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Progress at Heathcote Center

James Iden Smith

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Members Tell of Four New Communities in Preparation

A Folk College and Community

We are attempting an experiment in Community and Education here in Lake County, Calif. We want to develop a Folk College which will be a Community within a Community. I am borrowing from many seminars, classes, meetings that I have been part of in California, which have taught me many things. We encourage all to visit and share with us who want a world "in which all people are involved with their entire selves in lives that are lived as ends in themselves."

We want to build such a community because there is none we know of in our culture that is deliberately considering human values before profit and status values, except such small groups who believe this goal cannot be gained by accident. Ours will be an education that deals with learning among people who want to find better ways of living together. Our classes will be groups in which teachers are pupils and pupils are teachers; exploring questions on any matter of importance to persons involved becomes the curriculum. We hope to involve more and more of the surrounding community in a dialogue of concern for humanity, and re-create a true democratic activity among citizens. It is designed to awake concern of neighbor for neighbor, to offer help, to learn to receive and offer love between people.

We would include areas of human nature primarily neglected by our usual education—almost everything except memory and mental training for fact-based skills. Feelings and emotions can be educated in order to live more fully and relate more deeply. It would include those parts of us called inner self, spirit, soul or creative consciousness. Some central questions may become: What is a human being? What is of vital importance to me? What is the best way to work? What is the best way to spend leisure? What makes life meaningful? There are no single answers, but these are directions for our search.—Frances Crary, Box 453, Lakeport, Calif.

Shalom and the Kibbutzim

Martin Buber, in the epilogue to *Paths in Utopia*, "An Experiment That Did Not Fail," placed hope for the future in the kibbutz, or cooperative community. He suggested kibbutzim be looked to, in spite of shortcomings, as beacons for a world which must navigate a dangerous night. Communities, and a community of communities, have clearly become imperatives for human survival.

Shalom, to be established in a green valley not far from Eugene, Ore., will hopefully be the first kibbutz of a federation to be known as the Buber kibbutzim. The community as a whole will function as an informal school. Martin Buber Folk School and College, the educational content being a reflection of the particular needs, interests and capacities of those present. It is now possible and important to expand the domain of free time, time subject to individual choice, as opposed to time preempted by toil. It is necessary to seek a reversal of present trends toward the huge and complex in favor of the small and simple; for overdevelopment, as much as underdevelopment, results in a dangerous and potentially disastrous failure to liberate the human spirit, we must attain a higher level of family and community life and a human architecture with the privacy and space for intense living and learning. We believe it is necessary for each person to become a genuine teacher, that is to say, a lifelong student.

As presently envisioned, Shalom will initially include perhaps 25 persons. Alternate homes will be guest houses, accommodating the same number as visitors. Per-

manent residents will administer a cooperative association. This cooperative, besides building and operating the guest houses, will ultimately engage in other income-producing activities such as agriculture, cottage industry, crafts, publishing, etc. It seems reasonable to assume an ultimate population of approximately 350. This would allow the presence of a house of study, a general store, an inn for visitors, medical and dental care, and other desirable facilities. When it reaches its full physical development, the community will probably occupy between 600 and 1000 acres, and for obvious practical reasons it would be best to procure an option on this quantity of land in a suitable location before any physical construction begins.

While a program is here sketched for one kibbutz, others will be encouraged to attempt a wide range of varying approaches, which if they demonstrate social and economic viability may readily become part of the evolving federation of kibbutzim. The criterion of economic viability will help to screen ideas which have not been adequately thought through. The history of experiments that did not survive shows this to be both necessary and desirable. Plans call for all funds that are contributed for the development of Shalom to be ultimately repaid into a rotating fund. This guarantee fund will be available to insure loans to future groups in much the same way that this extremely effective and well proven method of generating capital has been applied by various agencies such as the Federal Housing Administration. Thus, as the federation develops, practical possibilities for growth into a worldwide social movement will be advanced.—Mark Golde, 60 S. 138th, Oakland, Calif.

A New Educational Community

We are a small group of educators between the ages of 25 and 40—a poet, anthropologist, botanist, doctor, sociologist, historian, economist, librarian, etc. A number of us have craft, construction, farming and mechanical skills. We are all deeply dissatisfied with the dominant educational system, which we consider irrelevant to people's deepest needs and concerns. We want to work toward a non-repressive, unalienated society to enrich our own lives but also to contribute to the development of radical forces of change in the society about us through example and teaching.

We believe that excessive specialization is harmful to fully human functioning. We hope to integrate different kinds of work into the community and into our own lives. We are planning projects that will use our psychiatric, agricultural, craft and mechanical skills. Our most important work, however, will be education. (A brochure is available.)

Most of us spent the summer of 1966 together, investigating and negotiating for site and planning. We have now arranged to develop a summer educational community (1967) with the Educational Cooperative now working in Boston. The EC is an experiment in higher education to probe alternatives to urban life, and to train individuals concerned with making immediate social change. Working groups are now developing curricula in drama, consumer education, social sciences, crafts, humanities and practical politics.

Our 1967 summer community, we hope, will lead to a more permanent year-round community, beginning with the summer of 1968. We hope to explore ways that such a community will become economically viable. We have located at least one suitable site in southern Vermont, three hours driving distance from Boston. We hope to explore other sites, consulting with those who know farming and construction, working out relations and pro-

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Workbees in late September and October at the School of Living Center, Freeland, Md., have continued winterizing the old stone building. One major project was closing in the north end with wallboard to provide for office, library and meeting room. There was continued repairing and painting of windows. A gas heater man came to survey the whole building and give an estimate on a central heating plant with hot air ducts to the living apartment, bathroom and office. A good fire in the new fireplace warms the dining area and kitchen in moderate weather. A large pile of fireplace wood is available. Bill Anacker's help trimmed trees along the creek so the morning sun can reach the mill windows. Dee and Ken Sprague's garden is furnishing a large supply of food. Leo Rainer stayed on to work on the windows and plaster and point the stone walls. I believe the shaft, wheels and gears of the old mill would be salable as antiques and furnish us some income.—James Iden Smith, October, 1966.

grams with the EC, and investigating financing. We are looking for persons to share our next summer's project, but who are committed to our larger, more comprehensive goals of community. The obstacles are many, but the importance of the attempt is so great that we are pressing ahead with enthusiasm.—Gerald Freidberg, 25 Highland Ave., Newtonville, Mass. 02160.

An Agricultural Community In New Zealand

I am a high school teacher of biology and geography; a part-time documentary photographer; a graduate of Cambridge University; have lived in Australia and New Zealand for five years. I am trying to coordinate the activities of people who care sufficiently about the future and about the best of our heritage, and who might consider living in the same neighborhood here in New Zealand.

I feel that an open-minded approach to life's problems, based on rationalism and goodwill, can be an attractive alternative to the extremes of left and right.

I do not envisage an atmosphere of nuclear gloom. On the contrary, there are good enough reasons to live here in New Zealand, without negative incentives. Neither do I envisage a group of people in isolation. This would be unsatisfactory as well as selfish. To choose a rural site is essential, especially for a biologist concerned with conservation in the broad sense of the word. Perhaps a run-down farm with a sunny, fairly dry climate would be preferable.

Most communal communities in the past have not been successful. The concept of "territory" among men and other animals has been more widely recognized in recent years. Every man needs something to call his own; nothing less than a house and half an acre. The rest of the farm could perhaps be jointly owned and managed.

In order to conserve and earn foreign currency the New Zealand government would probably encourage the establishment of handicrafts and certain light industries, especially in the country districts. There is a serious shortage of teachers everywhere. Many rural assets are almost completely neglected, due partly to lack of labor, e.g., thousands of acres of wild rose hips. There is also a shortage of suitable accommodation for the increasing number of tourists from overseas.

Persons already working in the main centres of New Zealand might like to own a site in the rural neighborhood, to use it during holidays, and eventually to retire there.—G. R. Roberts, Oamaru, New Zealand.

Briefs From Brazil

Today, as every day, I walked along the street, seeing windows full of trash; hearing, since I couldn't escape, the hideous music poundingly offered to long, long lines of sad creatures sweating out the buses. I stop to watch the dirty kinds; the stinking, noisy hot-rodgers blaze by. All of this overwhelms me, and I come back here (to my typewriter), as one comes back I suppose to a monastery or a grave, filled with feelings so subtle that it hurts, and remains for-

Protest, cont'd

prevention of cardiovascular ailments. But I'm sure biking pays in many other ways too. As I ride my bike along the road I have an irresistible urge to smile. Why is it? Problems are lighter after a ride in the air.

Know what a naturalist found in the gullets of some birds? Lewis Herber in *Our Synthetic Environment* says, "... 5,000 ants in a flicker, 500 mosquitoes in a night hawk, 250 tent caterpillars in a yellowbilled thrasher, 6,000 varied insects in a brown thrasher and 1,000 leafhoppers in a swallow." Talk about helpful gluttony!!! And ... insects constitute about 20% of the diets of forest mice, chipmunks and flying squirrels.

Insecticides Outlawed

The city of Wauconda in Lake County, Ill., about 40 miles northwest of Chicago, has recently passed an ordinance which declares the use of insecticides and weedkillers to be dangerous and the commercial applying of these chemicals to be a noxious and undesirable business.

The ordinance requires the purchase of a permit by anyone using chemicals of this nature within the city limits. There are requirements to be met according to atmospheric conditions, and sufficient warning by sign must be given both before and after the use of dangerous chemicals.

The promotion of this ordinance is largely the work of Mrs. June Larsen, a resident who is a patient of Dr. Theron Randolph. Mrs. Larsen began her campaign about six years ago and was told by the police chief to leave town, because she was a troublemaker. He has since apologized.

Mrs. Larsen's daughter has been seriously affected by chemical pollution and has never been able to attend school regularly because of its many chemical hazards. Mrs. Larsen has also worked in the schools to inform them about chemicals and their effect on child behavior.

She is now working on an ordinance for Wauconda which will control noxious burning. All burning today seems to come under this heading because of the chemical treatments of most frequently burned materials.

ever unsaid. And most of all wonder. Wonder in me, that in the face of such turmoil, such idiocy, such abnormality and such cold ruthlessness in the world, any one can imagine a better life for any one; let alone sketch it.

Sometimes I stand or sit beneath some honest tree, or feel the decency of grass between my fingers. And I envy so vastly those with solitude. What must it be like to know a full night's sleep? What must it be like to lie beyond radio and the horror of vehicular noise, the constant ringing of a phone or the multitudinous barking of dogs? What must an hour of pure silence be like? Maybe out of silence comes strength? Maybe noise is evil in that it defeats the human mind; maybe part of the world's incessant Evil.—C. S. Dawson,

We Have, cont'd

giving, if ever we are to give. Give your friends and loved ones gifts of learning. Materials for "right-education" can be had from the School of Living Bookstore. This will help the school reach people you know. Order from these selections while the time is right.—John Susoreny, Jr., School of Living, Brookville, Ohio

Go Ahead and Live!, Loomis, 1965, \$4. Readers call it a fascinating book—an account of a real young couple's effort to give up city life and join the homestead pioneers, and solving many living problems on the way.

Normal Neurosis, G. & S. Putney, 1965, \$4. Penetrating guide for outgrowing envy, apathy, fear, anger, thru "mirroring" deep relating, etc. One of the best. 200 p.

Get Well Naturally, Linda Clark, 1965, \$5.95. Fascinating ways you can use all kinds of methods to cure and prevent disease—from folk medicine thru unorthodox to orthodox. 440 p.

Human Ecology, Robert Waller (editor of *Mother Earth*), \$4.50. Sound principles and methods of soil use and conservation, including inspiring story of famed Sir George Stapledon of England.

Books by Ralph Borsodi, who founded the School of Living: **Education and Living**, 2 volumes. 1948, \$3.50; **Education of the Whole Man**, 1963, 450 pp. \$6; **Challenge of Asia**, 1956, \$3; **Problems of Living Summary**, 40 pp. 50¢; **Property and Trustery**, 70 pp. \$1.

No Treason, Lysander Spooner, 70 pp., \$1.50. A spine-tingling analysis of the U. S. constitution as a contract.

Monopoly and the Individual, G. Hardy, \$2.50. Specific ways to remove monopoly and privilege from capitalism and guarantee a future free society. 200 pp.

The Big Idol, Richard Gregg, 70 pp., \$1. Shows damage via money monopoly and ways out through free banking, etc.

Money and Interest, E. Hansch, 70 pp., 75¢. Cuts to the base of interest and inflation in modern society.

American Ideals, Heman Chase, 1965, \$2. Shows why freedom and security are declining and how to recover them. 130 pp.

Self-Image, cont'd

ferently or create a more acceptable self.

When we begin to look at ourselves—at our inner motivation—why and how we do things, we may not like what we see. If we don't have an acceptable self-image, we're unhappy, anxious, guilty. Many of us then try to get our self-acceptance in an indirect way—we try hard to get approval and acceptance from others—by working harder, by dressing fashionably, by buying a new car, by getting good grades—anything we think will make us more acceptable to somebody else. We do all this instead of working to improve the kind of Self we ourselves want to be and can accept and like.

The Putneys make it clear that an accurate and acceptable self-image is the most fundamental and basic requirement for good human growth and functioning. They show how this self-image is built—through two important ways: through close, intimate association with others, and by definite action on our own part. One does not build a better self alone, from books, or by refusing to look at one's self.

(to be continued)

I wonder if readers would be sure to send a self-addressed and stamped envelope when they write a letter to the School of Living that requires or is likely to get a personal answer. This will save us money, but most of all it will save time.—Editor