societies.*

Chicago: University of Chicago Press, 1968. 59

Hochschild, Arlie R.  
"Old Age Communes."  
*Society* (July, 1973) 10(5):50-57.

Houriet, Robert  
"Life and death of a commune called Oz."  
*The New York Times Magazine* (Feb. 16, 1969)  
30-31, 89-103.

Houriet, Robert  
*Getting Back Together*  
New York: Coward, McCann, and Geohagen,  
1971  
This is a journalistic style account of a trip from commune to commune. At least some groups claim to have been misrepresented. It is a fairly lengthy report.

Howe, S., Gaye  
"Aspects of deviance applied to the North Carolina Educational Development League."  
An unpublished paper.  
This paper deals with problems of distributing responsibility in a quasi-anarchistic living collective as seen by a participant. The lack of previously established mechanisms for resolving disagreements is seen as a highly important.

Jackson, Dave and Neta Jackson  
*Living Together in a World Falling Apart: a handbook of Christian community.*  
Carol Stream, Illinois: Creation House, 1974.  
The Jacksons tell their story of the formation of a small fundamentalist Christian intentional community and also tell a bit about their visits to some other Christian communities.

Jerome, Judson  
*Families of Eden: communes and the new anarchism.*  
New York: Seabury Press, 1974  
This is the most valuable book on the contemporary commune movement. It is wide ranging both in scope of direct research and in issues addressed. He is aware of some of the more important research of others, but some issues are not addressed. This book constitutes a report of the most significant direct research done so far.

Jones, Susan S.  
"Communes and Social Change: thoughts on communal living based on interviews with communes in the Boulder-Denver area."  
A paper given to the 1970 meetings of the Society for the Study of Social Problems. This paper's chief value is the indication of the extensiveness of communes and intentional communities in this area at an early date.

Judith  
"Some views from women in communes."  
*Communities* (March, 1974) 1(7): 11-13.  
These three pages present some pro-liberation perspectives of different women communards, some from clearly sexist, others from largely non-sexist groups.

Kanter, Rosabeth M.  
"Commitment mechanisms in utopian communities."  
A paper given to the 1967 meetings of the American Sociological Association. The substance of this paper is repeated in expanded form in her book on commitment and community.

Kanter, Rosabeth M.  
"Commitment and social organization: a study of commitment mechanism in utopian communities."  
*American Sociological Review* (August, 1968)  
33:499-517  
In this article Kanter summarizes the central analytic issues later treated in expanded form in her book on commitment and community.

Kanter, Rosabeth M.  
"Communes of the past and present."  
A paper given to the 1970 meetings of the Society for the Study of Social Problems. As part of this paper, Kanter sees two kinds of contemporary communes: She does not see anarchistic communes as being able to meet the functional prerequisites for survival while growth and learning communes are seen as having more likelihood of success.

Kanter, Rosabeth M.  
"Communes"  
*Psychology Today* (July, 1970) 4(2): 53-58.  
This article discusses some reasons for the formation of communes and some functional exigencies for success.

Kanter, Rosabeth M.  
"Communes, the family, and sex roles."  
Paper given to the 1972 meetings of the American Sociological Association.  
Kanter considers the place of families within the larger village type communes which were prominent in the Nineteenth Century. Some of her judgments have little relevance to the contemporary scene. She does argue effectively that some structural features of communes have pro-liberation implications for women. She continues to view "hippie" communes as unstable and shows no awareness of the increasing vitality of the alternate culture and related communes.

Kanter, Rosabeth Moss  
*Commitment and Community: Communes and Utopias in Sociological Perspective*  
Cambridge, Mass.: Harvard University Press, 1972  
This book is an excellent example of high quality sociological study in the areas of communes. It is theoretically sophisticated and the use of historical materials for sociological purposes is a masterpiece of inter-disciplinary effort. A major portion of the book is concerned with the analysis of mechanisms of commitment in 19th century communes, concerned with the hypothesis that communes must have some functional alternative of several aspects

of the commitment process to be successful in terms of longevity of existence. Her clarification of the processes of commitment and presentation and analysis of the commitment practices of communes is a basic contribution to the general science of sociology as well as important for the particular area study of communes. Her analysis of the present commune scene is excellent though I find my own analysis to be somewhat more positive and I also think that the movement is somewhat stronger and has more hope for continued strength and growth than does Kanter.

Kanter, Rosabeth Moss (ed.)  
*Communes: Creating and Managing the Collective Life*  
New York: Harper and Row, 1973  
This 544 pages of material in 45 articles on communes must be a basic reference book and is valuable for teaching purposes. The scope of attention is very broad with a lot of attention to the Kibbutzim and other international comparative examples, a lot of material from the 19th century in America, and only 17 articles dealing with contemporary alternate culture examples. The 17 articles include a great many discussing the breakdown of particular examples and as a whole can give the unfortunate impression that the contemporary movement is transient, unrealistic, and doomed to failure. The book would have profited from inclusion of material on several of the stable and positive examples of communes. The introductory and organizing comments are excellent and help to put many issues in perspective.

Kanter, Rosabeth M.  
"Commitment mechanisms and adult socialization practices in historical communes."  
Paper given to the 1974 meetings of the American Anthropological Association.  
This paper is based upon typological material developed in her primary book. Her presentation still seems to show less than full awareness of the vitality and complexity of the contemporary communal movement as might be found in the work of Jerome or Veysey, for example.

Kinkade, Kathleen  
*A Walden Two Experiment: The First Five Years of Twin Oaks Community*  
New York: Morrow, 1973  
Kat presents an insider's view of the formative years of Twin Oaks. It is a personalized account and addresses a wide variety of issues that are very important for the understanding of the practical working of communes. Her biographical comments are useful in seeing the Twin Oaks experience in its particularity and not just as a general example of communes. Some of her judgments and analysis of Twin Oaks are contested by other members and there is no doubt that she is writing as an interested party. Still, the book is delightful to read and does offer a lot of comparative

material.

Kinkade, Kathleen

"Communes: A Walden-Two Experiment." *Psychology Today* (Jan., 1973) 6(8):35, 37-42, 90-93, and (Feb., 1973) 6(9):71-76, 78,80,82. These two articles are selections from her book.

Kovach, Bill

"Communes spread as the young reject old values."

*New York Times*, Dec., 17, 1970.

Kovach writes, "'Nearly 2000 communes in 34 states have been turned up by a *New York Times* inquiry seeking to determine how many permanent communal living arrangements of significant size could be found in the country, why they existed, and who lived in them.'" This widely quoted figure may well have been an underestimation as the research basis is unannounced and likely questionable.

Kramer, Wendell B.

*Criteria for the Intentional Community*

New York: N.Y. University, Ph.D., 1955

A study of the factors affecting success and failure in the planned, purposeful, cooperative community.

Krasnow, Michael

"Socialization patterns in a modern commune, Brotherhood of the Spirit."

A paper given to the 1974 meetings of the American Anthropological Association. This paper paints a picture of child rearing practices similar to that painted by Bennett Berger. Children are a "left-over" task of small interest to the larger community. The intriguing aspect of this report is that because of the belief in reincarnation children are regarded in many aspects as adults they are thought to have left and are not "brand new" people. Mothers may speak even to "crib babies" as adults.

Kriyananda, Swami

*Cooperative Communities: How to Start Them and Why*

7th Edition.

Nevada City, CA.: Ananda Publications, 1972.

This is a plainly written and straightforward book. It contains suggestions for setting up communities and the story of the creation of Ananda. Some of the lessons gained from the struggle and realization of a successful community are worth considering.

Lamott, Kenneth

"Doing Their Own Thing at Morningstar."

*Horizon* (Spring, 1968) 10:14-19.

Reprinted in *Utopias: Social Ideals and Communal Experiments*. Peyton E Richter (ed.). Boston: Holbrook Press, 1971, pp. 155-164.

Lee, Dallas

*The Cotton Patch Evidence: The story of*

*Clarence Jordan and the Koinonia Farm Experiment*

New York: Harper and Row, 1971

This book tells the story of Clarence Jordan and the founding of Koinonia, a communal experiment based on contemporary biblical Christianity and concerned with modern farming methods. Koinonia has evolved through several stages and has been an important reference point and inspiration for many non-members, an important lure to the concept of community.

Lipscomb, Winifred

*Status and Structure of the Family in Idealistic Communities*

Ph.D., UNC, 1947

Many, Seth and Carolyn Peck

*Lewd*

Boston: Beacon Press, 1972.

This is an extended account of a legal case concerning communal sexual behavior. It is done in journalistic style with a lot of pictures and offers one "pro" viewpoint on contemporary hedonistic sexuality and some incidental material on other aspects of life in a rather anarchistic commune.

Marks, Paul J.

*A New Commune—Format for Health, Contentment Security*

The Questers Projects, 68801 D St., Cathedral

City, CO 92231 (\$4.00 Direct)

The Communes Report (AN)

Melville, Keith

*Communes in the Counter Culture: Origins, Theories, Styles of Life*

New York: William Morrow & Co., 1972

This is an excellent and useful book in that it raises many of the political and contextual issues surrounding the growth of the contemporary commune movement. It suffers from not having a reference to a broader range of contemporary communal efforts, drawing most of the references from the blossoming around Taos, New Mexico. Useful connections between culture and institutionalization are drawn.

Mills, Richard

*Young Outsiders: A Study of Alternative Communities—Done in London*

New York: Pantheon, 1973

This is a report of direct research in urban Britain.

Morgan, Griscom

*A Handbook on Intentional Communities*

Yellow Springs, Ohio: Community Service,

1973. This mimeographed article contains

some interesting brief descriptions of several

contemporary communities and some refer-

ences but is a very limited and selective effort.

It has been updated once a year.

Mungo, Raymond

*Total Loss Farm: A Year in the Life*

New York: E.P. Dutton, 1970

Mungo presents Mungo in a collection of reflections about his experiences both in the alternate culture and in reaction against the establishment. The book is very useful as one of the several books giving a more in-depth account of the kind of issues and concerns other books survey. Mungo was a founder of the Liberation News Service and this account of farm life and other things shows a movement away from a more political orientation, a trip made by many radicals. For someone with alternate culture instincts it is a much more sympathetic book than similar volumes by Hoffman or Leary.

Newman, Kristine and Heary Wilhelm

"Twin Oaks—the great farm revolution."

*The Mother Earth News* (Jan., 1970) 1:56-59.

This is a brief descriptive account.

Oaks, Marnie

"Twin Oaks"

*Women: A Journal of Liberation* (1972) 2(4)

This article deals with the issues involved in liberation at Twin Oaks.

Otto, Herbert A.

"Communes: the Alternative Lifestyle."

*Saturday Review* (April 24, 1971) 54:16-21.

Rabbit, Peter

*Drop City*

New York: Olympia Press, 1971

This is the story of a temporarily famous anarchistic commune.

Ramey, James W.

"Emerging Patterns of Innovative Behavior in Marriage."

*The Family Coordinator* (October, 1972) 21(4):435-456.

This article offers an extensive analysis of three innovative forms: swinging, "emergent communes," and group marriage, based primarily on extensive direct research. Important typographical and functional issues are discussed. The alternatives discussed are primarily efforts by people still fully involved in establishment culture and this article is therefore quite valuable for comparative purposes, especially with regard to basic structural issues. It will be interesting to see whether, over time, some of these groups migrate more towards alternate culture styles.

Ramey, James W.

"Superfamily: The Competitive Edge in the 70's" Keynote address to the Groves conference on marriage and the family, 1972.

Great stress is placed on the structural fragility of the nuclear family relative to the exigencies of contemporary urban life. One implication is that the basic services relative to the family need reform. The more important implication, for Ramey, is the functional advantage of co-

operation in communes and group marriage. Taking advantage of cooperative possibilities is thought to be a major motive of such groups in the non-withdrawing upper middle class. Relationships to other emerging institutions, such as child care and new schools, are also considered.

Richard, Jerry (ed.)  
*The Good Life*

New York: New American Library (Mentor), 1973.

This book has twenty-one selections dealing with Nineteenth and Twentieth Century Communes.

Roberts, Ron E.

*The New Communes: Coming Together in America*

Englewood Cliffs, NJ: Prentice-Hall, 1971

Roberts is presenting an overall introduction to the communal movement with attention both to historical background and contemporary related factors. His writing is pointed and coherent and draws from an appreciation of sociological questions and issues, such as a concern for the latent functions communes perform for their members. The major difficulty with the book is that it is much too brief to many subjects, a criticism of little weight for an introductory book.

Romney, Hugh

"The Hog Farm."

*Side Saddle on the Golden Calf: social structure and popular culture in America.*

George Lewis (ed.)

Pacific Palisades, CA: Goodyear, 1972.

This is a descriptive collage of a famous commune.

Samuels, Gertrude

"For Squares: Open House at Synanon."

The New York Times, Sept. 6, 1970.

Schutterbrandt, Joy G. and Edwin J. Nichols

"Ethical and ideological problems for communal living."

*The Family Coordinator* (Oct., 1972) 21(4): 429-433.

This is a brief article, with no independent data to report, which looks at a few researches on the family (not communes) and discusses some problems facing communes, as understood from popular sources.

Smith, David E. and James L. Sternfield

"Natural child birth and cooperative child rearing in communes."

Excerpta Medica International Congress Series (April, 1969) 207:88-93.

Reprinted in *The Nuclear Family in Crisis: The search for an alternative.* Michael Gordon (ed.).

New York: Harper and Row, 1972, pp. 196-203.

This article reports the vitality of the youth movement in rural and urban communes since the demise of the street scenes in 1968. It includes some brief descriptions of a few

communes.

Smith, David E. and James L. Sternfield

"The Hippie Communal Effects on Childbirth and Development." *American Journal of Orthopsychiatry*, April (1970) 40(3):527-530.

This article is a brief report of a few generalizations about "natural" child rearing practices in "psychedelic communes" in rural California. It has the same themes as Berger's work.

Smith, David and A. Rose

"The group marriage commune: a case study." *Journal of Psychedelic Drugs* (1970) 3(1). This is a case study of the Manson family.

Speck, Ross V., et al.

*The New Families: Youth, Communes and the Politics of Drugs.*

New York: Basic Books, 1972

The research on which this book is based set out originally to be a rather standard analysis, in terms of the sociology of deviance, of the friendship networks of dangerous drug users. Towards the end of the research process the authors became intensely aware of the emerging alternate culture which served as an orientation both for drug use and the institutionalization of communes. To their great credit, they took this discovery with full seriousness and drastically reoriented their report, seeing many valuable features in this new cultural emergence. Some brief descriptions of several kinds of communes and collectives in the Philadelphia area are presented. The book suffers from the mid-course change in direction and lack of awareness of other valuable references but is still an intriguing report.

Sprague, W.D.

*Case Histories from the Communes*

New York: Lancer Books, 1972

This is a sensationalistic paperback which is trying to exploit prurient and voyeuristic interests in communes. It is a report of six interviews with various commune members and is focused on sex. Its only use is if someone wanted to point to an example of uselessness and bad taste in writing.

Sundancer, Elaine

*Celery Wine: Story of a Country Commune*

Yellow Springs: Community Publications Cooperative, 1973

This is a remarkable first person account of life in a rural anarchistic commune. Many functional problems of such communal structures are exemplified and, while the structural transitoriness of the group is evident, the vitality of the goals being sought and the willingness to learn from experience is equally clear. In capsule form, this is the recent history of the anarchistic wing of the alternate culture communes. It is a hopeful book.

Tart, C. and J. Creighton

"The Bridge Mountain Community: an Evolving Pattern for Human Growth."

*Journal of Humanistic Psychology* (Spring, 1966) 10(1) 53-67.

Bridge Mountain is a retreat and growth center run by an intentional community.

Teselle, Sallie (ed.)

*The Family, Communes and Utopian Societies*  
New York: Harper Torchbooks, 1973

Todd, R.

"Walden 2; 3? many more? Twin Oaks Commune." *The New York Times Magazine* (March 15, 1970)

Twin Oaks Community

*Openings*

Louisa, Virginia: Twin Oaks Community, 1974.

This is a privately published pamphlet providing brief descriptions of thirty-three intentional communities who were recruiting members.

Vallier, Ivan A.

"Production Imperatives in Communal Systems"  
Unpublished Ph.D. thesis, Harvard, 1959.

Veysey, Laurence

*The Communal Experience: anarchistic and mystical counter cultures in America*

New York: Harper and Row, 1973

This is an extensive work by a contemporary historian. Attention is given to several antecedents though it is noted that neither earlier anarchic or mystical movements are direct sources, or even known by, contemporary communards. The operative sentiment is considered to be rural sentimentality and there seems to be little awareness of urban communes and the broad pluralism of the alternate culture. Some important references are unmentioned. The major contribution of the book is the development of two ideal types of contemporary commune development: anarchic and mystical. The ideal typical effort is well handled and deals with many important values. This is a valuable book.

Wolfe, Tom

*The Electric Kool-Aid Acid Test*

New York: Farrer, Strauss, and Giroux, 1968

Wolfe discusses an LSD based mobile commune and its various experiences and exploits. This book is excellent for getting a feel for one basic aspect of the alternate culture.

Yablonsky, Lewis

*The Hippie Trip*

New York: Pegasus, 1968

This is a rather journalistic and personalistic account of a trip by the author in which a sampling of hippie settings are visited. The book profits from the sociological background that the author brings to his analysis and presentation but remains basically a collection of impressions rather than a scientific study. As such, it is not as valuable as the reporting of Fairfield but still a worthwhile and useful book. A questionnaire given to 400 hippies is



tacked on in an appendix but it is difficult to analyze. Considerable attention is given to the place of drugs. For anyone focusing on the study of communes there is considerable material that is suitable for comparative analysis with other reports.

Yablonsky, Lewis  
*Synanon: The Tunnel Back*  
New York: Macmillan, 1965

Yaswen, Gordon  
"Sunrise Hill Community Post-Mortem."  
This is an unpublished report available from the author, Star Route, Montague, MA 01351

Zablocki, Benjamin  
"The genesis of normative systems in rural hippie communes: a summary."  
*Toward Social Change: a handbook for those who will.*

Robert Buckout, et al., (eds.)  
New York: Harper and Row, 1971.  
This brief summary of a study of twelve rural communes makes several points. They all started with anarchism and either slipped into a charismatic leader type of group, which was often authoritarian, or developed a sense of

common world view and consensus decision making procedures. Six of the twelve communes disintegrated within two years. Two functional problems of the anarchistic communes were the unrestrained dominance of the strong over the weak and of the least committed over the most committed who feel constrained to compromise to maintain the participation of the least committed. He treats psychedelic drug use as a functional alternative to religion.

Zablocki, Benjamin  
*The Joyful Community: an account of the Bruderhof, a communal movement now in its third generation.*  
Baltimore, Maryland, Penguin, 1971.

Aside from the excellent analysis of the Bruderhof, a traditional religious commune, a useful chapter on the implications of this research for alternate culture communes is presented. Several functional and cultural issues are considered.

Zablocki, Benjamin  
"Some models of commune integration and disintegration."  
A paper given to the 1972 meetings of the American Sociological Association.



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Here are brief descriptions of five books related to the intentional community movement. Our free brochure contains a complete listing of some 35 books on living and working cooperatively. Write: Community BOOKSHELF, Box 426, Louisa, VA 23093.

## GROUP MARRIAGE/Larry and Joan Constantine

This book is the first widely available report of the Multilateral Relationship Research Project, an enormous effort to study, in a human way, the experiences of people in group marriages. The Constantines studied a number of "marriages" as they evolved over a couple of years. Many of their findings are now being confirmed by the less rigorous, but more extensive, research of the Family Synergy folks in California. The book is very readable despite its social scientific grounding. \$2.95

land both esthetically and ecologically. Very valuable if you don't want to build mistakes into your environment. 197pp./\$5.95

## COMMUNES LAW AND COMMON-SENSE: a legal manual for communities/Lee Goldstein/National Lawyers Guild and New Community Projects

This book covers a wide range of legal topics particularly related to the problems faced by living groups, such as: buying land, leases, land trusts, taxes, incorporation, morality laws, dealing with police, zoning laws and building codes. 124pp./\$2.95

The Bruderhof is an experiment in Christian communal living now in its third generation. Benjamin not only gives an historical overview, but a good feeling for where the Bruderhof is these days. A contemporary "best seller" among the community oriented books. Published recently. 362 pp./\$1.95.

## JANUARY THAW/people at Blue Mountain Ranch write about living together in the mountains

Thirty rural communards are evolving a very basic self-sufficient life in which there are fewer cushions between them and the vivid realities of nature and survival. They write about sexual relationships, work, parents, children, healing and celebration. They describe feeling their way toward a life that makes sense and feels good. 160pp./\$3.25

## DESIGN WITH NATURE/Ian McHarg

If you're planning a community or homestead, this book tells you, step by step, how to make the best use of your

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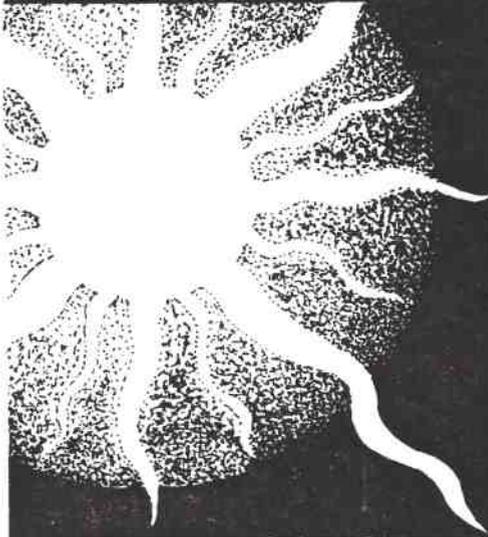
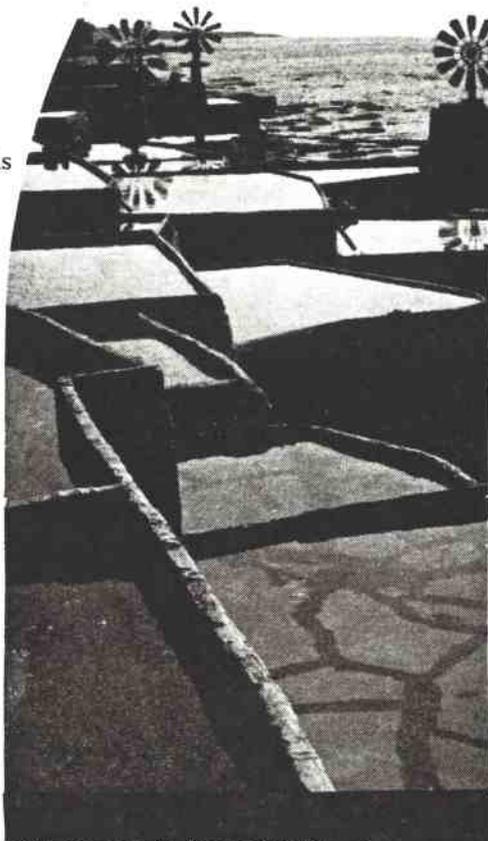
## ABOUT OURSELVES:

Our vision of the job of editing this magazine is to function as a clearinghouse: to collect material, select what's most relevant for the people who read **Communities**, and take charge of the production and distribution tasks. This means we don't want to be writing all the articles, taking all the photos, and preparing all the graphics for each issue. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially those living cooperatively. The following are suggestions for readers who have material to contribute:

**NEWS FROM READERS:** Three sections of each issue are set aside for short letters from our readers: Readback, Reach, and Grapevine. **READBACK** is "letters to the editors"—write and tell us your reactions to the magazine any time! **REACH** is our contact section—you can let others know you are organizing a new community, looking for a place to live, planning a conference, or offering a service. **GRAPEVINE** consists of letters or newsletter excerpts from existing communities—we like getting your up-to-date news, musings, analyses, and letters.

**GRAPHICS:** We like to publish a magazine which is attractive as well as informative. We always need photographs (black and white prints), drawings, graphics, etc., especially in conjunction with the articles you send us.

**RATES & DATES:** The magazine's finances continue to hover near the break-even point so the only pay we offer contributors is a free subscription. Paid ads are accepted (\$100 page, pro rata), but announcements in Reach are printed without charge. Due to editing, printing, and mailing schedules, there is usually a five-to-eight week lag between our submission deadline and the distribution date, so send us your material as early as possible. Thanks for your help—together we may offer a better and most unusual journal.



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**OUR NEXT ISSUE** will feature a look at the aspects of social and land-use planning in communities, along with alternative sources of energy as a means of self-sufficiency and the ecological use of resources.

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**DEPARTMENTS:** We have regular columns dealing with health, farm & garden, social science, helpful hints, book reviews, resources, and international news. These columns will continue only so long as we get good material for them. If you are knowledgeable in any of these areas let us know your specific interests and we'll help you plan an article.

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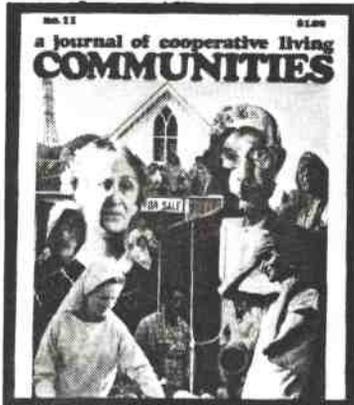
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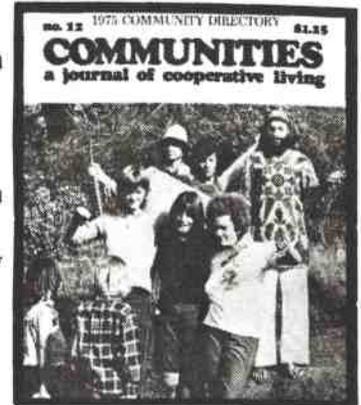
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