

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

# **Endless Connections:**

New Zealand secular intentional rural communities  
founded in the 1970s

A thesis submitted in fulfilment  
of the requirements for the degree of

Master of Arts  
in  
History  
at  
Massey University

by

Robert Jenkin

15/10/2012

**We are the music makers,  
And we are the dreamers of dreams,  
Wandering by lone sea-breakers,  
And sitting by desolate streams;  
World-losers and world-forsakers,  
On whom the pale moon gleams:  
Yet we are the movers and shakers  
Of the world for ever, it seems.**

*Arthur O'Shaughnessy, 1874*

# Acknowledgements

First I thank my supervisor, Dr Kerry Taylor, who encouraged me to begin this thesis and has helped me complete it, a longer process than either of us originally expected. Throughout he has encouraged and given sound advice. I am also grateful to Dr Geoff Watson, my Post Graduate Co-ordinator for his advice and support. My partner Anne, a committed member of Rainbow Valley Community for more than thirty years, helped in many ways, and came with me on some parts of my research journey, acting as a photographer at interviews. I also thank my father Ian, whose love of people and their stories shaped the way I see the world.

I have been greatly helped by Olive Jones, who last year finished a PhD thesis on New Zealand communities. We shared ideas over a twelve-month period, during which time she generously let me have copies of hard-to-find but highly relevant material. Lyman Sargent in his turn supplied me with a recently updated digital version of *New Zealand Intentional Communities: A Research Guide*,<sup>1</sup> and Lucy Sargisson provided me with some of her related articles. I also wish to thank Alan Gotlieb, who shared his memories of the 1970s communities and pointed me towards Karuna Falls and Moehau.

Jonathan Moffat, a Tasman District Council archivist in Richmond, went to extraordinary lengths in tracking down old Waimea County Council minutes and reports concerning Sunday Creek, which were invaluable. I thank him for it, as I thank Mike Scott and Alison Harris for lending me their Whole Earth Catalogues and Mushroom magazines.

Lastly I thank the members of the 1970s rural communities without whose help and trust this research would have been impossible. Twenty-six subjects were interviewed and some went on to help by way of email or on the phone. Two new subjects who now live in Canada joined in. All interviewees checked the transcripts of their interviews. A few gave more extensive help with narratives. In this respect I particularly thank Jane N, Stephen, Carol, Cheryl, Jan, Maureen and Stephanie. The subjects here are all co-authors and I gratefully acknowledge that.

---

<sup>1</sup> See Sargent 1997 for the published version.

# Table of Contents

Acknowledgements	3
Table of contents	4
<b>Chapter One: Introduction</b>	<b>6</b>
Literature and media	11
Methodology	21
<b>Chapter Two: Journeys to Community</b>	
Jane N.	24
Stephen	29
Marahau	34
Cheryl	44
Jan	53
Sunday Creek	63
Other journeys	76
<b>Chapter Three: Other communities</b>	<b>93</b>
Lists of communities	94
Riverside	98
Long Louis and Jerusalem	99
Tahunanui and Famagusta	102
Wilderland	102
The Ohu Scheme	103
Karuna Falls	104
Nambassa	104

<b>Chapter Four: Who were these hippies anyway?</b>	107
The sample	109
Dreamers and wanderers	111
Outsiders and individualists	112
Travel	113
The peace movement	114
Music and theatre	115
Drugs	118
Sexuality	119
Maori and Maoritanga	121
Religion and nature	123
Home births	126
<b>Chapter Five: Living in a community</b>	
Endless connections	128
Survivalism	130
Domesticating anarchy	131
Shared parenting	135
Rural re-settlement	136
Self-sufficiency and sustainability	140
<b>Chapter Six: Conclusions</b>	143
Bibliography	150
Other sources	155
Appendices	158