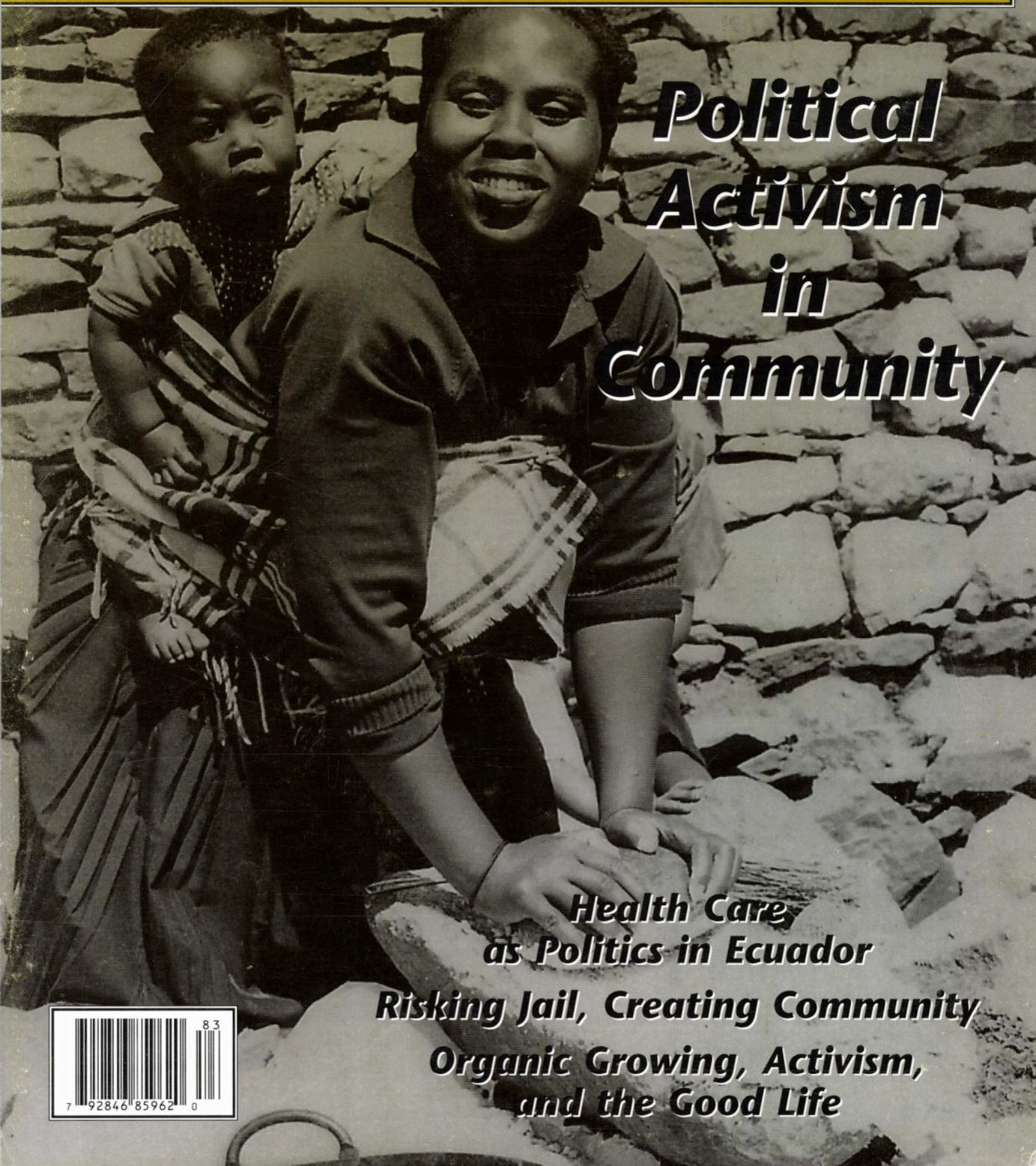
Special Feature: An Ecovillage on Erin's Isle

COMMUNITIES

Journal of Cooperative Living

$5.50
($7 Canada)
Fall 1998 (Issue #100)



Political Activism in Community

Health Care as Politics in Ecuador

Risking Jail, Creating Community

Organic Growing, Activism, and the Good Life

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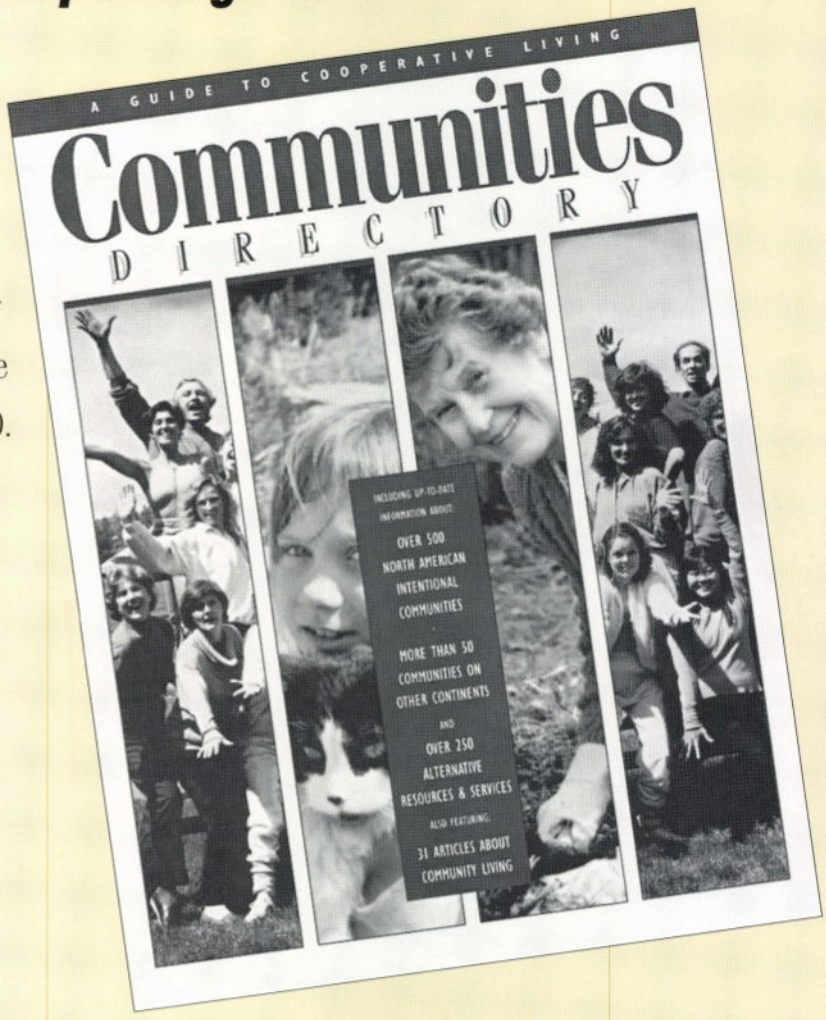
A GUIDE TO COOPERATIVE LIVING

Communities Directory

Now in a revised second printing. Over 14,000 sold!



Features 540 completely updated listings for communities in North America and 70 communities on other continents. The new *Directory* includes many communities that have formed since our first edition in 1990.

Listings includes contact information and a full description of each group.

Easy to use, it includes maps, cross-reference charts (sorted alphabetically and geographically), and an extensive index for finding communities by areas of interest.

Thirty-one feature articles cover various aspects and issues of cooperative living.

An alternative resources and services section has over 250 listings.

Published by the Fellowship for Intentional Community, a network of communitarians promoting communication and understanding about and among intentional communities.

See order form on page 78.

"The most comprehensive and accurate reference book ever published on community living!"

—Kirkpatrick Sale,

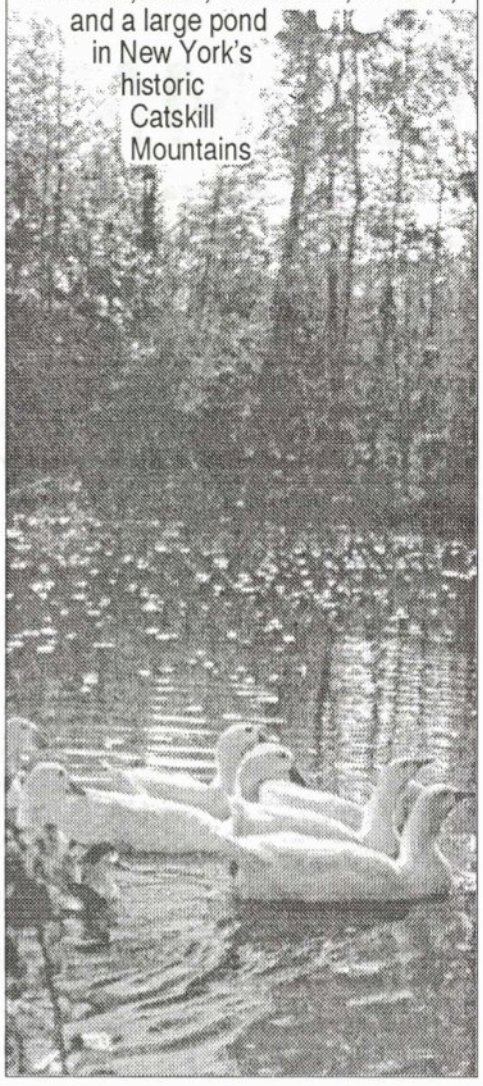
Author and Bioregionalist

GANAS

an eighteen year old, New York City intentional community

HAS EXPANDED INTO THE COUNTRY . . . ON 72 BEAUTIFUL ACRES

of woods, fields, wildflowers, streams, and a large pond in New York's historic Catskill Mountains



THE NEW PROJECT CALLED G.R.O.W. II (Group Realities Open Workshops)

includes a well-furnished, quaint 55 room (& bath) hotel, workshop facilities, a conference center, an outdoor concert area, campgrounds, a small disco, a large swimming pool, 2 saunas and exercise equipment. A large staff house is currently under renovation.

HOPEFULLY, A NEW COUNTRY COMMUNITY WILL FORM AT G.R.O.W. II TO JOIN WITH THE EXISTING GANAS COMMUNITY IN NEW YORK CITY.

WE NEED A FEW MORE GOOD PEOPLE

to help out at Ganas in the city during the winter, at G.R.O.W. II in the country during the summer, and possibly to start their own new projects or workshops.

ABOUT GANAS: We are a cooperative community of about 75 residents located in Staten Island, a half-hour free ferry ride to downtown Manhattan. 7 comfortable, well-kept 3-story residences are connected by lovely gardens and picturesque walkways. They house about 40 members and about 35 residents, visitors and guests. 4 resale businesses in 5 nearby commercial buildings support the community and provide interesting work for about 50 of us. The rest of the people living at Ganas work in the city and pay their expenses.

ABOUT G.R.O.W. II: Attractive rooms with private baths are available for 150 guests. Picturesque campgrounds surrounded by woods serve another 150. A very large concert ground and outdoor stage and two 60 ft. x 60 ft. buildings are still in development. Good conference facilities include meeting rooms and sound equipment. A small, charming disco and an indoor stage provide for entertainment. A 66 foot swimming pool, a spring-fed pond for rowing and fishing, two saunas, indoor exercise equipment, some sports facilities, and comfortable lounging space, both indoors & out, complete the picture for now.

Buffets include: meats, poultry, fish, good salads, a range of vegetarian and vegan dishes, fresh fruits and vegetables, good desserts, and low calorie food or special diets for folks who want them. Our meals have been called gourmet.

Leisure activities include music, dancing, theater, swimming, picnics, wooded trails, good conversation, *and whatever else anybody can dream up.*

BOTH G.R.O.W. II & GANAS provide ongoing exposure to a large range of people, ideas, experiences. They also offer many interesting work choices. We plan to host and create many new programs that support our vision of caring relationships, good daily dialogue, on-the-spot problem solving, and intelligent, interactive self-governing. Our goals are to become better functioning individuals who create an excellent quality of life in both the country and the city, with possibilities for enjoying the best of many worlds.

EVERYONE AT GANAS IS INVITED TO PARTICIPATE IN G.R.O.W. II, AND THE PEOPLE WHO WORK AT G.R.O.W. II ARE ALSO FULLY INVOLVED WITH THE GANAS COMMUNITY IN NEW YORK CITY.

IF YOU WOULD LIKE TO LIVE, WORK & PLAY IN CLOSE COMMUNITY WITH INTERESTING & INTERESTED PEOPLE,
If you care about good dialogue that is based on truth and goodwill (and want to learn how to do it better);
If you think that cooperative economics can help to create saner, better functioning, healthier societies;
If you believe that recycling is a good way to earn a living; and if you enjoy working productively (or learning how to);
IF SUCH THINGS FEEL TRUE FOR YOU ... YOU ARE INVITED TO VISIT AND PERHAPS TO LIVE & WORK WITH US AT:

GANAS: 135 Corson Ave, Staten Island, NY 10301-2933 718-720-5378 FAX: 448-6842
G.R.O.W. II: 548 Cooley Road, Parksville, NY 12768-5501 914-295-0655 (PHONE and FAX)
EMAIL (BOTH): ganas@well.com
WEB: www.well.com/~ganas

COMMUNITIES

Journal of Cooperative Living

FRONT COVER

Communitarians at the Farm in Tennessee founded Plenty International, with facilities such as this Technology Training Centre in Lesotho, Africa, where a Basotho mother learns to make soymilk.

Photo: Plenty

BACK COVER

Plenty volunteer Suzie Jenkins (left) demonstrates tofu-making in Solalá, Guatemala.

Photo: Plenty

FOCUS

POLITICAL ACTIVISM

#100
Fall 1998

FEATURE

COLUMNS

DEPARTMENTS

COMMUNITIES
Journal of Cooperative Living

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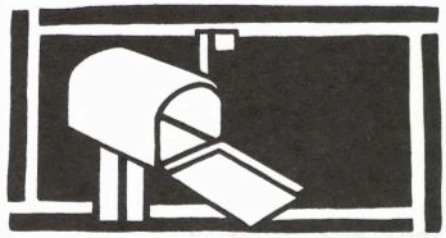
LETTERS



Send letters to Communities *magazine, PO Box 169, Masonville, CO 80541. Your letter may be edited or shortened. Thank you!*

Keep Up the Good Work

Dear *Communities:*

I think *Communities* magazine is terrific. I don't live in community yet, but I read your magazine cover to cover and recommend it to others. I especially like the articles that deal with economics and community businesses. Although you must edit all the articles heavily, the tone of each individual author comes through—it's very readable. Keep up the good work.

Will Keller
Cleveland Heights, Ohio

Dear *Communities:*

Magazines often languish for weeks in my "to read" pile, but I grab *Communities* from the mailbox and sit right down with it. I find the articles relevant, lively, and well presented. I brought the last 19 issues of *Communities* to two recent workshops on communal living here in rural Ontario. People who didn't know such resources existed were thrilled to discover such a wealth of information and ideas.

(I especially appreciate the Canadian perspective, and look forward to seeing more. I guess it's up to us to supply it, eh?)

Helen Forsey
Lothlorien Community
Ompah, Ontario

Dear *Communities:*

I was going to stop subscribing to the magazine. The issue on "cults" *(Fall '95)* and the articles on Shiloh and the community in Texas in your Christian communities issue *(Fall '96)* were too scary and harsh for me. Then you had your great 25th Anniversary issue *(Winter '97)* and now the latest issue, "Sustainable Communities" *(Summer '98),* and now I want to resubscribe again.

Monica Aebly
Bellingham, Washington

Sexual Harassment

Dear *Communities:*

I was disappointed to read the short article on the sexual harassment case of Bertolucci vs. Ananda Church of Self-Realization (Ananda Village community). The article was extremely biased in favour of Ananda and Swami Kriyananda. Moreover, it was severely insensitive to the very serious issue of sexual abuse that is so pervasive in our society.

I do not know the details of this particular case. I do know as a fact, however, that it is too common that women are held at fault or discredited when they dare to report cases of sexual harassment or sexual assault. Because of this form of silencing, the sexual abuse of women and children, as well as some men, persists.

Given that Swami Kriyananda has made a vow of celibacy, it is most likely that the women he has been sexually involved with initially had a level of trust with him that they may not have had with a recognized sexually active man. Whether or not his sexual relationships with women were consensual, Swami Kriyananda did not just break his vow of celibacy, but he also took advantage of an environment of trust with women who looked at him as an authority figure. With a spiritual leader there are usually strong ties of love which grow from spiritual practice that, when taken advantage of sexually, result in greater emotional fallout than when a CEO takes advantage of his employee's subordinate position.

I urge all communitarians to address issues of sexual abuse with the utmost sensitivity and seriousness. It is time to start holding sexual offenders responsible for their actions and stop silencing the victims through blame and disbelief.

Erika Westman
Ottawa, Ontario

Should We Borrow Money?

Dear *Communities:*

I just read your Spring '98 issue on money in community. It amazes me that many communities are formed in order to create a culture that's quite different than the mainstream, but the founders try to do it within the money system, purchasing land at inflated prices. Worse, they borrow the money. And just like any other borrower—in spite of attempting to build an alternative—they become slaves to the money system. In my opinion, a truly sustainable community would buy land and build structures for all cash.

Stephen H. Kapit
Dreamtime Newsletter

Livestock/Pet Policies

Dear *Communities:*

Have you ever had an issue or article about various community philosophies about animals—either domesticated working animals or pets/companion animals? We are a new community and feel that other communities somewhere probably already have agreements and policies about livestock and pets; we would like to save ourselves some paperwork. We wish to be inclusive and open but much of our 142 acres is designated as wildlife habitat. Any help you or other *Communities* readers can give on where we might find information would be appreciated.

Shelly Angel
Quakerland Friends Community
345 Thrill Hill Road
Ingram, Texas 78025
quakertx@ktc.com

COME JOIN IN THE COMMUNITY DIALOGUE!

Have an opinion or comment about something you've read? Send us a letter! Communities *magazine, PO Box 169, Masonville, CO 80541*

Echo Bay
CENTRE

EXPLORING THE MANY PATHWAYS TO COMMUNITY AND SOCIAL CHANGE

Join us for an exciting foray into important issues facing our society. Take home skills and resources that will increase your ability to think, feel and act on your beliefs and values. In your time with us, you can enjoy the solitude of wooded paths and restful waters, gather with others, dance and play and perhaps make plans to change the world! Enjoy this waterfront retreat complete with hot tub, herons and hummingbirds!!

Upcoming Workshops:

Activist Training - Being an Effective Resource to Your Group	Oct. 9-12
Building Community Where You Want to See It	Oct. 23-25
Radical Relationships - A Holistic Approach to Social Change	Nov. 6-8
Spirituality and Social Change	Nov. 20-22

Cost is $125 Canadian (Additional events can be scheduled for groups of 8 or more).

Come enjoy this marvelous gathering spot, meet new friends and increase your passion and skills for building a better world.

We are located 1 3/4 hours North East of Toronto,Canada. Phone: (705)454-9774
e.mail: echobay@sympatico.ca www3.sympatico.ca/echobay

Live in Community in Arcata, California

Arcata is a culturally rich university town, with a Green Party city council, nestled between ancient redwoods and Humboldt Bay on California's north coast. Our site, bordering a wildlife sanctuary, is a short walk to town center. With homes now under construction, we'll move in May 1998.

Three homes are available ($135,000-$180,000), built from certified sustainably harvested wood from surrounding forests and recycled furnishings where possible. Our multi-level design allows abundant views and natural light. Internet provider in commercial side of common house will be installing a community-wide intranet.

Joyce Plath, 707-822-8121, <joyceplath@aol.com>
<http://www.northcoast.com/~startrak/welcome.html>

Communities Editorial Policy

Communities is a forum for exploring intentional communities, cooperative living, and ways our readers can bring a sense of community into their daily lives. Contributors include people who live or have lived in community, and anyone with insights relevant to cooperative living.

Through fact, fiction, and opinion we offer fresh ideas about how to live cooperatively, how to solve problems peacefully, and how individual lives can be enhanced by living purposefully with others. We seek contributions that profile community living and why people choose it, descriptions of what's difficult and what works well, news about existing and forming communities, or articles that illuminate community experiences—past and present—offering insights into mainstream cultural issues.

We do not intend to promote one kind of community over another, and take no official position on a community's economic structure, political agenda, spiritual beliefs, environmental issues, or decision-making style. As long as submitted articles are related to the theme of community living, we will consider them for publication. However, we do not publish articles that 1) advocate violent practices, or 2) advocate that a community interferes with its members' right to leave.

Our aim is to be as balanced in our reporting as possible, and whenever we print an article critical of a particular community, we invite that community to respond with its own perspective.

Submissions Policy

To submit an article, please first request Writer's Guidelines: *PO Box 169, Masonville CO 80541; 970-593-5615; communities@ic.org.*

Advertising Policy

We accept paid advertising in *Communities* because our mission is to provide our readers with helpful and inspiring information—and because advertising revenues help pay the bills.

We hand-pick our advertisers, selecting only those whose products and services we believe will be helpful to people interested in community living, cooperation, and sustainability. We hope you find this service useful, and we encourage your feedback.

Communities Advertising, PO Box 169, Masonville CO 80541; 970-593-5615; e-mail: communities@ic.org.

What is an "Intentional Community"?

An "intentional community" is a group of people who have chosen to live or work together in pursuit of a common ideal or vision. Most, though not all, share land or housing. Intentional communities come in all shapes and sizes, and display amazing diversity in their common values, which may be social, economic, spiritual, political, and/or ecological. Some are rural; some urban. Some live all in a single residence; some in separate households. Some raise children; some don't. Some are secular, some are spiritually based, and others are both. For all their variety though, the communities featured in our magazine hold a common commitment to living cooperatively, to solving problems nonviolently, and to sharing their experiences with others.

PUBLISHER'S NOTE

Community Living as a Political Act

POLITICS IS HOW PEOPLE INTERACT AND DECIDE WHAT TO DO. WHILE some intentional communities are expressly political, many activists criticize communities in general for removing themselves from the front lines, for being too absorbed in "navel gazing" and petty interpersonal struggles. How, they ask, can one justify devoting group time to exhaustive discussions on the norms and ethics of cleaning the bathroom or the dishes in a world where the outrages of "ethnic cleansing" occur in Burundi and Yugoslavia? Where is the sense of proportion in a community that wrestles more with the risks of raising children in a nuclear family than with raising children in a world at risk of nuclear winter?

If, however, we shift attention to *how* decisions are made, then the political potency of community living comes into focus. In their book *Co-operacy* (Fisher, 1997), Dale Brown, Anne Bailey, and Bill Taylor outline three major systems of decision making:

- Autocracy—where one person decides for the many
- Democracy—where the majority decide for the many
- Co-operacy—where all those affected make decisions collectively

Co-operacy, of course, is the new kid on the block (although writers such as Riane Eisler tell us that it has anthropological roots in many cultures, most of us in western civilization were raised without a clue about what it means to cooperate). It's the model of decision making in a cooperative context, instead of in the competitive environment of the dominant culture. This is fundamental political work—pioneering a new model for making decisions—and the bigger picture of what's at stake as we experiment with encouraging inner work (so-called navel gazing) and harnessing emotional input. Some communities are in the forefront of puzzling out how to recognize and incorporate the whole person into decision making. And the challenge of integration runs deeper than just including everyone's input. At its best, it means working with *all* aspects of each person's input.

Typically, laboring with issues means an exchange of thoughts. But humans are far more than ideation. We're a rich stew of thought, feeling, intuition, spiritual response, and more. Think about it (... if you'll pardon the expression). We're generally only engaging with one aspect of what we, as complex humans, have to work with. The premise of co-operacy is that we're typically not playing with a full deck. In fact, we may not be playing with more than one suit (and rarely hearts). Seen this way, all that navel gazing and touchy-feely stuff can be attempts at figuring out how to access parts of us that we generally don't bring into play.

OK, suppose you accept the concept that many communities are developing a new political paradigm. The work of dealing with societal ills still remains. Are communities accepting the challenge to address those ills, or are they just dabbling in theory? Having worked to develop a new model, are they taking it out into the wider society for a spin? There is no single answer here. The communities movement is eclectic, and as sure as there are different communities, each do different things.

The pages of this issue will amply illustrate the amazing range of political activities that communities support. Yet tough questions remain: What level of engagement is "enough"? How can we ever laugh in a world filled with suffering? Or, turned around, can we ever be effective in alleviating suffering if we never laugh? These are questions worth asking—questions that each individual and group must answer for themselves.

While the political ambitions of some communities do not extend beyond their membership, many would be happy to take this new political model on the road—if only it didn't break down so often. That is, co-operacy is not easy, and there are plenty of awkward moments attempting to integrate diverse input. Not only is there a lot to learn (about emotional and spiritual articulation), but there's a lot to unlearn (about defensiveness and traditional power dynamics).

Where some may be impatient with communities for being so cautious about political engagement in the wider culture, others may be nervous about bringing their new product to market before it's been adequately debugged. At what point do you know enough to be able to go out and teach?

At their best, communities are developing cooperation as a robust political model, where people can disagree constructively. Where we can see that different perspectives are an opportunity to get a wider purchase on issues—instead of viewing differences as an excuse for fighting, domineering, or distancing. In the cooperative model, everyone's on the same side. If you fully digest this concept, you can get pretty radical results. It's possible to come to a meeting with the hope that someone will change your mind; that their different idea will enhance your thinking—not threaten your status.

Seen this way, what communities are doing is not navel gazing so much as novel glazing—offering a new window into a political future where there are no "thems," only "usses."

Laird Sandhill

COMING IN FUTURE ISSUES

If you would like to write for Communities *magazine, please contact the Guest Editors directly. Thank you!*

"Communities, the Millennium, and Y2K," Winter '98. Using Y2K to meet community goals for greater food and energy self-reliance; helping neighbors in the wider community; the plans of various communities for the year 2000. Guest Editor, Monique Gauthier. Plus Patch Adams on the movie Patch Adams.

"Holistic Health and Healing in Communities," Spring '99. How community members take care of their health; how health issues affect communities; the place of holistic healing methods in community. *(See p. 52.)* *Communities, PO Box 169, Masonville CO 80541; 970-593-5615; communities@ic.org.*

COMMUNAL STUDIES ASSOCIATION

"Change and Dissolution in Community"

25th Annual Conference of the Communal Studies Association

October 8–10
Zoar, Ohio

EXPERIENCE:

- Exciting speakers' presentations, roundtable discussions
- Informal social gatherings
- Tours of Zoar Village and local areas communities

LEARN:

- About communal living, past and present
- How Zoar Village, a German religious communal society (1819–1898) grew, changed, and dissolved

MEET:

- Communitarians, professors, students, historic commune descendants, and other people interested in communal societies.

Held at historic Zoar Village State Memorial, near Canton, Ohio. Accommodations available at nearby motels and B&Bs.

Communal Studies Association
PO Box 122, Amana, IA 52203
phone/fax 319-622-6446

csa@netins.net
www.well.com/user/cmty/csa/

COMMUNITY GRAPEVINE

Community living and affordable housing—a natural link? We think so. In the Pacific Northwest communitarian *Nick Licata* of **Prag House**, who has a particular interest in affordable housing, was elected to the Seattle City Council last November. And in the Midwest, *Mary Schoen-Clark* of **Hawk Circle** community in Tipton, Iowa, heads up Mid-America Housing Partnership, a nonprofit that helps create affordable hosuing in Cedar Rapids and the surrounding area. Mary is organizing a coalition of organizations in Cedar Rapids to host the spring 1999 **Fellowship for Intentional Community** (FIC) organizational meeting and **Art of Community** event, focusing on the growing grassroots interest in getting more community in one's life.

Three Springs, a four-year-old, environmentally oriented community on 165 acres of Sierra foothill land near Yosemite, recently created the **Three Springs Community Land Trust** to protect their land and provide a vehicle for shared ownership. They also plan a conservation easement with environmental guidelines and areas designated for housing, community businesses (they now have a CSA garden), a planned nonprofit organzation, and a wildlife sanctuary. *Three Springs, 59820 Italian Bar Rd., North Fork, CA 93643; 209-877-7113; farm@sierranet.net.*

Lost Valley Educational Center in Oregon has taken over publication of ***Talking Leaves***, a triannual journal of spiritual ecology. Their first issue, out in early summer, featured articles by Dolores LaChapelle, Joseph Cornell, and Satish Kumar. Subscriptions $18/yr. *Talking Leaves, 81816 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; lvec@aol.com.*

When cohousing first came to North America in 1986 it was primarily about housing and great neighborhoods. However, the step-by-step method of creating cohousing has been so succesful that other community groups with far more specific common purposes have adopted it.

For example, **Bay Area Jewish Cohousing** is forming in the San Francisco area *(Lorraine Breslow,* 510-548-9608), and **Bay Leaf**, an all-vegan-meal cohousing community is now seeking land for one community in San Francisco and a sister community in the East Bay, according to core group member *Billy Boyd (BBoyd@ccsf.cc.ca.us; 415-487-6335; PO Box 40684, San Francisco, CA 94140).* Another vegetarian cohousing community, **Veg Co-Ho** is in the planning stages in St. Paul, Minnesota *(Eric Hart, 612-722-3260).* **Ozark Cohousing** in Fayetteville, Arkansas, promises to be "permculture-based" *(Rebecca Bryant, 501-442-4206).*

The form of cohousing has also occasionally changed. Instead of building their own small subdivision or retrofitting an existing building, up as most cohousing groups do, **Burlington Cohousing** in Burlington, Vermont, is negotiating with two nonprofit housing corporations to be part of a 92-unit mixed-income housing development planned near the University of Vermont campus. Besides the potential cohousing community, the project includes senior housing, housing for single parents, and student dorms *(Don Schramm, 802-658-4857).*

The newly organized **Community of Formal Consensus Practitioners (CFCP)** supports people who practice or want to learn more about "Formal Consensus," the form of consensus decision making developed and promoted by *C.T. Butler,* co-author of *On Conflict and Consensus* (Food Not Bombs Publishing, 1990). The book is available online *(http://web0.tiac.net/users/amyr/OCAC.html)* or for $14 from *Food Not Bombs Publishing, 295 Forest Ave., #314, Portland, ME 04101.* C.T. Butler also offers a **Formal Consensus Technical Assistance** hotline, *800-569-4054,* for questions, concerns, and anecdotes about Formal Consensus. Annual membership in CFCP is $35; low-income, $20; $15,

Does Your Community Business Need a Jump-Start?

"FINDING GOOD WORK AND RIGHT LIVELIHOOD IS AS VITAL TO community life as good food, clothing, and shelter. Yet it is an area where communitarians often have scant experience and little expertise," writes Terry O'Keefe, an associate member of Sirius community. Help may be at hand in the form of the Fellowship for Intentional Community's newly-formed Business Development Group (BDG), which will assist intentional communities in strengthening existing businesses and creating new ones. The group will focus initially on providing technical assistance: business evaluation, business plans, marketing plans, analysis of financial needs, and community business visioning. Services are offered on a fee basis, but will be subsidized in order to make them more affordable to communities. Plans include business education programs, new business prototyping, the creation of a communities business network, and a venture capital fund.

The BDG currently consists of seven members, including both communitarians with significant business experience, and outside entrepreneurs with an interest in supporting community businesses. In addition to broad entrepreneurial and business expertise, the group brings a deep understanding of the unique environment and requirements of intentional communities.

If your community needs help—or wants to help others—please contact Terry O'Keefe at 413-259-1664, or at tok@javanet.com. Ω

newsletter only. *CFCP, PO Box 853, Burlington, VT 05402; 207-828-0401.*

Other Web sites of potential interest to communitarians include **Running Effective Meetings** *(http://www.infoteam.com/nonprofit.nica.Effmeet.html)* with resources from *Rob Sandelin's* Effective Meetings Workshop, and **The Makings of a Good Meeting: A Guide for Facilitators** *(http://www.dcn.davis.ca.us/go/kjwolf/faciltaiton/faciltation.html)* with practical information by facilitator *Kevin Wolf* about running good meetings.

Web browsers can sample the archives of e-mail lists on community living (such as the Ecobalance and Cohousing lists), sorting postings by author, date, subject, and so on, at the Web site: *http://csf.Colorado.EDU/perma/village/maillist.html#tree-house.*

Ecovillage Network of the Americas now offers a 55-piece slide show on ecovillages worldwide, available for loan or purchase from *simon@gaia.org.* Membership and their newly renamed newsletter, *Ecovillages* (formerly *The Design Exchange)* are available from *550 Farm Road, PO Box 90, Summertown, TN 38483; 931-964-4324; ecovillage@thefarm.org.*

Arsonists and vandals are preying on the 8,500-acre wheat-farming **Camrose Hutterite Colony** near Ledger, Montana, and the community isn't getting much sympathy from farmer neighbors. In March an arsonist set fire to a Hutterite outbuilding, resulting in more than $100,000 in damage, which followed a rash of vandalism to vehicles and grain bins. Hutterites, who originated in Eastern Europe in 1528, have a communal economy, live simply, eschew television and many modern conveniences, and try to live apart from modern society. About 41,000 Hutterites live in the United States, with 5,000 in Montana in 54 different communities. Their farms tend to be large, mechanized, efficient, and prosperous. Montana authorities attribute the arson to envy. Wheat prices are low, and local wheat farmers don't want competition from people who can afford to buy up their farms to expand but have far less expenses and pay less taxes because of a religious exemption.

In May the four-year-old **Abundant Dawn** community in Floyd County, Virginia, finally secured a legal right-of-way through several neighboring properties to their 90 acres. "We were afraid we were going to have to sell the land. We're so relieved!," says member *Velma Kahn.*

Dancing Rabbit EcoVillage had six interns and from five to 10 visitors at a time this summer helping with tree-planting, construction, and other projects. They planted 25 fruit trees and over 500 forest trees, turned an old two-walled barn into a PV-powered outdoor kitchen, finished a solar outhouse, started construction of their first two strawbale cabins, and began their biodiesel fuel project: setting up production to create diesel fuel from used vegetable oil.

Earthaven's June Jamboree drew over over 85 folks to the four-year-old community's "Tribal Village" center on their 325 acres south of Black Mountain, North Carolina. Over 30 guests (many of whom became members as Jamboree week contined) and 20 Earthaven members lived in community and worked in exceptional heat to erect the timber-frame structure of the community meeting barn. "It looks more like a temple now," says member *Arjuna DaSilva.* In the cool of the evening Jamboree participants entertained themselves with music and dancing, drumming and skits.

Can the United States government raid an intentional community and get away with it? Maybe not, according to the producers of the Academy Award-nominated documentary, **"Waco: The Rules of Engagement,"** which re-examines the events during the 51-day seige at the **Branch Davidian** community near Waco, Texas. The US Bureau of Alcohol, Tobacco, and Firearms raid of the community in February 1993, led to the April 19, 1993 inferno that claimed more than 80 lives. Critics claimed that the FBI fired on the group, started the blaze, and intentionally blocked avenues of escape. Dan Gifford, co-executive producer of the film (a former journalist with ABC News, the "MacNeil/Lehrer NewsHour," and CNN) recently told the *Albuquerque Journal* that the film "prove(s) that mass murder by one's own government in this country is very possible, as long as the victims are properly vilified and dehumanized ahead of time."

While the Branch Davidians are almost always called a "cult" in mainstream culture, some experts are saying the word is falling into disuse. According to the *Washington Times (4/18/98)* "Academics, writers, television reporters—all seem more relucant ... to use the word 'cult' in recent years." "Cult" is being replaced by the term "sect" in journalism, and "new religious movement" in academic circles.

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Congratulations to **Camphill Soltane** in Pennsylvania, **Messianic Community at Lancaster** in New Hampshire, **Institute of Cultural Affairs** in Phoenix, 10 years old in 1998; **Cerro Gordo** in Oregon; **Mount Madonna Center** and **Purple Rose** in California, and **Sirius** in Shutesbury, Massachusetts, 20 years old; **Lama Foundation** in New Mexico, **Love Israel Family** in Washington, and **New Vrindaban** in West Virginia, 30 years old; and **Beacon Hill Friends House** in Massachusetts, 40 years old. **Hundred Mile Lodge** in British Columbia turns 50 this year.

Don't forget **Findhorn Foundation's** second international **Sustainable Communities Conference**, October 17-24 at Findhorn in Scotland. Speakers and workshop leaders include *Hazel Henderson, Satish Kumar, Robert Gilman,* and *Bill Metcalf,* as well as *Stephen Gaskin* (**The Farm**), *Bruce Davidson & Linda Reimer* (**Sirius**), *Beldon & Lisa Paulson* (**High Wind**), *Declan Kennedy* (**Lebensgarten**), *Michael Shaw* (**Ten Stones**), *John Talbott* (**Findhorn**), and *Diana Christian* (***Communities* magazine**). For more information, *http://www.findhorn.org/Edu/suscomconf.html.*

And lastly, the **Fellowship for Intentional Community's** third **Art of Community Gathering** is scheduled for November 20–22 at **Church of the Golden Rule Community** in Willits, California. Carolyn Shaffer, author of *Creating Community Anywhere,* is the keynote speaker. Workshops will be offered on finding your community; consensus decision making; resolving conflict; visioning, planning, and fundraising; ecovillages; forming new communities; and more, with presenters *Geoph Kozeny, Jeff Grossberg, Laird Sandhill, Caroline Estes, Diana Christian, Tony Sirna,* and others. For more information, *540-894-5798; alex@ic.org.* Ω

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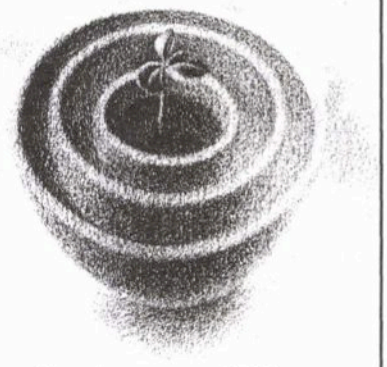

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An Ecovillage on Erin's Isle

ECOVILLAGE JOURNAL

BY STARLING RAY

HAVING TRAVELED MOST OF the width of Ireland on a series of busses in a single day, I was a little disoriented when I handed my backpack off to a stranger in a white van. I hoped this was the same fellow I had talked to earlier on the phone, as I stumbled up the road, feeling altogether too bouncy without the heavy pack. The lovely countryside reminded me of central Virginia with it's green rolling hills and patches of woods. As soon as I reached the crest of the hill, I saw a three-story, thatched-roofed, round straw-bale house with charming triangular windows. It was surrounded by lush gardens and small ponds with chattering ducks and geese; nearby was a large timber-framed house with a grassy "living roof" and two commercial-sized greenhouses. I smiled, eager to meet Irish permaculturists and share our experiences as ecovillage pioneers.

This is The Ark Permaculture Project, Burdautien, near the village of Clones, County Monaghan. Burdautien is the traditional name of an eight-acre plot that was a turn-of-the-century dump site. The couple who live here, Katie Mullaney and Marcus McCabe, have developed the plot into an impressive edible landscape and an educational center, teaching permaculture design, straw-bale construction, thatching, reed-bed waste treatment, and masonry-stove building. Over the last four years, people have come from a dozen countries and all walks of life to take part in The Ark's courses. Katie and Marcus have built a permaculture design business as well as designing and installing reed beds for local folks. They also grow enough organic vegetables to feed themselves and visitors and raise two bright and lively children.

As the interior of the straw-bale house nears completion, the Mullaney- McCabe family is eager to move out of the larger community house, known as "the barn," and into their new home. So, what's the next step for them? Recently a group has been meeting to set up the legal and fi-

---

Starling Ray, a former member of Dancing Rabbit Ecovillage in northern Missouri, has traveled in Europe most of 1998, visiting ecologically focused communities. She hopes to move to Burdautien in the fall.

For information on the sustainable settlements movement in Ireland and Europe, see the Global Ecovillage Network's Web site: www.gaia.org.

nancial structures to create Burdautien Ecovillage on the site. This entails forming a charitable company that will hold the common land in perpetuity. This entity will purchase the land from Katie and Marcus and collect lease fees from members of the ecovillage. They hope that the company will be successful enough to allow a revolving loan fund and possibly even a bank.

Katie and Marcus would like to see an ecovillage spring up on the land around them because they'd like to live near like-minded people and have more children around. They also need more people to support their outreach and educational work.

They also have philosophical reasons for building an ecovillage at Burdautien. Although they live in the Republic of Ireland, Burdautien borders Northern Ireland. For Marcus, who grew up just down the road, a lifetime on the border has given him a sense of ongoing conflict and fighting over land. The option of sharing land has disappeared here, and he believes the shared resources of an ecovillage can "retribalize" land access.

Katie's vision of Burdautien Ecovillage includes "freedom of emotional expression and honesty."

"And a high degree of trust and tolerance," Marcus adds. Training in consensus decision making and conflict resolution will be one of Burdautien's few membership requirements.

Marcus believes that a community is not really an ecovillage unless the food, building materials, clothes, and other necessities are actually from the land or the local area. He expects a transitional period towards community self-reliance.

"Self-sufficiency shouldn't be too much to ask of a community," he says, "although it might be much to ask of a single family." He hopes to see Burdautien break new ground on energy, water treatment, and building.

The ecovillage group has determined that soon the village will be ready to buy more land and attract enough people to start a school. The Burdautien vision includes between 50 and 150 people.

"I don't think the ecovillage will work unless it interfaces with the nearby village of Clones," Katie says. "I think a successful ecovillage influences the local community in some way, such as getting the village council to recycle their waste, inspiring people to buy organic food, by having a shop in town."

An obstacle to ecovillages in some rural areas is getting the local people to support eco-friendly businesses. At Dancing Rabbit we had a difficult time finding a local market for hand-spun wool and organic tempeh, since our rural Missouri neighbors had become accustomed to driving to Wal-Mart. But Katie and Marcus don't anticipate a problem finding customers for their organically grown foods or handicrafts in County Monaghan. This doesn't surprise me; I found the Irish much more accepting and educated about ecological issues than mainstream Americans. Rural Irish folks usually buy from small, neighborhood shops and chat with the shopkeepers. They retain an appreciation for doing things the old way, which may be why it's easier for the Irish to understand the ecovillagers' desire to recreate a human-scale economy.

During my visit, two groups of nuns showed up to see the straw-bale house and ask questions.

The group hopes that Burdautien Ecovillage's economy will finance itself from the beginning on some sort of no-interest basis. For example, the members plan to finance their own houses, employ each other, and recycle the cash flow, which they hope will kick-start their economy. In order to generate money there are buildings to be built, gardens to be started, bio-fuels to be made, and a huge list of different items that need to be produced, first for the village, and then for local people. "We've already started a water treatment business here," says Marcus, "and there's straw-bale construction, building masonry stoves, permaculture and ecovillage development, as well as producing staples like milk and cheese. My only worry is whether we can attract the kind of people with the range of skills necessary to do all this."

Meanwhile, the wider community

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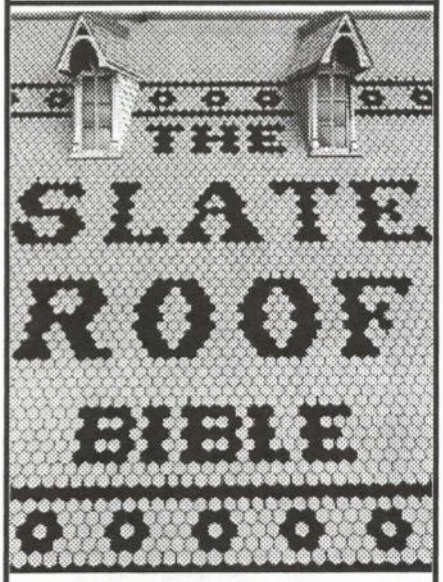

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clamors for information about the technologies demonstrated at The Ark. During my visit, two groups of nuns and several other people showed up to see the straw-bale house and ask questions. The phone rings several times a day with inquiries. Over the last four years, well over a hundred course participants and hundreds of visitors have come to The Ark, drawn by word of mouth.

"There's almost a pressure to set up an ecovillage because of the degree of interest in what we're doing," says Marcus. "As society becomes more unsustainable, more people will be flaking off the edges. At this stage, strategically, we need to be setting up structures to cope with that increased interest, places where people can come to learn. I expect this interest to be exponential over the next few years."

The ripples generated by The Ark are far-reaching. Their courses have inspired straw-bale houses and ecovillage projects. An English visitor was inspired to tour American ecovillages and publish a report on them. One of the groups of nuns has decided to build a straw-bale ecology center themselves.

Permaculture has been the foundation for The Ark. "Any ecovillage that proceeds in the absence of permaculture design is making a serious mistake," cautions Marcus. "We need to look at the land, structures, roads, water systems, orchards, forests, fences. People throw them all down on the landscape randomly and end up with a community that's only somewhat sustainable. You see good examples of random design on organic farms and communities everywhere. Even with permaculture design we make some mistakes, but they're not quite as major. You see permaculture in nature all the time: perfect design. We've entered the spirit of how natural processes move together here at The Ark, and have tried to develop patterns to follow." Ω

Living My Politics

In "My Turn" readers share ideas, opinions, proposals, critiques, and dreams about community living. The opinions expressed here are not necessarily those of the publisher, staff, or advertisers of Communities *magazine.*

TIMOTHY: *You've been planning to write about attitudes toward social activism in intentional communities for about five years, and you have such strong feelings. What do you want to say?*

MY TURN

BY ANN CURRY-STEVENS & TIMOTHY CURRY-STEVENS

ANN: That I have such hope for community living. Imagine the potential for community to build social change. And while I continue to hold an exquisite appreciation for what community can mean, my limited experience in community has yielded such sadness.

TIMOTHY: *Why sadness?*

ANN: I've been misunderstood and marginalized as a political activist in a community culture that actively asserts a disinterest in politics.

TIMOTHY: *I know your politics are important to you. But why does this misunderstanding make you sad?*

ANN: I'm increasingly yearning to live my politics. The old adage, "The personal is political" is so appropriate. I'm tired of having my politics seen as something apart from who I am. You and I have had heated discussions about how values and beliefs might be a distraction from one's true identity. Even more strongly today, I assert that my values and beliefs are an integral part of who I am. And to live a life with integrity, I must take my politics with me everywhere. Yet many people living in intentional communities avoid politics entirely.

TIMOTHY: *What do you mean by "politics"?*

ANN: I mean that I look with political eyes at all my relationships, all the issues I face in the world, and how I interact with family, friends, colleagues and, perhaps most

---

Ann Curry-Stevens has worked as an educator and leader in the women's, economic justice, anti-racism, faith and justice, community-building, and sustainable consumption movements in Toronto. Timothy Curry-Stevens, a former resident of Sunrise Ranch community in Colorado, has been a mental health counselor and community building consultant.

Ann and Timothy manage Echo Bay Centre, an education and retreat centre in rural Ontario with workshops on social justice, community building, spirituality, communications, and business and social responsibility. For more information, 705-454-9560.

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importantly, strangers. I'm committed to promoting a world that embodies peace, justice, compassion, and dignity for all: a world in which creative expression abounds and where we learn how to live together in ways that honor everyone. This is my politics—a commitment to promote social justice and an end to discrimination and oppression everywhere.

TIMOTHY: *You've talked about social justice a lot. What do you mean?*

ANN: Look at the world around us. Sexism, racism, classism, homophobia, ableism, and so on. Social justice is about ending the systems that continue to separate us into people who benefit from the system and people who are harmed by the system. The really radical thing that I have learned is that we can never end a system of oppression just by focusing on those who have been harmed. This is what is wrong with the Liberal approach, which typically seeks to emancipate the lives of the oppressed. As an integral element of ending oppression, we must redress the unfair and unearned benefits that are bestowed upon the privileged.

TIMOTHY: *For instance?*

ANN: Poverty cannot be examined without addressing wealth; racism cannot be remedied without addressing white-skin privilege; homophobia cannot be seen as separate from heterosexism.

TIMOTHY: *These systems of oppression are fairly ingrained. What can you and I do about them?*

ANN: We first need to see where we fit personally into each system. Where do we benefit from the system and where are we harmed by it? For example, I am white, upper-middle class, educated, straight, and, at the momeent, able-bodied. I was born and raised and currently live in North America, and I speak English without an accent. This extensive privilege has brought me power and security. I have been able to weather crises in my life and have had the luxury of pursuing self-actualizing goals. I know this is mostly due to unearned privilege brought about by my identity.

TIMOTHY: *You speak as though your life was bestowed upon you at birth. Didn't you have anything to do with it?*

ANN: That's an important issue. I believe that the identity I was born with is the root of my life experience. My identity has given me access to education; the security of knowing I will be fed and housed; the knowledge that I will be treated fairly by authorities, including teachers; and a quite well-developed sense that I can become whoever I want to become. My identity has served as a buffer against harmful events and has allowed me to know the world as an essentially safe place, which allows me to take risks on a regular basis. Beyond all that, yes, I have influenced the course of my life.

TIMOTHY: *What message, then, do you have for people living in community?*

ANN: If your hope and dream is to make the world a better place (even if your scope is simply your local neighbourhood), develop an understanding of your individual and collective identity. Start with those you gather with: Who are you? Who is here? Who is not here? Why and why not? These questions will yield a profile of what sort of people are truly comfortable in your culture and who are the outsiders. Keep the courage to routinely ask these questions.

TIMOTHY: *Then what?*

ANN: Then embark on a process of self-education. What has come to you due to your identity? What can you do to remedy this situation? Speak out when you witness unfairness in action (it will be more difficult to speak out when you are the recipient of such unfairness). Learn about our collective legacies of racism, sexism, homophobia, classism, ableism, and other forms of oppression and privilege. Take some training. Gain exposure to other cultures and classes. Get to know people who are different from you. Ask them to share with you their experiences. Share with them yours.

TIMOTHY: *Difference seems to be a critical issue in social justice. What about our commonalties? Our shared humanness? Doesn't*

a focus on difference bring about more grief than hope?

ANN: I have a marvelous example of what you're talking about. In anti-oppression/anti-racism training, we often use an exercise in which we ask participants to organize into groups of the same race. Workshop participants typically form into groups of whites, Blacks, Hispanics, Asians, Native North Americans, Middle Easterners and, occasionally, humans. Timothy, how would you identify yourself?

TIMOTHY: *I think this is a trick question, but I like the thought of identifying myself as a human.*

ANN: You're right, it's a trick. As trainers, it's a red flag for us when someone identifies themselves as a human. Technically, of course, they're right. But consider this: In all my experiences with this exercise, only white people have chosen to join the "human" group. Why do you think that is?

TIMOTHY: *Because difference is more important to people of colour than to whites?*

ANN: Sort of. I'll take it a step further. Those who are clearly members of oppressed groups (for example, people of colour or the disabled), are more likely to identify their life experience as a function of their identity. It makes sense—being at the receiving end of racist attitudes is easier to spot than not. For example, women are much more likely to clutch their purses close to them when in close proximity to a Black man, and not clutch their purses closely in the presence of a white man. The Black man notices this, the white man does not. Being in the privileged position is often hard to spot.

Thus people who are traditionally recipients of oppression are not likely to want to hang out when difference is minimized or simply rejected in favour of commonality. The person of colour is likely to say: "My identity is a crucial part of who I am. It defines my existence. If this intentional community doesn't understand this, it probably isn't safe for me to hang out here."

TIMOTHY: *So communities that emphasize members' commonalities and minimize differences are likely to be populated by members with privileged identities?*

If your hope and dream is to make the world a better place, develop an understanding of your individual and collective identity.

ANN: Exactly! What we need is a commitment to be comfortable with our differences, to develop a capacity to talk about them, to see own our identity and the power (or lack of power) that comes with such differences, and to develop a commitment to change the system through individual and collective action.

TIMOTHY: *Do you have any insights into this change process?*

ANN: Many have likened this process to waking up to what's happening in society. While it may be difficult to wake up (for example, now that I've been awakened I feel things much more deeply), please don't be discouraged. This is a path worth taking. It's one specific route we *can* take to help build a world of peace and justice. Ω

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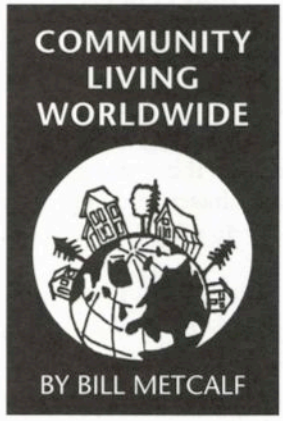

GIANT CABBAGES, EARTH SPIRITS, "devas," flowers blooming in the snow, "elemental forces," and the nature god Pan rustling in the bushes—this is Findhorn Foundation, Scotland.

Separating myth from reality, however, is difficult when writing about Findhorn. I have been connected with this community since 1982, and have spent a couple of months each year there. It's almost my second home. I am a Findhorn Fellow, a form of honorary member. This closeness, however, makes Findhorn all the more difficult for me to explain. I'll start by describing a typical day during my annual visitor's stay.

I live in Cluny College, a former five-star hotel, built in 1863 and owned by Findhorn since 1975. Cluny College can accommodate up to 100 guests and 25 members. Its kitchen and dining room feed everyone in grand style. Cluny has its own sanctuary, sauna, ballroom, meeting rooms, and a huge lounge that can comfortably hold 50 people.

After breakfast, I catch "Henry," one of the free Findhorn buses, to The Park, the caravan or trailer park that constitutes the other half of Findhorn, about six kilometres (four miles) away.

The Park also has a sanctuary hall, and there I join a guided meditation, this morning on the theme of universal peace and Findhorn's place within a global village of light and wisdom. "May love, light and wisdom prevail in our world, and may we, by our thoughts, words, and actions, make it so."

Although the terms, "the Christ" and "God" are frequently used, Findhorn is not a Christian community. Findhorn members see Divinity as residing within each person and within all beings, accessible through meditation. Because God is within everyone and everything, they say, when we meditate we can contact the Divine within ourselves, which is also within everyone, and within animals and plants. (Even machines are said to have a spirit, so they get names such as Excalibur, the kitchen blender, and Dervish, the clothes dryer.) Findhorn culture supports meditating and accepting that whatever happens is part of a Divine plan.

Many members believe in the Laws of

Bill Metcalf is the author of Shared Visions, Shared Lives: Communal Living Around the Globe *(Findhorn Press, 1996). He lives communally in Brisbane, Australia, and teaches at Griffith University.*

Please note, we preserve the spelling of our British Commonwealth authors.

Manifestation—that material goods and money also follow spiritual laws: If we really need something and are spiritually attuned, whatever we need will come to us.

Like everyone who lives at or visits Findhorn, I am assigned to a work group; in my case, it's maintenance, restoring old caravans and bungalows. Fortunately Findhorn is also building environmentally friendly housing, and a whole new ecovillage is developing. Our maintenance focaliser plans and organises our daily work. We start with "Attunement," getting in touch with each other and the tasks we must do that day.

Several of us are part of "Experience Week," a program available almost every week of the year, offered in English, Italian, French, German, Spanish, Portuguese, Flemish, and Japanese. New guests begin their stay with Experience Week. Afterwards, they can join a number of other programs, each up to three months long, through which they can experience the unique Findhorn lifestyle.

Separating myth from reality is difficult when writing about Findhorn.

When I finish my morning's work, a superb lunch awaits me. Lunch is prepared for 100 or so people by the kitchen crew, again comprised of members and guests. Most of the food is organically grown by the garden crew.

This modest caravan park is where the amazing Findhorn story started. Although the community officially began in 1962, its origins stretch back several decades. Peter and Eileen Caddy and Dorothy McLean, Findhorn's founders, had been involved in spiritual practices for many years. Eileen had discovered what she called a "still, small voice within," which offered her guidance on matters ranging from the everyday to the profound. Peter, who had been a Royal Air Force officer during World War II, had developed a deep faith in himself, and believed on acting totally and at once on Eileen's guidance. Dorothy, a Canadian who worked in Military Intelligence during the War, had developed her ability to communicate with nature spirits. Following the war, the three managed hotels in Scotland, relying on Eileen's guidance to shape their management and customer relations. They were remarkably successful with this somewhat odd practice.

In 1962, Peter, Eileen, and Dorothy were dismissed from the large hotel they had been managing. Homeless, they towed their caravan to the small village of Findhorn, near Inverness, Scotland, where they camped in the dunes near a garbage dump. Unable to find work, they reluctantly signed up to receive welfare. To help feed themselves, they started a garden. They hauled seaweed, straw, and manure from nearby farms, and their previously barren patch of sand produced flowers and vegetables.

Soon Dorothy started receiving specific guidance from Earth and plant spirits about which plants to grow and how to grow them. She would be told, for example, "You have overdone the watering, so cut down just a little. It need not be a nightly routine in this climate where the sun is not a daily routine. It is right to have the plants close together"; "We wish you could see the forces now working in the garden: Those from below are gradually being drawn up, and ours are coming in great swift waves"; "No, it is not necessary to put the peat in the garden ... better in the compost. We are speeding up the compost." Thus began the famous Findhorn Garden, with its remarkably large, healthy vegetables and vivid flowers growing in organically enriched sand dunes.

As word spread about Findhorn's remarkable experiment with nature, visitors began showing up at the door. Dozens, then hundreds, and later thousands of people came from around the world—the caravan park at Findhorn was a must-stop on the famous sixties hippie trail. Eileen's guidance asserted that these young people should be welcomed and accommodated. Findhorn, she was told, would become a "Global City of Light." All this, while the founders and Peter and Eileen's three children lived in a tiny, crowed caravan!

With little money, but acting on faith and trust, the three acquired more caravans and bungalows. The Laws of Manifestation (which Eileen learned through guidance) meant that whatever they needed would be provided, and the Findhorn story is replete with examples. By 1980 the community owned several

Art of Community Audiotapes

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old mansions and the Cluny Hotel.

After lunch, I meet with several of the Findhorn "management" staff. As a charitable trust, Findhorn is legally administered by trustees, but in practice, most decisions are made through attunement, a form of meditation-guided consensus.

Originally, Findhorn was directed through the guidance of Eileen and Dorothy, as filtered through the charismatic Peter Caddy. Peter passed away several years ago; Dorothy lives in the United States and visits occasionally. Eileen still lives at Findhorn but is no longer involved in day-to-day management, although she receives visitors and meditates with guests in the sanctuary.

Findhorn, she was told, would become a "Global City of Light."

Findhorn has 110 residential working members and 20 retired members living at Cluny College and The Park. About 400 active Findhorn supporters (often former residential members) live nearby in what they call "the open community."

Findhorn is both a communal group and an educational institution, with most income derived from educational workshops. Guests pay Findhorn for Experience Week and other programs, where they "try on" community living, spiritual practice, and mystical connections with nature. Several university-accredited courses are also offered there. About 4,000 people attend Findhorn workshops annually, while another 8,000 visitors come for day visits and tours. During 36 years, about a third of a million people from around the world have visited Findhorn.

Findhorn Foundation has spawned a host of small businesses, such as Findhorn Press, Gnosis Computing, and The Phoenix retail shop. Many of these businesses now operate as separate financial entities, although they still contribute to the overall Findhorn economy. Findhorn Foundation and its associated businesses have an annual turnover of about three million pounds (US $5 million).

Because it's a Friday, dinner is a special event with excellent wines and a fish option along with our normally vegetarian fare. Life at Findhorn can be gracious and comfortable. Most Friday evenings, members and guests put on an informal cabaret of music, dance, and comedy in Universal Hall. This is often followed by a noisy disco dance. Findhorn's majestic Universal Hall, with seating for 400, hosts meetings and a wide range of social events, as well as international conferences.

Saturday morning, everyone pitches in to clean guest rooms and prepare for a new wave of visitors.

My cynical side sometimes wonders if this is all a sham. After all, I have never seen a deva or the nature god Pan, but then, neither have most members. At times, Findhorn can seem like a new-age Disneyland. But, in spite of my academic skepticism, I continue to be fascinated by this unique place—an amazing example of a spiritual community that has survived the loss of its charismatic leader. Though always changing, Findhorn thrives and prospers. To me, it's one of the great success stories of contemporary intentional communities. Ω

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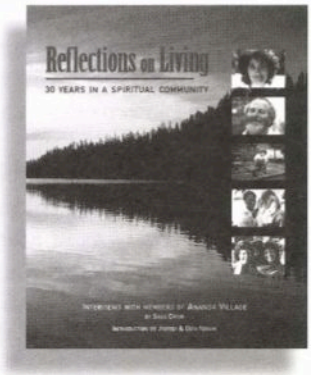

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JACOB STEVENS

DRIVING LESSONS

BY DAVID STEINHARDT

IT'S WHEN SHE'S LAUGHING THAT I WORRY about her. Not her giggles, which are girlish, delightful and appropriate; it's her out-and-out laughs which always seem to be covering something dark, something dangerous, something from her past which, by her laughing about it, threatens also to be a part of her future.

A case in point is the derision with which she describes the troubles of another girl in the community. "She thinks she's the only person who's ever had a problem, who's ever had a guy treat her badly. I mean, it was six months ago and she's still crying about it. You don't see me crying because, 'Oh, somebody raped me last year!'" The laughter is full-throated, self-deprecating, and mean. I wish she envied the other girl, the one who's crying, the one who feels the pain.

The details of her recent past emerge slowly. She had been on drugs, living with different drug dealers, and has a scar from a knife wound on her back which looks to be two or three years old. Her mother says she stopped coming home regularly at the age of 11—from photos I can see she looked 17 by then. She is 14. She came to us, a rural community with our own, isolated school, because her wild life had "gotten old," she says.

She hooks up with Barry, a shy 16-year-old boy who was born here and thinks she's the sexiest girl he's ever seen. Soon she's moved out of the dorm and into his room. Despite sleeping together, they never become close. It's not our policy to let a young girl boarding with us move into one of our boys' rooms, but her case seems an exception all around. Allowing her to make her own

choices about her intimate life is an essential part of her recovery. Barry's mother takes her to buy more modest clothes, to see a doctor—no problems there, fortunately—and we all cross our fingers and hope we're doing the right thing.

She complains to me, "Barry's too nosy. 'What's the scar from? C'mon, tell me!'" The whine she mimics is hilariously accurate. "What does he want to know? How bad it was? If I'm not thinking about it, what the hell's his problem? Why's he worrying about it if I'm not?" The chortles follow and once again I worry.

As the first months pass, she stays with Barry, but does his friends behind his back, retiring to his bed only for sleep. She confides in me, because I let her drive my car. I am her only real friend, her teacher, the man who will let an unlicensed, underage kid drive my car because I think it excites her and I want her to find excitement which

I'm realizing slowly how much I look up to her.

does not hurt her. She is my only friend too. After several years with the same, over-indulged kids, I'd lost interest in my work by the time she came along. Now I let no one else's emergencies interrupt our driving lessons.

"Barry's sweet, he really is. He just annoys me so much," she says, remembering to use the turn signal as she leaves the main road for our dirt one. Then the wild girl sets in, accelerating even as I tell her to slow down, to stop.

I pull the emergency brake between us and the car barely avoids a mailbox. "You've got to stop when I say to stop, OK? That's the deal with driving this car. Do we have a deal?"

"OK, Papa," she says. I love that she calls me Papa. I am twenty years older than she is and I guess you could say I'm in love with her. Calling me Papa is her way of reminding me never to make a pass at her. Everyone makes passes at her. She has the face of a jazz singer and the body of a Playmate and she's been with men far older than I am—but I've never thought of her that way. I want to love her, and the only way to do that is to love her for who she is inside, not the baby bombshell outside. And since "who she is" is a brilliant, 14-year-old drug addict who's successfully drying out, it's only natural to love her strength, her courage, her wit. She's very funny.

"I wish I could sing, because I think I could be a star, you know? I've got the right screw-you-all attitude and I wouldn't be so traumatized if I had to, like, literally screw them all to get to the top, you know? But I can't sing." The punchline is the shrug she gives afterwards, as exaggerated as one of Jack Benny's. She's putting me on, being brutally honest and doing schtick all at the same time. She seems to have no illusions about herself. I wish I could be as honest and funny about my own talents. I'm realizing slowly how much I look up to her.

She loves to read, but she puts down books after tens of pages if she senses they won't give answers to her problems. She's starting *Rubyfruit Jungle* this week and I wonder how far she'll get. I listen to her off-the-cuff comments about books, other people, anything, to put together the story of what her life was like trading sex for cocaine, being passed around, and getting cut for the first refusal.

It takes awhile, but eventually the news of her escapades gets back to Barry. He's very upset. He thought he was waiting out a difficult period for her, sleeping next to her and waiting for her to want him again, but now he knows about what happened in Max's truck, the times with Harley in the shed, all of it. He asks her to move back to the dorm.

"Hell, I don't care," she says as she drives me to town. "The rotten thing, the ironic thing, is I was just starting to like Barry. He was starting to grow up a little. I liked how he wouldn't bother me while I was just lying there, ignoring him. No one had ever done that before." She overshoots the video store and executes a perfect three-point turn to reverse direction. "I really messed up, Papa."

We watch a silly movie at my place tonight: *Some Like It Hot.* She giggles when Jack Lemmon, in drag, tells the leader of the all-girl band that men are "filthy creatures, with eight hands!" Later, while Marilyn Monroe thinks she's trying to cure Tony Curtis's frigidity, my friend presses the pause button.

"I don't even like Max. I didn't want to do anything with him, but when he asked me, I just went along with it. I don't know why! I wanted Barry to know he didn't own me. And he never even acted like he owned me, but I just wanted to say 'Up yours!' to him because he liked me." Her eyes are filling with tears. "And Harley. Jesus Christ! What was I thinking! I got him to use a condom, but other than that, I was just elsewhere, you know?" She is weeping now, honking out her words, two or three at a time, in gasps through her tears.

"I know," I say, happy beyond words at her tears, convinced that the numbness she once strived for no longer controls her. It will be a long road, but I love her, and she loves me, and that's all that matters now—that there is love, and that we are helping heal each other. Ω

David Steinhardt has been publishing journalism nationally and in Europe for the last 20 years. He has lived at Quarry Hill community in Hancock, Vermont, for 10 years.

Jeff Winder and Bill Frankel-Streit, members of The Little Flower Catholic Worker Community in Virginia, are arrested outside the White House for demonstrating against US threats to bomb Iraq. February 1998.

PHOTO BY LARRY MORRIS, © 1998, *THE WASHINGTON POST.* REPRINTED WITH PERMISSION.

POLITICAL ACTIVISM in Community

FROM THE GUEST EDITOR • VICKI METCALF

BIJOU COMMUNITY IS A SMALL, URBAN, PACIFIST CHRISTIAN community in Colorado Springs, Colorado—home of the US Air Force Academy, Peterson Army Base, NORAD, the US Space Command, and the Consolidated Space Operations Center (CSOC). The city is also home to numerous military contractors, retired military officers, and about a dozen chapters of the John Birch Society.

It's no accident that Bijou Community is located there. Active resistance to war and militarism is a central purpose of the community and an expression of its members' most deeply held religious beliefs. In the early 1980s, when I lived in

Colorado Springs, Bijou members and friends engaged in a steady course of highly visible direct political actions. People chained themselves to the doors of the Air Force Academy chapel, illegally entered nuclear weapons facilities, and waited at the railroad tracks in the cold dead of night to bear silent witness to the passage of a train carrying nuclear weapons. They refused to pay federal income taxes (which finance the military), transported Central American refugees from one safe haven to the next, and held a weekly vigil at the US Space Command. They painted death shadows on the sidewalks in the early morning hours of Nagasaki Day.

Twin Oaks Community, in contrast, is a large, rural, secular community in central Virginia. It's no accident that it's located there: Twin Oaks expresses a different political vision entirely. Its primary work is to create a radically egalitarian alternative society, with shared income and shared property, nonviolence, justice, and environmental sustainability. Many Twin Oakers view community-building as a form of activism in itself. They will tell you that their political work is growing organic vegetables; raising healthy, responsible children; developing more effective ways of resolving interpersonal conflict; or contributing to the income base of the community.

Since Bijou and Twin Oaks share similar political values, I expected to find a similar attitude toward activism when I joined Twin Oaks after leaving Colorado. Instead I found a deep ambivalence toward political involvement in the "outside world." Some Twin Oakers consider political activism to be, at best, a distraction from the real work of building a model society, and at worst, a threat to the long-term survival of the community. They fear antagonizing the community's conservative neighbors, thus potentially risking retaliatory denial of needed zoning and building permits, harassment, or even violence towards community members. Other community members are deeply disappointed that Twin Oaks is not more involved politically, or at least more supportive of individual members who are. As a compromise, many Twin Oakers are politically active outside the community, but they don't associate the community's name with their activism and generally avoid visible political activity in the immediate locale.

Many people join intentional communities for idealistic reasons. They envision a just and peaceful world and try to create it within their communities. As Bijou and Twin Oaks illustrate, this idealism is expressed in different ways by different communities and by different members within the same community.

This issue of *Communities* explores some of the ways intentional communities become agents of political change: creating model communities; choosing politically-motivated lifestyles; doing service work; tackling educational, legislative, or electoral issues; engaging in direct action or civil disobedience.

We asked authors to address general issues that affect political activism in community. For instance, how does living in community help or hinder political involvement? Is the level of political activism affected by the extent to which community members share the same beliefs? What conflicts arise within communities over political goals, actions, or styles? How do communities balance the demands of political activism and making a living? How does shared political action help to create a sense of community among the people involved?

This issue features seven communities—spiritual and secular, rural and urban, large and small—with many forms of activism, addressing a variety of issues, ranging from local to international in scope.

Jeff Winder and Bruce Triggs profile two Catholic Worker communities—The Little Flower in Virginia and Guadalupe House in Washington—both dedicated to serving the poor and taking political action.

Peter Schweitzer and Lisa Wartinger describe Plenty, an international assistance organization started by the Farm in Tennessee. Poor by American standards, Farm members nevertheless have gone all out to share food, medical care, and technology with others in need worldwide.

Lance Evans Grindel explores the relationship between community principles and activism at Waldos community, which provides low-cost health care in Ecuador.

Jonathan Betz-Zall of Bright Morning Star, a communal household in Seattle, surveys the myriad ways in which communities support their members' activism.

Jon Trott recounts how members of Jesus People USA, an evangelical Christian community, and a group of progressive activists overcame their mutual suspicion and combined forces to impact poverty issues in Chicago city politics.

Steve Molnar of Birdsfoot Farm in upstate New York relates how being involved in a wide range of political issues has grown naturally out of the community's low-impact, sustainable, cooperative lifestyle.

Whispering Pine describes how she and fellow rural community activists are campaigning to keep their ground water pure and stop a cyanide leach gold mining operation.

Although the communities described in this issue are diverse, almost all share a roughly "progressive" or "Left Wing" stance. Conservative, "Right Wing," and Libertarian communities also exist *(see "Patriot Survivalists on an Idaho Mountain," p. 49),* but we unfortunately don't know much about them or how to contact them, so offer no feature articles from that perspective. It should also not be assumed that "leftists" or left-leaning communities and community members share the same beliefs on all issues. For instance, while many such groups are pro-choice, the Christian groups profiled here oppose abortion.

Even within groups that share certain core values, you'll find heated debate about what those values mean. There is no one definition of "feminism" or "environmentalism" or "nonviolence," for example. "Nonviolence" can mean opposition to abortion, eating meat, the death penalty, or payment of war taxes, but many who live in nonviolent communities would not subscribe to one or more of these premises.

Early in my Twin Oaks days, I proposed an amendment to the community's bylaws declaring Twin Oaks a Nuclear Free Zone. It seemed innocuous enough to me, but certainly stirred up controversy! I thought the community commitment to nonviolence necessarily implied opposition to nuclear weapons, but others interpreted it to mean simply that people who live at Twin Oaks agree to behave in nonviolent ways. And although the proposal was consistent with the community's core value of nonviolence, it ran afoul of another community value: diversity. People opposed the proposal not because they supported nuclear weapons, but because they did not want the community to appear inhospitable to potential members with differing political views.

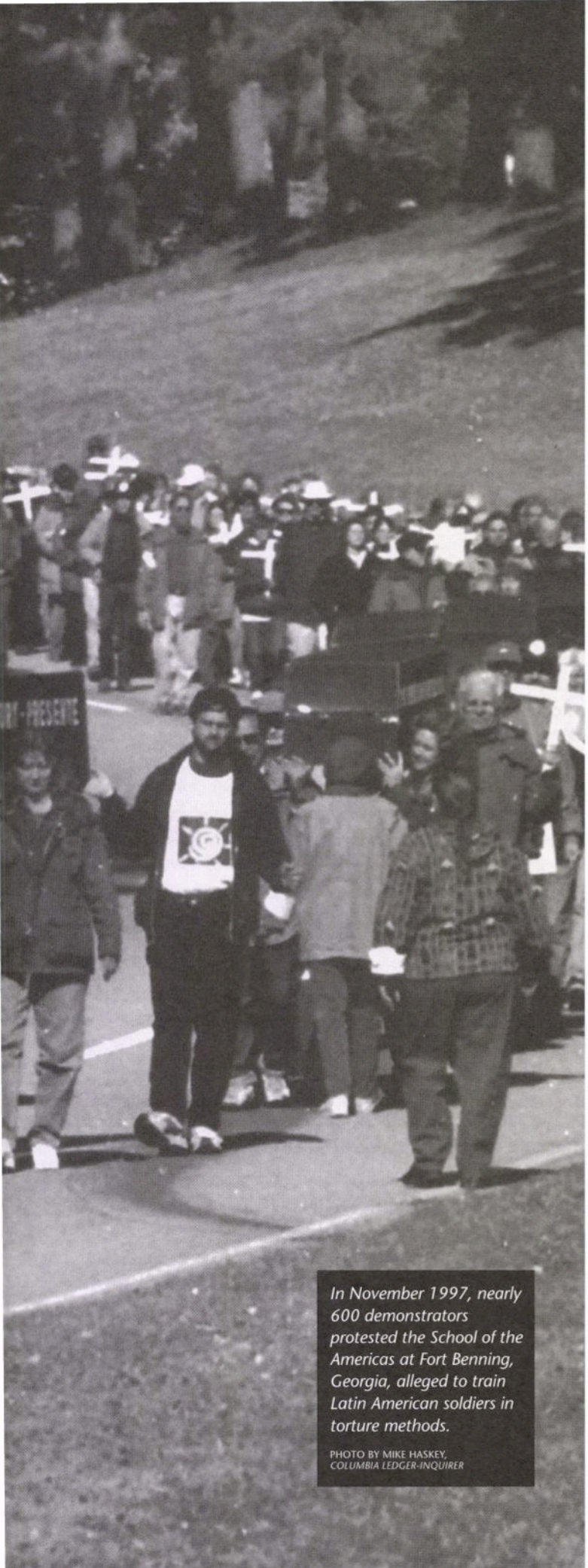
In this issue we focus on political activism in communities. However, just as community living can support activist work, participating in a political movement can help create a sense of community. This is often the case among members of Food Not Bombs (FNB), a loose-knit association of about 200 chapters in North America (and perhaps 50–100 more internationally) that recover and redistribute food to hungry people. FNB members gain a sense of community from common experiences and shared purpose. Involvement in FNB also teaches them skills, such as group decision-making techniques, that are useful in community living. Organizations such as Food Not Bombs are fertile ground for recruiting new members to intentional communities. Likewise, intentional communities are a good source of activist energy for political groups.

SOA Watch president Carol Richardson addresses the crowd at a Pentagon deomonstration.

Guest editing this issue was a pleasure and a learning experience for Gordon and me. We greatly appreciate our contributors' willingness to take the time to write for us, and hope you find their articles as inspiring and thought-provoking as we have. Ω

Vicki Metcalf was a member of Mennonite Voluntary Service in Colorado Springs from 1982 to 1985, and lived at Twin Oaks from 1986 to 1997. She currently lives with her daughter in Charlottesville, Virginia.

Gordon Sproule, currenttly a Twin Oaks member, has lived in egalitarian communities for about 23 years.



In November 1997, nearly 600 demonstrators protested the School of the Americas at Fort Benning, Georgia, alleged to train Latin American soldiers in torture methods.

PHOTO BY MIKE HASKEY, *COLUMBIA LEDGER-INQUIRER*

Risking Jail, Creating Community

by Jeff Winder

THE SOLEMN CADENCE OF A DRUM sets the pace of the funeral procession. In a clarion voice, protestor Chris Infara chanted the litany of the names and ages of 1,000 people tortured, killed, or "disappeared" by graduates of the US Army School of the Americas as 600 people filed through the gates of Fort Benning, Georgia. The group defied an army warning against entering base property and continued at a reverent pace. They carried coffins filled with signed petitions calling for the closing of the institution known in Latin America as "School of Assassins."

When the vanguard met the delegation of local and military police, the procession stretched back more than half a mile. The police systematically removed the symbols of protest, confiscating first the coffins, then the wooden crosses the marchers carried, finally taking even tee-shirts bearing the slogan "Close the SOA."

As the group was taken into custody, the power of

Catholic Worker founder Dorothy Day's vision of filling up the jails was realized. The 11 buses that police had waiting were not adequate to contain everyone. The detention facility soon became "saturated," as an MP explained to those waiting to be taken inside. The sounds of laughter and freedom songs filled the holding yard during the five hours it took for everyone to be processed. For that brief interval, the jail became a place of liberation and the School of the Americas lost its power to terrify.

I joined the crowd of 2,000 people outside the gates of Fort Benning that day as part of the work of our small rural community, The Little Flower Catholic Worker Farm in Goochland County, Virginia. As in other Catholic Worker communities across the country, political activism is integral to our way of life. Through direct

DON PIERCE

The Little Flower members support each other in activist work and child raising. Author Jeff Winder, left.

Activism in Catholic Worker Communities

by Bruce Triggs

THE CATHOLIC WORKER MOVEMENT WAS founded by Dorothy Day and Peter Maurin, seeking ways to act on their faith during the Great Depression. Since they handed out the first issues of *The Catholic Worker* to New Yorkers in 1933, Catholic Worker activists have lived in community and been involved in social action.

Through hard times, promoting pacifism during World War II and the '50s, to a steady growth since the beginning of the '60s, the Catholic Worker movement has become a loosely structured network of about 150 independent communities in the United States and seven other countries. (The movement is decentralized enough that nobody knows exactly how many communities there are.)

Each community decides its own policies and projects. There is no headquarters or ruling structure. "Politics and community" is an ongoing discussion in the Worker movement as a whole, and in the Tacoma Worker where I live. Individual communities come to different conclusions about how much political activism they'll be involved in, and many change over time as members and projects come and go.

I would say that the foundations of Catholic Worker, "carism" and action, which link our varied movement together, are the Biblical concepts of the Mystical Body of Christ and the Works of Mercy. The latter leads us to try to treat people as if they were Jesus, knocking at our door, late at night (sometimes drunk, and throwing up). It isn't always easy. The Works of Mercy are a guide to responding to those in need around us: "Feed the hungry, clothe the naked, give drink to the thirsty, house the homeless, visit the sick, support the imprisoned and bury the dead." All of these activities are practiced in Catholic Worker communities at one time or another.

The fact that most Catholic Workers try to follow these guides while living in community is vital. According to Dorothy Day, "The only solution is love, and love comes in community." She knew that living in community is difficult; nevertheless, for 60 years now, people have continued to try to live this life.

One project of the Tacoma Catholic Worker is Guadalupe House, where we offer hospitality to homeless guests who stay with us anywhere from overnight to six years, and counting. Length of stay depends on a guest's situation, and how the person fits in the house community. In Guadalupe House, and now in several other guest houses nearby, about 20 guests and staff live together.

At Guadalupe Gardens CSA (Community Supported Agriculture) farm, a four-acre garden on empty lots in the middle of Tacoma, we sell produce from the CSA to neighborhood shareholders. Proceeds help pay under-employed laborers who receive training in organic gardening. We are starting a second CSA project this year among the local East Asian immigrant community.

All these projects represent our attempts to live out the Catholic Worker vision of faith-based personal action, relieving the needs of poor people, connecting to the land, and living simply in community.

We celebrate mass together, followed by an open-house dinner. We pray together, plan our work, and occasionally celebrate our favorite religious festivals and holidays, all trying to support each other in a mix of community, faith, and action.

Just as it would be more difficult to take in sick and homeless people without some kind of support community, the strength we find in our community makes our more public political work possible. If a member of our community does some political action, others will be taking care of the house, raising funds, publishing the newsletter,

service to the poor and open challenges to the violence and injustice around us, we take personal responsibility for changing conditions to the small extent that we're able. Tending toward Christian anarchy, we remain skeptical of hierarchy and large institutions. The movement is rooted in Catholic social teaching but has no formal connections to the church hierarchy. Catholic Worker property is sometimes held in non-profit land trusts but CW communities themselves seldom take tax-exempt status. We thus remain free to speak out against injustice in any institution, be it church, government, or other. We come together in community to feed a few of the hungry people around us, to offer shelter to a few people in need, to take nonviolent direct action to challenge the greed and violence that create poverty. The rally at Fort Benning was an excellent opportunity to act on behalf of the poor in the Catholic Worker tradition.

Inside Fort Benning's jail yard, a powerful sense of community formed.

As I walked through the crowd, looking for familiar faces, I realized that many of those present were members of intentional communities. I met people from religious and secular communities all over the country. This included many Catholic Workers and some of our neighbors from Twin Oaks. This is often the case at gatherings like these. People advocating justice and peace in the world often start by trying to create just and peaceful alternatives in their own communities.

and working in the garden. Living in community allows some members to go out and "do" politics while others take on extra work for a while.

Life at Catholic Worker communities has a way of preparing people for political involvement. There's nothing like living daily with homeless people and struggling drug addicts while our rich nation spends billions on weapons to make you want to do something about it. Washing dishes, cooking, and welcoming homeless guests are political actions because they make us acutely aware how mainstream political and economic powers ignore or worsen the situation for the poor people we live with—who are, we must recall, the majority of humanity.

However, it is not enough to do good works; we must respond to the evil around us as well. So, beginning with local political issues about feeding and housing people, our community has also supported unions working for safety and just wages; advocated for clean needle-exchange programs to stop the spread of hepatitis and AIDS; and pushed for drug treatment to be available to addicts, perhaps our society's most outcast group. We're involved in most progressive political issues in Tacoma in one way or another, and usually have some larger projects underway too. For example, in the last five years we have participated in regional political actions such as anti-nuclear actions at the Trident Nuclear Submarine base, anti-death penalty vigils in various states, and United Farm Worker rallies.

Tacoma Catholic Worker has sent representatives to Cuba, Nicaragua, Mexico, the Nevada Nuclear Test Site, and various Catholic Worker gatherings. Despite the United States' embargo, one member took medicine to childrens' hospitals in Iraq, where he saw children dying for lack of basic medical supplies forbidden by US law (500,000 children have died in Iraq since the end of the Gulf War because of the embargo).


TACOMA CATHOLIC WORKER

Mural and garden projects in the backyard of Tacoma Catholic Worker's Guadalupe House.

Lately we've been involved in the movement to close the School of the Americas. Our member Bill Bichsel (Bix) is one of those imprisoned for the November 1997 action. He and all Catholic Worker anti-SOA activists have the support of a network of other communities from local to national and beyond: many Catholic Worker communities, orders of Roman Catholic Religious Women, Veterans for Peace chapters across the country, and many other formal and informal communities, churches, and organizations. For me, actions against SOA demonstrates how diverse communities can come together to combine strength on political issues.

I see this broader political activism as community, just as I see washing dishes as politics. From the small local groups and their supporters to the temporary communities created when we gather for vigils, lobbying, resistance actions, and, when necessary, trials and prisoner support—all are based on the strength found in community.

For me, it comes back to our local level, where the roots are. For the long haul of political social change, we can't focus exclusively on huge "issues." We have to take care of each other as people, at home, and do our daily work. Movements like the one to close the School of the Americas grow from the carefully tended soil of local communities, where people practice working together to help others in need. Ω

Bruce Triggs has lived at Guadalupe House for the last five years. He likes movies, bicycling, and hopes to learn the accordion to liven up political rallies. Tacoma Catholic Worker, 1417 So. G. St. Tacoma, WA 98405; 253-572-6582.

SOA WATCH

Activists present Congressman Joseph Kennedy with a petition calling for the close of the School of the Americas.

When my family moved to Goochland County to found our community, we were relatively isolated from the rest of the Catholic Worker movement. It took a while to find a place for our activism in surrounding areas. During our search, we found more common ground with members of Twin Oaks and Acorn communities than we did in local Catholic churches. The irony of finding Catholic social teaching (such as living sustainably and putting the common good first) more readily put into practice in secular communities did not escape us. In fairness, we did find more support and interest in direct service to the poor in local churches; but an understanding of our overall vision was lacking. In the communities movement, we find more agreement with the radical solutions we propose and more willingness to participate in public demonstrations and nonviolent direct action. Activists in Richmond were amazed when 50 people turned out for a downtown demonstration to protest United States policy toward Iraq. Acorn, Twin Oaks, and two Catholic Worker communities accounted for more than half of these protesters.

Inside Fort Benning's jail yard, a powerful sense of community formed among participants in the largest act of civil disobedience in recent US history. Sharing songs and stories relieved the tedium of hours of processing. The bland army food served under a cold, gray sky became a banquet when shared with hundreds of other activists for a better world. A feeling of hope was pervasive. As an individual or community of activists, it's easy to feel isolated in the

About the School of the Americas

THE US ARMY SCHOOL OF THE AMERICAS in Fort Benning, Georgia, has trained 60,000 Latin American soldiers, at US taxpayers' expense. Graduates of SOA have been implicated in nearly every coup and major human rights violation that has occurred in Latin America during the past 50 years.

Political actions against this school have grown from scattered local groups into national gatherings either lobbying Congress or standing vigil at the school's gates. In the last few years, demonstrations that started with a few people have grown to thousands. Six-hundred people risked arrest last November on the anniversary of the murder of six Jesuit priests and two women by SOA graduates in El Salvador. Twenty-eight protesters are now serving six-month sentences in federal prison camps.

Legislation is pending in both houses of Congress to close the school: S-980 and HR-611. *SOA Watch, 1719 Irving Street, NW, Washington, DC 20010; 202-234-3440; www.derechos.org/soaw.*

For that brief interval, the jail became a place of liberation and the School of the Americas lost its power to terrify.

struggle for peace. The actions of a few may seem insignificant. Coming together in the national gathering at Fort Benning showed participants the power of our actions collectively. With each such event, our larger community becomes stronger and better connected.

Most of those arrested that day were released with a letter barring them from entering base property for one year. Twenty-five "repeat offenders" were charged with trespassing and later sentenced to the maximum of six months in federal prison. A wide variety of beliefs motivates people to voluntarily risk going to jail. Some activists are admirers of Dorothy Day, Mahatma Gandhi, and Martin Luther King, Jr. Others seek to focus attention on the injustice of a system that would imprison people for six months for carrying white crosses onto an army base, while leaving unpunished SOA graduates who rape, kill, and torture. Whatever the reason, participation in civil disobedience requires a great deal of freedom. People standing trial must be prepared to drop all other responsibilities for the length of the sentences they receive. The support of a community with shared values ensures the activist a home to return to and gives them the freedom to risk going to jail.

An extended community has formed as a result of our trip to Fort Benning. Members of The Little Flower, Twin Oaks, and Mennonite Volunteer communities, and several other non-community groups now meet regularly to coordinate a local campaign to close the School of the Americas. As we plan Richmond-area events, stand together downtown holding picket signs, and drive to meet with congresssional representatives, we learn more about each other. While we have different lifestyles, and different spiritual and philosophical beliefs, we find, in many ways, a shared vision. We find our activism strengthened by our connections to each other and our diversity. In our sense of community, we find renewed hope for a more just and peaceful world. Ω

Jeff Winder has been involved in the Catholic Worker movement for six years. The Little Flower community, now four adults and five children, is financed primarily by supporters of their activist work. Jeff also works part-time in the Catholic Diocese's Richmond's Office of Justice and Peace. He also tends the garden, takes care of livestock, and spends time with his two young children.

JONATHAN ROTH

Even while living on $1 a day per person, Farm volunteers felt powerful because they could help. Plenty Camp, San Andrés, Guatemala, 1977.

AGENTS OF GOODWILL

How We Created the "Hippie Peace Corps"

BY PETER SCHWEITZER WITH LISA WARTINGER

ALTHOUGH STILL IN ITS INFANCY, THE FARM had come a long way by the spring of 1975. We had started three years earlier with 250 folks living in school buses. Now we were farming. We had installed a community water system, and we'd built a few small houses to supplement our caravan of school buses. We were recycling nearby barns, defunct factories and other structures: salvaging wood, water towers, doors and windows, even nails, to build the Farm.

At one Sunday morning service Stephen Gaskin, the Farm's spiritual teacher, proposed that we create an organization to reach out to our neighbors, in Tennessee and elsewhere. The thinking was this: We may be voluntary peasants, and pretty poor by American standards, but we were also privileged, just by virtue of having been born in the United States.

The idea was met with much enthusiasm, even though it can be safely said we didn't have a clue what a charity was, or a development organization. Many concepts which are commonplace to us now were unheard of then: appropriate technology, alternative energy, primary health care, indigenous people, sustainable agriculture, global warming, and the World Wide Web.

Stephen suggested the name "Plenty" to represent our belief that poverty in the world isn't about shortages, it's about inequities of distribution and lack of fairness: political problems.

But we didn't see ourselves as political agents. We were delighted at being an official instrument of goodwill. Even while living on a dollar a day per person, we felt powerful. We thought ourselves on the cutting edge of the greatest social and spiritual renaissance in modern times. We really didn't see any limits. Plenty was our opportunity to step out.

We started cautiously, giving away canned goods and crop surpluses to Office of Economic Opportunity pro-

grams in nearby towns, and eventually Nashville, Memphis, Chicago, and further.

In 1975 we heard about chronic famine in Haiti and a massive hurricane in Honduras and joined with the Mennonite Central Committee to ship several tons of emergency relief food to those countries. Sometimes a tornado or flash flood hit a town in the Midwest, and we would send out volunteers to assist in the cleanup and reconstruction.

When a devastating earthquake struck Guatemala in 1976, killing 23,000 and leaving a million homeless, we decided to see if we could help. Someone had brought a ham radio to the Farm and a couple of guys got amateur radio licenses. They picked up reports from the scene, which personalized it for us. We didn't have TV and we barely read newspapers, but this story cut through. After our Sunday meditation we talked about Guatemala, and we decided as a community to launch Plenty into the great unknown of international disaster relief.

All of our satellite "Farms" undertook campaigns to collect supplies, gathering thousands of dollars' worth of medicines and medical equipment. Members of our New Hampshire Farm connected with the Guatemalan Relief Fund. This group had already collected about 12 tons of supplies, including seven tons of army field hospital equipment. It sat in a Boston warehouse because they had no way to get it to Guatemala. We located a trucking company that agreed to haul it all to Miami for half the usual rates. Members of our Homestead, Florida, Farm found a shipper to carry the supplies to Guatemala at no cost. When the semi reached Miami we had people to unload it into a freight container for the ship.

Priscilla Wheeler spoke fluent Spanish and worked in the Farm clinic. The two of us flew to Guatemala City. The Boston shipment had preceded us, gilding Plenty's credentials. We were met at the airport by a retired Colonel of the infamous Guatemalan army and whisked away to Earthquake Relief Central—a cavernous, vacated railway station. Incredibly, no one noticed (or let on) that we were wide-eyed, tie-dyed hippies. We were treated like foreign dignitaries. They assigned us to the Terremoto Comite Civil y Militar, and we spent the next week buzzing around the highlands in military trucks delivering food and other supplies to outlying villages. I got my first glimpse of patronizing charity as crew leaders pointedly organized photo ops of grateful Indians being handed boxes of food by uniformed officers.

That earthquake was the greatest natural disaster in the history of Central America. The destruction was overwhelming. But we were even more overwhelmed to meet the Mayans. Who were these beautiful, stunningly attired, ancient-looking, graceful people we saw everywhere? Slowly it dawned on us. These were the people who had always been here, yet seeing their poverty made

ALL PHOTOS COURTESY OF PLENTY

Plenty water technician Cliff Figallo (right), with Agostin Xoquic (center) and members of the San Bartolo community water committee. Guatemala, 1980.

it clear that this terrible earthquake was only the latest in a long line of indignities.

We returned to the Farm shaken by the scenes of destruction, but transfixed by the Mayan people to whom we felt drawn as if suddenly discovering a long-lost kinship.

We reported to the Farm on a Sunday morning in the meadow after meditation. We stressed the need for housing the homeless tens of thousands with the rainy season fast approaching. Building was a skill our community had in abundance. Within a week, three of our best carpenters were headed south, carrying their tools in backpacks, with no set destination other than Guatemala. Within days of their arrival someone suggested they visit the Canadian embassy. There they learned that a Canadian freighter loaded with 7,000 tons of building materials was on its way, but there was no plan for what to do with it. Dennis Martin, our lead carpenter, asked for a piece of paper and proceeded to draw a model house and school that could be constructed with the pressed board, two-by-fours, and lamina roofing. The Canadians hired our guys on the spot.

So commenced a four-year relationship. The government of Canada became Plenty's most generous funder and supporter. Together we helped build 1,100 homes in

the village of San Andres Itzapa, and 12 schools in the surrounding aldeas, as well as clinics, community centers, water systems, a soy dairy, and the grand Municipalidad Indigena for the Cakchiquel people of Sololá. The Municipalidad contains Guatemala's first and only Mayan-owned and -operated FM radio station. Plenty radio techs erected the tower, installed equipment, and trained Mayans to operate it.

The ancient Maya, like other Native Americans, were among history's most resourceful traders. We traded with them. Appropriate technologies were our currency. The "Mayan gold" we received in return was the understanding that a partnership with the indigenous people of the Earth was the key to our mission of building a healthy, fair, kind, peaceful world.

Guatemala is also where we lost our innocence. We lived in tents in villages and shared everything with our Mayan neighbors, including their parasites and viruses. We invited people who were having a hard time to live with us. We adopted orphans. Our camp became a 24-hour clinic. People died in our arms. We saw the brutality of poverty and the enforced suffering of indigenous people. We identified with Maya culture, dressing in *traje* and learning to speak Cakchiquel. We threw ourselves into this work with a passion, grateful to be there, and, in retrospect, very lucky we didn't lose any of our volunteers in the process.

In 1980, soon after Ronald Reagan's election, all hell broke loose in Guatemala. The photogenic Central Highland that had become our second home was turned into the killing fields, and we were driven out. One of our friends came to our camp to plead with us to stay. We could only give him a pair of binoculars to help him keep watch. He, like so many, did not survive the holocaust that slaughtered thousands of innocent men, women, and children in the name of anti-communism and fundamentalist Christianity, carried out by warlords aided and abetted by the US government.

Back in the United States we had long sobering discussions about the war and how to respond. We agonized over the fact that our vocal public opposition could be deadly for the local people associated with us. They couldn't leave. Though torn in our hearts, we ultimately found quieter ways to help, including opening "Clinica del Pueblo" in Washington, DC. This free, bilingual, primary health care clinic and training program for refugees from Central America continues today. As individuals some of us actively worked against the war through other groups.

More than 200 Plenty volunteers from the Farm served in Guatemala between 1976 and the end of 1980. Without the Farm as a springboard—as a source of shared vision, resources, strength, and support—it would not have happened.

Plenty soy technician Suzie Jenkins (right) demonstrates making tofu from soy milk. Solalá, Guatemala, 1980.

Other projects followed over the next 20 years, in other hot spots. It's where we were drawn to be.

The Plenty Ambulance Service provided free emergency care and transport in the South Bronx from 1978 until 1984, receiving New York's Jefferson Award for "outstanding public service." This inner-city work also led Plenty to establish our "Kids to the Country" youth program. At-risk, inner-city youth live at the Farm for a week in a welcome break from the streets and institutions of Nashville.

Lesotho is a small, independent, African-ruled nation surrounded by South Africa, home to 10,000 Basotho tribespeople. From 1979 to 1985, Plenty promoted village-scale technology in the region. In 1980 we sent a team to Haiti to help Mother Teresa's clinic and hospice.

The Farm is known for its soy products. We built a soy dairy in Guatemala and the word spread. In some circles Plenty became known as the "Soybean Organization." We received requests for soy technology from local organizations throughout the Caribbean. We worked with Greenpeace and loaded their ship, the *Fri*, with soy dairy equipment, solar panels, wind generators and volunteers. Topped with the Plenty flag, the *Fri* sailed through the Antilles, seeding Plenty workers and technology in Jamaica, Dominica, St. Vincent, and St. Lucia. That trip eventually spawned the largest soyfoods pro-

duction operation in Kingston, Jamaica, and 15 years of development work with the Carib Indians of Dominica. Plenty continues to extend training and information in soybean agriculture and utilization on a home, village, and commercial scale in Guatemala, Nicaragua, Belize, Jamaica, Dominica, and Liberia.

In these and many other works, Plenty is a tool for people wanting to help. At its best, Plenty enables like-minded people to meet and help each other. It promotes cooperation across cultures and generations with the understanding that even one person can make a real difference.

For the Farm community, Plenty has been an important source of perspective, helping us stay sane. It is a creative connection to the world, keeping us interesting and relevant. In turn, the Farm has given Plenty power and reach well beyond its financial means. The community provided a nearly bottomless well of skilled and resourceful volunteers. On a Sunday morning, in the afterglow of meditation, Stephen had only to mention the need for a carpenter or midwife or farmer for Guatemala or the Bronx or Africa, and the position would be filled. Being part of a collective kept overhead costs ridiculously low. In the collective days, Plenty ran on about five percent overhead, unheard of in the nonprofit world.

The early work was magnificent, but it came with an unexpected price. Often, to fund Plenty volunteers in the field, Farm construction crews would give half their earnings to Plenty. This meant needed resources were diverted from the Farm to alleviate poverty in far-off places. Eventually this stirred a corrosive resentment on the home front. We found our limits.

Today, though Farm residents and Farm alumni provide a sizable portion of Plenty's funding, and some Farm young people are beginning to serve as Plenty volunteers, Plenty is primarily supported by thousands of people who have never been to the Farm. Most volunteers are completely unaware that they have enlisted in the "Hippie Peace Corps."

Plenty is an alternative development organization with its roots in an actual village, a North American village, but a village nonetheless. This gives Plenty an ever-developing understanding of the social and political dynamics of village life, an understanding that opens doors for Plenty that remain closed to many bigger and more bureaucratic development agencies. These are the doors to the hearts and minds of the indigenous people we work with. Entering these doors allows us to be more than partners. We are almost like family. Trust is the key to good development, trust between us and the people we are working with.

Plenty promotes appropriate technologies such as computers, organic farming and permaculture, primary

Our camp became a 24-hour clinic. People died in our arms.

From 1978 to 1984 the Plenty Ambulance Service offered free emergency transport to residents of the South Bronx in New York. Plenty paramedics also trained more than 100 local residents as certified Emergency Medical Technicians.

health care, and the like. In addition, conflict resolution has become one of the most important skills we share. Recently we worked with a young Mayan leader in Belize. He was a young man who had turned against his former organization and was now poisoning the atmosphere with false rumors and accusations. I found myself saying, "You know, Pablo, as a wise man once said, 'As you sow, so you will reap.'" Hearing myself say that, I thought, well, development is like everything else in life. What's truly worthwhile and lasting is based in spiritual principles. All else is temporary diversion. Plenty is but one manifestation of the essential Farm. The essential Farm is hippie culture. Hippie culture is about peace and love. The rest is temporary diversion. Ω

Peter Schweitzer is Plenty's Executive Director and an original member of the Farm and Plenty. Lisa Wartinger has been involved with Plenty since 1977 as a volunteer, and later as a board member. In 1980 Plenty became a co-recipient, with Egyptian architect Hassan Fathy, of the first Right Livelihood Award, known colloquially as the Alternative Nobel Prize.

Plenty International is headquartered on the Farm, (PO Box 394, Summertown, TN 38483; www.plenty.com; e-mail: plenty@usit.net) with a West Coast office in Salinas, California, and an office and soy production facility in Punta Gorda, Belize.

WALDOS: Health Care as Politics in Ecuador

BY LANCE GRINDLE, M.D.

In Spanish we call ourselves *Centro Medico Comunitario Waldos.* We have lived for five years in a semi-rural area high in the Andean mountains, just outside Quito, Ecuador's capital city. Our name and original inspiration came from B. F. Skinner's *Walden Two* (in Spanish "two" is *dos*, hence, *Waldos).* However, we are not an embodiment of Skinner's behaviorist utopia. Rather, we let community and income-sharing, egalitarian principles guide our decisions.

We are health care professionals (physicians, a nurse, laboratory technicians, a dentist). Our work puts us in very direct and daily contact with the wider Ecuadorian community, which makes us activists whether we deliberately choose to be or not.

Our goal is to provide low-cost health care and to use that service as a foundation for living and working together as a community. As a group, we do not have an activist agenda other than this goal. We never planned to become a local political influence. However, as we developed our health care service in the early years, our Ecuadorian neighbors increasingly expected us to participate in and even become a pillar of local political and social structures. For a long time, we didn't even realize that our most important resource for political activism was our credibility with the community around us.

In our case this means correct diagnoses, keeping patients' costs down by reducing unnecessary tests and treatments, and always asking ourselves what would be best for the patient instead of what would be best for our clinic. Credibility also means committing to a very small number of outside projects but trying to complete them well. I personally think that credibility is the most important resource of any group that aspires to make local political change.

Have the concepts of community served well or poorly in our quest to build a successful health care clinic in Ecuador? Our experience has been that some aspects of community serve well, others not well at all.

Sangolqui villagers appreciate Waldos members and their affordable medical care.

Income-sharing and egalitarianism bolster credibility. Individual income is neither enhanced nor diminished by daily medical decisions. We don't have the horrible situation of competing internally for patients. A physician's (or dentist's or anybody's) paycheck is not larger at the end of the month by hanging onto a patient or ordering unnecessary tests. If I have an intravenous solution started on a patient, I don't receive a percentage of what is charged. This helps us make decisions more for the patient's benefit and renders us more credible.

Other community concepts that serve us well are "small is better," efficiency over waste, and re-utilization of resources. For example, Waldos is equipped almost entirely with equipment and supplies recycled from the health care system in the United States. Many things we use were almost literally rescued from dumpsters. We have to do a lot of repair, of course, but then we have virtually no debt. This greatly relieves us of the pressure to charge patients more money.

On the negative side, however, some aspects of living in an income-sharing community have so far hindered instead of helped. Foremost is our lack of personal ownership of property, the urge for which is strong and very traditionally learned. Physically owning something frequently feels more secure than belonging to a thriving endeavor. Never mind that the thriving endeavor is much larger and stronger than the fleeting monetary value of the object one of us might like to own. Perhaps ownership feels secure because then there is no conflict about it—you do what you darn well please with the thing. Sharing personal property however, requires conflict resolution, which is painfully difficult for most of us.

Political activism implies using resources for changing something external to oneself or one's group. Resources mean money or energy or both. It seems, then, that there should be a trade-off between the group's well-being and the group's level of activism, and there is. As more of the group's money and energy is used for activism, less is available for the group or its members. At Waldos, providing low-cost health care and doing other outside projects cost us personally. For example, we have lost members because of this. Even as I write this, our dentist is leaving active work within the community because he has not been able to adequately maintain his family—the cost of being politically active. We hope that we can entice him back in a year or two.

But what forces propel us towards instead of away from activism? And more importantly, how can we maintain group and individual well-being while still being activists?

One of the most important attractions is the sense of belonging to something greater than oneself. We feel this when our activist role is reinforced by people in the wider community. Waldos' name is mentioned at town meetings. Requests and other kinds of recognition come from other respected organizations. We overhear remarks while standing in line at the bank: "Oh, look, she's from Waldos." (This happens frequently.) Clara, a young woman from Spain, recently lived and worked with us for five months. Within days of her arrival people of our village of Sangolqui commented on the new *doctora* (although in fact she is not). Clara had not yet even been outside the Waldos clinic. It is important for community morale that all members of our group receive this sort of recognition, not just one or two "important" individuals. It doesn't matter a bit whether the community member attending a public meeting or a cocktail reception is the current medical director. Any active member of Waldos who is convinced of our ideas and goals can and should represent us publicly. The need to feel important (in a positive sense) and to feel useful to others are two very deep human needs, which our form of community lends itself uniquely to satisfying.

But how well does Waldos satisfy physical and economic needs? I'm afraid the answer has been mixed. It takes a long time and tremendous energy to construct anything from scratch. Sacrifice and hard times are invariably required "up front and in advance," and rewards are reaped later. (Although personally I wouldn't trade being part of our early history for anything anyone could offer me for "later.") What have we done as a group to help meet these physical needs? Mostly we've kept costs low, thereby freeing up resources for members. Most medical equipment has been donated or purchased at auctions and repaired as required. We obtained many supplies free due to damaged packaging or damaged exterior housing or sterilization-date reasons. Thus we keep the fees we charge patients low, are able to take on a few no-pay projects, and still reasonably maintain our families. A balancing act? Yes, absolutely. Does it work? Not as well as we'd like, but yes, by and large. We expect it will work better as we get bigger, as we have seen unmistakable progress in the past year. We will see more if we can get an influx of new ideas and renewed energy. Recently we went into debt to purchase a new used ultrasound machine. Last month we successfully made the last payment. The single most important way we can meet the physical needs of our members, paradoxically, is to run Waldos as a good business.

The Waldos clinic in Sangolqui, Ecuador.

What would benefit Waldos most is improved interpersonal communication skills. Virtually all the difficulties we have had as a group are traceable to poor communication. Life seems to prepare us for a myriad of physical challenges but we are ill prepared to communicate effectively, to really listen, to identify and put aside pride and prejudice and not permit these tendencies to interfere with our understanding an issue.

We do have a few pipe dreams. Personally, I want to see Waldos someday buy property; be a hospital (small but well-designed, energy- and otherwise efficient); and provide facilities serving the greater community. (Maybe a small acoustic amphitheater for struggling, upstart theatrical and music groups?) Waldos could be a safe and comfortable bridge for interested people to live and work and experience another culture, not as tourists but from within the culture.

None of us knows Waldos' future, but the journey is certain to be exciting. Ω

Lance Grindle, M.D., first visited Ecuador as a member of the Peace Corps and later attended medical school in Quito. He and his wife, Rosi, who is from Ecuador, have two young sons, Keifer and Arlo.

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JPUSA responded to Rev. Jerry Falwell's 1985 attack on Bishop Desmond Tutu with an anti-apartheid march in dowtown Chicago.

Following the Lord ... Into Chicago Politics

BY JON TROTT

In 1974 a group of young traveling Christian evangelists, Jesus People USA (JPUSA), settled permanently in downtown Chicago with a vision of living communally and serving the urban poor. This article is excerpted from Jon Trott's history of the community in JPUSA's Cornerstone *magazine.*

WE BEGAN AS JESUS FREAKS, NOT PHILOSOphers. While many Christian intentional communities began with a political vision, a pristine ideological commitment to freeing the oppressed, breaking the bonds of racism, or making war on poverty, we had no such overarching abstract agendas or intellectual views. Our beliefs came from Scripture, and our burning vision wasn't abstract. We wanted to be disciples of Jesus Christ, going wherever He chose to send us. We knew He wanted us to serve the poor. To follow Jesus in the world, we had to engage the world wherever we met it. Whether witnessing on the street or helping a homeless man find shelter for the night, we dared to believe that Christ was the center of our lives.

However, at that time we didn't wholly understood the political ramifications of following Jesus. But we were

about to learn, with a lesson in politics, Chicago-style.

When we first moved to the low-income neighborhood called Uptown, we found three political forces there: the "regular" Democrats, with roots going back to Richard Daley, Sr.; the "progressive" Democrats, represented by Chicago author Studs Terkel, among others; and the combative "Heart of Uptown Coalition," with roots in the SDS (Students for a Democratic Society) and Black Panther movements of the Sixties.

The issue wasn't Shiller vs. Orbach; it was whether or not we stood with the poor.

We didn't know who was who politically in Uptown, and so listened uncritically to particularly negative reports about the Heart of Uptown Coalition. Jerome Orbach, a local politician, befriended us, assuring us that his agenda was also to help the poor. When, in 1983, he ran for Chicago Alderman against a Heart-of-Uptown-endorsed candidate, our votes helped Jerome Orbach win by a thin margin.

Heart of Uptown's Wilson Avenue offices were only two blocks from our own offices on North Malden street, and they viewed us as suspiciously as we viewed them. Because we had turned our old Paulina Street residence into condos in an attempt to pay for the Malden property, Heart of Uptown denounced us as reactionaries who had come to Uptown to speculate on property. We viewed them as radical opportunists whom we'd heard had ripped off the poor and government programs for the poor. The charges were untrue on both sides. We believed the worst about Heart of Uptown without once sitting down with them and grappling with their zealous rage about what was happening to Uptown's poor. And we couldn't help but react to Heart of Uptown's adversarial approach to politics. We also—and this hurts to admit—reacted to their rough and street-wise exteriors, their harsh and unpolished language, their angry tone.

Between 1970 and 1985, nearly 15,000 units of low-income housing vanished in Uptown. The neighborhood's "gentrification" history was not unique. Both in Chicago and elsewhere, the one-sided struggle between building speculators and the poor has gone on for decades. Low-income neighborhoods fell into the hands of landlords who milked poor renters but didn't keep up the buildings.

Since moving to Malden Street in 1979, we had taken in a homeless family here and there, housing them in rooms of vacationing JPUSA members or our Magnolia

A young girl peers through the doorway of a ghetto apartment next door to JPUSA's old Malden building. Developers later bought the building and evicted the tenants.

Street building's living room. But the numbers of homeless guests began to increase. By the mid-'80s, homelessness had become not only a neighborhood but a national problem. This was glaringly obvious in Uptown, where in the best of times homeless men and women are easily visible. In the wake of budget cuts, homelessness became epidemic.

Our own community resources were woefully thin, but we believed God would provide. In the early '80s, most of the homeless we encountered were single men, along with a few "bag ladies." But by the winter of 1986, women with children were homeless in large numbers, and the city of Chicago simply didn't know what to do with them. It soon became a wry joke in our community that whenever someone in the Department of Human Services got another call from a homeless mother, their first reaction was, "send her over to the Jesus People!"

Near the end of 1985, we got a further wake-up call when gentrification was about to happen to us. Overnight, our Uptown neighborhood had been renamed the

Up to 90 homeless women and children filled JPUSA's Malden dining room and lobby each night. We were saving them from freezing, but how could we empower them?

Sheridan Park Historic District. A developer had purchased dozens of buildings around us with plans to turn Uptown into an upscale neighborhood, then used his connections to push through "Historic District" status for the area so he'd get a 20 percent tax break.

The evictions began. On July 29, 1986, a building only six blocks from ours, housing nearly 40 Laotian and Cambodian families, was marked for gentrification by the developer. Many of the families had come to America as "boat people," and most had fled nearly certain death at the hands of communist regimes. We felt a kinship with them and befriended many of the families, tutoring parents and children in English, helping them understand this strange American culture they'd been thrown into.

The terse eviction notices under each door that day were the first any of the families had heard about this. Fearful but determined, they told us about their plan to stage a march on the developer's offices. On August 16, we stood at the end of Malden Street and watched as a courageous band of Cambodian refugees holding signs came toward us. One-hundred and fifty of us joined their march, armed with our own signs: "Uptown *not* Yuptown." Seeing us, one of the marchers burst into tears. "Many of us were afraid to come. The police in our country … " He didn't need to say more. News coverage of the march forced the developer to clean up his image by giving each family $1,000 to relocate. But the *Chicago Sun-Times* touched on the deeper sadness, quoting Chris Abhey of Uptown's Lao Association: "We have started rebuilding our lives here … but what is the promise of America if hard work doesn't mean anything, if someone with more money can come and push you out?"

As a result of the evictions and "price-outs" (rents suddenly being doubled so that poorer tenants would get out), JPUSA realized Uptown as we knew it was under attack. In early 1987 we joined a number of other religious and social service organizations to form the Uptown Task Force on Displacement and Housing Development. Meanwhile, it was becoming apparent to us that Alderman Jerome Orbach had all along been involved with the developers.

Helen Shiller was a 20-year activist and Heart of Uptown member who had nearly won the Democratic candidacy for Alderman of the 46th Ward back in 1975. In 1987 she ran again, on a "stop the gentrifiers" platform. But misconceptions die hard. After all, Helen Shiller had been an SDS member back in the '60s, and could curse up a storm. Could any decent Evangelical Christian vote for such a candidate? Finally, a mutual friend said, "You know, you guys and Heart of Uptown seem like you're on the same page about this housing thing. Why don't you sit down with Helen and talk?"

So we invited Helen Shiller over for a visit, and she seemed about as nervous as we were. She forthrightly admitted that JPUSA had been viewed as reactionary by Heart of Uptown up until our support of the Cambodian march. We brought up the rumors we'd heard that Heart of Uptown had ripped off the poor. Together we cleared the air, but it was obvious we had some talking to do among ourselves.

We cheered, amazed that our quiet political choice had been "shouted from the rooftops."

It had become increasingly plain to us that as a community called to serve the poor we had to take a stand against the speculators and wealthy interests aligned against them. We held a community meeting, and various of our pastors stood up to explain why they believed we should support Helen Shiller for Alderman.

"This election is about the identity of Uptown and the call Jesus has put on our own lives," said pastor Tom Cameron. "I honestly don't think that anyone who votes against Helen Shiller understands the calling to the poor Jesus has given us." The issue wasn't Helen Shiller versus Jerome Orbach; the issue was whether or not we would stand with the poor. Our mood was somber as the meeting broke up; we realized that Shiller running against Democratic party regular Orbach, would likely lose. But we knew what we must do.

JPUSA member protests during the 1970s against then-legal child pornography in front of Chicago adult bookstore.

Not even Shiller's office was fully aware of our change of heart. On election night we voted, then gathered around the television to watch the returns. Fifteen minutes earlier, the newscaster had termed the 46th Ward race "too close to call." But suddenly he announced, "Jerome Orbach has conceded the 46th Ward race after discovering that a Christian group, Jesus People USA, voted as a block for Helen Shiller." In the end, our block of approximately 250 votes had swung the razor-close election! We cheered, amazed that our quiet political choice had just been "shouted from the rooftops" to the entire city of Chicago.

We also realized that now we were in for it. And the backlash came. We had once believed rumors about the Heart of Uptown Coalition. Now rumors began circulating about us; among them, that we had switched to Helen Shiller because a city official had offered our construction firm city contracts if she were elected.

The rumor was based entirely on air. By law, all Chicago's city construction must be done by union labor. JPUSA, as a partnership, is not involved with unions, and so our construction crews by default are disallowed from working for the city. This unfounded rumor allowed Jerome Orbach's camp and others to brand us as cynical opportunists.

In early June, Mayor Harold Washington, who supported Shiller, visited Uptown for an open forum on neighborhood issues. When one of Jerome Orbach's campaign managers saw JPUSA pastor Dennis Cadieux (who, of all the JPUSA leadership, had been the closest to the Orbach organization), he began screaming "Judas! Judas!" at us. Others took up the chant: "Judas! Judas!" Shaken, we realized we had become a lightning rod for the developers and their supporters who felt thwarted in their development plans.

Later a neighborhood block club which previously had elected Dennis Cadieux its president called a meeting about us. It soon became clear that many new neighbors, and a few of the wealthy older ones, wanted JPUSA out of the neighborhood.

The scorn of political adversaries, however, was not as painful as the disapproval of Christian friends. Weeks after the election I was asked by the Lakeview Evangelical Association, a network of Christian churches in the Uptown/Edgewater area, to write an editorial for their newsletter about why we supported Shiller. However, the article was shelved for an unfavorable story on us and the election results. We realized that, to many Christians, our siding with "socialists" and rough street people was inexplicable.

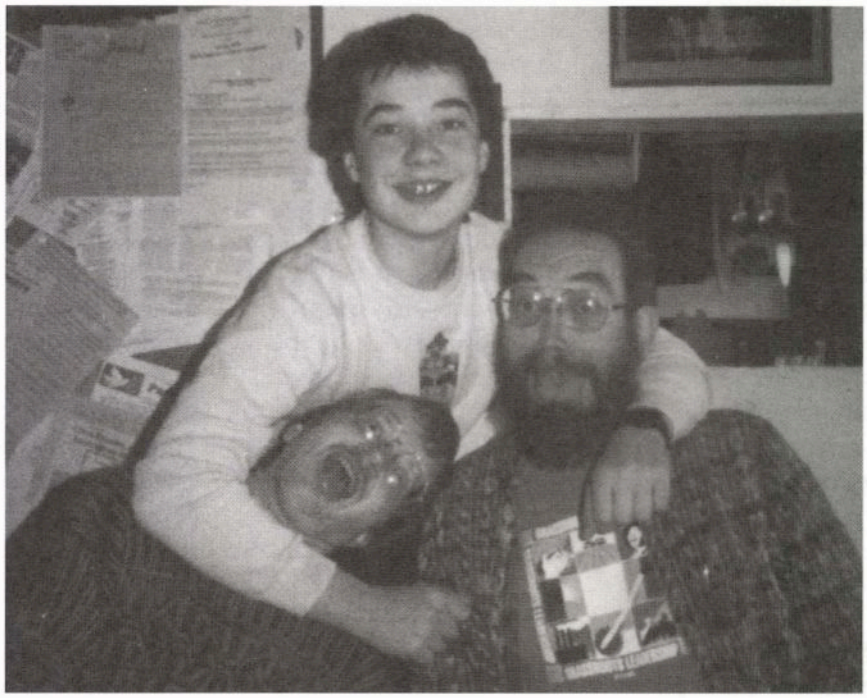
The negative fallout from our support of Shiller continued for months, even years, afterwards. A swarm of Chicago building inspectors found all sorts of violations of our buildings that seemed dubious, even idiotic. The bottom line was, however, no joke. The price for "fixing" the various violations climbed up into the thousands of dollars. More important, our "unsightly" line of dinner guests—homeless women and children—continued to irritate our new upscale neighbors.

Despite the backlash for doing what we felt was right, we continued with our service work to Uptown's poor. Because our space for homeless people was again filled to overflowing, we began to search for a better solution. JPUSA pastors had been scouring the neighborhood for buildings. Finally, near the end of 1987 we bought a two-story, 21,000-square-foot industrial building on Clifton Avenue, just north of the center of Uptown. We moved in on January 1, 1988, using the building for Sunday church services, our hot meal program, and a variety of neighborhood services.

In early 1988 we opened our Uptown Crisis Pregnancy Center there, providing free pregnancy testing and counseling, explaining alternatives to abortion, and offering informational and material aid to new mothers. We had created our own version of what later became known as the "seamless garment" of human life issues: protection for the unborn, food and housing for the homeless, resistance toward forces aligned against the poor, and a continuing effort to lead others to Him who is Life. Ω

Jon Trott is a senior editor and journalist with Cornerstone *magazine, a publication of Jesus People USA.*

Excerpted with permission from Jon Trott's history of Jesus People USA (JPUSA) in Cornerstone *magazine, #109. Cornerstone, lte@jpusa.chi.il.us.*



BRIGHT MORNING STAR

Doing activist work and raising healthy children are this community's proudest political achievements. (Left to right) Ken Fremont-Smith, David Betz-Zall, Jonathan Betz-Zall.

"META-POLITICS" AT BRIGHT MORNING STAR

BY JONATHAN BETZ-ZALL

YOU DON'T HAVE TO BE A politician or an activist to do important political work—politics also takes place in your personal life and in your household. This personal and domestic work could be described as "meta-politics." Although not usually considered political work, meta-politics directly affects a person's activist work.

Our community, Bright Morning Star, a small income-sharing group house in Seattle, Washington, illustrates just how valuable meta-political work can be. Over the last 13 years we have trained over 50 people in nonviolent living techniques and successfully raised two children.

Bright Morning Star was founded as part of the Movement for a New Society (MNS) Life Center community in Philadelphia. Most Life Center cooperative houses were set up to support their members' political work. They served as laboratories for exploring the personal side of the ideals the activists espoused. My wife Rosy and I wanted to join one of these houses but couldn't find one that would take a couple with one child and another on the way.

Our community's support of individuals was its most appropriate political work.

So we started Bright Morning Star with a joint focus on supporting activism *and* raising children. To challenge the social roles assigned to young single people and to free parental energy for social change, we required members to do childcare for up to two hours per week. Many who joined us were attracted by the idea of sharing childcare as well as other household tasks. One community member was so taken by childcare that he committed himself to stay with us until the younger

child was grown (and he did). But most people have lived at Bright Morning Star for six to 12 months and then gone on to other experiences.

Like other Life Center houses, we have had many internal struggles. However, since we shared a general unity based on MNS political analysis, our conflicts were primarily interpersonal rather than political. We frequently attended each others' demonstrations, but never organized events as a household or a community.

From this experience I came to see that our community's support of individuals *was* its most appropriate political work. First the community creates a safe space for personal and emotional growth, which then allows individuals to accomplish many political tasks more effectively. Second, it develops organizational skills in less experienced members and contributes greatly to the group's flexibility and depth of resources. For example, MNS houses often rotate all leadership tasks, thus avoiding entrenched elites (though at the cost of some efficiency). MNS houses also encourage the habits of democracy as members rely on all their fellows rather than just a few experts. Finally, the trust we develop among ourselves turns the community into a safe base for recharging psychic batteries.

Sharing resources is also political work. Income-sharing communities offer less financially-able members options they would not have otherwise. And the frequent communicating and negotiating involved in income-sharing helps build interpersonal support. Sharing childcare enables parents to participate more fully in community life, and can bond the adults and children into the community at a deep level. Those with cultural resources to share (such as musical talent) enrich and inspire the whole community; we make a special effort to help every person shine in some way. Finally, information-sharing encourages shared activity of all kinds.

Modeling social alternatives is also important political work for communities. For example, current efforts to affect public housing policy rely heavily on the positive experiences of existing communities. At a recent Seattle housing workshop I described how intentional community living could lower the cost of housing and improve the city's sense of community. On the individual level, "graduates" of intentional communities take their experience with them wherever they go. If their experiences have been positive, they will most likely live in community again when opportunities arise.

In my opinion, to actively work for a new society, the whole community doesn't have to "do politics" as a group—their built-in "meta-politics" can support those individuals who do. Ω

Jonathan Betz-Zall has lived in intentional communities almost continuously since 1972, and worked as a children's librarian in public libraries for more than 20 years. His proudest achievement is having helped raise his children to be such strong, capable people.

JONATHAN ROTH

DOUG JONES

Birdsfoot members' activism grows out of their sustainable rural lifestyle. Birdsfooters, summer 1998.

Organic Growing, Activism, & the Good Life

BY STEVE MOLNAR

HERE I SIT LISTENING TO THE RADIO AND talk of renewed bombing of Iraq. In the midst of our busy days at Birdsfoot Farm we talk about our government's threats and contemplate the violence, death, and destruction the US bombs and missiles would unleash. We call several friends in town to set up an informal meeting to discuss what action we might take in response to the saber rattling.

This is so reminiscent of the US bombing of Iraq seven years ago. At that time Birdsfoot Farm was active in working together with folks in the larger local community to oppose the war. In the months before the bombing we held a silent vigil at the Peace Garden in the town park and brought in speakers on the Middle East. We organized a march through town with over 500 people (a large number for a rural town of 8,000). The day after the bombing began our rallies were much smaller and we were often confronted by counter-demonstrators who supported the war. Donna (another community member) and I met daily with a core group of 12 activists; other Birdsfoot members attended most of the actions. I remember the terror we felt the night the bombs began to rain down on Baghdad. Several days after the war began, Donna and I organized several busloads of people that traveled to Washington to protest the war.

Birdsfoot Farm, founded in 1972, is a small, rural, consensus-based community, averaging five to nine adult members and several children. During the summer our population swells to 15 or more as we take on farm interns, visitors, family, and friends. The land and buildings are owned by the community and each member pays a monthly rent toward bills and equity. Though Birdsfoot is located in rural northern New York we have found plenty of local and international issues that connect directly to our lives.

Our commitment to political causes outside of Birdsfoot is a natural outgrowth of our values and lifestyle. We are trying to live the kind of low-impact, sustainable, cooperative lifestyle that we hope will someday be mainstream. We are committed to nonviolent conflict resolution and consensus decision making. On the practical level this means weekly meetings and a willingness to work on interpersonal relationships. We grow much of our own food, build our own houses, and share resources in a community house. We also share meals together and support each other in various ways. Birdsfooters are committed to right livelihood. Two members are partners in farming and growing organic vegetables for market; one is finishing a physical therapy program; and I'm starting an alternative elementary school on the farm. We are raising two children.

Our members have no formal agreement to do political work as a group. Individuals choose issues on a case-by-case basis. Sometimes we all work together, other times not. Yet because we live so close together and share so much of our lives, Birdsfoot is a supportive network for each of our activities. Over the 10 years I have lived at Birdsfoot, I have found much support for my deep involvement in a variety of political projects.

In the late 1980s, a flood of refugees, primarily Central American, were fleeing to Canada. The border is 20 miles away from our farm. Many waited for periods of up to six months before they were allowed in. Over several years we housed about a dozen refugees at Birdsfoot, doing paralegal work and helping find housing and other services for many more refugees in the larger community. Each person who stayed with us shared a unique personal story which enriched our lives. For example, Santos Ramirez was a 15-year-old from Honduras. Paramilitary forces came into his home and took his brother away and later came back looking for him. He fled, traveling through Mexico and the United States. He stayed with us for several months and joined in our community life. We then assisted him with the immigration process and getting settled through a Quaker network in Canada.

Others followed. The refugees had their own networks. Once they got into Canada they contacted other family members and friends who also came to Canada seeking asylum, stopping at Birdsfoot on their way. Many of the refugees are now settled in Canada, or back in the United States, and we maintain contact and friendship.

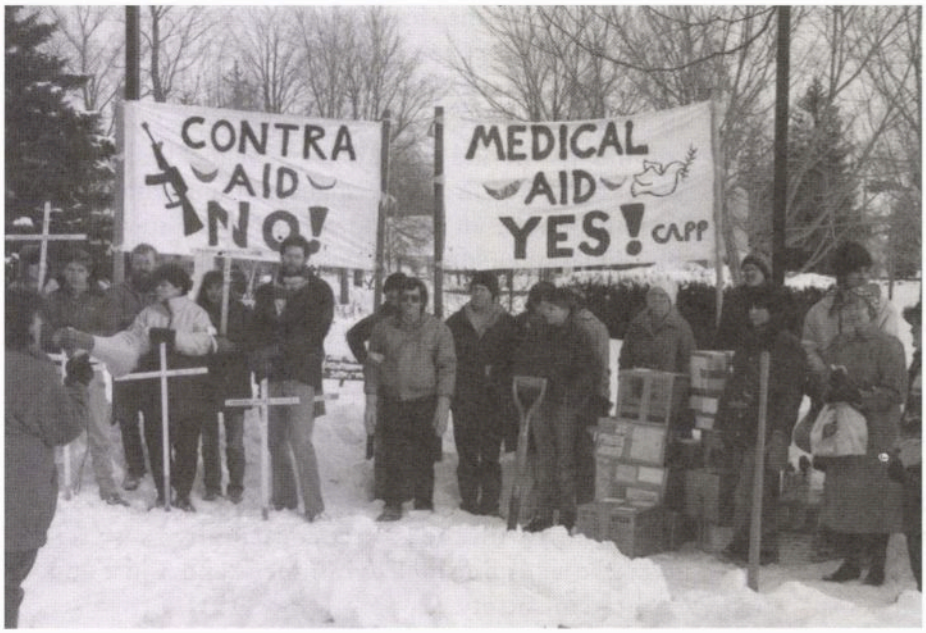
Birdsfoot is in a rural region about 60 miles north of Fort Drum, New York. In 1989, the Strategic Air Command began testing a new program of ultra-low-altitude flights. They proposed to fly 300 sorties a month of B-52s and FB-111s, 500 feet over our farm and the homes of many of our friends in the area. People were outraged at the explosive noise of these tree-top-level overflights. Children were scared and horses bolted out of barns. We organized the Coalition on Low Altitude Flights. During the 60-day public comment period, our network collected and reprinted over 600 pages of comments. We set up a hotline for complaints about the flights, and taught people how to estimate altitudes of the planes. Birdsfoot member Rob and I traveled to meet with the native Innu people from Labrador, who suffer as many as 10,000 low-altitude flights a year.

After two long years of mobilizing public support, our citizen's coalition had defeated the Air Force.

Initial meetings with 50 to 60 people were held at Birdsfoot. I became facilitator of the group, using a consensus process. This was new to a lot of local folks who were used to majority-rule voting. At one four-hour meeting the process became a major issue when 25 people supported a proposal to lobby our county legislators for legal funds to fight the Air Force. However, one member of our group blocked consensus amidst calls for a vote, saying it would be better to have a decisive vote from the legislators in support of our work than a divided vote that brought money. Eventually the group came around, mostly out of fatigue, to simply asking the legislature to oppose the flights. Several days later the legislature voted 20–2 opposing the flights. That vote was a political turning point in our struggle and eventually landed us a meeting with Governor Cuomo. People in our group began to see the special power of our consensus process.

Impressed by our broad base of support, the governor established the Ad Hoc Committee on Low Altitude Flights, the first of its kind in the nation. It brought together representatives from the state, the military, environmentalists, and our citizen's coalition. The Air Force began to compromise, raising flight levels from 500 to 2000 feet. Eventually they dropped the entire plan. After two long years of meeting twice a week and mobilizing public support, our citizen's coalition had defeated the Air Force. Power to the people!

With local activism at a peak we were ready to take on the next issue. In the early '90s, a county proposal to build a garbage incinerator provoked several years of organized opposition. Many Birdsfooters attended meetings, actions, and public comment sessions in the county



TOP: *Birdsfooters collect medical supplies for Nicaragua at a winter rally in the local park.*

BOTTOM: *Advocates of sustainable agriculture, Birdsfooters educate people about food issues as they sell organic produce. Canton Farmer's Market.*

legislature. Late one night the whole kitchen in the main house was filled with anti-incinerator T-shirts we were printing with silk screen. Finally the county narrowly decided to drop the project.

In 1990 a civil war erupted over gambling in the nearby Mohawk community, Akwesasne. There was a call for observers to help reduce the potential for violence. Four Birdsfooters went to Akwesasne during a tense month when blockades were set up by anti-gamblers. I traveled to the reservation nearly every day, often staying 15–20 hours a day. When our community met to discuss the situation, some members pointed out my burnout under the stress and long hours. Eventually two Mohawks were killed in the dispute. When related conflicts erupted between Mohawks and authorities in Quebec, our Veggie Business donated vegetables to a caravan bringing food and supplies to the Mohawks.

In the '80s I had worked with Peace Brigades International (PBI) in Guatemala as a nonviolent observer. Out of the experience at Akwesasne and Quebec, I worked to establish a Peace Brigades project in North America. We prepared and sent teams of trained observers to Native American communities facing violent conflict. Birdsfoot housed the office of PBI's North America Project while I served as project coordinator for four years. Birdsfoot hosted several week-long trainings for volunteers, and housed volunteers and interns. One volunteer, Christoph, from Switzerland, came to work at the North America Project office and live at Birdsfoot. He was surprised to find a tiny office the size of a closet in a rural country house. He had imagined a large office building housing an international organization.

Last year I traveled to Croatia and Bosnia to network with peace activists and do nonviolence training with refugees seeking to return to their homes. Since coming home I have given slideshows about the Balkans to groups as diverse as the Rotary Club and local college classes. We also use slideshows in our own library to educate ourselves and friends on many topics—organic farming, community life, native struggles with the Quebec electrical utility, civil war in Guatemala and the Balkans, the US military's School of the Americas, and more.

A main source of income at Birdsfoot is farming, pioneering techniques of sustainable agriculture. Since 1979 we have hosted over 100 interns for periods of one to eight months. Many of our alumni are still seriously involved in agriculture. Many have also settled nearby as neighbors, creating an even greater connection in the larger community. We often give farm tours, set up informational tables at events, and give workshops at conferences and gatherings. Local schools and college

classes have called on us to show and tell about organic methods, community sustainable living, and the politics of food.

As president of the local Farmers Market, Birdsfoot member Doug has dealt with a number of controversies. In 1994 the village of Canton relocated the market from its prominent site in the center of town to an inconspicuous side street, probably out of prejudice against the vendors, who are nearly all low-income. We rallied vendors and hundreds of townspeople to petition, and eventually secured the original site.

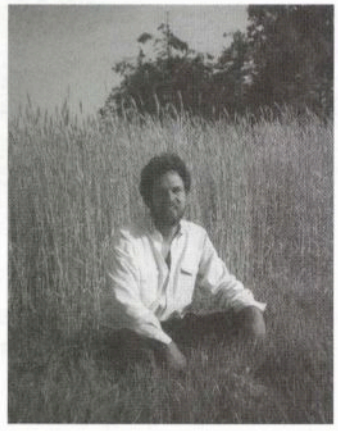
Currently Birdsfoot members are campaigning to stop the USDA's proposed new "Organic Labeling" regulations. These would allow irradiated and genetically engineered crops, crops grown in sludge spread on organic fields, livestock raised on drugs, and cattle raised on nonorganic feed all to be labeled "organic." My wife Dulli was recently interviewed by the local newspaper on the topic, giving the view of the organic farmer.

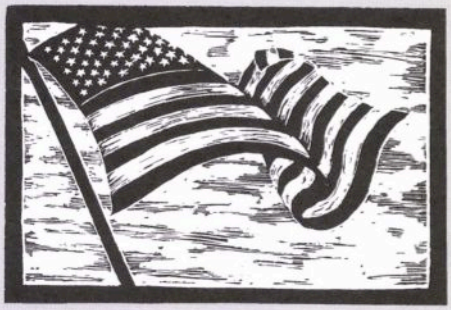
Because how we raise our children will have a significant impact on the world we are creating, we're setting up an alternative elementary school designed to integrate community life and education. The school building is under construction and we are networking with other families in hopes of opening in fall 1999. Growing up at Birdsfoot our children live close to the land and relate to all the people that come through the community. Our children are a constant reminder of the ultimate meaning of our work.

Political activism at Birdsfoot is individually based in a supportive atmosphere of commonly held beliefs, flowing out of the way we live our lives at home. Our lifestyle and connection to the land are intertwined with the greater community as we seek to create a sustainable environment and a just and egalitarian society. Ω

JONATHAN ROTH

Steve Molnar has lived at Birdsfoot Farm for 10 years, most recently with his wife and young son in a passive solar house they built with hand tools. He has worked as a teacher in alternative schools, and been an active member of Peace Brigades International, as a volunteer in Guatemala, a trainer, and a project coordinator for its North America Project.





PATRIOT SURVIVALISTS *on an* IDAHO MOUNTAIN

FROM THE PUBLISHER

The Fellowship for Intentional Community has a policy of not supporting groups which advocate violent practices (see Editorial Policy on p. 6). While we have received reports that call into question the alignment of Almost Heaven and Bo Gritz with this value, the community has explicitly stated their agreement with the principle of nonviolence and we are printing this story based on their word.

Since 1991, Bo Gritz has been reported as having made public statements aligning himself with the patriot movement, which espouses strong views about how some segments of society are more legitimate stakeholders than others in determining the country's future. While not violence per se, the Fellowship seriously questions how the promotion of us/them dynamics will lead to a more peaceful world.

In considering whether to run this piece we had to wrestle with the question of whether we were being intolerant of what some perceived as intolerance, and have come to the position of printing the piece and writing this note. This way, we are promoting dialog and not ducking the issue. In the end, we believe a full discussion of issues is the best way to create an informed and vibrant citizenry.

If you have comments about this piece, or about our position in running it, we invite your letters to the editor.

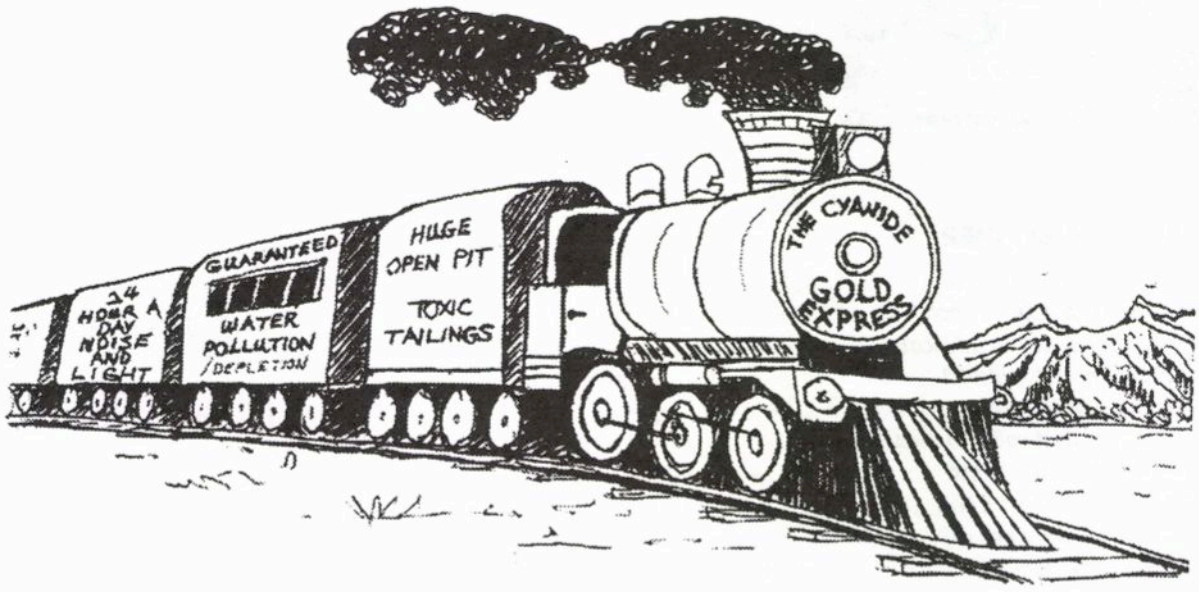
ALMOST HEAVEN IS A GROUP OF approximately 75 families living in a loosely structured community of nine subdivisions arranged across a mountain top, with breathtaking views of green meadows and conifer forests near Kamiah, Idaho. To become a member—which means buying a lot for parking an RV or trailer or building a house—one must sign a covenant to uphold and defend the US Constitution. While members revere the Constitution and its guarantee of basic individual rights, like their activist counterparts on the Left, they by no means support most policies of the US government. Anticipating that our culture appears to be dissolving into chaos, they seek to be as self-reliant and independent as possible: from the federal government, and from the need for outside sources of water, food, energy, transportation, and so on. Like most rural ranchers and Right-wing or Libertarian activists, they fully support the right to keep and bear arms—and yes, some of their members are armed.

Members of the nine subdivisions meet monthly to plan potlucks, arrange that haying proceeds from their fields pay for road upkeep, and to help and encourage each other in self-reliance efforts. They're in this community for several reasons: to live in a beautiful country setting, to escape the often onerous ordinances of cities and towns, to be with like-minded neighbors, and because they respect the ideas of founder James "Bo" Gritz.

Bo Gritz (pronounced "Greitz"), a retired US Army Lieutenant Colonel and the most decorated Army commander in Vietnam, was the model for Sylvester Stallone's movie character "Rambo." Identifying himself as a conservative, Gritz retired from the Army in 1979, and in 1989 began traveling around the country speaking out against the current US government and the New World Order. For three years he taught SPIKE trainings (Specially Prepared Individuals for Key Events) in which participants learned wilderness survival skills, emergency medicine, gardening and food self-reliance, passive solar design, and personal self-defense. In 1992 he ran for US President through the Populist Party, on a platform promising, among other reforms, to wrest control of the US monetary system from the privately owned Federal Reserve Bank and put it back into the hands of citizens. (He came in fourth, after Perot.) Gritz is a well-known figure in conservative, libertarian, and patriot circles.

How does Almost Heaven compare to other communities in North America? Like some rural communitarians, they'd ideally like to grow their own food and generate their own power. They distrust the current federal government (although they have a good relationship with Idaho county officials and the sheriff). With a mostly conservative philosophy, they want to do what they want without outside interference. Like many others, they have little use for zoning and building codes, and have none in their county. And Almost Heaven members, like some other communitarians, suspect that the FBI, not David Koresh, murdered the Branch Davidians at Waco.

While they welcome people of all races and religions aligned with their views ("we're just looking for good people," says resident Vicki Gritz), the community is comprised mostly of middle class whites—just like most other North American intentional communities. Ω



"PURE WATER IS MORE PRECIOUS THAN GOLD"

BY WHISPERING PINE

As you drive north through the Okanogan Highlands in north central Washington state, everything thins out—the vegetation, human and animal populations, most of the obvious trappings of modern society, and the hustle and bustle of cities. What's left are open spaces, sunshine, cows, apples, hay, and the peace and quiet of rural, small-town life.

What isn't so obvious is that the area has been changing for the last 20 or so years: The population is unusually diverse for such a rural place. Loggers, ranchers, and orchard farmers have been joined by a generation of back-to-the-landers and other escapees of mainstream society.

Many of us who arrived over 20 years ago chose these Okanogan Highlands for the beautiful landscape, the wonderful climate, the clean water, and the community spirit we found here. We arrived with packs on our backs and stayed to raise children, build cabins and homes, garden and farm organically, and gather together in cooperation and harmony.

While many of us landed in one of more than two dozen intentional communities ("communes" in those days), most of those have disappeared. Perhaps we were unable to balance individual needs with the demands of community, or lacked the tools to make collective decisions, or just weren't ready to break totally from our upbringing, or had too few models to draw from. Sometimes I think we just responded to the land, spreading ourselves out like the local plant and animal communities.

Twenty years later, many of us are still here, and many return for our festivals and unique regional culture. The Okanogan Family Barter Faire, which celebrates its 25th anniversary this fall; the natural foods co-op, which celebrated its 20th birthday last year; the Community Cultural Project, now in its sixth year; and our annual

Healing Gathering and Roots Mountain Reggae Festival continue to add culture and enrich our lives.

However, since 1990 the peace and contentment of the Okanogan has been shattered by the threat of an open-pit, cyanide leach gold mine. Battle Mountain Gold Company of Houston, Texas, has attempted to enter the Okanogan Highlands. Some Okanogans believe that this multinational corporation cares about providing jobs and a better life for a community with a failing resource extraction-based economy.

Other Okanogans see no good in an industrial giant blowing the top off Buckhorn Mountain (which spawns seven creeks), trucking 30 million pounds of cyanide up the mountain, mixing it with 2,000 gallons of water per ounce of extracted ore, and placing the resultant effluent in a plastic- and clay-lined facility above Marias Creek, after the company itself admitted "all liners leak."

In response, many of us have educated ourselves in mining practices, environmental law, and activist techniques to preserve the beauty and clean, clear water of the Okanogan Highlands. The slogan, "Pure water is more precious than gold" has been the rallying cry of the Okanogan Highlands Alliance, a local grassroots organization that educates people about the threats of cyanide leach-pit gold mining. As part of our resistance to this threat to our public lands, we have created a bottled water company to bring home the message to local residents that water—in the marketplace as well as in our daily lives—is worth more than gold. When economically feasible, the water will be bottled at the foot of Buckhorn Mountain. For now it is water from Mount Rainier, sold with a label that spells out the details of this historic battle to protect our "real liquid assets." Fifty percent of profits before taxes will be donated to grassroots organizations protecting water quality.

What have we learned from this fight to protect our water and our quality of life? That there is always hope! And that an ever-growing number of people are willing and ready to speak out for the Earth. Meanwhile in the Okanogan Highlands we continue to tend our gardens, to gather together often, and to celebrate life in its perfection and infinite variety. Ω

Whispering Pine, a 20-year resident of the Okanogan Highlands, is an activist with the Okanogan Highlands Alliance.

For more information about stopping the Battle Mountain gold mine, write Okanogan Highlands Alliance, PO Box 163, Tonasket, WA 98855, www.purewter.org, or write Whispering Pine, Community Cultural Project of Tonasket, PO Box 664, Tonasket, WA 98855.

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ASKING COMMUNITARIANS

Holistic Health Care in Community

Help us with our Spring '99 Holistic Health & Healing issue!

We'd like to hear from you current and former communitarians about your experiences regarding health and healing.

We're seeking answers to our survey questions, below—as well as anecdotes and stories—for articles for our Spring 1999 issue.

Thank you for responding to our questions below. Please send answers to us by e-mail, fax, or mail. We'll use everyone's answers as background for our articles. However, for every response we print, we'll send a free copy of the Spring '99 "Holistic Health and Healing" issue.

1. Does there seem to be a connection between how well community members interact and get along, and their level of physical health and well-being?

Put another way, does there seem to be a correlation between members having a minimum level of physical health and well-being in order for your community to function well?

2. Does your community have a policy of not accepting physically ill potential new members?

Or is your community open to physically unwell members? What stories do you have to tell?

3. How has the health crisis of a community member affected your community? Did people rally around and become closer and more bonded, or did the stress of the person's illness create conflict? Or both?

4. If you have had a community member in the hospital because of surgery, childbirth, or a serious illness, has the hospital allowed other community members to visit or to make important decisions for that member's care?

5. If you have a community member who is a health practitioner or holistic physician, are there special conflicts or benefits? Is this person called upon too often for help? Does this person's treating other community members raise interpersonal challenges? How is he or she compensated for healing services?

6. For our "Community Medicine Chest" article, what natural or alternative remedies, supplements, herbs, nutritional products, instruments, or devices do you and others use in your community for health maintenance and treating disease?

We're also looking for specific articles for this issue on the following topics:

- An overview of the research that indicates that people surrounded by a network of close, caring people are healthier and live longer. Is there any research which indicates that communitarians are healthier than their mainstream counterparts?
- Stories of communities in which offering health services is their main purpose, or is one of the community businesses.
- An article by a nutritionist who lives in community (or a naturopath, homeopath, holistic physician, chiropractor, or acupuncturist) about the benefits of nutrition, natural remedies or supplements, and perhaps fasting and detoxing, and other proactive, empowering ways communitarians can keep themselves healthy.
- An article by parents in community about the controversy surrounding vaccinating children and the reasons why they may have chosen not to vaccinate.
- An article about communitarians whose primary living comes from selling multi-level marketing health products, especially those who support themselves this way in rural communities where other work opportunities are not readily available. Ω

Please send for our Writers' Guidelines. We compensate authors whose articles we use with a one-year subscription or four copies of the issue. We thank everyone who submits an article (after they've checked with us first) with a free copy of the issue.

We also need a Guest Editor. If you care about health issues, like to write and edit, and enjoy working with people (even long-distance), please let us know.

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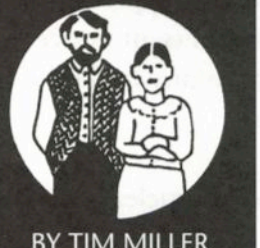
Our Beliefs, Our Lives

Communitarian Activists in the Early 20th Century

HISTORIC COMMUNITIES



BY TIM MILLER

ORATING ON STREET CORNERS, marching in protest, feeding the hungry, founding experimental model societies—at the dawn of the 20th century, community members were active from shore to communal shore.

In the East, Shaker communitarians bore the banner of social reform proudly. Shaker elder Anna White lectured publicly on various issues and crusaded for women's suffrage. In 1905 she organized a universal peace conference at the organization's Mount Lebanon, New York, headquarters that attracted delegates from around the world.

In the West, the socialist and anarchist colonies of Washington state were perhaps the most distinctive communities just before the turn of the century. Despairing at the prospect of making an impact in American electoral politics, several socialist groups founded cooperative communities in order to display the virtues of socialism. Equality Colony and Burley Colony were two of those founded on the shores of Puget Sound in the late 1890s. Both continued into the new century.

Home Colony, also on Puget Sound, was established as a haven for anarchists. A renowned center of radicalism, visited by such prominent activists as Emma Goldman, it issued several radical periodicals, including the *Demonstrator* and the *Agitator*. Most of the major social issues of the day—including prohibition and free love—were espoused by at least some Home Colony members, although some members' nude swimming created a deep rift in the otherwise tolerant community.

Tennessee was the home of The Ruskin Colony, inspired and led by J. A. Wayland, the editor and publisher of the largest-circulating socialist periodicals in American history. Although internal disputes, especially between Wayland and other members, brought the main colony to an end in 1899, spinoff communities lasted into the new century. Wayland continued his editorial work as a socialist crusader until his death in 1912.

The Social Gospel movement, which had one of the broadest and most visionary reformist agendas in the religious history of the United States, was also at its peak at the turn of the century. Some of its most ardent proponents established intentional communities in order to work

---

Tim Miller was caught up in the romantic wave of community-building that swept the country in the late '60s and early '70s and lived on a communal farm in Kansas for several years. He has retained his interest in American communal history, particularly in the twentieth century. He still lives in Kansas, where he is a Professor in the Department of Religious Studies at the University of Kansas in Lawrence. He is author of America's Alternative Religions *(SUNY Press, 1995) and* Quest for Utopia in Twentieth-Century America *(Syracuse University Press, 1998). Tim guest edited our "Communities and 'Cults'" issue (Fall 1995).*

for the social reforms that they believed would bring in the Kingdom of God on Earth. These communities included the Christian Commonwealth Colony in Georgia, which closed just as the new century was beginning, and the longer-lived Straight Edge Community in New York.

Another communal version of reformist activism occurred with the Single Tax Movement communities, established from the 1890s through the 1930s. For several decades in the late nineteenth century, Henry George and his followers campaigned to replace all existing taxes with a single tax on unimproved property. Like the socialists of Washington state, when the political prospects for the Single Tax Movement appeared bleak, some of its adherents decided to demonstrate their theories in small colonies. With unconventional land-ownership and internal taxation systems, 10 or so Single Tax enclaves were established, including Fairhope in Alabama and Arden in Delaware, which continue quietly to this day.

The Women's Suffrage Movement and its ally, the Prohibition Movement, together dominated turn-of-the-century political activism and inspired one novel colony, the American Woman's Republic. This community actually had its origins in the commercial operations of a man, Edward G. Lewis, who published several magazines and a daily newspaper, the *Woman's National Daily.* In 1912 several of Lewis' projects resulted in the founding of the Women's American Republic, which declared itself a separate nation until women got the vote. The Republic opened its communal center the following year at Rancho Atascadero, a California estate, where women worked diligently for suffrage until the Nineteenth Amendment was ratified in 1920. Its essential goal achieved, the Republic faded away and Atascadero became another booming California city.

Meanwhile, Job Harriman, a prominent socialist who ran twice for mayor of Los Angeles, became interested in starting another demonstration project. In 1914 he opened the Llano del Rio Colony in Antelope Valley, north of Los Angeles. Within three years it had swelled to 1,100 members whose visionary optimism helped them endure an always-difficult economic situation. Eventually, however, the colony's failure to secure adequate water rights for farming, as well as ongoing internal bickering, led Harriman to seek a better site. In 1917 several hundred colonists moved *en masse* to Newllano, their new home in Louisiana. There the colony continued until 1938, a communitarian center of socialist activism to the end. ➤

To Learn More

- *The Shaker Experience in America,* Stephen J. Stein (New Haven: Yale University Press, 1992).
- *Utopias on Puget Sound, 1885–1915,* Charles P. LeWarne (Seattle: University of Washington Press, 1975).
- *A Socialist Utopia in the New South: The Ruskin Colonies in Tennessee and Georgia,* W. Fitzhugh Brundage (Urbana: University of Illinois Press, 1996).
- *Keep Your Face to the Sunshine: A Lost Chapter in the History of Woman Suffrage,* Pauline Meyer (Edwardsville, Illinois: Alcott Press, 1980).
- *Two Hundred Years of American Communes,* Yaacov Oved (New Brunswick, New Jersey: Transaction Books, 1988), pp. 285–310. A concise recounting of the Llano story.
- *Loaves and Fishes,* Dorothy Day (New York: Harper and Row, 1963). A passionate first-hand account of the Catholic Worker movement.
- *The Cotton Patch Evidence,* Dallas Lee (New York: Harper and Row, 1971). A sympathetic presentation of Koinonia Farm's story.
- "The Delta and Providence Farms: A Mississippi Experiment in Cooperative Farming and Racial Cooperation, 1936–1956," Jerry W. Dallas, in *Mississippi Quarterly* 40:3 (Summer, 1987): 283–308.
- *Quest for Utopia in Twentieth-Century America,* Tim Miller (Syracuse University Press, 1998). Covers more fully all the communities discussed in this article.

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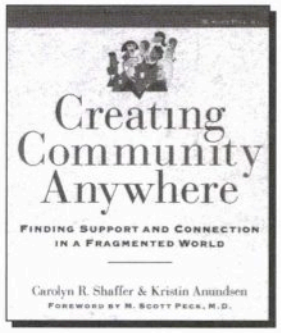

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In 1923 several new settlers at Newllano, among them the prominent socialist publisher Kate O'Hare, founded the nearby Commonwealth College to produce working-class labor leaders. Soon the college separated itself from Newllano, settling on its own campus near Mena, Arkansas. There it became a noted center of leftist thought and action: its student body and faculty living in communal equality, exploring the world of radical ideas, and sharing the labor needed to keep the campus afloat. Despite its economic straits, Commonwealth College might have had a long life had it not fallen victim to red-baiting by members of the Arkansas legislature and the Arkansas American Legion chapter, which accused it of teaching "Bolshevism, Sovietism, and free love." Commonwealth College ended in 1940, when it was convicted of the crime of failing to display an American flag, and its assets were auctioned to pay the large court fine.

The widespread poverty of the Depression bred perhaps the broadest-based wave of progressive social activism in American history. Although many communities were overwhelmed with the struggle to survive economically (including about a hundred cooperative homestead projects sponsored by the federal government, as well as dozens of other religious and secular ventures), more than a few Depression-era communities challenged the prevailing system that seemed to be creating such misery.

The most famous of these communities was the Catholic Worker Movement of the 1930s, a network of communal farms and urban communal houses that provided basic social services such as feeding and housing the poor, along with a stingingly radical critique of social injustice everywhere. Co-founder Dorothy Day had been a left-wing journalist before her conversion to Catholicism and the organization of *The Catholic Worker* newspaper, and her passionate prose and selfless example has inspired American reformers ever since *(see "Risking Jail, Creating Community," p. 26).*

Less publicly, other communal activism developed in the '30s as well, such as Delta Cooperative Farm and Providence Farm in Mississippi. Both sought to help poor African-American tenant farmers improve their desperate plight—and so became forerunners of the civil rights movement—

Delta and Providence Farms

DELTA AND PROVIDENCE FARMS, BOTH LOCATED IN MISSISSIPPI, WERE CENTERS OF radical activism that combined socialism with the struggle for civil rights. During the depths of the Depression many impoverished sharecroppers lost their livelihood when owners took land out of production to qualify for government benefits. In response, some of the sharecroppers worked with socialist organizers to create the racially integrated Southern Tenant Farmers' Union (SFTU) in 1934. Outraged white landlords instituted a reign of terror against STFU members, physically terrorizing them and forcing them from their homes in the bitter winter of early 1936.

One northern liberal who came to the sharecroppers' rescue was Sherwood Eddy, a well-known Christian social activist and former YMCA leader. Eddy purchased 2,138 acres of land near Hillhouse, Mississippi, which became Delta Cooperative Farm. By summer, 12 white and 19 black families were living and farming collectively there (cotton was the main commercial crop) and building better lives for themselves. Together they operated a sawmill that produced lumber to build new houses. They soon built a central community building with a library and a large auditorium, among other facilities. They opened a cooperative store and governed themselves democratically through a five-member council. Concerned that the flagrant violation of the South's strong tradition of racial segregation might bring violence down on them, the community did maintain somewhat segregated housing patterns and social activities, but in such important matters as providing good education to Black children and studying African-American history, the community pursued an egalitarianism rarely seen in that part of the country.

Despite its members' earnest idealism, Delta Farm always lost money, largely

until they were shut down by raging white resistance to desegregation in the mid-1950s *(see "Delta and Providence Farms," below).*

Other community challenges to the status quo included the School of Living in Pennsylvania. Under the leadership of Ralph Borsodi and later Mildred Loomis, the School of Living sought to create self-sufficient small communities whose members could virtually drop out of what they saw as the doomed capitalist system.

In the 1940s the intensity of the war effort tended to put social reform projects on the back burner, and antiwar activists were decidedly *personae non gratae.* Communitarians at Quaker-inspired communities such as Celo, in North Carolina, and Macedonia, in Georgia, were forced to keep their pacifist views to themselves. Later in the decade these and the other similar communities formed the Fellowship of Intentional Communities (now the Fellowship for Intentional Community, publisher of this magazine). The FIC *did* keep the candle of communal activism burning for the new communities of social and political commitment that would develop over the next two or three decades.

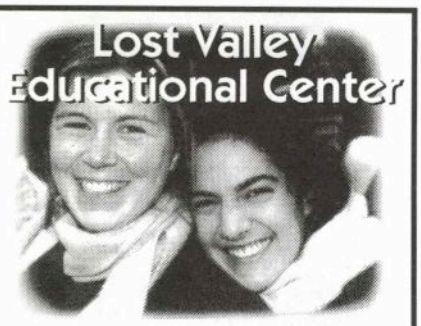
For example, Koinonia Farm in Georgia, founded in 1942, was deeply committed to racial equality, and its charismatic leader, Clarence Jordan, provided an inspiring vision of a better future for American race relations. Koinonia's program of providing low-cost housing to the poor has grown into the international Habitat for Humanity program—probably the largest social-service project ever to emerge from the American intentional communities movement.

St. Francis Acres, founded in New Jersey in 1947 by David and Betty Dellinger and others, operated the Libertarian Press, a radical printing and publishing shop, and became a center of active opposition to the Vietnam war in the 1960s. Several other small communities did activist work in that era as well.

Communal activism continued through the 1950s and early 1960s, until the great communal explosion occurred in the late '60s, creating literally thousands of communities dedicated to social reform, social service, and a vision of a better, safer, cleaner planet. The American activist tradition owes a great deal to some of its most dedicated proponents—people who choose communal living as a vehicle for their work. Ω

because its soil was poorly suited to farming. Eddy and his close associate Sam Franklin decided that to salvage the project they needed to expand, and early in 1938 they bought a 2,880-acre farm about 80 miles away. The new enterprise, Providence Farm, had a dairy as its financial base. Unfortunately milk production problems were never satisfactorily overcome, and Providence, like Delta, continued to depend on northern white charity for survival. World War II created further problems as some members headed to the military or to cities for war-industry jobs. Delta was sold in 1942 so that its members and supporters could concentrate on a single project, Providence. Nevertheless, cooperative farming gradually dropped by the wayside at Providence as the farm's population shrank. By the early 1950s Providence still had a small cooperative store and medical clinic, but it was a mere shadow of its former self.

Then, in 1954, the United States Supreme Court mandated desegregation of the public schools. White resistance to "unconventional" race relations quickly surged, and Providence Farm was an obvious threat to white supremacy. Allegations of racial agitation and of integrated school classes and swimming swirled through the area. A local Citizens' Council in 1955 advised Gene Cox and David Minter, the Providence leaders, to depart, and after another year of intimidation they finally did. Thus the last phase of one of the nation's earliest communal experiments in racial integration came to an end. As is usually the case with communal societies, however, it would not be just to say that either Delta or Providence failed. We will never know how many poor southerners, black and white, were helped by the two rural experiments. At a minimum the two communities pointed the way to a new, inclusive racial future for the American South and the whole nation. —*T.M.*



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Walking My Talk

The Federation of Egalitarian Communities (FEC) is a mutual-support organization for a dozen North American communities that value income sharing, nonviolence, participatory decision making, and ecological practices.

We have preserved the author's use of the lower-case "i" in this article.

FEDERATION UPDATE

BY TREE BRESSEN

MY FATHER TRIED to talk me out of joining a commune. "Too many meetings," he said. Not that he'd ever been to a community to find out. "Boring," he said. Now you know he hadn't been to a community! The worst epithet of all: "You're running away from society's problems." This accusation has been repeated so many times that it's a cliché.

Members of FEC groups come from many different backgrounds. My own background was very politically active, the '70s equivalent of "red diaper baby." Most likely, my parents took me along in a stroller at peace marches, and at a very young age we kids helped with political campaigns in our town. My father would drive slowly along the road, while we walked along either side, putting leaflets in each doorway.

Our local parties weren't Democrats or Republicans, but whatever they were my father was always involved. He never ran for office, choosing instead to work as a campaign manager for whichever side he believed in. Outside of campaign season he worked on issues ranging from nuclear disarmament to local beautification to racial reconciliation. Thus our home atmosphere not only encouraged civic involvement, but expected it. My internalized values included pacifism, social justice, and democracy.

These same values are the basis of Acorn, my community today. While some members may choose to join community as an attempt to escape the burdens of the rest of society, my choice to live here is a form of direct political action. The moral principles so dear to my heart compelled me to live them out by joining community.

For instance, as an income-sharing community with three community businesses, Acorn practices democracy to an extent practically unprecedented elsewhere in this country. We have direct control over how we structure our work, our economy, and our political processes. We consciously attempt to make choices that are sustainable and healthy for humans and other creatures, such as growing food without

---

Tree Bressen is active in the Federation of Egalitarian Communities and the Fellowship for Intentional Communities. She lives at Acorn community in Virginia.

pesticides, sharing one washing machine, and bicycling to nearby Twin Oaks community instead of driving. We share our income in an effort to achieve a classless society (not that we succeed, but at least we're trying). People here and in other FEC groups practice skills that are not traditional for our genders, and strive to lay aside sexism, homophobia, and other prejudices. We also reach beyond our borders both locally and nationally. We started a Community Supported Agriculture (CSA) program to provide folks in our county with naturally grown food. We do make a little money from it, but as any farmer can tell you, you don't get rich growing vegetables. We also started the CSA so we could afford to grow a larger portion of our own food, thus reducing our dependence on agribusiness. Furthermore, we make a point of educating our subscribers through our newsletter, which intersperses recipes for vegetables with articles on the politics of seed saving.

On a national level, Acorners can be found writing letters to the president, signing petitions to the UN, and marching against injustice. Fully half our community stood vigil in nearby Richmond, Virginia, against the United States' actions in Iraq. Members of nearby Twin Oaks listen to short-wave radio, work at the local women's shelter, and cook meals for the homeless. If our country starts another war with Iraq, you can bet there will be Acorn members getting arrested at protests in Washington, D.C. Compared to the general public—for many of whom even voting seems like too much trouble—the level of overt political activity in these communities seems commendable.

Growing up felt like being pulled this way and that, first turning my attention to one political issue and then to another. But who has the energy to work simultaneously on literacy *and* world hunger, toxic dumping *and* disability rights, voter registration *and* AIDS? Thinking about all of them at the same time can lead to despair and feeling overwhelmed, which can give rise to feeling guilty instead of acting constructively. One day it came to me that if people could communicate better, they could work more effectively on all of these important issues. Finally, it was clear. This would be my issue.

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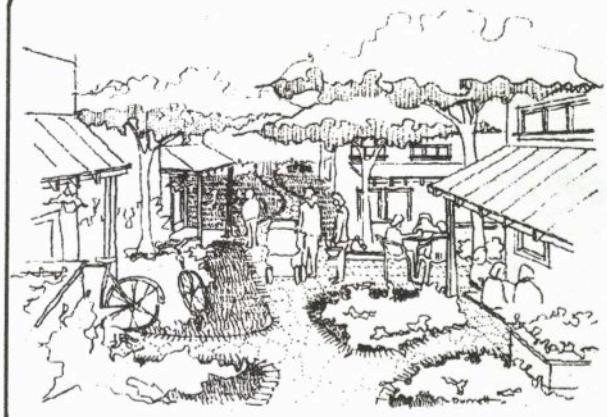

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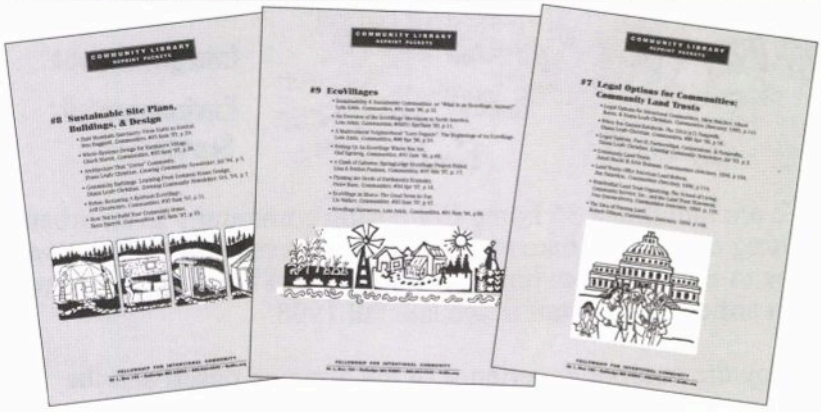

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compassion, and meeting facilitation every day, while also affecting a host of other issues through the texture of my daily life. In fact, it provides so many opportunities that some people have been accused of leaving community to escape from working on them!

Writing for publications is another important expression of my politics, including using the lower-case "i" for the first-person pronoun. English is one of the few languages in the world (maybe the only language) that uses a capital letter to refer to oneself but not to others. Is it any coincidence that English-speaking countries are considered the most individualistic cultures on the planet? In my opinion, glorifying individualism is killing us and

"You're running away from society's problems."

literally killing people of other cultures as well. Therefore i treat myself as a part of the sentence like any other part, to be capitalized at the beginning and not in the middle, as a reminder that i am a part of the universe no greater and no lesser than any other. Certainly my ego can use these reminders! Because many believe that language affects our thinking, my hope is that this usage will have a beneficial effect on other people's egos too.

Probably not everyone in my community would agree with my analysis. We don't all think alike, and i wouldn't want us to. While my community's diversity may drive me up the wall at times, it can be a significant asset that we bring to bear on the problems that face us. We really do have all the same problems here as people who don't live in community. Anyone who visits or lives in communities will see or hear about incidents of ageism, classism, and all the other "isms," along with deceit, verbal attacks, theft, and sometimes even sexual assault. If someone does move to community to "escape," they soon realize the futility of the attempt.

But communities offer one important

difference. The same problems that on the outside might be seen as "just the way the world is," are actually considered problems here. That is, we try to solve them, or at least talk about them and try to ease them. We hold tight to our idealism, our belief that we can make a difference.

It's true that we do avoid some things by living here. For instance, our work in our community businesses doesn't advance corporate profits. The women aren't drained by hearing catcalls as we walk to work. We are not subject to relentless advertising assaults every day, which probably makes it easier for us to avoid the disease of consumption that plagues modern America. And in our community, we don't risk arrest when we exercise our right to not cover ourselves in uncomfortable clothing when it's too hot.

My inherited Jewish values are articulated by the sage Hillel, "You have not the obligation to complete the task, but neither may you desist from it." Folks in community, myself included, are here plugging away at our varied tasks, trying to make the world a better place.

My father and i haven't talked much in the past few years, partly prompted by his disapproval of my choice to live in community. But lately we've been communicating more, as i've been working hard on healing childhood wounds. Even though he still has trouble reconciling himself to my choices, i've told him that i do respect his. It's clear to me that changing systems of oppression requires efforts from both inside and outside the existing political structures. Certainly i salute those who work in isolation or in the belly of the beast—there is a place for all of us. However, i believe my place at this time is to join with a critical mass of others to create a genuinely alternative culture, which can make possible futures we haven't even conceived yet. Ω

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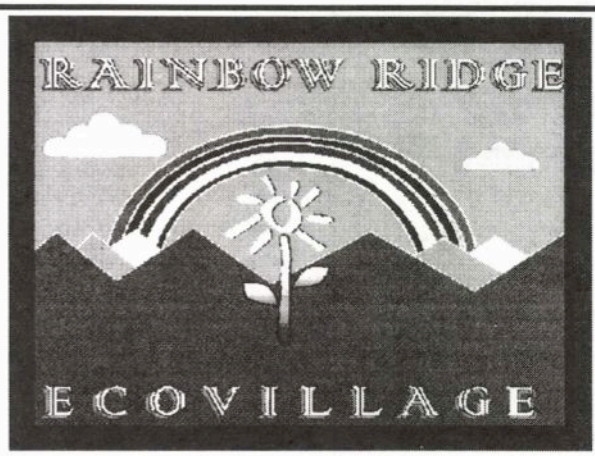

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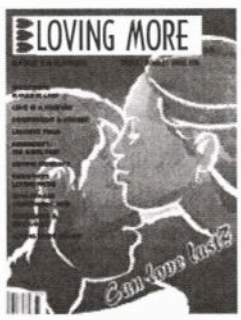

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Learning About Community Living

CHILDREN IN COMMUNITY

BY DANIEL GREENBERG

INFORMAL LEARNING EXPERIences for community children are plentiful, deep, and rich.

Community kids are exposed to many complex and subtle aspects of adult life that tend to remain "behind the scenes" for mainstream children; for example, their community's economic and political systems, financial planning and budgeting, leadership, the use and abuse of power, negotiation and conflict resolution, decision making, and so on.

Community children not only learn, they often participate, and sometimes, effect changes in the community themselves. This can be a positive experience for all concerned:

> *Our Village Council takes care of a lot of the day-to-day decisions. Children can attend if they have concerns, such as when the 12-year-olds all wanted to drive motorbikes. We talked about our concerns and the children were able to work through the whole issue. Now they can ride their bikes on the community grounds if they have helmets and insurance. It was a nice process that they got to experience.*

The range of experiences available to children through casual participation in adult activities is astounding. Responses from a survey questionnaire about materials or areas used in educating community children included woodworking shops, weaving studios, bike shops, indoor growlabs, organic gardens, dairy cattle, barns, house construction, kitchens, woods, streams, miles of trails for walking, and rocks for climbing.

Other respondents mentioned adult members and community visitors as invaluable resources for children. Examples of adult activities available to children included gardening, seasonal ceremonies and rituals, recycling, spiritual practices and meditation, sweats, political activities such as rallies, planting trees, crafts, cooking, and a multitude of formal and informal meetings and gatherings.

Most communities are concerned with developing a certain degree of self-sufficiency. Therefore other practical skills, such as composting, food storage, and incorporating solar energy into building designs are also commonly available learning experiences for community kids. Children

---

Daniel Greenberg, Ph.D., visited and corresponded with over 200 intentional communities in the US for his doctoral thesis. He leads undergraduate programs on domestic and international communities with the Gaia Education Outreach Institute. Derbyshire Farm, RR 2, Box 793, Temple, NH 03084; 603-654-6844.

are often included in community work projects and learn by doing.

When we built the fire hall, our 9th and 10th graders did a unit on foundations. They got out there and poured the foundation and framed the walls. Other kids came and pounded nails. When we built the school campus we had a work day. All the kids were up there, painting and hammering and having a good time. We really try to include them in those things that we do.

Exposure to different adults in a community has sometimes helped children with social or academic problems. When children feel connected to their community, they are less likely to act rebellious. For example:

We understand that the more people serve something, the more they feel a part of it and the more they feel connected. When some of our teenagers were having difficulties we met with them and decided to set up a service or work program, with pay. The teenagers worked with an adult in the community learning to drive a tractor. And now they feel more connected.

Integration into community life appears to be one of the biggest benefits that intentional communities can offer their children. Most children in the US have little exposure to the adult world; in community, however, the joys and struggles of adult work and life are not hidden from view. Children may witness a birth one day and perhaps help with a funeral another day. Talents and personalities are shared. Children in community see adults building houses, building relationships, and building political structures. Some last, others don't. Also in plain view are arguments, tears, and social *faux pas.*

"Kids on the Farm got to hear so many heavy life-and-death sort-outs between adults and so many real-life situations that it made them really good at understanding human nature and how to deal with it," one community member noted. A parental façade of omniscience and strength is difficult to maintain in such situations. Parents and other adults consequently become demystified and more human in the eyes of children.

In community, the joys and struggles of adult work and life aren't hidden from view.

I think we have created a situation that harkens back to village times when it was possible for a child to wander about in relative safety. A child would know the neighbors and villagers, could wander in various people's workplaces, and could call these people by their first names. We're recreating an intimate community experience for our children, in comparison with the alienation, fragmentation, or compartmentalization of mainstream society. The knowledge about how to create a sense of community is being lost. One of the things that we can do here is make a deliberate attempt to rediscover it. That's important for children. Ω

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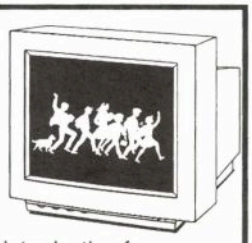
The CoHousing Video
Neighborhoods for People



This 22 minute professionally produced video clearly explains the CoHousing concept, its Danish roots, and why it is appealing to those who live there. Full of interviews with CoHousing residents and images of daily life in many US communities. It is the perfect introduction for orientations, giving to friends, parents, government officials, and lending institutions. It should be part of **every** community's library. **$40.00** (plus $4.00 s&h)

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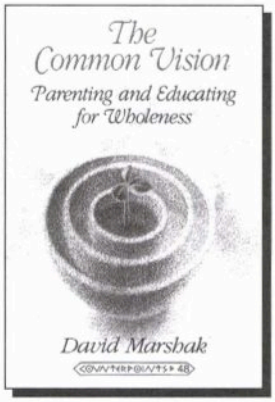


The Common Vision: Parenting and Educating for Wholeness

By David Marshak

Peter Lang Publishing, 1997
Pb., 246 pp., $29.95
Available in bookstores,
or from: Peter Lang Publishing
800-770-5264
www.peterland.com

Reviewed by Diana Leafe Christian

WHAT PARENTS, IN COMMUNITY OR out, haven't looked with wonder at their child and asked, "Here's our chance to do it right. But what does she really need?" How can parents collaborate consciously with the unfolding energies of their child's development?

David Marshak, a professor of education at Seattle University who has studied this topic for 15 years, compares descriptions of and recommendations for how to enhance child development by three eminent spiritual teachers: Rudolf Steiner, Sri Aurobindo, and Inayat Khan. Their insights were remarkably similar: children are whole, spiritual beings, filled with innate wisdom and motivation, requiring careful guidance by loving, alert adults.

Between birth and six years children learn primarily through imitation, the teachers say. Surrounded by safety, children need to have as much freedom as possible to play and explore—an expression of their spiritual being. Don't try to teach children this age to read or do math, say the guides, but allow them freedom to play as much as possible.

Between six through 12–14 years, children do need to learn to read and write and do simple math, but, the teachers say, please spare them theories and abstractions. At this stage children learn best through joyous, self-directed aesthetic activity: drawing, painting, music, dancing, and movement, which again, expresses their spiritual being.

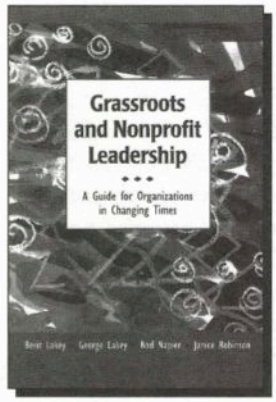
Between 12–14 and 21 years young people begin to develop more complete reasoning ability, and thrive on independent, critical thinking and abstraction, finding passion and delight in their ideas. They need to assess the world around them, make their own independent decisions, and experience and learn from the consequences. They respond positively to parents and teachers who respect them.

After briefly telling their life stories, Marshak examines in detail each teacher's views and specific recommendations for raising and educating children, devoting several chapters to Steiner and the Waldorf School, Aurobindo and the Aurobindo International Centre of Education, and Inayat Khan and the Sufi Seed Centers. He describes how their visions agree and disagree, and compares them to Maria Montessori's vision and method. He offers suggestions for applying these teachings to nurture a child's spirit—raising that child as a whole being, vibrant, relaxed, trusting, and confident.

Common Vision can be exceedingly helpful for parents and teachers willing to trust the insights of these spiritual teachers. However, readers with no interest in a spiritual viewpoint can still benefit from these observations about the way children learn and grow at each stage, and what things we can do, and not do, to best help them.

Unfortunately *Common Vision* contains no research evidence from childhood development or education fields that corroborate these insights. I expect such research exists, maybe as fodder for a follow-up book.

Diana Leafe Christian is editor of Communities *magazine.*



Grassroots and Nonprofit Leadership: A Guide for Organizations in Changing Times

by Berit Lakey, George Lakey, Rod Napier, and Janice Robinson

New Society Publishers, 1995
Pb., 215 pp., $16.95
Available from: New Society Publishers
4527 Springfield Avenue
Philadelphia, PA 19143

Reviewed by Susan Marynowski

STEP INTO THE RAFT AND PREPARE TO ride the rapids of social change!

Everything feels so right when the "rafts" of our organizations are in the flow. But times of turbulence can make us forget our mission and even forget to respect each other.

As if to answer cries of "overboard!" comes *Grassroots and Nonprofit Leadership,* written by folks who have definitely been there. With collective experience organizing African-American community health facilities, rape crisis support networks, and international social change alliances, the authors are experts at using teamwork to build and maintain effective organizations.

Organized around the metaphor of the river of social change, the chapters cover topics such as empowerment for the journey, fortifying the organizational raft, strategically mapping the journey, managing the daily white water, and facing the boulders of crisis and conflict.

This text is not a campaign manual, but rather a collection of practical ideas for making your grassroots organization better through improved direction, leadership, and balance. It addresses the question of how to maintain high morale and productivity within a culture that may be

hostile or indifferent to your goals. It also includes time-tested techniques for addressing internal organizational bugaboos such as burnout, bickering, bossy boards, and boring meetings.

Although the techniques included in the text could be applied to any kind of grassroots group, the examples are mostly from freedom, justice, and human rights movements. The book flows through a description of how movements develop and how organizations handle growth, to sections on management for strategic action and handling challenges. You can choose from a slew of hierarchical and collective structures to address your group's growing pains, and can calculate your group's level of trust, which was rated the single most important ingredient for successful organizations.

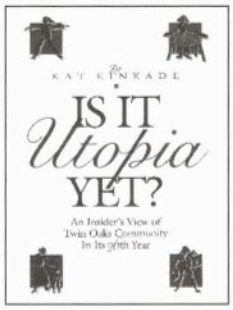
The chapter on strategic planning is brief, but the entire book emphasizes the importance of having a clear vision. A strategic plan allows you to "define the situation" rather than to give in to the power brokers who want you to feel lost and discouraged. The book includes a particularly nice discussion of overcoming paternalistic "power-over" situations by developing "power-with" teamwork, which is so threatening that "powerholders put enormous energy into splitting up those they dominate ... divide-and-rule is an essential strategy of domination."

Another strength of the book is its emphasis on diversity. In movements started by middle-class idealists, tension often emerges over who is "left out." This is a turning point for many organizations. The African-American, European, and white American authors contend that, "By facing the challenge of inclusion and acknowledging leadership from those who are most directly impacted, groups can become more powerful and more effective."

This book is written in a very conversational tone for easy access. The text is liberally peppered with quotes and examples and dialogues based on extensive interviews with dozens of veteran social activists.

If there is one essential guide for small nonprofit organizations, this book may be it.

Susan Marynowski is a member of Woodbine Community in Gainesville, Florida.



An Insider's View of Twin Oaks Community In Its 26th Year by Kat Kinkade

Is it Utopia Yet? is a lively, first-hand account of the unique struggles and triumphs of the first 25 years of Twin Oaks Community, one of America's most prominent and successful communes. This thoughtful and entertaining 320 page book, from the author of *A Walden Two Experiment,* is illustrated with 16 photographs and 60 cartoons.

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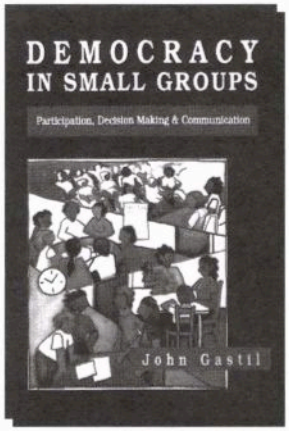

Democracy in Small Groups: Participation, Decision Making & Communication

By John Gastil

New Society Publishers, 1993
Pb., 211 pp., $14.95
Available from:
New Society Publishers
4527 Springfield Ave.
Philadelphia, PA 19143

Reviewed by Susan Marynowski

JUST WHEN IT SEEMS THAT LARGE-scale democracy is as good as dead, John Gastil maintains that the concept of democracy in our society can be revived on a small scale, defining anew the combination of inclusiveness, tolerance, justice, and the balance of power that is true democracy. He makes democracy real for intentional communities, activists groups, nonprofit organizations, cooperative businesses, spiritual groups, classrooms, families or tribes, and even personal relationships.

Large-scale representative systems can only approach democracy, while it is in small groups that true democracy can thrive. People in small groups and families use democracy every day. Yet who among us hasn't met with the frustration of feeling left out, overpowered, or unheard?

Gastil's five-part definition of democracy for small groups also can function as guidelines for meetings. For example, giving "consideration" to other group members is key to democracy in action. Not listening undermines "the very idea of discussion," which is good even if it does not result in agreement.

In true democracy, the interests of all stakeholders are considered equal. And while it may seem that all of this inclusiveness might make for longer meetings (something that none of us wants!), the sense of security that develops in a truly democratic group—where everyone feels empowered and "heard"—can actually lead to more efficient meetings without fatigue and power struggles. Just as the book is useful for encouraging democracy in deed, it also is useful for deciding when not to use it.

The qualities of democracy are illustrated with a central case study of the Mifflin Street Community Cooperative, a community food co-op in Madison, Wisconsin. Even this experienced, consensus-based group has problems embodying democracy. Gastil's evaluation of the Mifflin co-op presents ideas that have since resulted in shortened meetings and enhanced democracy. These principles and lessons apply equally to even the smallest of groups or families.

The book concludes with an inspired set of exercises to build democracy in your group—exercises that are challenging and intimate. How would you rate your level of power in your group or relationship? How would you better connect yourself to others in the group? What tactics would you use to keep the floor during an intense discussion? How long would you listen to another group member talk? How long would your group sit together in silent consideration?

Despite its subtitle, the book is not an effective guide to different ways of making decisions. Consensus, majority rule voting, and proportional decision making are only briefly discussed. But this book provides something much greater than a how-to guide to decision making. *Democracy in Small Groups* is an examination and road map of the principles of democracy. If your group does the exercises, democracy is sure to increase. If many groups follow these principles, we could change an entire culture. Ω

Community Bookshelf

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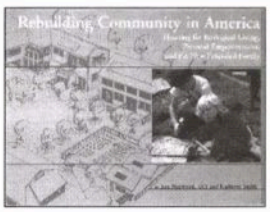

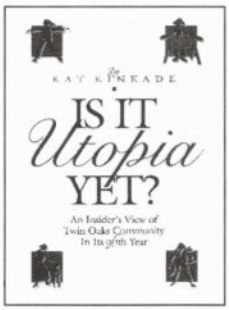

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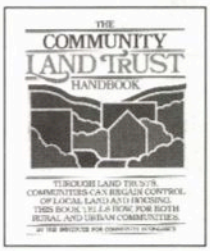

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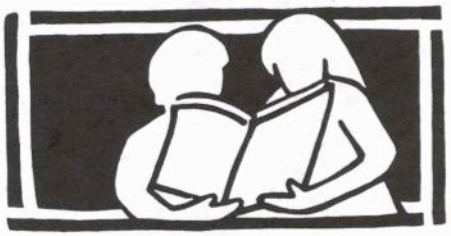
COMMUNITIES DIRECTORY FALL '98 UPDATE



One of the Fellowship for Intentional Community's primary objectives is to provide the most up-to-date contact information for intentional communities that we can find, and our Communities Directory *is the centerpiece of that work.*

While we do all we can to make the Directory *as current and comprehensive as possible, it takes us more than two years to complete—and every week we receive new leads for communities, plus numerous address and phone changes. Rather than trying to create an updated directory every few months, we regularly publish the late-breaking information here in* Communities *magazine.*

All of the information contained in this update was received after *the 1995* Directory *was released, and the Index Codes tell you which section of this update to look in:*

- *[n] New Listings—these groups were* not *listed in the* Directory.
- *[u] Updates—changes in contact info, purpose, size, or structure for groups previously listed here and in the* Directory.
- *[d] Disbanded or no forwarding address.*

The information here is condensed and abbreviated, and will be more thoroughly presented in future Directories. *For example, the book format includes a cross-reference chart of many features including population statistics, number of acres, leadership and decision-making structures, diet, schooling, spiritual practices, and so on—plus maps showing approximate location. If you would like to examine a copy of the current edition, please contact us at the telephone number listed below and we can direct you to nearby libraries that have copies.*

You can help us, too! Please let us know if you discover any leads about new communities, or find that we have incorrect information in current listings. Please send to Directory Update, Rt 1 Box 155-M, Rutledge, MO 63563; e-mail fic@ic.org; or call 660-883-5545. Thank you!

INDEX OF LISTINGS

NORTH AMERICAN NEW LISTINGS

COLIBRI URBAN HOUSING COLLECTIVE

(Forming)
2723 Ann
St. Louis, MO 63104
314-773-2842

CoLibri has just purchased its first building, in the Fox Park neighborhood. Three members have moved in, and, when renovations are complete, there will be space for 7 people. CoLibri is now seeking applications from prospective members.

CoLibri's mission is to provide affordable housing for those who want to live in a socially and ecologically responsible community environment. The first house is vegetarian with vegan option at all common meals (future houses may or may not be). Decisions are made by consensus.

We are currently seeking new resident and associate members. 6/98

MOLINO CREEK FARMING COLLECTIVE

PO Box 69
Davenport, CA 95017

Molino Creek Farming Collective (MCFC) is committed to loving stewardship of a spectacular 137-acre parcel on the central California coast. We are comprised of 10 households. Some, but not all, members participate in a large-scale organic farm operation on the property.

MCFC was established in 1982. We live in separate dwellings. Meals are not routinely shared. All decisions regarding the collective are made by consensus. Typically, we meet once a month for meetings.

The land is somewhat remote and we do not have any incoming utilities, such as electricity, phone, or water. We have developed photovoltaic systems which meet our needs.

As a group, we do not share a common spiritual belief. Our purpose as members is to reside on and farm the land. Members are required to contribute time or money to collective endeavors, such as road maintenance and collective administration. 6/98

SAN JUAN COHOUSING

862 CR 503
Bayfield, CO 81122
970-884-2196
ganesh@rmi.net
http://www.rmi.net/~ganesh

San Juan Cohousing is a close-knit community of people who are in the process of designing and building our physical community. We plan to begin construction at the end of 1998. Our vision is to create and live in a community which fosters harmony with each other, the larger community, and Nature. Our 250 acres offer many gifts, including 60 acres of irrigated pastureland and beautiful Ponderosa, Juniper, and Piñon. Although we live close to two small towns, our community will be secluded in a quiet valley. We hold no ideology other than to live in a more cooperative neighborhood and to respect Nature. We make our decisions by consensus. 4/98

SPRING HARBOR SANCTUARY

10896 S 350 W
English, IN 47118

Spring Harbor Sanctuary is a community of gypsies, tramps, and misfits. Religious and sexual beliefs are never condemned. Most are gay or bi, all are "family." This primitive community is re-forming with three full-time members and several part-time folks. We help others and thereby help ourselves. Visitors are welcome with advance arrangements. Please write first. Peace be with you! 4/98

NORTH AMERICAN UPDATES (PREVIOUS LISTINGS)

COMMON GROUND
131 Broad Wing Trail
Lexington, VA 24450
540-463-9451/463-9422
Herb_Goldstein@mcimail.com
http://galen.med.virginia.edu/~was/CGHmpg.html

New address, e-mail, WWW address. 6/98

FAMILY, THE
PO Box 5784
Orange, CA 92863
800-4-A-FAMILY
family@thefamily.org
http://www.thefamily.org

New address, e-mail, WWW address, and deleted local phone number. 5/98

NORTH MOUNTAIN COMMUNITY LAND TRUST (CLT)
154 Hayslette Rd
Lexington, VA 24450
540-463-1760

New address. 5/98

NORTHERN WISCONSIN VEGAN COMMUNITY
(formerly North Woods Vegan Community)
(Forming)
RR 2 Box 131
Mason, WI 54856

New name, address. 11/97

PEACEFUL GARDENS COOPERATIVE
PO Box 1358
Bonners Ferry, ID 83805
208-267-2875
pgarden@televar.com

New address and e-mail. 6/98

SHARINGWOOD COHOUSING
22110 East Lost Lake Road
Snohomish, WA 98296
425-487-1074
robsan@microsoft.com
floriferous@msn.com
http://www.wisechat.com/sharingwood/index.htm

New address, e-mail, WWW address, and deleted one phone number. 5/98

SHORT MOUNTAIN SANCTUARY
247 Sanctuary Lane
Liberty, TN 37095
615-536-5176
615-563-4397 (msg.)

New address, added phone. 5/98

SISTERS OF DIVINE PROVIDENCE
8368 Latty Ave
Hazelwood, MO 63042
314-524-3803

New address, and they are also looking for a new location. 5/98

STUDENT COOPERATIVE ORGANIZATION, INC.
23 Elliott Street
Athens, OH 45701
614-589-6979

New phone. 5/98

TERAMANTO, INC.
10219 - 148th Ave SE
Renton, WA 98059
425-255-9573

Group still active (printed as "Lost Contact" in Issue 98). New address and area code. 7/98

VALLEY OF LIGHT
836 W Cleveland St
Fayetteville, AR 72701
501-575-0567
sotardragon@juno.com
http://www.geocities.com/rainforest/vines/2726

New address, e-mail, WWW address. 4/98

WINDSPIRIT COMMUNITY
(formerly Christmas Star)
2300 Dripping Springs Road
Winkelman, AZ 85292

New address, and deleted phone. "In 1995 the community known as Christmas Star ceased to exist. We purchased 16 acres of their legacy, while the remaining 25 acres have now passed into private ownership. However, we are carrying on the communal vision. All land is held in common, with each resident having their unofficial site on which to create their reality. We welcome short-term visitors with advance notice. Long-term visits are available (by consensus) for folks with practical and/or spiritual skills." SASE required. 6/98

DISBANDED & BAD ADDRESSES

CLEARVIEW
Gill, MA

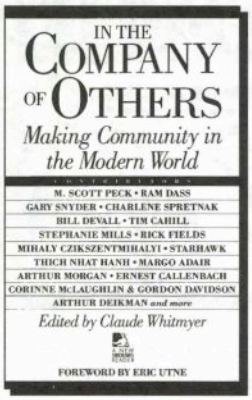
No longer a community. 5/98

INTERNATIONAL NEW LISTINGS

GULLBACKENS LANTRASGÅRD
Box 2014
911 02 Vännäsby
SWEDEN
0935-41027
sponzio@hotmail.com

We are a rural community running a farm in the north of Sweden. We work to save certain old-type Swedish animals. There are cows, pigs, sheep, goats, chicken, geese and ducks, and rabbits. We are trying to live in a basic and resource-saving way, and to be an alternative in the consumption society. We are developing a "natural" way of keeping animals: free mating, outdoors when possible, animals' kids stay with parents, no tied up animals.

Other aims are to run a nature school for groups and school classes; offering care for people with social/alcohol problems; building a "museum" with living animals. Our food is mainly vegetarian and we don't use drugs/alcohol. You are welcome to visit us! Please call or write in advance. International Postal Reply coupon requested. 6/98



In the Company of Others:
Making Community in the Modern World

Claude Whitmyer, Editor

Contributions by M. Scott Peck, Ram Dass, Thich Nhat Hanh, Arthur Morgan, Geoph Kozeny, Kathryn McCamant & Charles Durrett, Corinne McLaughlin & Gordon Davidson, and more...

$14 postpaid. *FIC, Rt. 1, Box 155, Rutledge, MO 63563; 660-883-5545.*

Help us keep our Directory Update up-to-date!

If you represent or know of a community that is not listed in the current edition of our *Communities Directory,* please let us know! We want everyone to have a chance to be included, and we are always interested in new leads for our frequent updates. Please use this form to send us your referrals, or just give us a call at 660-883-5545.

NAME OF COMMUNITY

CONTACT PERSON

STREET ADDRESS

CITY/TOWN

STATE/PROVINCE ZIP/POSTAL CODE

PHONE

YOUR NAME

YOUR PHONE

DATE

Please return to: **Directory Update, Rt 1, Box 155-M, Rutledge, MO 63563**

CLASSIFIEDS

Classifieds are for anything by, for, or related to communities and community living. Send for info on how to place an ad. Communities, *PO Box 169, Masonville, CO 80541; phone/fax: 970-593-5615; communities@ic.org.*

COMMUNITY PROPERTY FOR SALE

SEEKING COMMUNITY-MINDED BUYER(S) for our co-owned property on island north of Victoria, B.C., 1,200 sq. ft. house, $109,000CND or equivalent US$$. *250-285-2551 or oneill@island.net.*

NORTHERN CALIFORNIA. 235 beautiful acres. Rolling hills and oak trees, year-round south fork of Elder Creek, excellent garden soil, wild animals, silence, awesome views, business potentials for self reliance (recycled lumber available for structures). Two parcels, could share with ambitious, skilled person, or sell all. Will finance, *530-833-0119.*

PRIME COMMUNITY PROPERTY with eco-tourism business potential. 80 acres, 2000 ft. elevation NE of Chico, northern California. Creek through length, spring water, two-bedroom home. Will share all or sell part. *530-833-0119.*

ABC ORGANIC FARM, Northern California. 25 acres loam soil, 12 acres prunes in full production, 13 acres pasture, all flood irrigated, foundations to structure and lumber, established market. *530-833-0119.*

PERMACULTURE PROPERTIES at Dreamcatcher Real Estate Co. Inc. in Taos, New Mexico, specializes in land ideal for communities, ecovillages, and sustainable agriculture. Twenty-acre parcels near Taos for $43,000 in permaculture community. Solar, off-the-grid house on five acres next to National Forest near Santa Fe. Many other suitable pieces available in northern New Mexico. *Brigid Meier, 505-758-1318; brigidm@laplaza.org.*

JOIN DESCHUTES COHOUSING at Tumwater Rock, a 30-unit urban cohousing community in Tumwater, Washington (pop. 12,230), near Olympia and Lacey (combined pop. 79,500). We value affordability, diversity, collaborative decision-making, sustainability. Option on 6.6-acre undeveloped wooded site on bus route in older neighborhood close to schools, shops. Site design nearly completed. Clustered housing; shared open space includes meadow, woods. Groundbreaking, March '99. *1015 Olympia Ave., Olympia, WA 98506; 360-943-8866; fax, 360-236-9688; deschutescoho@hotmail.com.*

ARIZONA'S PREMIER COHOUSING community, Manzanita Village of Prescott, is beginning construction, with several units left to choose from. Ideal for families and individuals who wish to enjoy lots of sunshine, clean mountain air, and a small-town atmosphere. Visit our web site at www.mwaz.com/cohousing or call Jeffrey Zucker at *1-800-555-3810.*

TWO BEDROOM PASSIVE SOLAR HOME for sale on four-acre wooded lot in an intentional community an hour west of the vibrant city of Asheville, North Carolina. Wood-burning stove, vaulted ceilings, stone porch, European tile floor, radiant floor heat, 6-inch walls, Pella windows. Nestled in the Smoky Mountains near plentiful white-water rivers and vast national parks and forests. Call *828-497-7897,* or write to *K & M, 336 Heartwood Way, Whittier NC 28789.*

CONSULTANTS: COMMUNITY, SUSTAINABILITY

ECOLOGICAL COMMUNITY DESIGN IS NO ACCIDENT. It's no easy task either! From facilitated Visioning to participatory Site Analysis and Master Planning to ecological wastewater systems and Site Design, Native Harvest Design can help make the challenge of community design more fun, less hassle, and much more achievable! *Dave Jacke, Native Harvest Designs, PO Box 148, Leverett, MA 01054; 413-548-8899; e-mail: djnative@valinet.com.*

FORMING NEW COMMUNITY? Workshops, consulting—what works, what doesn't, how not to reinvent the wheel. Practical steps, tools, skills, resources. Diana Christian, editor of *Communities* magazine. *PO Box 169, Masonville, CO 80541; 970-593-5615; diana@ic.org.*

SUSTAINABLE PRODUCTS

NATURAL MENSTRUATION. Many Moons™ washable menstrual pads; The Keeper™ reusable menstrual cup; dioxin-free disposable pads/tampons. Healthier choices for your body and the environment. Satisfaction guaranteed or money refunded. Free brochure: *800-916-4444.*

SOLAR COOKING MADE EASY. Make a solar "hot plate" in a weekend. Instant heat (650° within minutes), portable, lightweight, and nonpolluting. This amazing cooker allows you to fry, boil, steam, and poach with free heat from the sun. Pattern, instructions, recipes: $14.00 to *Morning Sun Press, PO Box 413, Lafayette, CA; Ph/fax, 510-932-1383.*

PLANeT FOOD™ Sustainable Organic Gardening. New! Long lasting, enzyme-rich "Earth friendly" organic gardening product works with nature to stimulate an explosion of microbial life within the root zone of your plants, thus producing healthy trees, lawns, shrubs, flowers, fruits, vegetables, and crops without synthetic fertilizers. This microbiotic nutrient system provides a broad spectrum of trace minerals, and promotes microbial activity to restore and maintain the natural balance of your soil for both indoor and outdoor gardening needs. It enhances resistance to pest problems, drought, and cold. For communities seeking alternative income streams, here is an opportunity to provide socially and economically responsible, environmentally safe products with a global vision for healthy food and conscious living. Call 24-hour free message: *1-800-659-7882, ext. 22.*

COMMUNITY GATHERINGS

COMMUNITY DIALOGS across North America, sponsored by the Fellowship for Intentional Community (FIC), publisher of this magazine. What does "community" mean to you? What would help you create more community in your life? And how can the Fellowship for Intentional Community help? Community Dialogs are occurring in many towns and cities across the continent; your area could be next. People come together for a discussion to explore these and other topics, visioning what kind of world we are dedicated to creating and how to get from here to there. For more information, contact the FIC's project coordinator: *Tree Bressen, 1259 Indian Creek Road, Mineral, VA 23117; 540-894-0595; tree@ic.org.*

CLASSES, WORKSHOPS

GLOBAL CHANGE THROUGH ASCENSION SCIENCE. Sept. 24-27; Nov. 26-29. Four-day seminars. Learn about the structure and foundation of a successful community. A relationship with the Universal Father a must. Community based on Fifth and Continuing Fifth Epochal Revelation. *Gabriel of Sedona/Aquarian Concepts Community, PO Box 3946, Sedona, AZ 86340; 520-204-1206; acc@sedona.net; http://www.sedona.net/aquarian/.*

EVERY COMMUNITY WOULD BENEFIT from having tools for releasing emotional blocks and accelerating healing. Spend a day on THE FARM in Tennessee learning Listening Hands or Reiki with alternative healthcare provider/teacher Cathy Chow. $75-$150. Contact Cathy at *931-964-4839 or c/o mtraugot@usit.net.*

BOOKS, VIDEOS, AUDIOTAPES ON COMMUNITY

"LOOKING FOR IT" is a two-hour video diary/documentary on communities and the communities movement. Patch Adams says, "I was glued for two hours. You've done a great service for the communities movement. I think your goal of wanting people to come away from their viewing wanting more, has more than been met. This videotape deserves a wide viewership." © 1995, Sally Mendzela. Two-hour VHS. To order, send check or money order for $24.95 to *Sally Mendzela, 36 North Center St., Bellingham, MA 02019; 508-966-5822 (w); e-mail: nosmoke@otw.com.*

MAGAZINES, NEWSLETTERS

COMMUNITYSUPPORTED AGRICULTURE NEWSLETTER. *The Community Farm,* a quarterly forum for CSA farms and their members. $20/year. *3480 Potter Rd., Bear Lake, MI 49614; fsfarm@mufn.org.*

ENJOY RENT-FREE LIVING in desirable locations worldwide. *THE CARETAKER GAZETTE* is a unique newsletter containing job openings, advice, and information for property caretakers, house-sitters, and landowners. Published since 1983, the *Gazette* includes letters, caretakers' profiles, and classifieds. Free advertising for landowners. Each issue contains over 80 job opportunities worldwide. Bimonthly publication for only $24/year (6 issues); $15/half year (3 issues). 1845 NW Deane St., Pullman, WA 99163; 509-332-0806.

PERMACULTURE DRYLANDS JOURNAL. Ideas, issues, information on sustainable living through natural systems. Postpaid sample issue $5. Subscription (3/year) included with $25 annual support of *Permaculture Drylands Institute. Dept. C, PO Box 156, Santa Fe, NM 87504; 505-938-0663.*

COMMUNITY OPENINGS

SEEKING COMMUNITY MEMBERS: Camphill Special Schools - Beaver Run. Community and school for children with developmental disabilities, seeks houseparents, and young people for childcare (who will receive Camphill Curative Education Seminar training). Ideal for young people seeking a different experience in a beautiful, 77-acre woodland community with music, art, drama, festivals. *1784 Fairview Rd., Glenmoore, PA 19343; 610-469-9236; camphill@compuserve.com.*

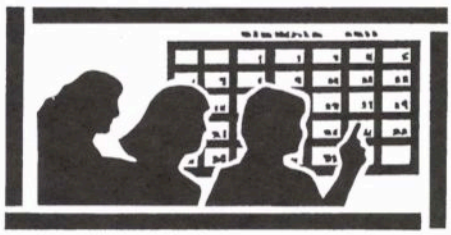
COMMUNITY PERSONALS

CONCERNED SINGLES links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, the environment, personal growth. Nationwide/International. All ages. Since 1984. Free sample: *Box 444, Lenoxdale, MA 01242, or http://www.concernedsingles.com, or 413-445-6309.*

COMMUNITY EMPLOYMENT

COMMUNITY EMPLOYMENT. Seeking person(s) for Facilities Management/Capital Improvements Planner/Systems Engineer, experienced in commercial/residential plumbing, carpentry, electrical, building, road maintenance. Knowledge of alternative hydroelectric and geothermal, telephone, water and sewer systems. Strong preventative maintenance background. Excellent communication, organizational, problem-solving skills. Facilities Manager: Previous facilities management experience and/or supervising five+ employees, budgeting, project cost analysis/controls, scheduling. BA/BS and/or equivalent experience. Capital Improvements Planner: Previous capital project coordination experience ($5,000-$100,000+) preferred. Ability to work within restricted budgets. Responsible for all phases of project, including research, design, short/long-range planning, permits, cost analysis/controls, budgeting. Systems Engineer: Strong background in hydroelectric, water, sewer, telephone, and geothermal systems preferred. Breitenbush Hot Springs worker-owned cooperative/community in Oregon Cascades offers housing, full medical benefits, wholesale food prices, egalitarian pay structure. Equal opportunity employer committed to enjoyable, sustainable work environment. *Personnel, PO Box 578, Detroit, OR 97342; 503-854-3320; hmarston@breitenbush.com; www.breitenbush.com.*

COMMUNITY CALENDAR



This is a calendar of:

1) events organized or hosted by intentional communities;

2) events specifically focusing on community living;

3) major events with significant participation by members of the communities "movement."

Most of these events occur with some regularity, so this calendar is a fairly accurate template for what to expect next year. Events listed as "hosted" are generally scheduled at a new site for each meeting.

Please send us suggestions about what we might include in future calendars (use form on this page). Also note that the Fellowship publishes a quarterly newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on p. 78.

Sep 25–27 • Sustainable Ecovillages: Fundamentals of Design

Cameron, Ontario. Workshop w/Albert Bates, other experienced designers. $175CND. *Barb or Milt Wallace, 705-887-1553; sunrun@lindsaycomp.on.ca.*

October • Permaculture and Whole System Design

Shutesbury, MA, Sirius community. Whole Systems Design approach, combining vision work w/permaculture and appropriate technology design methodologies. *72 Baker Rd. Shutesbury, MA 01072; 413-259-1251; sirius@siriuscommunity.org.*

Oct 2–4 • Planetary Healing: It's All One Work

Shutesbury, MA, Sirius community. Explore how your work fits into the whole; help manifest a healing plan for the planet. *72 Baker Rd. Shutesbury, MA 01072, 413-259-1251. sirius@siriuscommunity.org .*

Oct 8–10 • Communal Studies Association's Annual Conference

Zoar, Ohio. 25th annual CSA conference, with theme "Change and Dissolution in Community," held at Zoar Village State Memorial, the site of 1819-1898 German religious communal society. Presentations, papers, banquet, and field trips to contemporary and historic communities in the area, for community members, scholars, and anyone interested in the history and culture of intentional communities. *Kathleen M. Fernandez, Zoar Village State Memorial, PO Box 404, Zoar, OH 44697; 800-262-6195; kmfzoar@compuserve.com.*

Oct 15–18 • Annual Conference, Society for Utopian Studies

Montreal, Quebec. Gathering of college and university professors, researchers, and others studying actual and literary utopian experiments. *Professor Beatriz de Alba-Koch, McGill Dept. of Hispanic Studies, 1001 Sherbroke St. West, Montreal, Quebec H3A 1G5, Canada; 514-398-6657; www.utoronto.ca/utopia.*

Oct 18–25 • Sunrise Ranch Community Week

Loveland, CO, Sunrise Ranch community. Designed to allow you to experience community living in a beautiful 51-year old spiritual community, sharing in practical tasks and learning about the universal laws and principles that impact everyday activities. *Sunrise Ranch/The Emissaries, 5569 NCR 29, Loveland, CO 80538; 970-679-4200; fax: 970-679-4233; www.emissaries.org.*

Oct 17–24 • Int'l. Findhorn Conference: Creating Sustainable Community

Forres, Scotland. Presentations, workshops, focus groups, performances, community work projects. Creating sustainable communities, sustainable economies; dealing responsibly w/conflict; designing homes in harmony with nature; creating community wherever we are. Robert Gilman, Hazel Henderson, Satish Kumar, Ervin Laszlo, Milenko Matanovic, Jill Jordan, Stephen Gaskin *(The Farm),* Declan Kennedy *(Lebensgarten),* Bill Metcalf *(Mabel's Treat),* Yaacov Oved *(Kitbbutz Yad Tabenkin),* Beldon and Lisa Paulson *(High Wind),* Bruce Davidson & Linda Reimer *(Sirius),* Jan Martin-Bang *(Kibbutz Gezer),* Michael Shaw *(Ten Stones),* John Talbott *(Findhorn),* Diana Christian *(Communities* magazine), and more. £500, incl. shared room & board. *Accommodations Secy., Findhorn Fdn., Cluny Hill College, Forres, IV36 ORD, Scotland; phone: 44-0309-673655; fax: 44-0309-673113; e-mail: rdoudna@findhorn.org.*

Nov 11–14 • Federation of Egalitarian Communities Fall Assembly

Seattle, Washington, Jolly Ranchers community. Delegates from FEC communities plan policy, upcoming events and activities through consensus decision making. Visitors welcome. *FEC Assemply, 2711 S. Elmwood Pl., Seattle, WA 98144; 206-322-8071; jolran@aol.com.*

Nov 6–17 • Mondragon Cooperatives Study Tour

The Basque region of Spain. Sponsored by Cincinnati's Intercommunity Justice and Peace Center. Explore democratic worker ownership in Mondragon, Spain and other Spanish co-ops. Travel in Spain, accommodations, some meals, English translation. 20 people. $2,600. *IJPC, 215 East 14th St., Cincinnati, OH 45210; 513-579-8547; IJPCCinti@aol.com.*

Nov 16–19 • Semiannual Organizational Meeting, Fellowship for Intentional Community

Willits, California, Golden Rule Community. Planning, policies, reports, and consensus decision making, by board members, staff, and volunteers for FIC, publishers of *Communities Directory, Communities* magazine, and Intentional Communities Web Site. Visitors welcome. *660-883-5545; fic@ic.org.; www.ic.org.*

Nov 20–22 • Art of Community Gathering

Willits, California, Golden Rule Community. Fellowship for Intentional Community's lively weekend of how-to workshops and networking with members of dozens of intentional communities as well as authors and contributors to *Communities Directory* and *Communities* magazine; plus Keynote speaker is Carolyn Shaffer, coauthor of *Creating Community Anywhere.* Workshops on finding your community; consensus decision making; resolving conflict; visioning, planning, and fundraising; cohousing communities; ecovillages, forming new communities, and more, with presenters Kathryn McCamant, Geoph Kozeny, Jeff Grossberg, Laird Sandhill, Caroline Estes, Diana Christian, Tony Sirna, and others. *540-894-5798; alex@ic.org; gathering@ic.org; www.ic.org.*

Nov 21–28 • The Second Bioregional Council of the Americas

Mazunte, Oaxaca, Mexico. Theme is "Bioregionalism in Action": workshops, cultural presentations, ceremonies, field trips, and interaction with local cooperatives of organic agriculture, micro-enterprises, eco-tourism, sea turtle conservation, and ecological restoration. Beach camping or cabins. *Turtle Island Office, 4035 Ryan Road, Blue Mounds, WI 53517; 608-767-3931; cressprin@aol.com.*

REACH

Reach is a regular feature intended to help match people looking for communities with communities looking for people. As the most up-to-date and widely read clearinghouse available to you, Reach reaches those who are seriously interested in community. Reports are constantly coming in that our ads really do work.

Please use the form on the last page of Reach to place an ad. Note: THE REACH DEADLINE FOR THE WINTER 1998 ISSUE (OUT IN DECEMBER) IS OCTOBER 15!

The Reach rate is only $.25 per word (up to 100 words, $.50 per word thereafter) so why not use this opportunity to network with others interested in community? We offer discounts for multiple insertions as well: $.23 per word for two times and $.20 per word for four times (and you can even make changes!). Please make check or money order out to Communities, and send it, plus your ad copy to: Patricia Greene, 31 School St, Shelburne Falls, MA 01370; phone and fax, 413-625-0077.

We suggest that a good way to get a larger and more appropriate response is to include both address and phone/fax (plus e-mail if you have it) and to include a specific price range for member shares, if there is one.

Listings for workshops, land, books, personals, and so on belong in the Classified Dept., so please contact Editor Diana Christian.

COMMUNITIES WITH OPENINGS

ACORN, Mineral, Virginia. Do you enjoy hard work and building relationships? Five-year-old egalitarian community welcomes visitors and new members. We share income and make decisions by consensus. Varied work scene includes production crafts, agriculture, cooking, accounting, cleaning, and many other jobs. *Acorn, 1259-CM9 Indian Creek Rd., Mineral, VA 23117; 540-894-0595; acorn@ic.org.*

ADIRONDACK HERBS, Caroga Lake, New York. Three cooperative farms. Get equal land ownership shares for equal work. Medicinal herbs, appropriate technology, wilderness location, sailing. *882 State Hwy. 10, Caroga Lake, NY 12032; 518-835-3211; herb@klink.net.*

APEX BELLTOWN CO-OP, Seattle, Washington. Nonprofit corporation formed to own and operate 21 dwellings and community facilities (to benefit low-income households). Seeking new members to contribute and participate. Call/write for brochure. *2225 First Ave. #207A, Seattle, WA 98121; 206-956-0275.*

AQUARIAN CONCEPTS COMMUNITY, Sedona, Arizona. Founded by Gabriel of Sedona and Niann Emerson Chase in 1986, with the Mandate of the Bright and Morning Star. Currently 100 members full-time. We love children. International flavor. Planetary Divine Administration. God-centered community based on teachings of *The URANTIA Book* and *Continuing Fifth Epochal Revelation—The Cosmic Family Volumes* as received by Gabriel of Sedona. Clean air, pure water, organic gardens. Starseed Schools of Melchizedek (all ages) and healing environment which includes morontian counseling and other alternative practices. Gabriel of Sedona and the Bright and Morning Star Band with the vocal CD "Holy City," and Future Studios with art, acting and video productions. Planetary Family Services, including light construction, stone masonry, landscaping, cleaning and maintenance, teepees and yurts, computer services, elder home care. Serious spiritual commitment required to be a full community member. Lesser student commitment also available. *PO Box 3946, W. Sedona, AZ 86340; 520-204-1206.*

BREITENBUSH HOT SPRINGS, Detroit, Oregon. We are a wilderness retreat and conference center owned and operated by an intentional community, organized as a worker-owned cooperative. Breitenbush is surrounded by old growth temperate rain forest, one of the last of its kind on Earth, and possesses the highest concentration of thermal springs in the Oregon Cascades. We have a variety of hot tubs, natural hot spring pools, a steam sauna and all buildings are heated geothermally. The work and business ethic is one of stewardship; caring for the land while insuring accessibility of the healing waters to all who respect them. Breitenbush hosts events involving human potential: meditation, yoga, theater, dance. ... Breitenbush provides housing and a variety of benefits for its staff of 40 to 60 people. We are looking for talented, dedicated people in the areas of housekeeping, cooking, office (reservations, registration and administration), maintenance, construction, and massage therapy (Oregon LMT required). Breitenbush's mission is to provide a safe and potent environment for social and personal growth. *Breitenbush Hot Springs, Personnel Director, POB 578, Detroit, OR 97342; 503-854-3320.*

COHOUSING COMMUNITY, Bend, Oregon. Lots for sale in active intentional cohousing community of environmentally sensitive homes. Includes common house, pond, and grounds. High desert climate, near ski and wilderness areas. Request info from *Dietland Johnson, 2575 NE Community Lane, Bend, OR 97701; 541-388-0689 or 541-389-1514.*

DANCING RABBIT, Rutledge, Missouri. Highly motivated, community and ecologically minded, and experienced group is looking for individuals, families, and communities to help create the ideal rural ecovillage. We're starting construction on our 280 beautiful, rolling acres in northeast Missouri. Dancing Rabbit will be a large community with many different subcommunities that interact socially and economically. Our goal is to build a small town that is truly sustainable and socially responsible. DR's first subcommunity, Skyhouse (an FEC community of five adults and one child) has a close working relationship with Sandhill Farm, a 23-year-old egalitarian community nearby. We are especially interested in existing community groups joining us. We've got the ideas, the energy and the land, all we need is you! Contact us now to arrange a visit. *1 Dancing Rabbit Lane, Rutledge, MO 63563; 660-883-5511; dancingrabbit@ic.org; www.dancingrabbit.org.*

EAST WIND, Tecumseh, Missouri. A 50-member Federation of Egalitarian (FEC) community, est. 1973. Located on 1,045 acres of land in the Ozark foothills of southern Missouri. The topography is heavily forested and scenic. Like other FEC communities, East Wind members value ecological awareness, equality, cooperation, and nonviolence. Personal freedom is important to us. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call: *East Wind Community, Box CM-R, Tecumseh, MO 65760; 417-679-4682; visit@eastwind.org.*

ECOVILLAGE COHOUSING, Ithaca, New York. Environmentally oriented cohousing community near culturally diverse university town on the Finger Lakes. The first neighborhood of 30 passive solar homes and a beautiful Common House is almost complete. 176 acres include fields, organic gardens, ponds and gorgeous views. COME JOIN AND PLAN the second neighborhood. All ages welcome. Call or write: *Liz Walker, 109 Rachel Carson Way, Ithaca, NY 14850; 607-272-5149.*

ECOVILLAGE OF LOUDOUN COUNTY, VIRGINIA. Imagine living on 180 acres of beautiful rolling land with mature trees, incredible vistas, several streams and easy access to the Potomac. Think about living in a convenient location whether working in Washington, D.C., Northern Virginia, Frederick, Maryland with a five minute trip to the train line, bus and major roadways. Enjoy a dynamic, environmentally sensitive community where you know your neighbors yet are afforded the balance of privacy. Become part of this unique neighborhood that combines the principles of an ecovillage and cohousing community. Find out more: *1726 Shookstown Rd., Frederick, MD 21702; Grady O'Rear 301-662-4646; ecovil@aol.com; www.ecovil.com.*

GOOD SAMARITAN COMMUNITY, Elk, Washington. All things common Christian

community based on Acts 2:4 and 2:44 with a mission to care for handicapped children and provide a retirement home for the elderly that is both Christ-centered and Christ-led. Open to potential members who make a lifetime commitment and to workers who come for a season to care for the children and the elderly. For a prospectus contact: *Don Murphy, Fan Lake Brethren, 2762 Allen Road, Elk, WA 99009; 509-292-0502.*

JOLLY RANCHERS, Seattle, Washington. We are a small (three core members, guests, two dogs, and several cats) family-style community on an urban site with two houses that both need work (but are quite liveable unless you're Leona Helmsly!). Our long term goal is to move to a more pastoral setting somewhere in the Northwest. We believe that the U.S. of A. is one broken down, alienated place to be, and that small groups of dynamic individuals might be able to hold back the dimming of the light. We spend some of our time working out communication strategies which are honest, direct, and kind. We also eat, sleep, work, and play. We are looking for prospective members who are committed to consensus, money sharing, right livelihood, sustainability, intimacy, and fun. Irreverent sense of humor a plus. Call or write for information: *Jolly Ranchers, 2711 S Elmwood Pl., Seattle, WA 98144; 206-322-8071.*

L.A. ECO-VILLAGE, Los Angeles, California. In process, near downtown. We seek friendly, outgoing eco-co-op knowledgeable neighbors. Auto-less folks preferred who want to demonstrate and share low-consumption, high-quality lifestyles in an interesting, multicultural, high-visibility community. Spanish or Korean speaking helpful. Lots of potential for right livelihood, but must be initially financially self-reliant. Call or write: *Lois Arkin, 3551 White House Place, Los Angeles, CA 90004; 213-738-1254; crsp@igc.apc.org.*

REDWOOD, Los Gatos, California. A small cooperative community (10–15 people) to provide an extended family for our children and ourselves. Located 20 minutes from Silicon Valley or Santa Cruz, the property is 10 acres with large house, shop, pool, sauna, hot tub, orchards, redwood grove and large organic garden space. Share vegetarian meals in common kitchen. Interests include yoga, singing, clothing-optional lifestyle, drumming, high-technology, spiritual exploration, children, and living simply. Share in community may be purchased or rented. *24010 Summit Road, Los Gatos, CA 95033; 408-353-5543.*

SANDY BAR RANCH, Orleans, California. Northern California land-based community seeking new members! We are a collective of fun-loving, hard workers creating a sustainable, living/working alternative in the Klamath mountains. We run several businesses, including educational workshops (permaculture, fire ecology, alternative building, blacksmithing/green woodworking...) and cabin rentals, and

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Contact: Tree Bressen, 1259 Indian Creek Road, Mineral, VA 23117; 540-894-0595; tree@ic.org

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are designing a garden area along permacultural principles. In 1997 we realized a long time aspiration by forming a nonprofit entity to serve as a vehicle for expanding our educational programs. The Klamath Institute, named after the unique and beautiful area in which we live, promotes healthy forests and sustainable, forest communities within our watershed. We are seeking people interested in collective living and permaculture, with experience in general maintenance, gardening, hotel management, and marketing. Good communication, self-motivation, and a sense of humor are essential. Contact us at: *POB 347, Orleans, CA 95556; 530-627-3379; sandybar@pcweb.net.*

TERRA NOVA, Columbia, Missouri. Low-consumption lifestyle in a quiet neighborhood of a university town. Our close-in location makes it possible to bike, walk, or bus to the downtown and campus area for employment or for cultural and political events. We own two houses and an adjoining one-acre lot slowly being transformed into organic garden, orchard, and wildflowers. As houses that border our land come up for sale, we hope people with similar values will buy them. We gather daily for meals (mostly vegetarian) and twice weekly for meetings (using consensus). Working through personal differences and challenges, we value learning about ourselves and each other, and wish to create deep, joyous friendships. We are queer friendly. Please contact us to arrange a visit. *1404 Gary, Columbia, MO 65203; 573-443-5253; terranovac@aol.com.*

THREE SPRINGS, North Fork, California. After four years of growing and learning this year we have made some great moves forward! Our 160 acres of land has now been placed in a nonprofit land trust. We are also looking for new members, who share our values of consesus decision making, simple living and interpersonal growth to help us steward our budding community and this beautiful land. Write or call: *59820 Italian Bar Road, North Fork, CA 93643; 209-877-7113; e-mail: farm@sierranet.net.*

TWIN OAKS, Louisa, Virginia. We no longer have a waiting list and are looking for new members! There's a wide variety of work and activities available, including milking cows, woodworking, making tofu, cooking, office and administrative work, weaving hammocks, and much more. Social activities include juggling class, knitting circle, yoga. Twin Oaks is an egalitarian, income-sharing ecovillage of 100 people living on 450 acres in central Virginia. Our values include cooperation, nonviolence, ecological awareness, and participatory government. Free visitor information packet. *Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; twinoaks@ic.org; www.twinoaks.org.*

FEMINIST EDUCATION CENTER, Athens, Ohio. Seeks more residential staff, short- or long-term. Rural land trust on 151 acres only 20 minutes from Ohio University, Hocking College, and other intentional communities. SASE. *Susan B. Anthony Memorial UnRest Home, POB 5853, Athens, OH 45701; ad965@seorf.ohiou.edu.*

COMMUNITIES FORMING

CENTRAL CITY COHOUSING, Sacramento, California. We are planning a 14-unit, urban infill cohousing community on downtown land currently owned by the City Redevelopment Agency. We need four more households before we can complete a development agreement. Our community will be at 10th and T, just five blocks from Southside Park Cohousing, and within easy walking distance of the capitol, the light rail, a year-round farmers' market, and downtown shops and movies. Contact: *Pat Mynka or Robert Osborn 916-442-4232; robert.osborn@mci.com;* or visit our web site at *www.mother.com/~sclancy/COHOUSE.HTM.*

COHOUSING COMMUNITY PROJECT, Columbia, Missouri. We will cluster about 20 private homes around a common house to facilitate sharing and social interaction. In such a community, we feel more connected to other people and more committed to things beyond ourselves. We believe Columbia, a progressive university town, is an ideal location. We hope to build in '99. *5316 Godas Circle, Columbia, MO 65202; 573-814-3632; http://cohousing.missouri.org.*

COMMONGROUND, Killaloe, Ontario. Our 115-acre farm is ideal for permaculture and ecovillage development, with clearings surrounded by forest, small pond, organic garden restored log farm house, barns. Currently we are four adults living on the land with four others nearby. As a diverse, fun-loving group of visionaries, artists, and healers, we share a commitment to inspiring creative healing. We offer workshops and retreats integrating mainstream and natural medicine with Earth-based spirituality and creative expression. We are building a "spa" (sauna, hot tub, bodywork/counseling room and art studio) for our use and income source. Looking for enthusiastic, motivated responsible, queer friendly, service-oriented members, with skills, experience, and resources to contribute to our collective sustainability. *RR4, Killaloe, Ontario K0J 2A0; 613-757-2174; healing@web.net.*

EARTHAVEN, Black Mountain, North Carolina. Tired of dreaming of sustainable living in community? Take the leap! Join committed visionaries actively engaged in the creative design dance of healing our world. We are a permaculture-based intentional village seeking a responsible alternative to the challenges we face as a species. We welcome committed families and individuals to join our circle. Free general info available. For in-depth infopak and six newsletters send $15 to: *Earthaven, POB 1107, Black Mountain, NC 28711; 704-298-2399.*

EDEN RANCH, Paonia, Colorado. Forming community seeks members desiring rural, spiritual environment, sharing labor and resources on planned biodynamic, permaculture 65-acre farm operating under Limited Liability Company and Bylaws. Ecovillage concepts leading toward ultimate self-sustainability. Located on Western Colorado mesa, wondrous 360 degree views. Bring your own business, or work nearby. Future community businesses envisioned. Diversity in thought and age; consensus decision-making results from mutual respect and trust. Approximately $15,000 (flexible terms available) plus cost of earth-friendly home of your choice. $2 for Community Plan and newsletter. *Jim Wetzel, Nancy Wood, POB 520, Paonia, CO 81428; 970-835-8905; woodwetz@aol.com.*

EDEN VILLAGE, Mendocino County, California. 1,600 acre planned, self-sustainable ecovillage community. Egalitarian living, learning, healing environment, 84 three-acre homesteads, $24,000 ($300 down/$300 monthly). Passive solar homes, lakes, meadows, forests, permaculture. The *EDEN JOURNAL*, 20 pages, 4 times/yr. $7 payable to *T. McClure, POB 849, Glen Ellen, CA 95442.*

FLOWERING DESERT COMMUNITY, Tucson, Arizona. We're committed to the creation of a new culture based upon equality, voluntary cooperation, individual freedom and mutual support. Our values include: deep communication, supportive feedback, lasting friendships, individual responsibility, freedom of choice in relationship styles, ecological awareness, health awareness and, last but by no means least, happiness, joy, and fun! We want to learn how to live together and love each other no matter what our differences, and we're intent upon freeing ourselves from the ways in which our culture has become stuck. *Flowering Desert Commuinity, POB 44110, Tucson, AZ 85733; fldes@iname.com.*

HILLSBORO, TEXAS. I'd like to start a non-people-soup style community. Income-sharing not required. Level-up, not level-down. Start with a few rich, newly-marrieds, educate children from birth through late teens. Some outside students can join later. This is a long-term project, one that starts small. A goal is a community that perpetuates itself by means of a unique, advanced, liberal education. *Slowpokes, POB 1531, Hillsboro, TX 76645.*

NAMASTE ECOVILLAGE, Barnstead, New Hampshire. 44-acre permaculture land trust, seeking members, interns. Full chakra intimacy, permaculture activism, cluster cohousing, investors of time/resources/vision. SASE. *373 Peacham Rd., Center Barnstead, NH 03225; 603-776-7776.*

NASALAM, Fair Grove, Missouri. We are a radical spiritual community being built on sacred land on the Ozark Plateau of SW Missouri. We are vegan, substance-free, and dedicated to following a simple lifestyle that is easy

on the land and respectful of its creatures. Our spirituality is based on the teachings of the Order of Melchizedek and includes the use of eroticism, sex magick, and crystals in our work building a new reality paradigm. We are primarily interested in attracting polysexual (gay/bisexual) individuals oriented toward a polyamorous lifestyle with tribal overtones. We know that few will be drawn to the challenge presented here, but it only takes a few to change the world. Contact us for more information. *Nasalam, Rt. 3, Box 332, Fair Grove, MO 65648; 417-759-7854; nasalam@aol.com; http://membersaol.com/nasalam/.*

NEW ENGLAND. Family interested in starting FEC community in New England. *Bob, 413-528-5414.*

NOAH'S ARK 2, Texas. One hour east of Austin. Establishing open-hearted, earth-sheltered, "survival/escape" center for friendly, progressive folks since 1995. *4001 Oakridge, Houston, TX 77009; 713-863-0433; Quddusc@aol.com.*

NORTHERN CALIFORNIA. Homeschool family with seven-year-old. Developing our homestead, organic fruit and nut tree orchard on Mattole River. Worked extensively on land/stream restoration, sustainable logging for building and firewood. Developed solar/hydro energy systems. Would like community of families sharing gardens, homesteading, etc. Many possiblities. Our vision is to share our place with people interested in learning to live sustainably, developing interdependence on each other and the land. Two-bedroom cottage available for homeschool family with future hope of buying into homestead site. Open to talking with people about different ways of building community on our farm. *Robie Teamo, 1901 Dutyville Rd., Garberville, CA 95542; 707-986-7787.*

PATHWAYS COHOUSING, Northampton, Massachusetts. Seeking members for 24-unit community on 39 wooded acres three miles from town. For more info: *24 Fort St., Northampton, MA 01060; 413-584-7150.*

PORT SUSAN, WASHINGTON. Eco-minded community outside Seattle on 650 lush acres. Lake, streams, and abundant wildlife. Roads, utilities, common facilities already in. Inexpensive, peaceful living! SASE to *Enid Terhune, 12015 Marine Dr. #238, Marysville, WA 98271.*

PORTLAND, OREGON. Seeking one or two individuals or couple, for shared household; potential community in the Portland Metro-area. We have urban and rural property to share. Prefer those who are well educated and are financially secure. Write: *John at 2630 NW Cornell Rd., Portland, OR 97210; 503-222-0169.*

POTASH HILL COMMUNITY, Cummington, Massachusetts. On 115 acres of woods and pastures in Western Mass., 25 miles west of Northampton, a five-college town. 15 privately owned two-to-five-acre lots ranging

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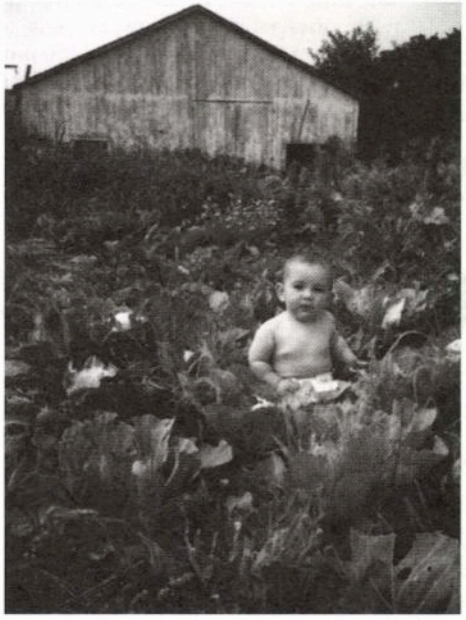

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Live Sustainably...

...on our newly acquired 280 acre land trust! Dancing Rabbit will be a diverse collection of individuals, families, cohousing, and communities working together to create a truly sustainable rural ecovillage. We're seeking new members, so write to arrange a visit. Internships in gardening, biodiesel, and ecovillage design are available. Building begins in spring.

from $23,000–$30,000 surrounded by 60 acre land trust. Community building and sauna. Seven households established. Educational retreat including large stone house equipped for group dining, plus three workshop/studio buildings for sale to community members. Our fundamental principle is to establish and uphold harmony, cooperation, creativity, and reciprocity of support. We value personal autonomy, relationships, business, the arts, natural healing, education, gardening, celebration, and fun. We foresee a community of independent thinkers with the initiative to take responsibility for shaping their lives and their community. SASE to: *Neel Webber, 9 Frazier Lane, Cummington, MA 01026; 413-634-0181.*

REJENNERATION, Jenner, California. Forming on five knolltop acres in an ecologically diverse coastal canyon with stunning views about one hour from Santa Rosa, CA. One house, some outbuildings and a garden have been built. We are looking for partners ($10,000 min. down) to build (sweat equity) and live in the second, larger co-op household. Values include earth stewardship, earnest work, simplicity, and a respect for diversity. Shared meals. Call or write including some personal history and a SASE for date of next open house: *Box 42, Jenner, CA 95450; 707-632-5458.*

SAN JUAN COHOUSING, Durango, Colorado. Imagine a cohousing neighborhood with a deep sense of community and reverence for nature nestled gently on just a few acres within 250 acres of pine forest and pastureland. Now imagine that community located in Southwest Colorado where the biggest mountains in the state are just minutes away and the red rock canyons of the Colorado Plateau are close enough for a day hike. That's San Juan Cohousing. 1999 move in. 60 irrigated acres for organic gardens and farm critters. Decisions by consensus. 24 households total, 12 available. Contact Mac Thomson at 970-884-2196, or check out our Web site at *www.rmi.net/~ganesh.*

UNAHWI RIDGE COMMUNITY, Western North Carolina. Offers unique homes, rentals, workscapes, and amenities on 600-acre sustainable land preserve in southwesterm North Carolina. Encouraging innovative business, agriculture and education pioneers. Construction/site sales begin spring '98. Information $3. *604 Grovemont Rd., Raleigh, NC 27603; 919-773-1303.*

WALDEN TWO, California. Seeking fellow Walden Two enthusiasts. *Mike Ray, 40 Vienna St., San Francisco, CA 94112; 415-585-6079.*

WHOLISTIC ASSISTED LIVING COOPERATIVE, Tampa/Clearwater, Florida. Assistance with daily living for elders, disabled and those healing. Supportive of environmentally sensitive, Chronic Fatigue Syndrome, Fibromyalgia, allergies, asthma. Couples and gays welcome! Also seeking healthy, service-dedicated souls for volunteers or live-in companions. Contribute to creating this model as evolving prototype for sustainable Colorado community. Daily circle for inspirational sharing, yoga, meditation. Heal together with the power of love. Learn proactive communication, healthy lifestyle, cleansing methods. Affordable rentals in suburban home, pool, amenities. Ten miles from Gulf Beaches. Make the rest of your life extraordinary. *Natasha Buge, 2002 Montego Ct., Oldsmar, FL 34677; 813-855-9337.*

PEOPLE LOOKING

HOMESCHOOLING FAMILY (kids 17, 11, 6) hoping to form friendly community. Location open. We love cooperation, group meals, sustainability, laughter, learning, communication, sharing ideas and equipment. We work with renewable energy and music. Structure to be decided by group, hopefully encouraging diversity. We want our children when grown to have option to stay and raise failies with us. Intersted? Contact: *Barbara and Barry, 1288 W 11th St. #278, Tracy, CA 95376; 510-244-5664; bamiller@igc.apc.org.*

POTTER/CERAMIC ARTIST seeking co-op studio in small town or country setting. Community context a plus! Tourist or affluent market nearby and truly cooperative, creative, nature lovers to share space and friendship. Contact: *Salena, POB 5266, Santa Fe, NM 87502; 505-983-3428.*

INTERNS WANTED

MAHANTONGO SPIRIT GARDEN, Pitman, Pennsylvania. Internships in pantheist, non-Christian, spiritual retreat center for gay men in central Pennsylvania. Room and board in exchange for work in garden, orchard, building projects. Write: *Brother Johannes, M.S.G., Pitman, PA 17964.*

RESOURCES

ALTERNATIVE EGALITARIAN COMMUNITIES. NO MONEY DOWN! We invite you to join our existing businesses and housing—all we ask for is a cooperative attitude and willingness to work hard. Live with others who value equality, ecology and pacifism. For our booklet, send $3 to: *Federation of Egalitarian Communities, HC-3, Box 3370-CM98, Tecumseh, MO 65760; 417-679-4682; fec@ic.org.*

INTENTIONAL COMMUNITY SEEKERS' NETWORK of New England records "Seeker-to-Seeker" contact information. Active networking will resume shortly. *15 Marcus Rd., Sharon, MA 02067; 617-784-4297; DonBr@att.net.*

INTERESTED IN JOINING A BRUDERHOF COMMUNITY? We'll put you in touch with former members of the Hutterian Brethren/ Bruderhof. Peregrine Foundation, *PO Box 460141, San Francisco, CA 94146; 415-821-2090.*

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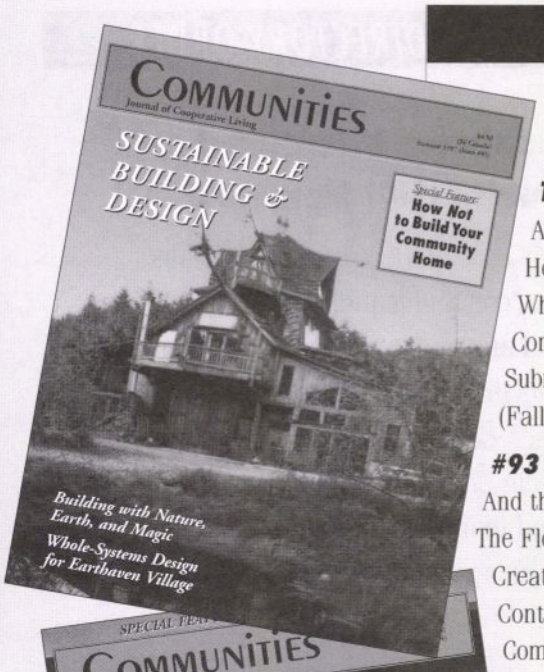

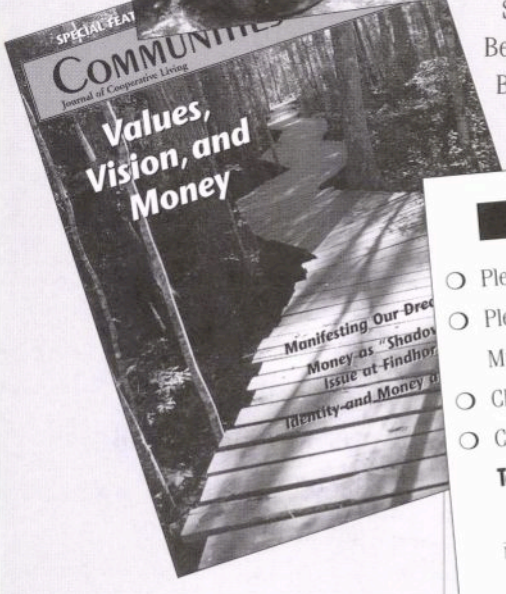

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- hosts gatherings and events about community.
- builds bridges between communities and the wider culture.
- serves as an information clearinghouse for all aspects of community—for individuals, groups, and the media.

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- invitations to board meetings and other activities.
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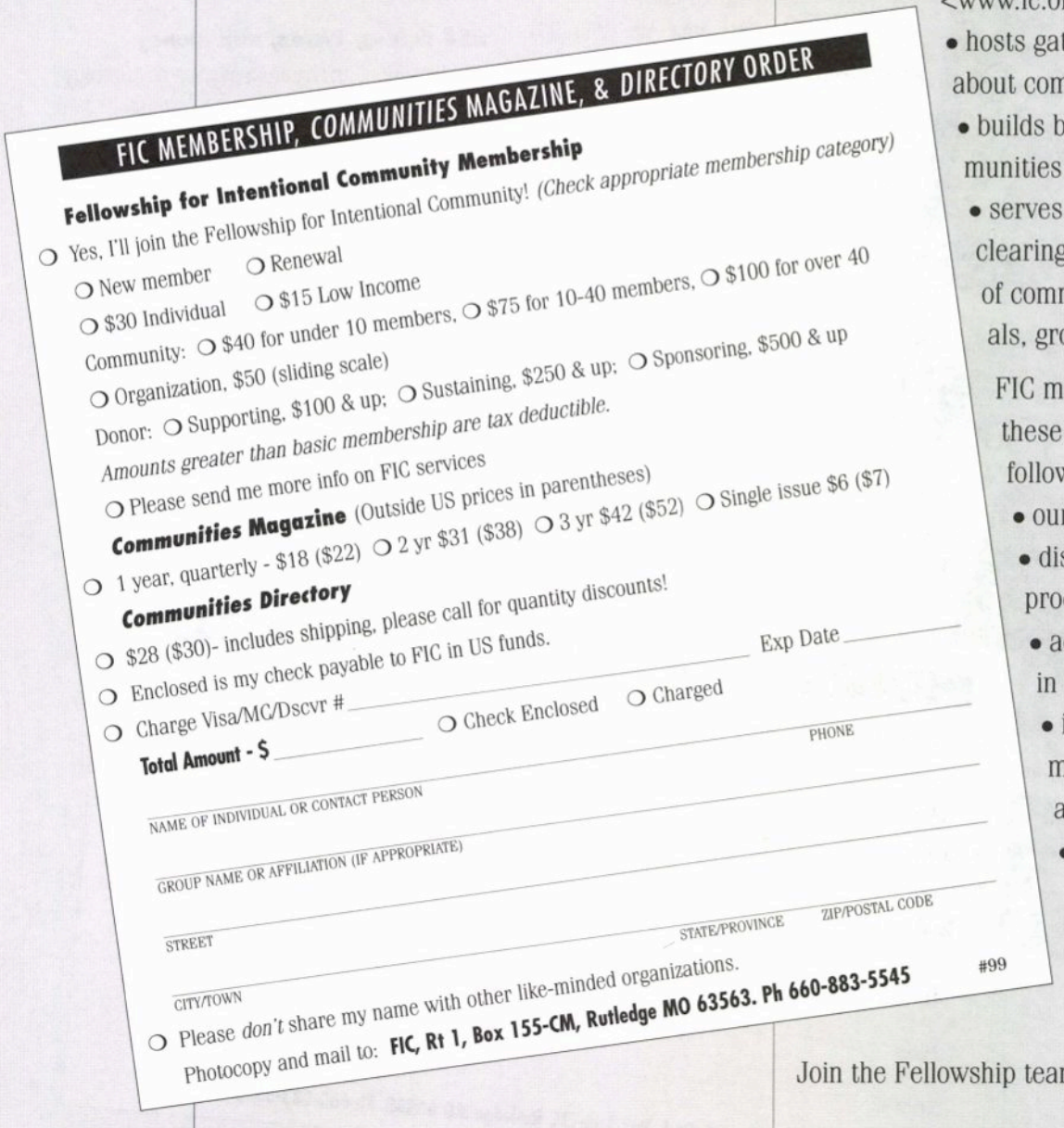

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PERIPATETIC COMMUNITARIAN

(continued from p. 80)

from the formula, and the experience of love gives way to a sense of alienation and frustration. In a way identical to political alienation, the cycle of negativity is launched.

What's going on beneath the surface that sets up this dynamic? In the case of adults and teens, I suspect the adults have a misguided sense of infallibility. First, we know we have more experience and worldly wisdom than our children—which frequently leads to our not hearing, or sometimes disregarding, their opinions and concerns. Second, we adults seem to think that we can somehow protect our young folks from making their own mistakes, thereby solving all their problems.

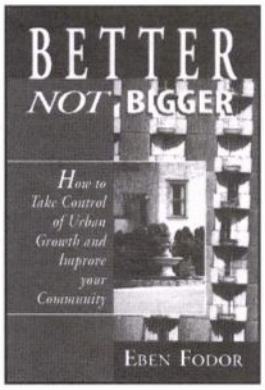
Sure, the picture we see is bigger than that which adolescents can see, but we forget (or are unwilling to acknowledge) that there's a still bigger picture that we're missing (how embarrassing ... aren't adults supposed to know everything?). Often when the situation calls for support, education, and mentoring, instead we leap to problem-solving or lecturing. Compounding our shortcomings, we're often hampered by a growing "adult" sense of cynicism that undermines our creativity and our enthusiasm for new possibilities. Fortunately, young folks, for the most part, are not so jaded.

In large-scale political struggles, both sides carry the misguided illusion of infallibility. Self-righteousness prevails, and compassion is usually nonexistent.

It matters not if one of the sides has a broader understanding of the issues or a more workable idea than the other—if there is not a sense of mutual respect and trust, it's virtually impossible for both sides to sit down together and work out an amiable agreement. If either point of view prevails through force—in a court, on a battlefield, or from social pressure—the result will only be grudgingly accepted by the losing party, who will continue to look for an opportunity to overturn the situation and undermine any hope of long-term stability.

If we alienate and vilify the people we disagree with, in the long run we'll find it necessary to pour huge amounts of resources into fighting ongoing battles instead of finding workable, sustainable solutions. By tuning in to our common humanity, we can free up our energy and move forward on to new and exciting frontiers. Ω

Geoph Kozeny has lived in various kinds of communities for 24 years. He has been on the road for 10 years visiting communities—getting involved in the daily routine of each group, asking about visions and realities, taking photos, and giving slide shows about the diversity and vitality of the communities movement.



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Eben Fodor

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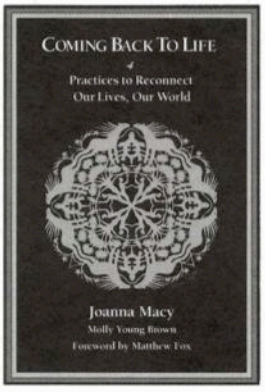

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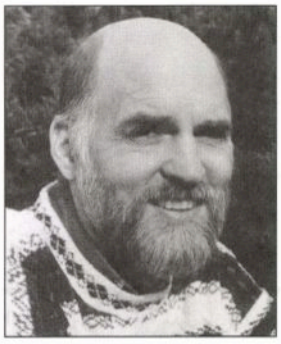
Compassion & Political Correctness

A Capulet could never marry a Montague. A Hatfield would never befriend a McCoy. Will there ever be peace between the Israelis and Palestinians? Will the Earth First! activists ever peacefully coexist with the police and the foresters?

Not as long as the people on each side of longtime feuds continue to see the other side—the identified enemy—as being wrong or evil. In the traditional "us versus them" political dynamic, each side believes that they have the broader perspective and the correct analysis of what's going on and what needs to happen. As long as this is, collectively, the way we deal with misunderstandings and disagreements, there is little chance that the planet will soon experience a widespread outbreak of peace and cooperation.



BY GEOPH KOZENY

What is probably closer to the truth is that seldom does either side have the whole picture. Usually, each side has valid concerns about the other side's proposed solution, and each side usually doesn't address the other side's concerns. The biggest obstacle to finding workable long-term solutions is the tendency for both sides to get caught up in ever-growing cycles of negativity. Commonly, through the process of give and take (or perhaps the process of give and *not* take), each side injects a little more fear, mistrust, or hatred into the communication than in the previous round. Eventually the whole process degenerates into harsh criticism and name-calling. With each round, the sense of separation and alienation grows.

Compassion should not be confused with agreeing.

What, instead, will it take to move us toward reconciliation, to build a nurturing society based on peace, freedom, and justice? What will it take to build a society that empowers and inspires each individual to manifest his or her full potential while also advancing the common good in a way that is sustainable?

Nothing short of a collective shift in attitude—one that brings compassion into each and every interaction of our everyday lives.

Compassion is about understanding and empathy. It should not be confused with agreeing. We need to learn to imagine ourselves in the other person's shoes, to see that that person has a reason for feeling/thinking in a way that is different from our own, based on his or her unique experience. We need to learn to "agree to disagree" while maintaining mutual respect, and to look for the "grains of truth" at the foundation of our opponent's point of view. We need to find a way to express our differences with other people's values, actions, or intentions without needing to attack their personalities or hate their guts.

Real situations do exist where greed, abuse, manipulation, oppression, and other injustices occur, and I am not suggesting that being compassionate means overlooking negative behaviors because of "something that happened during the person's childhood." But when it is necessary to confront someone about unacceptable behaviors, all sides are better served if we do it in a way that expresses our pain and sadness, rather than our hostility and scorn.

The need for greater compassion is not limited to discussions of national and global politics—difficult interpersonal politics come up in all levels of human interaction: in our relationships, in our families, in our workplaces and social circles, in our communities.

Take, for example, the often strained relations between parents and teenagers. The cultural norm is that we are supposed to love our children, and often we are able to relate to them on that level. Unfortunately, mutual understanding and compassion are often missing

(continued on p. 79)

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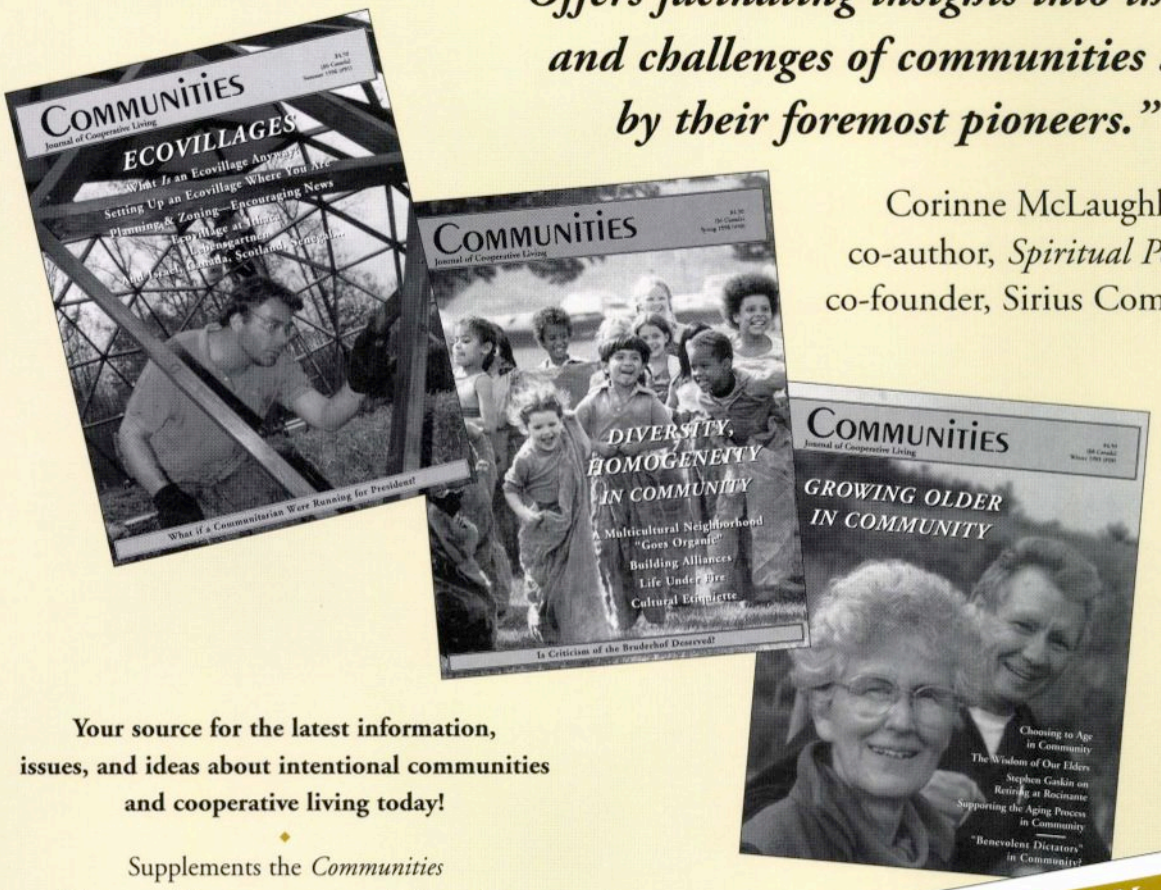

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