

COMMUNITIES

a journal of cooperative living

No. 16 \$1.25

Planning:
at Twin Oaks
Ananda
Aloe

Alternative
Energy:
Cerro gordo
Bookchin





COMMUNITIES

PLANNING & ALTERNATIVE ENERGY



A Twin Oaks planning group

Living in community is nothing if not a learning experience. In this issue we hope to convey something of what we've been learning about the role of planning in community.

A little over a year and a half ago we at Twin Oaks Community watched open-mouthed as our tens of thousands of dollars in cash reserves dwindled quickly to nothing. A few months before that we'd been debating about where to invest all our money; then, suddenly, we were scrambling to pay our bills. When we looked back, we noticed that had we taken the trouble the summer before, we could have foreseen, and perhaps even have averted, the winter's crisis. Thus was six-month economic planning born at Twin Oaks.

The success of this planning, among other things, led us later to attempt much more comprehensive, longer range planning. In the first type of planning we were merely attempting to coordinate all the individual plans that members had for their areas of interest (garden, construction, printing, etc.). In the second, we wanted to begin the kind of overall planning that would give detailed direction to the community. In her article, "Eight Years Later", Susan of Twin Oaks tells how and why we've begun with land-use planning. And in the Resources section, Henry of Twin Oaks discusses many of the publications which we have



Planners at Asamblea Capitalista Comunitaria

used, will use, and will not be using in our planning endeavors.

Other communities, of course, have also been learning about planning. In fact, folks from 23 different groups submitted articles for this issue. Most, however, dealt with the type of very short range planning that will fit much better into our projected issue on "Government and Decision-making in Community" (#18, Jan/Feb '76). So that's where you'll see them. The articles we did decide to include in this issue range from Jean of Aloe's very rational conception of planning within a planner-manager form of community government to the divinely inspired planning of the folks from New Vrindaban.

Finally, the over-arching role of energy production and use is reflected in articles by John of Cerro Gordo, Murray Bookchin, and David of Twin Oaks (as well as in the Resources section). John details many of the ecological concerns that must go into the planning of energy use in a large community; Murray points out pitfalls in divorcing the concept of community from that of "alternative sources of energy"; and David argues that energy is the key to understanding the role of communities in planning for larger social change.

John Mawat, right, was raised in Honolulu, where he acquired an abiding empathy with the Eastern world view. He became a professor of physics and in 1974, having become interested in problems involving technology and culture, he joined Cerro Gordo project. He is now working at restructuring a Western technological society into more energy efficient and socially rewarding forms.





Departments

Reach	13
<i>Grandpa Community wants you!</i>	
Conferences	13
Groups Forming	15
Groups Looking for People	15
People Shopping Around	40
Services	41
People Wanting Help	41
Legal	42
<i>Dealing with rising land taxes</i>	
Grapevine	45
<i>Whadda' ya' got goin' down there?</i>	
Social Sciences	52
<i>The Kibbutz—can community priorities be met in a self-actualizing environment?</i>	
Resources	58
<i>Brief reviews of resources for planning and alternative sources of energy</i>	
Readback	62
Bookshelf	64

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Visions and Revisions 2

David Ruth looks at the role of community and the need for planning in the face of changing economic/ecological factors.

Planning at Aloe 10

Jean finds the planning process a useful tool for both short and long range contingencies.

Why Plan Your Community? 16

Devi describes how the folks from Ananda ultimately find great value in a reluctant study of their future plans.

Basis and Planning of the Vedic Community 20

By Damodara Pandita dasa. How do members of a spiritual community translate the "Divine Plan" into their everyday life?

Eight years After 22

Where do the buildings and fields go? Susan describes the process of land-use planning at Twin Oaks.

Energy, Ecotechnocracy, and Ecology 28

Murray Bookchin questions whether "alternate sources of energy" are really alternatives.

Energy Production at Cerro Gordo 34

John Mowat describes this community's attempts at researching energy alternatives before moving onto the land.

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NO. 16 SEPTEMBER/OCTOBER, 1975



It will be my contention that through long range planning, communities which are establishing their own industries can eventually become structurally independent of monopoly capitalism

VISIONS & REVISIONS

DAVID RUTH-TWIN OAKS

As individual communities we are learning the value of planning in all of its various forms. As different as we are in some ways, we are a movement. Here David shares his vision of a movement which could, through collective ideals and long-range planning, significantly affect the structure of contemporary society.

Many of us who are now living communally have been profoundly influenced by the emergence in the late 1960's of what David and Elena French have termed the "New Values".¹ Having witnessed the orderly stultification of the 1950s give rise to the chaos of the 1960s, we were ready to embrace many of the ideas, and much of the life style, of the "hippies" whose spontaneity seemed such a wonderful alternative to the joyless rationality that brought us Watts, the Vietnam War, and the Chase Manhattan Bank. Our carefully planned lives (college—career—retirement) seemed to fit perfectly into the larger plan which included "one—two—many Vietnams".

In thinking about rejecting the plans for our lives, and even the very act of planning, we had support from many fronts, from radical political analyses, from post-Freudian psychology, and from spiritual teachings. Left-radical analyses demonstrated that our imperialistic wars, as well as the internal policies that looked as if they'd been drawn up in the board room of Standard Oil, were not accidents of history, but rather, followed rationally from the plans of international monopoly capital. Yet, the same analysts came up with no alternative plans that had any reasonable chance of altering the capitalist designs. The futility of such planning was subsequently underscored by the emergence of bitter factions debating or fighting over details of dogma.

In a recent issue of *Liberation* magazine, George Benello argues that support for our rejection of planning and rational structures came also from the influential "Freudian Left" (Marcuse, Norman O. Brown, Wilhelm Reich). He maintains that their emphasis on the de-repression of instinctual energy is the psychological basis that leads to the notion that most social structures must be abandoned and "that a better world will arise out of spontaneity."² Benello may have been overstating the case (certainly Marcuse was careful to distinguish between necessary and surplus-repressive structures) but the main currents of their thought found popular expression in Gestalt Therapy, Bioenergetics, encounter and sensitivity groups, Rolfing, in fact in all of what has been called the Human Potential Movement. Many of us learned new openness and freedom through one or more of these techniques. These methods taught us that "staying in the Now", that is, experiencing and taking responsibility for all that we felt in the moment, was a tremendously powerful tool, a tool that helped us unlock the repressed and communicate more fully. Planning, or "future tripping", was one of the defenses we used to avoid the sometimes painful learnings involved in encountering ourselves and others.

Finally, there was Ram Dass, who spoke softly to the core of our spiritual yearnings. "Be Here Now," he told us. He'd been through the acid scene that left many of us confused about the "real meaning of it all" and he'd found answers in Eastern spiritual teachings. Look inward, he'd say, and experience the Now that is eternal; learn through the experience of your own divinity that you and everything is, and always will be, perfect. Find peace in acceptance, without attachment to what could be. Work hard, but be not attached to the fruits of your actions.

And now it's 1975 and folks from 23 communities responded to our request that they write about their experiences with planning, a tremendous response, especially considering that it's summer; folks have lots more urgent demands on them in the summer than to write free articles for *Communities* magazine. It's true

*We've learned a lot since the chaotic days
of the crash pad communes of the middle 60s.*

that most of the articles exhibited a fairly short range and parochial perspective,³ but the very act of trying to communicate about their processes indicates the dawning of a consciousness about the interrelatedness of all our actions. We've learned a lot since the chaotic days of the crash-pad communes of the middle 60s. In the following essay I'll be giving my view of some of the changes we've gone through, and some of the reasons why many of us now believe that planning in the communal movement is not only worthwhile, but necessary.

HISTORY

The pioneers of the communal scene in the middle 1960s, emboldened by acid insights, started living together, certain that love, and a rejection of most material needs (save drugs, music, some food and shelter), would allow them to live in harmony. The places they established were largely without structure. Money, food and drugs were shared until they ran out, then windfall or work would bring in some more. Individual growth (learning together how each could love), rather than institutional permanence, was the *raison d'être* of these early communes. Their lack of structure facilitated learning because it resulted in a social environment in which folks soon had to confront their own attachments and resentments (attachments to the stereo that just got ripped off by yesterday's "new Member", resentments toward the folks who never seemed to work but consumed the most, resentments toward the self-righteous who worked and tried to "lay their trip" on others.)

What they failed to recognize, however, was that the lack of structure was largely an illusion. Benello points out that the freedom to be spontaneous is always in dialectical relationship to structure. Structure was provided by the workings of monopoly capital. Not only did it provide the emergency health care, the odd jobs, the welfare and unemployment checks and the relatively cheap apartments, but also, because of a temporary aberration, it provided lots of free time and freedom from want. This freedom to explore new social relationships was made possible by monopoly capital's failure to anticipate the extent to which people could reduce their material needs. Through a combination of sharing things and sloughing off the Madison-Avenue-manipulated "needs" these early communards were able to live far below

the level of what had become the "subsistence needs" of the working class. (The system depended upon rising "subsistence needs" to generate the demand necessary for continued growth.)

As the present energy situation begins to affect the system, changing its emphasis from one of growth to one of stability, the adjustments necessary to reduce workers' needs and resources down to "real" levels are finally being made. (A steady-state capitalist system would love to support its workers at the communal level while requiring more work output.) Real wages are falling, inflationary trends are greatest in the basic goods (food, shelter, transportation), and high unemployment encourages the employed to accept fewer wage increases.

In the late 1960s, however, these compensations had barely begun, and the first rush of communards was joined by a second, more sophisticated crowd. The Human Potential Movement was allowing more and more people to experience the excitement of learning and communication about thoughts and feelings long hidden from both themselves and others. Many who went this route found it hard to integrate these new learnings (which took place during weekend marathons or vacations at Esalen) with the newly felt meaninglessness of their everyday lives.

While some became encounter "groupies", seeking fulfillment in more and more marathons, others decided to create "families" of folks who would live their lives together as spontaneously as they were able to be in their T-groups. Though some dropped out altogether, most retained professional affiliations or aspirations and/or hooked onto one of the proliferating growth centers. The communes that resulted were more structured than those of the first wave, having at least membership policies and some structure for sharing expenses. The emphasis, though, was one of openness and directness in human relationships—with planning for the future left up to individuals (who were seen as ultimately responsible for their own well-being.) The assumptions that guided them included a faith in the stability of the existing economic order, which often provided them with high paying consulting fees. Like their hippie counterparts, these new communards found the freedom for their experiments in spontaneity within the support system provided by the capitalistic

system. (Like the hippies, too, many are finding the support waning as the academic market gets tighter and the money for growth centers dries up.)

The early 1970s saw the rise of yet a third wave of communitards, those who, inspired by spiritual teachings, formed communities in which they could find like-minded support for their individual spiritual growth. For the thousands who now find themselves in ashrams and spiritual communities under the guidance of spiritual teachers, the apparent contradiction between "finding all meaning within oneself in the eternal Now" and the necessity to set up structures which support that search is sidestepped easily. They have no need to plan, for their role is merely to provide the technical implementation of the Divine Plan as revealed to them by their teacher. (See the article on New Vrindaban in this issue for an account of such a process.)

Now, alongside the historical progression that I've just described, there have existed a small but growing number of communities, most of whose members have been touched in one way or another by the influences of all three waves (plus that of the overtly political groups whose history I've neglected for lack of knowledge.) They are composed of hippies who've learned they need more stability than could be found in the structureless crash pads, encounter group drop-outs who've broken free of all professional aspirations in the hope of creating communities in which they could integrate their work with the rest of their lives, spiritual seekers who've been unable to surrender entirely to a teacher, and politicians who believe they're building alternative institutions. These groups, as well as many of the spiritual groups, are today very dependent upon the structures of monopoly capitalism. Their farms and businesses are just tiny units of production and consumption tied into the larger system by the resources they buy and the products they sell. Indeed, many of them still depend to some extent upon food stamps and welfare. It will be my contention, however, that through long range planning, communities which are establishing their own industries can eventually become structurally independent of monopoly capitalism.

LONG RANGE PLANNING

As our communal groups start becoming economically self-sufficient communities, with community

industries replacing outside jobs as sources of income, we naturally begin to appreciate the need for short range planning of the economic decision-making processes and day-to-day routines. Orders must be filled, services rendered, and books kept, or the business fails.

If the group's structure is not autocratic, then its members also learn the need for the interpersonal tools of the human potential movement. Decisions involve feelings as well as rational processes, and if the rational is to avoid becoming mere rationalization, then feelings must be dealt with. (Most of us are remarkably adept at finding reasons to support our irrational positions if that's what the situation forces us to do.)

And finally, spiritual practices and beliefs are often found valuable in keeping us from becoming excessively attached to the results once our plans have been set in motion, or once we have begun dealing with interpersonal tensions—for there are always unanticipated consequences of any action. Spiritual teachings also serve to remind us of the ecological fact that we are all one. The actions of any individual or group have some effects on everyone else.

It is in the political realm, however, that we find the primary reasons for long range planning. Now, to the extent that there is a political consciousness within the communal movement, it usually involves a combination of two ideas regarding our role in bringing about social change. First, we are creating institutions that will serve as powerful examples. If we can show, the argument runs, that it's possible to build non-competitive, non-exploitative, non-alienating work places in which we all share the responsibilities and the benefits, then others will surely emulate us. If we can integrate those work places with the rest of our lives, then we will embody the sense of community for which so many are searching.

Second, we will eventually create a confederation of communal organizations, a larger support system that will cushion the difficulties of individual communities and provide a network for the flow of information, goods and people. "Existing within, but to a significant degree independent of, the larger capitalist framework, such a confederation would comprise an 'alternate society' with potential for being generalized to the society as a whole."⁴

We can not expect, however, to realize either of

The main reason why communal work places cannot compete with the work places of monopoly capital is that energy is underpriced

6 these goals in the absence of effective long range planning, planning based on a realistic analysis of the political consequences of our present and future actions. David Chidakel, formerly a prime force behind the Ithaca Project Community of Communes, has argued recently that as our communal business ventures become successful, we inevitably develop a small-business-person mentality.

"I have witnessed repeatedly the pitfall in alternative businesses. One becomes so involved in the routine of making the nonprofit business 'work' and succeed that it is almost inescapable that the challenge of beating the capitalists at their own game results in the final victory for them, because you do not 'play' at being a small business person. You become a small business person. You build up a stake in a stable economic order. You sympathize with the attitudes of the people that own the supermarket (customers are impossible, mortgages are too hard to get). And the small business mentality will make every potential revolutionary impotent in the end."⁵

He argues, further, that our approach to social change is entirely wrong-headed on three other counts. First, most of our ventures won't succeed anyway since they necessarily will be small. Monopoly capital, he says, has become what it is precisely because of the advantages it finds in being large. Second, rather than starting from scratch and trying to build up alternative systems, we should realize that the present means of production were built by workers, and we should demand that the corporate rich

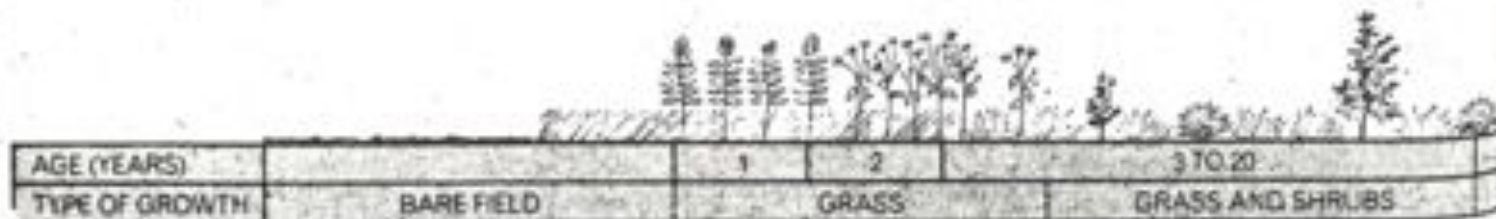
turn those production facilities over to their rightful owners. Third, we should not isolate ourselves from the working class by building our comfortable little businesses.

To Chidakel's criticisms I must add David and Elena French's observations about the nature of most of the communal businesses that have succeeded.

"There are no laundromats or gas stations here. Instead, there are encounter centers, organic restaurants, underground magazines, and designers of inflatable domes. The same pattern holds in the limited number of cases where people have turned to the production of goods. Organic bread, hand-crafts, incense, ferro-concrete boats, and Kirlian photography systems tend to be on the shopping lists of the relatively affluent"⁶

The criticisms and observations of both Chidakel and the Frenchs' are well taken. There is, however, an underlying thread which they fail to bring out. A closer look reveals that the main reason why communal work places are so prone to failure, the main reason why they tend to produce such ephemeral goods and can not compete with the work places of monopoly capital in producing basic goods, is that **energy is underpriced**. This great underpricing of energy hides the fact that smaller, labor intensive work places are very often more energy efficient than the massively capitalized means of production employed in the present systems.

The senior economist in the Office of Energy Conservation and Environment, Marquis Seidel, has noted that if energy were to be priced at its real value

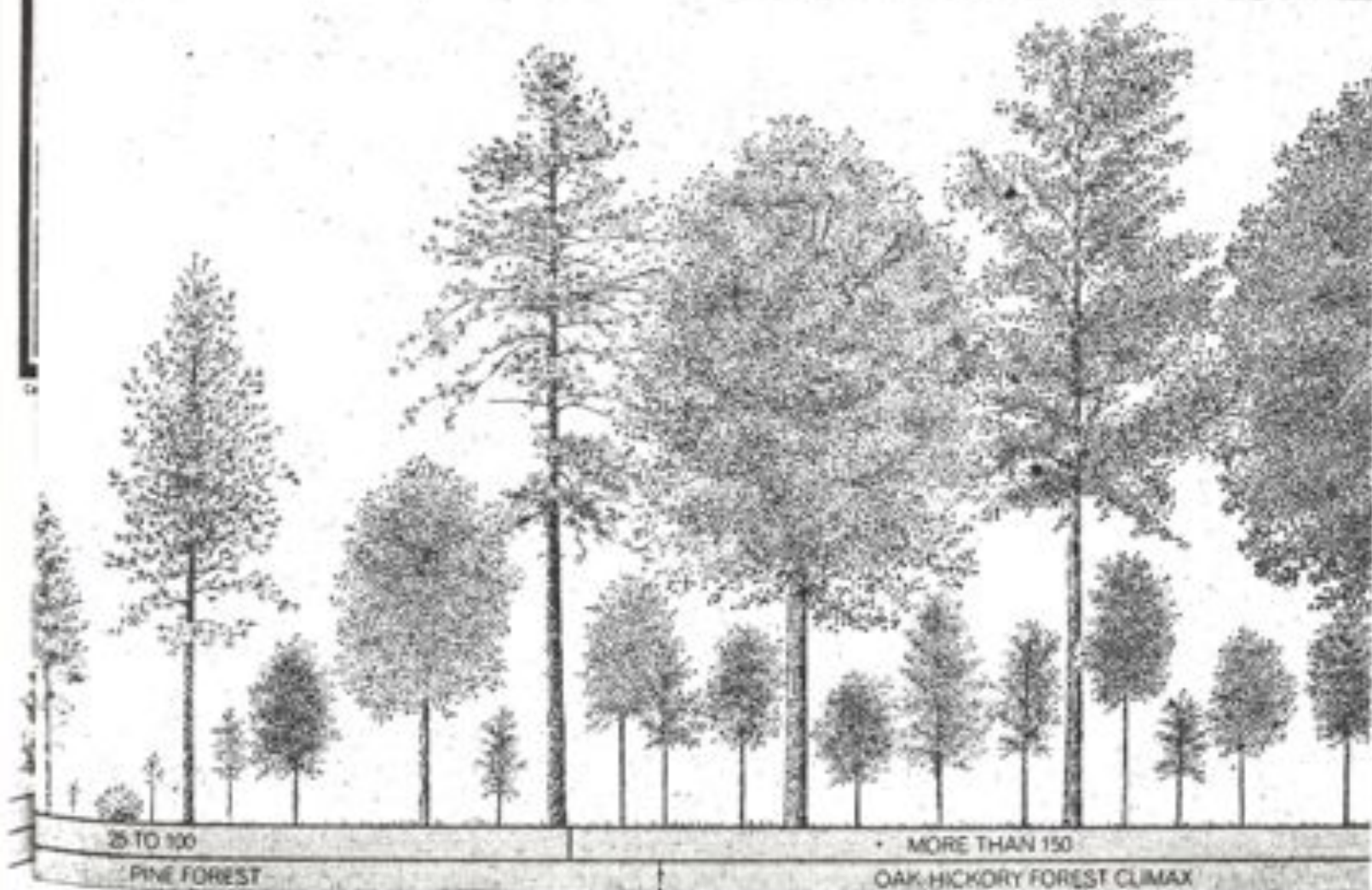


and environmental cost), there would be fundamental re-ordering of our society. There would, he predicts, be a conversion to a more labor intensive economy which would "spell jobs—not exotic skills like resource geologists and nuclear power engineers, but local craftsmen and service skills. Jobs that most people can master and take pride in doing well. Jobs in the community." "And its the same story in agriculture. Pimentel has shown that replacing tractors with labor, chemicals with green manure, and herbicides with cultivation can save more than 1.5 million kilocalories per acre in corn production.⁸

The communal businesses that have succeeded have involved products so peripheral that monopoly capital has not seen fit to design machines for their

production, or in crafts and services which don't easily lend themselves to machine production. Communes have cheap labor in abundance, but so far, few places have had the necessary capital to get into basic goods production.

It is exactly at the point when such investments become possible, however, that long range planning becomes important. It is at that point that we begin choosing between our becoming a revolutionary force for socio-economic change and our developing a greater and greater stake in the stability of the capitalist system. If we let our burgeoning small-business-person mentality dominate, then our plans for developing basic industries will be based on the tools of bourgeois economics (estimating the returns on



capital, cost-effectiveness analysis, etc.). We'll buy machines that need oil, electricity and new parts, and we'll develop market relationships with other capitalist units. Our communities, then, no matter how cooperative and non-violent internally, will become active supporters of the competition and violence that's inherent in capitalism.

I believe that we need not progress in that direction, however. I believe that long range planning based on a unifying vision could increase immeasurably the chances that our lives will play an important role in the historical changes we desire. We currently have the growing power of our cooperative efforts. We are engaged, that is, in the social practice from which correct ideas should flow. What we are lacking, I believe, is the unifying vision. I'd like to share mine with you.

THE VISION

A biological metaphor of Howard Odum's provides some of the driving force behind my dream.

"We observe dog-eat-dog growth competition every time a new vegetation colonizes a bare field where the immediate survival premium is first placed on rapid expansion to cover the available energy receiving surfaces. The early growth ecosystems put out weeds of poor structure and quality, which are wasteful in their energy-capturing efficiencies, but effective in getting growth even though the structures are not long lasting... Whenever an ecosystem reaches its steady state after periods of succession, the rapid net growth specialists are replaced by a new team of higher diversity, higher quality, longer living, better controlled, and stable components. Collectively, through division of labor and specialization, the climax team gets more energy out of the steady flow of available source energy than those specialized in fast growth could."⁹

Odum's example demonstrates the evolutionary principle that those systems dominate which maximize their total useful power inputs and distribute that power to satisfy systemic needs most flexibly. When new power inputs are abundant, then

rapid growth insures survival, even though there be waste. When no new sources are available, then energy efficiency, and cooperation among diverse components of the system, insures survival.

In my vision of the future I see massive dislocations in the capitalist system, dislocations made inevitable by the need to restructure itself in accordance with new energy realities. As the energy begins to run out, the fragility of its massive, centrally coordinated manufacturing and distribution systems will become apparent. Given, however, that the capitalist system is robust enough to stave off these problems for a long enough period, then our communities will have accomplished the following:

1. Built many energy-efficient, labor intensive industries which supply us with the basic goods and services we need.
2. Developed a life style that can function comfortably with the level of goods and services available.
3. Cooperated in building a decentralized network among communities both for trading goods and services and for information collection and dissemination.
4. Produced guidelines based on our diverse experiences for the setting up of communities and community industries. These guidelines would encompass a wide range of possible communal arrangements.

When workers begin to search for possible alternatives to the faltering system, then our own example of a system that continues to work will cause people to give special credence to the guidelines that communities begin promulgating in their local areas. Armed with the knowledge that comes out of our collective experience, and with our offers of aid, they will be able to decide for themselves whether or not banding together to form cooperative communities is a viable collective response. If what we have created is truly worthwhile, then the answer of many will be yes. In Odum's metaphor, we will have become the first growth in the new steady-state ecosystem.

The vision itself is one thing, of course, and moving toward it, another. Movement toward the day when our communities will constitute a viable alternative will be no easy task. It will entail building energy-efficient basic industries, the products of which will not be competitive in the capitalist market place. (We will not be able to price our labor low

enough to compete with the unrealistic costs of gasoline and other fuels.) It will mean that communities will have to agree to support each other's industries, often paying more than they'd pay a capitalist source for the same goods. What this means to each of us personally is that moving toward the vision will require us to alter our attitudes, life styles and work habits long before it seems to make economic sense to do so. Furthermore, we will have to do all this while we continue the schizophrenic course of maintaining those businesses which are competitive in the capitalist market. They will be needed to bring in money during the transition period (and possibly long afterwards—to pay taxes, repay loans & mortgages.) If those businesses are successful and expandable, it will take especially great commitment to the vision to begin phasing them out as more and more labor goes into the energy-efficient industries.

Needless to say, that commitment does not exist today. We do not share a common vision, one that would allow us to transcend our immediate needs and begin planning for a meaningful future. I know, however, that I'm not the only one with a vision. And I hope that collectively we can develop a dream with sufficient clarity, depth and power to move us to work together as one.

¹ According to the Frenchs, the new values emphasize spontaneity, joy and pleasure (especially in non-material pursuits such as yoga, new age therapies, sex), release from the bondage of work, crafts and other "natural pursuits", but above all, the individual's private search for fulfillment. David and Elena French, *Working Commonally*. NY: Russell Sage Foundation (230 Park Ave., NY, NY, 10017) 1975.

² George Benello, "The Utopian Urge" in *Liberation*, Vol 19 (4), May, 1975, pp. 23-28. Subscriptions are \$10/yr (10 issues) from 339 Lafayette St., Ny, NY 10012.

³ Because most of the articles dealt with approaches to making short range decisions, they will appear in our issue #18. The theme for that issue will be Government & Decision-Making in Community.

⁴ The French's, *op. cit.*, p. 238.

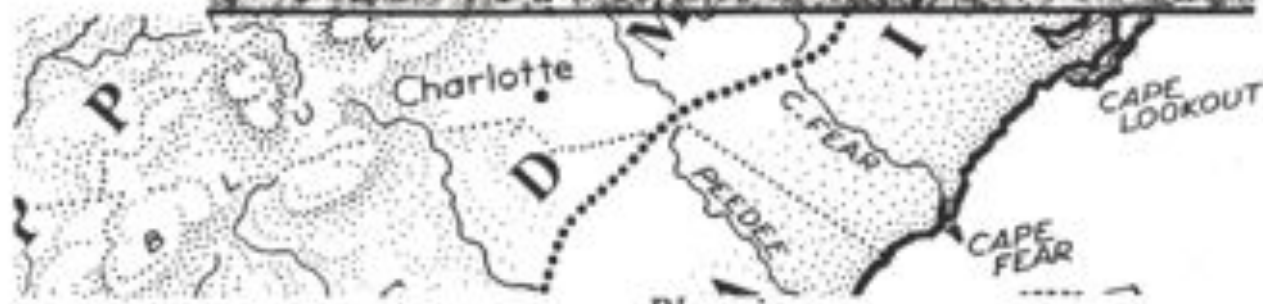
⁵ David Childaker, "Small is Beautiful as a book and as a bus steer." in *Science for the People*, July, 1975. (Subscriptions are \$12/yr—more or less, depending on what you can afford—from SESPA, 16 Union Sq., Somerville, MA 02134.) Article originally appeared in *Spark*.

⁶ The French's, *op. cit.*, p. 188.

⁷ Marquis E. Seidel, "Optimistic Economics of Conservation" in *Energy: Today's Choices, Tomorrow's Opportunities*. DC: The World Future Society (4915 St. Elmo Ave. (Bethesda), Washington, DC 20014), 1974, pp. 139-149.

⁸ D. Pimentel, "Food Production and the Energy Crisis" in *Science*, Vol 182, Nov. 2, 1973, pp. 443-449.

⁹ *Whole Earth Epilog*. CA: 1974, pp. 469-473. (Available through our BOOKSHELF for \$4. Box 426, Louisa, VA 23093.)



Planning

Aloe places a heavy emphasis on structured, conscious planning. ○ The planner-manager system is used both to structure day-to-day life and to formulate long-range plans for the community. ○ Planning seems inappropriate sometimes to adaptation & flowing where a value is given to the unpredictability of community life.

Improvisation

PLANNING AT ALOE

JEAN

Planning is the process of specifying alternative policies or courses of action and choosing among those alternatives. Our Walden Two community has a special commitment to planning built into its structure—the position of planners. At Aloe we have given a lot of thought to different aspects of planning. Planning goes on at all levels within the community, from individuals planning their daily activities to the planners developing policies for the next year. We plan specific tasks which need to be accomplished and we plan policies which will have broad effects on the kinds of things we can do. I would like to describe some of the issues we have faced in trying to work through different approaches to the planning process, and show what this has meant in terms of specific situations.

Aloe is a relatively new community, less than a year old. We met at the '74 Labor Day conference at Twin Oaks, getting together because we all wanted a Walden Two community, and we all had children. (None of the existing Walden Two communities took children.) We held another conference in September where we began working out plans for the community: government, kinds of work we would do, feelings towards couples, feelings towards children, interpersonal relations, and so on. By the time of the October conference we were finding it difficult to make plans that we thought were sound.

Like most Walden Two communities, we have a planner-manager system of government and a labor-credit system. The value we place on planning is reflected in the length of our planner terms, which are longer than in most other Walden Two communities—three years. Early in our history as a community, we encountered a dilemma which has recurred in different forms: We talked a lot about the kinds of work we wanted to do and the kinds of industries we planned to develop, but we quickly ran aground trying to evaluate the different ideas we had without knowing where we would eventually live. Some of us were frustrated by trying to plan a community without knowing much about who, where, or when we would be together, so at the October conference seven of us decided to move to North Carolina and start **being** a community.

There were a lot of problems we hadn't worked out. When we moved to North Carolina we had little money, an unfinished house, little space, and lots of possessions. Planning could have alleviated most of these problems, but it also would have delayed our getting together by at least a year. We knew we were taking chances, but we felt that we could handle whatever problems would come up. This was the beginning of our conscious approach to one continual problem in planning—the question of whether to wait and collect more information before making a decision or to make a decision based on currently available information.

Planning can be for tasks (to increase efficiency) or for policy (to see that we have a consistent approach). The two processes are not mutually exclusive, but unplanned tasks are less efficiently done because the less time spent in planning, the more time spent in actually doing the job. This is clear in the case of construction. Without detailed house plans, the location of each window becomes a subject for lengthy debate. With plans the construction workers can go ahead and put up the walls without

*we may change a firm decision within a day
if new information becomes available*

12 constantly consulting the construction manager. Unplanned policy may reduce efficiency because it produces confusion. Often different community members have different expectations for situations (such as dealing with visitors). In such a case the lack of a community policy may result in different members giving a visitor contradictory cues as to how to behave.

For us the biggest part of the planning process is collecting information on various courses of action. The more information we have, the more alternatives we can specify and the better we can evaluate our decisions. Although we would prefer to defer a decision until we have lots of information rather than to make a decision we will have to change, this distinction is rather arbitrary. Planning is a dynamic process, and we've found that we may change a firm decision within a day if new information becomes available that puts the decision in a new perspective. We have several ways of collecting the information we need in decision-making. We rely on our own past experience in the area, we read and get advice from other communities, and, when we feel we don't know enough about an area, we collect information on our own. I'd like to focus on this last method of data collection.

The current planner board is often faced with making a decision based on available but limited information, or waiting to collect more information before coming to a conclusion. Our strategy has been to consciously avoid creating elaborate plans if we haven't had much experience in an area. In situations like this we usually decide to observe carefully what goes on over a period of time, watch how members feel about different problems that arise, and gather data on the ways we feel about the situation. Then, we generalize from the specific situations we've been observing to formulate a general policy that captures what we've observed. This procedure works well for planning tasks. For example, we observe that when some people do dishes there are still things left to be done. So, we make a list of the specific tasks involved in dishwashing, including wiping off the counters, the stove and the table, as well as washing the dishes. This helps us all do the kind of job we like. This approach to planning has also helped us create policy. A simple example is our current policy on adult education.

One of the questions that arose in the early stages

of the community was what to do if an adult wanted to take a class or go to school. Since it was obvious that we couldn't afford to send anyone to college, we wanted to figure out under what conditions we would approve spending money for classes and lessons. In the abstract it was easy to say that we couldn't afford music lessons, craft classes, or formal education, but in specific cases we found we could clarify some things. One member arranged to trade labor for violin lessons, another member decided to go to night school to study accounting and in the process bring in income under the G.I. bill, and another member requested money to take a course on identifying and growing native plants with the hope of learning enough to start a nursery. After all this, we felt ready to elaborate a policy. We did not approve one member's request to begin an RN program, because it would have cost us both money and coo time when coo was attending classes on a full time basis. Here is the text of the policy on adult education:

"Adult education is defined as any activity which is meant to impart or improve skills or talents. This policy is concerned with education which takes place outside of the community. Our current informal policy classifies these activities into three categories: recreation, outside work, and potentially income-producing skills and talents. The community wants to encourage people to do any of these activities. We cannot at this time afford to support adult education which is classified as recreation or providing potentially income producing skills and talents to the extent that we can support education classes as outside work. Until we have managers for outside work and adult education, the planners will make decisions concerning these activities. We will consider the value of the activity to the individual and to the community, the out-of-pocket cost involved, and the amount of time and energy which is directed outside of the community. Here are the definitions of the categories and the levels of support which we can currently afford:

Recreation: This includes music lessons, dancing lessons, and other classes which benefit the individual directly, but the community only indirectly. For such activities the community will pay a nominal amount, preferably in the form of barter,

and will encourage co to reduce transportation costs by scheduling such activities in conjunction with other trips. No labor credits will be given.

Outside Work: This includes going to school for money, as in the case of studying accounting and getting paid under the GI bill. The community will pay transportation, tuition, books, and give labor credits for attending classes and doing homework. We will encourage people who go to school for money to have their work be both potentially beneficial to the community, such as studying accounting or auto mechanics, and be personally satisfying to co.

Potentially Income Producing Skills and Talents: This includes classes which may provide the skills necessary to start a new industry, such as plant propagation or woodworking. For this the community will pay a nominal amount in course fees (up to \$10) and will provide transportation. The community will not provide labor credits for this activity."

I expect this policy will stand until we reach a situation that we haven't specified, or until we can afford to allow greater access to educational opportunities outside the community.

Another area where we have successfully used this approach to planning policy is in the community's attitude toward visitors. We want to have visitors, both day visitors and long term visitors, because they are our source of future members and because we want people to know about the community. But what do we say to them when they come? We don't have a long history to regale them with. At first we didn't even have an orientation sheet telling them how we do things because often we didn't know ourselves, and we didn't know what kinds of information would be helpful to someone just coming in. Information sheets from other communities didn't help much because we weren't as large or old or diverse, and our information sheet would be correspondingly short and boring. Another question that arose was whether we should have a visitor greeter. There were only five of us, and we couldn't really afford to have one member devote cos time solely to visitors.

We didn't feel comfortable trying to solve all of these issues at once. What actually happened was that visitors came and asked questions. Some visitors fit in well, others seemed bored and uncomfortable. Gradually we began to figure out what made visitors feel good, and what we could do to avoid having visitors wander around lost and embarrassed. We wrote up a short sheet for day visitors while they were here. We tried to schedule work projects that could involve visitors who came on Sunday afternoons. This made it easier to handle day visitors, and it helped them fit in and formulate questions that interested them. Later, after we had had several long term visitors, we were



~ Reach

CONFERENCES

The Ananda Cooperative Village 1975 Summer Seminar Series presents a COOPERATIVE COMMUNITIES CONFERENCE: PRACTICAL PROBLEMS IN KEEPING THEM GOING on October 3-5. Experienced teachers from Ananda, focus on the practical, often asked questions on cooperative living.

The topics included will be: economics, food and shelter, decision-making, personal relationships, and spirituality. Discussion will center around viable solutions which have proved successful, rather than just interesting theories.

For more information, please write or call: Ananda, Dept. N4, 900 Allegheny Star Route, Nevada City, CA 95959, Phone: (916) 265-5477.

About 12-22 April 1976: 9-DAY WALDEN II

An experiment in communal living for people who want to learn more about starting a Walden Two commune. 15-25 people can participate in interpreting B.F. Skinner's Walden Two. This will be a working experiment—learning by doing, rather than by talking about it. Form your own planner-manager system, start your own communal treasury, practice using positive reinforcement, set up a labor-credit system, Walden Two code, & norms for working, eating, & playing together. For further information enclose a stamped, self-addressed envelope. 9-DAY WALDEN II, c/o P & George, Twin Oaks Community, Louisa, VA 22091.

About 1 May 1976: GENERAL COMMUNITY CONFERENCE

This is being planned as a workshop-oriented conference, similar to the July 4th conferences held for the past 5 years at Twin Oaks Community in Virginia, with members of many different communities facilitating the various workshops. For information send a stamped, self-addressed envelope to: U and I Ranch, Rt. 1, Eldridge, MO 65462.

REACH continues p. 15

there are some areas where planning just doesn't work

14 able to write up an information sheet for two week visitors, covering most of the areas where questions have arisen, and we try to arrange to have one person available during the visitors first few days here. We still haven't succeeded in specifying jobs that visitors can do without a lot of supervision, and we're working on that. At least we know what we'd like our plans to look like even if we haven't filled in the substance yet. I expect that we'll work toward planning more and more aspects of the visitor program during the next months, and that by the end of the summer we'll have worked out a smooth procedure for everyone.

In the examples I've just given the community had been able to develop policies by avoiding elaborate plans until we have collected data on possible situations that could arise and observed members reactions to different ways of dealing with these situations. There are some decisions which have to be made which don't lend themselves to this method of collecting data through experience, and there are also some areas where planning just doesn't work. Usually this is because we haven't been able to predict what will happen in particular situations. This is currently happening with our labor credit system.

Under our current labor credit system jobs are assigned on a daily basis for one week at a time. Often, because we are so small, something will come up in the middle of the week and mean that the labor credit assignments for one or more days have to be juggled around. Sometimes this can take place easily, but often tension develops between one person's desire to stick to the labor assignment and another person's desire to take advantage of a specific event. For example, in the course of a business transaction, a member needs to drive to Charlotte, about 150 miles away. But the member is assigned to child care and dishes during the time co will be gone. Should co stay and do child care and dishes, or go and get someone else to take over co's assigned jobs? We haven't resolved this problem yet. I hope we'll have more flexibility when we have more members and our labor shortage is not so severe. We realize that we prefer assigning jobs even if we know changes will be made. The few times we haven't made labor assignments we've all felt responsible for all the work, and we don't like that feeling. We like the security of knowing each job is assigned and we need only be responsible for our own work. Probably we'll always find unexpected tasks

cropping up, but hopefully we'll develop ways to make it easier for us to deal with such situations.

There are other situations which make planning difficult. Sometimes we can't plan because we lack time. The most recent example of this involves our decision to purchase a 230 acre farm about 15 miles north of our present location. The farm was owned by three partners who had tried to start a community and failed. They were behind on their payments and the mortgager was going to foreclose. We had to decide immediately whether we wanted to buy it or not, and we had to be willing to work out a rather complicated settlement with the three partners. Since we had not planned to buy land for another year, we felt unprepared for the decision. We had expected to conduct a thorough land search in different parts of the country, taking into account such factors as access to metropolitan areas, size, water supply, amount of tillable land, suitability of the soil for farming and building, general aesthetic appeal, and proximity of other communities. Deciding to buy the land meant that we would not be able to compare it with property in other parts of the country, and it would tie us down immediately to a very concrete set of responsibilities which we had hoped to avoid for at least a year to give us time to work on other aspects of the community. We ended up trying to collect as much information as possible on the property, imagining the probability of finding comparable land in this area or elsewhere at the same price. We felt uncomfortable doing this, but we felt that everything we knew about the property suggested that we'd have a hard time finding a better deal. We decided to go ahead! Unfortunately, it was not that simple. The sellers were not in agreement on their terms and while they were willing to make some concessions, we couldn't predict what these would be. Our decision-making in this case was as dynamic as I imagine it could ever be. We constantly vacillated between deciding that the property would ultimately be worth all of the immediate problems and deciding that we would be better off letting the opportunity slip by and using the experience to help us approach our future land purchase. In the end we decided to make an offer which satisfied us but which we expected would be refused. But it wasn't! So we are now in the process of closing the deal and working out plans for the farm. In the process we've learned a lot about the way we make decisions. We've supported something

we already knew—that decisions are never final. We would make a decision, present it to the community, then get more information or a different perspective sending us back to the drawing board. We find we like defining as many alternatives as possible before making a decision, and we also like knowing that we can be flexible if new information becomes available.

It should be obvious from this discussion that planning plays an important part in our lives at Aloe. There is also a lot of support for individual members to plan their own activities, although there is quite a bit of variation among members in the extent to which they prefer to plan their lives or "go with the flow". We actually plan a lot less now than we will in the future, because we do not have active managers in many areas where planning would normally be taking place. I imagine that eventually we will have policies in many areas similar to the policy on adult education, where a clear policy is stated with the understanding that it will be reviewed periodically and changed if it no longer serves the best interest of the community. We are committed to an experimental approach, and that requires both specifying the experiment (planning) and being responsive to the outcomes of the experiment.

How do we feel about all this? Do the members feel that their opinions are limited by such a strong emphasis on planning? I don't think so. Because the planners and managers take over responsibility for planning within their areas, other members of the community are free to devote their energy to their own interests. We know that we can have input into any decision. We know that the planners and managers are committed to using as much information as they can in making a decision. This increases the probability that we will all be satisfied with the decision. Finally, we know that this system assures us that the work of the community is being managed.

REACH continued from p.13

15

SECOND ANNUAL HISTORIC COMMUNAL SOCIETIES CONFERENCE will be held at Shakerstown at Pleasant Hill, Kentucky on November 6, 7 & 8, 1975. The program, in addition to a tour of Shakerstown, will feature experts on Shakerism & the preservation of Shaker sites & artifacts in several states. The program also will include adequate time for discussion of the ongoing objectives of the organization & the developments at the various communal locations represented by those present. All participants are encouraged to bring pictures, literature & other items from their sites for display and/or sale at the conference. Registration & requests for meals & lodging in the restored Shaker buildings should be sent to Mrs. Betty Moevic, Shakerstown at Pleasant Hill, Inc., Rt. 4, Harrodsburg, KY 40330. Registration will be \$5 at the door. Please specify to Mrs. Morris which meals you desire, beginning with dinner on November 6, which nights you wish to stay on the grounds, & whether you wish single or double accommodations. Send no money in advance. We will receive the best group rates & will pay as we check out. A brochure will be sent to you giving the program in detail & listing the exact rates for rooms & meals. Our registration will close on October 25, & our total enrollment will be limited by the number that can be housed & fed: approximately 150.

GROUPS FORMING

Planning to build a cooperative city of 50,000 on 12,000 acres of land, thus far some 10,000 people have expressed interest in the project. Write for information, *Experimental Cities, 1001 Rivas Canyon Rd., Pacific Palisades, CA 90272*

GROUPS LOOKING FOR PEOPLE

We have started an intentional community with commitments to love-motivated, non-exploitative alternative society. The name is based upon the Greek word for unselfish love. We plan pacifist back-to-the-land communal fellowship, emphasizing the radical teachings of Jesus Christ. We don't want the meaningless watered-down and/or dogma-strangled religion of the Establishment church. Open to the messages of other religions unless such conflict with Christ's message. *Agapepy, Rt. 2, Box 111, Moorefield, WV 26836, 304-897-5788*

REACH continued p.19

Why PLAN YOUR COMMUNITY?

devi

Master Plan

Ananda Cooperative Village



We have the chance to create a way of life that allows people to live in harmony with the human and natural environment.

Photos in this article by Michael & Ray of Ananda.



To create anything of value takes energy. Lots of energy. Thomas Edison said, "Genius is 1% inspiration, and 99% perspiration." He had a right to say so. He spent years of experimentation to find the filament for the light bulb. And he succeeded.

All of us involved with building and living in communities have a responsibility before us now—an experiment, so to speak. We have the chance to create a way of life that allows people to live in harmony with the human and natural environment. It's going to take energy. I think we're beginning to realize the extent of the work that lies before us, and the kind of determination needed to get the job done.

So, given that it takes lots of work to build a community, does it also take conscious planning to insure successful development? Or can a community just grow organically through hard work and the commitment of its members? There are groups who've used both methods—conscious planning and organic development—with success. At Ananda in the past year we've been putting in a lot of energy into directed community planning, and have had some results that are well worth sharing.

Ananda is a yogic community of about 125 resi-

dents which was founded by Swami Kriyananda in 1967. It's located in the foothills of the Sierra Nevada near Nevada City, California. Our goal is to be self-sufficient, and we're slowly moving in that direction with about 5 acres in organic gardens and orchards, and various home industries which supply our members with jobs and income.

Until the spring of 1974, Ananda developed through more spontaneous methods. The community leaders and members had an idea of what Ananda's goal's were, and how they wanted it to grow, but no detailed scheme of projected development had been worked out. People built homes in the area of our 260 acres designated as residential, the gardens and orchards expanded, and a new publications building and printshop went up in the industrial area, and a temple and cabins were built at the Meditation Retreat. On one level everything was growing very well. But as time went on, certain drawbacks to this method of development became apparent.

For one thing, when the community membership was small it was easy for all the members to express their ideas about long-range goals and plans. As the membership grew, this became more difficult. New

people often felt that they had very little to say in what was being planned, and remained somewhat isolated from the mainstream of activity. The community didn't seem as much "theirs" as it should have.

Another problem became clear when we saw that some of our short-range solutions to problems created worse problems. For example, the waste water from our small laundromat had been channeled into a sand and gravel seepage pit. We knew that this wasn't the best solution in an area with a lot of surface water in the winter, and wanted to put in a better system in time. However, it wasn't until our neighbor across the road informed us in a not-too-friendly way that our gray water was badly polluting his lake that we ran our waste into a septic tank.

A friend of ours in city planning told us that this happens frequently. Because a group has not planned ahead, they pollute their streams and lakes, and that of surrounding areas. It sometimes takes years to undo the damage caused by a short span of unaware actions. The wildlife population—deer, for instance—is often drastically reduced by over-use of their feeding grounds for house sites, whereas housing could be centralized in fewer areas. So we have the unhappy fact to face; although we love the land and want to work harmoniously with it, we can do serious damage to it through well-meant but unwise actions.

In the spring of 1974 we took a big step at Ananda—a step which pushed us right into the next stage of our development. We decided to buy an additional 325 acres adjacent to our present community. This gave us a total of 650 acres.

Suddenly the previously indifferent county officials sat up and took notice. They informed us that before we could do any building on the new land, we would need a complete Master Plan for our projected development and an Environmental Impact Report. At first we shuddered when we thought of the energy and expense this would take, but a year later it's clear that this was one of the best things that has happened to us. Through the process of community planning, we developed an awareness of what our water and land resources were really like—and, more importantly, a sense of group definition and unity.

We were very lucky because there immediately arrived in the area a man—Sam Dardick—who had been an architect and professional city planner for many years. He liked Ananda and what we were doing

here, so he decided to settle here with his family for a few months to help us formulate the Master Plan. I can't overestimate the value of his help, and especially of the underlying attitude of his approach to planning, called "advocate planning." He showed us: **You can do it yourself.**

Sam helped us to see that planning is merely a rational process for making decisions. He gave us some insight into how the planning process works, but we—and that included almost every member of the community—made the decisions.

We divided the initial planning process into three areas: Information and Research, Goals and Objectives, and Alternative Solutions. All of these would be synthesized into the final "Master Plan." Under Information and Research, we put the following subjects:

- Shelter
- Health & Sanitation
- Food
- Roads & Utilities
- Education
- Economics
- Special

Committees were organized to find out what we could do about each of these subjects. Sam and a group of four others were the central planning committee.

First, we compiled a 12-page social survey for each member of the community to fill out. It included questions about what the individual's present and projected use of water, fuel, and housing were, what kind of education system was best for the children, what kind of animals we wanted, what our recreation



needs were, what our social and economic needs were, what the individual's responsibility to the community was, what the community's responsibility to the individual was, how we wanted the community to grow, and many others. All this information was compiled, and gave the different subject committees some idea of how to proceed.

We met with county officials and agencies to get what information we could, and they were very helpful. We also began talking with our neighbors in the area—newcomers and oldtimers—to find out how they were doing things, and the effect we would be having on each other.

As we began to get a clearer idea of what the community wanted and what was best for the area, we moved on to the second area of planning: Goals and Objectives. A goal was defined as a long-term statement of value; and an objective as a short-range statement of intent which can be implemented (i.e., to develop organic gardens.)

This was one of the most exciting parts of the planning process, for it involved lots of community interaction and gave everyone a chance to express their ideas. Different groups met—householders with children, single people, groups involved in working with the public. We had brainstorming sessions in which all ideas expressed were written down with magic markers on huge rolls of newsprint. The energy and creativity in these sessions were wonderful.

From all the work emerged a clear idea of what Ananda was, and what we wanted. It was very much in harmony with the direction we'd been following, but now everyone felt that these goals and objectives were "theirs", too.

Considering the research we'd compiled and what our objectives were, we now were in a position to begin deciding on solutions. The committee for each area made recommendations to the central planning committee, these recommendations were evaluated, and what finally began to take shape was our Master Plan for future development. It was something we'd all contributed to, and it represented something wonderful to us. Rather than an abstract plan formulated theoretically by outsiders, it was something which had originally grown from our ideas, from the group interchanges. Something had been created which had a life and energy greater than any of us. It represented our collective thoughts and feelings blended with the nature and needs of the land, water, and wildlife around us. It felt like what we'd done was very right—very dharmic.

Now a year later, things haven't been all rosy. We've run into many snags, and have had to do further surveys and reports, but the basic plan stands unchanged. We hope to begin building soon.

So, we wanted to share these experiences with you because we know it's a big controversy in communities as whether "To plan, or not to plan..." We've tried both, and there's no question...**PLAN!**

From all the work emerged a clear idea of what Ananda was, and what we wanted.

REACH continued from p.13

Dandelion is a Walden II-inspired community of 5 adults living on a 50 acre farm in southeastern Ontario. We are organized around a planner-manager government and Twin Oaks-style labor credit system and are presently supported by outside work. Principles important to the group include egalitarianism, behaviorism, communal property and communal childrearing (although we are waiting awhile before having children).

Since this time last year, when we came together at the 1974 Twin Oaks Labor Day Conference, Dandelion has become firmly rooted. In mid-May we incorporated as a co-operative, and two weeks later we bought our farm, planted a garden, and got down to the day-to-day problems and pleasures of communal living.

Transforming three bedrooms and an attic into six bedrooms, adding an extension, keeping our vegetarian diet balanced, mulching and weeding the garden, holding weekly behavior meetings, budgeting, finding outside work, publishing our newsletter...there's lots to do here. We welcome visitors and are open to new members.

If you're interested, write for more information or about visiting. Dandelion Community, RR 1, Enterprise, Ontario, Canada K0K 1Z0. (613) 358-2304.

Aloe is an intentional community largely based on the concepts in B.F. Skinner's Walden Two. We met at Twin Oaks' Labor Day conference in 1974, and moved together the following October. Like T.O., we have a planner-manager system of government & a labor-credit system to allocate & distribute the work of the community. We presently have 7 adults & 3 children; we are taking new members & hope to expand soon. We have not yet decided how large Aloe will grow to be once we move to our farm; now we are thinking in terms of 100-300 people.

We have a children's program, a childcare manager, & even a childcare board. Our program allows members (including parents) to decide how much time they would like to spend with the children. Some may have little contact with the children, while others may decide to be involved in many aspects of the program. We are working towards providing separate children's facilities to give us greater control over the children's physical & social environment.

Aloe presently has two locations. We are living on 2 acres of land 10 miles from Chapel Hill, North Carolina. We have re-

REACH continues p.25

BASIS & PLANNING OF A VEDIC COMMUNITY

DAMODARA PANDITA DASA



Dear Swami,

How can we tell when we're on the mental platform, and how do we get off when it starts to happen?

—mind-ridden

Dear Mind-Ridden,

One is on the mental platform when he neglects the orders and instructions of guru, sadhu and sastra. So when you find yourself getting on this mental platform, you must immediately find out the order of the spiritual master and then do it. This will save you from your confusion and resultant anxiety.

—swami

from Brijabisi Spirit, RD 1, Box 620, Moundsville, WV

At Vrindaban community, the planning has already been done for us. That is, all the members of our community have one goal in common—to perfect our lives by the spiritual science of bhakti yoga, or the yoga of devotion. Real yoga means to link up with the Supreme, Who is the Primeval Person, the Absolute Truth. So bhakti yoga means to purify ourselves by doing everything for Krishna, or God. This process, in its preliminary stages, also is known as karma yoga.

Our community is established on the Vedic principles of varnasrama dharma. The varnas are the four classes of human society, namely brahmana (intellectual), ksatriya (administrative and military), vaisya (agricultural and mercantile) and sudra (worker); and the four asramas are the spiritual divisions, namely brahmacari (celibate student), grhastha (householder), vanaprastha (retired) and sannyasa (renounced of all material connection). These principles of varnasrama dharma have been established by God for the smooth running of human society and are enunciated in the Vedas. (Our spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, is giving to us these principles of living ideal spiritual and material lives.) It is his desire for his disciples to live this philosophy and show the world its sublime nature through practical application. The purpose of New Vrindaban is simply to show the world how to live practical spiritual lives while maintaining the necessities of life, avoiding the clutches of material nature, and returning home.

So in this sense our planning is already done. We simply follow the instructions of our guru, who is giving us direction from the Vedic scriptures, and so we are finding that everything is turning out perfectly.

Now of course there is the practical side of community planning that deals with specific needs. With a population of 150, we always have a lot of factors to consider. First of all, before we do anything such as plowing fields, planting crops, building reservoirs, etc., we see how it will affect our overall situation. We consult many helpful sources of information such as the local farmers, county and state agents and extension services, recent publications, etc. When it comes to landscaping and construction projects, we make out scads of written plans, diagrams, outlines, cost projections, etc. Then we always know where we stand. Still, we do have a basic principle—try to do things as simply as possible with the least impact on nature. Our spiritual master has often stated that our community should exemplify simple living and high thinking.



We simply follow our guru and so far, everything is turning out perfectly.

With regard to the use of energy and commodities, our philosophy, based on the bona fide Vedic scriptures, has a ready and unassailable instruction. It is stated in *Sri Isopanishad*, mantra one:

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should thereby accept only those necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."

Our community, being composed of devotees of the Lord, is not highly consumptive on an individual or communal basis. In fact, whatever we produce or receive as our quota, we first offer to the Lord or use in His service. From such offerings we take whatever remnants we personally require. This is how a perfect society is run; free from greed, envy and enmity. We are yogis, and it is the duty of a yogi to control his senses and not entangle himself with unnecessary material things.

As devotees of the Lord we are strictly vegetarian and eat only foods which have been set aside for human consumption by God. Because the Vedas outline what should be offered to the Lord, our menu is pretty much already planned out for us.

Self-sufficiency is our goal, and for our economic basis we must plan to grow sufficient supplies of grains, vegetables, fruits and nuts. And we are especially raising and protecting the cow. Milk being the perfect foodstuff, it contains everything needed to sustain life. It is on this protection of the cow and the natural growing of crops what we are basing our economy.

For storing and processing foods, we use a variety of techniques, ranging from drying and canning to pickling and cold storage. We store our grains, etc. in rodent-proof heavy plastic barrels (these happen to be easily available). And there is always a steady supply of milk (which automatically includes such foods as curd, butter, cream, yoghurt). Our spiritual master has said that we can live nicely on just a little milk and vegetable or grain. Whatever nature provides locally according to the season is all that you need. If one has a cow and cultivates a little land for growing crops, his economic problem is solved. And for the cow's food, we have silage, hay and stored grain to keep them well-fed during the winter months.

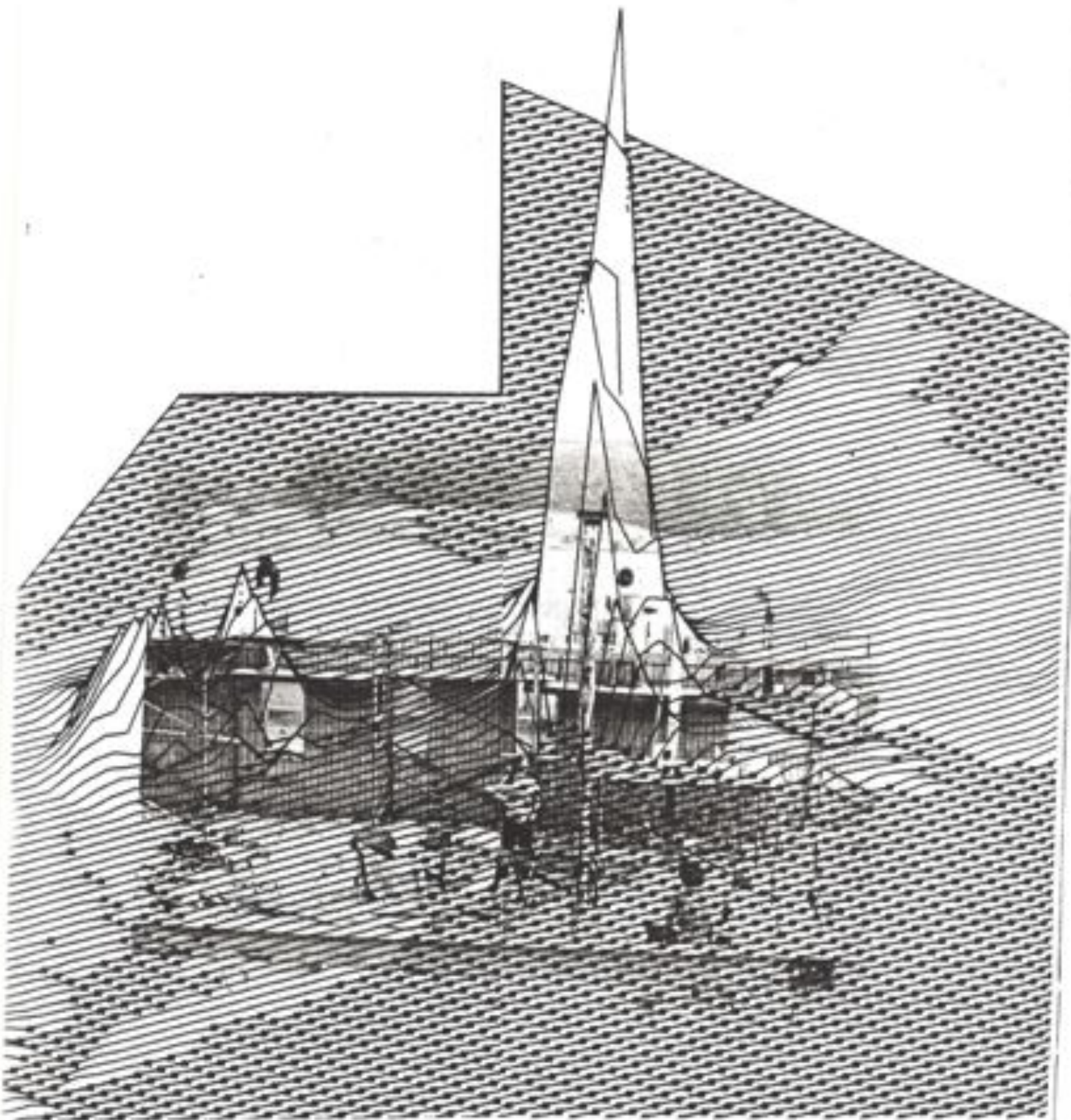
We currently use commercially available electricity, gasoline, etc., but in our planning of long-term energy development projects we are staying within the bounds of 'renewable resources', which include

sunshine, water, wind, methane (from all our cow dung). We are aiming for a low-level technology that is not dependent on any artificial standards and will always be there. This entails the use of oxen and horses to drive our simple machines. We are currently training many oxen and drivers. With our many cows, an ever-increasing herd, we'll have plenty of ox power. At the present time we still use tractors and other modern equipment; this is a temporary measure to quickly put us in the position of self-sufficiency. Animal power and low technology are being steadily phased in.

New Vrindaban is a dynamic community based on spiritual rather than material values. The nature of spirit is ever-increasing, while materialism is always marked by decadence and decay. The center of our community is God, who we know as Krishna. So, as stated earlier, the purpose or goal here is the same for everyone. There is no need to try to find common goals—the goal is already there. For this one unifying reason, there is never any conflict over which direction we should take. Because of this, disputes are few and far between. If there is some problem we can understand that it is based on a material concept of life. When one is in a philosophical God consciousness, everything is easily worked out because the false ego takes a back seat.

Our political arrangement is quite simple. We have a governing Board of Directors composed of the various department heads and headed by a resident sanyasi, His Holiness Kirtananda Swami Maharaja. Since our philosophy is based on the principle of surrender to higher authority, ultimately the authority of the Supreme Lord, everything runs smoothly. This is possible because those who are allowed positions of authority are not after their personal power, enhancement, etc., but simply want to serve God and purify themselves. So everyone knows that whatever instructions are given are for the benefit of the community and serving the guru. If authorities become contaminated by overt material desires for power, glory, wealth, they are removed.

The final aspect of our community is public relations. We feel it is important to keep in close touch with other alternative groups, sharing practical experience and knowledge. Our relationship with the community at large is simply to show them the practical example of spiritual living. For this purpose we send out many preaching parties and publish a bi-weekly journal called *Brijabasi Spirit*. It is the intention of our spiritual master, carrying forward the aim of the Lord, to instigate massive social change toward spiritualization rather than toward the present trend of degrading materialism.



The land itself will tell us which areas to farm, which to use for building, and which to leave entirely alone

EIGHT YEARS AFTER

SUSAN OAKS

23

During the past year Twin Oaks has put more energy into long-range planning than during any other time in its past. As a result we have the outline of a comprehensive plan for our growth and our land. In addition to the outline for growth we have a better feel for our "group head" and some ideas about the work involved in the planning process.

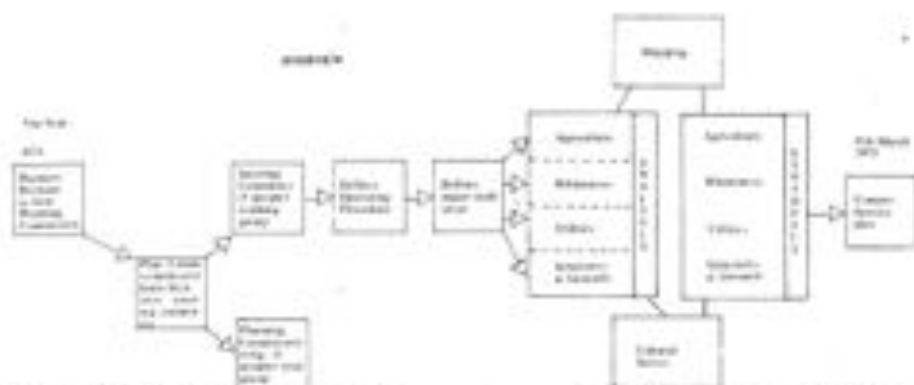
Some people ask, "Why bother to do this kind of planning anyway? Isn't it just a big future trip?" Maybe so, but we have some very concrete examples of non-planning which we are stuck with forever. We have our main driveway in the middle of a valley where it is continually washed away by one rain after another. Our orchard sits on tillable land, and a road runs through the courtyard. These are but a few of the ways in which non-planning has worked for Twin Oaks. Need I say more? After seven years of messing around with yearly debates over the location of each new building or garden plot, we felt it was time to organize our information, ideas, and goals into a comprehensive plan. Hopefully such a plan will provide a framework for growth. Instead of rehashing the issues each time we want to do something we will have the background for decision making already established.

In August 1974, the Planning Commission was born. It is important to understand that this group was different and separate from the people we call **planners**. The **planners** are our decision-making board. The Planning Commission was organized to gather and synthesize the information which would then be presented to the decision making group of planners. If you aren't thoroughly confused by now, congratulations. It was hard for us to keep it all straight at times. The general function of the Planning Commission was to gather information about the physical properties and capabilities of our land and to match that information with the ideals and aspirations of Twin Oaks Community. It was a tall order, especially since the ideals and aspirations were not always clearly defined.

The initial group of eleven interested folks gave birth to a smaller steering committee of five. The steering committee was the "work group" of the organization. They brought their ideas back to the commission for feedback and general brainstorming. Thus the planning commission served as a sort of "sample population" for trying out ideas and methods. The steering committee determined that its functions would be to:

- (1) Determine the questions to be asked
- (2) Gather the answers to those questions by whatever means most appropriate to the question. Some questions might be answered through "library" type research; some might be answered by managers of particular areas; some would be answered by the whole community through general meetings, surveys, or personal interviews.
- (3) Synthesize the answers into a comprehensive plan (or several alternative plans.)
- (4) Present the information to the planners who would make the final decisions.
- (5) Keep the community informed about the progress of the work. In order to start formulating questions and gathering information, we divided the work into several major study areas. These were agriculture, wilderness, utilities, and building sites.

I do not intend to relate all the details of Twin Oaks's master plan. That would be fairly useless and probably quite boring as well. Instead I want to share the



process we used, the questions we asked, and the methods we employed to gather and synthesize information. The "overview" flow chart represents the ways in which various tasks relate to the whole planning process. The other two charts show how different sources of information were synthesized to create our alternative plans.

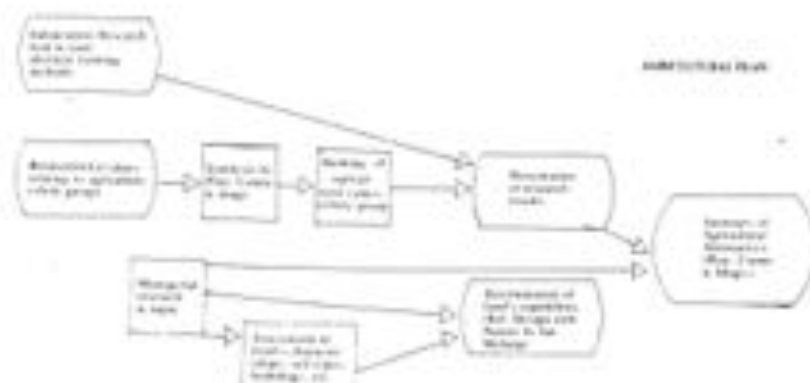
Throughout the study we drew information from three major sources. The **land itself** provided the answers to many questions like: "Where can we farm?" and "Where should we construct our buildings?" Mapping, model building, and observation were the tools we used most frequently to gather information about our land. **Books and resource people** were invaluable sources for certain other questions like "What sort of sanitary facilities should we plan?" and "What is hydroponics, anyway?" Yet other questions could only be answered by the **people who live here**. We used brainstorming meetings, questionnaires, and personal interviews to get answers to "public opinion" type questions. After all no book could tell us how the people of Twin Oaks feel about farming or how far they want to walk from the hammock shop to their rooms. (In fact, we sometimes wondered if the people of Twin Oaks could provide that information.) The rest of this article will discuss our experiences with some of these methods of information gathering.

Throughout the course of the work we found mapping and model building to be two of our most useful tools for both gathering and disseminating information. We used the approaches described in Ian McHarg's book *Design with Nature* (see Resources). His idea about planning is that people should look at the land and follow its instructions. The land itself will provide the information telling us which areas to farm, use for building, or leave entirely alone. Following the guidelines in the book we made a series of maps describing the details of the land. Maps of soil type and slope combined with other details (such as soil depth and air and water movement in the soil) produced a land capabilities map. This map gave a clear picture of the pieces of land which are suitable for different purposes, (farming, recreation, pasture, etc.) Sometimes we didn't like what the land told us. No one was very happy to discover that our buildings are sitting on good farm land, but there they are. We learned very quickly that dwelling on past errors only gave us grief.

Mapping also proved to be a useful tool in examining both our wilderness areas and our utility systems. Maps of scenic features and areas suitable for recreation helped produce a set of recommendations for preserved areas, areas of limited use, and areas suitable for forestry management. We also drew maps which showed the parts of our land which could be served by our present water, sewage, electrical and transportation systems. Overlays on this map showed areas which could be serviced by expansion of these systems in order of progressive difficulty. The utilities maps were of great importance in determining our building sites.

The land capability map generated in the agricultural study, the utilities map, and the preserved areas map together produced the information necessary to create a map showing possible future building sites. This map differentiated areas suitable for heavy industry, light industry, and residences. When we started generating alternative building plans we started playing with a topographic model which we had built. It was quite a trip doing ten years of building with ten minutes of shuffling little wooden blocks. The three dimensional representation gave a much clearer picture of our plans than any flat picture could. People's reaction to our models varied from "It looks great!" to "I can't live in a place like that!" Seeing things in three dimensions brought out much stronger emotional responses than any of our fancy maps and overlays.

Research was necessary to answer some of our questions. Resource people and agencies, as well as books, proved to be valuable sources of information. We found the Soil Conservation Service, local public health officials, and state and regional sanitary agencies all very useful. Book research helped answer questions like "How much agricultural land do we need in order to grow all our own vegetables as we increase our population?" and "How much agricultural land do we need if we also wish to grow our own grain and beans (for ourselves and our animals) and "How does this change if we decide to consume fewer animal products?" People investigated topics such as fish farming and the uses of draft animals. The results of some of this research were quite amusing. A paper on fish farming told us that, "Catfish are successfully raised for profit in the South. I would not consider raising them because of their position on the food



chain: they require that 15% of their diet be fish meal, plus much of the rest must be high protein food (e.g. soybeans.) Raising catfish would be like raising coyotes for food and feeding them rabbits. We would get 10 times as much meat by eating the rabbits. (We would also get 10 times as much food by eating the rabbit food than the rabbits, but unfortunately we can't digest grass, and also unfortunately much land suitable for grass is unsuitable for grains, but this has nothing to do with fish so forget about it.)

Other papers were not so funny. We found we had some serious questions to consider. For example, we are already nearly self-sufficient in vegetable, meat, and dairy products. We determined that if we also want to be self-sufficient in beans and grains we need 33 acres of cleared, tillable land (for our present population of 60). This means that we need 14 more acres than we have now. As the population increases we will need more and more land. The other alternative is to reduce our land need by changing our diet. If we consumed no animal products, we could feed ourselves on our present amount of land until our population was over 125 people. Clearly we have several decisions to make about the directions our farming operations will take in the years to come. The planning commission found that individual research was an efficient way to gather this kind of information. In addition it allowed participation by more members of the community in the whole planning process. People with strong interests in particular areas were willing to invest a lot of energy in researching those questions. Many topics were more thoroughly investigated than if the steering committee itself had done all the work.

Public opinion questions proved to be the most complex (of course). A combination of public brainstorming and questionnaires proved to be the most effective way of generating and answering "value" type questions. The following process is the one we used in trying to get at some of our agricultural values. We met in small groups (5-7) for a half hour. In this time everyone tossed out their values and feelings about agriculture. The smallness of the groups helped insure that everyone would be heard. The statements people made ranged from "I want to minimize consumption of non-renewable resources" to "I want a healthy place for the chickens to live." When these were all recorded, we started grouping similar statements together. These groups of value statements were then combined with those from all the other groups. The final product was a series of nine comprehensive value statements ranging from "Reduced dependency on outside food economy" to "Minimizing labor demand." People then ranked these items in terms of their own values. The synthesis of people's rankings combined with the information gathered through managerial research and mapping led to an agricultural plan for the community.

We learned to remain open to changes in the process of planning itself. The agricultural values survey indicated a need for a more extensive survey of our cultural values. Although we had not originally planned on doing this sort of survey, we plunged right in, using the same general format as we had used in the agricultural survey. A list was posted where people could write down their views of our basic cultural assumptions. In addition, we had another public brainstorming meeting to generate our list of cultural values. For ex-

REACH continued from p.19

actly acquired a 230-acre farm 20 miles north of our present location. The farm has 90 acres of land cleared. The rest is wooded with 2 small streams & a 7-acre pond site. There are several buildings, but no provisions yet for water or sewage, so it will be a while before we move out there. Right now we are working on a large solar-heated house on the 2 acres we're living on, which we want to finish as soon as we can. Our economic base is currently dependent on the outside work of some of our members, but we are developing industries which we hope will support the community in the near future & provide a diversity of work opportunities.

If you would like to plan a visit to Aloe, please write or call. Sorry, but we can't accept collect calls. We ask that visitors plan to stay for 2 weeks, so that you have time to get to know us. We ask you to contribute \$2 per day & help with the work of the community. Remember when you come that Aloe does not allow illegal drugs of any kind. None of our members smoke & if you do smoke you will be asked to be considerate of nonsmokers.

One of our major goals is building a culture we like thru nonpunishment & techniques of positive reinforcement. We are working to establish norms which support an egalitarian, cooperative, & ecologically sound way of life—moving away from denying individual differences, toward affirming & utilizing each person's skill, experience & conditioning. See article on page 10 of this magazine about the way we do our planning. Aloe Community, Rt 2, Box 80-E, Hillsborough, NC 27278; phone (919) 829-8799

Shannon Farm Community is a group of 50 adults & 15 children committed to the idea of a large, diverse alternative community. We own 490 acres in the foothills of the Blue Ridge Mountains. Right now, we have 10 adults & 6 children on the farm, with others planning to move here when there is available space. (We also have on the farm a Guernsey cow, "Beauty", recently purchased from Springtree Community.)

We expect that most Shannon members will wish to live communally (in groups of between 6 & 12) while a smaller number may choose to live alone or in "nuclear" families.

We are committed to egalitarian principles & social change. We favor consensus decision-making, partial income-sharing, eliminating sex roles, children's rights, & an overall commitment to living together harmoniously. We also want to

REACH continues p.27

ample, some items that appeared on that list were: "We want to move toward self-sufficiency;" "We want to spread the idea of community to those who are interested;" "We want to raise and educate our second (third, fourth, etc.) generations;" "We want to incorporate our work with our recreation to the extent that our work becomes an integral part of our being. Using the list we created an extensive survey of cultural values which covered the areas of growth, self-sufficiency, promoting community, child-rearing, ecology, and equality. In order to facilitate decision-making, most questions asked for an acceptable range as well as an ideal figure. For example, we asked, "What is the range of the population you would find acceptable on Juniper's 123 acres," and "In terms of percentage of imports, what is the acceptable range of self-sufficiency in the area of dairy products?" The results of this survey were used as input for the later stages of planning as well as in the building sites study. Another battery of surveys asked people a variety of questions about our basic functions (sleeping, eating, working, playing, etc.) And there were more and more and..... When one of the final forms came out labeled Planning Commission form #J12754327KX Bibbity-Bobbity-BOO, and one demanded the respondent's rank, serial number, sex, sign, favorite color, and number of BMs/day (among other things) we knew it was about time to cool it on the questionnaires.

One of the most important functions of the steering committee was to keep information flowing in all directions. The process we used to determine agricultural and cultural values proved to be useful for several reasons. The initial brainstorming gave people an opportunity to express their ideas and feelings openly, without the predetermined structure of a questionnaire. The questionnaire which followed, however, helped us put all the information in a more compact, accessible form. In addition we had a public information center where we posted all the maps, models, papers, survey results, etc. In order to reinforce people for taking the time to learn and participate we put a full cookie jar under the maps and bulletin boards. (not very subtle behavioral engineering, but it worked.) There were also public information meetings to tell everyone about our progress, (or lack of it.) Personal interviews helped insure that every person had ample opportunity to give cos input. With all these channels open, it was much more difficult for an individual to feel alienated or discounted. Everyone who wished it had ample opportunity to be "plugged in." I'm sure some people wished we would go away and stop bugging them, but our success as a working group within the community was largely due to our efforts to reach as many people as possible both gathering and disseminating information. Because we kept the information flowing in all directions, the project was really a community effort, not the brainchild of a select few.





The whole planning process, and especially the efforts to answer questions as a group raised larger questions about the tradeoffs and compromises involved in group living. We saw time and time again that "you can't always get what you want," (or at least you can't get **everything** you want.) We were constantly struggling to find the right balance between opposing sets of values. We want to be self-sufficient, but does that mean we won't eat oranges because we can't grow them? We want to minimize our use of non-renewable resources; does that mean we stop using a tractor in the garden? If we do that, then we raise less food—unless, of course we divert more labor into the garden. If we do that, then the labor must be drawn from some other area. We often found ourselves faced with the necessity of finding the balance between diversity and agreement. If some people want to live in the same building with the kitchen and others want to live five minutes away, do we build a dormitory in each place, or do we build them all three minutes away?

At times the difficulty of finding our points of balance in these issues was really frustrating. However the process of dealing with them caused many of us to take a clearer and closer look at our values and our desires/aspirations for Twin Oaks. The process engendered a feeling of "it's our community," and as a result we drew a little closer together.

We sometimes asked, "given the turnover in population here, what's the point of doing all this anyway, since five years from now there will be all different people with different wants/needs/plans?" My initial gut response to questions like that was usually something like, "Oh, please don't make me think about that, this whole thing is hard enough already." In fact, though, it's an important question, one which also relates to the charge that all planning is just "future tripping." The answer to these charges, I think, lies in finding the right balance between present and future orientations. If we do not plan at all, we end up with buildings on our farmland. On the other hand, our plan for the future cannot be like a tightly locked jigsaw puzzle, either. If we are caught up in a rigid plan, ignoring the changes and details of the present, we will bind ourselves on a path which bears little relationship to our day to day life. For us at Twin Oaks all the pieces are not yet in place. We don't have all the details of the various plans firmly established. Like most things, the plans will probably change and evolve with time.

We have already found that the Planning Commission has some new tasks to deal with. Where do we locate the new industry we're investigating? What do we do about locating a new well? These are questions that weren't apparent at the time we did the master plan, yet they must somehow be answered and integrated into that plan. We see now that planning is never complete, but because of the decisions we were able to make and the general outlines we have established we will have a much clearer idea of where the next building should be. We have found that the planning process does **not** force us (or even encourage us) to live in the future. Instead, it is a tool which makes our day-to-day life easier and helps us to feel connected with the larger process at Twin Oaks.

REACH continued from p.21

live ecologically, using alternative sources of energy & farming organically.

We want to emphasize that we are a community in the making. Therefore, we seek new members (regardless of age, gender, race or sexual orientation) who share our values and goals. We welcome visitors who see themselves as potential members. Bob & Cheryl, for Shannon Farm Association, PO Box 1345, Charlottesville, VA 22902.

Our ages range from the very young to adults in their 50's but since we are growing rapidly it is hard to talk about numbers. About 75 adults have signed leases on 300 acres of land as of June 1975. We are all pretty mellow people, or try to be, & about the only kind of person that would not fit in would be the one who thought that his or her trip was the "only" way and that all others were wrong. We have christians, pagans and eastern religion followers. Some of us skinny dip, some use pot but there are others that don't.

We are buying 1040 acres and it will be paid for in about 9-10 years. The land will be owned by the Land Trust which is in the formation stages now. Homesteaders own the Land Trust and have perpetual right of use & occupancy of their own acreage, minimum of 5 acres, plus the use of common land, at least 250 acres. The land costs each homesteader \$28/YEAR/acre plus \$12/yr/acre for the Community Association, which provides equipment, roads, community buildings, alternative energy, wells, etc. to the best of its ability.

The best way to get the feel for U & I is to pay us a visit. We love to have you but partly to discourage those who are not serious & partly to help cover the time & energy that goes into new people we ask for \$4 per person the first day & \$3.50 per day thereafter for camping & an additional charge if you eat with us. This can be worked out or it can be applied to your lease if you decide to stay. We have nice places to camp but if you're not into camping we will find a place for you. *Jabal & Jill, U&I Ranch, Rt. 1, Elberton, MO 64561. (More about U&I Ranch under Conferences)*

We're a Walden II type, income-sharing community, on 150 acres of mountainous timberland & pastures in mid-Penna. We strive to enhance individuals' quality of life thru social & economic reforms. We're especially looking for folks with a background of organic gardening, construction, auto mechanics, or

REACH continues p.31



ENERGY, ECOTECHNOCRACY, AND ECOLOGY

MURRAY BOOKCHIN

As traditional sources of energy are consumed at ever-accelerating rates, "alternate sources of energy" have become the new panacea for a secure future. The author of *Post Scarcity Anarchism* questions whether many of these projects truly present alternatives to a system of values which has created polluted cities and simplistic answers to complex ecological questions.

From Liberation, February, 1975

With the launching of the "energy crisis," a new mystique has developed around the phrase "alternate energy". In characteristic American fashion, this takes the form of ritualistic purification: guilt over the extravagant use of irreplaceable energy resources, fear in response to the apocalyptic consequences of "shortages," repentance over the afflictions resulting from waste, and the millenarian commitment to "new" techniques for achieving a stable energy system, i.e., "alternate energy". The operational term here is "technique." Whether one chooses to focus on Gerald Ford's plan to afflict America with some 200 nuclear reactors by 1980 or Professor Heronemus' plan to string the northern Atlantic with giant wind generators, the phrase "alternate energy" runs the grave risk of being debased and its radical content diffused of its serious social implications.

The trick is familiar enough. One intentionally confuses a mere variation of the status quo with fundamentally opposing concepts of life style, technology, and community. Just as the word "state" was cunningly identified with society, "hierarchy" with organization, "centralization" with planning—as though the latter couldn't exist without the former, indeed as though both words were synonymous—so projects that reflect a shrewd reworking of established techniques and outlooks are prefixed by the word "alternate." With this one magical word, they acquire the aura of the radically new, the different, the "revolutionary." The word "energy," in turn, becomes the solvent by which richly qualitative distinctions are reduced to the gray, undifferentiated substrate for a crude psychic, physical and "ecological" cybernetics—the ebb and flow, the blockage and release of quantified power. Accordingly, by dint of shrewd linguistic parasitism, the old in a seemingly "new" form becomes little more than an "alternative" to itself. Variety, qualitative difference and uniqueness, those precious traits of phenomena to which an authentic ecological sensibility must always be a response, are rarefied into a "cosmic" oneness, into a universal "night in which" (to borrow the mocking language of a great German thinker) "all cows are black."

The landscape of alternate technology is already marred by this regressive drift, especially by mega-projects to "harness" the sun and winds. By far the lion's share of federal funds for solar energy research is being funneled into projects that would occupy vast areas of desert land. These projects are a mockery of "alternate technology." By virtue of their scale, they are classically traditional in terms of their gigantism and in the extent to which they would exacerbate an already diseased, bureaucratically centralized, national division of labor—one which renders the American continent dependent upon and vulnerable to a few specialized areas of production. The oceans too have become industrial real estate, not merely as a result of proposals for floating reactors but also long strings of massive wind generators. And as if these mega-projects were not enough, Glaser's suggestions for mile-square space platforms to capture solar energy beyond the atmosphere and beam microwaves to earthbound collectors would redecorate the

the prevailing social order and its industry are undoing the complexity of the biosphere

sky with science-fiction industrial installations. Doubtless, many of these mega-project designers are well-intentioned and high-minded in their goals. But in terms of size, scale and ecological insight, their thinking is hardly different from that of James Watt. Their perspectives are the product of the traditional Industrial Revolution rather than a new ecological revolution, however sophisticated their designs may be.

Human beings, plants, animals, soil, and the inorganic substrate of an ecosystem form a community not merely because they share or manifest a oneness in "cosmic energy," but because they are qualitatively different and thereby complement each other in the wealth of their diversity. Without giving due and sensitive recognition to the differences in life-forms, the unity of an ecosystem would be one-dimensional, flattened out by its lack of variety and the complexity of the food web which gives it stability. The horrendous crime of the prevailing social order and its industry is that it is undoing the complexity of the biosphere. It is simplifying complex food webs by replacing the organic with the inorganic—turning soil into sand, forests into lumber, and land into concrete. In so simplifying the biosphere, this social order is working against the thrust of animal and plant evolution over the past billion years, a thrust which has been to colonize almost every niche on the planet with variegated lifeforms, each uniquely, often exquisitely, adapted to fairly intractable material conditions for life. Not only is "small beautiful," to use E.F. Schumacher's expression, but so is diversity. Our planet finds its unity in the diversity of species and in the richness, stability and interdependence this diversity imparts to the totality of life, not in the black-painted-on-black energetics of mechanical spiritualism.

"Alternate energy" is ecological insofar as it promotes this diversity, partly by fostering an outlook that respects diversity, partly by using diverse sources of energy that make us dependent on variegated resources. The prevailing social order teaches us to think in terms of "magic bullets," whether they be chemotherapeutic "solutions" to all disease or the "one" source of energy that will satisfy all our needs for power. Accordingly, the industrial counterpart to antibiotics is nuclear energy, just as Paul Ehrlich's salvarsan, the "magic bullet" of the

turn of the century, found its counterpart in petroleum. A "magic bullet" simplifies all our problems. It overlooks the differences between things by prescribing one solution for widely dissimilar problems. It fosters the view that there is a common denominator to the variegated world of phenomena—biological, social or psychological—that can be encompassed by a single formula or agent. A respect for diversity is thus undermined by a Promethean view of the world as so much "matter" and "energy" that can be "harnessed" to serve the maw of agribusiness and industry. Nature becomes "natural resources," cities become "urban resources," and eventually even people become "human resources"—all irreducible "substances" for exploitation and production. The language itself reveals the sinister transformation of the organic into the inorganic, the simplification of a richly diverse reality into uniform "matter" to feed a society based on production for the sake of production, growth for the sake of growth, and consumption for the sake of consumption.

To make solar energy alone, or wind power alone, or methane alone the exclusive "solution" to our energy problems would be as regressive as adopting nuclear energy. Let us grant that solar energy, for example, may prove to be environmentally far less harmful and more efficient than conventional forms. But to view it as the exclusive source of energy presupposes a mentality and sensibility that leaves untouched the industrial apparatus and the competitive, profit-oriented social relations that threaten the viability of the biosphere. In all other spheres of life, growth would still be pursued for its own sake, production for its own sake, and consumption for its own sake, followed eventually by the simplification of the planet to a point which would resemble a more remote geological age in the evolution of the organic world. Conceptually, the beauty of "alternate energy" has been not merely its efficiency and its diminution of pollutants, but the ecological interaction of solar collectors, wind generators, and methane digesters with each other and with many other sources of energy including wood, water—and yes, coal and petroleum where necessary—to produce a new energy pattern, one that is artistically tailored to the ecosystem in which it is located. Variety would be recovered in the use of energy just as it would be in the cultivation of the soil, not only because variety

obviates the need to use harmful "buffers," but because it promotes an ecological sensibility in all spheres of technology. Without variety and diversity in technology as a whole, solar energy would merely be a substitute for coal, oil, and uranium rather than function as a stepping stone to an entirely new way of dealing with the natural world and with each other as human beings.

What is no less important, "alternate energy"—if it is to form the basis for a new **ecotechnology**—would have to be scaled to human dimensions. Simply put, this means that corporate gigantism with its immense, incomprehensible industrial installations would have to be replaced by small units which people could comprehend and directly manage by themselves. No longer would they require the intervention of industrial bureaucrats, political technocrats, and a species of "environmentalists" who seek merely to engineer "natural resources" to suit the demands of an inherently irrational and anti-ecological society. No longer would people be separated from the means whereby they satisfy their material needs by a superhuman technology with its attendant "experts" and "managers"; they would acquire a **direct** grasp of a comprehensible ecotechnology and regain the power over everyday life in all its aspects which they lost ages ago to ruling hierarchies in the political and economic sphere. Indeed, following from the attempt to achieve a variegated energy pattern and an ecotechnology scaled to human dimensions, people would be obligated to decentralize their cities; as well as their industrial apparatus into new ecocommunities—communities that would be based on direct face-to-face relations and mutual aid.

One can well imagine what a new sense of humanness this variety and human scale would yield—a new sense of self, of individuality, and of community. Instruments of production would cease to be instruments of domination and social antagonism: they would be transformed into instruments of liberation and social harmonization. The means by which we acquire the most fundamental necessities of life would cease to be an awesome engineering mystery that invites legends of the unearthly to compensate for our lack of control over technology and society. They would be restored to the everyday world of the familiar, of the *alkos*, like the traditional tools of the craftsman. Solitude would be redefined in new dimensions of self-activity, self-management, and self-realization because the technical apparatus so essential to the perpetuation of life—and today, so instrumental in its destruction—would form a comprehensible arena in which people could directly manage society. The self would find a new material and existential expression in productive as well as social activity.

Finally, the sun, wind, waters and other presumably "inorganic" aspects of nature would enter our lives in new ways and possibly result in what I call a "new animism." They would cease to be mere "resources," forces to be "harnessed" and "exploited," and would become manifestations of a larger natural totality. Indeed, as respiritized nature, be it the musical whirring of wind-generator blades or the shimmer of light on solar-collector plates. Having heard these sounds and seen these images with my own ears and eyes at installations reared in Vermont at Goddard College and in Massachusetts at the research station of New Alchemy Institute—East, I have no compunction in using esthetic metaphors to describe what might ordinarily be dismissed as

BEACH continued from p.27

community-related small businesses.

After over 2 years of just visiting our 150 acre valley surrounded by mountains & wildlife, we have now started in our permanent home. Sewage facilities are completed with 15-20 person capacity for starters. North Mountain Community gladly put their 13'x18' army surplus tent on loan to us. We have no structures on our land so the tent is welcome. We do have two trailers, one for storage, one for residence & office facilities, an 18' tipi, & an old clapboard, shingle-roofed three hole outhouse. Our priority project is our barn/shop & its concrete foundation! Our water system is being designed from an existing 25 foot hand dug well fed by a constantly flowing reservoir. Water will be pumped to our structures. Our garden, dogwoods & 3 ancient fruit trees are beautiful. We moved our picnic table out from the Lemont, PA townhouse to the land in Julian, PA I felt joyful knowing we had abducted the picnic table away from the past to sit in its rightful place, like an old master's painting above a fireplace instead of a crowded gallery. I think I speak for all of us when I say, "We all feel like our hearts have made it home near that fireplace, complete with deer, maples & streams." *Wayne, for Julian Woods Community, RD, Julian, PA 16844.*

Children Kansas is a non-doctrinal, spiritual community. Cooperation, overcoming selfishness, raising children, and doing some good in the world are important to us. Some of us are into meditation, some into Quaker-like worship.

We are located on 160 acres of scenic, semi-wooded farmland in the Flinn Hills, and are expanding a farm house. Provisional quarters could be made available.

One of our goals is a community school for the children, and a continuing development of awareness for the adults. Surrounding area children come here for camping and out-city visits.

Decision making on major issues is by community consensus. Full membership comes after a period of orientation and transition.

The lifestyle is simple, but not primitive, with emphasis on increased self-sufficiency, vegetarianism, and non-use of things or habits that harm our bodies, minds or spirits. We balance our strong community goals with individual freedom.

Income is shared after transition, coming from miscellaneous outside sources and fledgling home industry. We are flexible in our stated goals and invite

BEACH continues p.31

To make solar energy alone, or wind power alone, or methane alone the exclusive solution to our energy problems would be as regressive as adopting nuclear energy



"noise" and "glare" in the vernacular of conventional technology. If we cherish the flapping of sails on a boat and the shimmer of sunlight on the sea, there is no reason why we cannot cherish the reflection of sunlight on a solar collector. Our minds have shut out these responses and denied them to our spirit because the conventional sounds and imagery of technology are the ear-splitting clatter of an assembly line and the eye-searing flames of a foundry. This is a form of self-denial with a vengeance. Having seen both technological worlds, I may perhaps claim a certain sensitivity to the difference and hope to transmit it to the reader.

If the current literature on alternate sources of energy is conceived merely as an unconventional version of the *Mechanical Engineering Handbook*, it will have failed completely to achieve its purpose. Mere gadgetry for its own sake, or in what philosophers call a "reified" form, exists everywhere and is to be desperately shunned. To be sure, one must know one's craft, no less so in ecotechnology than in conventional technology. This is the burden (if "burden" it be) of the sculptor as well as the mason, of the painter as well as the carpenter. But in ecotechnology one must deal with craftship in a special way. Overinflated into a swollen balloon, it may well carry us away from the ground on which we originally stood, from our sense of *oikos*, the ecological terrain which initially shaped our interests and concerns. I have seen this occur among my sisters and brothers in the

ecological movement only too often. Indeed, having received a considerable training in electronics decades ago, I also know only too well how insanely obsessed one can become with the unending, even mindless, improvisation of circuit diagrams until one is as enamored by a drawing, say, of the electronic trigger for a nuclear bomb as for a television set. It is from people obsessed with reified technology and science that the AEC recruits its weapons' engineers, the FBI its wire-tappers the CIA its "counter-insurgency" experts. Let us not deceive ourselves: "ecofreaks" are no more immune to "the man" from Honeywell and NASA than "electronic freaks" are to "the man" from General Electric and the AEC—that is, until they have become ecotechnologists, informed by a deeply spiritual and intellectual commitment to an ecological society.

This means, in my view, that they are committed not merely to an "efficient" alternate technology but to a deeply human alternate technology—human in scale, in its liberatory goals, in its community roots. This means, too, that they are committed to diversity, to a sense of qualitative distinction, to energy and technology as an artistically molded pattern, not as a "magic bullet." Finally, it means that they are ecologists, not "environmentalists," people who have an organic outlook, not an engineering outlook. They are motivated by a more sweeping drama than an appetite for mere gadgets and scientific "curiosities." They can see the wound that opened up in society and in the human spirit when the archaic community began to divide internally into systems of hierarchy and domination—the elders constituting themselves into a privileged gerontocracy in order to dominate the young, the males forming privileged patriarchies in order to dominate the women, lastly male elites collecting into economic ruling classes in order to exploit their fellow men. From this drama of division, hierarchy, and domination emerged the Promethean mentality, the archetypal myth that man could dominate nature. Not only did it divide humanity from nature into a cruel dualism that split town from country, but it divided the human spirit itself, rearing thought above passion, mind above body, intellect above sensuousness. When finally every group tie—from clan to guild dissolved into the market place jungle of atomized buyers and sellers, each in mutual competition with the other; when finally the sacred

gift became the avaricious bargain, the craze for domination became an end in itself. It brought us a formidable body of scientific knowledge and a stupendously powerful technology, one which, if properly reworked and rescaled, could finally eliminate scarcity, want, and denial, or one which could tear down the planet if used for profit, accumulation and mindless growth.

The authentic ecotechnologist knows that the wounds must be healed. Indeed, these wounds are part of her or his body. Ecotechnologies and ecocommunities are the mortar that will serve not only to unite age groups, sexes, and town and country with each other in a non-hierarchical society; they will also help to close the splits in the human spirit and between humanity and nature. Whether these splits were necessary or not to achieve the striking advances in technology of the past millennia; whether we had to lose the child-like innocence of tribal society, ripened by the painful wisdom of history—all of this is a matter of abstract interest. What should count when confronted by a technical work is that we are not beguiled from these immense themes—this sweeping drama in which we split from blind nature only to return again on a more advanced level as nature rendered self-conscious in the form of a creative, intelligent, and spiritually renewed beings. To deal with alternate energy sources in a language that is alien to social ecology, to rely the literature on the subject as a compendium of gadgets—a mere encyclopedia of gimmicks—would be worse than an error. It would be a form of betrayal—not so much to those who have worked in this field as to oneself.

REACH continued from p.31

interested persons and their views.
Childs/Kassat, Rt 1, Box 18, Florence,
KS 66531.

The Son (Zen) Lotus Society was recently formed in Toronto for the practice of Korean Zen Buddhism. Samsun sunim, the resident Korean Zen monk, conducts chomsun (sazen) and gives instruction. Sunim is now interested in working to form a farming community based on Zen practice and the following points:

1. We practice the Three great Learnings: morality, concentration and wisdom, and the Six Perfections within the breadth of the Mahayana Buddhist tradition.

2. We observe the rules and regulations laid out by Sunim in order to bring rhythm and harmony into our communal living and eventually to set us free from passions and defilements of mind.

3. We farm the land, grow herbs and engage in folkcraft in order to support ourselves.

4. We treat each other as brothers and sisters, as we share things according to needs.

5. We solve problems in the spirit of self-rule and self-education, including the education of children who are Natural Buddhas (details to be studied.)

By proposing a community project we have nothing to offer you in the way of material. Whoever comes to work with us, will have to fill needs as they arise. When a mop is needed we become a mop and wash the floor. When a hoe is needed we become a hoe and till the land. Our mind delights in single activities of undivided attention.

Brothers & sisters, just come, laying down the cares and worries of the world, for going to the land is going homeward. May all beings attain Buddhahood. *Son Lotus Society, 375 Markham St., B-1, Toronto, Ontario, Canada M6G 2K9.*

LAND FOR SALE: Agape Community has a 120-acre farm for sale in central Tennessee. Suitable for community use and/or easily separated into tracts for a cooperative purchase & life. The farm is largely rolling to flat, on the edge of hill country. 30 acres tractor cultivatable for row crops; 30 acres cleared & suitable for pasture or orchard; 60 acres woodland. Springs (at least 2 year-round), 2 ponds, creek. Access by unpaved county road on one side, by backwoods road on the other. Power available both front & back. No buildings; fair to good fence & cross-fence. 3 miles to Alexandria (farm center, pop. 5000), 50 miles to Nashville; good

REACH continues p.37



ENERGY PRODUCTION

AT CERRO GORDO

JOHN MOWAT

25

The Cerro Gordo Community Association is certainly one of the more ambitious projects within the community movement. People in the 100 member households are involved in planning a new town of 2500 on 1200 acres of forest and meadowland on Doena Lake, OR. David Cassidy, in the February issue of *Planning* (the magazine of the American Society of Planning Officials, Chicago, IL), says this of their plans:

As far as new towns go, Cerro Gordo is unique not for its "what" but for its "how." The new towns here and abroad have been elaborate real estate ventures—James Rouse's Columbia or Robert E. Simon's Reston—or efforts by governments to artificially decentralize the population—Sweden's Tapiola, the postwar new towns of England, Brazil's jungle capital of Brasilia. What are these but either glorified subdivisions, hyped-up extensions of urban sprawl, or Corbusified outposts in which people are boxed and crated to keep them from crowding the big cities? There is little distinctive about them. The startling thing about new towns is that there is hardly anything new about them.

But Cerro Gordo is different. The people who hope to move there are designing the community themselves, before it is built. Before a single foundation has been laid, before one two-by-four has been nailed in place, the future residents are making decisions about building design, environmental protection, schools, child care, transportation, commercial development, governance, energy, waste disposal, and a dozen other critical subjects. In essence, they are erecting a community of people, not buildings. When they are able to go ahead with construction, they will have reached a consensus on what they want. In the process, they will also have learned the word "neighbor."

The planning process has involved innumerable meetings, reams of published opinions, arguments, polls and plans, as well as lots of hard work by the staff at Cottage Grove. The following article is taken from the "Planning News" supplement to the April edition of the Community Association Newsletter. It gives an insight into the kinds of problems these folks are trying to deal with before getting onto the land. (Newsletter subscriptions—\$12/year, 12 issues and supplements available from the Community Association, Cottage Grove, OR 97424) [Ed. note: Feedback reminders appear in the body of the article to stimulate a dialog between people in the Association. This dialog is mainly via the mail.]

Photos by J. Patrick Stevens.

ENERGY PRODUCTION

John Mowat

This impressionistic excursion into energy sources has the aim of dispelling the rosy glow the subject has when seen from a distance and of giving a general idea of the territory as I see it. For a more comprehensive view of the subject one should consult the *Energy Primer* recently published by the Portola Institute. The *Energy Primer* not only has its own articles about the various forms of renewable energy but extensive reviews of most of the sources of information in this field.

In the Northwest all large scale sources of hydroelectric power have been tapped, so, for the next few years anyway, new increments of commercial electric power will come from plants that depend on nuclear or fossil fuels. Thus, the emphasis on renewable sources of energy for the Cerro Gordo project. While such energy sources look promising at first glance, a closer look reveals that the whole area of renewable energy is plagued with problems, not the least of which is learning about, and evaluating new developments in the field. The evaluation is a tough problem not only because solid research results have been uncommon in the past, but also because even the most solid of results may not translate well to our particular set of conditions. Consider, for example, the problem of comparing two kinds of solar heating systems, a water system using a tank for storage with an air system using a porous bed of rocks for storage. To make things more definite, imagine we are considering both systems for a new cluster with dwelling units on the Cerro Gordo site. The case for air and rocks is made eloquently by International Solarthermics Corporation of Nederland, Colorado, in their pamphlet, *Practically Engineering a Solar Heating System for a Home*. According to this pamphlet, an air system has the following advantages: 1) The collector plate for an air system can operate at lower temperatures thus reducing thermal losses and increasing efficiency; the practical low temperature for effective heating of a rock storage bed can be 75° vs about 120° for a hot water system; 2) the water system will have excessive thermal lag—one might have to freeze for a couple of hours on a cold clear morning while the water heats up; 3) an air system needs no antifreeze and isn't subject to boiler scale or leakage; 4) Most existing

heating systems have air ducts already. In arguing the case for water the sting of some of these defects can be reduced. #4 doesn't apply to new construction; #3 can be obviated by a water system which automatically drains the collector when its temperature gets too low. Also, engineers have had long experience in coping with boiler systems and their problems. #2 can be blunted with a system that applies its beginning production of heat rather than to storage. Also any system will have a back up. #1 remains as a major advantage of a hot air system.

When we turn to local conditions, the greater heat capacity of water turns out to be an advantage for the water system. One doesn't have to dig as big a hole in the rocky, sopping, beautiful Cerro Gordo turf. In fact, if underground conditions are too adverse, a water tank can even be above ground. Another problem, not strictly local, concerns the backup system. At present, in order to obtain financing, the backup system has to be able to heat the entire dwelling unit to ridiculous present day American standards, quite apart from any heat from the solar system. With an air system the backup would likely have to be a separate furnace for each of the dwelling units in the cluster; with a water system there could be a central boiler system as backup. The excess capacity of a boiler system could be adapted to the heating of a yummy large style Japanese bath, at least on occasion, while that of the furnaces would just sit dormant. Ultimately, the choice between air and water systems will depend on our experience and further developments in the field.

Why don't you stop reading now and get pencil and paper so you can write down your thoughts on the spot as you read. This first question is to point out that I'm not an expert and didn't have sufficient time to make this article what it should have been. Why don't you tear it apart? What are the flaws so far? Do any ideas occur to you about the air-water decision?

Probably the greatest problem with most sources of renewable energy is a high initial capital investment and a short depreciation time. Consider electric power by wind generation. Because both wind and demand for electric power fluctuate, a means of storing large amounts of electric charge is an essential part of a wind generator system. Batteries require lots of



energy for their production, use vital resources, tend to have short lifetimes, and require a good deal of maintenance. If we were to use a large wind generating system (assuming that we have sufficient wind on the site—an unknown) the chances are that the system would be obsolete or dead long before it had generated enough electricity to repay the amount of energy used in its manufacture. Furthermore, we would likely have the dubious moral distinction of generating pollution free electricity at Cerro Gordo by adding more to the pollution of wherever the batteries and windmills were manufactured than we would have generated on site had we used a coal or oil burning plant to supply our electrical needs. This is not to say that we shouldn't bother with wind energy but that our efforts in the early years should be small scale and devoted to research; perhaps mainly to the role of wind generation in an integrated system.

This paragraph points up the need for new ideas. Do you have any?

Most energy systems are integrated; i.e., they use different energy sources for different energy needs; e.g. electricity for light, gas for heat. One of the major areas of renewable energy still to be developed is that of the best kinds of integration of the various possible kinds of renewable energy sources. Certainly, thinking about and researching integrated systems must be one of our major concerns. See pages 178-180 of the *Energy Primer* for more of our meagre knowledge of integrated systems.

Same with this paragraph.

Options: Our options lie somewhere between two possible extremes. One extreme would be to do nothing special. Making no attempt to conserve energy, we would also make no attempts to develop or use alternate energy sources. Even so, since we have resolved to ban automobiles from Cerro Gordo and to encourage new kinds of lifestyle, we would probably use less energy than most comparable American communities. The other extreme would be a resolve to use nothing but renewable, non-polluting energy sources right from the beginning. Such a resolve would lead to an extremely

REACH continued from p.30

37

neighbors—both old-timers & newcomers. Food co-op established in area. \$30,000 cash (5 or 10% more if you contact one of the realtors with open listings). Local financing possible with a healthy down payment. For more details, write or call Agape Community, Rt. 1, Box 171A, Liberty, TN 37095. Phone: (615) 538-5278.

We're still looking for families interested in developing a farming, self-sufficient community. A brief outline of our progress:

1. The garden is in and we have had success with everything planted so far: onions, peppers, tomatoes, corn, soybeans, lettuce, cantaloupe, peanuts, summer & winter squash. . . .
 2. The fruits have also done very well and we will have grapes, raspberries, apples, cherries, peaches, gooseberries & pears for sure. The vineyard has 28 vines which start to bear in another year or so. We've planted several more apple trees, 2 fig trees and some bamboo. . . .
 3. Garlic & comfrey are doing fine.
 4. The chickens (118) are doing very well, and we should be getting eggs in another 4 months.
 5. We've bought 2 yearling herefords and will breed them in June.
 6. We will mow 30 acres of hay in the next few weeks.
 7. The track is just about rebuilt.
- William A. Clamon, Earwood, RR #1, Amesville, OH 45711.

Open House Community had its beginnings in 1971. We are located 15 miles north of Lake Charles, LA on 80 semi-rural wooded acres. Physical facilities consist of 5 small houses, a large community center, barn, rabbitry, and storage buildings. We have a one-acre garden and are clearing 9 more acres for additional agricultural space.

At present, we are 8 adults and 12 children. Included are 3 nuclear families and 2 single people. Our legal structure is a non-profit corporation in which we can claim no-ownership, either individually or collectively. We consider ourselves stewards only of these assets (which are now completely paid for). We are not oriented toward acquiring material possessions and are constantly trying to reduce our level of consumption.

Our life together consists of daily work sharing, visiting with one another, decision-making and planning, meals and fun times together, and much volunteer service. We are concerned both with simplifying our lifestyle and with sharing

REACH continues p.39

Spartan kind of life for those unfortunate enough to end up "living" in our community. Between these two extremes there are a number of viable possibilities.

How does your picture of community goals and your feelings about "winter comfort" fit in with what I've just said?

My own thinking would be to encourage conservation, but not at too great expense. Experience this winter in Oregon suggests that one doesn't need heat everywhere in one's dwelling (a cold pantry does beautifully as a refrigerator most of the time for about a five month period, and warm clothes go a long way), but that one needs at least one really warm spot when the shivering becomes too intense or wet boots need drying. We shouldn't ban pollution entirely. We can more readily tolerate the smoke from a few wood stoves used as back up to solar heating systems than we can the depletion of natural gas or the extra fission fragments or the discomfort that prohibiting all fires would entail. It seems hypocritical to me if we have clean air at Cerro Gordo at the expense of pollution elsewhere.

This is all very controversial. I deliberately made it this way.

The same remark applies to large scale investments in renewable energy sources as mentioned above. We need to be sure that any new source of energy during its lifetime saves more pollution and energy than that involved in its manufacture and maintenance unless that source is a part of a research or pilot program. We should feel free to use just as much natural gas or commercial electricity as we really need assuming that because of our conservation programs and use of viable renewable sources our needs for commercially supplied power will be much lower than they would be in an "outside" community. To see the possible folly of being too hard on ourselves consider the following *Scenario*: By 1980 silicon solar cells are dirt cheap and by using solar concentrators and efficient cooling systems one can increase their power output per unit area by a factor of five. By 1983 a massive installation in Eastern Oregon sends power

to the Columbia River where it is used to decompose water, producing hydrogen which is fed into the present natural gas systems and which also powers automobiles. Because we have been using natural gas we have a system already available for the hydrogen. (We might also have the system because we tried to use methane. My own feeling incidentally is that we should use composting toilets which don't generate methane rather than digester plants.)

Let's look briefly now at the formidable subject of interactions of the energy production system with other systems and with lifestyle. The pattern of town layout has a similar effect on the gas line, electric line, and phone line systems as on the transportation and water systems. A more compact layout greatly reduces cost. Probably the systems mentioned should be buried underground along the right of way of the transportation system. Obviously, there are tremendous trade offs between energy systems and environmental protection. We have already said a little about pollution. There are also problems with esthetics and with keeping the present spirit of nature of the Cerro Gordo site. One of the best places for wind is in sight of the lovely spiritual place proposed by Delores LaChapelle for a nature shrine. Also, I doubt that an ungainly forest of windmills on the Cerro Gordo skyline would endear us to the residents of the Row Valley. Chuck Missar has estimated that our industrial and commercial enterprises might ultimately require three megawatts of electric power. This estimate points up the need for research into conservation of energy for commercial enterprises as well as for the home. While not directly related to energy production there is also the problem of pollution from industrial plants, and the problems of personal relations and economics involved in commercial enterprises. It seems to me that if we cope with problems raised by commercial enterprises simply by restricting the types of enterprises we allow in our town, we are indulging in a major cop out. If we are to demonstrate a truly new kind of American lifestyle our town must include a wide variety of industries and we must find creative solutions to the problems these industries generate.

This again is controversial and relates to our community goals. Again we could use your comments.

I am going to cop out myself in addressing the relations between energy production and our agricultural system on the grounds of ignorance, except that intensive organic agriculture should help with our energy use problem. As far as lifestyle is concerned the major implication I want to focus on is a new attitude towards energy. These days energy is neither cheap nor readily available. We must scrounge it wherever we can find it, be sure we don't lose more energy as we scrounge than we gain, consider the pollution costs wherever they may occur, and take care to spend the precious energy we have found in ways that truly enhance our lives.



REACH continued from p.27

29

what we have with others. At the present time our income comes from part-time architectural work, free-lance photography, individual contributions, and donations from friends. All our expenses are drawn from a common account.

We are finding that community life is helping each individual to grow as a person, each married couple and nuclear family to become closer and more loving, and is making all of us together a larger interdependent family more committed to each other. Our children range in age from 15 to 2 years old, with a baby due in October. Values we hope they are learning through our example are love of God and openness to be guided by His spirit, compassion, unselfishness, honesty with self and others, development and sharing of talents, non-consumerism, and the ability and desire to live a life of creative simplicity.

We have room in our physical facilities and in our hearts for others who want to share in these values and be a part of this family of OHC. Write if you want... *Open House Community, Rt. 7, Box 418, Lake Charles, LA 70601. Phone: (713) 655-7785.*

What we have at NU (New University):
 *8-10 bedrooms & about 1500 sq. ft. common space
 *housing/meals coop

What we expect:
 *money (about 110-120/mo. for food, private room & utilities)
 *time (several hrs./wk for coop tasks)
 *good-natured realism: perfection is not imminent
 *general agreement on supportive/non-explosive relations; anti-sexism & anti-consumerism; respect for others' privacy; energy input

What we don't expect:
 *you to join up with our long-term development (maybe later, maybe not at all, but we don't proselytize)
 *you to stay permanently (3 mo. minimum, 6-12 mo. best)
 *you to agree with us in detail

What we're trying to do that you don't have to agree to (NU):

We're working to form a community fostering its members' growth, especially through creative productions & common projects. We're a group of friends—part-time artists, scientists, scholars, social reformers, & part-time wage-earners & students. After far too many meetings, large & small, we've bought a 17-apartment building (17,500 sq. ft.) & are se-

REACH continues next page

...more

Reach

40

gulating on a larger building & rural land.

Generally, we want to: 1) Free our time & significantly lower the costs of living by sharing basics (space, tools); 2) Develop a basis of financial & personal security to reduce the control of external forces; 3) Build a community which supports its members in realizing their highest powers, & whose members use those powers to build its supportive capacity, a reinforcing cycle; 4) Contribute to the general culture by exploring ideas & alternatives in fundamental areas.

Now we're trying to start: 1) Co-ops with a labor-credit system so that basic livelihood (private & common space, meals, transport, tools, ...) will be cheap—we estimate about \$2500/year; 2) Nets for interesting outside jobs, & a school & other paying jobs inside; 3) Procedures for assisting personal growth & psychological security; 4) Studies in several areas—livestock/life-space design/architecture; personal development/education; communications/video/computers—where we've personal interests & local contacts.

We welcome your ideas & initiatives. Write or phone first. (No drop-ins, please.) (202) 234-6321.

NO, 1847 Lomont St., N.W., Washington, DC 20010.

PEOPLE SHOPPING AROUND

I am interested in joining a community as a teacher. My educational aims have their roots in the work of A.S. Neill & John Holt. I have taught before.

Other highlights: I have spent several profitable years in organismic therapy with some intensive group work in addition; I am a carpenter, eat natural foods (macrobiotic), write poetry, & have both feet on the ground.

Please—no drugs, no mysticism. Write Jim Clave, 50 Brook Drive, Stony Brook, NY 11790.

Are you into Taoism, the martial arts, vegetarianism, meditation, natural lifestyles, Tibetan spiritualism, & I Ching? Are you looking for esoteric people to share life with? Is there a place for us in your community, or would you like to write to us? Let's get together for free lives, good vibes. Please care. Contact us. Diane Davidson, 18 Turner Court, Princeton, NJ 08540 & Beth Smolensky, 221 Frigate Drive, Madison, WI 53705.

I'm a 27 year old, ready to reestablish in rural America. After graduating with a degree in mathematics 6 years ago, I began a period of lateral drift towards a more feeling, less academic self. The last 2 1/2 years I have set up & been the cook at a small vegetarian restaurant—serving \$1.75 lunches, making enough to support myself simply. The past few years I've been practicing yoga regularly—in a simple but not rigid or ascetic form. A recent interest is with Oriental healing arts. I'm healthy, industrious, quiet, & determined to grow with a small group of people committed to each other as a long term effort. My ramblings carry me West in preference to East. I sincerely want to correspond with any interested community. Ron Roelacker, 2110 Country Club, Ames, IA 50010.

Divorced, middle-aged Dutchman—farming background—seeks contacts with farming communes. Able to contribute financially. Frank Leyendekker, Rt. 1 Box 256, Hot Springs National Park, AR 71901.

I hope to locate, by May of 76 if not sooner, an ecologically functioning, organically maintained & agriculturally based community. Am not looking for a commune, but for an alternative-intentional community. Especially (but not necessarily) in Michigan, Wisconsin or Minnesota. Phil Krzewinski, 21006 Walton, St. Clair Shores, MI 48081.

We're a family of four—Kay 34, Zeke 13, Todd 10 & Nicole 8. We'd like to hear from people already into or interested in forming an extended family, preferably in an area capable of some level of self-sufficiency. We'd like a blend of self-sufficiency & technology (a chain saw to cut the winner's wood, for example). Our interests include psychic phenomena, astrology, reincarnation, counselling, teaching, alternative schools, various crafts, alternative energy, mechanics & personal growth. We have lived communally, experimented with open marriage & are interested in expanding our relationship base. Kay & Zeke Pearson, 11885 Valley Dr., Wind Lake, WI 53185.

Mary & I seriously search for a non-sectarian, open-hearted community, living among people & the earth in a harmonious manner. Our quest is to enrich the lives of others, as they in themselves enrich ours. We feel we have much to give to a community in love, dedication, & a wisdom in life we cherish. Our phil-

osophy is centered in the organic & creative, opposite of the mechanical, artificial & impersonal society we live in. Seventh Square, Donald Mary, PO Box 6361, Omaha, NE 68106.

A new community—a spiritual Walden Two—is in the making. There are presently two of us living together & planning to buy land in the central Virginia area. We are looking for others with similar likes & dislikes to live with us.

This community will be significantly different from others in the area. Of primary importance will be the development of a non-punishing, highly reinforcing verbal culture. We will do this, not with rules & aversive social pressure, but through social reinforcement in our everyday interactions.

In order for this to happen, I (or we) would like to see a core group of people with fairly similar ways of talking about the universe. I am looking for people who agree with or would like to agree with the following statements:

1. I am a natural part of the universe.
2. I am capable of far more than anyone has ever imagined.
3. I am learning alternatives to punishment & criticism.
4. Science is a way of observing the universe which anyone can learn.
5. A scientific understanding of ourselves can help us become more the way we want to be.
6. Control is a fact of life and controlling each other with positive reinforcement is the most "ethical" way to live. It can also be exhilarating.
7. It takes more than "good intentions" for people to live together happily.
8. My own happiness and well-being is my first priority.
9. Sustained happiness and comfort for myself depends upon the happiness and comfort of all the people around me.
10. Every moment there is a fantastic dream going on around me.
11. I am not to credit or blame for anything I do.

The physical design of this community is up in the air but is likely to take the form of a cluster of small household-economic units. We will probably be located close enough to Charlottesville for commuting. If interested contact our cabb, 1311 John Street, Charlottesville, VA 22903.

Many people today are starting to doubt man's ability to intercept the quickly accelerating spiral toward social

A economic collapse. Many are starting to recognize the widening distance between those who would perpetuate the spiral & those who would, recognizing Greater things, withdraw & quietly build for the future.

An intentional creation, to fulfill itself, must be a subsidiary of God. An individual fulfilled has found his place in the Plan. So it is with a community. We are a family of those exploring with others the opportunities for a fulfilling human community. A community reflects its component individuals. If your reflections resemble ours, may you tell us so.

Best wishes, *Bill & Carol Sweetnam-Jones*, 781 Avenue Merivie, Les Cedres, Quebec, Canada J0P 1L5.

SERVICES

Plain Dirt is a quick service monthly magazine featuring advertisements by, for and about the people who are attempting to find a new and better future by their participation in alternatives to traditional lifestyles. Quick service means that we guarantee that any insertion we receive by the 10th of the month will be published in the issue to be mailed on or about the 20th of that same month! The only virtue we claim is rapid inserts cheap. We also use first class mail to speed the news nationwide. Subscriptions are \$1 for one issue, \$5 for 4 issues, or \$10 for 12 issues and a free ad. Advertisements are \$2 each, 100 words maximum. Skipped line between paragraphs counts as five words. *Plain Dirt*, Box 86, Cobham, VA 22929.

Community Warehouse is a collectively-run, anti-profit warehouse in Washington, DC, servicing the Washington Area Food Federation (of which we are a part) and food coops in Washington, Virginia, and Maryland. We presently have four members in our collective and work and thoughts are freely shared amongst us. We sell (at wholesale prices) dried beans, grains, fruits, bulk oils, honey, spices, and vitamins. We also carry pre-packaged items on a pro-vider, prepaid basis which our truckers get from Mid-Eastern Co-operatives out of Carlisle, NJ. We are open to any people interested in distributing our food in a non-profit way and we really get excited about tapping with anyone on food coops and the development of local sources of food. Community Warehouse, 2010 Annapolis St., NE, Washington, DC 20021 602-4117.

I am a brick and stone mason, fully equipped with the tools of my trade, a heavy duty pick-up and camper. I'm interested in traveling to any hill or dale to aid people in putting together their homestead or commune.

I especially enjoy building stone fireplaces. Trying to put my energy into positive, future oriented directions... *Howard Hobbs*, Rd #1 Box 220, Hale Rd., Oberlin, OH 44074. Phone: 216-775-4293.

Home Film Editing. A person with 7 years professional experience is now residing at Twin Oaks and offering all editing services as a T.O. industry. We'll take you from dailies to answer print fast and cheap & will give special consideration to projects of some social concern. Also interested in the possibility of distributing such films. Write *Justin*, Twin Oaks, Louisa, VA 23093 or phone 703-894-5126.

PEOPLE WANTING HELP

Growth is bringing us face to face with a need to be more self-sufficient in publishing *Plain Dirt*. We'd like to find some good deals on things like a printing press (offset), camera, addressing machine, postage meter, IBM Selectric II typewriter, extra balls for same and anything else we might need along these lines. *Plain Dirt*, Box 86, Cobham, VA 22929.

I am a very lonely 21 year old girl in a correctional institution without family & loved ones who care. J31-693W—*Doris Marie*, Correctional Inst., Leesville, GA 45648.

We are that group listed in the 1975 community directory as the "Bellingham Land Trust" which now owns a 3-story brick & timber community building & 5 houses here in Bellingham. We borrowed capital on good terms from sympathetic individuals in order to place down-payments on what were substandard rental units. People now freed from their landlords feel more a part of these properties & are making the necessary improvements knowing that we all gain the equity instead of capitalists. We are in the process of drafting our by-laws & applying for tax-exempt status. Help in these 2 areas from others involved with similar projects is much needed. Ours is an exciting on-going struggle from which we hope to contribute to all of our sisters & brothers world-wide. *Peoples Land Trust*, 1000 Norris Ave., Bellingham, WA 98225. *Michael D. McDonald*.

Lonely man in prison, is in need of a friend. I need friendship, love, honesty... I have the same to offer anyone.

Getting out of prison soon... Need some help on keeping my head together. Please write to me soon... Love, Friendship, Honesty has no color to me. *Earl Ray Childers* 141-146, PO Box 69, London, Ohio 43140.

I am an inmate of the London Correctional Institution. I don't receive any mail from home and I would like to have some pen pals. *Doan Smith* 141-442, PO Box 69, London, OH 43140.

I am an artist, writer, reader, aspiring scholar here at Washington State Penitentiary, quite serious about what I am doing & in what I want to do. I have just completed the two year college program here & since my only desire is to continue my education, I am now seeking to utilize this "stagnation time" to my best interests. I have very limited resources, working for 5 cents per hour and so haven't the money to get the books I need to further my education at this time, toward the ultimate goal of a degree in literature. I would like to receive books of a classical nature, those written by the Great Dead of which there are millions & so the chances of you having just one that you can no longer use is very great. Maybe you even would like to send a book you thought particularly good or applicable to our situation, such as *Les Miserables* by Victor Hugo as an example. For the sake of my future & for those still faced with years of confinement & so much time that would be otherwise wasted, will you help? Please send no bulk writings, although I don't care if they are paperbacks or hardbacks. It's what's inside that concerns me. I desire books by noted authors, without a limit of any specific era in time, on the subjects of Philosophy, Science, Psychology, Sociology & the Arts. Also you may find some classical fables, e.g., *Faust*, & these also will be most welcome. All books will be passed on by me when I am through with them. All books are received here without restrictions (that is the type I have requested), by law. If some are sent back, this is a violation and you should contact the Attorney General & try again. Thank you. *Ted Arthur Dubyns* #23292, PO Box 520, Walla Walla, WA 99362.

Perhaps one of the most common experiences of communal groups is the necessity of compromising dreams and plans with financial realities. John Affolter discusses the efforts of May Valley Cooperative community toward reducing ever-inflated land assessment rates.

Legal

land planning: May Valley Cooperative Community



Land planning at May Valley Cooperative Community, located near Seattle, Washington, began in 1956 with one basic question in mind: "How does a group find privacy and a "close to nature" feeling with 34 households on 37 acres?" Two courses of action have provided the answer as the community has evolved throughout the years. First, a constant adaptation and economy of development plans has remained a necessity. And secondly, the development of productive relationships with certain government agencies provides an effective defense against the threat of ever-rising land taxes.

The original land usage plan envisioned one acre lots on a loop road, with each house

hidden in the woods from the others. Six alternate plans were developed, each allowing for lots bordered by parkways and a center area between lot rows for a park, playground, and pool. Soon we were forced to ask ourselves if we could afford so much space for housing, recreation, and related activities.

Once we began to tally the cost of a road satisfying county specifications, the cost of installing water to District requirements, etc., the extravagance of our plans came through. The cost of each extra foot of road and main brought our lack of money and credit into the spotlight. The result was a move to the other extreme—reducing the road to the straight I shown here (the shortest route, without creek bridging). We were left with 23 single house sites from the original 35. The remaining wooded area was left for another possible block of lots on an extension of the road, once the first section was all "sold" and we had the necessary funds.

Two factors soon brought up new financial difficulties. To begin with, taxes on the one-third acre "unsold" lots climbed steeply in later years. We were able to get them lowered on appeal partly because they were of unpretentious size. This decision was a very important one—a nearby community with acre lots couldn't use that argument, and now only older families can afford the high lot prices and taxes. Our lot prices started at \$800. To that figure was added the annual expenses for taxes, interest, and an annual assessment by the cooperative (now \$35) to time of "sale." The price today is \$1,881.39. If the appeal had not been successful, the county would now be assessing the lots at somewhere between four and five thousand dollars.

A lack of agreement between members created a second setback in May Valley's financial situation. Preoccupation with our respective homes led us to offer two forms of lot ownership. Under the first a lotholder held individual title with May Valley retaining a 90 day purchase option. The other alternative, "mutual ownership," gave the holder a lifetime lease from May Valley and an equity investment in the cooperative equal to the resale value of the lot and house (specified in the option), less any indebtedness. Nineteen years after our beginning, there were only nine resident families in nine May Valley homes; of the eleven unimproved lots, six were still "unsold". Only four of the seventeen "sold" lots remained under individual ownership, and there was growing argument for uniform "mutual ownership." These two competing plans engendered continuing conflict within the membership, which has made the situation unattractive for many prospects.

This slow growth meant a small number of members carrying the tax burden on both the "unsold" lots and the 26 acres of backland. Taxes on the latter rose from \$21 in 1957 to \$700 in 1971, and on each undeveloped lot from one dollar to sixty dollars, due to inflation of assessed values. Member pressure to reduce these taxes rose with the in-

creasing load.

When an opportunity materialized to sell much of the acreage to the county for a playfield at appraised value—we jumped. Fortunately the County found better land elsewhere. Then came a member proposal to sell the wooded area (over twenty acres) at a low figure to Nature Conservancy, for the purpose of preserving the land as a unique natural area.

But Nature Conservancy didn't find such uniqueness, nor the required successor for the stewardship. Finally came a proposition to sell the wooded area to a developer. The proceeds were to be used to buy remote farm property, with the family who made the proposal moving out onto the land. All May Valley members would be welcome in the commune. The idea went over like a lead balloon.

The next possibility was a proposal presented to all surrounding school districts and two religious schools for a short-term free lease of nearly all the backland for educational purposes. This would have removed the land from the tax rolls, and allowed May Valley members continued use of this area except during the occasional outdoor nature study sessions for school classes. But the proposal failed at the school board's meeting by two votes. At the same time, new inquiries were made concerning sale of the backland for a park. But the County wasn't buying, and it was doubtful that the members would have voted for such a sale through fear of public trampling, littering, and shouting at all hours with no rangers on hand. Finally, there seemed no other alternative but "sale" of the new, larger lots. This "short subdivision" action would have cost nothing, not even a land survey. However, subsequent events made this action unnecessary.

Next best to the idea of no taxes through a school lease was the possibility of low taxes in return for signing away our right to develop the acreage. The state's new greenbelt law seemed to offer that. On inquiry we found an even better solution—twenty or more acres of evergreen forest could satisfy Forestland qualifications. Under this proposal the owners would have to grow and cut timber for lumber in accordance with a forest management plan developed by the Soil Conservation Service. In return the State would cut the assessed value of the land drastically.

A forestry student working for the Soil Conservation Service concluded from a quick look at the land that we could qualify. Later he carefully examined the timber, indicating where to thin trees at five year intervals in order to meet the requirements. The final harvest in thirty years could leave blocks of trees, or sections, to be cut later. New planting would follow at once in the clearings. Soon we sent a thoroughly mapped and detailed management plan indicating the different types of stands (mostly fir) and the treatment of each. It satisfied both the State and the members of May Valley, though the thought of any type of final harvest went down hard.

We made an application for Forestland class, which was

quickly accepted. The assessed value of our woods dropped from \$2,000 an acre to \$98. Even with our onerous restrictions on the loggers (hopefully our own members) we stand to end up with enough money from selling the lumber to cover our new plantings.

We omitted from the reclassification over 5 acres in our northeast corner, pastureland where the barn and community garden are located. 1 1/2 acres of this property has been committed to Teramanto, a communal cooperative started elsewhere and later accepted as a part of May Valley. From this group has come the plans and the drive to start two community buildings, which will provide a place for youth and service activities.

The remaining two parcels (3.7 acres) were offered to the county for Open Space classification. The answer of the County planners at the hearing was "no"—we had on the land no adequate recreation space for facilities open to the public. But after we argued that the area bordered the Forestland, which was used for recreation by others without our knowledge or leave, and that we would have a community building on adjacent Terra land to serve the neighborhood, the planners reversed their decision. Open Space Class was granted subject to the standard constitution that it be managed in accordance with a Soil and Water Conservation Plan of the Soil Conservation Service. Later the County Council added that we must continue to allow the neighborhood children to play in the area. For this plan the previous forest management agreement sufficed.

The assessed value of the 3.7 acres thereafter dropped from \$3,100 an acre to \$250. Without the Open Space classification this year, assessed value would be \$3,930 instead of \$250.

Receiving a Forestland classification was far easier than Open Space. In fact, the county Council slammed the door shut on Open Space applications like ours shortly after we were in. Forest land is administered indirectly by a state agency under timber company influence, while Open Space is determined by the County's planners and Council. The county is intimately involved with developers and speculators to get all the taxpayer's dollars legally obtainable. This seems least true of the planners—mostly architect types. Though they seemed quite far removed from what is actually happening on the land, they do have environmental ideas that remain above expediency. It was fortunate that we dealt with them.

To make good use of such governmental processes we find that one needs to relate to the government employees with the same consideration given a fellow member. Only through attaining their good will are you likely to obtain the benefits you seek. And it pays to be timely. If the County is making a comprehensive plan for your area, even though you have no rezoning plans at present, you would do well to amend the hearings. The footnote you might get inserted in the plan may save you many months later when you want a

deviation.

From the high of \$706 in 1971 on the backland (25.8 acres), the taxes on this area and the barn, excluding Terra's 1.5 acres, dropped to \$90 in 1975. The assessed value of the small barn in the Open Space was not changed by the classification. Of course we must use the land strictly as provided in the Forestland and Open Space Agreements, or risk having them declared violated and tax penalties charged, but by keeping in contact with the county personnel involved we expect to be aware of guidelines and stay out of trouble.

At present May Valley seems finally stable, heading toward a promising future. Despite our tears, all taxes have been paid, and during 1975 at least \$1681 of member loans and equities will be paid back by the cooperative. And the conflict between individual and mutual ownership was resolved at the May '75 membership meeting. The by-laws were changed to eliminate any further individual ownership. Already harmony is rising, and new lot leases show signs of increasing.


Grapevine

Brotherhood of the Sun

We herd Alpine & Nubian goats to provide milk & cheese, & Angora goats to produce a fine wool, which sisters spin into wool & weave into colorful cloth.

In the midst of our orchard of 6,000 trees in Cuyama Valley, we have established Sunburst School, a state accredited school. There our children learn basic courses in accordance with the Calif. state law, along with practical aspects of gardening, animal care, cooking skills, pottery & related crafts. There they also learn the daily joys of living in the brotherhood.

We drive our apples, organic apple juice, pears, & other fresh produce to Santa Barbara, where we have established several enterprises under the name of the Brotherhood of Man. In our markets we sell organically grown food from our farms and other farms alongside commercial food. By working together for the common good of all, the fruit of our labors has, in 5 years, resulted in four large produce, grain & dairy markets, a juice company, a whole-grain bakery, a wholesale warehouse that provides organic food to many health food stores all over Cali-



We hope to share with our friends what the Brotherhood of the Sun is about & to welcome others to share in the joy that we have found together.

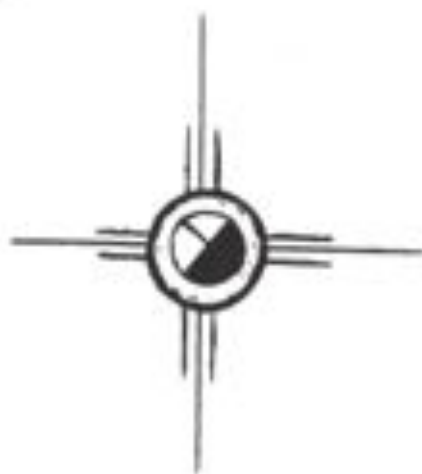
The Brotherhood was founded on the visions of Norman Paulsen. As a young man, he lived as a monk with Paramahansa Yogananda, a great Indian sage. After years of meditation & service he re-

entered the world of men to seek fulfillment of his visions... the dawning of a New Age & the preparation of a place where people could live as true sons & daughters of God. We call our togetherness in Christ the Brotherhood of the Sun. As Christ's face shone like the Sun on the Mount of Transfiguration, so does our physical sun shine on us daily with its life-giving forces reminding us of the brilliance of Christ, who came to bring us life & bring it more abundantly.

This ancient symbol represents the truth we guide our lives by. The 8 lower petals represent the 8 paths of Truth; the outer 12 petals, the 12 temptations; the Star of David, the 12 virtues; the inner circle divided in quarters, the 4 races of man. when we unite all races & use the forces harmoniously, we will be living in the Brotherhood of Man under the Fatherhood of God.

Most of us in the Brotherhood were searching for a natural way of life where we could live by the simple laws of our Father. Five years ago, we acquired Sunburst Farm atop the mountains overlooking Santa Barbara & the ocean. We took this neglected tract, renovated & restored the buildings, & hauled in tons of soil & manure to build gardens. We built a reservoir for our gardens & repaired an old rock swimming pool which is fed by natural spring water. A year later we acquired Lemuria Ranch in the wilds of Los Padres National Forest. Here we renovated the 100 year old houses & we're currently building new homes from sun-dried adobe brick—which we make at the creek from sand, silt, straw & water. We planted orchards & vineyards, & are growing wheat & vegetables & corn from ancient Hopi Indian seed—naturally, without the use of pesticides or artificial fertilizers. Our plows are pulled by 2 large Percheron draft horses, which can be seen with Willy & the children.





your brothers and sisters
of the Sun

forma, and a number of farming operations. In this way, we are able to clothe, feed, pay medical expenses, etc., for our growing population. We also help other needy charities with their work. Working for the Brotherhood of Man provides a way for us to expose as many people as possible to our way of life, as well as offer them the goods & services we are able to share.

And last, we have our sea community, which, at the present time, is based on our ship, an old resurrected 90' wooden, Danish sailing schooner which we call the "Galilee". She is helping us to learn once again the ways of the wind and the sea.

Meditation, which we call communion, is the mainstay of our lives. It is the time that we join together to sing praises to our Father, and receive of His Holy Spirit as we sit in silence.

We hold weekly meetings at each community to discuss new policies, future plans, & problems. As we seek Christ's guidance we find that we are constantly changing & evolving to find a way of life that will enable all men to live in brotherhood. In order to carry out new plans & maintain what we already have going, we've formed committees consisting of members who have a sincere interest or knowledge in the subject. Some are Medical & Health, Wilderness Survival, Agriculture, Building & Recycling, Alternative Energy, Education, Business Management, Art,

Food & Nutrition. A report of each committee is brought before a council of advisors. They put the needs & suggestions into perspective, according to the means available to carry them out.

The Brotherhood is a way of life that requires dedication. It is not a place of temporary residence. Extended visits are available only for those who are seriously interested in becoming members. For those who would simply like to visit, Sunday has been set aside. We enjoy a fairly disciplined way of life, not because we are attached to discipline, but because we have found that discipline & austerity enhance our life & love. Our homes are small and simple; wood stoves are used for heat & kerosene lamps for light. We eat simple, wholesome food served in our communal dining rooms. We hold all things in common, but this does not mean we use or take things that don't belong to us. It is usually clear who has custody & care over something. This can be done without possessiveness. We do not keep private bank accounts, trust funds, cars, or anything like that. All members contribute their services to the functions of the Brotherhood &, in turn, our needs are taken care of.

For our energy sources, we look for a balance between the simple, natural ways while still remaining open to the advancement of technology. We're establishing our "Planet Repair" program, which will include a recycling center & a lab for New Age technology. yet, at the same time, we use modern energy sources such as gasoline and electricity to perform service for the good of each other & our fellow man.

In regard to effecting social change, we believe the greatest service we can perform is to be a living example that it is possible, even in this day & age, for people to live in peace & harmony with each other & their surroundings. Before a man can show others the way, he must find the light within himself.

The Brotherhood of the Sun is open to those seeking a way of life dedicated to the brotherhood of man guided by the Living God. We hope our efforts may help others along the way. Brotherhood of the Sun, 806 E. Cota, Santa Barbara, CA 93102.

Dharma Mesa

from the Arkansas Ozark mountains...

I have lived here (North Central Arkansas—Stone County) for 2 years & 4 months excepting an 8 month money-making city trip. Now, Dharma Mesa is a homestead of my wife and I, Ray & Sandra & their 4 children, 2 dogs & a cat, & many other folks have come & gone. Through it all we keep reaching the same conclusion about group living—that it is only Real Love helps keep everything going. Community ideas & experience can be like Love-in-action. Let's see how much goodness & understanding you all may get from what flows through this pen Here/Now.

KALE! Plant lots as it is a perennial of great value. Nutritionally it is one of the very highest greens there are. Here in the Ozarks, it survives winter and comes on strong in early spring.

COMFREY is so incredible that everybody should grow at least a 20'x100' patch. It's a superb food for livestock (including chickens), grows like crazy (4-8 cuttings a year!), is an ideal mulch or compost ingredient, & to top it off, it is probably one of the 5 finest medicinal herbs on earth. Eating a few leaves of raw comfrey each day helped a friend's asthma by about 80%. Comfrey is a valuable poultice on cuts, burns, etc. The tea is good for anemia, dysentery, I diarrhea & is excellent for inward pains & bruises.

Get an ecological waste recycling system in operation as soon as possible. We have wasted so much time, energy & potential fertilizer by changing from one inefficient trip to another. Quickly decide on the simplest, **safest** way to recycle your own

waste & do it. I wish I could refer you to good sources of info on the precautions and dangers of human waste on food crops but I've yet to find one. If you know of one write & tell me.

Build your homes tightly. \$100 to \$200 worth of insulation may save thousands of dollars worth of your timber that you burn to keep warm. And get the best stove you can right away as they get harder to find & more expensive.

If you have poisonous snakes but haven't seen any king snakes, then go get a pair even if you have to buy them from a pet store. Yesterday we watched a king snake kill and eat a copperhead its own size!

Keep in touch with the woods or desert or whatever wilderness you have around you. Even way up on top of this mountain in the woods, we get so tied to our humble dwellings & the garden & well & workshop & barn that going to the "Point" (a mindblowing bluff & view that was sacred to the Indians) is like going to the park when you're in the city. It's easy to get so caught up in your own petty efforts & plans & forget the vast, silent harmony around. If you live in a group try some sort of field-trip thing. Community berry-picking, or following that one spring you haven't followed yet, or wild herb hunts will help keep that ancient earth love alive.

Finally, here is something I'd like to share from a recent trip to Fayetteville, Arkansas to see Stephen Gaskin & The Farm Band. During Stephen's beautiful talk during the Band's intermission he said, "Win the love and respect of an honest square." An honest square, he said, was someone who was just plain raised right. He was saying that to return to the land in rural America and succeed you'd better do that. Keep it right with the neighbors!

I'm happy to see this magazine happen & hope it helps us all grow closer. Jim, Dharma Mesa, Box 57A, Route 7, Leslie, AR 72645.

Aquarian Research Foundation

Five years ago the Aquarian Research Foundation was started by Art Rosenblum to help open people's minds to new discoveries. Our purpose was to help reduce society's resistance to the changes that a new age of love would require. Led by sensitive intuition, including even dreams & psychic experiences, the work was based on a logical scientific approach to the vast amounts of new knowledge that was presented to the foundation by doctors, parapsychologists, scientists, & ordinary people. Art traveled across the U.S. & Mexico to check up on the facts & report them in newsletters. We've published the collected newsletters under the title, *Unpopular Science*, & this is a request to help us popularize it. (Contribution: \$4 or more, to Aquarian Research Foundation, 5620 Morton St., Phila., PA 19144.)

100 Mile Lodge

Our group has been here 27 years, growing from 5 to start with to around 100 now. We've found, as I think is true of any group of people who have managed to live together for any extended period, that there has to be a unifying factor which isn't arbitrarily imposed; our only real point of agreement is spiritually based. It's not an externally based thing, rather a concern amongst those who are here to let the qualities of real manhood & womanhood dominate in actual experience.

We get together several times a week & we're joined by other

people who are interested in what we're doing. These meetings often take the form of lectures. Usually on Sundays when we gather & Lord Martin Cecil is here, he addresses the group. There is a book on sale at the Inn called *Being Where You Are*, which is a series of lectures that he gave in the last year or so. We also give 4 week courses for about 50 people on the art of living. Students often contact us through one of the 140 groups all over the world connected with us. The international headquarters is at Sunrise Ranch in Colorado.

Many people would like to join us, & if we opened the doors to all, we might have several thousand on our doorstep. There's a constant flow of mail & calls, but primarily the initial desire of people is to join a groovy commune (really without a clue as to the basis for cohesion.) We do look over those who wish to join us quite carefully. Many visitors come to see what we're doing & we welcome that. It gives us a chance to see whether they really do have a relationship with us, a feeling of empathy. Then, if there is, something will build & in due course perhaps this one or that one will join us.

I might just point to some of the things we do, & the view we have towards them. One thing, of course, is work. I think Gibran said something about work being love made visible, but I think that most people work only because they damn well have to, & if they don't they'll starve. We recognize our work as a medium for expressing our integrity & our inherent nobility and strength, & so we happily do what needs to be done.

About half the people in our group work right here in the maintenance of the home, cooking, cleaning, building, tending gardens, milking goats, etc. The ladies (about 40) have a coordinator, Marcia Marks, who makes out a schedule every day for the ladies, it would be nice to have people do just what they felt like doing, but with a substantial number of things to be looked after, it simply isn't practical. I think anyone who has been here for a number of years finds that they become capable in many fields. It's an educational experience, a university in living you might say. The ladies look at their schedules to see whether they're going to cook dinner, make beds, work in the garden or whatever, & the men do other activities recognizing that the real basis for our own experience here is a spiritual one.

The rest of us work in the town of Hundred Mile House at various business activities. We operate Red Coach Inn, Red Coach Esso, and Red Coach Bakery; Tip Top Radio and TV; The Free Press, Pioneer Building Supply, Pioneer Construction; and Cariboo Accounting. We also run Bridge Creek Estate, (which operates a cattle ranch that provides us with organically raised beef as well as being a business in its own right), various rentals around town, & the agency for the Inland Natural Gas Company. Hundred Mile Utilities supplies water for the village, Bridge Creek Holding Company develops subdivisions from surrounding ranch land, and Coach House Square will be a shopping center. One of the functions of these businesses is to supply jobs for people in the surrounding community.

While the financial provision is important, for us it isn't our primary reason for doing these things. It's all a part of the proving ground for the experience of inner worth; the only thing that really matters.

(based on a talk given by Michael Cecil, 100 Mile Lodge, PO Box 9, 100 Mile House, B.C., Canada V0K 2E0)

Abode of the Message

I'm sure you know what it is like to start a new community. We are faced with a tremendous amount of work, we are all so into it that we hate to take time to do things like write letters. For now our main concentrations are restoring the buildings,

farming & making contacts with our neighbors.

Just as we were ready to begin negotiations for a piece of land in North Carolina, we heard from a disciple in San Francisco of a piece of land in New York State that sounded so perfect for our purposes that we couldn't pass it by. The land is 500 acres of meadows and mountain woodlands at the top of Mt. Lebanon in eastern NY. The site is one of the oldest settlements of an American religious sect called Shakers. On the land is a village of 9 beautiful, well-built buildings. The buildings are grouped together with a central courtyard & consist of 3 dwellinghouses with central heating, kitchen facilities for 150, a 3 story barn, dance studio, theatre-auditorium, workshop, & general store. All foundations are hewn stone. The village is on its own road & is secluded. It is about 150 miles from NYC & Boston. There is a 4-acre lake.

The Shakers were pure, simple people who sought perfection, both spiritual & in their crafts & industries. Today they are remembered for the skill & ingenuity of their workmanship. They got their name from their meetings in which the whole community joined in ecstatic dance. The present owners of the land are not Shakers, but are people who appreciate the heritage of the land & want to sell it to people who would continue to use the land in a simple, spiritual way, & to respect the credo of the Shakers: "more love."

Pir Vilayat, after much thought & meditation, chose this land to be the site of the Abode of the Message. He feels that despite the long winters, we will be able to fulfill the purpose of the Abode of the Message in a more complete way. Although much will change by being on this land, we still must keep the spirit of "pioneering." There will be much hard work & dedication towards the creation of this New Age community. YA FATAH! YA HADI! Mirahel, Abode of the Message, PO Box 396, New Lebanon, NY 12125.

Pinebrook

DIVERSIFIED FARMING: COMMUNITY STYLE

Pinebrook is an intentional community of 18 people (ages 2 to 60). It celebrated its 2nd anniversary in June '75. The community is located on a Philadelphia Mainline estate of 14 acres which is part of 150 acres owned by the Daylesford Abbey. Pinebrook was not established with any thought of becoming self-sufficient, but by people who intended to remain actively working for social change. But we were also aware, from the start, of the ecological imperative to alter our relationship with our environment—especially with its natural resources—and we knew that alternative life styles are social statements. Also, from the beginning we planned to work with others who did not feel the need to belong to a residential community, but who shared our common concerns. Though it took over a year, an association of about 50 people called Becoming Transit Co. came into being. BTC has monthly meetings at Pinebrook & is working on projects that include a talents resource pool, tool & equipment sharing, & organic gardening.

During the summers of '73 & '74, Pinebrook did its own gardening & composting, rehabilitated a few trees in a neglected orchard, planted, cultivated & harvested vegetables. Our efforts were random, yet we bungled through to a bountiful harvest in '74 that helped us keep our winter weekly food budget to \$8/adult & \$5/child. Now Pinebrook & BTC have devised a plan for doing a number of staple crops in common, with the yield to be divided equally. For other crops, each has its own section of the field.

In the meantime, a group of people at the Central Baptist Church (where the members of Pinebrook met one another)

organized a Bread of Life class to come to grips with the issue of world hunger, & this group approached Pinebrook with a request for land.

The result of all these efforts has to be seen on the ground to be appreciated. One field is divided into 5 strips: Pinebrook; BTC & Pinebrook common; BTC; rented garden plots; & one strip reserved for the use of the abbey. The 2nd field is divided among rented plots, Pinebrook, & the Central Baptist food distribution group. More than 40 people are directly involved in gardening, triple that number are represented & far more are expected to enjoy the benefits from the combined endeavor. For example, one morning it seemed I'd been transported to Indochina. There planting cabbages were 2 Vietnamese in native dress brought to our field by members of a Presbyterian church which was working on resettling the refugees.

And to think that just one family used to live here! Robert Schwoebel, Pinebrook, 50 Devon Road, Paoli, PA 19301.

Stoney Mountain Farms

Planning—setting goals to be accomplished—is an important facet of life here. Though "deadlines" are often not met, priorities are set for things to be done. Plans are largely determined by what the economic situation is likely to be. For example, good natural timber stands will be cleared of cull trees & brush, but otherwise left untouched. Some additional ponds will be dug for stock. (We decided on these general plans for land use after talks with the Soil Conservation Service person, the county Agricultural Extension Agent & local farmers.) Various government aid programs in pasture improvement, forest management, & pond construction have been studied & probably will be used. Five years is an (optimistic) estimate of completion time for these ideas.

Energy use is a topical subject these days. Wood is the overwhelmingly available, & easy to harness, renewable energy resource in this area, & the Ozarks are also a region of high sunshine & strong winds. A Savonius wind generator has been completed except for drive pulleys & alternator, & is expected to produce 20 Kw-hrs. of electricity per month, meanwhile, since we have no utility electricity, the house is wired to a bank of batteries, & 12 volt lights & stereo are used. Batteries have been charged by hooking them in parallel with vehicle batteries. Refrigeration is done with an absorption unit using propane. We have some ideas to run this unit on wood heat, but nothing has been constructed yet. Energy for transportation is a more difficult problem. A producer-gas generator burning wood or charcoal has been constructed, but has not progressed beyond early testing stages.

Social & political planning are integrated into all areas of planning. We are making the farm into a land-trust & have retained a lawyer for that purpose, to prevent the land from being sold or misused at some later date. A self-perpetuating system of trustees & life-time leases will insure that the land will be taken care of after the present stewards are dead.

The nucleus of this community is only a little over a year old. Much time has been spent making the farmhouse & immediate vicinity habitable. As things progress we hope to join with more individuals with comparable interests & abilities in developing as near self-sufficient a farm as possible. Peace, The Falls at Stoney Mtn. Farms, Fremont, MO 63941.

Nethers Future Village Project

An article entitled "Changing Thoughts About Future Village", by Carla Engster will appear in the next issue of *Notes From Nethers*, Box 41, Woodville, VA 22749. Here's the background & other selected portions:

Six years ago I set out to form a self-supporting rural community for people wishing to join the Future Village Project. This community now exists as Nethers Community School. Beyond working to strengthen Nethers as an educational community in its own right, & as a home for the staff of the FV Project, I must now forge a working partnership with people from poverty, & work with them towards the creation of a rural training center for would-be villagers; & finally the village itself.

The Future Village Project wants to work with inner city poor to create a small rural model of how the world could be. The world envisioned would be in harmony with nature & afford to each of its members the freedom to put the major portion of one's life's energy where freely chooses. The villagers would control the village & would themselves decide what work was necessary to the survival & administration of the village & how to share it.

At one time I did not intend to place much, if any, emphasis upon generating wealth within the village. If we could only get enough subsidy, I thought, we could artificially create the social laboratory conditions under which the villagers could experience & dramatize a society in which the link between work & income is broken; a society in which the wealth necessary to a comfortable life is a birthright & work becomes vocation. In such a society, no matter how little or how much people worked, they could not lose or increase their income. Income would simply be guaranteed. They would not work for income, but for the joy of creating a product or service because that product or service is itself, of value to themselves, or to others. I was not trying to demonstrate how this state of affairs could come about, but merely to assert that given our national wealth & technology, it could come about. While many social & political movements concentrate upon the danger which most urgently threatens, & upon the immediate steps which might lessen it, I wanted to skip all transitional stages, in order to make visible, in symbolic form, the end towards which I felt we should aspire, even if I didn't know how to get there. I hoped that thru the experience of the village we could show that when, in fact, people need not labor for survival, even those people most victimized by our present society, they will then turn to vocation. For doing is more interesting than not doing; & it is human nature to experiment, explore, think, worship, create, & serve. It seemed to me possible that we could persuade a government agency, a private foundation, or individual philanthropists that this was worth demonstrating.

Many friends of the Future Village Project were troubled by the concept of a village which must be forever subsidized if it is to exist. They felt that the village should become self-supporting. I have come to agree with them.

Before getting into why, I would like to review one of my earlier reasons for omitting self-sufficiency as a village aim. It was, I thought, self-evident that the village could not generate enough wealth to break the link between work & income. It seemed to me, however, that this level of wealth had been made possible by mass-production, by automation & cybernation in large-scale industry.

Our first boarding student, Cross, put his finger on one of the serious implications of this assumption. "Won't such a world be dependent upon that small elite group of technicians who keep the productive system going? Won't they have total power over such a world?" Other troublesome questions riddled at my mind, furthered by dialogue with Mildred Loomis of School of Living & Paul McNethers; by the experience of living in Nethers Community School; & by my heightened awareness that resources are finite & planet earth vulnerable. How wise is it for people to be removed from the productive process? How wise is it to take the necessities of life for granted, with little knowledge of,

involvement in, or consequent reverence for the resources from which they are generated? If people have no direct involvement in the productive process, do not perhaps even know where or how it is taking place, what control can they expect to have over the sources, creation & distribution of wealth? To what kind of government could we entrust the generation & distribution of wealth? Who would control this government?

Thus I became increasingly troubled by the scope of the problems which the Future Village Project did not address. Three writers, Murray Bookchin, Karl Hess & E.M. Schumacher suggested a way out of this dilemma by challenging my initial premises. It is their belief that a small community, even perhaps a village of 1,000 could, with the use of non-polluting low impact & sophisticated technology, generate a level of wealth great enough to leave the major portion of people's time free for vocation.

Now I have to confess to a leap of faith. I simply do not have the knowledge to know if they are right or wrong. But it seems far wiser to assume they may be right. If one then fantasizes the resulting world, one can see in vivid terms not only the freedom-for-vocation towards which peoplekind could aspire, but a reasonably safe way to get there.

If small de-centralized communities harness their own energy from their own home resources, if they engage in necessary productive processes right at home, if they pursue ecological balance where they can see & control it, that is a far less risky model altho, to be sure, it means to accept the possibility that they will fail to generate wealth at the level they desire.

So now the Future Village aim is redefined. It is to work with innercity poor to create a village-of-the-future which combines non-polluting technology with natural resources in such a way as to create that level of true wealth which frees the villagers—for most of their time—for vocation. How I might go about working with the poor towards this end, so that they control the final village is another question—to be determined by the emerging realities of the Future Village Project & the villagers themselves.

Twin Oaks

This year 346 persons attended the Twin Oaks July 4 Conference. Some were sharing experience & experiences; some were looking for community. Here's a list of participating communities & projects:

ABEIKA, a nonprofit land cooperative serving the deep South, has administrative headquarters at 454 S. Goldthwaite St., Montgomery, AL 36104; (205) 834-5269. Provides legal, administrative, social, & recruitment support to those seeking control of land for community development. A 100-acre parcel of land outside Clayton, in SE Alabama, is owned by an Abeika subgroup of 3 members. Recruiting at least 72 members to incorporate a new town.

ALOE COMMUNITY, Rt. 3, Box 80-B, Hillsborough, NC 27278; (919) 929-8769. Formed after 1974 Twin Oaks Labor Day conference. Walden Two—planner-manager government, labor credits, experimenting in interpersonal relationships. 7 adults & 3 children, welcoming visitors & new members. (See "Planning at Aloe" this issue)

AMHERST ISLAND ORGANIC FARMS, "Headlands", R.R. 3, Stella, Ontario K0H 2S0, Canada; (613) 389-5081. 15 adults & 3 children. Seriously into farming, but still reliant on outside jobs. Labor credits, planner-manager government. Work minimum 45-hr week.

AQUARIAN RESEARCH FOUNDATION, 5620 Morton St., Philadelphia, PA 19144; (215) 894-3237. Group publishing newsletter focusing on alternative health, spirituality, birth con-

tril, esoteric & occult topics. Looking for persons to join in helping society overcome resistance to change. Prefer positive people who enjoy natural foods & are able to live simply. Need new independent research projects from astral travel to kirtan photography equipment.

ARCOSANTI, Mayer, AZ 86333; (602) 948-6145 (leave message). (See article in C815, page 26.)

BRIGHTON COOPERATIVE COMMUNITY, INC., c/o Terry Mollner, 1863 Commonwealth Av., Brighton, MA 02135; (617) 787-2232. Plans for a cooperative community in Boston to begin next year. Focused on individual responsibility for self, deepening trust, & establishing businesses in one geographic area for good of community as well as others.

BROOK'S PROJECT, c/o Brook Jones, PO Box 3606, Charlottesville, VA 22903; (804) 293-4812. New community forming.

CEDARWOOD, PO Box 545, Louisa, VA 23093; (703) 967-0053. Walden Two-kibbutz-style community began summer 1973. 5 members now, plan to grow to 300 in 30 yrs. Embraces high technology, high living standard, strong work ethic. Operates construction industry & technical school. Plan collective child rearing in 5 yrs., none till then. Welcome both students and new members.

CHANGE REALTY, 1723 Hebron, Zion, IL 60099; (312) 746-5133.

CHERRY TREE HOUSE, c/o Terry Mollner, 1863 Commonwealth Av., Brighton, MA 02135; (617) 787-2232. Coop house, next to 3-yr-old one of 17 people, beginning Sept. in Boston. One night a week for focus on personal growth as holistically cooperative people, looking toward eventually living in a cooperative community. 8 bedrooms.

COMMUNITY SERVICE, INC., Box 243, Yellow Springs, OH 45387; (513) 767-2161. Publishes International Community Handbook & other literature on various aspects of community.

CUCKOO FARM, Rt. 2, Box 140-A, Mineral, VA 23117.

DANDELION, R.R. 1, Enterprise, Ont. K0K 1Z0, Canada. A Walden Two community conceived in the fall of 1974. Important values are egalitarianism, communal property, communal child rearing, behaviorism, & a cooperative, ecological lifestyle.

EAST RIVER COMMUNITY, 35 East River Rd., Guilford, CT 06437; (203) 453-5541. 20+ people, ages 7-50, on 10 acres on shore. Garden, animals. Domestic work shared. Consensus government. Individual incomes; expenses shared. Families, couples, individuals welcomed.

EAST WIND COMMUNITY, Gainesville, MO 65655; (617) 679-4460. 45 adults, rapidly expanding membership, aiming at 750. No children yet. Garden, animals; constructing first communal building. Working at home in tents at first. Outside work on rotation basis. Walden Two; patterned after T.O.

FREESTONE COOPERATIVE, c/o Dave Freestone, 311 S. Brown Av., Orlando, FL 32801. 3 committed members & other into sharing a house & doing outside work, contemplating an eventual move to the land.

JOYWORKS FARMING COLLECTIVE, Trask Rd, Mendon, MA 01756. Small farming commune welcomes summer visitors who would like to learn about organic farming.

JULIAN WOODS, R.D., Julian, PA 16844. A group of 7 whose main objective is to enhance each individual's quality of life thru social & economic cooperation. Inspired by Walden Two; use behavior principles. Especially interested in persons with skills in home industry.

KRIPALU YOGA ASHRAM, 7 Walters Rd, Sumneytown, PA 18084; (215) 234-4877. A community of some 60 followers of Yogi Amrit Desai, utilizing techniques of Shaktipat Kundalini Yoga. Most members have outside jobs to help sustain the community. Sincere spiritual workers are welcome with advance notice.

MORNINGSIDE, 1108 29th St. S, Birmingham, AL 35205; (205) 251-0568. 13 adults & 4 children in a large house. Some members run a house-painting company. Chores get done eventually.

Members have contacts with The Farm in Tennessee & many Virginia communities.

NIGHTWINDS, c/o Ed Dabolt, 614 Queens Chapel Rd, University Park, MD 20782; (301) 277-5829.

NORTH MOUNTAIN COMMUNITY, Rt 2, Box 207, Lexington, VA 24450; (703) 463-7095. Formed after 1972 T.O. conference. 12 adults on 130 acres. Systematic use of positive reinforcement. Large organic garden, some animals. Planner-manager government, organized labor system, tight communal lifestyle.

PLAIN DIRT, Box 86, Cobham, VA 22929; (804) 295-5843 (See Resources, this issue.)

SHALOM, 123 McIver St., Greensboro, NC 27403; (919) 379-9060. (See Grapevine, this issue.)

SHANNON FARM, PO Box 1345, Charlottesville, VA 22906. An association of 50 people has purchased a 500-acre farm west of Charlottesville near the Blue Ridge Mountains. Members are currently living in several different locations & welcome visits of individuals & groups who may be interested in joining them on the new land.

SPRINGTREE COMMUNITY, Rt. 2, Box 50A1, Scottsville, VA 24590; (804) 286-3466. 13 adults & 10 children on 100-acre farm-garden, animals, vineyard, orchard. Free school & experimental college. Outside jobs & other work rotated equally. Close communal lifestyle. Began summer 1971.

TWIN OAKS, Louisa, VA 23093; (703) 894-5126. New branch forming, named Tupelo, living in camping-out type home temporarily.

TWIN PINES, RR 1, Box 110, Hines, MN 56647. 4 people on 160 acres in Minnesota north woods. Inspired by Walden Two — T.O. Need members & industries.

WALNUT HILL, Rt. 1, Box 137, Louisa, VA 23093. Local commune conducting satsangs at conference.

Shalom

We are an intentional community of 10 adults & 7 children, embedded in a large circle of friends. We are mostly employed in professional jobs or in school. We mostly find a lot of satisfaction in our work & spend energy in sustaining each other in our professional work as well as in our personal lives.

Some members are into reevaluation counselling as a growth technique, but we also use drama improvisation & other experimental kinds of things for growth. We're not floating in bliss but we do seem to be able to sustain concern for each other & to keep up with growing as individuals & as a group. We care about Christianity as a way of life & are legally organized as a United Church of Christ. We are sensitive to many kinds of religious expression & are busy trying to work out our own way.

We currently live in 4 households in Greensboro, while waiting to move to the land. We're big on sharing but don't work out of a common money pot.

Big News!

We have bought land (have \$1000 down on an accepted offer to purchase). It is 46.5 acres, about 35 in good quality woods, 3-5 in what had been field 10 years ago & is now young pine, & about 5 in clear (a 1 1/2 acre field & a lot of small pieces around the houses). There is a 1 1/2 acre lake fed by a stream, with some nice rapids, etc. The woods are almost all hardwoods. There is a 5 room house, a small 2-3 room house & a nicely set trailer (2 bedroom). We have 3 septic tanks, 3 wells (one per unit) & an extra well. This is all only 1 mile from the city limit but very private & on a dead end road. It is in watershed but we've figured out how to deal with that. The land is mostly rolling but there are good building sites as well. And we are excited. Coming up with the money was pretty easy. The contributions were very disproportionate which concretizes a good principle. In

Zen Center of Los Angeles

Buddhism is a practical religion. Its major emphasis is individual enlightenment. It is concerned with each person's coming to understand his relationship to himself & the environment in which he lives & functions. Through his practice each comes to realize the harmony of all things.

More than two thousand years old, Zen is unique in the meticulous, comprehensive, & effective methods of training it has developed. In this century it has crossed the Pacific & is now taking root in this country.

The Director of the Zen Center of Los Angeles and its resident Zen Master is Taizan Maezumai Roshii, a Soto Zen priest. He occupies a vital position in American Zen practice. Maezumai Roshii is a graduate of Komazawa University in Oriental Literature & Philosophy. Thus his background provides him with both a practical and a scholarly foundation, uniquely qualifying him in his dual roles of Zen teacher & translator.

Other members of the ZCLA community include gardeners, college students and teachers, nurses and physicians, lawyers, home-makers, psychotherapists, carpenters.

Activities at the center include:

a community-living experience for those who wish to pursue intensive group practice.

A focus for training & practice in the larger community.

A long-range program of translating and publishing important Zen works.

Ango—annual 90-day periods of intensive practice. This extended period of communal living is designed to deepen each person's self-awareness & appreciation of the group as a whole. During each of the three months of Ango, one week is set aside for Sesshin. The training period ends with an opportunity for each participant to test his own understanding against that of the head monk.

Daily Zazen (Zen Meditation)—normally an hour-and-a-half at dawn (5:00 am), & another hour-and-a-half during the evening. Morning services are held daily. Both zazen and services are open to the public. On a regular basis, introductory classes on theory & practice of zazen are offered. These classes are designed to familiarize new & prospective students with the fundamentals of practice.

Sesshin—each month, a period of from three to seven days is set aside for intensive practice. Currently, Sesshin (literally, to collect or regulate the mind) is attended on a live-in basis by 40-50 persons.

The Center is a non-profit religious and educational corporation. It relies for its funding on the following sources of revenue: membership contributions, Ango and Sesshin donations, and general gifts.

Current ZCLA facilities are becoming crowded, necessitating expansion. To do this, we have recently acquired additional properties adjacent to the Center. In order to make the best use of these properties, we look to members and friends of the Center for financial support and encouragement. Those who contribute \$1000 or more become Sustaining Members, while those who donate \$5000 or more become patrons of the Center. Donations of smaller amounts are also greatly appreciated. Gifts may be general, or may be designated for specific uses, such as the publications, development, or other special purpose funds. All contributions are tax-deductible. Inquiries are invited. ZCLA, 927 South Normandie Ave., Los Angeles, CA 90006; (213) 384-8966

fact finally settling the Big Money trip, with long range commitments, is a good step for us & it went so nicely.

We've been on retreat for a full week which has enabled dealing with a whole raft of agendas. We talked a lot about sharing cars, about dealing with different children, about sharing in many areas, about our religious dimension, about the "bringing in" process with regard to "newer" people, about personal plans, agendas, goals, with a variety of emotional needs—some great growth & breakthroughs, sexism, about growing & changing leadership (dealing with me in really good ways). We also had some beautiful fun & experimental things—music, chanting, clapping & a variety of games including a big community capture-the-flag game (chasing each other around in the dark etc.) Best of all, we got some critical emotional support into the right places.

We hope to get single people on the land fairly quickly & start the "condominium" within 12 months. The structures on the land give us a lot of flexibility. In addition to the houses & trailer there are: a good garage, a separate 1 room building set up as an office, a large barn in good shape (our meeting space?), 2 small shed-barns, a solid tobacco barn, a concrete slab & roof. The "office" is also immediate sleeping space if needed. We expect to improve/expand some of the housing, perhaps pulling in a modular unit to add to the white house for Boyd's transitional housing. There are already 3 spaces in garden. (We have 2 rose-hillers so I hope we can organize quickly.) We also have an apple tree (under poison ivy), a mature fig tree, & grapes.

Gotta stop now & get into clean-up time responsibilities. Shalom, Pat, 123 Melver St., Greensboro, NC 27303.

East River

2 Items from the April Newsletter of East River Community:

1. While working at a job in Guilford, I came across an old account book in which the last entry was Sept of 1938, just before The Hurricane. The book was kept by a tree surgeon who spent many days each year of the early 1930's working on this place, then the estate of the Swans. I found the record of the planting of the clump of evergreens, between our house & the Wrights', in April of 1931. Having used dormant spray on some apple trees this spring, it was interesting to see that the same trees were treated in the same way 40 years ago. These old trees are still producing for us, partly because of the fine attention paid to them. I wonder if the Swans ever enjoyed such good cider as we had last October?

2. We are receiving replies from the ads we put in "U.U. World" & "The Real Paper" in Boston—both for new members & speaking engagements,—still getting area visitors from the New Haven posters, too. Write soon. We like to get mail! East River Community, 35 East River Rd. Guilford, CT 06437.

Social Science

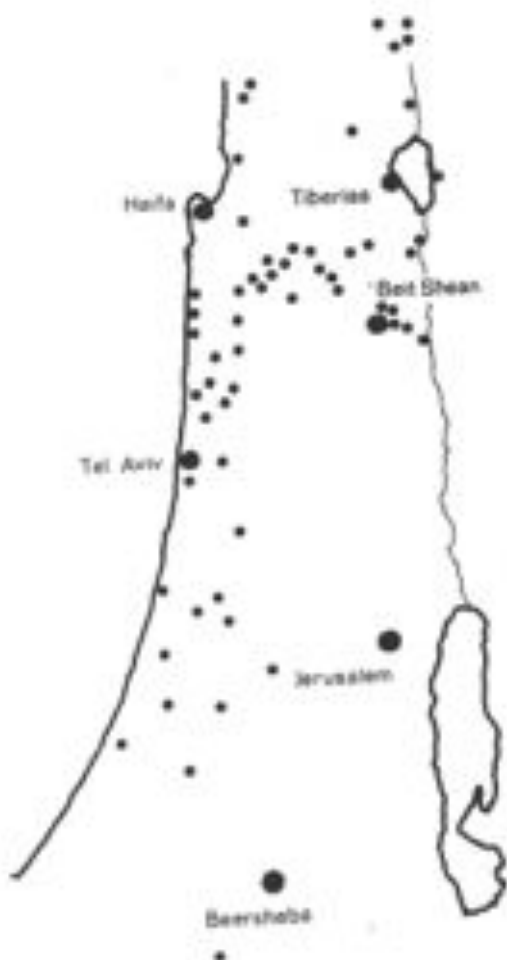
research & theory



One of the first principles of planning is that it take into account the experiences of people who've previously tried to do similar things. In our own planning of communities, and in our planning of the communal movement, we would do well to inform ourselves of the history of the kibbutz movement in Israel. After 65 years of existence there are now more than 240 kibbutzim, with a total population of about 100,000 people. In 1970 they produced 33% of Israel's agriculture and 8% of its industrial goods, though they make up only 3% of the population.

Also in 1970, Menachem Rosner, a highly respected researcher at the kibbutz-based Center for Social Research, spoke at a conference organized by the Centre for the Study of Democratic Institutions. With his permission we are reprinting a portion of that speech here. In it Rosner deals with what he sees as the "main dilemmas of communitarian life" and discusses the "answers and solutions" which have evolved out of the kibbutz experience. The speech has propagandistic tone at times, and it certainly raises many more questions than it answers in any substantial way, but it's a valuable introduction to the kinds of lessons that we might learn from one of the most successful communal experiments ever.

The entire speech, which deals also with the relevance of the Kibbutz experiment to a social scientific understanding of industrial society, is available in *The Kibbutz as a way of life in modern society*, a collection of Rosner's articles and research papers. You can order that book from Givat Chaviva Publications, Hashomer Hatzair Study Centre, Mobil Post Menashe 37 850, Israel for \$3.00.





DILEMMAS OF COMMUNITARIAN LIFE

...In spite of all the differences among the diverse communitarian experiments, the common basic problem was how their experiment will relate to the general movement of social change. Are Communitarian societies mainly a refuge for dropouts from the general society or can they play a major role in general social change? Is their goal only to create a better society for their members or do they try to achieve, also, broader societal goals?

Most of the experiments of the past—from the American communities to the French work-communities—were isolated from the broader radical movements, partly because of the anti-communitarian ideology of these movements, but mainly because of the intention of the members of these communities to isolate themselves for the sake of living in conformity with their

own norms and values.

From the beginning the kibbutz was seen by its founders not only as a goal in itself—a way of creating an ideal society for its members—but also as a means of achieving the particular national and socialist goals of the Zionist-Socialist labor movement. The kibbutzim were never places where people could take refuge from society and isolate themselves. The kibbutz was always seen by its members as a basis for a larger social struggle. The goals of this struggle, the means by which it has to be conducted, changed over time; but always there was an awareness of the link between the fate of the individual kibbutz and the general society. In the past the main goal of this struggle was the creation of a class of Jewish workers and peasants, the development of new ideas, and the advancement of agriculture and industry. The collective institutions were seen as the most



The dining hall: The social structure in kibbutz

54



The economics manager: An elective office



The work manager: after working where someone

effective means to achieve these goals. Today, in addition to these traditional goals, the younger generation seeks the perfection of permanent kibbutz institutions as an alternative to the processes of social alienation and self-estrangement, and of industrialization.

These differences between the kibbutz and the other experiments in the "linking mechanisms" between the community and the broader society are certainly connected with some peculiar characteristics of the Israeli society and its labor movement. But these differences seem to be connected also to basic characteristics of the kibbutz—its openness toward relations with the general society and the flexibility of its normative structure. Because of this, two of the main weaknesses of the previous experiments were avoided. There was no clash between a changing environment and dogmatic communities which were not willing or able to adapt themselves. At the same time, the kibbutz also avoided the "erosion" of its values and basic ideals. During the sixty years of its existence, the kibbutz has been in a permanent process of change, trying to preserve its basic identity and the values of equality, direct democracy, mutual help and responsibility, by adapting its mechanisms and practices to changing conditions.

The above-cited problems of the relationship with the broader society are strongly connected with the basic internal problem of the communities: How is it possible to create a new society with people who have internalized the individualistic values of their society and are isolated and alienated? Is there no inherent opposition between the goal of maximum self-actualization and self-fulfillment for the individual and the priorities of a community centered toward broader societal goals? Is it possible to combine maximum self-actualization and social responsibility?

The traditional communitarian movements in this country used very diverse mechanisms to assure the commitment of their members to the community, and it seems that one explanation for the success of the more durable communities is the kinds of mechanisms used and their combinations. It seems that only a combination of social cohesion, social control, and more direct psychological gratification, created the condition for a stronger commitment. It seems also that one of the main problems of newer communitarian experiments is in the possible contradiction between the right of the individual "to do his own thing" and the power of the collective to enforce decisions.

In the kibbutz today the relationship between personal needs for self-actualization and societal needs and priorities is different than it was in the past. Good examples of this change are the attitudes toward work and work values. For members of the first generation, work was a pioneering sacrifice, a moral obligation which gave tremendous satisfaction. They seek opportunities to realize ability and to apply knowledge, and it would be hard to satisfy this need in the context of the simple economy and the pioneering conditions of the past. But today—together with the change in aspirations—there is also a change in opportunities as a result of the need for more training, specialization, and professionalization in the more diversified economy of the kibbutz.

There is surely no automatic mechanism of reciprocal adaptation of personal and societal needs. In the short range many tensions between individual wishes and demands, on the one hand, and the possibilities to respond to them, on the other (as defined by communal institutions), are possible, and the main way to overcome them is by the internalization of collective goals and the commitment to them. As a result of such an internaliza-



tion and commitment, the societal needs will not appear to the individual as alien forces dominating him. The individual has—through the democratic process of decision-making—the opportunity to discuss the existent order of priorities and to influence the final decision. On the other hand, on the basis of internalization of collective goals, he will conform to collective decisions which may be opposite to his initial position—seeing perhaps this decision not mainly as an outcome of a conflict between personal desire and exterior pressure but also of a conflict between two sets of values held by him. The commitment to larger ideologic and societal goals can then be seen also to having the function of integrating individual and society.

This internalization of ideological and societal goals, however, is itself the outcome of a long process of socialization

and education toward collective life and ideology. Today all the kibbutz federations have arrived at the conclusion—in spite of differences of opinion in the past—that a necessary pre-condition for successful life in a kibbutz is education in the youth movements. The aim of this education is not only to promote the internalization of kibbutz values but also to allow the youth to experience partial forms of group life and communal life and to form the cohesive peer groups which are the main components of the social structure of the kibbutz. This educational process is also a selective and self-selective process—assuring that the people admitted as members of the kibbutz will be willing and able to conform to the special norms and obligations of communal life. This is a selective process based mainly on moral criteria, and on the ability to live collectively, without any kind of

elicit significance. This process of selection also permits minimizing all kinds of social deviance so that the kibbutzim have very little need to develop special mechanisms of social control for this purpose. The main mechanism of social control is public opinion, guaranteeing public esteem for normative behavior, and criticism—mainly through informed channels—for misbehavior. Only in extraordinary and isolated cases is the sanction of expelling a member from a kibbutz taken.

This description of the mechanisms of informal social control in the kibbutz raises a series of more general problems which were familiar to most of the communitarian experiments. Does the communal form of life not produce new forms of social alienation, of conformity, of "other direction"? Does the community succeed in creating conditions for individual autonomy or does the anxiety over public criticisms replace the status anxiety of the other-directed modern society? Is it possible to combine the attachment to a smaller group, the feeling of belonging, of "being a part", with "freedom of choice" in social relations, with the opportunity of broader and more diversified social relations? What is the place of the family in the network of social relations?

Because of their voluntary isolation from the surrounding society, many of the traditional communities were limited to the small framework of social relations among their members, with few opportunities for broader contacts. This limitation of social relations was also a deliberate mechanism of social control and a way to assure conformity with norms. Many communities also used mechanisms of mortification like public confession, public denouncement of deviants, etc. Many communities had a rather negative attitude toward the nuclear family, fearing that the commitment to the family might compete with the commitment to the community. As a result of this more or less conscious fear of competition, many communities limited the importance of the family as a basic social unit through mechanisms such as celibacy, control on sexual relations, etc.

In the kibbutz the emotional attachment of the individual kibbutz members to their peer groups and to the kibbutz as a whole have almost eliminated the feelings of isolation, of loneliness in the crowd, of anomie, so familiar to modern mass society. The membership in this group creates a feeling of belonging, of sharing the fate of others, which are the conditions for real synergy and cooperation among human beings. Does this necessarily lead to other directedness, to conformity, to non-authenticity? No doubt that the "kibbutznik" may sometimes feel a sentiment of anxiety, trying to guess the possible reactions of his peers to his behavior, and decisions may be influenced by the wish to avoid a loss of esteem, or to avoid being a target of criticism. This is also one of the mechanisms for the realization of the norms, but is this really the same kind of conformity as that to the mass-media, to the status-market, to the higher levels of the organizational hierarchy which has been described by the critics of mass society? The direct, non-formal personal relationship in the kibbutz does not permit the development of status-symbols, of artificial social relations. On the other hand, the openness of the kibbutz toward the outside, the many networks connecting the kibbutz member with other members of the movement, the non-dogmatic character of the ideology, made it possible to avoid the mechanisms of social control and mortification used by the traditional communities. Public opinion as a mechanism of social control is not an oppressive authority, but has rather, a function of guidance in a society where deliberately written laws or constitutions do not exist.

The main problem today is that as a result of the processes of internal differentiation (among age groups and among work groups with different orientations) it might be more difficult for the public opinion to perform effectively its guiding role in a relatively big kibbutz (the bigger ones have 500-1000 members). The solution to this problem seems to be a purposive effort to strengthen the cohesion of the diverse groups in which the kibbutznik is a member. The trend is not to stress the importance of the particular kind of group, like the work group, the peer group (the group as a part of which he initially came to the kibbutz, the neighbor group, etc.) but rather, to create a kind of criss-cross structure of social relations where these small groups are channels integrating the individual and the kibbutz. This criss-cross structure fulfills already an integrative function in the

relationship between the generations, when the work group, the larger family, the neighborhood, are such meeting points between members of different age groups.

The most important and striking changes have occurred in the role of the family. When the kibbutzim were founded by groups of young bachelors, there was usually present some fear of possible competition between the commitment to the family (by the members of the couples who created the first families) and the commitment to the kibbutz. But the kibbutz was never anti-familistic. Today the family fulfills an important role in the social structure of the kibbutz. The family has no economic role, and no role in consumption. It has only a partial role in the process of socialization and education, but it fulfills important functions in the social and emotional integration of the kibbutz and especially is a link between generations.

Another set of problems and dilemmas is connected with the movements toward self-management and participatory democracy: is there not a basic contradiction between the requirements of modern technology for specialization and the values of democratic decision-making? Is it possible to coordinate the complex organization required for the management of modern industry and services without hierarchy and bureaucracy? Is it possible to avoid the gap between the high-paid executive on the top of the hierarchy and the alienated worker on the bottom?



The work communities in France and the system of co-determination in Germany tried to deal in different ways with this problem without real success.

The Yugoslav system succeeded partially by creating the participation of workers in the decision-making process through representation by elected worker council. But the abolition of hierarchy was never tried. A differential salary system prevails and there were few changes in the work organization geared to overcoming the alienation created by technology. However, the system did successfully create a stronger commitment and identification of the workers with their organization.

The kibbutz system had from the beginning many peculiarities. There are no individual economic rewards and the kibbutz is responsible for the satisfaction of the needs of its members. There are thus no differential economic rewards for members fulfilling different functions. As stated before, there are no formal sanctions, and control by the public opinion of the work group members and self-control are the alternatives to the conventional hierarchical control.

But the main motivational forces are not external to the work itself. The importance of the needs for self-realization in the kibbutz was brought out by recent research findings. Intrinsic job opportunities (interesting work, opportunity to use skills, own ideas, etc.) are the most important factors accounting for job sat-

infection in kibbutz industries, and job satisfaction is the most important factor predicting commitment to the kibbutz plant. The main problem, then, is to create such opportunities providing intrinsic satisfaction for all of the members. It is not easy to achieve this goal, especially in a community where all necessary work tasks have to be fulfilled by members. The main mechanism dealing with those problems is rotation. Rotation takes place mainly in two kinds of work roles—those in which people are not interested and which do not offer possibilities for self-actualization on the one hand, and managerial roles on the other. There is actually no rotation for professional work roles because of the lack of a surplus of trained people, but the system of rotation is working for almost all the managerial functions and for all the functions in the organizational structure of the kibbutz. The same principle of rotation is also working for all the kibbutz members holding office outside the kibbutz, in many important and very complex institutions of the kibbutz federation, the labor movement and labor economy.



Each year nearly 50% of the members engage in managerial activities in the kibbutz or in outside offices. Through this high percentage of participation in the executive, the kibbutz overcomes the traditional division among the executive, legislative, and judiciary bodies. The general assembly of the kibbutz, which functions once a week, is not confined to legislative functions, but discusses and makes decisions regarding all the areas of kibbutz life. A similar function is performed by the worker-assemblies in the different branches and plants.

The industrial kibbutz plants constitute the only area in which a hierarchical organization still prevails. That structure is a result of the fast growth of kibbutz industries, a growth which did not permit stepwise development of an organizational structure similar to the one which developed over many years in the agricultural branches. Special efforts and research is being done today toward the introduction of organizational forms more conforming to kibbutz values and social relations. In spite of the hierarchical organization, the worker assembly is still the deci-

sion-making body. In recent research strong correlations were found between the influence of workers in the decision-making process and their satisfaction and commitment.

When describing the Yugoslav achievements and difficulties [not included in this reprint—ed.] we already mentioned the problem of how to avoid the development of collective egoism of self-managed entities. In a more general way, there are some analogies that can be drawn between the problem of individualism versus collectivism within the community and that of the relationship of communities to the general society (in a socialist country), or the relationship of individual communities to the communitarian movement (in a non-socialist society). The main questions are:

How to develop useful institutions of mutual help which will avoid the failure of individual communities? How to assure the social responsibilities of the community toward the movement? How to combine the principles of internal, direct democracy in the community with the necessity for representative democracy in the framework of the movement? How to avoid the formation of a permanent public bureaucracy of professional politicians?

There is a strong connection between the internal direct democracy of the kibbutzim and the democratic character of the central institutions of the kibbutz movement. As in the internal kibbutz functions, there is also rotation in all the offices of the many economic, educational, cultural, and political institutions of the kibbutz movement. The broader decision-making bodies are directly elected by the kibbutzim and in the smaller ones there is a mixture of direct and representative democracy.

The individual kibbutz is integrated into a strong network of larger cooperative institutions. Some of them have a regional basis, and some are central for all the country. Some are organized by the kibbutz movement and some are a part of the labor economy (which is around 20% of the general Israeli economy.) As a result of this network and of the different channels of mutual aid among kibbutzim, there are very few cases of kibbutzim which failed. The kibbutz movement is responsible for the recruitment of new members through the youth movements and other channels and will assist the individual kibbutzim to overcome their crises and to get help from the older and more experienced kibbutzim. The movement and its institutions are responsible for the creation of new kibbutzim and for their development during their first years.

It seems that this strong network of cooperative institutions which forms a kind of defensive wall around the individual kibbutz is one of the "secrets" of the success of the kibbutz movement in overcoming the adverse economic and political conditions of the past and in permitting adaptation to the changing conditions of industrialization and modernization today.

If Rosner's overview has interested you in pursuing in more depth the ways in which various problems have been confronted in the kibbutz, then you should send for Shimon Shur's Kibbutz Bibliography. (\$2.50 from the Higher Education and Research Authority of the Federation of Kibbutz Movements, P.O.B. 303, Tel Aviv, 62-098, Israel.) Its 1288 entries are extensively indexed by subject, making it an excellent research tool.

In addition, watch for a special edition of the International Review of Modern Sociology devoted to the topic, "Communes: Historical and Contemporary". Available in early 1976, it will contain Hyman Mariampolski's excellent paper, "The Decline of Sexual Egalitarianism on the Kibbutz". [Ruth S. Cavan, the guest editor for this issue, tells us it will contain 17 articles ranging from discussions of the Hutterian Brethren to an assessment of the Jesus Movement, to a look at communes in China. It'll be available from Man Singh Das, Northern Illinois Univ., DeKalb, IL 60115.]

Finally, we'd like to recommend Shdcmot, the literary digest of the Kibbutz Movement. Its well-written essays, poems and stories will give you a feeling for the texture of kibbutz life. This quarterly is available for \$8/yr. from Shdcmot, Beit Ichud, Rechov Duhnov 10, Tel Aviv, Israel.

Our thanks go out to Joe Bial of the Harvard School of Education for bringing most of the above information to our attention.



Resources

The cost of energy is pushed around a lot. The cost of planning is hardly ever considered. My personal perspective in working on Resources for this issue of *Communities* is to point out the value (energy efficiency) of planning associated with alternative sources of energy.

On the grand scale, the energy availability on the earth varies with the distance from the equator, and the height above sea level. Next, we consider climatic conditions, prevailing winds, per cent cloud cover, and growing season—that further limit the range of possible human habitation. And, of course, there is the combination of lots of other factors that make areas fit for human habitation. Simply put, this all boils down to the knowledge that the most comfortable place to live is the most efficient place to live (consumes the least energy).

Human beings have become sophisticated to the extent that we can overcome the need to inhabit the earth efficiently because our energy is being provided by using non-renewable resources. Now we are aware that these resources are limited, so we must either reduce the population or plan for more realistic sources of energy and their use.

Planning where and how we live can have more effect on the total energy requirement for our life than anything else we can possibly do. For example, if we build on our best agricultural land and then grow soybeans on the leftovers, we either sacrifice 20-50% of the available food or we spend more than that to improve the land to get and maintain the production. Given the population of the earth and the real energy available, planning is the most important alternative to needing energy.

Once we have planned our lifestyle and physical environment to consume as little as possible, then we use alternative sources—non-pollutant, renewable, etc.—to live in harmony with the natural earth.

There is a lot of evidence to indicate that a slope of 10% facing south is 8% warmer than a slope of 10% facing the north. Most of us living on the North American continent have prevailing winter winds from the northwest. And by now we should understand about wind chill factors enough to design with the above information and thus reduce energy consumption. What we are trying to say is: to use our intellectual sophistication to reduce the need for energy and then windmills and solar energy and methane, etc. will be sufficient to supply our needs (wants).

Now there is more for us to consider. A typical adult is awake 16-17 hrs./day. In the summertime there are close to 16 hrs. of light good enough to play/work by. For each hour we sleep with available light and stay awake when it's gone, we waste 7% of the available light. Most of us can sleep at slightly reduced temperature at night. Solar water heating only works when the sun shines

and the greatest efficiency is obviously obtained with the minimum storage—so hot water use in the daylight is most obvious. Basically, simplify as much as possible by re-ordering our lifestyle. Solar cells and batteries can make energy available at any time, but the energy to make the cells and batteries is pretty incredible. So, try pumping water when the wind blows, use heat when the sun shines. Get in touch with nature and complement it where necessary.

When it comes to actually deciding between kerosene and electric lights, what can we do? Well, use as little as possible of either and keep informed on the availability and consequences of each. There is less sophistication necessary for a kerosene lamp than for either commercial or home generation of electricity; so we might lean toward the kerosene. But there are more considerations that apply—how many people are involved? How do we switch to the more ecological solution? Is it a permanent solution? What's the long range, large scale consequence? So, we come to an interesting alternative—education. We can all choose, if we have the information—if we understand the tradeoffs.

For planning purposes, the combination of *Design With Nature*, *Site Analysis*, and *The Cerro Gordo Experiment* is exceptional. *Design With Nature* provides both the philosophy and the basic method for planning. *Site Analysis* provides some definitive technical guidance of the very best quality. And *The Cerro Gordo Experiment* is an example of how to apply the methodology in a very real way.

It is necessary to be careful to understand the methodology from *Design With Nature* lest *The Cerro Gordo Experiment* mislead you. *Site Analysis* also should be accepted as the technical expert and our familiarity with it should be high.





© 1971, Jan Harker

Design With Nature Ian L. McHarg, Doubleday & Company, Inc., Garden City, NY 1971

This book is like a door to a better way. At any moment, it seems like ecological solutions should be available, but reality has stymied many a beautiful dream. *Design With Nature* focuses on design (a beautiful dream) based on reality (nature). Accepting the reality of nature and the desire of people to live and grow while complementing it is a big job. *Design With Nature* does it.

This book demonstrates a methodology for planning in an ecologically sound fashion. With a system of maps and overlays, it is possible to evaluate any piece of land, to understand its limitations

and potentials. Exactly what does that mean? Well, it means that we produce a map to indicate depth to bedrock, soil drainage, erosion potential, scenic values, historic features, etc., and that a combination of these maps demonstrates where we can impose buildings, roads, forest, gardens and not cause harmful side effect. We may not be able to do things as cheaply (in the short run) or quickly as we hoped, but we'll live with nature.

This is a difficult book to review, because I hold it in such high esteem. It is slightly heavy on the philosophy side and slightly light on the practical side. It is clear that McHarg recognizes that "it seems clear that, whatever religion its adherents espouse, their devotion to nature and its cherishing nurture derives

little from either Judaism or Christianity." Since we live in a world so bounded by both Judaism and Christianity, we have a lot to learn about nature, and it won't come naturally. *Design With Nature* is the best place to start because it is not the typical anthropocentric planning manual of megapopolis but a solution to a real problem—the number of people and where we can live. We can see that even our small group can effect the whole and that even the smallest units must complement and support nature.

When we get to the practical details of how to work out this system of planning, the book is weak where it is obvious the system itself is strong. Most of the information available on planning is that way and the strength of the solution is dependent on the translator. We could, following the book, decide to map agricultural suitability; but how to do it? There is no answer in *Design With Nature*, only a clearly stated need for such a map. It would be great if McHarg would produce another book that details the explicit method of generating this information. At present the most definitive literature is in *The Cerrito Gordo Experiment* (see later review). It is also difficult to use *Design With Nature* as a reference (what conditions make for good roads, what slope is OK for industry) since it is not intended as a textbook.

Site Analysis Kevin Lynch. Second edition. The MIT Press

This is a fairly technical (sort of) book. It doesn't require a degree or anything to read, understand and use the material. The philosophical content is at a minimum and the "How to Do It" information is at a maximum—for a planning book.

As a compliment to *Design With Nature* it is really good (for example, explaining how to determine size and collection systems for a storm drainage, making it possible to do an accurate map of drainage). Also, this book makes it possible to calculate beforehand the impact of increasing the percentage of the land used for housing and roads.

From trees, their growth rate and mature shading, to sky scrapers, Kevin Lynch makes it easier to understand the impact of items in our environment. It's done in a way that will help us to be able to locate a road more appropriately, leave sufficient land in trees for sound control as well as runoff control.

This book has been around for a while, first edition 1962—so it has withstood much testing through use. It's still an excellent technical reference manual on planning.

The Cerro Gordo Experiment The Town Forum, Cottage Grove, Oregon 97424.

This is one of the most interesting experiments in planning around. It is based on *Design With Nature* applied to a 1200 acre tract in Oregon. The political/social entity in the form of The Community Association set out the basic guidelines for planning a community: "respect the gifts of the earth... conserve energy... alternative modes of travel and transportation."

60

While the land dealings were going on, planning for the new town continued. DeDeurwaerder and the professional planning staff, many of whom are his students or former students, took an approach based on Ian McHarg's carrying-capacity technique, mapping the ranch in one-acre rectangles and measuring the ecology of each to see what kind of development it could support. These findings were then placed on overlays, creating a 'composite of composites' map showing the best places for housing, agriculture, and so on. Right off, we were into the process of reeducating.



We took an extreme stance and showed them a walled medieval city. Ecologically, it doesn't work at all' DeDeurwaerder said. So the group had to work out concepts that would work.

Achieving consensus on architectural matters was the greatest challenge. It seemed that every Town Forum member had his (cos) own idea of what the buildings should look like. 'We sent out questionnaires and sample drawings to get a feel of the group,' DeDeurwaerder said. 'The reaction was more violent than I had anticipated. I was chased up one side of the street and down the other. They felt the drawings were an insult to their intelligence. They wanted Frank Lloyd Wright, not the local builder.' DeDeurwaerder has hired David Scott, an architectural designer with experience in helping people build their own homes, to work with Forum members. Scott enjoys his new role but admits that trying to satisfy all these budding Frank Lloyd Wrights is fatiguing.

Getting all those high-powered egos to agree on anything is a monumental task, to be sure. At one of

the thrice-annual community association meetings, held at the ranch in August, egos bumped and tempers flared. Hal Schaffer, a psychologist from California State College in Long Beach, was acting as 'facilitator' for a meeting of some 100 community members assembled on blankets and lawn chairs in one of the meadows. Schaffer had used the facilitation process in coordinating an organic garden at Cal State, and he was anxious to try it with a larger group. A good facilitator, he said, has to be 'able to accept minority dissent,' help people 'overcome their big-city hang-ups' over cooperating, and 'not fall into a leadership role' where he can manipulate people. Facilitators are needed because most urbanites 'are not trained in problem solving in groups,' said Schaffer.

The Cerro Gordo Experiment calls itself a land planning package and that's an adequate description. A good mechanism for translation of the philosophy of ecological planning into reality. A worthwhile guide.

The New Alchemists P.O. Box 432, Woods Hole, MA 02543

The Journal of the New Alchemists describes one of the most serious—probably the most serious—attempts to combine planning and alternative sources of energy. Their work is comprehensive and fairly well documented. Right now there is a very high level of technical expertise involved as might be expected. Their work will slowly filter down to the rest of us who don't have Ph.D's in biology, etc.

I heartily recommend the New Alchemists as a source of understanding of complete systems.

Rural Communal Planning Manual Adamson, Greenfield, Kramer, Penn State Univ.

This booklet was prepared at the Dept. of Architecture at Penn State by the authors for Julian Woods Community. Its importance lies in the knowledge that a moderate degree of sophistication in planning knowledge is available to us all with just a little effort. Most schools of architecture have at least a few people into community and can round up 3 or 4 fourth or fifth year students to study any land for a community.

With this particular study, as with most done by students or planners who have not lived in community, there is insufficient understanding of the social-government structure and the norms of behavior. The translation of the real 'community' into a physical environment that is an expression

of the community usually suffers. While there was an attempt in RCPM to be broad and general enough to include all types of communities and land, it seems that some solutions have dictated methodology.

Basically, this is an interesting beginning. Be sure that this does not limit thinking. There are more alternatives.

The following resources are primarily for alternative sources of energy. There are three publications that are exceptional: ASE's *Spectrum*, *The Energy Primer*, and *Low Temperature Application of Solar Energy*. Beyond that the quality is quite variable.

ASE's Spectrum, ASE, Route 2, Box 90A, Milaca, MN 56353

This is the beginning of a catalog of supplies for ASE. No extraneous junk, just good solid sources. Maybe one day it will be larger but this is a fine start. It is probably the most useful source of suppliers available for those of us who are ready to start building.



Energy Primer Portola Institute, 558 Santa Cruz Ave., Menlo Park, CA 94025

The *Energy Primer* describes itself as a "comprehensive, fairly technical book about renewable forms of energy... More than 1/4 of the book is devoted to reviews of books and hardware sources... The final section of the book focuses on the need for energy conservation and some potential problems of integrated energy systems."

Well, what's left to say? Portola—the folks who brought us the *Whole Earth Catalog*—have done the same sort of trick in the energy field that they did earlier with access to tools. The primary difference is that this book is really a primer. At the beginning of each section—solar, water, wind, and biofuels—there is a good solid review of the area—a basic education in both history and technical information. It might have been more helpful to connect the "Primer" section to the review section in a more positive way. For example, solar crop dryers are discussed at length and a reference to Bruce Research is made but the fact that 8 other resources are men-

tioned later is not apparent. Also, at least one of those other sources specifically differs from the recommendation of the Brace dryer (Drying should be done in shade. Direct sunlight wipes out some vitamins and galvanized screen is reputed to release cadmium when heated and cadmium is poison. That is not to say that one source of information or the other is valid but in areas where there is more than one opinion, all opinions should be equally available in the absence of a definite/correct/incorrect statement.) Basically this little example just points out the need to cross reference information and the Energy Primer certainly is the best source I know for cross-reference in the energy field.

There is really a wealth of information in the "Primer" section. Seems like that fact is worth reiterating. It could be very helpful to us in formulating a holistic philosophy of energy conservation. As a mechanism for directing us toward a more ecological lifestyle this is actually the most comprehensive work I know of. It is at a working, technical, practical level—it doesn't waste a lot of energy extolling the virtues of saving energy; it just tells us how. Thanks Portola.



Low Temperature Engineering Applications of Solar Energy ASHRAE, Inc. 345 East 47th Street, New York, NY 10017

It is interesting to me that there is so little reference to this pamphlet in the mass of literature available about solar energy. Technically it is difficult—an engineer's background is probably necessary to make use of the information available. The information available is incredible. If you are into a solar shower for the back yard, forget it. If, on the other hand, you intend to manufacture a product or build a house for a customer, you should be capable of using this pamphlet and it should be worth your while. Once you own it, the only excuse for not knowing in advance the performance of a flat plate collector is laziness. The chapters include: availability of solar energy for flat plate solar heat collectors; the measurement of solar radiation; design factors influencing collector performance; selective surfaces for solar collectors; potential utilization of flat plate collectors in tropical regions; solar water heaters.

Since this pamphlet was copyrighted in 1967, a lot of work has been done on selective surfaces and that chapter will help you understand why it is not an up-to-date information source on available selective surfaces. I'm not too interested in the information on tropical regions but then who knows where they will be in 10 years.

AWEA Newsletter 21243 Grand River, Detroit, MI 48219

This newsletter is similar to the ASE Newsletters of a few years ago—mostly letters and articles presented in a fairly down home tone. I was impressed with a couple of fairly technical articles that were the exception for the only issue I've seen. There seemed to be an interest in getting industrial participation and in educating the general public. Seems pretty expensive at \$15.00/subscription for the information available.

Wind And Windplanners Earthwind, 26510 Josel Drive, Saugus, CA 91350

Wind and Windplanners is a typical sort of book for the ASE movement. Michael was curious, industrious and persistent and wrote this booklet to help others with the same amount of curiosity and a little less inventiveness and industriousness. There is a fair amount of information on subjects such as generators, storage, control, but basically this is a book about savonius rotor windmills (s-rotor aeroturbine). It's pretty basic in the building instructions; gives you an idea of where some improvements might be helpful, and is generally encouraging. It surpasses some current publication along similar lines in that it is well printed, clearly illustrated, and well constructed.

If you are about to build a savonius rotor machine, at least glance through this book.

Solar Energy And Shelter Design, Bruce Anderson, T.E.A., Church Hill, Harrisville, NH 03450

If you're not frightened by math symbols, it's an accurate and sufficient method of comparing alternative methods of heating and insulating. A more comprehensive chart of U and/or R values would be more useful.

The subsection on solar heat gain is weak with a good but incomplete discussion of time lag.

A section on collection and utilization of solar energy is a fairly generalized discussion of collectors (areas and methods, costs), energy availability and demand.

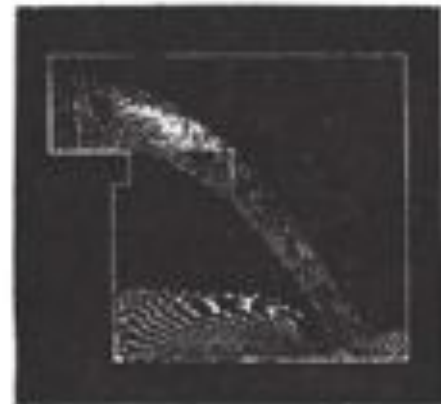
The appendix contains an interesting

discussion of solar heated houses that provides some insight into what has been tried and some degree of determination of success.

Solar Energy Home Design is also available from T.E.A. It is more sophisticated in approach and contains right much useful information. It seems something like a sales brochure at times and contains a lot of "groovy graphics" that make it cost more than necessary. Certainly worth reading.

Survival Scrapbook #3, Energy, Stefan A. Szecelkun, Schocken Books, NY

Scrapbook is a good title for this book. It contains an interesting combination of old and new. The items from the past give you an idea just how long people have dreamed—as you now dream—about the many exciting potentials is energy source and resources. Comparing these dreams with the realities of today points out just how little has been done.



Energy For The Home Peter Clegg, Garden Way Publishing, Charlotte, VT, 05445

This seems like the catalog for the high priced contractor—complete solar panels at \$100/sq. ft., already built wind power units, etc. If you're into installing available units, a good catalog.

The Handbook of Homemade Power The Mother Earth News

Well, what can I say? If you aren't sold on ASE, maybe you should read this one but don't believe it. All those wonderful ideas take about 50 times as long to do as the handbook would have you believe. The style is often one of interviewing someone knowledgeable in the field but the reality of the task is not made clear.

I really don't see much use for this book except as a novel or entertaining reading. It just doesn't get you anywhere, except maybe out on a limb with ridiculous expectations.



READ- BACK

LINGO LOSES

To the readers & workers of *Communities*

Being a member of Rattlesnake Gulch, the "other" half of the LimeSaddle community, I was extremely shocked and angry at the appearance of T.D. Lingo's lead article in issue No. 15 of *Communities*. I do not believe in censorship of other people's lifestyles, but I do believe that there is a need for discrimination when editing a magazine, particularly when the magazine is trying to provide information on alternative lifestyles—which to me means, in part, lifestyles free of sexism, classism and narrow mindedness.

The article on Adventure Trails Survival School uses esoteric language to hide the fact that they are basically on an authoritarian trip, believing that their way—the path to "neural orgasm" i.e. nirvana, eutopia, etc., is the one and only path and if we don't all follow it, we'll be left as "crippled, neurotic monsters prowling the garbage heap of this planet", as they put it. T.D. Lingo's arrogance and name-calling ("pimpled drug suckers" and "fuck-offs" to describe the politically active youth of the 1960's), his use of words like "nigger", "pollack", in my opinion, are not the kinds of ideas I want to read about in *Communities*.

I could go on for pages about my disgust with this article, but I won't. Lastly, I will say however, that the section I found particularly offensive and oppressive, personally and politically, was the italicized section labeled "Transcendent Mother." Not only does Lingo assert that having children is a woman's most important function in life, but he completely denies woman's right to control her body, mind, or sexuality. His pairing of "war & homosexuality" with "pestilence and famine", and his name-calling of the "weak lesbians"—(according to that paragraph any woman who does not bear a child is a lesbian), seem to be obvious examples of his own personal fears and feelings of threat by women who are indeed strong and independent and do not see the need for chil-

dren or men in their lives. It seems that he cannot accept any lifestyle that differs from his own.

I am extremely angry and also let-down, that the people who are responsible for this magazine (which at one time I myself put a lot of energy and thought into) would print such overtly discriminatory and sexist ideas. I do not expect to find the same social/political views in *Communities* that I find in any other "straight" newspaper or magazine.

I would also like to say that although I believe that written response to articles in *Communities* is a needed and worthwhile thing, I would not have written this letter if the men who edited issue No. 15 had not refused to deal with my anger and frustration over this issue in person.

In struggle,
Judith Redwing
Oroville, CA

Dear Editors—

As I read the lead article in C#15 on ATS School I kept asking myself, is all this jargon necessary? & how does it relate to Community? Jargon inevitably, it seems, obscures rather than illuminates meaning—it was titillating enough in the abstract but all I was left with were allegations of truth rather than explanations. It's pretty mystified stuff—what is this blatantly demonstrable breakthrough, this mass multiplicable procedure that only awaits citizen rage to be implemented via the public schools?

Who wouldn't want a neural orgasm, free ecstasy, the unlocking of dormant brain potential? but then what? Judgments need to be made. Does At-one-ment imply conflict-free conformity to the True Belief?

Now for the part that hit me in the gut... Transcendent Mother. Inherent in the ATS scheme is a very strong rational-male-linear bias. To allege that women have a more sensitive understanding & emotion for the LifeForce is a conditioned cultural bias. Lesbians do not

necessarily eliminate themselves from the genetic pool—and why the sexual determinism anyway? Homosexuality is a cultural constant that has existed in times of war as well as peace, in times of plenty as well as famine. What we have here is a selection of historical data to support a theoretical point of view. Scrupulous neutrality and scientific objectivity? Yuck!

As for community, well yes, he might just have some basis for organization there. It's not my style. I just wonder how tolerant he would be of my brand of cooperative consciousness. My world view does not include a scheme of perfection. I don't have the perfect answer and welcome, enjoy the efforts in their pursuit of small 'a' answers rather than capital 'A' answers.

One further comment on the invitation to women to become thought leaders of the future—when is a woman to qualify to lead ATS Schools and who pray tell is to decide when/if she is qualified?

Sincerely,
Wendy Woman
Miranda, CA

Wendy,

We appreciate letters such as yours which—even the critical—deal with the issues raised in our articles and with the feelings which they arouse in you, rather than attacking editors or authors or indulging in name-calling. We will print material which does the letter, e.g. "fuck-offs", "sexist", etc., both in our articles and in the letter column, but prefer discussion to tirade.

We were not of one mind as to whether to print the Adventure Trails article, and the propriety of our decision to do so is, like all our decisions, open to question. We are open to dealing with such questions when they are, as yours is, non-hostile and respectful of our basic integrity. Your points are well-taken and the tone of your response appreciated.

[ed]

Dear Stephen,

We have received three of your issues and unfortunately cannot distribute them for a number of reasons. Let me explain.

Big Rapids is a collective organized to distribute literature and magazines, and is composed of twelve people of similar political and social attitudes. Most of us became politicized in the late sixties and although we have had fairly divergent histories, our present views fall well within the general category of Marxism and historical materialism.

As such, we limit our distribution to those publications that do not present overwhelming objections to our political philosophy. *Communities* represents a strain of thought antithetical to not only our lifestyle, but our political and social attitudes. You see, the encouragement of escapism, and the propagation of mystical philosophy, as well as other attitudes falling in the categories of "god, mother, and apple pie", remain to us reactionary, and therefore undistributable material.

Sincerely yours,

David Katz
Detroit, MI

Dear Sirs, (sic)

Picked up a copy of *Communities* & found it to be excellent! A real joy to read. I am a Catholic priest, young & struggling & become more & more convinced that the direction this world has to take is the formation of significant supportive communities. I would like to think that Christians could lead the way in this direction—to a time where people can really live with each other, allow for diversity & creativity, along with a sense of continuity. The kinds of communities your magazine writes about seem like one good possibility—it's appealing to me—but I also know it's not for everyone. We/I are going to have to think of a variety of ways/lifestyles/options for people serious about building a community of people. The local church (what Catholics call "the parish") has some good possibilities for building real communities, but we have a long way to go. I think the secret word is **struggle** (a word that combines a healthy tension of idealism & hard work).

(Rev.) Charlie Ney
Kingsport, TN

In *Communities* No. 12 you suggest that when writing a group to enclose a stamped, self-addressed envelope. OK. But it burns when I try to be thoughtful, and the group which I'm writing doesn't bother to reply. Entitas, for example. I'm not wealthy either.

I'm not into writing every commune in the country; therefore I'm selectively seeking a community where there's a reciprocal fit. Maybe they didn't like what I had to say. Bullshit! I'm not marketing myself qua those nauseous personals in the *New York Review of Books*.

When someone expresses an interest in your thing, I think it's thoughtful to acknowledge that interest. Isn't this what *Communities* are all about—sharing and caring—or does my head need straightening?

David Baker
Canyon, TX

There are many possible reasons for an unintentional failure to respond to a letter, but we're wondering whether this sort of thing happens often enough to merit our only including in the directory groups who profess a willingness and ability to answer all mail. Comments?

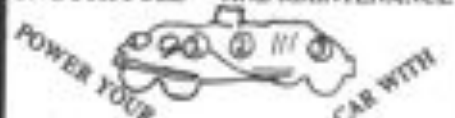
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64

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 land, both esthetically and ecologically. Very valuable if you don't want to build mistakes into your environment.

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Les Scher, a practicing attorney and leading consumer advocate, has researched and written an exhaustive guide to buying land. Eighty-five illustrations, ranging from examples of septic tank arrangements to model land contracts to ways of doing percolation tests, complement the information in the text. The chapter titles should give you some feel for the scope of the book:

- 1) Looking for land; 2) Checking out the land; 3) The land and the law; 4) Deciding on a fair price; 5) Financing; 6) The contract of sale; 7) Going through escrow; 8) Using a lawyer.

8 1/2 x 11 / 393pp / \$6.95

The Whole Earth Epilog:

Stewart Brand & friends

This sequel to the *Last Whole Earth Catalog* is even more thoroughly researched than the previous catalogs. (Evaluations were made during the summer of 1974.) Most of the entries are books and periodicals deemed especially useful in their given areas. Interesting reviews and excerpts make the *Epilog* fun to read even if you can afford only a few of the articles reviewed. Some of the areas covered are Land Use, Shelter, Crafts, Community, Communications and Learning.

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Completing the circuit of alternatives from childbirth to the grave, this manual is an excellent resource exploring the ins and outs of the funeral business, procedures for simple services and providing detailed information about Eye Banks, Bone Banks, and donating bodies to the medical profession. Printed by Celo Press, which is operated by the students of Arthur Morgan School in North Carolina.

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ABOUT OURSELVES:

Community Publications Cooperative (CPC) evolved in the summer of 1972, when members six publishing ventures gathered to discuss a shared direction. As the individual publications merged into **Communities** later that year, the magazine began to represent community groupings around this country. We functioned as a cooperative with each group being responsible for a particular task regarding production or management of the magazine. CPC was eventually going to be the publishing/public relations arm of the communal movement. As a non-profit organization, any extra funds would be channeled to publish new material and to promote the community concept to greater numbers of people by sponsoring conferences and supporting groups.

Three years ago LimeSaddle (LS) was the West coast editorial office and Twin Oaks (TO) handled the business accounting and subscriptions, while the other groups had various responsibilities. Now LS and TO share editing, at times only being responsible for a number while another group guest edits that number (as with #14 and soon #18). LS now handles national distribution, graphics, layout and typesetting for each issue. TO is further responsible for advertising and promotion. With just two groups, tasks get completed with better results. Since we've never had thousands of subscribers nor wide distribution, monies for any expansion of the cooperative beyond magazine publishing have not been available. In fact, we rarely get paid for the editing tasks.

We would like to pay ourselves \$2.00/hr for our efforts. We will appreciate any contributions, suggestions, energy from our friends in order to the cooperative stabilized. For the second straight year, we are concerned about financing our efforts. Our readers send us many positive comments, yet our readership does not expand. CPC is not a business; it is an expression of our political and spiritual link to people throughout the planet. However, this link only continues as more people realize the interdependence necessary to maintain the energy to continue publishing.



FUTURE FEATURES IN COOPERATIVE LIVING

IN OUR NEXT ISSUE we finally have our turn at covering that perennially favorite topic, **SEX**, and what it has to do with communal living. For good measure, we'll be giving equal time to how the institutions of **FAMILY** and **MARRIAGE** tie in with the institution of Community.

FEATURE ARTICLES: These usually run between 1000 and 5000 words. Ideally they relate to the theme of the issue. For #18 we need material about your experiences or perceptions regarding government in community. This issue also will feature the 1976 Community directory. Any group wanting to be listed should send a description to LimeSaddle. Articles for #18 go to East Wind, Tecumseh, MO 65760, who will be guest editing. Deadline October 21. Beyond that issue, #19 will discuss "Urban Efforts". Send any general articles to LimeSaddle.

RATES & DATES: 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.

COMMUNITIES a journal of cooperative living

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