School of Living Meetings Planned

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Melbourne Village Is A Unique Community, Now 20 Years Old

By Mildred J. Loomis

Melbourne Village, a planned community, emerged from the School of Living ideas, serves a much more adept report and helps aging through 20 years. While not completely "successful" this project continues to fascinate. The central activity is more efficient and satisfying to participate than the highly centralized lines. They continued to study and uphold the needs of community in which they could become part. Some friends from the Dayton project joined them in planning, as did a landscape architect and legal experts. In 1967 the first Melbourne Village was home to the leaders of the American Homestead Foundation. The first village took steps to purchase 100 acres south of Melbourne, build a community center and pay a membership fee, which entitled you to a share in the common land and the use of facilities. 

Twenty years and the village continues to grow. We have more than 300 homes. some 300 (on new land, as against about 100 new tenure. Yes, a beautiful new "community" in Melbourne's West End was there, all paid for and ready to live in. 

Here were the original home owners — Virginia Wood, in whose affordable corner,

agreed on restrictions and gave them the right to participate in committees, annual meetings, etc., for determining policy, to use the roads, parks (in Florida, called hammocks), the swimming pool and community house, and participate in clubs and activities common to the whole membership. As the years went on, membership grew, more land was bought, participation flourished. Problems developed and were solved, and a miniature, informal community with a vibrant life grew. 

Melbourne Villagers in One End of Cooperative Pool

Melbourne Villagers Picnicking in Their Large Hammock

Melbourne Village Homesteaded with Surrounding Citrus Grove

We Why Do Dance and Why Don't We

By R. L. J. Fabrey, Editor

The Early American Oxford, N. Y.

Today's popular faddance are the subject of much controversy, centering around the erotic movements of the Twist and its variations. What is over exaggerated, however, is the richness and variety in popular dancing that other cultures have had.

This is not the case today, for example, if a person has an emotion strong enough to convict him to dance today? When his child is in the security of a sterilized hospital, will he want to dance? To find the answer, we will look at the ways in which the dance has developed over the years. 

There are many different kinds of dances, each with its own characteristics. Some of these are more technical, while others are more relaxed and informal. The dance can be performed in a variety of settings, from a small room to a large stadium. 

Dancing Today

Just as every popular dance reflects some of the stronger emotions toward which the society, today's dances are no exception.

Unlike the waltz, which emphasizes the harmony and elegance of love, the new dance styles emphasize only erotic love—the attitude projected by the entertainment media. The general conditions of boredom and impersonality in modern life make society receptive to this attitude.

While this display of the erotic remains obvious, there are other trends in society which explicitly express themselves in the popular dances.

Individualism

The Puffin movement indicated by the youth dance, has become the basis for the new faddance. The Puffin dance is characterized by a strong sense of individuality and a desire for self-expression. It is a dance that is not just for fun, but for a deeper meaning. 

A striking feature of the Twist is that it is essentially a dance for individuals, rather than for the crowd. Unlike the waltz, where everyone is expected to dance in harmony, the Twist encourages the individual to express himself in his own way. 

Life Not Fully Lived

In each instance (the individual is expected to live his life fully and enjoy each life for himself and not for the group. However, the Twist encourages the individual to express himself in his own way. 

So is it really a part of The Establishment? Fantasy still holds free of the status quo. These young people were not yet 30 years old. The founders of Melbourne Village, in their 70s and 80s. This community is an accomplishment of a dream. There are more members who are very much concerned with vital and deep interaction, and arranging their lives free of the status quo. 

As it was, the settlers quite early in the history of Melbourne Village were faced with the problem of deciding whether or not to continue their community. They decided that the community would continue to flourish in the future, and that it would continue to provide a home for the elderly. 

School of Living Meetings Planned

July 24—Homestead Festival and Ohio Regional Meeting. Contact Pat Herron, 600 Stanyan, N. San Francisco, for information.

July 16—Bay Area School of Living meeting, at Anderson Research Center, 437 N. Komenore. Contact Pat Herron, 600 Stanyan, N. San Francisco, for further information.


Sept. 10—Michigan Area School of Living meeting, near Traverse City, Mich.