

# “Table of Contents”

## List of Collected Writings by Stefan Pasti

(click on bookmarks in Section 1 to go to commentary on each piece in Section 2)  
(access pdf files of specific writings by way of corresponding “decade” links on the left side of each webpage)

**Work-in-Progress Note:** This section of the [writingsofstefanpasti.net](http://writingsofstefanpasti.net) is still a work-in-progress. While there will be links to pdf files after 1992 (see above)—there is only commentary on writings up to year 1992.

Contents (follow bookmarks to each section)

### Introduction

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## Introduction

This document is organized so that a brief scan of the contents can be made on the first four pages. The pieces of writing listed are organized into which decade they were written in (Ex: A. 1960-1969; B. 1970-1979; C. 1980-1989 etc) and the lists start with pieces written in the beginning of the decade, and end with pieces written at the end of that decade.

If, after an initial scan, visitors wish to look at the commentary provided for a particular piece of writing, there is a bookmark (associated with each writing) which can be clicked on, and which will take the visitor to that commentary. **Special Note:** Access to commentary will be subject to the current work-in-progress status of this section of the website (see above “status report”). [Further Note: In many cases, excerpts from the writing are included with the commentary.]

If the visitor then wishes to look at the whole document for a particular piece of writing, they need to look on the “decade” webpage (list accessible on the left side of every webpage) which corresponds to when I created that piece of writing (Ex: 1990-1999)—and there they will find a link to a pdf file. A good example of this system is the short story “The Spirit of the Sacred Hoop”—as there are two versions of “The Spirit of the Sacred Hoop” being made accessible at this website. The first version was written in Fall, 1984—and a link to that pdf file will be found by going to the “1980-1989” webpage, and searching through the list provided there (list is in chronological order). The final revision of “The Spirit of the Sacred Hoop” (highly recommended as the version to be read exclusively, or at least first) was made during the Summer of 2006. So visitors will find a link to the pdf file of that version by going to the “2000-2009” webpage. Thus, writings can be found by looking through the “Table of Contents” and then going to the corresponding “decade” webpage for that year—or by simply going to the “decade” webpages, and looking through them.

[Special Note: There are some writings which were scanned from manuscripts into pdf files. Of these writings, the longer ones have more than one pdf file (or many pdf files), so that the pdf files are not too big. This means that the writing has been divided up into parts—and the title of the pdf file will help readers identify the parts.]

## Section 1

### Brief Scan List—Collected Writings of Stefan Pasti

(click on bookmarks in Section 1 to go to commentary on each piece in Section 2)  
(access pdf files of specific writings by way of corresponding “decade” links on the left side of each webpage)

(total writings indexed: 95)

#### A. 1960-1969

1. Early Stories (around 1962) (five stories)

#### B. 1970-1979

1. “Coincedence” (poem) (1976)
2. Bus Driver Competency Exam (humor) (1976)

#### C. 1980-1989

1. “The Spirit of the Sacred Hoop” (first version Fall 1984) (for final revision, see Summer, 2006)
2. Poems (mostly 1980’s)
  - a) “Coincedence” (1976, also indexed above)
  - b) “A Sudden Scent of Pine”
  - c) “The Flight of the Mysterious Fire”
  - d) “Full Moon Whistling on the Edge of the Ocean”
  - e) “Untranslatable”
  - f) “A Summer Meadow Breeze”
  - g) “The See-Saw Poem”
  - h) “Blinks the Spring” and “...a sympathetic wink...”
  - i) “The One About the Woodduck”
  - j) “Fleeting Dreams and Misty Falls”
3. Songs (1980’s)
  - a) “A Hymn ”
  - b) “No Destination but the Blues”
  - c) “The Leftover Blues”
  - d) “Open Your Presents”
  - e) “When Love Seems Gone”
  - f) “Being So in Love”
  - g) “Walkin’ in the Whispering Song”
  - h) “The Gypsies”
  - i) “Here I try to be an ocean”
  - j) “A Harvest Song”

4. Hospitality House Square Dance Invitation (1985)
5. "The Last Map of Root Man Charlie" (September—December, 1985)
6. "The Water from Stone Mountain Creek" (February, 1986)
7. "A Collection of Children's Quotes " (November—December, 1986)
8. "Developing a Tao Compass" (quotes and excerpts collection) (September, 1986—March, 1987)
9. "Land Ho!" (game played with homemade cards) (November—December, 1989)

#### D. 1990-1999

1. "A Branching of American Culture" (opinion/editorial) (July, 1990)
2. "Where a Village is Tended...." (newsletter/outreach) (April—May, 1991)
3. An Autobiographical Sketch (September, 1991)
4. "A Timetable of Popular Events in American Culture (1900-1991)" (September, 1991—June, 1992))
5. "Peaceful Human Settlements in the United States" (excerpts from responses to outreach) (July, 1992)
6. DC Advisory Neighborhood Commission Survey (April—May, 1994)
7. "Community Visioning and Sustainability" (Family Studies Paper) (May, 1994)
8. A Tribute to My Father (offered at his funeral service) (December, 1995)
9. A List of Phraseology used by My Father (January, 1996)
10. Meditations on Devotion to Rama (arrangement of excerpts) (July—September, 1996)
11. "An Arrangement of Quotations from Sathya Sai Speaks (Vol. 1-11 first U.S. editions)" (September, 1996—February, 1997)
12. "Virtue Notes" (alternative currency) (February—June, 1997)
13. "Activity Resource Notebook" (activities for elders with special needs) (June—July, 1997)

#### E. 2000-2009

1. "Songs We Love To Sing" (for leading sing-alongs—lyrics to 173 songs) (August—September, 2000)
2. First IPCR Brochure (Interfaith Peacebuilding and Community Revitalization—more at ipcri.net) (2002)
3. First IPCR Pocket Folder (2004)
4. First IPCR Journal/Newsletter (Spring, 2005)
5. Notes on the I Ching (March, 2006)
6. "The Spirit of the Sacred Hoop" (final revision) (Summer, 2006)
7. The IPCR "Building Caring Communities" Questionnaire (October, 2006, with regular updates)
8. Spiritually Responsible Investing (March—April, 2007)
9. The IPCR Journal/Newsletter (Spring, 2007 issue) (May, 2007)
10. "Spiritual Peacebuilding: 47 Quotes and Proverbs" (August, 2007)
11. "An Assessment of the Most Difficult Challenges of Our Times" (August—September, 2007)
12. "Brief Descriptions of The Eight IPCR Concepts" (2001—2007; updated December, 2009)
13. "Peacebuilding in its Most Compassionate Form" (August—November, 2007)
14. "1000Communities<sup>2</sup>" (February—June, 2008)
15. "A Greater Force Than the Challenges We Are Now Facing" (September, 2008)
16. Educational Materials Outreach Package (October, 2008)
17. The IPCR Journal/Newsletter (Fall 2008 issue) (November, 2008)

18. "Transitioning from Less Solution-Oriented Employment to More Solution-Oriented Employment " (December, 2008)
19. "A Postscript to the short story 'The Spirit of the Sacred Hoop'" (January, 2009)
20. "Community Visioning Initiatives for the Duration of the Emergency" (February, 2009)
21. "How Dishwashing Can Contribute to Interfaith Peacebuilding and Community Revitalization" (February, 2009)
22. Current Resume (February, 2009)
23. "Divine Intervention" (arrangement of quotations) (June, 2009)
24. An Autobiographica Sketch (August, 2009)
25. "An Introduction to Kuan Yin: Goddess of Compassion and Mercy" (September, 2009)
26. Last Will and Testament (September, 2009)
27. "The Twilight of One Era, and the Dawning of Another" (September—October, 2009)
28. Response in Permaculture Forum on connections between the teachings of Sri Sathya Sai Baba and Permaculture (October, 2009)
29. Educational Materials Outreach Package (October, 2009)
30. Cover Letter to Sadhana Trust (accompanying a submission of manuscripts) (November, 2009)
31. "117 Starting Point Links" (December, 2009)
32. "Call for Papers..." (December, 2009)

#### F. 2010-

1. "48 Different Ways of Describing The IPCR Initiative" (February, 2010)
2. "The IPCR Workshop Primer" (March 2009—February, 2010)
3. "Proposal to Prashanti Gurukul" (February, 2010)
4. Gaia University Application Answers (March, 2010)
5. Special Moments Book Project (May, 2010)
6. "The IPCR Initiative: Executive Summary 2010" (August, 2010)
7. Creation of IPCR Groups at various platforms (August, 2010)
8. "Community Education for a Full Range of Peacebuilding Roles" (October, 2010)
9. "The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature" (December, 2010)
10. "Introducing the Concept 'Peace Returned on Resources Invested'" (January, 2010)
11. The IPCR Journal/Newsletter (Winter 2010-2011 issue) (January, 2011)
12. Collected Writings (and commentary) (began work on collected writings website) (January, 2011)
13. "A Four Page Summary of The IPCR Initiative" (February, 2011)
14. Sample Outreach Letter for IPCR Outreach 2011 (March, 2011)
15. "A Call to Women's Organizations Associated with Peacebuilding and Philanthropy" (March, 2010)
16. "Recalibrating Our Moral Compasses" (April, 2011)
17. Sample Outreach Letter #2 (April, 2011)
18. "Some Notes About the Banner at my Collected Writings Website" (May, 2011)

## Section 2

### Collected Writings of Stefan Pasti

#### “Table of Contents”

(continued)

Section 2 has the same organizational structure as Section 1 (i.e. A. 1960-1969; B. 1970-1979; etc)—except in Section 2 there is also commentary for each piece(subject to work-in-progress notes on first page)—and sometimes excerpts with the commentary. Visitors can choose to scroll through this section to explore the commentary and the writings—or return to Section 1, which has the bookmarks to each specific writing.

#### A. 1960-1969

##### 1. Early Stories (around 1962)

Five very short stories, written when I was in 2<sup>nd</sup> grade. When teachers give assignments, one of the results is that they learn something about the students interests and ability—and the students learn something about their interests and ability. My favorite story in this collection is “How the Sad House Became a Happy House”. There is also evidence, in these stories, that good natured humor was valued and appreciated in our family life.

#### B. 1970-1979

##### 1. “Coincedence” (poem) (1976)

At the time this poem was written, I was taking courses at the University of Maryland, College Park. One of the courses was an introduction to American Literature. I had one experience in that course which I will always remember: the professor had the class read a poem about a red wheelbarrow by William Carlos Williams, and then asked us if we had any ideas about why William Carlos Williams had wrote that poem. I raised my hand and said something along the lines of “the poem is about basic everyday reality, and he wanted to remind readers of the significance and importance of basic everyday reality”. The professor became very excited at this point, and said “Exactly!” I had many other similar experiences in my life at this time (one person at a party saying “You should be a writer...”), and it seemed to be the beginnings of my thinking that writing was somehow going to be a significant part of my life. [Note: In 1978, I decided to move to San Francisco, CA as I was thinking more about becoming a writer. I knew many prominent writers had lived in the Bay Area in the past, and that many would be

living there at that time (1978). My plan was to find work in a bookstore (I worked at the Holmes Book Company in Oakland for a year and a half). I also visited the Mark Twain Papers collection at the University of California, Berkeley.]

## 2. Bus Driver Competency Exam (humor) (1976)

Although the challenges of our times seem to require a high degree of responsible seriousness, I believe there are times during the course of everyday circumstances when good natured humor softens the difficulties of living in a highly complex world. [Humor: “A cognitive, often unconscious experience, involving internal redefining of sociocultural reality, and resulting in a mirthful state of mind.” (Probably from “Humor and Laughter: An Anthropological Approach” by Mahadev L. Apte, 1985)].

I have thought many times about making more humorous pieces, but I just don’t seem to see the appropriate circumstances yet. Here is evidence that I did see appropriate circumstances, when I had a part time job as a bus driver at the University of Maryland, College Park, from 1976-1977. [Ex: 1) Part 1: Multiple Guess—In each question, circle the answer best associated with a circle check. 2) Part III: Bogus Essay: “Pick a topic that is vaguely related to the question and shoot the breeze for awhile. If you choose to make a particular point, be sure that nothing clearly supports it....”]

## C. 1980-1989

### 1. “The Spirit of the Sacred Hoop” (short story) (first version Fall 1984) (final revision Summer 2006)

**[Special Notice:** This writer recommends the final revision almost exclusively (made in Summer, 2006)—the first version (written in 1984) is provided only as insight into the building blocks which resulted in the final version.]

I have thought about this 9 page short story many times over the years.... In its original version, I thought it was a unique and relevant commentary on our complex and challenging times. In its revised version (which came about more than 20 years after the original version), I see it as a healing story, and I have read it many times with that outcome in mind. I hope that someday the story will be better understood, and more appreciated.

After revising the story, I have hesitated to provide the first version for comparison, as it might obscure, rather than illuminate, the good points of the revised version. I have decided to provide the first version here because other writers might find something useful in the first effort I made.

In January, 2009, as a way of helping the revised version of the story to become better understood and more appreciated, I shared some of my thoughts about the story by writing a “postscript. That “postscript” is accessible on the homepage of the IPCR Initiative website, and through this link: <http://ipcri.net/A-Postscript-to-The-Spirit-of-the-Sacred-Hoop.pdf>

**(Warning:** Readers should consider carefully what they might be giving up if they are thinking of reading the postscript first (before reading the story), as the postscript provides some details about the origin of

some of the ideas, images, and symbolism used in the story. If I were a first time reader, I would read the story a few times at least, to allow my imagination a chance to benefit from what I imagine the story is implying... before I would look further into what the writer was trying to do.)

## 2. Poems (mostly 1980's)

There are eleven poems in this pdf file (including "Coincidence", which was written in 1976). In general, these poems were written to give special expression to some what this writer thought of at the time as an extraordinary experience (along the lines of "Music expresses that which cannot be said, and upon which it is impossible to be silent"—Victor Hugo.) Below I have included some brief commentary on each of the poems.

a) "Coincidence" (see above)

b) "A Sudden Scent of Pine"

From the mid-70's on to the mid-90's, I went backpacking or hiking often. In the 70's I did backpacking trips into the Grand Tetons in Wyoming, and many trips into the Shenandoah National Park, in Virginia (mostly to the White Oak Canyon Trail). In the 80's, I went hiking many times into the White Mountains in New Hampshire. I also did much in the area around the University of New Hampshire, in Durham, New Hampshire. I don't know when I wrote this poem, but there were many places which I have experienced that "sudden scent of pine".

c) "The Flight of the Mysterious Fire"

By the date on this poem, I know where I was working when I wrote this poem: at a Mexican Restaurant in Portsmouth, New Hampshire. And there was a person who also worked there who also did creative writing, and who showed me her journal... and this poem has some images which are similar to some of her writing, at that time. But I do not remember anything specific about why this poem was written.

d) "Full Moon Whistling on the Edge of the Ocean"

There were times when I was working and living in Portsmouth, New Hampshire, when I would walk to the ocean, though it was over an hour's walk to get there (I did not own a car at the time). There were roads that lead to the ocean that did not have much traffic on them. On this particular occasion, I was somehow moved (by the full moon, or something...) to walk to the ocean at night, and then walk along the beach. As I walked along the beach, with the light of the full moon breaking up on the surface of the gently breaking waves, I was whistling... and although I often whistle familiar tunes, I was "in between tunes" at the time. And the waves coming in seem to be "working with me". The result was a tune, and when I put words to it, I put the words in an approximate location to indicate that there was a tune associated with the words. (Note: I almost got a "soaker" from an unexpected ripple surge at the end of a short wave—hence the position of the "of" in the last line).

This little piece of poetry has had an interesting life since then. Not long after it was written, I ventured to make a painting (the only painting I ever made). It was of a sun bursting out of a picture frame, and in the bursting were musical notes, with words from this poem "in them". There was no order to the way the words were scattered in the painting, so it would not be clear what the message was (thus, it was a

kind of “coded message”). In addition, I put a inch or so of glow in the dark paint around the sun’s perimeter, so that if the painting was in a dark room, there would be just that circle, but if the light’s were turned on, there would be a sun bursting image. That painting traveled with me through many of my moves to different parts of the country, but was finally left behind when I was moving from Oregon to New Hampshire in 1989, and my car experienced transmission failure (there was some very ominous clunking sounds, and then I saw melted metal dripping from the area of the transmission, when I came to a stop), and I had to carry on by bus. I doubt if the painting was preserved by the person who came to tow the car, and what I had left in it, away.

Later, in 2004, when I was revised the story “The Spirit of the Sacred Hoop”, I used a piece of this little poem near the end of the story.

e) “Untranslatable”

While this poem may seem like an overdramatization of the downs and ups of “affairs of the heart”, I have had experiences in my personal life similar to what the poem suggests—and I imagine that there are other people who have also had experiences like this. Especially in the early stages of a relationship, when there is much hope, but also much uncertainty, assessment of the relationship status can cover a wide range, and in response to what may seem to outsiders as trivial incidents. Many people become more aware of what is meaningful to them, as they get older; and since they know more about what is certain in their lives, they are less susceptible to such mood swings.

f) “A Summer Meadow Breeze”

I have had many gardens since first reading “The Secret Garden” (in 1979?). At the time this poem was written (1989?), I did not have space for garden, where I was living. However, I learned of someone else’s garden, and volunteered to pull weeds from the garden, one summer day. I don’t have much attraction to this poem, except that it is a try at expressing how some experiences (having a garden) become so “archetypical” in a person’s experience that they are like a “dream like state”... which appears again and again (themes and melodies are familiar)—like sun, clouds, and rain.

g) “The See-Saw Poem”

I do like this poem, and it has been the favorite of others too. This poem was written about the time I was being referred to, and discovering, “Why the Village Movement?” by J.C. Kumarappa (an economic advisor to Gandhi). I may have already read “Why the Village Movement?” when I wrote this; anyway, the theme of limiting what our work is so that we can attend well to it is one I have tried to touch on in many ways since then. A sample excerpt from “Why the Village Movement?”: “If we feel it is beyond us to guarantee the concomitant results of all our transactions, it necessarily follows that we must limit our transactions to a circle well within our control. This is the bed rock of swadeshi. The smaller the circumference, the more accurately can we gauge the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees.” The title of “outreach materials” I sent to many people in 1991 was “Where a village is tended, a toxic waste dump cannot grow”—and one of the responses I got to this outreach effort referred me to the book “Why the Village Movement?”

Also included as additional commentary to the poem is a 16 point list I made titled “What I See in ‘The See-Saw Poem’”.

h) “Blinks the Spring” and “...a sympathetic wink...”

I have grouped these poems together, as they are about the same hot spring in the Cascade Mountains in Oregon. During the years 1988-1989, I was working on a farm near Eugene, Oregon. Through the local grapevine, I found out about some hot springs in the Cascade Mountains, and I visited those hot springs as a way of combining hiking in the mountains with soaking in warm and relaxing mineral waters. These particular hot springs were not “developed”, but rather maintained by an informal association of “friends of the hot springs”. As a result, the primitive forest feeling of the experience was preserved. Since that primitive forest feeling seemed very special to me, I tried to find a way to remind myself of it, by way of a collection of images and momentary incidents. Many times, I have thought of my writings as a way of remembering something I want to remember by recording it in a way and a form that is somehow reminiscent of the original inspiration or the experience itself (“Form is an extension of content”). Furthermore, in both of these poems the first line (in particular) and some of the others, are a way of reminding me of the inspiration of Chinese poetry. Although I can say very little about Chinese poetry, because I understand very little about ideographs and pictographs (the oldest form of the Chinese language was more like pictographs)... I was attracted to the idea of poetry as a series of natural images (pictographs), and ideographs, and this was my tribute to that inspiration.

Two other points: I do think there is something more to be done with the lines “The light changes often as different spokes of the wheel speak/ Something constant keeps turning...” —as in a poem or a story which is organized by the “changing of where the light is coming from...” and the lines “Once there (and in), we laugh at our former selves/ trying so hard, but finding nothing like this...”. The immediacy of the positive change is mostly sensory at the hot springs, but can an immediacy of positive change also occur in other settings... such as upon entering a very special sacred shrine? What kind of subtle energy shift is taking place... Can we reproduce such a subtle energy shift, deliberately, without the causation of external stimuli? How?

i) “The One About the Woodduck”

During January or February of 1989, I was living on a farm in Oregon, and a snowstorm with some very severe cold weather came on. There were many difficulties caused by this storm, since it is unusual for temperatures to go below 0° in this part of the country. One of the difficulties was that the pump which supplied the four separate living quarters with water froze and cracked, and there was no running water for three days, until a replacement pump was installed. During that time, I wrote a long letter to a friend, a letter which included this poem in it.

For me, looking back on this poem now, there is nothing special about it—except the lines “Who can call, when their call isn’t even being heard, and be heard anyway?” This line reminds me—now—of both the invisible lines of communication known to animals, in relation to their surroundings, and to others of their kind... and the invisible lines of communication between spiritual kin (either those in a guru-student relationship, or those with another kind of special love related bond). Those with an ear for the words in musicals from the 1960’s may remember these words from “Goodnight, My Someone” in “The Music Man”: “True love can be whispered from heart to heart/ when lovers are parted, they say...” Again, here is an expression which is a special way of reminding me of something I want to remember: communication which can be heard, even though it can’t be heard....

j) "Fleeting Dreams and Misty Falls"

There are many times when I have experienced that sense of "wholeness" and "unity" with life and the eternal truths about life—and known that "I" was a part of "it", that "I" always have been a part of "it", and that "I" always will be a part of "it". I was watching this particular waterfall, and I had one of those experiences. I've always felt like exploring in the natural world was a kind of adventure—there was always the potential for experiencing something special in the "messages" that nature sends, at any given time, in any given place. On this particular occasion, I had decided to drive into the Cascade Mountains during the winter—to go up into the mountains to a particular waterfall, and see what it looked like in the winter. There is a wonderful assortment of icy shapes and images which will show in streams and waterfalls during the winter; but if you want to see them, you have to be prepared for safe travel in cold conditions. ("Spectacular fleeting dreams!/ A mystical disguise!")

### 3. Songs (1980's)

a) "A Hymn (with a Howling Dog)"

This particular song is the result of having read "A Course in Miracles" just before driving from North Carolina to Maryland to bring the family dog (Champ) back from staying with me for a while. During the drive, I brought out my harmonica from time to time, and played on it to pass the time. Champ (a mutt with beagle and cocker spaniel as part of his heritage), was well known in our family for his ability to be good natured during almost all kinds of tests to his patience, so I don't know if he had a special feeling about the harmonica in general—or whether it was a special feeling about the way I played the harmonica.... but he howled in response to my playing as if there was a full moon out, and he was a coyote. While we were carrying on like this, I got the inspiration for this song.

b) "No Destination but the Blues"

There isn't that much to say about this song. It was written while I was in North Carolina, and visiting often with a friend who was an artist, a musician, and a songwriter. I was listening to a lot of music, and meant this song to be a parody of the blues. The first three lines are a step in that direction. I can see someone in a story, making up a parody of the blues, to cheer someone up. Some other lines which come to mind are "... but now she's gone, and I don't worry/ 'cause I'm sitting on top of the world" and "Nobody loves me but my mother/ and she may be jivin' too/ Now you see why I act funny, baby/ when you do the things you do".

c) "The Leftover Blues"

This song was probably written in 1990-1991 (an exception to the classification as written in the 1980's), when I was working as a dishwasher in one of the University of New Hampshire (Durham, NH) dining halls. In a tribute to the open mindedness of the management, I will include here that they allowed this lyric to remain posted in the dining hall bulletin board section for nearly two weeks. It really is remarkable how much food is wasted in college and university dining halls. We believe we have such advanced systems, but in fact, some of our systems are very wasteful. [Note: A study on the ecological footprint of London, England ("City Limits Report " (August 13, 2002) "Londoners Running Up Massive Debt on Earth's Resources") produced the following statistic: "London throws away 560,000 tonnes of food (per year) as waste. [paper "Recalibrating Our Moral Compasses" (2011) has similar references]

d) "Open Your Presents"

I still like this song, and I would like to sing it sometime, as a duet with a special someone. It's a love song; and it has a simple melody, simple lyrics, and a simple message (with a deeper layer of meaning in it, for those who like deeper layers). ("I'm glad you are near me/ even now, I feel my heart is ready to sing....")

e) "When Love Seems Gone"

I still like this song too, and I would like to sing it sometime, as a duet with a special someone. Again, a love song with a simple melody, simple lyrics, a simple message, and a deeper layer of meaning for those who like deeper layers. ("What a great surprise/ love bloomed like flowers in our eyes/ when love seems gone/ it seems so long/ till flowers bloom again in spring")

f) "Being So in Love"

This song is an example of playing with words... of taking a well known instrumental tune—in this case "The Melody of Love"—and giving it lyrics. I did a lot of this during one winter on the farm in Oregon (1988?). ("Now I know that/ it's kinda funny/ being so in love")

g) "Walkin' in the Whispering Song"

Another example of playing with words... in this case, the tune "Peg 'o My Heart" already had lyrics, but I tried out another set, with variations, to see what the result would be. I still like this song, but I can't imagine what circumstances might give it more of a life... maybe in a story about a writer who writes songs that don't sell, but has an interesting life just the same.....?

h) "The Gypsies"

I'm not sure... but I believe that the melody and the words for this song came about while I was driving a van cross country (from Berkeley, California) to return to the East Coast, after learning that a trust fund set up after my mother's death was going to be dissolved by a judge, and each of us (myself, my brother and two sisters) were going to receive an inheritance (1986). The van—which I found by looking for a way to drive someone's vehicle East for them (in exchange for reduced travel rates) (Note: the vehicle I got was actually a rental van, which was rented in New York City, and later "appeared" in Oakland, California)—was a little worn out from being driven in a rough manner by its previous occupants, and made some clicking noises the whole trip. It was actually due to those clicking noises that a rhythm developed in my mind, and it was a rhythm well suited to the theme of "gypsies"—and being "on the road". By the time I reached New York City, where I was going to meet up with family members, I had both the melody and the words for this song. I still like it—but its message is about a culture (possibly mythical) or a "rose-colored" daydream, where passion counted more than compassion, and where there was some probability that "love at first sight" (in such an environment) would turn out to be a positive experience. ("One dark night/ A fire in the forest/ somewhere something called out to me/ Was there love in the air, did I know I'd find her there?/ I left my thoughts and followed my heart")

i) "Here I try to be an ocean"

An interesting sequel to this song is that there is a story I've been trying to break, but can't seem to break.... One of life's ironies.... While I was working on a farm in Oregon, I found an old radio at a yard sale, and found a radio station that played the ballads from the 1940's and 1950's... (This may be the beginnings of my interest in the music from those years, I'm not sure...later, in the 1990's, I made a collection of such songs as part of leading sing-alongs for elders with special needs...) The music I heard on this radio was an inspiration for the songs "Being So in Love" and "Walkin' in the Whispering Song" (mentioned above), and it is how I heard "Scatterbrain" for the first time, also. The lyrics "Here I try to be an ocean" are my attempt to put different words to the melody of "Scatterbrain". ("I've got the ocean breaker blues/ today I'm washing up on shore/ a story that I've tried to break/ a thousand times before....")

j) "A Harvest Song"

This is an interesting little song. I still like it, and I think that sometime in the future it will have more of a life. I think the initial inspiration for it was some music I heard at a "Primitive Skills" Workshop in Montana. At the time, I was leaving Oregon, and headed towards New Hampshire, in a car which would eventually break down in Ohio (see commentary on the poem "Full Moon Whistling on the Edge of the Ocean"). What I think happened—which may be different from what actually happened—is I heard the chanting music around the fire at the "Primitive Skills" Workshop, and I remembered one of the chants by composing a short lyric for it: "Ancient Spirit/ of the Whole/ Show Your Face Through/ This Young Soul". And then somehow... during one of the times when I was trying to remember that rhythm, I didn't, and somehow came up with a new rhythm which I didn't know the words to.... So I made up new words—"The Harvest Song". ("Long ago/ We were sown/ Now we're here/ Hear our song....") and repeat.... with appropriate drumming, and other accompaniments, as you like....

#### 4. Hospitality House Square Dance Invitation (1985)

This piece of writing, etc is the text of a "special announcement" I put together in 1985 to encourage support for a Hospitality House Square Dance Fundraiser. At that time, the Hospitality House was a supportive home for those with a special need for temporary lodging. (Even now, 25 years after it was first established, the Hospitality House continues to provide temporary lodging for people in need in the Boone, North Carolina area.)

In 1985, when I living in Boone, one of my friends was the manager of the Hospitality House, and I would go there to have dinner with the people currently staying there, and to discover what ways I could be helpful to those people. While doing this volunteer work at the Hospitality House, I met Alma Bryant, who was a staff person, and who was a great inspiration to me (and many others around her). She was a very special caring person who was ready to help anyone. She had compassion and common sense — and a good sense of humor too (see below). I remember one time when I was so interested in talking with her that I followed her around the house while she vacuumed....

I made this particular "special announcement" (below) by simply asking people about the Hospitality House (especially current residents), and by asking a variety of people about square dancing in general. (Note: Ray Hicks was a well known storyteller in the area that I knew from visiting him to hear some of his stories; and Clyde Tester was the Chief of Police for Boone at that time, who I happened to meet

standing around a wood stove at a service station while my car was being worked on.) I then provided an introduction and a framework for the quotes. When I was finished, I gave the “announcement” to Alma, and she said she would make sure it got published in the paper. A lot of people came to the square dance; it was a very enjoyable event and a successful fundraiser.

[Special Note: It does not seem likely to me that any of the people identified below would object to a reprint of comments they agreed to have published in a newspaper at the time—especially after so much time has passed since that time in their lives, and especially since even now the comments are making a positive contribution to the concept of temporary housing of this kind. However, if there does happen to be anyone identified below who objects to being identified, I humbly apologize and will immediately remove mention of their name and their comments.]

## 5. “The Last Map of Root Man Charlie” (short novel) (September—December, 1985)

In the Fall and Winter of 1985, I wrote “The Last Map of Root Man Charlie” (a short novel—123 pages). I was working as a dishwasher at a café in downtown Boone, North Carolina, in the evenings, and writing during the day.

The story is about a community of little people with wings, who live inside a mountain—and about a group of big people who help one of the little people return to his village. As the story begins, a personal tragedy causes Clear Water, the tribal center manager, to lose faith in his tribe’s way of life. Eventually, he seeks out the tribal spirit healer, and asks to be sent on “the crystal ball quest”—an ancient (and risky) tribal tradition. His adventures while attempting to solve the riddle of the quest (“Where am I going?”) include getting blown by a blizzard into a big people’s New Year’s Eve party (and getting knocked unconscious)—and the coming together of a story and a map, which have been separated for three hundred years (and which, when together, reveal where the big people can take the unconscious Clear Water for help).

Although there are elements of the plot which had potential, my abilities as a fiction writer were not equal to the task of fully developing all of the potential, and the story has remained an unpublished manuscript. Maybe someone would like to explore the plot line and see what they can do with it. I would gladly share the story for that purpose, with no need for any compensation. Here I have included one excerpt which, I hope, will illustrate some of the potential of the plot.

Since scanning a large manuscript into pdf files can make a large pdf file, I have divided this short novel into six different pdf files: “The Last Map of Root Man Charlie pt 1” and etc.

(This excerpt is from p. 64-67; almost in the middle of the pdf file “The Last Map of Root Man Charlie pt4”)

Finally, Jennifer informed everyone that it was ten minutes to the New Year, and Grandpa Jack got Kate and Laura to come into the front room. Kate and Laura sat on the couch and continued talking, and Grandpa Jack took a seat in the armchair closest to the wall. Tom had the last bottle of champagne, and he was over near the front door with Stanley, ready to go outside and pop the cork to ring in the New Year. The professor and Mary were standing between the armchair away from the wall and the couch, talking about late night snacks....

“Wow,” said Tom, peeking out the front door, “We got a blizzard going on out there....”

“Let’s still go outside and pop the cork, okay?” said Stanley. “You got the wire almost undone....?”

“Yep. You be at the door, and let me know when to pop it,” said Tom.

Then the countdown began. 10-9-....” Everyone was counting....

“Go!” said Stanley. They had the main door open. Now Tom opened the storm door, which swung out to the left, and went out onto the front porch, going over about five steps to the right to avoid hitting the porch light. The snow was coming down so thick and blowing so hard that some blew into Stanley’s face while the storm door was open. He shut it quickly. He could barely see Tom on the porch because of the fog on the storm door glass.

“6-5-4-“

Stanley rubbed his hand over the storm door glass to clear his view of Tom, but the glass just smudged and streaked. He had shook up the champagne bottle real good, but Tom didn’t know it. He had brought two more bottles of champagne anyway—that he would bring out after this one went off.... but he wanted to see this one go off....

“2-1 HAPPY NEW YEAR!”

Stanley opened the storm door and yelled “Now!” to Tom, and then held the storm door open just wide enough to see, and just long enough to watch.

At that exact moment, a great gust of wind and snow blew from Tom’s right to his left and into the front porch of the professor’s house, almost causing Tom to lose his balance. And being carried by this great gust of wind and snow, Clear Water, who was curled up like a ball with his bearskin robe wrapped around him. Clear Water didn’t have the faintest idea where he was, or where he was going.

When Tom popped the cork of the champagne bottle, Clear Water was in the process of getting blown, at a dangerously high speed, under the roof of the front porch of the professor’s house. If he had continued getting blown in a straight line, he probably would have passed in between Tom and the front door, collided with the side of the house, and fallen unnoticed on to the front porch. But when Tom, in the process of nearly losing his balance, popped the cork of the champagne bottle, the bottle was almost aimed at the porchlight above the stairs, and the cork shot out at the precise time and in the exact direction necessary to nick Clear Water in the side before it continued upwards and ricocheted off the base of the porchlight fixture, jarring it, but leaving it intact. The near hit on Clear Water stunned him, and sent him, at an even faster speed than he was going, on an entirely different direction. Instead of colliding with the side of the house, Clear Water whizzed over Stanley’s head, through the open storm door, over Grandpa Jack’s head, and into a collision with the miniature felt cloth Santa—who was in the process of boarding his sleigh on the fireplace mantel—and the toy sack that was hoisted up on Santa’s back.

The force of this collision knocked the miniature felt cloth Santa out of the sleigh, through the air, and into the brick above the mantel. Santa then fell and came to rest lying face down on the mantel. Santa’s toy bag, having become separated from Santa by the collision, went flying through the air,

bounced off the label of the empty bottle of dry white wine that Tom had set on the mantel, and skidded into the three wise men in front of the manger scene, knocking all three of them over, and spilling miniature felt toys everywhere.

Clear Water's collision with the miniature felt cloth Santa and his toy bag, meanwhile, deflected Clear Water's path just slightly upwards, so that when he struck the empty wine bottle he ricocheted up and off to the left. He then glanced off the brick above the manger, and fell into the Sleeping Beauty scene, knocking the miniature felt cloth heralds and the King and Queen to the ground. He finally came to rest not more than an inch away from the miniature Sleeping Beauty; and he came to rest on his back, and lying on his bearskin robe, in a manner that was strikingly similar to his miniature felt cloth counterpart.

## 6. "The Water from Stone Mountain Creek" (short story) (February, 1986)

I first started thinking of moving to North Carolina after I went into the "Beautiful Day Trading Company", a food cooperative and alternative gifts store near the University of Maryland, College Park campus—and picked up a copy of "Katuah", a bioregional quarterly from the North Carolina mountains area. In that copy of "Katuah" was an ad, by an organic market gardener who grew spinach and cut flowers—he was looking for apprentices. I took an exploratory hitchhiking and camping trip which began at the Great Smoky Mountain National Park, and ended at the home of a woman and her partner near Asheville (the woman's mother knew my sister, who lived in New York City). Eventually, I returned to this home with my car and my "things"—and began further explorations from there. My explorations eventually led to the organic market gardener near Boone, North Carolina—and from there to living at a geodesic dome near Bethel, North Carolina.

At the geodesic dome, I became friends a number of people who were planning to become an "intentional community"—with many collective goals, shared common property, and shared resources. There were two homes on the same road which were "networking" hubs for the development of this idea. I lived at one of the homes (the geodesic dome) for some time, and visited the other home (which was the home of a couple with four children) many times. The home of the couple with four children was located near Stone Mountain. The story "The Water of Stone Mountain Creek" was a sort of tribute to the dream of "intentional community"—and the people I met there (including the children) who made the dream seem possible, at least for a time.

The following is excerpts from the first two pages of the story—and then a kind of lead in to what happens in the rest of the story. This story seems like it might make an interesting children's story, with illustrations. Maybe there are other people who will also think so, and help revise it, so that it can reach its potential.

(from pages 1-2)

"Once upon a time there was a small creek that ran down the side of a mountain in western North Carolina. The mountain was called Stone Mountain. The creek was called Stone Mountain Creek.

"Back in those days, Stone Mountain Creek ran through a small community of nine families. These families lived in small, well built homes nestled in the lower ridges of Stone Mountain, in the woods. In the community there were forests and streams, hills and valleys, cows, horses, goats, chickens, ducks, a trout pond, four large gardens, fruit trees, nut trees, berry bushes, and flowers everywhere. The nine

families built their homes within easy walking distance of each other, but some of the homes were built in special places that were hard to find, and if you didn't know where one of the homes was, you might not find it in a days walk.

"Along with the nine families that lived in this community, there was one man who lived alone. He lived in a home built in a special place that was hard to find. His name was Charlie. His home was hidden in a grove of pine trees in one of the lower ridges of Stone Mountain.

"Charlie liked to work in the garden, and he liked to feed the animals and split wood for the wood burning stoves, but most of all he liked to play with the children. During the warm seasons, he would go to the children's playhouse and give the children maps he had made. The maps showed where something special was, and the children always followed the maps to see what was there. Then Charlie would help the children write about what they saw in the Community Journal, which was kept in the children's playhouse. Everyone in the community wrote in the Community Journal about things they saw or did or thought during the year; then, during the winter, Charlie would go from home to home and read from the Community Journal....

"... Charlie once wrote in the Community Journal that if a person drank the water of Stone Mountain Creek, they would be able to see the spirits of the woods....."

Further one in the story, four of the children drink the water of Stone Mountain Creek, hoping to be able to see the spirits of the woods—and they "discover" a spirit they are able to talk to, and play with... a spirit which is as kind and playful and beautiful as their imaginations make it.

## 7. A Collection of Children's Quotes (November—December, 1986)

As I say in the commentary below on the development of a collection of quotations titled "Developing a Tao Compass": "When I rented the cottage, I did not have a plan for what I was going to write. I just began by "accumulating possible themes". (And further) "As the process unfolded, I also supplemented the above research with quotes from a nearby day care center (the one for the graduate housing at the University of New Hampshire, (Durham, New Hampshire) (one of my friends was living in the graduate housing at the time)."

The children at the day care center were 2-5 years old.

Getting the quotes from the children was a pleasant experience. Since there were parents of children going to the day care center who knew my friend (see above), and because it was, after all, a day care center for graduate students at a university, it was not difficult for the management of the day care center to understand about research-- and they went as far as to allow me full access all day, anytime I wanted to come. That is, I could come and then just "circulate around", as a sort of "volunteer helper"—with the understanding that the management would receive and okay a copy of my collection before I left.

I did not go everyday—I was often very tired at the end of the day; but I did visit the day care center on many days during the course of one month. Much of the time, I just sat and listened. Sometimes I asked about what they were doing; sometimes the children came up and talked with me about what they were doing. But from their point of view, I was just another one of the adults, willing to help if they needed it, but also just watching, in case help was needed. There may have been one of two of the

children who asked me what I was writing, but when they did, I just said I was writing down something that I wanted to remember. And that was enough of an answer for them.

Some example quotes:

“I can’t get in line.”

“What’s this supposed to be?”

“That’s an eight, okay?”

“They had it for five minutes. Then I jumped ‘em off. Then it was my turn.”

“Maybe they like you.

“They don’t. They just want to ask ‘Who’s winning? Who’s winning? Who’s winning? over and over and over again.”

“The boys make everything they color black... everything in the whole wide world is not black.”

“I got a Dad, but I don’t know him, and he doesn’t know me... now don’t forget that, okay?... so you won’t be asking me so much.”

“I can, right?”

“You can, but it’s not nice.”

“That’s how strong I am... I can even break the whole day care.”

I think that this children’s quotation was helpful to the larger quotation collection (“Developing a Tao Compass”)—and that it is pleasant enough, and insightful enough, to be a goal in itself. There have been quotations collections of children, especially notable is the “Kids Say the Darndest Things” collection by Art Linkletter. I believe there could be much more very interesting work done in this field of activity.

#### 8. “Developing a Tao Compass” (quotes and excerpts collection) (September, 1986—March, 1987)

In an earlier entry in the “Songs” category (“The Gypsies”), I said that “the melody and the words for this song came about while I was driving a van cross country (from Berkeley, California) to return to the East Coast, after learning that a trust fund set up after my mother’s death was going to be dissolved by a judge, and each of us (myself, my brother and two sisters) were going to receive an inheritance (1986).” I did, in fact, inherit some money at that time, and after some thought on the subject of what to do next, I decided to seek out an off-season rental (since it was nearing winter at the time) on the coast of Maine or New Hampshire, and write. The result of this decision was that I rented one the three cottages on a shoreline road in Cape Neddick, which were, at that time, rented out by an elderly couple who owned over 200 acres of wooded land in back of the cottages. I still remember very well that elderly couple. Once when I went to pay the rent, I commended Mrs. \_\_\_\_ for her and her husbands many years of marriage (near 50 years, I think), and asked her how they managed to stay together, when so many marriages did not last so long. She said “We knew when to be quiet.” Another time, when I was paying

the rent, I commented on the trails through the woods behind the cottages, and asked her about one trail that seemed to run south, and somewhat behind the backyard of a neighbors house. Did that trail run on their property? Or did it eventually go onto the neighbors property? And were there trails which came too close to someone else's property? In other words, was there any direction that I should avoid going in, when I walked on the trails in the woods? She said: "I'll tell you a story about that." And she told me about how Mr. \_\_\_\_ had once been out walking, and had strayed onto a neighbor's property, just when that neighbor happened to be out on the same trail. That neighbor seemed to be very particular about trespassing, and even though Mr. \_\_\_\_ was a neighbor, and Mr. \_\_\_\_ had only accidentally strayed onto his property, he said he would prefer if Mr. \_\_\_\_ did not come on to his property in the future. Well, it wasn't long after that, a similar incident occurred. Only this time, it was the neighbor, with some friends, who happened to be cross-country skiing, and strayed on to Mr. \_\_\_\_'s property. And there was Mr. \_\_\_\_, on another walk in the woods. Mr. \_\_\_\_ came over to talk with them, and the neighbor was concerned about their being a scene, as he had guests. So, he was preparing to be very apologetic, but Mr. \_\_\_\_ waved his hand, and said "I see that you are enjoying an outing today, and I just want to assure you that you are welcome to use any of the trails on my property. I hope you all have a good time." And then he walked away. Mrs. \_\_\_\_'s concluding comment on this story was "He shamed him proper." I had many enjoyable walks in those woods, and many enjoyable walks along the nearby beaches, which were nearly uninhabited during the winter. (I even collected a lot of odd pieces of driftwood, etc. which the waves tossed up on shore, and made a mobile for my cottage).

When I rented the cottage, I did not have a plan for what I was going to write. I just began by "accumulating possible themes". (As I say in the introduction to this website: "As a writer, there are times in my creative phases when I do not have a specific goal already in mind... When I arrive at these "points", with no particular destination in mind, I begin again the process of "accumulating possible themes"—a process which includes research into other people's recent efforts in related fields of activity....). I had a general feeling that the wisdom of the past could help us to discover some innovative responses to the challenges of the times, and at that time I saw most of the challenges in terms of environmental damage and misguided business models (capitalism). I was still a relative newcomer to the wisdom of the "I Ching" (R.L. Wing's version "The I Ching Workbook"), I had recently read "Critical Path" by R. Buckminster Fuller (so I had some new insights into the history and nature of capitalism), and Dr. Norman Myers had just recently published his compendium on environmental challenges and solutions: "Gaia: An Atlas of Planetary Management" (1984). So I had some good starting point resources. As the process unfolded, I also supplemented the above research with quotes from a nearby day care center (the one for the graduate housing at the University of New Hampshire, (Durham, New Hampshire) (one of my friends was living in the graduate housing at the time) (see next entry "A Collection of Children's Quotes"—quotes from the plays of William Shakespeare, and other sources of wisdom and etc from my files (Zen, Alan Watts, D.T. Suzuki, Lao Tzu, Native American, traditional proverbs...).

The result was a quote collection with eight theme categories, and on each page (of 64 pages), there was a quote from each of the eight theme categories. As I say in an introduction which is not well developed enough to use here: "This particular juxtaposition was designed to suggest that our individual and collective Nature is a live, ever-changing, mysterious "energy," and is one and the same thing; and, understanding this, we would do well to harmonize with the forces around us—because in doing so we are harmonizing with ourself."

However, as I also say in that introduction: “Whether a person is concerned with a personal, individual situation, a family situation, a community situation, or a world situation, recognizing the situation for what it is can be very helpful in surviving the situation. But... if we are not willing to be honest with ourselves—and see our situations for what they are—how useful can any insights like those gathered in the “I Ching” be?

I have not published this collection of quotations on the Internet before, as it was made a long time ago, and my own personal philosophy has been revised often since then. However, in the context of this particular collection of writings, it does have a place. In particular, it is the first large collection of quotations I made, and it was the beginning of an approach to quotation collections which I have continued to use over the years. That approach is to laboriously and with due diligence write down every quote that might be used on an index card, and then organize the cards into such categories as suggest themselves by the content of the cards. The quotation collection “An Arrangement of Quotations from ‘Sathya Sai Speaks’ (Vol. 1-15)” is another example of this approach.

The only other note I would like to add to this commentary is that because of the size of the pdf files when scanning manuscript pages to make files, I have had to divide this collection (which I called “Developing a Tao Compass” into four parts. Although there is much about my own personal philosophy which has evolved since 1987, there is also much which is timeless about the quotations in this collection, and for some of the quotes, this is my only record. (Again, here is a piece of writing which was, at least in part, meant to be a way of reminding me of special reading experiences and special sources of wisdom, philosophy, insights, etc.)

#### 9. “Land Ho!” (game played with homemade cards) (November—December, 1989)

As I say in my commentary on the poem “Full Moon Whistling by the Edge of the Ocean”: “That painting (which had the words of the poem in it) traveled with me through many of my moves to different parts of the country, but was finally left behind when I was moving from Oregon to New Hampshire in 1989, and my car experienced transmission failure (there was some very ominous clunking sounds, and then I saw melted metal dripping from the area of the transmission, when I came to a stop), and I had to carry on by bus.

When I arrived in New Hampshire, I stayed with a friend who was living in Portsmouth, New Hampshire—until I got a job working in one of the dining halls at the University of New Hampshire (Durham, New Hampshire) as a dishwasher. During the time I was living in Portsmouth with my friend (his wife, and two children), I somehow managed to create this card game called “Land Ho!”—which is a kind of cross between “Milles Bornes”, “Canasta”, and “Rummy 500”

I feel that this “card game” has more potential than it was ever given credit for... but it did not find a warm welcome when I introduced it to back then, and it was eventually put away in a storage box. The potential for this game is that provides a simplified—but still realistic—way of helping players become more aware of how their everyday decisions directly affect the quality of the culture they are a part of. There is much more that could be said if the game was played out a number of times, and modified here and there to refine the experience. And maybe that will happen sometimes. Yes, there are now very sophisticated games involving computer simulations and I’m sure they can provide educational

experiences which go far beyond what this game can offer. Even so, I am going to share some basic information about the “Land Ho!” game here. Those who would like to see much more detail can access the complete introduction to the game on the associated pdf file (made from scanning the manuscript).

Some Basic Information about the “Land Ho!” game:

#### A. Overview of “Land Ho!”

“Land Ho!” is a game played with a deck of 92 cards. The deck of 92 cards contains 52 cards associated with 4 “world views” (suits) and 12 different categories of social structure—and 40 cards associated with events which affect the ability of a player to create culture. The object of “Land Ho!” is to create culture by matches and runs (in a way similar to the card game “Rummy”) and accumulate “prevailing years” for categories of social structure and “world views”. Some of the cards are modeled after ideas in the card game “Milles Borne”—and some of the playing and scoring strategies are similar to playing and scoring strategies in “Milles Borne” and “Canasta”. Thus, “Land Ho!” is in many ways a hybrid created by combining elements of “Rummy”, “Milles Borne” and “Canasta” with a new and specially created deck of cards.

#### B. A Summary Description of the “Land Ho!” Deck of Cards

##### 1) “World Views” and Social Structures

##### a) There are 4 “world views” (suits):

Technocrats  
Believers  
Natives  
Mystics

##### b) and there are 12 different categories of social structure:

Simple Social Structures  
Marriage, Family, Extended Family, Kinclan, Tribe, and Village

Complex Social Structures  
Couple, Household, Group, Organization, Corporation, and Cartel

##### c) Thus, 48 of the cards in the “Land Ho!” deck are designed as follows:

The Technocrats “world view” (suit) contains numbers 2-7 identified, in ascending order, with the simple social structures—and numbers 2-7 identified, in ascending order, with the complex social structures.

The Believers “world view” (suit) contains numbers 2-7 identified, in ascending order, with the simple social structures—and numbers 2-7 identified, in ascending order, with the complex social structures.

And the same for the Natives “world view” (suit) and the Mystics “world view” (suit).

## 2) Additional Playing and Strategy Cards

There are also

- 4 Wild Cards
- 16 Land Ho! Cards
- 16 “Common” Cards
- 4 Natural Disaster Cards
- 4 Culture Clash Cards

a) The 4 Wild Cards include a short expression which is meant to be a fair statement of that particular “world view”:

Technocrats—“The whole is a machine which can be better designed.”

Believers—“The whole expresses the ways of a Divine Creator.”

Natives—“The whole is a cycle which repeats itself.”

Mystics—“The whole is a mystery.”

b) The 16 “Land Ho!” cards provide players with a way of initiating the scoring of prevailing years—and re-initiating scoring after other players have covered their “Land Ho!” card with one of the cards below.

## D. 1990-1999

### 1. “A Branching of American Culture” (opinion/editorial) (July, 1990)

This commentary/essay was written in 1990. Initially, it was long letter to the editor which I sent to many newspapers. After Foster’s Daily Democrat (Dover, New Hampshire) published it as “Guest Commentary” (Thursday evening, July 26 or 28, 1990), I made copies of that published article, and sent it to many organizations and individuals. There were some notable responses [see compilation of responses to this piece, and the “Where a village is tended...” outreach package (next entry below) in the document “Peaceful Human Settlements in the United States” (also below). Eventually, it became part of an outreach package (see next entry: “Where a Village is Tended, a Toxic Waste Dump Cannot Grow”). Although there are substantial changes that I would make to both the structure and the content of this commentary, there are three particular ideas expressed in this essay that I believe hold up over time....

1) “The issues which affect the voters in American are too complicated for the majority of the voters to be democratically involved.”

2) “We cannot hope to establish a healthy environment of honesty and integrity—and therefore stability—without simplifying our economic and ecological systems enough so that we are all, once again, democratically involved.”

3) The central image of a ‘branching’ of American culture represents a practical and realistic vision: that of a mixed economy in which agriculture-based towns and villages and towns and cities with more complex infrastructures are interdependent and mutually supportive.

Here an excerpt from the essay (as I wrote it, and as it was published by Foster’s Daily Democrat)....

...“There are limits to how much anyone can say they know for sure. If the “experts” do not really know that all these complicated projects with both their benefits and potentially hazardous by-products, can blend together without causing “unacceptable risk,” we all ought to be making our decisions based on such an understanding. Our decisions would then be based on a responsible understanding of our situation. Can we say this now? No. We must admit that issues are in many ways decided undemocratically the “experts,” and these decisions are often lost amid a chaotic mass of information provided by television, newspapers, radio, and just about everything else.

“One consequence of all this which we can be sure of is that it represents an abuse of human rights all around—ironically, even of the “experts” own rights—as economic, ecological, and social systems become unstable and create understandable anxiety. Is anyone responsible for what is going on anymore?

“More education is not the answer. We already unknowingly acquiesce to many significant decisions which affect us because we are overwhelmed by the chaotic mass of information we are now expected to swallow. We need simpler economic and ecological systems. We need to be closer to where our basic necessities of food, clothing, and shelter are produced. We cannot hope to establish a healthy environment of honesty and integrity—and therefore stability—without simplifying our economic and ecological systems enough so that we are all, once again, democratically involved.....”

(End of excerpt)

## 2. “Where a Village is Tended, a Toxic Waste Dump Cannot Grow” (newsletter/outreach) (April—June, 1991)

By this time in my life, I had been interested in becoming involved with, and advocating for, ecologically sustainable communities for a long time. I had explored possibilities for involvement in North Carolina, and in Oregon, and I had corresponded with a representative of the Fellowship for Intentional Communities. In 1991, (while working as a dishwasher in one of the University of New Hampshire (Durham, New Hampshire) dining halls) I put together an outreach package by which I hope to either find a project to become involved with—or help create one. included in the outreach package was a newsletter titled “Where a village is tended, a toxic waste dump cannot grow”. The “Table of Contents”, and excerpts and commentary from some of the sections, is included below. I sent this outreach package to environmental organizations, environmental magazines, peace organizations, sustainable agriculture organizations, individual organic farmers, etc. I enclosed a self-addressed stamped envelope to encourage responses. I received many responses to this outreach, which I compiled into a document (see entry “Peaceful Human Settlements in the United States”), and mailed to those who responded.

Where a village is tended, a toxic waste dump cannot grow  
(Introduction, Table of Contents, and excerpts and commentary from some of the sections)

#### A. Title Page and Introduction (5 propositions)

Included here: Propositions 2 and 3

2. Modern agriculture-based villages can provide jobs. There are advantages to de-mechanizing farms to provide jobs. We ought to know what those advantages are, and when it is appropriate to realize their potential.

3. Modern agriculture-based villages can have a positive effect on nutrition, exercise, stress, pollution, social activity, criminal activity, violence, agricultural productivity, employment, energy efficiency, scientific innovation, justice, democracy, education, art, and the likelihood of peace in our times. And modern agriculture-based villages can provide homesteading apprenticeship programs that can be developed quickly, and at a low cost. As such, modern agriculture-based villages can be learning centers with as much to offer as vocational schools or universities.

#### B. Table of Contents

(also: reprint of Norman Rockwell's "Freedom of Speech" painting)

How modern agriculture-based villages can contribute to the continuity of peaceful human settlements

Pictures from the Endangered Cultures List

Some Ways to Help "Bring Back Villages"

Related Facts, Traditional Sayings, and Proverbs

Picture from the Endangered Culture List

Brief Description of a Village

Newspaper Commentary: "A 'Branching' of American Culture"

#### C. How modern agriculture-based villages can contribute to the continuity of peaceful human settlements

This section was a three page listing of the advantages of agriculture-based villages, in categories which suggested that research in terms of cost-benefit comparisons could provide many interesting insights. My favorite part of this section was, and still is, the following list:

Contribute comparable individual and environmental health care at less cost

- 1) by providing healthy locally grown food
- 2) by providing jobs that involve regular healthy exercise
- 3) by creating more contributing roles for the elders of the village
- 4) by creating more extended family support
- 5) by creating more easily arranged child care
- 6) by offering apprenticeship and production facilities for emotionally and physically disabled people
- 7) by reducing emotion stress relating to continuous complex cries management
- 8) by offering games, chores, village dances, fairs, celebrations, and holidays—all of which provide a continued variety of positive social activities without a need for drugs
- 9) by decreasing the need for expensive entertainment and excessive material accumulation

- 10) by decreasing criminal activity and violence, and therefore the violent means of protection required to guard against such experiences
- 11) by decreasing the welfare and human services required from the state budget
- 12) by increasing consumption of local products made without creating toxic waste
- 13) by increasing recycling and reducing consumption, and therefore reducing the state garbage disposal budget
- 14) by decreasing the number of cars on the road, and therefore the number of car-related accidents, and the amount of car-related pollution
- 15) by increasing the awareness of local healthy water resources and how to maintain them
- 16) by offering job apprenticeships as university curriculum, visits for community and regional planning insight, and visits to a health resort, social center, and peace settlement—and thereby securing revenues for complex medical products and surgical services (and for other products and services that cannot be produced locally)
- 17) by offering all villagers a work environment that is relatively safe and beautiful

#### D. Some Ways to Help “Bring Back Villages”

Establish Village Support Centers (for meetings, info, networking, etc.)  
 Support Homesteading Apprentice Programs  
 Re-discover the integrity deserved by not harming our relationship with nature in the first place  
 Join the “Buy Less, Grow More” Movement  
 Participate in Barter Networks  
 Join Community Supported Agriculture Programs  
 Enjoy related social events at the Village Support Center  
 Help Organize Village Vocational Schools  
 Contribute to a local Community Journal

#### E. Related Facts, Traditional Sayings, and Proverbs

In 1910, 70% of all bread consumed (in the United States) was baked at home.  
 In 1940, 80% of the world’s population lived in agriculture-based villages.  
 In 1965, 95% of all U.S. homes had a TV set. The average U.S. home had the TV on for over 6 hours a day. The average 16 year old had seen 86,000 commercials.  
 In 1986, the world population reached 5 billion.  
 In 1988, there were approximately 540 million registered cars, trucks, and buses in the world. 34% of these vehicles were registered in the United States.

Happiness equals needs satisfied divided by needs perceived.  
 I don’t want the cheese, I just want to get out of the trap.  
 Better to bend down than to hit your head on the door jamb.  
 Everyone is involved in determining the markets that supply the jobs.  
 Home is where the heart is.  
 No other experience can substitute for a healthy relationship with the land.  
 For the soundness of ideas must be finally tested by their practical application. When they fail in this—

that is, when they cannot be carried out in everyday life producing lasting harmony and satisfaction, and giving real benefit to all concerned—to oneself, as well as to others—no ideas can be said to be sound and practical.

F. Brief Description of a Village (“Durham Village”) (not in existence, but offered as a starting point for discussion)

Learn How To:

Thresh and Mill Grain  
Build Simple Living Structures  
Recycle Anything

Visit and Experience:

A live working village and its inhabitants, as they carry out their daily chores

Durham Village is:

an apprenticeship center, a social center, and a health resort, and achieves a balance of trade each year by maintaining for others, and its inhabitants, a valuable resource which will always be in demand: peace

3-4. “An Autobiographical Sketch” (1991) and “A Timetable of Popular Events in American Culture (1900-1991)” (1991)

There were many sides to what I learned from the making of the outreach package mentioned above, the letters I received in response, and the experiences I had at the three places I decided to explore by visiting. One of the sides to the learning experiences was that I came to understand that I had shortcomings in occupational skills, self-awareness, and personal development which were too serious for me to be attempting a “pioneering role”. And yet I could not shake the feeling that something critical was also missing from the projects I had learned about—enough so that I was not prepared to fully commit to being a participant in any of them. Thus I arrived at a point where I was not sure what to do next.

At this critical point, I did have the option of living with my father for a while, as even though we did not have very much in common, he had always been willing to help if he could. And so I moved in with him. It turned out to be a time of reciprocal assistance. His health was declining, and he needed some help himself. However, it was in many ways a most difficult time for me. As I say in the “Autobiographical Sketch” I wrote in 2009: “At different times in my life, I have become aware of old patterns of thinking which originated from dysfunctional family experiences. When these times coincided with an awareness of resources which might be especially helpful in that regard, I gave special attention to reforming what remained of those old patterns of thinking.” In the years 1991-92, I went to many Adult Children of Dysfunctional Families (ACA) meetings. These meetings were very helpful to me. I came to understand the meetings as a place where I could speak of difficulties with others who may have similar difficulties—and in a setting where a “Higher Power” (not identified with any tradition) was invoked by the 12 step element of the meetings. Thus, I came to believe that there was a setting which, if I entered

into it believing “it” would provide some healing for me, “it” many times did—and many times in ways I could not have foreseen. Many times in those meetings I left knowing that some “emotional schrapnel” had somehow been removed from my “inner self”.

The “Autobiographical Sketch” I wrote in 1991 was a way of “taking stock” of where I had been, and what had been influencing me up to that point. As part of the reflective mode I was in, I also upgraded our family photo albums (so that they were most organized, so that they included photos made from slides which had been in boxes for a long time, and so they could better remind me (and others) or what our family life had been like. The “Timetable of Popular Events in American Culture (1900-1991)” was conceived of as a supplement to our family photo album—to provide a context for the photos. It became more than that—it turned into a major research project, an interesting reference document for me in the future, and a resource during the time when I was working with elders with special needs as an activity specialist.

Included here in this commentary section are three excerpts from the “Autobiographical Sketch”, and three excerpts from the “Timetable”.

From the “Autobiographical Sketch”:

a) “In 1980, I attended the University of New Hampshire in Durham, New Hampshire, and took an experimental course called “Making up the Facts,” given by a brilliant and sympathetic English professor named Gary Lindberg. After that course I became more productive as a writer. I have now written poetry, songs, short stories, a novel, edited a collection of quotations and sayings, and drafted many proposals advocating modern agriculture-based villages.”

b) “Although most of my writings remain unpublished, I continue to consider the sympathy for the human condition and the natural world that I attempt to convey in my writings to be my most developed gift.”

c) “My mother died in 1981. My experiences with her struggle to receive emotional support amidst a community factionalized and isolated from a sympathy for the human condition—and its relationship with the natural world—turned my attention to the social and environmental deterioration associated with consumer oriented cultures. In 1984, I left city and suburban life, and moved to the country for the first time (Boone, North Carolina), to look for a more healthy form of social and ecological development. I have learned since then that there are more obstacles to living in the country than there is support for it.”

From the “Timetable of Popular Events in American Culture (1900-1991)”

[Note: The excerpts offered here are from the years 1925, 1955, and 1985]

From 1925

Miscellaneous

U.S. refrigerator sales 75,000 (up from 10,000 in 1920)

World Population: 2 billion  
First Burma Shave signs; Crossword Puzzles

#### Radio

Grand Ole Opry goes on the air as WSM Barn Dance from Nashville

#### Music

“Has Anybody Seen My Gal?”  
“Sweet Georgia Brown”

#### Television

Scot inventor James Baird transmits recognizable human features by television

#### Movies

The Gold Rush (Chaplain)  
The Phantom of the Opera

#### Books

Adolf Hitler “Mein Kempf”  
F. Scott Fitzgerald “The Great Gatsby”

#### News

London Bible Society distributes 10.5 million bibles in 566 languages  
Scopes “Monkey Trial”—Scopes violates law prohibiting teaching of evolution (defended by Clarence Darrow)  
Al Capone consolidates bootlegging, gambling, prostitution, and dance halls in Chicago

#### Inventions

Automatic potato peeling machine makes production of potato chips possible  
Electric phonograph

From 1955

Sports

Brooklyn over Yanks 4 games to 3 in World Series (Amoros game-saving catch in 7th game)

Miscellaneous

8,420 public libraries in U.S.

Radio

Billboard expands Top 25 to Top 100

Music

"Earth Angel"

"Rock Around the Clock"

"Sixteen Tons"

"The Ballad of Davy Crockett"

Television

32 million homes in U.S. have TV (67%)

Beginning of the TV western era

Popular Shows: "I Love Lucy", "Ed Sullivan Show", "Disneyland"

1st year for: "Gunsmoke", "The Mickey Mouse Club"

Movies

"Godzilla"

"Rebel Without a Cause"

Books

Anne Morrow Lindbergh "Gift from the Sea"

Sloan Wilson "The Man in the Gray Flannel Suit"

Allen Ginsberg "Howl"

Frances McNulty "The Funny Mixed Up Story"

## News

Dr. Martin Luther King Jr. leads bus boycott in Montgomery, Alabama  
Interstate Commerce Commission orders desegregation on interstate trains and buses  
Rapid collectivization of agriculture proposed by Chairman Mao in China  
U.S. shopping centers increase to 1,800  
Disneyland opens in Anaheim, California

## Inventions

Solar hot water systems  
Non-stick sauce pans

## From 1985

## Sports

Montana 24-35 as San Francisco beats Miami 38-16 in Super Bowl IX  
Michael Jordan NBA Rookie of the Year

## Miscellaneous

American teen pregnancies rise to more than 1 million per year  
U.S. Advertising Expenditures: \$94.75 billion  
Cable TV begins competing with Network TV

## Radio

Garrison Keillor revives network radio with "A Prairie Home Companion" (tales of mythic Lake Wobegon)

## Music

"Careless Whispers"  
"Can't Fight This Feeling"  
"Easy Lover"  
"Money for Nothing"

## Television

98% of U.S. homes have TV sets

Popular Shows: "Cosby", "60 Minutes", "Cheers", "Dallas", "Miami Vice"

## Movies

"Back to the Future"

"Rambo"

## Books

Kirkpatrick Sale "Dwellers in the Land: The Bioregional Vision"

Ann Tyler "The Accidental Tourist"

Isaac Asimov "Robots and Empire"

## News

Halley's Comet

Farmers facing subsidy cuts, squeeze from labor, processing, packaging, transportation—20,000 farms auctioned off since 1981

Superfund for toxic waste inadequate, litigation over who will make up the difference begins

Top U.S. imports from Japan—cars, office machines, electric machines, consumer electronics

345 commercial nuclear power plants in 26 countries

Youth gangs, drug wars, spread in U.S. cities

Chinese peasants move from purchasing bicycles, watches, and sewing machines, to refrigerators, washing machines, and tape recorders

## Inventions

Desktop Publishing

5. "Peaceful Human Settlements in the United States" (excerpts from responses to outreach) (July, 1992)

As I said in the entry "Where a Village is Tended" (#2 above):

I put together an outreach package by which I hope to either find a project to become involved with—or help create one....I sent this outreach package to environmental organizations, environmental magazines, peace organizations, sustainable agriculture organizations, individual organic farmers, etc. I enclosed a self-addressed stamped envelope to encourage responses. I received many responses to this outreach, which I compiled into a document ("Peaceful Human Settlements in the United States"), and mailed to those who responded.

Here are 16 excerpts from some of the responses I received:

a) Lisa Paulson (High Wind Farm, Wisconsin) (March 25, 1991)

“Thanks for sending your very thorough paper on agriculture-based villages. Certainly this is a laudable goal, if pretty idealistic for the U.S. at the moment. Once people are part of the consumer society, it’s harder to get them to give it up—but of course much of it we must if we are to survive. Even those of us who believe with all our hearts in living more gently, and have given up a great deal to try the experiment of community, have lots of blind spots, drive our cars a lot, etc...”

b) Leonard K. Cadwallader (Farm and Wilderness, Vermont) (April 1, 1991)

“Thank you for sending your monograph to me. Your advocacy of peaceful human settlements is most convincing. You must be sure and come to the Farm and Wilderness sometime this summer to see a land-based village in action. Ours happens to be youth centered, but I think the results are much the same. I would urge you to get in touch with Bruce Kantner (Derbyshire Farm, New Hampshire), if you’re not already. He has done some formative thinking on this topic and should be included in your dialog. Finally, a suggestion. It would be my observation that any individual, and, by extension, community must have a spiritual component to achieve fulfillment. I recognize your desire to separate yourself from communities that are only religious, but to envision Durham Village without a spiritual component is a serious oversight. Best wishes in your endeavors.”

c) Ernest Morgan (Celo Community, North Carolina) (April 1, 1991)

“I appreciate your letter of March 25 and enclosures related to agriculture-based villages. I actively share your concern about our society. Our culture is characterized by greed, exploitation, and rampant consumerism. The world’s population is increasing by roughly 11,000 per hour. During the last few decades the world’s population has more than doubled, and during the same period of time the world’s arable land has diminished by half. It is vital that we learn to quiet our egos, control our numbers, and simplify our lifestyles.... Celo Community is not ‘agriculture-based’ but the members almost without exception related actively with the land and produce a considerable portion of their own food.... In my estimation, the way in which a community makes its living is less important than the spirit of the community...”

d) David Orr (Dept. of Environmental Studies, Oberlin College, Ohio) (April 2, 1991)

“Thank you for sending me your piece on human settlements. I think you are right to place the issue in the context of community and villages. My experience, such as it is, confirms your thoughts, I don’t have much to add beyond saying that you’ve touched on the major issues involved and to wish you success the idea deserves.”

e) Suresvara dasa (Gita-nagari Village, Pennsylvania) (April 8, 1991)

“.... We live at Gita-nagari, literally ‘the village where the Bhagavad-Gita is sung and lived’. The Gita, maybe you know, was Gandhi’s favorite book of truth. The spiritual agrarian society in village India, which has lived by the Gita for thousands of years, provided Sir Albert Howard with raw material for his Agricultural Testament, the bible of the organic movement in the West.... Ideally, village life allows everyone to ‘make it’ at his calling, what he really loves to do.... Practically, this is no easy task... what is hard is agreeing on how to get from here to there, from an artificial society to a sustainable one. By culture or by agriculture? By both of course. But everyone seems to be stuck in their personal interest... ‘Plain living and high thinking are no more,’ lamented the poet Wordsworth. That was back in 1803. How much the madness has multiplied since then.... Hope this finds you well and look forward to hearing from you soon.... I’m glad Durham village is ‘diverse enough to be offering styles of living simply rather than one religious way of living simply. In old village India, also, everyone followed their dharma, their calling....”

f) Andrew Baker (Institute for Community Economics, Massachusetts) (April 24, 1991)

“Thank you for your letter and materials on ‘peaceful human settlements.’ It’s an admirable looking model for which I know of few prototypes. The Directory of Intentional Communities might contain some approximations. Other components of such a human-scaled, locally-controlled, owned and produced community economy with which I’m familiar include community supported agriculture (CSA), co-housing, community land trust, and community development loan funds to name a few. I’d be happy to send you additional information on some of these approaches if they match what you’re looking for....”

g) Carla Coe (Context Institute, Washington) (May 6, 1991)

“.... Diane Gilman says you are already aware of her research in eco-villages. Our next issue of In Context (out in June) will be drawn from that research.... I liked your materials and feel your op-ed piece was particularly strong. You’ve got a good grip—it seems like to me—on what you need to do to succeed. I feel very sure you will!”

h) Holly Harman Fackler (Ohio Ecological Food and Farm Association, Ohio) (May 28, 1991)

“I read with great interest the materials you sent. If you find the utopia you describe, please let me know about it so I can go there too. Rural communities, of course, used to be much more like what you describe than they now are, having succumbed to a myriad of sins which the powers-that-be typically classify as progress. Please don’t wait to find that utopia to begin putting hands and feet on your ideals. Voltaire’s Candide, you might recall, wasn’t satisfied in Eldorado. His wandering found him back home again, simply tending his garden....”

i) Leonard Peries (National rural Conference, Negombo, Sri Lanka) May 28, 1991

“Thanks for the material you sent us. My team and I are quite happy with it and would like to have your further views about the implementation of the thoughts set out. As for us we are working on a village situation, actually a seven village complex of about sixty families, poor and primitive. We have been very closely associated with them for the last four years. We have been trying very hard to relate ourselves to the people within them and we presume we have affected the beginnings of a ‘Durham village’ both in its content and its spirit. Sustainable Agriculture as a way of life is the thesis on which we are working as we try to engender the ‘peaceful human settlement’ which is your dream and ours too. Up to now we are happy with our performances in trying to help people shed their prejudices and become more discerning and relate to one another within a commonality of purpose which is gathering in slow degrees. We shall be happy to welcome you and every form of support you can offer to make our dream, which hopefully is your dream too, come true as we begin to work together and make our thoughts infectious. The groups both in the seven village complex and outside have been in a measure infected with our thinking and consequently we feel encouraged to work harder. There is much work to be done. We shall await your response or you or both. Some literature is enclosed. With many kind thoughts...”

j) Bruce Kantner (Gaia Education Outreach, New Hampshire) (June 5, 1991)

“Thanks for sending me your writings on agriculture-based villages. I’m much in tune with these ideas and would welcome a conversation. Enclosed are 3 descriptions of our GEO project. We’re presently embarking on fund-raising and staff-student recruitment. Please call or write if you want to share ideas.”

k) Martha Shaw (Artist, Massachusetts) (June 12, 1991)

“I read with great interest your paper on Durham Village, echoing many thoughts of my own over the years. I also concur with those who see a need for a spiritual base: the conscious unfolding of inner spiritual life.... Do you see (a) need to bring about communication/exchange between people involved in such basic spiritual inner practice and people involved in outer changes in community life? Do you think your talents and work might involve something of that nature? I am also enclosing a variety of other articles and leaflets relating to various aspects of community life, including articles about E.F. Schumacher Society and SHARE programs in Great Barrington, MA (I do their art work!) who work on vital issues of land and money. It is important to understand these 2 issues for our present system drains away our natural resources as well as human energy and creativity and cooperative endeavors. Perhaps if we just consider that every existing village and neighborhood is already a University—in varying degrees of health and ill health, balance and imbalance, then we are free from having to establish new boundaries and communities and set to work to create small units of change and health wherever we are and look for ways to connect with people already around us. It is not an easy task, of course, because of centuries of training in other habits of life that pull away from co-operative efforts. But there are talents and potential for renewal if we can find a way to nourish it.... if we could allow it of ourselves!.... Teachers, living close to farms and workshops and a well-rounded education in all these aspects of life. Maybe the whole infrastructure could be put in a non-profit, educational status: development of local gardens and workshops for local basic needs.... Big dreams, yes? Have to start small in whatever situation is best for one and ones particular talents. Perhaps you are good in such organizational skills and in making contact with others. I am more the artist type and not so good in organizational skills. I am trying to put some of these ideas in ‘art’ form—drawing and a few words....

Anyhow, keep me in touch with your work, if possible—and very best wishes to you in your constructive endeavors. (P.S. You might be interested in (a) most penetrating and insightful book: *Why the Village Movement?* by J.C. Kumarappa—who worked with Gandhi. Available from Greenleaf Books; Canton, MA)”

l) Milly Clapp (The Greens Clearinghouse, Missouri) (June 12, 1991)

“... I am 82, and your ‘Durham Village’ is an accurate description of the rural American that I personally remember before the hi-tech ripoff. I rode in a horse-drawn buggy. I liked the funny-tasting cistern water.... I don’t remember an ice house, but the root cellar was very cold, and putting a jar of milk in the brook would keep it from souring. I remember catching a fish in the farm pond, and I remember delicious ham and bacon coming out of the smoke house. I’ve heard my cousin say: ‘Charlie can go sound asleep behind the walking plow. He knows the horse will make the turns o.k. .... I have watched the making of candles and have washed and shined the globes of coal oil lamps. Organic, biological farming is hard work, but if everyone is doing it, the jobs can be passed around. There is always something to learn, and techniques to constantly refine.... Try to find other old people to share their memories as children on farms!”

m) Ken Fladie (Sparrowhawk Community, Oklahoma) (September 5, 1991)

“I read with interest the information which you sent to our village (Sparrowhawk Village) about ‘Do you live in a peaceful settlement?’ Enclosed is a flyer describing our village. The members of our community are well-educated, intelligent, and independent but committed to making community work. This means there is compromising. It is very difficult, if not impossible, to get groups of people to totally agree on anything. We have a number of committees in our village.... I’m the agriculture committee chairman. I am pretty much philosophically in tune with your philosophy.... I think that I know what you are looking for. I personally invite you to visit our village. It will not be exactly what you want, but, I believe that you’ll find it difficult to find exactly what you want. Over the years, I’ve spoken to a number of individuals. Many want it here and now. The bottom line is that each individual must decide what he/she really wants. Make a commitment to it. Create a vision and go and make it a reality. It takes persistence and work no matter where you go. It won’t just happen. The place to do this does not have to be perfect, but the surroundings must be conducive to the vision.... I hope that this letter is helpful. I look forward to hearing from you.”

n) Maynard Kaufman (School of Homesteading, Michigan) (June 6, 1992)

“When I received your letter of June 4, I remembered your name because of the paper you sent—maybe a year ago. I liked it, but was too busy then to respond. Now, I like your program of promoting agriculture-based villages. We would love to visit with you. Why don’t you make a tour this summer, stopping at various places that respond to your letter? You are certainly welcome to live and eat and work with us for a few days or a week. Right now we have 3 apprentices.... We have been doing this sort of thing for about 20 years.... The big problem is how to promote the cause of ‘agriculture-based villages’ or homesteading.... Locally we are working on a LETS (Local Exchange and Trading System) as a way to get people to imagine more self-reliant activity. Let me know if this interests you.”

o) Kirkpatrick Sale (Writer, New York) (June 16, 1992)

"Yes, indeed we are working along similar lines—but it's tough work, and not much of it paid, as you know, and the rewards are in the heart.... I'm not sure how to help you on homesteading. My two thoughts are the School of Living, PA—and the Federation of Intentional Communities. Or perhaps the E.F. Schumacher Society.... And you should know the book "Territory and Function" by John Friedmann and Clyde Weaver, which I wrote about in "Dwellers in the Land"—which you should also know... Good luck—you're on the right path."

p) Jd Belanger (Countryside Magazine, Wisconsin) (June 30, 1992)

"... Ag-based villages: They've been mentioned in Countryside. But only by dreamers. In the 23 years I've been sitting in this chair, I don't recall ever hearing about one that got off the drawing board, much less became a viable enterprise..... Most of our readers seem to be pretty independent, family-oriented people, with little interest in cooperatives of any kind.... Sorry I can't be of more help. Good luck in your quest."

6. DC Advisory Neighborhood Commission Survey (April—May, 1994)
7. "Community Visioning and Sustainability" (Family Studies Paper) (May, 1994)
8. A Tribute to My Father (offered at his funeral service) (December, 1995)
9. A List of Phraseology used by my father (January, 1996)
10. "Meditations on Devotion to Rama" (arrangement of excerpts) (July—September, 1996)
11. An Arrangement of Quotations from Sathya Sai Speaks (Vol. 1-11 first U.S. editions) (September, 1996—February, 1997)
12. "Virtue Notes" (alternative currency) (February—June, 1997)
13. "Activities Resource Notebook" (activities for elders with special needs) (June—July, 1997)

## E. 2000-2009

1. "Songs We Love To Sing" (for leading singalongs—lyrics to 173 songs) (August—September, 2000)
2. First IPCR Brochure (interfaith Peacebuilding and Community Revitalization—more at [ipcri.net](http://ipcri.net)) (2002)
3. First IPCR Pocket Folder (2004)
4. First IPCR Journal/Newsletter (Spring, 2005)
5. Notes on the I Ching (March, 2006)
6. "The Spirit of the Sacred Hoop" (second revision) (Summer, 2006)
7. The IPCR "Building Caring Communities" Questionnaire (October, 2006, with regular updates)
8. "Spiritually Responsible Investing" (March—April, 2007)
9. The IPCR Journal/Newsletter (Spring, 2007 issue) (May, 2007)
10. "Spiritual Peacebuilding: 47 Quotes and Proverbs" (August, 2007)
11. "An Assessment of the Most Difficult Challenges of Our Times" (August—September, 2007)
12. "Brief Descriptions of The Eight IPCR Concepts" (2001—2007; updated December, 2009)
13. "Peacebuilding in its Most Compassionate Form" (August—November, 2007)
14. "1000Communities<sup>2</sup>" (February—June, 2008)
15. "A Greater Force Than the Challenges We Are Now Facing" (September, 2008)
16. Educational Materials Outreach Package (October, 2008)
17. The IPCR Journal/Newsletter (Fall 2008 issue) (November, 2008)
18. "Transitioning from Less Solution-Oriented Employment to More Solution-Oriented Employment" (December, 2008)

19. "A Postscript to the short story 'The Spirit of the Sacred Hoop'" (January, 2009)

**[Warning:** Readers should consider carefully what they might be giving up if they are thinking of reading the postscript first (before reading the story), as the postscript provides some details about the origin of some of the ideas, images, and symbolism used in the story. If I were a first time reader, I would read the story a few times at least, to allow my imagination a chance to benefit from what I imagine the story is implying... before I would look further into what the writer was trying to do. Also, this writer recommends the final revision almost exclusively (made in Summer, 2006)— the first version (written in 1984) is provided only as insight into the building blocks which resulted in the final version.]

20. "Community Visioning Initiatives for the Duration of the Emergency" (February, 2009)

21. "How Dishwashing Can Contribute to Interfaith Peacebuilding and Community Revitalization"

(February, 2009)

22. Current Resume (February, 2009)

23. "Divine Intervention" (arrangement of quotations) (June, 2009)

24. An Autobiographica Sketch (August, 2009)

25. "An Introduction to Kuan Yin: Goddess of Compassion and Mercy" (September, 2009)

26. Last Will and Testament (September, 2009)

27. "The Twilight of One Era, and the Dawning of Another" (September—October, 2009)

28. Response in Permaculture Forum on connections between Sri Sathya Sai Baba and Permaculture (October, 2009)

29. Educational Materials Outreach Package (October, 2009)

30. Cover Letter to Sadhana Trust (accompanying a submission of manuscripts) (November, 2009)

31. "117 Starting Point Links" (December, 2009)

32. "Call for Papers.... " (December, 2009)

## F. 2010-

1. "48 Different Ways of Describing The IPCR Initiative" (February, 2010)

2. "The IPCR Workshop Primer" (March 2009—February, 2010)

3. "Proposal to Prashanti Gurukul" (February, 2010)

4. "Gaia University Application Answers" (March, 2010)

5. Special Moments Book Project (May, 2010)

6. "The IPCR Initiative: Executive Summary 2010" (August, 2010)

7. Creation of IPCR Groups at various platforms (August, 2010)

8. "Community Education for a Full Range of Peacebuilding Roles" (October, 2010)

9. "The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature" (December, 2010)

10. "Introducing the Concept 'Peace Returned on Resources Invested'" (January, 2010)

11. The IPCR Journal/Newsletter (Winter 2010-2011 issue) (January, 2011)

12. Collected Writings (and commentary) (began work on collected writings website) (January, 2011)

13. "A Four Page Summary of The IPCR Initiative" (February, 2011)

14. Sample Outreach Letter for IPCR Outreach 2011 (March, 2011)

15. "A Call to Women's Organizations Associated with Peacebuilding and Philanthropy" (March, 2010)

16. "Recalibrating Our Moral Compasses" (April, 2011)

17. Sample Outreach Letter #2 (April, 2011)

18. "Some Notes About the Banner at my Collected Writings Website" (May, 2011)