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Life in Cooperative Culture

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What Needs to Be in a Community's DNA?

Working Effectively with Especially Challenging Behaviors, Part Five

By Diana Leafe Christian



In the resentful, “fragile” version of these behaviors the person’s sense of entitlement and superiority “flows quietly under the surface...masked by an unhappy, sullen exterior.”

Detail from Fallen Angel, Alexandre Cabanel, 1847

A professor at the local university, Hugo was a member of a large community just outside a town famous for its medieval cathedral. When I first met him he seemed charming. I learned, however, that sometimes he communicated with such quiet grim intensity it could penetrate and unnerve even the most confident members of his community. His energy, I was told, seemed to strip people of their well-being, transforming their confidence into unease and disorientation. Unfortunately, this made him the most powerful person in the group.

Relentless, Vengeful, Victimized

And like my former community-mate Andraste (described in the Winter 2022 issue), Hugo was aggressive and relentless. In a quiet but menacing tone he’d argue with those who didn’t agree with him or who had different ideas than he had, insisting their view was wrong and advocating what the community should do instead. He did this in meetings, during shared meals, in the community laundry room. He’d be walking behind another community member on a path, hurry to catch up, then launch into arguments about why their solution for a community problem wouldn’t work. If the person was in a hurry and said they couldn’t talk then, he’d continue on as if they hadn’t spoken. During a community meal he’d join the table of someone he wanted to convince about something and forcefully argue his point, with the person feeling trapped like a deer in the headlights. Most people were afraid of him and tried to avoid him, but that wasn’t always easy or possible.

Like Griswald (Spring 2022 issue), when thwarted Hugo could be vengeful and destructive, retaliating when people disagreed with him or wanted the group to follow a different course. For instance, he’d been on the Board of a university-affiliated nonprofit. But when he and the director had different ideas for the group’s direction, he resigned in angry protest, writing scathing letters to anyone who’d ever donated to the organization, charging the director with incompetence and urging them to never donate again. Many believed him and stopped their annual donations, devastating the director and crippling the nonprofit for years.

At the same time—and seemingly incompatible with such intensity and aggression—like Olive (Winter 2021, Winter 2022 issues), Hugo also believed himself to be unfairly treated and not sufficiently respected by various individual members and by the community itself. He was especially upset when the group replaced their classic, traditional consensus with a modified version when he was out of town. Hugo and his close followers (see below) had often blocked proposals that most other members wanted, or disrupted business meetings with long harangues against various community policies, throwing the agenda so far off schedule the group couldn’t get to important issues they had to deal

with at that meeting. After the new consensus process was approved, no one had this power over the community anymore, as it required anyone who blocked and two or three who supported a proposal to draft a new proposal that addressed the same issue as the first one. If they couldn’t agree on a new version, the original proposal would return for a supermajority vote. With this change, the proposals that most people wanted *did* pass. Just as Griswald’s community was suddenly freed from his tyranny in meetings by a change in their decision-making method, now Hugo’s community was freed as well.

Hugo also attended most of the group’s committee meetings, especially when they’d made a decision he didn’t like. After insisting the committee hear his concerns, he’d argue relentlessly for what they should do instead, again throwing off their agenda and delaying their ability to address important committee issues. After the modified consensus was adopted, committees required non-committee members to limit their comments to two minutes at the start of the meeting, with facilitators using a timer to ensure they stopped at two minutes.

Now that he could no longer block proposals with impunity or hijack committee meetings, Hugo was certain the community was trying to oppress and silence him, believing the new modified consensus had been approved specifically to do this. (In fact, reducing Hugo’s dominance in meetings and curbing his consistent blocking

was one reason the group chose it.)

He would also send everyone long, convoluted, emotional emails describing the community's dysfunction, especially with the new consensus process, and arguing how policies like the two-minute rule had hurt the community and had harmed him personally.

These behaviors were demoralizing and intimidating for many community members, and for the whole community as well. Many stopped attending business meetings because they never knew when his piercing intensity and implacable opinions would disrupt the meeting. Some stopped participating in shared meals or other social gatherings, afraid they couldn't escape if he spotted them. Others used the community laundry room only when he was at work. Some people even left the group entirely, so intimidated and frightened that they developed physical symptoms like heart palpitations and even panic attacks—symptoms that abated only when they moved away.

Especially Challenging Behaviors

By “especially challenging behaviors” I mean what psychologists call “narcissistic” behaviors, exhibited by people they call “narcissists.” (See “Especially Challenging Attitudes and Behaviors,” p. 57.) However, recognizing this kind of dysfunction in community can be difficult. Most people with these characteristics exhibit some but not all of the behaviors. And each person's set of challenging behaviors differs from those of someone else. The person's behaviors can be different at different times, can come and go, and can “target” some community members but not others.

In spite of psychologists' terms for this, I strongly recommend *not* using these labels in community—not using labels or psychological terms at all. Not only is describing a fellow community member this way insulting and destructive to community well-being, but most of us aren't qualified to “diagnose” someone else's psychology anyway! Instead I urge us to simply focus on the person's behaviors, without labels of a psychological condition, and then learn all we can about these behaviors to help ourselves and our communities. (See “How We Can Learn More,” Spring 2022 issue, for recommended resources.)

As we've seen in accounts of these behaviors in previous articles, community members who act like this can have a profoundly negative impact on the group.

Scaring Off New Members

Sometimes initially enthusiastic potential members who interacted with Hugo decided not to join the community. For example, one time a well-liked young couple with many desirable community qualities was enthusiastic about joining. They planned to buy the house of an outgoing member, Claudia, and put their own home up for sale. Everyone was delighted: the membership committee as well as the whole community; Claudia, who was thrilled that such wonderful people were buying her house; and of course the couple themselves, who couldn't wait to join. A few weeks before they were scheduled to move in they stopped by the community to enjoy a community meal.

The next morning the community got a shock.

“We've decided not to join your community after all,” the couple wrote (per a community member's translation). “While this decision was devastating for us, we feel we cannot join the group, even though it means stopping the sale of our home, not buying Claudia's house, and canceling the moving van, losing money on each.

“We had no idea your community was so torn with conflict. We heard accusations last night from more than one member who each made vile accusations about how you mistreat your members—especially as your new consensus process cuts people off, not letting them speak. However, we want to be clear. We didn't necessarily believe everything we heard and there are two sides to every story. But if new incoming members like ourselves are subjected to painful descriptions of heartlessness and dysfunction—conflicts which you have clearly not resolved yet—your community is not a place we want to call home. We apologize if our decision is disappointing, and we especially apologize to Claudia. But the intensity and vitriol we heard last night leaves us no choice.”

This was devastating. People felt awful. You can probably guess what had happened. As soon as the couple sat down the night before, Hugo and his followers made a beeline for them. Hugo sat down across from them, his three community allies also sitting across from them and on either side, effectively cutting off access to the couple by others at the table. Thus surrounded, the couple got an earful, Hugo and his followers each topping each other in recounting how they'd been disrespected and humiliated, especially since the grossly unfair new consensus method was enacted. They told the couple all this, they said when asked why they'd done it, so the couple would know what they were really getting into!

This wasn't the first time Hugo and his followers drove away desirable new members.

“Minions”—Pals Who Provide Back-Up

Psychologists often use the term “flying monkeys” to characterize the allies or supporters of narcissists who help the person criticize, demean, and punish the people they target, as Hugo's supporters did when they drove the new couple away from the community. In my community someone called them “minions,” defined as “yes-men: servile, dependent fol-



Both men and women can express the resentful, victimized version of these especially challenging behaviors.



Detail from Portrait of a Young Man, Sandro Botticelli, about 1480-85 (left), and detail from Ritratto di Maria, Amadeo Modigliani, 1918 (right)

lowers.” But these terms seem demeaning, so I just say “supporters” or “followers.”

How does this work? Psychologists who specialize in narcissists say they find likely supporters among their target’s intimate partners, family members, and friends. Like Iago whispering in Othello’s ear, the narcissist uses innuendo and lies to convince each one the target is harming *them*, systematically stripping away from the target the very people who could offer the most understanding and support, leaving them feeling devastated, vulnerable, and alone. The most malleable and easily led people are usually those who are open and trusting, often with somewhat low self-confidence, and thus relatively easy to convert. Narcissists usually test their potential followers first to see if they can be controlled, gaining their trust with flattery and a pretense of interest and friendship. After finding potential followers they “groom” them, planting the seeds of doubt and distrust about their target. Once fully converted, and now seeing the narcissist as the victim of the target, the new followers offer their unwavering support, praising the narcissist to others and helping them abuse the narcissist’s target.

This can happen in intentional communities too, and the target is often the community itself. The community member with the challenging behaviors convinces their followers that the group routinely victimizes and humiliates them. Grateful for the attention and friendship offered by the person they see as a high-status community member, the followers are easily motivated to resent and distrust the community. Such was the case with Hugo’s followers, as we saw when they helped him rake their community over the coals to the new incoming members.

I saw this in my own community. Olive’s

This wasn’t the first time Hugo and his followers drove away new members.

followers (the people called “minions”) backed her up in meetings and hotly defended her to critics. When she blocked or threatened to block a proposal, they’d block or threaten to block the proposal too. Hugo’s followers did the same in his community.

Who Becomes a Follower?

What kinds of people become followers in community—the pawns of those with challenging behaviors? In my experience, it’s generally new members, often but not always women, especially older women (though I’ve seen men in this role too). Whatever the gender or age, however, the followers seem grateful to receive what they see as a warm welcome and the promise of friendship from an established community member.

I met one of Hugo’s followers, whom I’ll call Irma. Irma bitterly recounted how the community had treated her, especially after adopting its new consensus method, which routinely thwarted and humiliated Hugo, she said, and was equally abusive to her. I later helped facilitate the meeting of a committee about to decide a proposal that was considered controversial because Hugo and his supporters opposed it. Everyone was welcome to attend the meeting, including those who weren’t committee members. In the meeting I suggested people share their pros and cons about the proposal which my cofacilitator would list on a whiteboard so all the pros and cons could be seen. Irma’s con was that, since she was against the proposal, approving it would make her wretched—just one more example of the community making her life miserable.

Irma’s attitudes about the community and her fellow community members seemed to be the “covert,” “fragile,” or “vulnerable” version of challenging behaviors. (See “Especially Challenging Attitudes and Behaviors,” p. 57.) In my experience people exhibiting this version seem to emanate self-righteous indignation—like a continuous silent outrage—from being denied the recognition and acknowledgment they believe they deserve. At the same time they appear to enjoy a kind of low-level satisfaction in their misery and victimhood—feeling awful but also feeling good, like sucking on an all-day lollipop of oddly fulfilling misery and self-pity. A friend once called this odd satisfaction a “munchy yuck.”

In her book *“Don’t You Know Who I Am?”*, psychologist Dr. Ramani Durvasula calls this “a ‘stealth’ form of narcissism.” This covert version, she writes, is “less obvious than the egoistical and overbearing version...but equally difficult.”

“Covert,” “Fragile,” and “Vulnerable” Challenging Behaviors

I know I’m not actually qualified to distinguish between the overt and covert versions of these challenging behaviors. But Hugo, Irma, Olive, and Eldred (Fall 2022 issue) all certainly *seemed* to exhibit the “fragile” form of these behaviors. By the way, in my experience as a community consultant and in my own community, while I haven’t observed a gender distinction between what look like the overt and covert versions, I *have* seen a distinction in their impact. Although it may seem counterintuitive, the covert, fragile—resentful and victimized—version of these behaviors seems considerably more devastating to communities than the obvious, even bullying, overt version.

Dr. Ramani offers the following list of behaviors and attitudes typically characterizing the fragile version. I’ve noted which of these seem to especially characterize Hugo,



The person’s supporters and followers help them criticize, demean, and punish the community members (or the whole community!) they target.

Irma, Olive, and Eldred.

- Like people who display the obvious, overt version of these behaviors, these people feel especially entitled, but in this version the entitlement “flows quietly under the surface and is masked by an unhappy, sullen exterior,” Dr. Ramani writes. (Olive, Irma)

- They exhibit what she calls a “masked grandiosity,” believing other people don’t properly appreciate them or their special abilities. (Hugo, Irma, Olive)

- They maintain what Dr. Ramani calls “a brooding anger” about not having received the recognition they believe they deserve, often appearing “introverted, unhappy, glum, hangdog, and sullen.” (Irma, Eldred)

- They tend to interpret what other people say, even the most innocent comments, as expressing hostility toward *them*. (Hugo, Irma, Olive, Eldred)

- They are often hypersensitive to criticism and ruminate for days over even the most innocuous comments, which they interpret or “hear” as criticism. (Hugo, Irma, Olive, Eldred)

- They often feel inferior to others “because,” Dr. Ramani writes, “they regulate their self-esteem from the outside, and they do not perceive or actually receive sufficient validation and are immensely dissatisfied with their lives.” (Hugo, Irma, Olive)

- With a tendency for victim mentality “they perceive threats, harm, insults, and persecution on a regular basis,” she says. (Hugo, Irma, Olive)

- They tend to use aggressive, overintellectualized debate to advocate their position and “win.” (Hugo, Olive)

- They can have “dispositional contempt”—a tendency to look down on others whom they see as inferior to them in a contemptuous, sneering way, “holding venomous and cold opinions about them,” according to Dr. Ramani. (Olive)

While community members like Hugo and his followers can take a dreadful toll in their community, there *are* effective ways we can work with friends to protect ourselves and help everyone else too.

Los Compañeros to the Rescue

A man I’ll call Umberto with especially challenging behaviors so adversely affected his community in Latin America that a group of friends started a mutual support group they called *Los Compañeros* (although that’s a masculine term, the group included women too). Their purpose was not to curb Umberto’s behaviors or ask him to change, but to create more emotional safety for themselves and other community members.

They studied mutual support methods used by nonviolent activist groups and learned a way to help each other through physical contact. Whenever Umberto criticized or demeaned someone, they’d go stand silently, shoulder to shoulder, behind and to either side of the person, with those who were close enough placing a friendly hand on the person’s back or shoulder. Their support method wasn’t blaming or punishing; it simply offered physical support to the person, and showed Umberto the person had visible support from a group of people.

The *Compañeros* also learned Nonviolent Communication to offer each other what



One way you and your friends can support someone being demeaned or targeted is to stand near them silently and place a hand on their back or shoulder to offer simple physical contact.

Rosie Sun

some NVC trainers call “empathy first aid.” They wrote common feelings and needs on index cards and placed them on a coffee table. In their weekly meetings after a group member recounted a recent painful experience with Umberto, holding an empty tray in their lap, people would quietly choose index cards expressing the feelings and needs they guessed were relevant for the person during their encounter, then place the cards on the person’s tray. I was able to observe a meeting, and this way to offer empathy seemed enormously healing for each person who spoke. Sometimes they’d cry. Others would hold the person or stroke their back as they cried. People really seemed to feel better after receiving this gift of empathy from their friends. It was one of the kindest expressions of caring in community I’d seen.

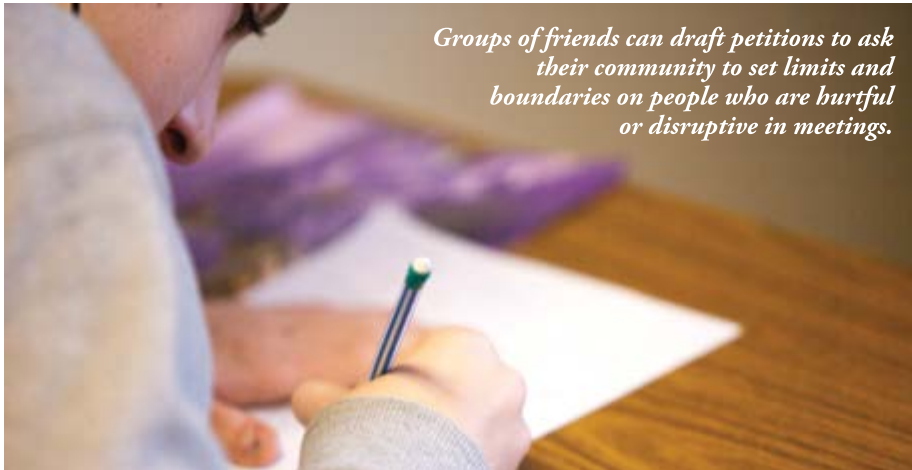
We can become each other’s *compañeros* and create a mutual support group too.

“Shields Up!”—Inner Ninja to the Rescue

One evening at the end of a social gathering Umberto strode over to me, glaring. As a community consultant I’d suggested various ways people could help their community, and he apparently saw this as a threat to his power. With a piercing intensity he started telling me off. I stepped back, alarmed.

Then two things happened. The small group I’d been talking with moved behind me and to either side, forming a tight group; I felt their warm hands touching my back and shoulders. I suddenly remembered the “Inner Ninja” technique I’d

We can become each other’s *compañeros* and create a mutual support group too.



Groups of friends can draft petitions to ask their community to set limits and boundaries on people who are hurtful or disruptive in meetings.

learned years before, which I immediately engaged for all I was worth! I immediately felt calm and invulnerable—the Starship Enterprise with shields up. Confronted by all of us standing together as a six-foot-wide clump of silent, supportive people (and also perhaps by my rock-like presence), Umberto stopped his tirade and left. (Why, oh why hadn't I remembered the Inner Ninja when confronted with Olive or Andraste?!)

The Inner Ninja (introduced in the Spring 2022 issue) is a simple physical technique that's easy to do, requires no spiritual or metaphysical prowess, and takes only half a second to put in place. It doesn't harm the person at all and they can't tell you're doing anything, yet it seems to immediately stop the negative effects of hurtful or manipulative words and energy. (Email me at diana@ic.org for my handout with pictures on how to do it.)

"I used the Inner Ninja recently when someone tried to push me around aggressively," a friend wrote, "and it *worked!* Her energy just flowed right around me; it didn't affect me at all. I was able to stay composed, set my limits, and stand my ground. Learning the Inner Ninja changed my life!"

As my friend learned, this really works. We can all use the Inner Ninja when confronted by the Hugos, Umbertos, Andrastes, and Olives in our lives.

Creating an Alliance

Years ago, three friends and I inadvertently created an alliance, then wrote a petition to advocate what we saw as a needed change in our community. It worked! Here's how. Each year my community elects a president whose role is to care for our group's emotional and spiritual well-being, and they choose a small group of advisors. The president that year, whom I'll call Angela, asked two older, longtime members, one a community founder, to be her advisors, and a relatively new resident, a young man I'll call Cornelius.

However, Cornelius was developing a reputation as being increasingly irresponsible. Behind in his community dues and labor requirements, he smoked weed in public places where children and visitors saw him. (He didn't seem to have any especially challenging behaviors; he just seemed flaky.) One woman, a younger member, emailed our new community president with her concerns about Cornelius and his level of responsibility, and asked Angela to remove him as an advisor unless he stopped breaking our rules (and breaking the law), and replace him with someone more responsible. When Angela didn't respond, another younger member and I also emailed her. She still didn't respond, so we and another concerned friend attended the next meeting of the advisory team to share our concerns in person. We asked Angela again to replace Cornelius and gave our reasons. This was awkward, as he was sitting right there. Instead of taking our concerns seriously (like any current-day president of our community would do), Angela and the other older members were just annoyed. We were way out of line, they said. Cornelius was a fine young man whom we were unfairly maligning. His presence on the advisory team was valuable for his young person's perspective, which they needed. "You're conducting a witch hunt!" they said. They asked us to leave their meeting. Cornelius smirked.

The problem seemed to be a cultural difference between our hippie founders and early

community members in their 60s and 70s—all somewhat suspicious of management, finance, legalities, and "bureaucracy"—and our younger members in their 30s and 40s (though not Cornelius) who understood management well, and cared about accountability.

Still undeterred by Angela's rebuff, we presented our concerns again at their next meeting. This time they were even more incensed—now calling us "dictators" and "Nazis." Again they asked us to leave.

Drafting a Petition

While we four members didn't formally call ourselves an alliance, we were certainly allied in our determination to resolve this. So I decided to start a petition, as I knew other members besides us were concerned too. I'd never heard of creating a petition in community, but it seemed like a good idea. Here's what it said:

"We who have signed below request Angela to remove Cornelius from her advisory team because of his irresponsible behaviors in the community, including breaking our agreements as well as breaking the law. He is increasingly behind in his dues and fees and community labor contributions. He smokes weed in public where other community members, children, and visitors can see him. We want you to replace Cornelius with a more responsible community member who better reflects our shared values. We believe anyone on our president's advisory team must model **responsible** citizenship; keeping our community agreements, not breaking them, and not breaking the law and putting the whole community at legal risk!"

I showed it to our small group and several others and asked whether this wording expressed their thoughts well enough for them to sign it. They said it did. Although I hadn't finished circulating the petition by the time we attended the team's next meeting, rumor of it had already reached them. So in our third meeting we saw they felt obligated to consider our concerns and those of other community members—presumably because they'd heard about the petition. Angela agreed to ask Cornelius to step off the team, and later did replace him with a more responsible young community member.

We'd induced change in our community by asking for it, courteously but persistent-

ly, and asking both verbally and (potentially) in writing. This taught us the power of allies and petitions (or almost-petitions) to induce change in a community.

Years later, another group in my community created a spontaneous alliance and asked that year's president (a different person) and her advisors to please *do something* about Olive, who'd disrupted yet another business meeting. This time our president and her team *did* respond, setting limits and boundaries on Olive's meeting participation—but I'll save that story for next time. (Nowadays most leaders in our community are younger people with great management skills.)

You and your friends could use any of these methods. You could organize a mutual support group like the *Compañeros* to offer empathy to each other and provide supportive physical contact when needed. If other attempts to get cooperation fail, you could create an alliance or draft a petition to ask your group's governing body to set limits and boundaries on people who are hurtful or disruptive in meetings. As individuals you could use the Inner Ninja when needed. And...you could do all of these at the same time.

What do you think?

Coming Up

In future articles we'll look at how alliances of friends can influence community members with especially challenging behaviors in a way they can't easily ignore or dismiss (the Many Raindrops Make a Flood method); how using Dr. Craig Malkin's Connection Contracts can help us effectively set limits and boundaries; how whole communities, as compared to individuals or groups of friends, can protect themselves from the effects of these behaviors—yet how these attempts are often stymied by those who play the Rescuer role in the Drama Triangle. 🐦

Diana Leafe Christian, author of Creating a Life Together and Finding Community, speaks at conferences, offers consultations, and leads workshops and online trainings on creating successful new communities, and on Sociocracy, an especially effective self-governance and decision-making method. She lives at Earthaven Ecovillage in North Carolina. See www.DianaLeafeChristian.org.

Especially Challenging Attitudes and Behaviors

More Obvious, Overt, Extroverted Narcissistic Behaviors:

(Grandiosity on the outside, insecurity on the inside)

Delusions of superiority; self-centeredness
Entitlement
Impaired empathy
Lying; exaggerating accomplishments
Rapidly escalating anger; sudden angry outbursts
Grandiosity
Craving attention
Criticizing others
Mocking or jeering at others
Invalidating, demeaning, or belittling others
Bullying others

Less Obvious, Covert, Introverted Narcissistic Behaviors:

(Insecurity on the outside, grandiosity on the inside)

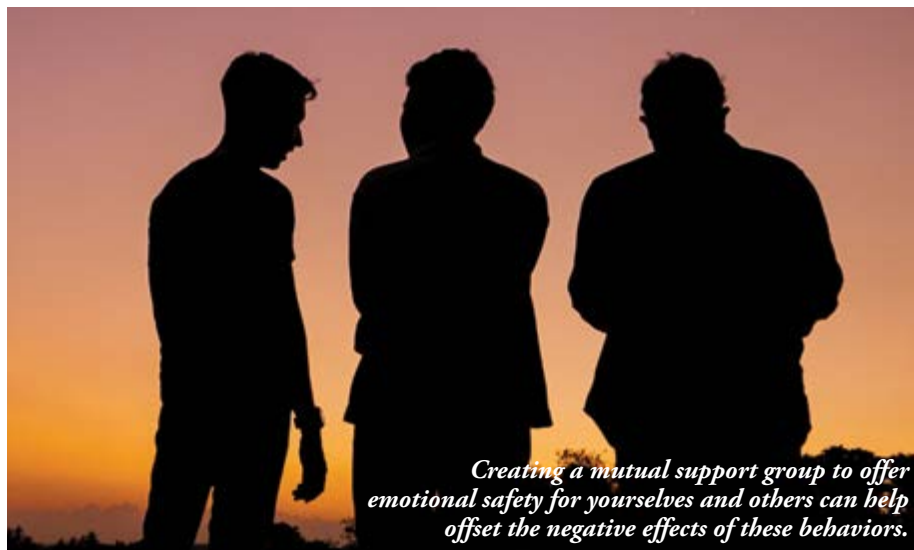
Delusions of superiority; self-centeredness
Relishing vengeance
Manipulating others; using people
Hypersensitivity to criticism
Projecting their behaviors and attitudes onto others
"Gaslighting" others (telling someone what they directly observed didn't actually happen)
Envy others; resenting others
Limited self-awareness
"Grooming" newer or less confident members to be their allies and support their version of reality

—DLC

Resources: The "Fragile" Version

- Videos by Dr. Ramani Durvasula, Craig Malkin, Ph.D., and Abdul Saad
- "Don't You Know Who I Am?" Ramani S. Durvasula, Ph.D., "the Covert/Vulnerable Narcissist," p. 88, Post Hill Press, New York/Nashville, 2019
- *Who's Pulling Your Strings? How to Break the Cycle of Manipulation and Gain Control of Your Life*, Harriet B. Braiker, Ph.D., McGraw Hill, New York, 2004
- *The Covert, Passive-Aggressive Narcissist*, Debbie Mizra, Place Publishing, Monument, CO, 2017
- *In Sheep's Clothing: Understanding and Dealing with Manipulative People*, George Simon Jr., Ph.D., Parkhurst Brothers Publishers, Marion, MI, 1996
- *30 Covert Emotional Manipulation Techniques: How Manipulators Take Control in Personal Relationships*, Adelyn Birch, Columbia, SC, 2020

—DLC



Creating a mutual support group to offer emotional safety for yourselves and others can help offset the negative effects of these behaviors.

Meilisa Dwi Nurdiyanti

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I love COMMUNITIES magazine. I've read and kept every issue since 1972. Deciding to be communal is the best decision I've ever made in my life. COMMUNITIES has been there from the beginning.

—Patch Adams, M.D., author and founder of the Gesundheit Institute

Our mission at *Utne Reader* is to search high and low for new ideas and fresh perspectives that aim to start conversations and cure ignorance. To that end, COMMUNITIES has become one of our go-to sources for thought-provoking pieces about people opting out of the rat race and living life on their own terms. We're pleased to share the voices we come across in COMMUNITIES with our readers because they remind us all of

the virtue of cooperation and the world-changing potential of coexistence.

—Christian Williams, Editor, *Utne Reader*

I've been subscribing to COMMUNITIES for over a decade. Each issue is a refreshing antidote to the mainstream media's "me, me, me" culture. COMMUNITIES overflows with inspiring narratives from people who are making "we" central to their lives instead.

—Murphy Robinson, Founder of Mountainsong Expeditions

Community has to be the future if we are to survive. COMMUNITIES plays such a critical role in moving this bit of necessary culture change along. Thank you COMMUNITIES for beating the drum and helping us see.

—Chuck Durrett, The Cohousing Company

COMMUNITIES mentors me with real human stories and practical tools: networking, research, and decades of archives that nourish, support, and encourage evolving wholesome collaborations. The spirit and writings have helped guide me to recognize and contribute to quality community experiences wherever I am. The magazine is an irreplaceable resource and stimulus during the times when community disappears and isolation/withdrawal looms; and an inspiration and morale booster when I am once again engaged with intentional and committed group work.

—Shen Pauley, reader and author, Barre, Massachusetts

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To celebrate COMMUNITIES' 50th anniversary, we've compiled sets of all of our in-print back issues for which we have at least a dozen copies in stock. We are offering three entirely distinct sets. Two of them are available in very limited quantity because of low issue inventory, so if you're interested, please act soon.

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