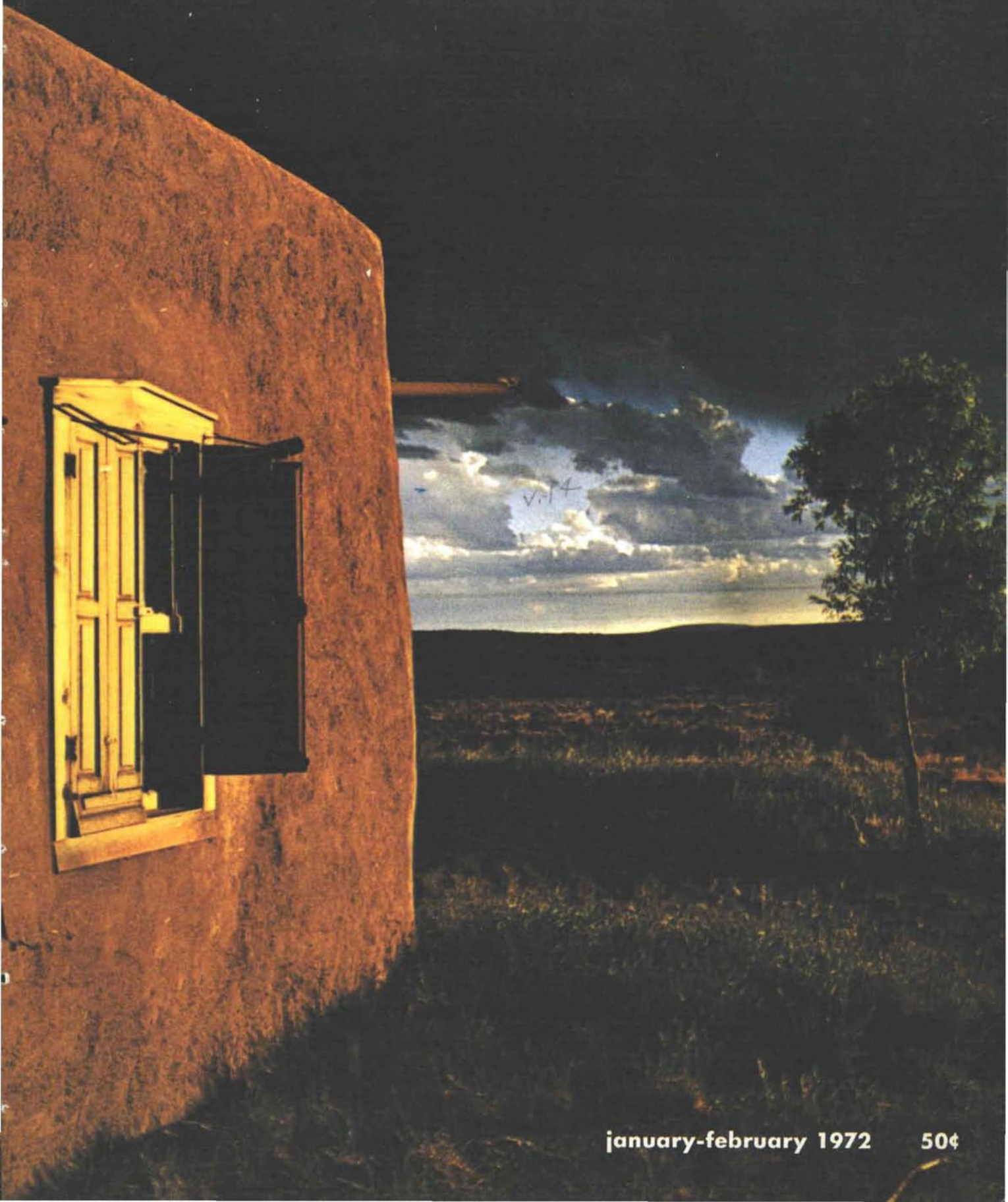


# new mexico architecture



january-february 1972

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vol. 14 nos. 1 & 2

In this issue:

As *nma* comes off the press, the New Mexico Legislature is meeting in Santa Fe. And, again we ask our readers to join us in seeking legislative support. On pages 10 and 11 are two news items of immediate importance to the future of our state. We ask you to sign and mail the enclosed postcards which urge the legislators to appropriate sufficient funds to continue the vital work done to date on the long range Historic Preservation Program for New Mexico.

In addition to the report on page 10 the January-February 1970 and the September-October 1971 issues of *nma* reported on the work of the Cultural Properties Review Committee. A Review of "Historic Preservation, A Plan for New Mexico," appeared in the May-June 1971 *nma*.

Also, we believe that new state-wide subdivision legislation is a must. If our state is to remain "The Land of Enchantment," then state-wide planning must begin. The proposed subdivision legislation — as expected to be introduced at press time — is an important step. JPC

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# nma

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—Official Publication of the New Mexico Society of Architects, A. I. A.—

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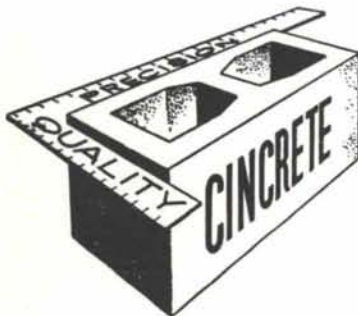
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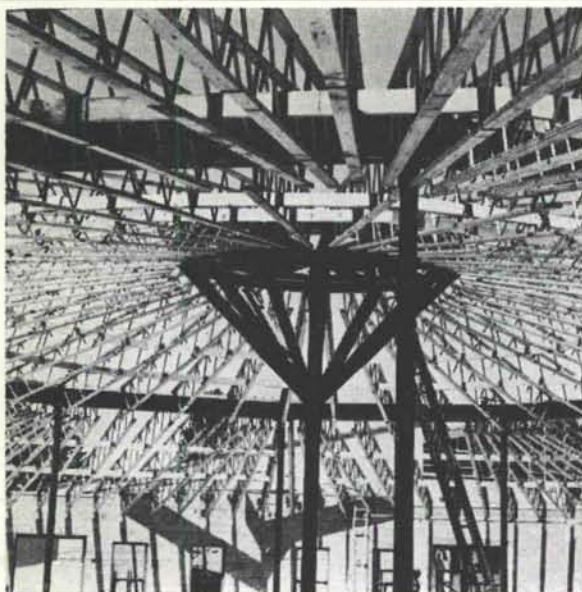
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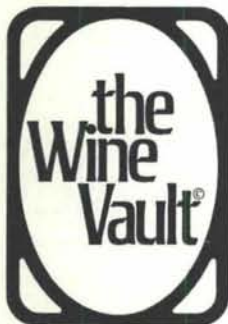


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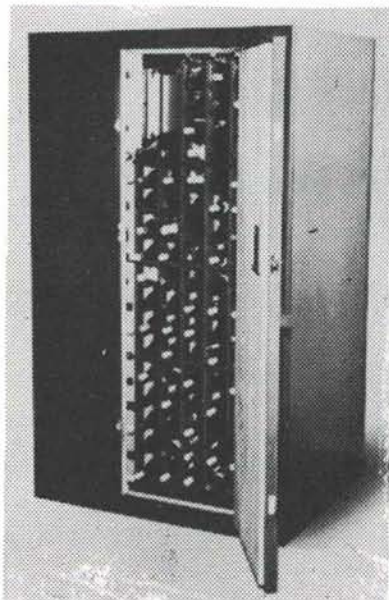
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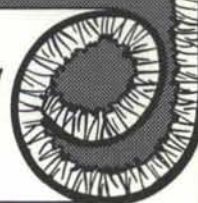
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## "INTERNSHIP" ARCHITECTURE AT UNM

With the help of a new course called "Internship" architecture students at the University of New Mexico are getting a taste of what they will be facing upon graduation when they enter the job market.

And this course, which actually takes the class away from the confines of the campus classroom, seems to be meeting with approval from the UNM architecture department, Albuquerque area architects and the students involved.

Professor Don Schlegel, chairman of the UNM architecture department, explained reasons for this class.

"Until it came into being a student could conceivably, and in many cases actually was, awarded a degree in architecture without having worked or set foot in an architect's office," he said.

"In such cases a student had to decide whether he wanted to become an architect without knowing exactly what architects do," Professor Schlegel said.

Thus, "Internship," which can be taken from the third year of schooling on, was created.

It offers four semester hours of credit and requires that students

work an equivalent of eight 40-hour weeks in the office of an architect, engineering consultant, building contractor or a planning agency.

"Also, jobs both during school and after graduation are not easy to come by," Schlegel said. "One of the best things a student can have going for him when applying for one of these scarce jobs is some previous job experience," he added.

Still another call for such a work-study program has come from the offices of many local practicing architects.

Architect John Varsa, of Wendell-Varsa & Associates, says of the "Internship" course, "From the students' point of view it's extremely important, if not mandatory."

"This is because it gives the students experience with some very real conditions, as opposed to antiseptic conditions."

He commented further, "We made it a point to give the student many different facets of the office. The student got to inspect construction jobs and he got to see how actual buildings go together from a set of detailed construction drawings."

John Reed, another Albuquerque architect, said, "I haven't been overly excited about people coming to my office for jobs because they don't know architecture. Students these days need office experience."

"College really is to prepare yourself to learn. When you get on the job you start learning," said Mr. Reed, who indicated he's often thought of going into education.

Walter Gathman has been in the education field, teaching at the UNM architecture department part-time since 1961, and he had thoughts on the "Internship" course.

"Students in the office can learn some of the more practical things that sometimes you wouldn't try to teach in school, like actually dimensioning a drawing," he said.

"And there are working drawing techniques," he began. "Sure you take courses in working drawings

in school, but it's kind of like trying to learn a foreign language in the classroom instead of going to that foreign country to learn it," Mr. Gathman said.

Bruce Thomas of Albuquerque typified student comment on the new class.

"That was the first time I'd ever been in an office, and I found where my shortcomings were," he began. "In this type of course you also get exposed to all the different types of people involved in putting up a building, like the construction supervisor, mechanical engineer and others," he said.

## NEWLY REGISTERED ARCHITECTS

The New Mexico Board of Examiners for Architects is proud to announce the following were accepted as newly registered architects in the State of New Mexico at their official meeting of October 29th and 30th, 1971:

Anthony C. Antonaides, James P. Cushing, Hamilton Carl B. Reiff, Albuquerque; James Arthur Pett, Jr., Santa Fe; John C. Harvey, New York City; Carl Gene Baker, Rochester, Penn.; Eugene Mack Elam, Dallas, Texas; Woodrow Wilson Jones, Jr., Scottsdale, Ariz.; Lief Skadberg, Park Ridge, Ill.; Howard Irvin Nicholas, Oklahoma City, Okla.; Charles K. Schmandt, Santa Barbara, Calif.; William David Podesto, Seattle, Wash.; Fred W. Grau, Jr., Phoenix, Ariz.

## LETTER TO NMA

Dear John Conron:

I have appreciated receiving New Mexico Architecture but have never been thoughtful enough to write.

The article in the Nov-Dec., 1971 issue by Anthony Antoniaides is excellent. I sent my copy to Robert Dougherty, Editor and Publisher of *Building Products Guide* magazine, hoping he would like it as well as I did. It is one of the best present day descriptions of traditional and contemporary that I have read.

Gladys Miller, F.A.I.D.  
 San Francisco, California



## NMA NEWS

### INCREASED STATE FUNDS NEEDED FOR HISTORIC PRESERVATION PROGRAM

As many state agencies are formulating increasingly environmentally oriented priorities, the State Planning Office has attempted to integrate a philosophy and awareness of historic preservation into those priorities. Historic Preservation is no new endeavor but certainly is an environmental consideration. This philosophy is reflected by a brief statement found in the preamble of the new Cultural Properties Review Committee awards criteria. "The preservation of vital historic properties must be a real part of the environmental scene. Historic buildings, sites and artifacts are the visual catalogue of our continuing heritage. They give continuity to progress. They depict time for the young and preserve warm memories for the old." The Program is constantly moving forward with this philosophy and working relations have been established with the State Highway Department, Environmental Improvement Agency, Park and Recreation Commission, State Land Office and the Department of Development.

A problem facing our state has been an inadequacy of instructional materials for the teaching of New Mexico History. To that end, the State Planning Office and the

Cultural Properties Review Committee have participated in work being accomplished by the Research Coordinating Council and the Committee on the Teaching of New Mexico Studies.

At the request of the State Tourist Director, Fabian Chavez, the Cultural Properties Review Committee has undertaken a complete review of the highway marker texts in New Mexico. This review will ensure the historical authenticity within these texts. The Committee will also review all new highway marker proposals. The State Highway Department has been most cooperative in this effort.

The Program, while absorbing these new directions, has maintained a high level of performance in its three basic functions which are: 1) to research and register cultural properties throughout the State, 2) to administer the National Park Service Preservation Grant Program, and 3) to provide a plan for the preservation and development of New Mexico's cultural properties.

The State Register of Cultural Properties now includes over 200 structures, places, sites, and objects. New Mexico also has 61 sites on the National Register of Historic

Places and 14 additional sites have been nominated. It is anticipated that, with the additional staff member requested in the 1972-1973 fiscal year, state and national register applications can be handled with less delay.

Earlier this year, the State Planning Office and the Cultural Properties Review Committee released the first comprehensive statewide plan for Historic Preservation in New Mexico. The publication is entitled *Historic Preservation, A Plan for New Mexico*. The Plan was quickly hailed as one of the best in the country and is still utilized as an example. The Committee and the State Planning Office have begun the difficult task of producing a more comprehensive plan by the end of 1972. The current plan is available in the State Planning Office.

Strong support for the Program was displayed by the legislature in 1969 when a \$467,000 severance tax bond was authorized for use in historic preservation projects. This and other important legislation has been sponsored by Senator Tibo J. Chavez, a consistent proponent of preservation efforts. Senator Chavez' dedication was recognized by his recent appointment to the Board of Advisors of the National Trust for Historic Preservation.

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Four projects were singled out in the severance tax bond legislation: Quarai State Monument in Torrance County; Woodrow Ruin in Grant County; Fort Craig in Socorro County; and Fort Selden Development Project in Dona Ana County. Quarai is an already established tourist site in New Mexico. A visitors center has been constructed there and work will begin soon on major excavation and stabilization activities; additional land is being acquired for protection of the site. The Museum of New Mexico administers the Monument.

The land where Woodrow Ruin was discovered has been purchased by the state and the site is now ready for major excavation activities. A visitors center is planned for the future under the administration of the Museum of New Mexico.

No progress has been made on the Fort Craig project because acquisition of the land has not been possible.

The cooperative efforts of the State Park and Recreation Commission, the State Planning Office and the Cultural Properties Review Committee have made a reality of the Fort Selden Development Project. Many years of effort were culminated by the completion of a stabilization plan for the fort. Mr. Charlie R. Steen, recently retired from the National Park Service, will be directing the project. A visitors center is planned under the administration of the State Park and Recreation Commission. Mr. James Dillard, director of the State Park and Recreation Commission, has expressed enthusiasm for the potential of the site.

Funding of these projects was obtained on a fifty percent matching basis with National Park Service Preservation Grant funds and severance tax bond funds. The program generated some \$216,130.40 this last year, 75% of which was spent on the three major projects. Also in progress is a statewide comprehensive Indian Petroglyph and Pictograph survey. The survey

## SUBDIVISION CONTROL LEGISLATION PROSPECTS FOR 1972 LEGISLATIVE SESSION

Governor Bruce King has indicated publicly that he will introduce limited subdivision legislation in the 1972 legislative session (*Albuquerque Journal*, 29 December 1971). The bill will address itself exclusively to the question of water use by land subdivisions. As its central feature the bill would require that a subdivider prove to the State Engineer's Office that in subdivisions outside of declared water basins, sufficient water is available to meet the projected needs of the plat under consideration for approval. Further, the bill provides that, within a declared water basin, the subdivider will obtain sufficient water rights to meet the needs of the plat under consideration. The bill is a strong consumer protection measure. It assures the lot buyer that he will be able to use his land purchase in the manner contemplated by the majority of purchasers—i.e. a piece of land on which he can build a home. Also the bill protects existing water rights from impairment by large subdivisions and their recreational uses of water. At present water for many subdivisions is provided under sec. 75-11-1, NMSA, which allows the drilling of domestic wells without the requirement of public notice, or the opportunity for protest by existing water users who may be af-

fected. However, the proposed bill will not affect the uses of sec. 75-11-1 that were contemplated when that law was enacted.

The new bill would require the subdivider to specify a liquid waste disposal system in his master plan and he must satisfy the director of the Environmental Improvement Agency, or similarly qualified public official, that the liquid waste disposal method contemplated for the development would meet all applicable state regulations. At present the EIA has authority over sewage disposal in subdivisions only after a public health emergency exists. This section of the bill provides preventative rather than curative medicine to the sewage problem.

Certification to the above requirements from the State Engineer's Office and from the EIA would be prerequisites to plat approval by county commissioners. The bill requires no appropriation. It is believed that environmentalists will support this bill, which, although limited in scope, would solve a number of serious problems.

For further information on the issue of subdivision control and land use planning contact:

THE CENTRAL CLEARING HOUSE  
338 EAST DE VARGAS STREET  
SANTA FE, NEW MEXICO 87501

was authorized by the legislature and will be the first of its kind in the country.

The historic preservation program is actually staff provided to the Governor's Cultural Properties Review Committee and could not function effectively without the committee. All decisions of historical significance and funding priorities are made by the professional review committee. The voluntary effort dedicated to the program by the eight members is substantial.

All of the described areas of involvement will require an increased state appropriation this legis-

lative session. The Cultural Properties Review Committee and the State Planning Office need assistance from the New Mexico Society of Architects and the readers of *New Mexico Architecture* magazine, in making legislators aware of the importance of continuing the historic preservation program.

In the past the program has been financed by both HUD funds and a general fund appropriation. During the first two (2) years of existence \$35,000 in HUD funds were used and \$30,000 of state monies. The HUD funding has now been cut back and the program must rely upon a state



# NMA NEWS

appropriation for all but \$5,000 of the operation. Support will be needed from all to convince the legislature that historic preservation is essential and any cutback in activities would be an irrevocable mistake.

## NEW MEXICO SOCIETY OF ARCHITECTS PRESENTS AWARDS

The annual meeting of the New Mexico Society of Architects was held on October 30, 1971 at the new Albuquerque Hilton Inn. The one day conference was brought to a propitious conclusion by a gala awards banquet. Awards of Honor for dedication and service to the profession of architecture and to the improvement of the environment of man were presented by NMSA President Earl Wood, AIA.

Four members of the NMSA received awards:

- > For Service to the New Mexico Society of Architects:  
Bradley P. Kidder, FAIA
- > For Contribution to the Education of future architects:  
John J. H. Heimerich, AIA
- > For Historic Preservation:  
John Gaw Meem, FAIA
- > For Literature:  
John P. Conron AIA/AID

A second and *Very Special Citation* was presented to John Meem in appreciation for his many years of dedication to the improvement of the Profession of Architecture and for his efforts in establishing the original New Mexico Chapter, AIA, in 1946.

Five additional Honor Awards were also presented.

- > Fine Arts:  
Agnes Sims
- > Craftsmanship:  
Nambe Mills, Pauline Cable, owner
- > Architectural Photography:  
Walter Goodwin
- > Citation of an Organization:  
The Cultural Properties Review Committee of N. M.,
- > Literature and Criticism:  
John Brinkerhoff Jackson



**A NEW COURTHOUSE AND AN OLD TRAIN RECEIVE AWARDS.**

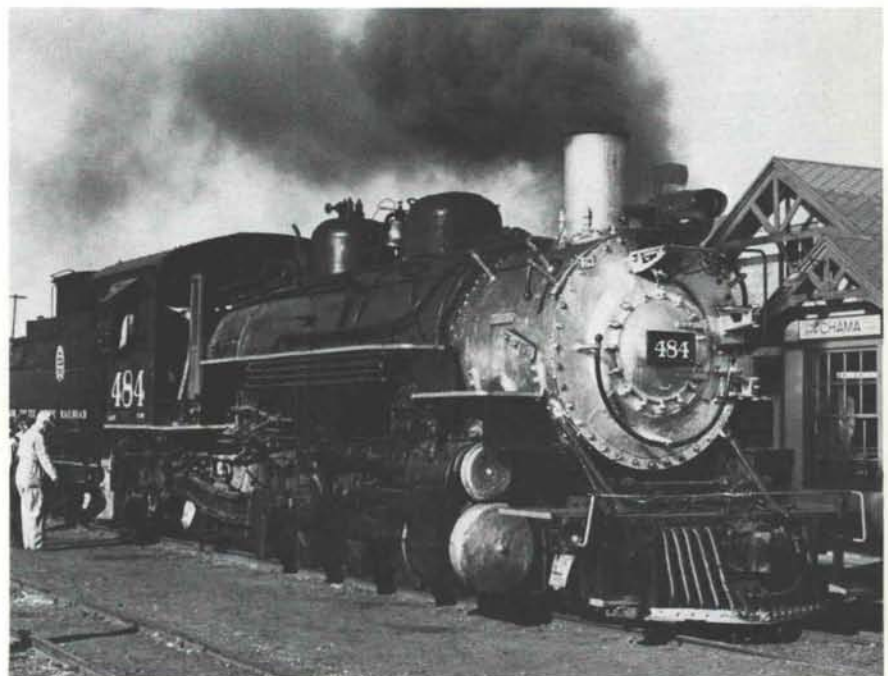
## NEW MEXICO ARTS COMMISSION 3RD ANNUAL AWARDS

In collaboration with the New Mexico Society of Architects, the New Mexico Arts Commission Awards for Excellence were presented at the NMSA Annual Awards banquet in Albuquerque on October 30, 1971.

- > Award for Excellence in New Construction:

The Architects, Taos for the Taos County Courthouse

- > Award for Excellence in the Field of Historic Preservation:  
New Mexico Railroad Authority, Terrence Ross, AIA, Vice Chairman, for the preservation of the former Denver and Rio Grande Western Narrow Gauge Railway. Renamed the Cumbres and Toltec Scenic Railroad, the little train takes passengers through the high forested mountains over Cumbres Pass from Chama, N. M. to Antonito, Colo. during the summer season.





# AN ARCHITECTURAL PRAYER —OF SORTS

*(With apologies to  
Art Buchwald)*

*When Kenneth D. Wheeler,  
AIA, president-elect of the New  
Jersey Society of Architects delivered  
this non-denominational petition  
before the annual convention  
in Atlantic City, he told his audience,  
"Please do not feel that  
you have to bow your head."*

*(Reprinted courtesy of the  
AIA Journal)*

Our Heavenly Father,  
We, Thy humble, obedient architect servants,  
Doomed to practice in New Jersey with too few jobs,  
Too little profit and too many headaches,  
Ask Thy blessing upon us.

We ask you, Lord, for little things:  
See that our roofs do not leak,  
Our foundations do not settle  
And our block walls do not crack.

Keep us from planning boards, building departments  
And other regularly constituted authority  
At local, state and federal levels  
That give us a hard time.  
May they realize, Lord, that *they* are not *Thee*.

Give us divine guidance in the setting of our fees  
That we may not incur the wrath of our fellow architects  
For setting them too low,  
Nor the wrath of our clients for setting them too high.

May our clients realize  
That it is more blessed to give than to receive,  
And may our consulting engineers realize  
That thou shalt not live by bread alone.

We beseech Thee that our draftsmen may not hear of  
The four-day week nor of more fringe benefits.  
May they draw in peace and occasionally work a full day.  
Especially, may their coffee breaks be short.

Lead us to good contractors who plague us  
With few claims for extras;  
Contractors who never make substitutions  
And who review shop drawings before submitting them to us.

Help us have comprehension of today's jargon:  
Value analysis, systems design, performance specifications  
And construction management so that we  
May mouth these words with sureness and astound our listeners.

Lead our members to the gatherings of their local chapter  
And, if they stay overly long at the bar,  
Forgive them, for their flesh is weak.  
Be with the officers of this society  
That they may be long on ideas and short on reports.

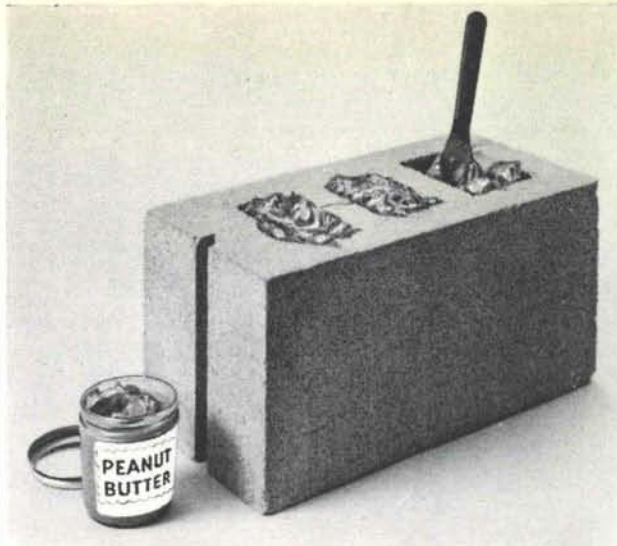
Be with the board of directors  
That they make their quorum on time  
And that they refrain from asking embarrassing questions.

Grant our dear brother, Edward Durell,  
Strength to recover from the mighty flailings inflicted  
Upon him by our sister, Ada Louise.  
May they hear beautiful Bernstein music together.

Lastly, strengthen our society in all its works;  
And, especially this night, we ask Thy guidance  
To all the hospitality suites.

All this we ask in the name of Frand Lloyd, Corbu and Max Otto.  
Amen!

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# COMMUNES AND AMERICAN SOCIETY ————— Part 2

— a sociological view of communes today and a glance at their historical counterparts of yesterday. — by Curtiss Ewing, M. A.

*In an era when we can see the culmination of all the earlier trends in American institutions, there is again a wave of utopianism. Again, communes are springing up and young people are taking themselves into the countryside and living in small, isolated groups.*

Man's relationship with the major institutions of his society are mediated through his relations with a small group of people with whom he is intimate and whose interests are similar to his. During the last decade, discoveries have been made in terms of the efficacy of this "primary group" as it affects the alcoholic, the drug addict, the juvenile delinquent, and the neurotically or psychotically alienated. The man who cannot contribute his creative effort to society because of dependence on alcohol or heroin, or because he does not have access to economic and political opportunity, has been found to respond favorably when he becomes a member of a group of people with whom he identifies. Alcoholics Anonymous has produced more cures for alcoholics than any other single form of treatment. Synanon has the highest rate of cures for the psychopath of any form of treatment. The small group of twenty or so individuals who support a strong belief (sometimes a cultishly strong belief) has brought more people back to a creative, self-respecting existence than any other form of social treatment.

Alcoholics, heroin addicts, psychopaths, and juvenile delinquents are people alienated from the norms and values of society. Membership in a primary group has been seen to have a positive effect that enables people to become productive and constructive. The sort of primary group under discussion here is led by an expert, is organized around the treatment of deviant behavior, and is oriented toward the restoration of the individual to the institutions of society.

Communes are primary groups. They differ from the institution-oriented group, in that they are not led by experts, they do not seek to re-direct deviant behavior, and they are not oriented toward returning the individual to society. Like the therapeutic group, communes are organized by people with a common goal or interest. In the case of communes that interest is comprised of the interest of young, middle-class men and women.

The most usual commune membership numbers about twenty, and the values and norms tend to have a cultish quality. The members tend to feel, as do members of Synanon, AA, and delinquent groups, that they are members of a "chosen" group. Commune members may or may not be alcoholics, addicts, psychopaths, or juvenile delinquents. The point is that they are members of a primary group that

supports the values, the identity, and the personality of the individual. Unlike other artificial primary groups, they do not rely on society's economic, political or educational institutions. Instead, they are groups who are attempting to organize, out of primary group relations, a total life style of their own. The commune takes over what once were the functions of the family, and more recently, the expert and the school. The population is homogeneous as to age group and seems to amount to a perpetuation of the adolescent peer group which had a strong influence in their earlier lives.

Within these groups, patterns of behavior are becoming institutionalized. These internal institutions are in some ways different from those of the larger society and in some ways identical. It is too simple to say that these institutions comprise a counter-culture, because many of the seeds of these institutions grew out of the larger society. What is interesting to examine is the relationship between the institutions in the communes as compared with those "outside." If the ones "outside" are not satisfying, what is the shape of the new ones being established in these "alternative societies"?

Communes are said to be reflections of society. This means that the component parts of these small social systems should bear some relationship to comparable units in the dominant society. Whether these units prove to be the obverse or the identical reflection of our social institutions is a subject that interests the sociologist.

In an age of mass societies, we are seeing the lessening of the influence of the small, kinship-based face-to-face group, the primary group. The primary group functions to socialize the individual, to support his conception of himself, and to provide social security for its members. The original primary group is, of course, the family or kinship group. This kind of group has tended to disintegrate as the result of the demands of urban life. The nuclear family of five or so members fits an industrial life style better than the unwieldy, extended family.

Other kinds of primary groups are organized around peer relationships, professional interests, deviant values, and so on. No matter what the fundamental organizing principle, the function is the same: to support the members in their self-concepts, their values, and their physical and psychical needs.

The commune is a primary group. The twenty to thirty members interact together, frequently and closely. The group mediates between the individual and the major institutions of society. Communes are different from other primary groups in that although other groups are collectivities which develop their own internal institutions, communes are relatively isolated from society. They are total social systems in themselves, and they support total life styles which include economic, political, educational, and ideological systems for their members.



On the surface, communes appear to be "countercultures." The tendency to label these societies in terms of youthful rebellion or rejection of society comes from the most superficial observations. Such observations account merely for the differences between a very few covial values which are current in the larger society, such as the Calvinistic standard of cleanliness and sobriety.

Observers tend to see first the dirt, drugs and non-sobriety and to conclude from these that communes are solely cultures of rebellion and defiance. These observations do not tell very much about communes, as they apply only to the most visible and overt behavior patterns. They tell nothing about the less visible social patterns which lie underneath.

It is these underlying and less visible patterns which these articles take up. If comunes are reflections of society, then a comparison of the dominant institutions in society with the most commonly-found institutions in communes should give some basis for understanding the status of communes vis á vis the culture out of which they grew.

One basic fact which characterizes the commune movement is the demographic composition of these social systems. The commune movement is a middle and upper-middle class phenomenon. It is a college age population that includes both sexes. The demographic characteristics of the members give some clues about them. They tend to be intelligent, they tend to have been raised in the suburbs, and their fathers tend to occupy positions among the professional and executive status levels of American society.

## COMMUNE INSTITUTIONS

In contrast with the economic institutions found in the larger society, communes tend to reject the doctrines of economic competition, of conspicuous consumption, of the salesmanship that marks the manipulative methods of trade in American society. Barter is common in communes and between communes. Goods and services over and above the satisfaction of basic need are rejected, and hence, commune life is exceptionally economical. Goods made in communes tend to be of the handicraft type and are sold, if at all, with no fanfare and little working knowledge of the manipulation of the customer.

That foremost characteristic of modern industrial life, an increasingly affluent life style, is rejected in the communes; therefore, the necessity for a high degree of technological expertise, as a basis for the division of labor, is non-existent. Labor in communes is divided among the members generally, and since few technical processes are employed, no ranking in terms of expertness on this basis takes place. Because subsistence, not affluence, is the goal, farming, cooking, dishwashing, and cleaning up are simple tasks which are assigned on the basis of turns or according to who feels like doing the task at the moment. Since no reward accompanies the task, competition is rare. People with skills in mechanics or other necessary fields tend to perform commune tasks within those

fields, but, without an advanced technology, the heirarchical structuring of individual specialists does not occur.

Contrary to belief, many communes are owned by one individual. One person frequently owns the land and the buildings and, partly due to this fact, he may be forced by social agencies such as the police to assume a leadership role in the commune. Under legal regulations he is responsible for what happens on his property. Some communes are leased and some are even supported by funding from foundations. The form of ownership is not the reason these communities are called communes.

The political institutions within communes do not include representative government; leadership and patterns of decision-making may be termed regressive.

There are some communes that are run like monarchies, some based on anarchy, and some on informal negotiation. One commune of my acquaintance is a totalitarian state, while another is an extreme form of anarchy. The necessity for decision-making varies, too, in terms of the number of social questions seen as needing to be referred for decision. In most communes meetings are not held at scheduled times. There are no officers, and very few issues arise because most are not seen as necessary to come under the province of authority or of the group.

Four facts become clear in the area of the governance of communes. First, the process of recruitment of members tends to keep the membership a homogenous one in terms of values. Second, in a small, face-to-face group most conflicts and issues can be settled by the persons involved without adjudication by authority. Third, commune philosophy includes a high tolerance for deviance, and an individual enjoys a higher degree of freedom of behavior than in the rest of the culture. Fourth, peer pressure towards conformity, informally applied, is usually sufficient to enforce conformity, due to the fact that many communards resist abandoning the total life style of their communes in favor of other communes or society. The totalism of commune life in terms of associations, economic dependence, accustomed values and norms, etc. is difficult to describe to anyone who has not experienced it. The threat of withdrawal of the totality of one's accustomed environment is a large threat indeed.

Whether the political form is anarchistic or monarchical, the bureaucratic form is not found in communes. The basic components of bureaucracy: heirarchy, expertise as the basis for heirarchy, and consistent rationality are not found. Rather, many communal political systems resemble the charismatic order of authority. Whatever henchmen the leader gathers are gathered on the basis of empathy with the leader. The standards required of these henchmen are purely personal ones and they may be awarded a higher standard of respect than other members. Further, the members regard all but the head guru with a cynical eye. With charismatic leadership we



seem to see a model not unlike that of a cult or sect where, frequently, magical means are utilized as a basis for decision. No commune of my knowledge has to date provided itself with a written legal code, and the main standards for decision-making are either the will of the leader, face-to-face negotiation, or reference to predictive magic like the Tarot.

A second political pattern, that of face-to-face negotiation, democratically structured, most frequently achieves consensus through statements of personal feelings on the part of the members. The decision may not be reached on the basis of rationality and intellectual adherence to the ideology, but rather on the emotions of the individuals in the group.

The structuring of political patterns in present day communes appears, by and large, to adhere to simplistic and primitive forms reminiscent of prior periods in history. The charismatic leader and his aides comprise one common form and the democratic, face-to-face, emotionally based form is the second most commonly seen.

Educational institutions in communes are the most embryonic of all the structures being developed. Education is of no concern for most members because there are extremely few school-age children. The younger children are treated in most cases with the utmost permissiveness and, in many communes are considered to be the responsibility of all the adults. The picture that emerges is similar to that found in Indian societies where all adults consider the children to belong to the community as a whole.

Educational practices are most certainly borrowed from the most progressive models in American society. From the visible educational and child-rearing patterns in communes, one may reach the conclusion that socialization is being modeled after the patterns found in the most progressive schools. Progressive education has traditionally been the property of the upper middle and middle classes in America, and apparently this pattern has been transferred into the communes without much alteration. In other words, there seems to be no borrowing from the past in the case of educational patterns, but rather a direct transfer from the background of the experience of the members.

The area in education that is getting the most attention is that of the education of outsiders into the ways of the commune. Urbutzim (urban communes) are developing ways of spreading their political doctrines among the people in the neighborhood. Many rural communes are developing ways of educating outsiders, a situation growing out of the necessity of explaining themselves to alarmed local people. Some communes are beginning to invite outsiders to visit, to take classes, and to accept food in the communes. In both cases, the basic trend in terms of educational methods is permissive, unstructured, and student-centered. Traditional methods of education (the lecture, the exam, the polarization of student and authority) is not found.

The traditional functions of religious institutions

have been said to be: first, an area of faith or mystery which provides answers to questions of ultimate import; second, in the ethical area, the function of the articulation and transmission of the cultural ethics of the society. Commune ideologies which replace institutionalized religion and which vary from commune to commune, as do cults in society, have eliminated the ethical area and focused instead on the mystical. The source of many of the ideas current in communes was originally Asia, and since World War II many such fragments of Asian mysticism have been introduced into America where they flourish among the various youth cultures.

Magic frequently provides the basis for decision-making and for prediction. The ethical norms are separated from the mysticism of the commune cult, and the development of ethical traditions takes place in the area of the informal social interaction of the group. The mysticism was originally an innovation in terms of space. It is a borrowing from Asia and Africa, and the fragments have been adopted without full-scale religious doctrine from which the fragments were taken. Many elements were glued together from other cultures. Yoga came from India, Sufi from Arabia, I Ching from China. What, in traditional society, was relegated to religion and then to science—the dimension of *faith*—is in communes situated in the magical.

Further, Yoga and/or hallucinogenic drugs function in the communes as dogma used for the purpose of relief from anxiety, as well as for sensory experience. They perform a further service in that rituals grow up around these fragments which tend to bind people together, increase social cohesion, and comprise a support for the belief that the members belong to a special cult. They are elements which increase the sense of belonging to an "in-group", a dominant requirement for the survival of any small group which desires separation from the rest of society. Various other fragments from the cultural store of magic from Indian, Christian, and other ideologies are adopted. The rites of passage present in all mystery cults are celebrated. One's first acid trip is a celebration, and elaborate preparations are sometimes made for the taking of a special or new drug. In some communes, one's prestige is based not on one's occupation or income, but on the number of acid trips one has been on.

Another important institution, marriage, is rarely seen in the usual monogamous form in communes. The current form of serial monogamy seen in American society does not enjoy favor, but rather, experiments in sexual relations tend to take forms not formally recognized in America. One form is group marriage. Everyone is married to everyone else. Another form looks superficially like promiscuity, but actually contains a deeper, whole-person aspect that is not as casual as traditional promiscuous behavior. There are a few married couples in communes, and the sexual freedom accorded each partner varies according to the values of the commune. Partner-



switching may occur, but it is different from the traditional suburban model in that it is rarely done in secret and is not accompanied by the usual sense of excitement that attends norm-breaking.

Male-female relationships tend to be less differentiated than in the larger society. Exaggerated sexuality in terms of clothes or behavior is frowned on, and exploitation of sex is covered by the most extreme taboo of all commune taboos.

## OVERVIEW

The pattern that emerges from a comparison of institutions in the larger society and those in communes can be arranged along a continuum of development. Whereas some *literary* utopias have at different times in history placed the community on a different time dimension from the era when they were written and others have placed them on a different spatial dimension, the actual utopian communities tend to borrow their ideas about organizing their functions in terms of different times. In other words, Campanella and Bacon placed their utopias on distant islands far away from the societies in which they were written. B. F. Skinner's *Walden Two* was designed for the existing culture, but in the future. Science fiction utopias exist in both different time and different space.

The communes of the twentieth century, as well as the nineteenth, were designed for the same time and space in which they were conceptualized, but the current communities at least, range the form which their institutions take along a time continuum. Some are borrowed from the past and some are experimental forms which do not exist anywhere else at present.

The economic institutions in communes as described above are borrowed from the past. Nineteenth century utopias claimed descent from early Christianity in terms of their cooperative form of the division of labor. Current communes with cooperative labor practices rarely claim the early Church as their heritage. Rather, the communal arrangements are more often modeled after Fourier or Owen or they are vaguely legitimized by a semi-Marxian principle. No communal theory of organization is lifted in its entirety from any school of thought, but rather is loosely based on a broad, simplistic idea and the details are worked out in practice. Although at least one commune of my acquaintance was founded by an old-style Marxist, it is not, strictly speaking a Marxist commune.

The rejection of technology is clearly evident. Old cars, stoves, wash tubs and so forth remind one of pioneer society, and the pioneer-like clothes worn in many communes are clearly symbolic evidence of the period of reference of the communards themselves. It is further interesting to note that there is, as far as I can detect, a single exception to the rule that implies rejection of advanced technology, and that is medicine. The members of many communes have experienced, at the hands of expert medical per-

sonnel, a tendency to diagnose anyone who looks like a hippy as having venereal disease. This diagnosis has led in at least one case, to tragic results. The individual in question was diagnosed as having syphilis when he actually had bubonic plague. The significance of this event was not wasted, and a new tradition is growing in which members have begun studying medical books, diagnosing themselves and employing bootlegged pharmaceutical drugs with which they treat themselves. This is a commentary on their view of modern society; they reject expert personnel, but utilize the product of technology, however under their own control.

Aside from this one exception, the acceptance of modern medical drugs, the economic institutions in communes are probably the most archaic of all the internal structures. Labor is cooperative, labor-saving devices are eschewed and nineteenth century products, like homemade bread, have a high positive value.

The area of social interaction is the most advanced of all areas in communal life. Most often a Dionysian approach is taken to social relations. How one person *feels* about authority, work, money, sex, marriage, and so forth is a frequent basis on which people relate. New role relationships between men and women, leader and subject, teacher and pupil, individual and group are being experimented with.

Portions of the value system that underlies the new modes of relationships contain elements of American nineteenth century individualism. Many communes value total individualism above all other modes of existence. But since group living is also a powerful value, attempts are consistently made to discover ways of integrating individualism with the value of group primacy. One facet of this problem of integration is found to be the prohibition of privacy, possessiveness, and jealousy. Another is the problem created by the norm of individualism versus cooperative labor, group marriage, and communal responsibility for property, for defense against external attack, and for children.

The most exciting things that are happening in communes are in the latter area mentioned above. Communards are fully conscious of their pioneer efforts in the area of social relations, and they take pride in the fact that they are at once more daringly innovative and more experimental than most groups in American culture. This has a parallel in the group experiments of Synanon, the growth centers like Esalen and Kairos, and in juvenile homes, such as the experimental Provost Experiment. The communes are at one and the same time more "far out" in their willingness to experiment with human relations and they are the only groups who have evolved a totalistic life style independent of the larger society.

It is interesting to note that, in general, most communes have seen fit to organize their social experiments within types of institutions which functioned in pre-technocracy days and which exclude the American system of representative democracy. The holy



cows of American society (bureaucratic structure, expertise, conspicuous consumption, etc.) are not seen by communards as fitting institutional settings for experiments in social relations. The commune, as a primary group, attempts to reject all that is covered by the term secondary relationship: role relationships between salesman-customer, doctor-patient, mechanic-client. The term most commonly used to describe the model for the commune group is the family. In view of the state of marriage and the family in contemporary society this bears further attention from psychologists and sociologists.

Also, it should be said that the experiments in relationships which are being made in social organizations and corporations with "T-groups", in rehabilitation programs for delinquents, alcoholics and some growth centers are oriented around the desire to return to contemporary society a more productive, active individual. The means used are, traditionally, manipulation toward this end and the goal is, traditionally, a more rational, better integrated individual. In the communes, the goal is not the same. The drug experience is a sensory one. Emotional states resembling the ones experienced under the influence of acid or marijuana, are seen as highly desirable, precisely because they are sensory ones and bear little resemblance to rationality or other culturally-valued states in the dominant society. Further, manipulation is generally taboo in most communes, although it is doubtful that this goal is being attained.

In summary, then, utopian communities seem to have borrowed economic and political institutional patterns from previous ages. Educational institutions are borrowed from the middle-class contemporary American origin of the members. Religious or cultish institutions come from the middle-class youth culture of the present day. And the institutionalization of social relationships is thoroughly experimental and future-oriented. One provocative explanation for the varying characteristics of the economic and political versus the educational, religious and social patterns of communes might be posited. Since the communes

are populated by young people of approximately college age, who have been disfranchised from society's economic and political institutions, it follows that commune populations have had no experience with contemporary economic and political life. In other words, since they lack sophistication in the ways of party politics and political pressure groups and, as yet, have not participated in the complexities of life in the specialist-ridden corporate economy, they have no vision of alternative structures in these areas. Hence, they revert to more simple forms of economy and political structures.

This may also explain the presence in a large proportion of communes of a leader who is older than the other members. Most leaders tend to belong to the middle-age category and many are in their forties. Some have had highly successful careers before they joined the commune, and many have a higher degree of sophistication regarding economics and politics. Further, these leaders tend to subscribe to deviant economic and political ideologies, such as Marxism. There is a possibility that the presence of men with these characteristics may function in terms of interpretation of economic and political facts of life for the balance of the commune.

This premise is nothing more than speculation, but it bears investigation on the grounds that, if the premise is true, we have discovered an important link between alienated communards and the society out of which they came. In other words, educational, religious and social forms in communes may prove to be the result of conscious choice, while economic and political forms may be the result of lack of experience with comparable forms in American culture.

In view of this analysis, what are the most likely predictions one can make concerning America's utopian communities?

—Curtiss Ewing

To be concluded . . . .

. . . . March/April, 1972, NMA

Among the several 19th Century utopian societies were the "Perfectionists," who established successful communities at Oneida, New York and Wallingford, Connecticut. They held communism to be "the social state of the resurrection." Their account on the sides of life and death arranged itself thus:

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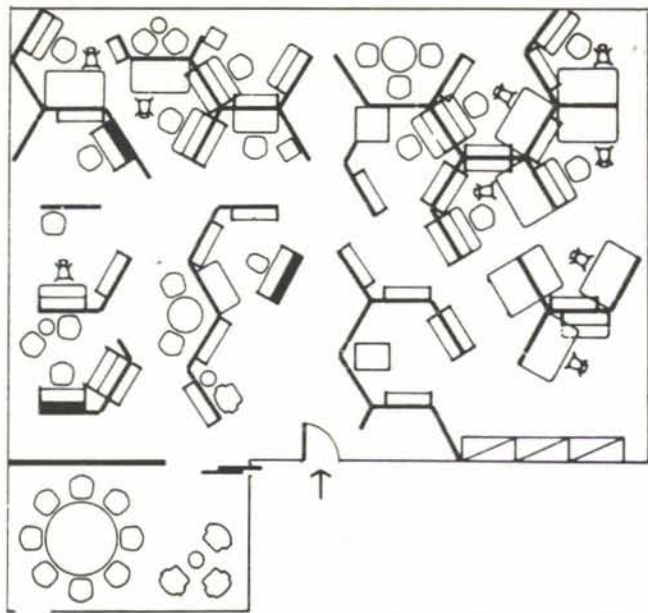
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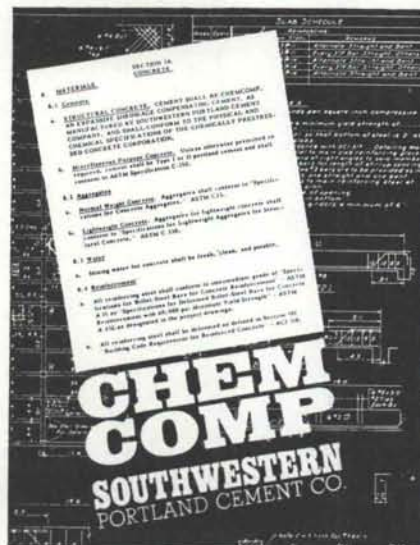
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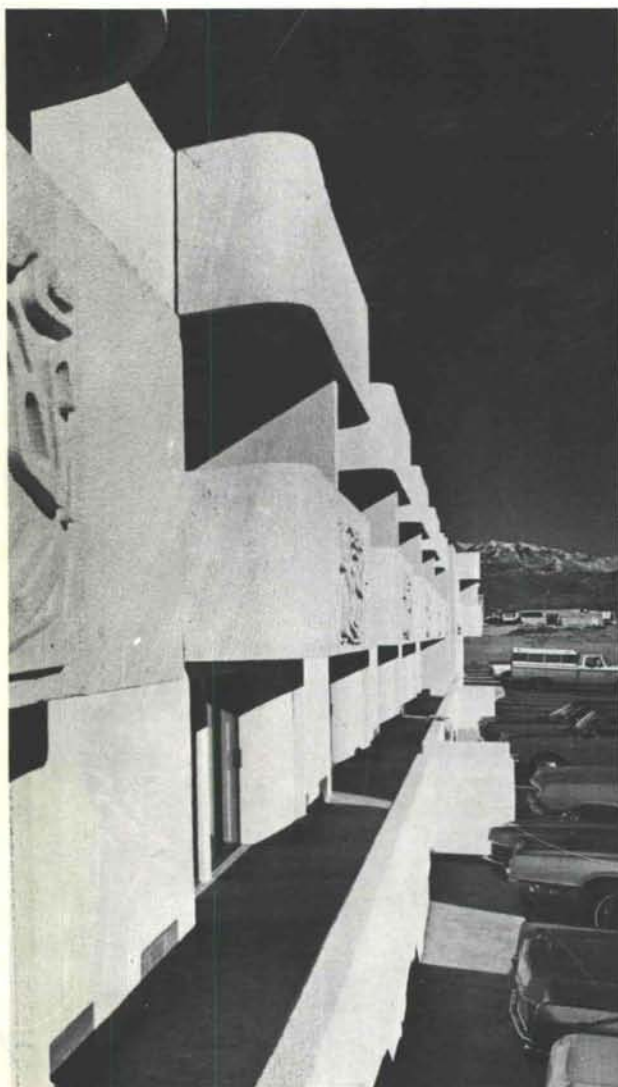
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