

Special Feature: Patch Adams on the Movie "Patch Adams"

COMMUNITIES

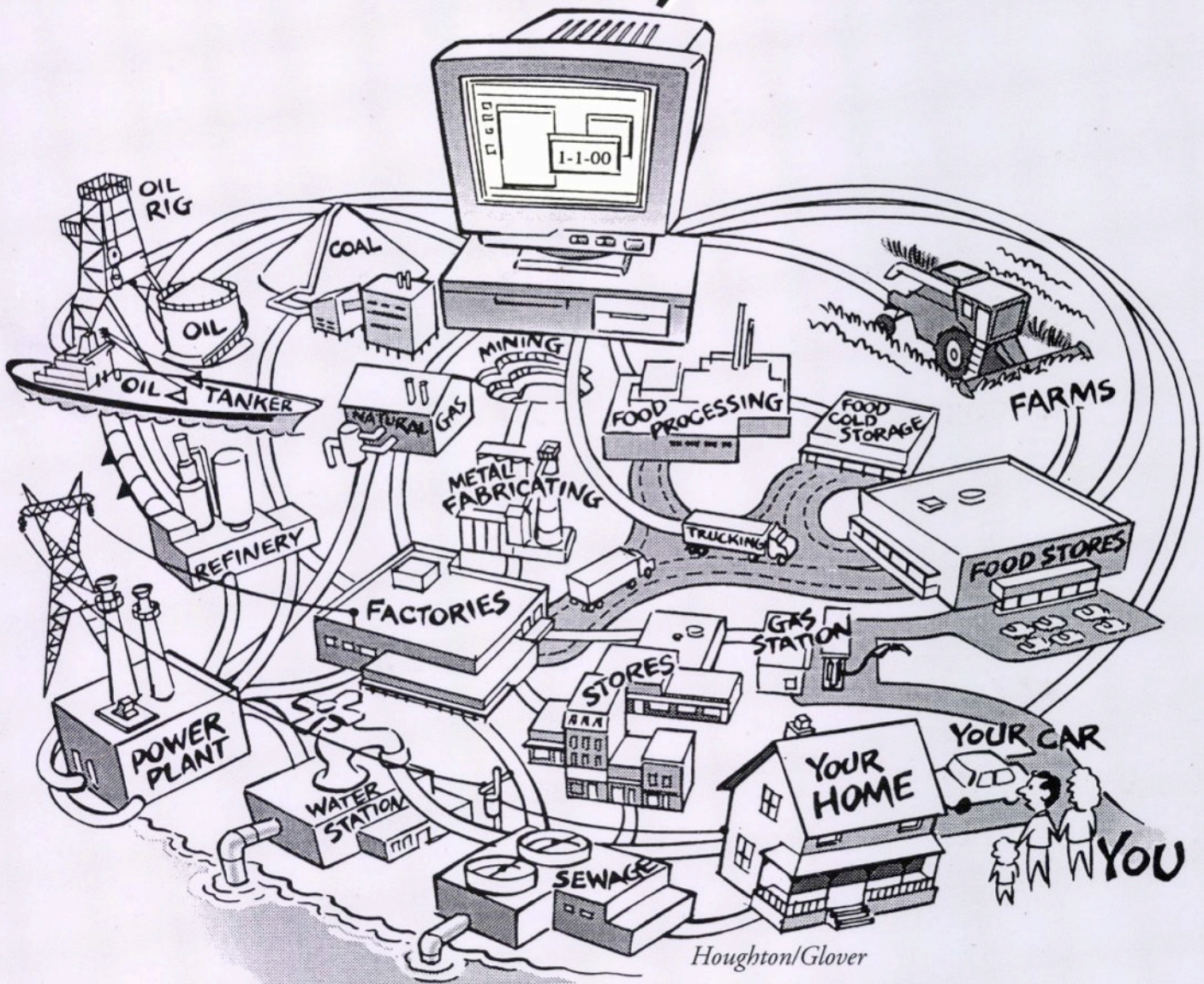
Journal of Cooperative Living

\$5.50

(\$7 Canada)

Winter 1998 (Issue #101)

Communities, the Millennium, and Y2K



Houghton/Glover

**The Year 2000:
Social Chaos or Social Transformation
How Communities Are Preparing
How I "Got It" About Y2K**



Communities Directory

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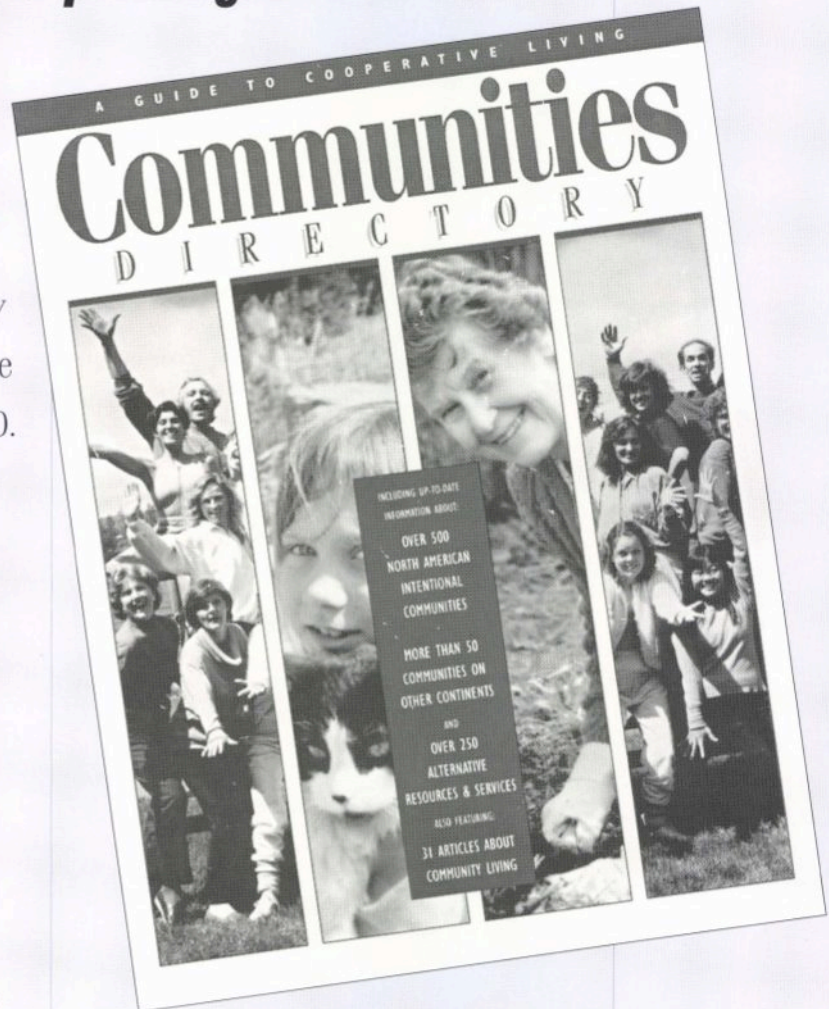
Easy to use, it includes maps, cross-reference charts (sorted alphabetically and geographically), and an extensive index for finding communities by areas of interest.

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

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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.



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an eighteen year old, New York City intentional community

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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.

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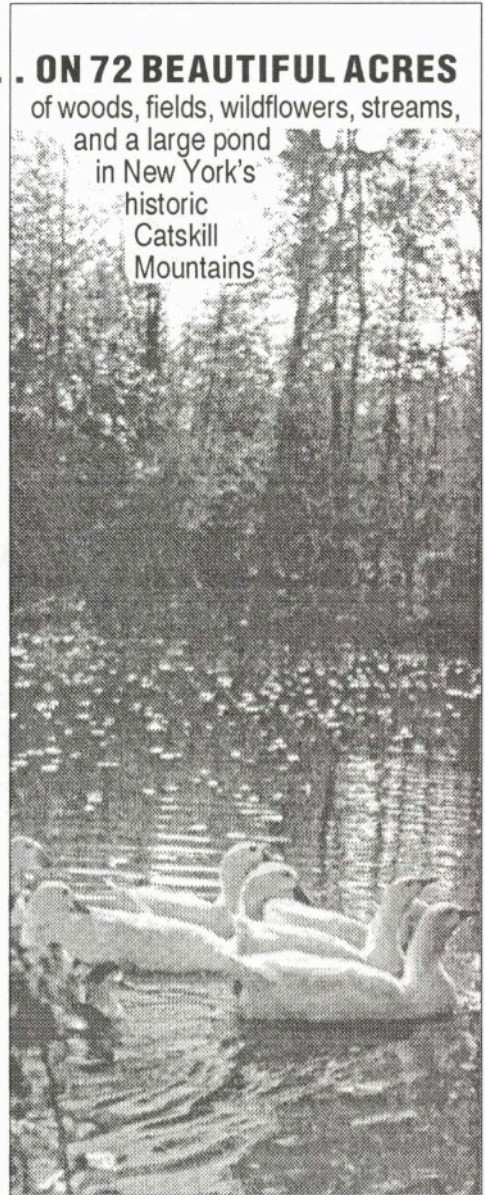
BOTH G.R.O.W. II & GANAS provide ongoing exposure to a large range of people, ideas, experiences. They also offer many interesting work choices. We plan to host and create many new programs that support our vision of caring relationships, good daily dialogue, on-the-spot problem solving, and intelligent, 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:**

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Journal of Cooperative Living

FRONT COVER

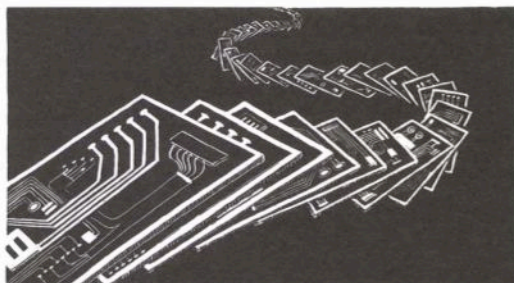
Illustration by Jim Houghton and Paul Glover, reprinted with permission from *HOUR Town*, the newsletter of Ithaca HOURS local currency: Box 6578, Ithaca, NY 14851.

BACK COVER

At Findhorn Foundation in northern Scotland.

Photo:
Daniel Greenberg

FOCUS



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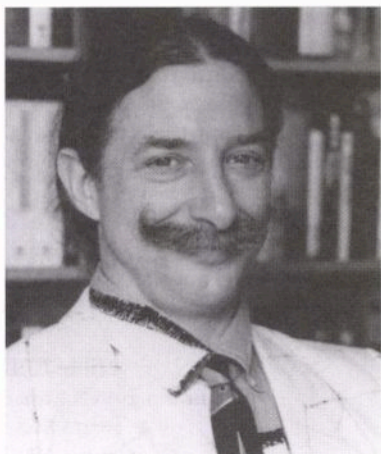
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COMMUNITIES

Journal of Cooperative Living

EDITOR

Diana Leafe Christian

GUEST EDITOR

Monique Gauthier (*Sirius*)

DESIGN DIRECTOR

Paul DeLapa

LAYOUT

Lansing Scott (*Meridian House*)

ILLUSTRATIONS

Paul Glover, Jim Houhgton,
Billie Miracle (*WomanShare*),
Jacob Stevens (*Dancing Rabbit*)

CARTOONS

Jonathan Roth

PHOTOS

Jeff Clearwater, Monique Gauthier,
Michael McIntyre, Heidi Read, Starling Ray

PROOFREADING

Julie Van Pelt

REACH ADS

Patricia Greene

DIRECTORY UPDATE

Jonah "Cecil" Scheib (*Dancing Rabbit*)

BUSINESS MANAGER

Laird Sandhill (*Sandhill Farm*)

DATABASE MANAGER

Velma Kahn (*Abundant Dawn*)

CIRCULATION MANAGER

Valerie Renwick (*Twin Oaks*)

EDITORIAL REVIEW BOARD

Betty Didcoct (*TIES*)

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Send letters to *Communities* magazine, 290 McEntire Rd., Tryon, NC 28782. Your letter may be edited or shortened. Thank you!

Kudos

Dear *Communities*:

For the wonderful work you're doing, many blessings. We purchase *Communities* the moment it heads the newsstand, which, for us, is the Borders Bookstore in Tri-County (in the north of Cincinnati). We've been reading it for years. Haven't subscribed. Perhaps we should. Yet, we haven't missed but one issue in four or five years. And have enjoyed every one. We have an intentional community, called Common Ground.

Gaius

Seeking Help

Hello *Communities*:

I live at Tui Community in Golden Bay, New Zealand. The local government here recently merged with other local governments in order to supposedly provide better service, etc. The local government had in its original documents a provision for intentional communities in this geographic area. In the merger this provision was taken out. There could be many political reasons for this, but the one reason they are giving is that communities were something of the '60s and the need is no longer present. Of course this is far from true in that communities are coming in even stronger and for many, many reasons this is the answer to many world problems. I'm seeking statistics that show how many communities there are worldwide, and information that indicates the numbers are rising. Thank you!

Kaya

Aotearoa, New Zealand
kaya@mail.ts.co.nz

Dear *Communities*:

I'm writing to garner further attention for my proposed New Millennium's Resolution (<http://www.redshift.com/~wsandt/>). I have focused on *Newsweek* magazine's weekly

column, "2000: The Millennium Notebook." If the proposal can be featured there, or at least get a mention, the huge circulation of *Newsweek* will guarantee a significant international audience. If *Communities* readers would like to see the resolution/pledge reach a larger audience, please write to *Newsweek* or e-mail it at editors@newsweek.com, with "2000: Millennium Notebook" as subject. Thanks.

Bill Sander

<http://www.redshift.com/~wsandt/>

Dear Editor:

Where have all the *Walden Two* enthusiasts gone? *Communities* used to be full of people looking for a *Walden Two*-style community, and discussions about the book's labor-credit system and the plannership were pretty frequent. I'm trying to unearth what happened to these various groups of people that were inspired by Skinner's novel, and I would like to get in touch with them. I know about Twin Oaks, of course, and have visited Los Horcones, Dandelion, the Sunflower House, and Lake Village. But there seems to have been so much more going on in the 1970s, with many groups using some variation of the labor-credit system. What were their experiences? What problems did they encounter?

I'm especially interested in a *Walden Two* community that used to be around in Providence, Rhode Island, in the early 1970s. Is there anybody out there who knows what happened to that particular community called *Walden Three*?

I'm doing this research as part of a PhD dissertation, and would be immensely grateful if people who know something that might be of interest to me would contact me. Thanks very much.

Hilke Kuhlman

hkuhlmann@hotmail.com

138 Twin Oaks Road,

Louisa, VA 23093

540-894-5126

And after Christmas:

An der Panne 21,

44227 Dortmund, Germany

Walden Two is a novel by psychologist B.F. Skinner about a fictional community based on the principles of Behaviorism.

Come join in the community dialogue!

Have an opinion or comment about something you've read? Send us a letter! See above for address.

Seeking help with issues arising in your community?
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Jeff Grossberg, strategic planning and fundraising consultant; former director, Omega Institute

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Paul DeLapa, organizational development consultant

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Can't make it this time?

Ask us about our future Art of Community events rotating regionally.

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*: 290 McEntire Road, Tryon, NC 28782; 828-863-4425; 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, 290 McEntire Road, Tryon, NC 28782; 828-863-4425; 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



Y2K

Opportunity of the Millennium

A Chip Off the Old Clock

FOR YEARS, WHENEVER WE HAD AN OVERABUNDANCE OF SOME vegetable in our garden, we'd say we had enough to last until the millennium. These days, that's not so impressive.

At my community, like many others, we've tried to build a lifestyle that's self-reliant and resilient, based on the interweaving of the people, and learning to take care of many of our own needs. Is that invisible fabric strong enough to withstand the challenges of the millennium? Hard to say. Will the turn of the century bring a new dawn, no lights, or just a new day? Falling snow or failing computers?

WHEN FIC HOSTED the Celebration of Community in 1993, there were some predictions that there'd be a major earthquake in the Pacific Northwest that summer, and some folks couldn't understand why we'd selected Olympia, Washington, as our site, since there was a good chance it'd be under water at the time of the event. Our response, half joking, was that we couldn't be sure of cataclysmic projections, but even if true, the people around Olympia could probably benefit from a sudden infusion of communitarians, so we figured we'd just go ahead.

Well, Olympia didn't fall into Puget Sound, though we're still feeling the aftershocks of the '93 Celebration—people coming together in ever greater numbers and feeling the power of community. The communities movement has grown steadily through the '90s, and is increasingly grappling with issues of sustainability and change. For some it's putting up buildings that will survive quakes; for others it's building relationships that can survive shaky economics, or even gearing up to handle a surge of displaced urbanites if the cities collapse. Because communities face the challenge of organizing effective teams every day—not just in emergencies—they may have a special role in preparing society for the potential problems associated with the celestial odometer turning over three zeros.

In the end, no one can be sure what the end will be, or when it will be. Yet the millennium is a good time to take stock of how community—in all its forms—can be an answer for the birth complications some predict for the 21st Century.

Y2K highlights some serendipitous benefits of community. On the way to integrated living you necessarily get experience in dealing with hardship and calamity. You get experience in facing a group with diverse interests and strongly held views

and seeing the opportunity for creative solutions—instead of the opportunity for a fight. In this issue of *Communities* we'll look at what intentional communities are doing to meet their own needs in case of disruption January 1, 2000. We'll look at how intentional communities are using their experience in cooperative decision making to help their local neighborhoods and wider community think about how to create a safety net for everyone in the area. And we'll look at what experienced community facilitators are doing to begin the work of preparing communities for the unthinkable—making hard choices about how to handle possible influxes of refugees from areas not so well prepared.

While the likelihood of serious disruptions is uncertain, there's nothing to lose by getting people together and figuring out how to respond to an emergency *before* it happens. If no bad thing occurs, people will still have had the chance to get to know each other a little better.

Cooperative living is all about how to make decisions that take into account the needs of the many. There may never be a greater theater in which to showcase the potential of cooperative living. While no one hopes that these preparations are put to the test, now is the time to shatter the myth that people living in community are dropping out and neglecting the needs of the wider culture.

It's ironic that it may be over-reliance on computers—technology that has heralded a new age of democracy—that dramatically brings us together ... to figure out how to meet our daily needs without them.

BACK IN THE FALL of 1970, I had returned to college for my senior year and was having a conversation with a classmate about the impending economic collapse of capitalism. This seemed imminent after years of social unrest, culminating in the invasion of Cambodia in spring 1970, followed by the shootings at Kent State and Jackson State. We thought serious social and economic breakdown was just around the corner, and my friend asked me what role I thought I'd play in that.

Though I'd taken part in a draft protest the previous spring, I had been reflecting over the summer and answered, "I'm not a tearer-downer. I'm a builder-upper. My role will be in creating a better world, not in bringing this one down." Back then I was thinking about the nervous trigger fingers on the hands of the hurriedly summoned National Guard. Thirty years later, maybe faulty computer chips will be the unlooked-for trigger that will put my brave words to the test.

Laird Sandhill

COMING IN FUTURE ISSUES

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

"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.) Blair Vovoydic, M.D., RR 4, Killaloe, Ontario K0J 2A0; 613-757-2174; healing@web.net.

"Walden Two Communities," Summer '99. How communities inspired by Behaviorism, B.F. Skinner, and the book *Walden Two* have fared. Guest Editors Deborah Altus and Tom Welsh, c/o 2002 E. 1600 Rd., Lawrence, KS 66044.

Art of Community Audiotapes

**Multigenerational Living in
Communities: Meeting
Everyone's Needs**

Caroline Estes

The Art of Visiting Communities

Geoph Kozeny

**Finding Your Community: An Art
or a Science?**

Geoph Kozeny

**Manifesting Our Dreams:
Visioning, Strategic Planning, &
Fundraising**

Jeff Grossberg

**Raising & Educating Children in
Community**

Diana Christian, Elke Lerman, Martin
Klaif, Judy Morris

**Conflict: Fight, Flight, or Oppor-
tunity?**

Laird Sandhill

**Consensus: Decisions That Bring
People Together**

Caroline Estes

**Six "Ingredients" for Forming
Communities (That Help Reduce
Conflict Down the Road)**

Diana Christian

**Building a Business While
Building Community**

Carol Carlson, Lois Arkin, Harvey
Baker, Bill Becker, Judy Morris, Ira
Wallace

**Ecovillages: Experiments in
Sustainable Community**

Tony Sirna, Lois Arkin, Corinna
Bloom, Nathan White, Jay Jacobson,
Linda Joseph (two tapes)

Cohousing: What We've Learned

Kathryn Lorenz, Eliza Carnaey,
Debbie Behrens, Julie Rainer, Scott
Rodwin

Legal Options for Communities

Allen Butcher, Aiy'm Fellman, Stephen
Johnson, Tony Sirna

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COMMUNITY GRAPEVINE



We are sad to report that regionally well-known community activist *Michael Mariner* passed away in a drowning accident in Durango, Colorado, in August 1998. Mike had been active for several years in the cohousing movement in Boulder, Colorado, and had served on the boards of the **Rocky Mountain Cohousing Association** and Boulder's **Solstice Institute**, and was involved in the newly forming national **Cohousing Network**. He participated in several **Fellowship for Intentional Community** (FIC) board meetings, and at-

tended the FIC's 1993 Celebration of Community gathering. A computer consultant and trainer, Mike helped *Communities* magazine numerous times with computer and software set up. An active participant of the Cohousing-L discussion list and Cohousing Web site, Mike had moved to Durango in June 1998, where he became involved with **San Juan Cohousing**. For the last two years Mike had been writing two books on community, *Creating Belonging*, about the need for more community in everyday urban life, and a novel set in an intentional community in the 21st century. Mike Mariner will be sorely missed, by his many friends in the RMCA, the Cohousing Network, the FIC, and certainly here at *Communities* magazine.



Los Angeles EcoVillage, recovering from its year-long struggle with the L.A. School Board (see "Community Grapevine," *Winter '97*), co-sponsored the first national conference on voluntary simplicity in Los

Angeles on September 19th. It was "incredibly successful," according to longtime LAEV activist *Lois Arkin*. "Conference organizers expected 400 participants but over 1,000 people showed up." Speakers included Ed Begley, Jr., Duane Elgin, and other activists for simple living, cooperation, and shared resources. More good news: In August LAEV received a \$100,000 grant from one of their longtime donors. In 1996 LAEV raised \$500,000 from 26 lenders over nine months to buy their 40-unit apartment building, which is now home to 30 households. Ten of these units have since been "eco-retrofitted," according to Lois, with nontoxic paints, floor finishes, and tiles. Fifteen of the units are inhabited by new "intentional neighbors," drawn to the apartment building because of the ecovillage activist nature of the community. Several other original neighbors in the area have become increasingly involved in community activities, inspired by the example of the intentional neighbors in gardening, recycling, water conservation, bicycling, the bus riders union, and so on,

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- Current Residents
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 - musicians, ecologists, contractors, land planners, retired professionals
- Greater Community
 - semi rural setting in historic town
 - Waldorf, Montessori & Falmouth Academy
 - large scientific & cultural community

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says Lois. An eight-unit apartment building immediately adjacent to the EcoVillage's first building is also for sale, and LAEV intends to raise more money and buy it.



The new 142-acre **Quakerland Friends Community** near Ingram, Texas, now has two completed straw-bale homes, a third house under construction, and a completed meeting house. According to *Byron Sanford*, Quakerland members donate funds to the community to build the houses, which are owned by the community, with the members living in and becoming the community's caretakers for them. Quakerland has also instituted a Wildlife Management Plan to reclaim the land for wildlife habitat. "As a Quaker community we conduct all of our business in the manner of Friends, which we find enhances and nurtures the community," says Byron.



Hei Wa House, an urban cooperative household in Ann Arbor, Michigan, extends a warm invitation to all cooperative-minded people to join them in monthly community potlucks on the third Thursday of each month, beginning at 6:00 pm. These vegetarian potlucks were created "for the promotion of cooperation, community, and the intentional communities movement," according to *Michael McIntyre* of **Sunward Cohousing** in Ann Arbor. Hei Wa house is at 530 Miller Ave., at the corner of Miller and Fountain.



"With disillusioned baby boomers and aging hippies well into middle age," reports **Twin Oaks** community, "we are seeing our average age of members continue to rise." The 100-member Louisa, Virginia community's "Aging in Utopia" task force was part of a series of steps they have taken to explore the impact of increasing numbers of older community members. Recently Twin Oaks' Planners decided to temporarily limit the number of new

members over the age of 50—a temporary situation until they achieve more clarity on age distribution in the community.



Lothlorien Farm in Ontario's Ottawa Valley survived the ice storm that brought down trees and power lines in Eastern Canada last January, stranding millions without electricity for up to three weeks. "Our forest suffered considerable damage," according to *Helen Forsey*, but Lothlorien members were otherwise fine, with power and telephone disruption at a minimum. "Our four households became more communal, taking turns hosting potluck suppers and candlelight Scrabble games," Helen says. Lothlorien held its second annual homecoming weekend in August, designed for the community's young people, including those who were born there, had ever lived there, or who have parents (or grandparents) living there. The event was planned for months by the community's two resident youth, *Laura McLeod* and *Meredith Rush-Ingles*, and was

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a great success, with more than 20 young people in attendance. And more recently, after a quarter century on the land and a lengthy exploration of legal alternatives, the community incorporated and became "Lothlorien Rural Cooperative, Inc." They are working on an updated site plan, and hope to build up to four new residences in coming years.



Newly formed **Woodbine** community near Gainesville, Florida, has two new members; one family is building their home and another will begin building in spring. According to *Ellie Sommer*, the 135-acre community weathered the annual Florida floods last January and February with only minimal erosion damage to their upper 40 acres. The Florida fires last spring, while surrounding the Gainesville area, fortunately didn't come close to their upland pine and hardwood forest. "We are grateful, too, to have the added protection of about 50 acres of beautiful Florida swamp!" says Ellie.



New Creation Fellowship, now a church, invited all former members of this one-time community to return to Newton, Kansas, for a 25th anniversary celebration in June, 1998. "By telling our stories the holy spaces of our community came alive again—basement workshop gatherings, kitchen prayer meetings, backyard crises with neighbors, communal workdays, houses we moved, attics we built out, communal gardens we tilled," recalls **Reba Place Fellowship** member and former New Creation member *David Janzen*. "Reminders of our wounds and reconciliations littered the landscape." The toughest year, former members recalled, was 1985, when the IRS disallowed more than \$100,000 of charitable contributions, forcing the community to dissolve the community treasury and re-emerge as a church, instead of a communal society. Someone at the anniversary celebration estimated that in 25 years about 300 people had been members of New Creation Fellowship for at least a year.



Another anniversary took place last summer, at a conference sponsored by the University of Vermont near Guilford, Vermont, a mecca of the late '60s back-to-the-land communal movement there. Many former members of the Guilford communities gathered to assess the communal movement in those days. There was "a radical social experiment that died by its own hand, impaled on its excesses," according to reporter Sally Johnson of the *New York Times*.

In its day, the communal movement in southeastern Vermont included the **Red Clover Collective**, **Johnson's Pastures Commune (JP)**, **Packer Corners**, **Montague Farm**, and later, the **Free Farm**.

In the communal movement the patterns of mainstream culture still held, according to conference participant and former comunard *Howard Lieberman*. He noted that Red Clover Collective attracted the educated, affluent kids; those at the Free Farm were middle-class kids,



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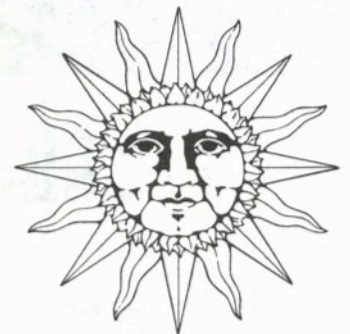
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emulating the Red Clover hippies; and JP was “the Ellis Island of the commune movement, drawing the people with nowhere to go and nothing else to do.” JP became the epitome of the movement in its extreme. Its former landowner, Michael Carpenter, set an open-door policy, refusing to turn away anyone.

The result, said former JP member *Chuck Light*, was that during the summer of 1969, between 800 and 1,000 people passed through the commune. “The class differences were very relevant: the first communards had shared values and education, but it quickly sank to the lowest common denominator—the criminal element. What happened at the JP was a colossal failure.”

Robert Houriet, communal researcher and a former member of **Frog Run Farm** in Vermont concluded the important lesson of the '60s commune movement was that “open-ended, anarchistic communities didn't work because of problems with leadership, with land ownership, the role of drugs and booze, plus internal conflicts among the members. There was a lot of

trauma involved, and not just from chemicals. The movement opened a Pandora's box of the liberated self, and the trauma proceeded from the inability of people to deal with themselves.”



Cohouser *Michael Barrett* of the forming **Liberty Village Cohousing** in Libertytown, Maryland, reports that in September the community secured a development loan from a local bank so it can begin construction of its 38 housing units and Common

House this spring. This is good news for the group, which has been meeting since 1993. It wasn't always easy, notes Michael, recalling the resistance the group initially encountered from local officials. For example, one county commissioner observed in a public hearing on the matter that he wasn't comfortable with the idea of cohousing, since it began with a “co” which also began the words “commune” and “Communist.” “We've had a lot of hurdles in the last five years,” adds member *Merlin Porter-Borden*, “but now it is certain that we will build Liberty Village ... nothing can stop us now!” Ω

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The Millennium the Last Time Around

FRENCH HISTORIANS OF THE Romantic period claimed that when the calendar last made a millennial flip, rolling over from 999 to 1000—what the writer James Reston, Jr. calls “the hinge of history”—Europe was gripped by panic that the end-time was at hand. And so, the learned historians wrote, terror-stricken peasants beat on the doors of abbeys (which, along with convents, were the intentional communities in those days), crying out to the monks within for protection and comfort.

Later historians laughed at the idea: How could the illiterate peasants of the Dark Ages even understand what year it was? But still later historians, including those now at the Center for Millennial Studies at Boston University, believe that while no such panic held Europe in thrall a thousand years ago, knowledge of the difference between 999 and 1000 A.D. on the calendar was widespread. The writings of the Venerable Bede, who used the B.C./A.D. dating scheme, had been copied and distributed widely in Europe by the end of the tenth century.

But what was going on in the Europe of a thousand years ago?

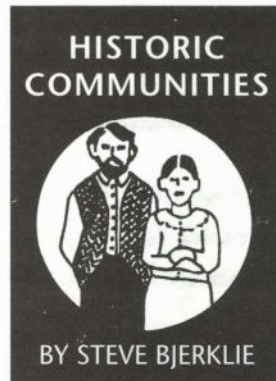
The smart money in the year 950 was on the imminent collapse of the world. “Dire” barely describes the situation of

Christianized Europe and the Near East at the time.

From Scandinavia in the north, Vikings terrorized the British Isles, the coast of France, even the Mediterranean. With their sleek, superior sailing ships and crafty seamanship, and led by the warrior king Erik Bloodaxe, the Viking plunderers razed villages and abbeys alike.

These pagans, who made sacrifice (sometimes human) to a host of fierce gods, were not empire-builders, but pirates. Meanwhile, the Magyars, fearsome tribes of the Carpathian Plain, rode on their swift dark horses out of what we call Hungary into Saxony, Italy, Spain, and Byzantium. The horsemanship of these marauding cavalries was unequaled;

the Magyar invention of the stirrup allowed their bowmen to shoot both forward and backward into sluggish masses of chain-mailed infantry. In a few years the Iberian peninsula would host the Islamic vengeance of Al-Mansor the Illustrious Victor, consumed with ridding all Spain of infidel Christianity in a *jihad* or Holy War commanded from his fabulous capital in Cordoba. As if this weren't enough, the papacy in Rome was under the control of “the vampire queens,” Marozia and Theodora. Their idea of papal succession involved bedding the candidates, installing them on the



Steve Bjerklie writes for The Economist and many other publications. He lives in Mill Valley, California.

throne of St. Peter, then having them killed so the fun could begin anew. Even monks and nuns in abbeys weren't safe from violence, with the abbeys routinely destroyed and their communitarian inhabitants scattered or murdered in displays of political or religious arrogance.

Think impeachment is a tough judgment? The leaders of a thousand years ago played true hardball politics. King Olaf Trygvesson, son of Erik Bloodaxe, once executed a vanquished rival by jamming an asp down his throat in a horn. Beheading tended to only begin an angered victor's revenge: One impudent but temporary ruler of Rome in the 990s was beheaded by the emperor at the top of a palace tower, his corpse hung by the heels for public display. Heads of the defeated often decorated the castle gates of the victorious. And in many cases where death was considered too harsh, blinding and tongue-cutting were not.

Christian seers, mystics, the clergy, and even some royals believed events such as these could mean only the approach of the Apocalypse. They weren't quite sure when it would arrive, but the year 1000 A.D. seemed like a pretty good bet. After all, the Book of Revelation foretold many signs, and signs were certainly rampant in the last century before the millennium. Widespread famine and plague, which eventually caused a bout of cannibalism, began in about 970; in 992 Annunciation Day and Good Friday coincided on March 25—the alpha and omega occurring on the same day; Mt. Vesuvius erupted again with attendant earthquakes in 993; a meteor made a direct hit on the cathedral of Magdeburg in 998; and in the year 1000 a

comet with the head of a snake and a blue, dragon-footed tail appeared over Europe.

But this bloody and superstitious world recast itself with stunning rapidity. What remained was still bloody and superstitious, but at least in recognizable form. Charlemagne had already Christianized much of France two hundred years earlier, and the British Isles had long been Christian, but in 974 Harald Bluetooth, a Danish Viking leader, converted to the cross. Fourteen years later Vladimir, king of Russia, converted to Christianity. In 998 the wise and learned Gerbert of Aurillac assumed the papacy in Rome as Sylvester II, and found an equal partner in Otto III, who ruled much of Europe as a Saxon incarnation of Charlemagne. With

the encouragement of Otto and Gerbert, Boleslav the Brave in Poland converted to Christianity in 999. In the apocalyptic year of 1000, King Olaf Trygvesson converted, his great explorer Leif Ericksson established an outpost in North America and also converted Greenland (following Iceland's conversion the same year), and Vajk, king of the Magyars, not only converted but was coronated as King Stephen the Saint. Also, Sancho the Great, a Christian, came to power that year in the Spanish city of Leon, and two years later he defeated and killed Al-Mansor at the battle of Calatanazor. By 1009 the Moorish caliphate in Cordoba had collapsed and the Moors were driven from Iberia for good.

The events defining the modern West politically, economically, and spiritually—the Battle of Hastings, the Crusades, the Black Death, the Renaissance and Reformation, the colonization of the Americas—still lay in the future, in most cases

In 1000 A.D. a comet with the head of a snake and a blue, dragon-footed tail appeared over Europe.

About the 1000 A.D. Millennium

The Last Apocalypse: Europe at the Year 1000 A.D., James Reston, Jr. (Doubleday, 1998)

Questioning the Millennium: A Rationalist's Guide to a Precisely Arbitrary Countdown, Stephen Jay Gould (Harmony Books, 1997)

The Great Year: Astrology, Millenarianism, and History in the Western Tradition, Nicholas Campion (Viking Penguin, 1995)

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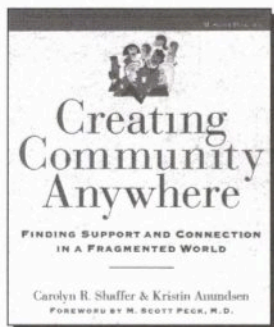
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by hundreds of years. Nevertheless, between 950 and 1000 much of the foundation was laid for the modern era, including the religious and social boundaries of Europe and the Middle East.

What significance, then, was this "hinge of history," the year 1000—or 2000? These dates are, after all, abstractions. Dates are human inventions, for example, as is assigning the year 0 A.D. to the birth of Jesus Christ. Indeed, in 1582, when Pope Gregory announced a new calendar to replace the increasingly off-kilter Julian calendar, the pope's committee based its accounting on the date of Jesus' birth as established back in the eighth century by a scholar named Dionysius Exiguus ("Dennis the Short"), but unfortunately Dennis didn't know the concept of zero. Since we still use the Gregorian calendar, this explains the centennial argument over just when a new century begins: Is it at the beginning of the year with the new number (2000, say) or the year with the numeral one in its number (2001)? In any case, Dennis didn't get Jesus Christ's birthday right. Roman records reveal that King Herod, who ruled Israel for the Romans at the time of Jesus' birth, died in 4 B.C., meaning that Jesus had to have been born in that year or before. So, if one believes that the new millennium begins exactly 2000 solar years after the birth of Jesus Christ, and if He were born in 4 B.C., and if one accepts James Ussher's dating of the events in the Bible and of the Earth, the Millennium already arrived—on October 23, 1997. Of course, even this is an ethnocentric point of view, considering that the equally revered Moslem, Jewish, Chinese, Tibetan, and Mayan calendars are or were used in other parts of the world.

In any event, the notion that human society is in for big changes when a new millennium arrives is entirely mythical. That is to say, the belief that the thousand-year period of Jesus Christ's new reign on Earth will begin when our rather arbitrary calendar flipped from 999 to 1000, or from 1999 to 2000, is based only on a dating scheme derived from Christian Scripture ... and of course, the "millennium" is meaningless to religions other than Christianity.

But belief can be powerful, and is sometimes salvation in and of itself. The imminent arrival of the millennium has been predicted by various Christian zealots, including those living in community, with regularity ever since 156 A.D., when the Roman Montanus preached that the second coming would occur that year on the plain of Phrygia (central Turkey). In Germany, millenarian preacher Thomas Muntzer, who believed he was living at the very "end of all ages," led the ill-fated Peasant's Revolt against the authorities in 1525; he earned the rack and decapitation for his adventurism. Another millenarian believer, Jakob Hutter, founded a still-extant movement of communities in Germany in the 16th century (the Hutterites), though he was tortured and burned at the stake for heresy in 1536. In the United States, the millenarian William Miller preached that Christ would return sometime between March 21, 1843, and March 21, 1844. After the inevitable disappointment, he reset the date for October 22, 1844. Across the spectrum of Christian communities, millenarianism and apocalypticism has been central to more than a few.

So what's it going to be for the year 2000? Only time—and history—will tell. Ω



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Give Us a Hand

THE FELLOWSHIP FOR INTENTIONAL Community has begun work on the new *Communities Directory* ... and we're looking for a few good hands.

Due out in early 2000, most of the work is still ahead. Because the world of intentional communities is ever changing, we try to produce a new edition every four to five years. Though the public would like them every two years, there are limits to how often we can ask our team to be in production. The current *Directory* took over three years to produce. The new one should take half that time, due to our joining as a full-time management team—a luxury the *Directory* project has never had before.

The work of producing a quality reference volume like the *Directory* takes many hands. While we've handed out some assignments already, there are still several openings. Below is an overview of the jobs we need to fill and the time we think it'll take to do them. Look it over and see if you feel the irresistible urge to put your hand in the air.

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While most are volunteer positions and are easy to plug into, some involve added responsibility and a higher degree of expertise.

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Elph Morgan discovered intentional community during college in the mid-80s and has been involved with the FIC and living in community since then. Jillian Downey has lived in various co-op houses in Ann Arbor for the last 11 years and serves on the board of the FIC. Elph and Jillian most recently lived at Hei Wa House in Ann Arbor.



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WHEN HOLIDAYS ARE HELL!

*A Communitarian's Guide
 to Surviving the Holidays*

BY MARIANA CAPLAN

Most community members are probably all too familiar with what I call the “hellish” holiday, which, by the way, includes not only those holidays that are outright dreadful and abusive, but also those that are dead, lifeless, predictable, dull, and mechanical. If they aren’t hell for you now—if you happen to have a loving and accepting relationship with all your family members—in-laws, aunts, uncles, and third cousins twice removed included; and if none of them have any problem with your “weird” lifestyle; or if your straight, worldly kids don’t mind doing peace dances when they visit you on Kwanza; or if your family of origin is free of abuse, alcoholism, and psychosis; or if you happen to be fortunate enough to stay tucked away in your cozy community and avoid the need to rack your credit card debt up buying gifts you don’t care about to appease the sentimental cultural expectations of the holiday season ... then don’t bother reading further. You have no problems, and you should try to keep it that way at all costs. However, if you do fall into any of the above categories, or your own personalized version of them, then we have something to talk about.

My own particular approach is ... avoidance. Avoidance of traditional holidays, but not of life and not of relationship. I try to steer clear of the holidays with my folks and extended family. When I do show up, although I am gracious and do my best to sidestep all topics that will make others uncomfortable (not because I wouldn’t love to provoke them), simply my presence there is a disquieting reminder of an approach to life that is intimidating and frightening for them to consider. Though they would never admit to it, my personal feeling is that we are all better off when I don’t show up.

However, I do buy them a card if I remember that it is yet another Jewish holiday, the Jewish calendar being

very hard to keep up with. I also call them sometime near the holiday, respond happily when 16 people call me from the Hanukkah party, and let them know that I would like to be there, but that it just doesn't work with my schedule. I outright refuse, though, to get involved with any shopping mall scene, or to pay exorbitant prices for useless objects. I just can't do it.

I do, however, buy them gifts when I can afford them, as long as they're not too bulky to send. I just don't rush to get them out on, or before, certain dates. I buy them when I am moved to, and send them at some unexpected point during the year. It's always a nice surprise for them and they appreciate the gesture. I also send birthday cards on time, most of the time. And, in spite of my eccentric approach to the holidays, my family has come to terms with the way I approach the holidays, and are really okay with it.

There are two reasons why my family is okay with this, which is not to say that they don't feel hurt if I miss a big wedding, but neither is it cause for a family disaster. The main reason they are alright with my approach is because I respect them, as well as their way of celebrating holidays, and they can feel this respect. I am not using my community or personal values to judge or condemn them in any way, although I certainly used to. I think my family does holidays very elegantly—not too showy, not too subdued, a loving intention. . . . And even if my family's holidays were utterly superficial, ostentatious, and sappy sentimental, it would still probably be alright with me. Eventually you learn that everybody is doing the best they can, even if it isn't very good, and that certain idiosyncrasies and weaknesses aren't such a problem. So, I respect my family, I love them, I usually even wish I were there with them for about 10 seconds before reality sets in, and I am appreciative

that they can handle me not being there. I'm okay with them, so they're okay with me. It's not a surefire formula, but it has a pretty steady rate of success.

I'm also okay with myself and my own approach to the holidays, and that goes a long way. I don't feel the need to apologize for myself, and I'm not so vulnerable to guilt trips and coaxing anymore.

When you don't buy into your family's guilt, they stop putting it out.

The other reason that my family is alright with my approach to the holidays is that I used to be so much more difficult to deal with. Therefore, anything less than the righteous, judgmental, liberal snob that I used to be, is seen as an improvement. While sparing you all the stories, I'll give you one example. I was one of those vegetarian, egalitarian, peace-and-love-atarians in college. Thinking that I was making a stand for universal peace and harmony, I used to get off on making others feel uncomfortable in relationship to my superiority. Sound familiar? Although we're pretty good at hiding it, communitarians, especially newbies, can be very self-righteous.

Anyway, one particularly dramatic year when I had come home from living with the natives in the rainforests of Costa Rica, I brought my boyfriend Spike home for Thanksgiving. Spike was even more than his name would imply: He was a vegan, animal rights activist who had cerebral palsy and walked with a limp, and wore a cow earring dangling from his left ear that was displayed prominently in contrast to his bleached mohawk. We hauled up to my parents' suburban house from the most recent Native pow-wow we had attended, in the car I had painted like a cow to make some point or another. The first thing that

happened, after my parents tried their best to hide their . . . "surprise"—we could say to put it nicely—at my new boyfriend, is that my mother embarrassedly scrambled into the kitchen to pull out every non-meat, non-dairy edible substance that she could find in order to accommodate our refusal not only to not touch the turkey, but also the

Communitarians, especially newbies, can be very self-righteous.

stuffing that had incubated inside of it and absorbed its juices.

Next, I righteously discoursed over dinner about the fact that we were actually celebrating Columbus' murder of the Native peoples, about the effects of colonialism on tribal people, and about patriarchal supremacy. It went on from there just the way you might imagine—from bad to worse.

So you see, in my case it was easy to make my family happy with my approach to the holidays. I just stopped doing it that way. But generally speaking, being totally outrageous and unreasonable and then becoming more sober and sensible is hardly a recommended formula to get your family to accept your present behaviors—but it did work for me.

I want you to know that I don't think that my way of doing holidays is the way. The whole point is to find a way that works for you that includes the optimal possible compassion for your family and their perceived needs, while not compromising yourself to the degree that you end up giving yourself away. It sounds simple, but it's not. It's delicate, circumstance-specific and ever-changing. You have to be honest enough with yourself to see when you're being either selfish or passive,

and you have to deal with your past enough so that you can find some real compassion for others.

Holidays aren't hell for everybody, particularly if you have developed a sane relationship to them, or if you celebrate them with community in a full, loving, and alive way. But even to get to the point where you know how to handle them sanely usually

When you don't buy into your family's guilt, they stop putting it out.

doesn't arise out of the clear blue sky. You have to work for it.

Although everybody's experiences of the holidays are somewhat distinct, here are a few general tips for how communarians can survive the holidays.

1. Get off the soap box. Righteousness is tacky. The last thing that holidays need to be about is a great debate over who has superior values. This is not a time (nor is there any other time, by the way) to try to get your family to understand your and your community's approach to the holidays and to community life in general. Leave them alone!

2. When it comes to children, don't compromise! If your community doesn't support babies playing with toy guns, or Barbies, or violent video games, your family should know that, and you should tell them, tactfully. If your child receives a gift in the mail you don't support, exchange it or buy the child something else. If there are alcoholics in the family, or anyone else in the family with a history of abusing children, don't go—even if the whole family is meeting in Maui and they are sending you free tickets. Don't compromise your children. They are very fortunate to be raised in a community environment, and shouldn't have that spoiled because of your own

preferences. On the other hand, if your parents are a little bit excessive in their doting over your child, or a little bit too proud, give them a break. Simply pay attention to your children, and place them first.

3. Don't go home out of guilt. Adults shouldn't be laying guilt trips on one another, and adults also shouldn't be buying into them. If guilt is your sole motivation for a holiday visit, it's not worth it. You're not doing anybody any favors in the long run.

4. Don't let conventional holidays get you down. Holidays are a time when community members may get a little bit nostalgic, or wistfully long for an ideal holiday that they never had in the first place. Many people in community have sacrificed a great deal to live according to more wholesome values, and cannot afford—either literally or emotionally—to celebrate the way that they did pre-community. Remember, it's only a few days, and it will quickly pass.

5. Enjoy your community holiday. For many people, their community is their family. Community is a great opportunity to make holidays other than hellish—to bring joy and gratitude and genuine heartfulness to the holidays. Experiment. Do it your own way, whenever and however you choose to celebrate.

6. Remember the point of it all. The real point of the holidays is the celebration of Life: gathering together in good company, remembering the sacred, being compassionate and offering service. The point is to be real with yourself and real with others; to stand for what you know to be true and to live in the integrity of that. The point is to express your love and to enjoy the love of others. It's quite simple.

There are many more tips for communarians regarding the

holidays, but most importantly is the mood and attitude with which we approach the holidays. We must first come to terms with all the unreasonable expectations that both ourselves and others carry about the holidays, as well as our sentimental attachments to needing the holidays to be a certain way. In doing so, we can make more clear decisions about our holiday choices as we are not so blocked by unconscious garbage. Next, we make conscious choices about what to do, based on our own wishes, as well as the wishes of our family of origin, our children, and our fellow community members.

Lastly, we realize that it's not such a big deal. The holidays don't have to be an annual dramatic undertaking. You're not going to satisfy everybody, no matter what you do, and therefore you just do the best you can. When it comes down to it, are holidays really other than just another day on the calendar? Ω

Mariana Caplan is author of Untouched: The Need for Genuine Affection in a Clinical World (Hohm Press, 1998), When Sons & Daughters Choose Alternative Lifestyles (Hohm Press, 1997), and When Holidays Are Hell...!: A Guide to Surviving Family Gatherings (Hohm Press, 1997). She lives in community in Arizona.





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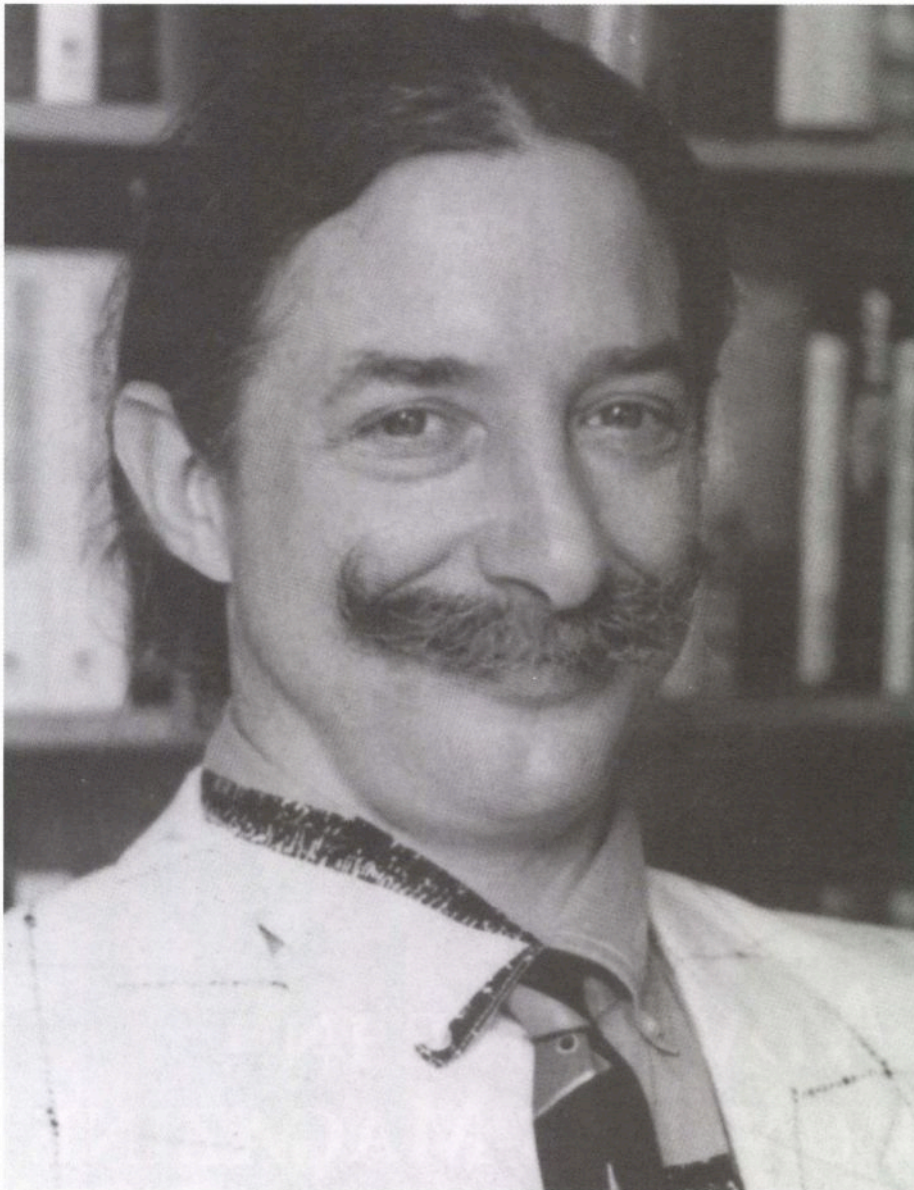
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PATCH ADAMS ON THE MOVIE 'PATCH ADAMS'

INTERVIEWED BY DIANA LEAFE CHRISTIAN

Physician, clown, inventor, actor, dancer, and social change artist Patch Adams, MD, is the hero of "Patch Adams," a new Universal Studios movie starring Robin Williams. Almost 15 years ago Patch stopped seeing patients so he could spend full time speaking and performing to raise \$20 million for the Gesundheit! Institute to build a 40-bed hospital offering free medical care and intentional community in West Virginia. From 1971 through 1982 Patch and colleagues at the Gesundheit! community in Virginia opened their home to 15,000 people. The community's humor and compassion offered a context in which physicians could practice exactly as they wished, and give more time to patients and provide care at no cost to the patient. For the last 14 years Patch has led groups of clowns to Russia and the former Soviet Union, bringing cheer to people in hospitals and other institutions there. His autobiography, Gesundheit! was published in 1993 (Inner Traditions Press); his latest book is House Calls, with cartoonist Jerry van Amerongen (Robert Reed, 1998).

I want crazed workers for a better world.

DIANA LEAFE CHRISTIAN: *Where is it that you get your real juice these days in your life and work?*

PATCH ADAMS: I only do things that give me real juice! I don't remember a day when that real juice wasn't flowing for whatever I was doing. I love reading. That gives me juice. I'm in love, and that gives me juice beyond my wildest comprehension. I love not feeling powerless, just the privilege to follow my own dreams. Very few 53-year-old men can say they've only known following their dreams. I love to clown. I live in clown clothes and that gives me a huge amount of juice every day, just to play with the world. I'm certainly excited that after 28 years we might get the funding to build our hospital; that's a little juicy. Doing the movie was its own little fun thing.

DLC: *In what way?*

PATCH: All the aspects of the film's creation have been fun adventures. The meetings, the script, the time everything takes. I loved being on the set. Everyone was nice and I got up close into things. I love all the folks in hair and makeup, and they did me up. I still have a few blue streaks in my hair that I like. My sons came on the set for a week each and sure had fun. Two days ago my oldest son and I were flown to L.A. to see the movie and midway through we both agreed we felt the movie could build our hospital. I suppose that idea is the funnest.

DLC: *Do you think the movie touches the heart of what you're doing?*

PATCH: It's not the script that we'd dreamed of, but now, having seen the movie, I think it still conveys the best of what we are about in another language. I think it does a very good job. I feel really thankful. I think it encourages community and service in a fun context.

DLC: *Were you an adviser on the set? Did you give Robin Williams tips on how to play you?*

PATCH: Robin spent time with me, noticing me, listening, inquiring. He went to watch me clowning in a children's hospital. This was our first meeting, and I went to stay at his home for a few days and was on the set more than three weeks. He is intelligent and asks many questions. He was attentive. I don't think the point of it was to try to be me literally, rather to embody a vision of compassion, generosity, and humor. I was impressed with the constant, gentle friendliness he offers to whomever comes up to him in public. I haven't met many people whose public and professional intent is to bring joy, to lighten a mood, to connect people. I was glad to be with him. I was glad he was playing me.

DLC: *What do you anticipate will happen as a result of this movie?*

PATCH: I think it will bring together people and resources to build the hospital we envision, and that it will stimulate hope and effort in the world for a healthier society. I think burned out workers for change will be recharged to work and ideally to work joyfully and in cooperation. I

think it will become easier to do the clowning peacework in the world; going to more troubled spots and disaster areas. I suppose there'll be a time I cannot answer all my mail or phone calls.

DLC: *Do you think Hollywood people themselves may want to use their wealth to help this project?*

Patch: I think anything is possible. I think there is excess there, and I hope we will receive some of it. I hope it's intriguing to people to help build the first silly hospital, or some of our other unique features. I think the film will spark contributions from many sectors. It's not just Hollywood. Most folk who love us have not sent a donation. I think we're a very radical project and many fear that what we're trying to do is impossible. But it's not.

People are just learning that idealism is not a dirty word; in fact it fuels sustainability.

DLC: *What first turned you on to community and free medical care?*

PATCH: I started reading on community in my teens, reading *The Republic, Erewhon, Looking Backward, We*, and visited Twin Oaks in 1969. I think that anyone who really looks at the political situation in the world and asks what is fundamental to helping it, very quickly places community near—if not at—the top of the list. When I entered medical school I wanted to create a model that addressed all the problems of care delivery. Certainly one of the major problems is cost, and one of

Universal Studios gave us almost \$500,000 dedicated to creating a fund-raising structure to handle response to the movie.

the cheapest ways to live is communally. Also it became obvious right away that we would need to help patients find health, not just try cure disease, to help them find Friendship 101, and wonder and curiosity, and passion and hope. A playful, artistic community setting was very obviously important, not only to cut back on costs, but also to teach about “life gardening.”

After graduating from medical school I did one year pediatric residency at Georgetown University, and also had a communal home and started seeing patients there, in my off hours from internship.

DLC: *In 1971 you also founded the Gesundheit! community in Virginia where you ran a free medical clinic. What was that like?*

PATCH: It was primarily a group of friends and family—my wife, my brother, my wife’s brother, old high school buddies—letting anyone come into our home, regardless of who they were or what their problems were. We made 70 hours of movies; we always were putting on plays and craft shows; and we had dances a couple of times a week. We had farming and gardening and general silliness. I like to think that our staff worked towards being happy, funny, loving, cooperative, and creative. And that that was the kind of environment that you stepped into there. I like to think that it was goofy, that it was tender and loving, that it had a lot of creativity going on, that it offered a lot of different experiences to taste and experiment with. It certainly was that for me.

DLC: *Do you miss it?*

PATCH: I live it. I don’t have a philosophy of “missing things” very much; I really like the present. I feel a lot more together and a lot better able to do this dream now than I was when we were doing it many years ago. I’m more experienced; I’m a lot more intelligent about it all. I understand human relations and communal life a whole lot better now. Most of the beginning was enthusiasm.

DLC: *Now it’s enthusiasm, experience, and the ability to strategize about what works well?*

PATCH: Right. And to recognize a great communal person for yourself. I mean, nowadays I can fire a person really quickly if I know they’re not good material for us. And I know I’m not going to try to change them to be good material for us. It just may be that they belong in a different community.

DLC: *You’re selecting for good community people?*

PATCH: Absolutely. It’s hard as hell to become a staff person with us. I say, “You’re going to make no money,

you’re going to be invaded and never have any privacy, and you’re going to work all the time.” Now, that’s only slightly true, but I want to scare away anyone who’s not up to it. What I want is joyful, relentless service, in the context of happy, funny, loving, cooperative, and creative community. It’s a red flag for me if someone who wants to join us says, “Well, you know, I need a lot of privacy.” Anyone who needs a lot of privacy need not apply. I want crazed workers for a better world.

DLC: *What were the community dynamics like back at the original community?*

PATCH: Not many people involved were community philosophers, although they were clearly committed to the philosophy of an idealized community. They didn’t really want to do a lot of processing, it wasn’t their style. We probably had three meetings in the first nine years. They just wanted to “do,” which, in my mind, led to the big changes in ’79.

We were close friends and we shared what we had; everyone put in the same amount each month. As time went on, J.J. and I, two of the doctors, made more money than

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Please send any tax-deductible donations for the free hospital to Gesundheit! Institute, 6855 Washington Blvd., Arlington, VA 22213; 703-525-8169; www.well.com/user/achoo/. If you’d like to volunteer at the site contact Kathy Blomquist, Gesundheit! Institute, HC 64, Box 167, Hillsboro, WV 24946.



GESUNDHEIT INSTITUTE

other people and we just put it in there. The first four years I borrowed \$3,000 a year to live on from people who just believed in what we were doing. For eight years I worked eight nights a month as a doctor. And during that time I made enough money so that no one else in the community had to put any in. I like to call it the economics of friendship.

DLC: *You disbanded in '79?*

PATCH: To me it didn't disband. People came to me and said, "Patch, we gotta cut back. Doesn't look like we're ever going to get the money." They'd done amazingly hard work,

and they just didn't want to do it anymore. And so I went out in the woods for a couple of hours and cried a lot. I realized that if I wanted to continue to dream, I had to just do it, and so I thanked the people, and said, "Why don't you all keep this house?" They all still live there. It's probably the longest-standing community you'll know. All the same people for 28 years now.

So we regrouped. J.J. said he would continue, Linda did, my brother did for a little while. For three more years we tried to see patients and raise money, and it just didn't work out. And we realized that if we really wanted to build a hospi-

tal we had to stop seeing patients, go use publicity, and follow whatever strange path we needed to raise money for the hospital.

DLC: *Do you have an idea when the hospital will be up and running?*

PATCH: Give me 20 million dollars! We're building a 40-bed rural, community hospital. When you need that kind of money, and your building fund is practically empty, you don't have any idea when that's going to happen. We anticipate that the movie is going to make it happen. And we must live it in the present, which remains thrilling.

DLC: *Pre-screening audiences have been enthusiastic!*

PATCH: The reviews have been overwhelming. Universal thinks it's going to be a mega-mega-hit. The pre-screening scores from test audiences have been the highest for any movie in Universal's history. Recently Universal Studios gave us almost \$500,000 dedicated to creating a fund-raising structure to handle response to the movie and create a donor data base to build the hospital. This is an enormous relief to us. Ω

"Patch Adams" plays in theaters beginning December 25. Part II of our interview with Patch will continue in the Spring '99 "Holistic Health and Healing" issue.

Diana Leafe Christian is editor of Communities magazine.

COMMUNITIES, THE MILLENNIUM, & Y2K



STARLING RAY

THE "MILLENNIUM BUG" HAS consumed our attention here at Sirius Community for several months now. We've been immersed in Y2K books, videos, and Web site articles, and have begun preparing for possible disruptions in utilities and food distribution. We have also started reaching out to the surrounding village, spreading our circle of preparedness for the Year 2000 to friends and neighbors in the larger municipality.

Over the summer, my fellow members and I became aware of two conferences on Y2K, one in San Francisco, another in Colorado. Even Sirius' own summer Sustainability Conference took on a Y2K focus. The keynote idea to emerge in all events was: "The answer to Y2K is community." The thought of running away from each other into isolation during a time of potential crisis is not the wisest route, nor is it

FROM THE GUEST EDITOR

"The Answer to Y2K Is Community"

MONIQUE GAUTHIER

aligned with the spiritual values of love and service that we advocate here at Sirius.

(For an overview of the Y2K problem, see "The Year 2000: Social Chaos or Social Transformation?," p. 30.)

I have several objectives for this Y2K issue. First, I want to emphasize the importance of community preparedness:

that psychologically, we will all fare better in challenging times if we have given ourselves time to think about this challenge and put some systems into place.

Second, if Y2K were to truly disrupt business-as-usual, this could be the time intentional communities could truly shine. We could present community living as an alternative to the problems of alienation in mainstream culture; demonstrate cooperation, shared resources, and a sustainable lifestyle; and hold out a vision for the way we want this world to be. We could

give of our gifts by connecting to an ever wider circle of people, showing that there is much positive to be gained as we approach the Millennium.

Our friend Chuck Marsh, permaculturist and co-founder of Earthaven in North Carolina, puts in beautifully and elegantly in this recent letter to his community. We ask that you keep this "high road" vision in mind as you read through the rest of this issue.

Monique Gauthier, producer of the video Follow The Dirt Road: An Introduction to Intentional Communities, has taught "Community Living, Mindfulness, and Sustainability" through Gaia Education Outreach Institute's GeoCommons College Year for the past three years, traveling with college students to Europe and India to visit Plum Village, Findhorn, and Auroville. Monique lives at Sirius Community in Massachusetts.

"The Earthaven Letter"

My Earthaven sisters and brothers,

I've been pondering our Y2K preparedness issues and I'm finding that I have a growing sense of uneasiness with some of the directions we could head in. I understand and support the need to be prepared, to get our foundational support systems up and running. After all, this is what we've been planning all along. We're just picking up the pace. I'm also glad to see some members getting more deeply involved again. I just hope we are activating for the right reasons, which for me involves much more than just providing sanctuary for ourselves and our friends or family.

From my perspective, we're here at Earthaven to help steward a new world into existence, through it's often painful birthing process. We're here to nourish and care for life and spirit, and help others do the same. I don't think Earthaven would survive abandonment of our vision of being a living, learning, and sharing community, our very reason for coming into existence. Such a shallow depth of commitment will never build the culture that I want to live in. However, I'm concerned that we don't throw our foundational vision out the window in the scramble to assure our personal security—a tendency toward what I might call a premature siege mentality fueled by all our worst millennial fears (hordes at the gate!). It's a natural first reaction to perceived threat, but not very evolved, in my opinion. I think our millennial fear might be expressed, for example, as a desire to lower our visibility by eliminating our outreach work, and to become secretive and withdrawn from the world. Surely we are capable of a more creative and soulful response than that.

First off, to get through the times ahead we are

going to need all the allies we can muster, including our Broad River watershed neighbors and the larger bioregional network. It's time to actively call in those folks who share our destiny while concurrently activating some filters around village membership/residency (such as emotional maturity, active contribution to community care, commitment to ecological/simple/conscious living). We certainly need to be mindful in our public outreach efforts, but not miss this opportunity to further the creation of a regenerative human culture. Let us choose to lead with the positive, not the negative, to choose the path of compassion and courage over the path of fear and hoarding. Attitude makes all the difference in whether our actions lead toward or away from the Whole.

I'd like to advocate for a well-considered pragmatic approach to our Y2K preparedness that blends with our ongoing village building, while focusing on immediate strategic planning and the acquisition of mission-critical tools, materials, and supplies. As you all know, this is going to require a high level of focused attention and work over time. Secure storage of necessary supplies and maintaining primary food production has always been critical to the survival of rural agricultural villages during hard times. As has been a willingness to protect these resources when necessary, often with the organized help of neighboring communities. Cooperation rather than competition always enhances species and community survival during times of ecosystem perturbation. It's time to begin building the ties that bind with our neighbors. These mountain people know a lot about surviving through hard times by pulling together, not apart. Good, interdependent neighbors are the

best security during hard times. I think we should also be considering our actions from the perspective of what will most enhance our long-term transition to an ecologically regenerative culture. This goes way beyond any short-term preparedness efforts we make. Once we've made the shift and the immediate threat has passed, and we've got our support systems up and running, do we really want to go back to our old consumptive ways?

Let us not forget about the big picture. Mother Gaia is hemorrhaging daily from excessive human activity, Y2K or not. This is the condition we can and should be addressing. This is why we should be simplifying and deconsumerizing our lives and helping others to do the same. This is why we are called to be activists on many fronts—for the forests and waters, against the global corporate pirates, for the poor and disenfranchised, for healthy communities, for those that cannot speak for themselves.

We can seize the moment to not only prepare ourselves to live in new-old ways, but to quickly plant the seeds of a new cultural paradigm by helping and inspiring others along the way toward a regenerative culture. The skills and tools in simple ecological living that we've been learning are going to be highly valued real soon. We've got an unprecedented opportunity (and responsibility) to not only grow the community, but also to play a part in shifting the dominant culture toward greater ecological and spiritual consciousness through our lives and actions. This is the real challenge we face. Do we rise to the challenge or do we become a community dominated by fear? Do we face our fears and become the incredibly powerful people we have the potential to be or do we shrink from the challenges we face at the first sign of rough waters

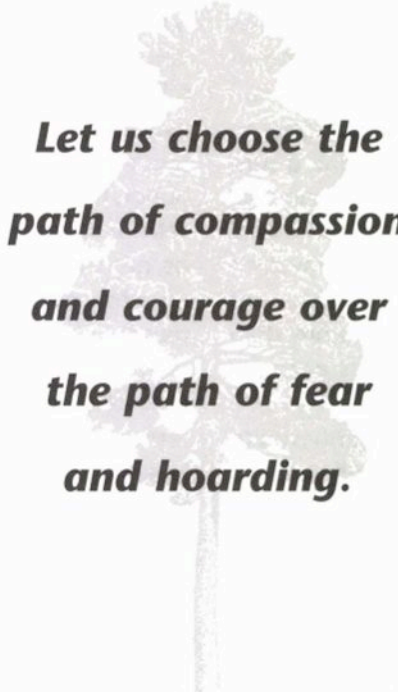
ahead? I will willingly work for the former. My hope is that we grow to be the warriors and healers, leaders and teachers for the heart of the world that are so desperately needed during these times.

These are the times, in fact, in which we must go deep to the Source, recognize our responsibility to this awesomely beautiful world and its inhabitants, and act from a place of true courage and power to heal our many interdependent selves, to reweave the tattered web that we have all helped rend asunder. The healing times are upon us in a big way. I want us to rise to the occasion, not crawl back into

some secret "safe" haven and just look out for our own self-interest, just because the system we have become so dependent upon may go down for a while. It seems to me that what may scare us the most about this Y2K thing is the unavoidable recognition of how dependent for our comfortable lives we are upon a powerful (yet quite fragile, we're discovering) system which we don't believe in, nor want to ethically support. We're caught in the contradictions of our lives and so naturally Y2K scares the hell out of us. Our cognitive dissonance just caught up with us. It's right in our faces. This is every bit as much a spiritual crisis as it is a physical crisis. Time to get real here, folks. Let's look

at our human predicament individually and collectively, try to make some sense of it, and develop some pragmatic approaches to doing what it takes to serve the good of the Whole. Isn't that what Earthaven is all about, anyway?

For Love,
Chuck Marsh



***Let us choose the
path of compassion
and courage over
the path of fear
and hoarding.***



MONIQUE GAUTHIER

Bruce Davidson and Linda Reimer.

MONIQUE GAUTHIER: *How has Sirius come to deal with the Y2K issue?*

BRUCE DAVIDSON: It first came to the attention of a few individuals in the community via Web sites, articles, and books. Then a group of us started to meet and talk about the Y2K economic, social, and political issues soon-to-be arising on the horizon. As a result of those small-group meetings we felt inspired to bring the Y2K problem to the larger community.

MG: *What do you think the extent of the Y2K problem will be?*

BD: The official prognosis is that there will be disruptions of utility services for anywhere from a few days to 10 years. My own personal sense is that it won't be just three days and may not be 10 years. People should start looking clearly at all the available information and make their own evaluations. I think that this could be one of the major events to dramatically affect humanity in a long, long time.

MG: *What happened when you brought the Y2K issue to the wider community?*

BD: We found a lot of interest, and people started to study the issue for themselves. Of course concerns arose about the possible breakdown of

TAKING Y2K SIRIUSLY

MONIQUE GAUTHIER INTERVIEWS
LINDA REIMER & BRUCE DAVIDSON OF SIRIUS COMMUNITY

In May of this year, members of Sirius community began taking a proactive stance on the potential Y2K problem. They see community preparedness as an opportunity to step up the work on their ecological sustainability projects and reach out to others, regardless of the extent of potential Year 2000 disruptions.

Sirius, which celebrated its 20th anniversary in September, is a 40-member spiritual community on 86 acres in western Massachusetts.

Inspired in part by Findhorn community in Scotland, Sirius is eclectic in its spiritual approach, and committed to ecological issues and sustainable living.

Its educational center hosts various seminars and workshops on spiritual and ecological topics.

social support systems, utilities, and food distribution. We began to think about what our role might be as an intentional community with ecological concerns, during the unfolding of this particular event. We also began to feel our responsibility to the greater community around us. So we now hold meetings regularly that include people from the surrounding neighborhood and other regional intentional communities. We formed sub-committees to work with specific tasks such as assessing our resources regarding water, food storage, food production, energy, health, and community outreach.

MG: *Community outreach?*

BD: To me this is the most important, because it doesn't do us any good to create a survival situation just within our own intentional community. I don't think it's realistic. We need to help educate and prepare the larger community to go through a possible future experience like potential Y2K scenarios with very high levels of cooperation.

MG: *Can you tell me about the community's new relationship with the Mishio Kushi Institute?*

BD: Members of this nearby organization came to a community open house and asked us what we were doing about Y2K. We told them about our task force and they wanted to join us for those meetings. We were then asked to address their summer conference on Y2K and people from that conference came to our conference on sustainability. We are also doing a joint sponsorship of a public conference in Boston on Y2K and the need for a more sustainable approach to our lives.

MG: *What do you feel is the value of community preparedness?*

BD: Well, if you're reaching out and establishing relationships with neighbors before a crisis, the experience of that relationship can create a more expedient move toward later solutions, since you've already established a sense of trust. Working at creating a new relationship during a crisis can be a lot more difficult.

MG: *When I talk to people about Y2K I find a few common responses. There are those who chalk it up to wishful thinking for the ecologically minded, hoping that this at last will save Earth. Then there are those who say, "Don't worry, they'll fix it." And others who may call it hogwash millennialist thinking. My question is why aren't people paying enough attention to the potential magnitude of this issue?*

LINDA REIMER: I think people are too busy and information about this issue is not well established in the media. It's difficult to think about and people can't wrap their minds around it. They may be afraid of it when they start seeing what the consequences might be, and its considered the millennialist point of view from the "lunatic fringe" and most people don't want to be associated with that.

MG: *Why do you think there hasn't been more about Y2K in the media?*

BD: I think there is a lot of concern about what the consequences might be if the information were to be put up very directly. There might be panic where people might take their money out of the banks and stock markets, which is a real concern because it would exacerbate an already weakening economic situation. It could create as much of a problem as the problem itself. I don't believe, however, that withholding information is a good thing. It would be much better if people were prepared ahead of time. Information could be put out in a way as to offset any panic, by helping people get ready for whatever the situation would require. I think if people knew, with a great deal of preparedness and understanding there would be less likelihood for panic than if they think that there's very little being done.

SIRIUS COMMUNITY'S Y2K TASK GROUP

by William Brice Wilson

Food Production/Acquisition: Plans have been put in place to double inside and outside food production facilities by Summer 1999. Dry storage capacity for basic bulk foods (grains, legumes, salt, etc.) is being expanded. Our focus is on having enough emergency rations on hand for neighbors as well as members.



JEFF CLEARWATER

Energy: Conversion to solar/wind-generated (home grown) electricity will be complete in time to provide about

half current community usage, including all well pumps.

Water: See energy.

Funding: The means of providing necessary funds for preparation varies with each Task Group and is an ongoing process.

Health Care: Includes acquiring more extensive first aid capacity, querying local health care providers to nudge them into preparation if necessary, and examining safe waste storage on site if required.

Outreach: Sirius is committed to moving through this period firmly connected to the outer world, fostering and nurturing crisis opportunity initiatives based upon community instead of survivalism. We offer informational workshops, seminars, and other dialogues to alert the wider community to the situation and develop group oriented responses appropriate for the bioregion. In one member's words, "We are not survivalists. We pull through this together, or we don't pull through it." Ω

Brice Wilson is a member of Sirius Community.



Sirius has already begun practicing preparing food with more low-tech means, such as the heat-retaining haybox in background, left. Sirius member Jeff Doff.

MG: *What is it that people have to fear?*

LR: Their lives may change and their children's lives may change, and they don't really know what that will look like. Our generation hasn't experienced sudden drastic change. Some of the proposed scenarios are pretty scary. There hasn't been a lot of balanced exposure to alternative living. So many people feel disempowered about what they can do about it.

MG: *So what is it about change that is so fearful?*

LR: If you take a close look at our society you'll see that people do everything possible in their lives to wrap themselves in a cocoon, so they don't have to do anything different or experience any kind of difficulty. They purchase new houses, automobiles, retirement funds, health insurance, in order to secure their lives from change. It's a fact of nature that life is constant change. So here you have a society that's working towards maintaining everything exactly as it is and along comes this idea that things could change dramatically in a very short time. People are not prepared for that because they've been doing everything in their lives to prevent that from happening.

Also I think that in our mainstream culture there has been a loss of a certain natural competency and responsibility for the care of our own lives. And I think that people fear change because they have a certain idea of what the good life is about. What it means to succeed in this culture with material things. When people have their sense of security they are not practiced in finding it with-

in themselves. It's scary to think about having to look somewhere different for your security. And now we are asking people to change their ideas, explaining that change is coming and that may not be a bad idea.

MG: *What do you think this Y2K issue is about from a spiritual perspective?*

LR: I think that humanity needs to begin to work together, to stop "separatist" thinking. There is a need for starting to think of the good of the whole. I feel that the degree to which one weathers the Y2K situation well or poorly depends on the degree of cooperation with not only those whom you know well but those people you have not even met yet. We have to make sure that everyone is well cared for and prepared for what

may be coming, and I think we have been given some lead time to do this.

MG: *What do you think is to be gained by this possible change?*

LR: I think we will gain a deeper understanding of the self and what is important in life. I think that we will find that relationships, not things, are what are valuable. That's where we'll find security. Also, it will help us reduce our levels of consumption. What we haven't done willingly, we may do unwillingly, and this is of benefit to the Earth as a lot of our problems come from over consumption in our culture. My feeling is that Y2K scenarios force us to make changes in our lifestyles, and might prevent even more serious problems of an ecological nature. And that's a good thing. Ω

Linda Reimer and Bruce Davidson are founding members of Sirius Community and former members of the Findhorn Foundation. Bruce is the program director of the Building Apprentice Program at Sirius and Linda heads the Garden Department.

Monique Gauthier is Guest Editor of this issue.



JACOB STEVENS

THE YEAR 2000

Social Chaos or Social Transformation?

BY JOHN L. PETERSEN, MARGARET WHEATLEY,
& MYRON KELLNER-ROGERS

THE MILLENNIAL SUN WILL FIRST RISE OVER human civilization in the independent republic of Kiribati, a group of some thirty low-lying coral islands in the Pacific Ocean, marking the dawn of the year 2000, and quite possibly, the onset of unheralded disruptions in life as we know it in many parts of the globe. For those who live in a world that relies on satellites, air, rail and ground transportation, manufacturing plants, electricity, heat, telephones, or TV, when the calendar clicks from '99 to '00, we will experience a true millennial shift. As the sun moves westward on January 1, 2000, as the date shifts silently within millions of computerized systems, we will begin to experience our computer-dependent world in an entirely new way. We will finally see the extent of the networked and interdependent processes we have created. At the stroke of midnight, the new Millennium heralds the greatest challenge to modern society we have yet to face as a planetary community. Whether we experience this as chaos or social transformation will be influenced by what we do immediately.

We are describing the year 2000 problem, known as Y2K (K signifying 1000). The problem begins as a simple technical error. Large mainframe computers more than 10 years old were not programmed to handle a four digit year. It seems incomprehensible that computer programmers and microchip designers didn't plan for it. But when these billions of lines of computer code were being written, computer memory was very expensive. To save storage space, most programmers allocated only two digits to a year. The year 1993 is '93' in data files, 1917 is '17.' These two-digit dates exist on millions of files used as input to millions of applications.

The same thing happened in the production of microchips as recently as three years ago. Microprocessors and other integrated circuits are often just sophisticated calculators that count and do math. They count many things: fractions of seconds, days, inches, pounds, degrees, lumens, and so on. Many chips that had a time function designed into them were only structured for this century. And when the date goes from '99 to '00 both they and the legacy software that has not been fixed will think it is still the 20th century—not 2000, but 1900.

The calculation problem explains why the computer system at Marks & Spencer department store in London recently destroyed tons of food during the process of doing a long-term forecast. The computer read 2002 as 1902. Instead of four more years of shelf life, the computer cal-

culated that this food was ninety-six years old. It ordered it thrown out. A similar problem happened recently in the US at the warehouse of a freeze dried food manufacturer.

But Y2K is not about wasting good food. Date calculations affect millions more systems than those that deal with inventories, interest rates, or insurance policies. Every major aspect of our modern infrastructure has systems and equipment that rely on such calculations to perform their functions. We are dependent on computerized systems that contain date functions to effectively manage defense, transportation,

power generation, manufacturing, telecommunications, finance, government, education, health care.

The list is longer, but the picture is clear. We have created a world whose efficient functioning in all but the poorest and remotest areas is dependent on computers. It doesn't matter whether you personally use a computer, or that most people around the world don't even have telephones. The world's economic and political infrastructures rely on computers. And not isolated computers. We have created dense

networks of reliance around the globe. We are networked together for economic and political purposes. Whatever happens in one part of the network has an impact on other parts of the network. We have created not only a computer-dependent society, but an interdependent planet.

We already have frequent experiences with how fragile these systems are, and how failure cascades through a networked system. While each of these systems relies on millions of lines of code that detail the required processing, they handle their routines in serial fashion. Any next step depends on the preceding step. This serial nature makes systems, no matter their size, vulnerable to even the slightest problem anywhere in the system. In 1990, ATT's long distance system experienced repeated failures. At that time, it took two million lines of computer code to keep the system operational. But these millions of lines of code were brought down by just three lines of faulty code.

And these systems are lean; redundancies are eliminated in the name of efficiency, but this also makes the system highly vulnerable. In May of this year, 90 percent of all pagers in the United States crashed for a day or longer because of the failure of one satellite. Late in 1997, the Internet could not deliver e-mail to the appropriate addresses because bad information from the one and only central source corrupted the servers.

Compounding the fragility of these systems is the fact

Failure in a single component can crash the whole system—automobile, aircraft, electric power plant, bank, government agency, or international telephone system.

that we can't see the extent of our interconnectedness. We only see the interdependencies when the relationships are disrupted—when a problem develops elsewhere and we notice that we too are having problems. Failure in one part of a system always exposes the levels of interconnectedness that otherwise go unnoticed—we suddenly see how our fates are linked together. We see how much we are participating with one another, sustaining one another.

Modern business is completely reliant on networks. For Y2K, these highly networked ways of doing business create a terrifying scenario. The networks mean that no one system can protect itself from Y2K failures by just attending to its own internal systems.

The nature of systems and our history with them paints a chilling picture of the year 2000. We do not know the extent of the failures, or how we will be affected by them. But we do know with great certainty that as computers around the globe respond or fail when their calendars record 2000, we will see clearly the extent of our interdependence. We will see the ways in which we have woven the modern world together through our technology.

And then there is the uniqueness of the year 2000 problem. At no other time in history have we been forced to deal with a deadline that is absolutely non-negotiable. In a bizarre fashion, the inevitability of this confrontation seems to add to people's denial of it. They know the date when

the extent of the problem will surface, and choose not to worry about it until then.

However, this denial is quickly dissipating. Information on Y2K is expanding exponentially. This is critically important. With each calendar tick of the time, alternatives diminish and potential problems grow. We must develop strategies for preparing ourselves at all levels to deal with whatever Y2K presents to us with the millennium dawn.

Y2K is all of the following:

- A technological problem that cannot be solved by technology;
- The first-ever, non-negotiable deadline;
- A systemic crisis that no one can solve alone;
- A crisis that transcends boundaries and hierarchies;
- An opportunity to evoke greater capacity from individuals and organizations; and
- An opportunity to simplify and redesign major systems.

As a global network of inter-related consequences, Y2K begins at the center with the technical problem, legacy computer codes and embedded microchips. For the last 30 years thousands of programmers have been writing billions of lines of software code for the computers on which the world's economy and society now depend. Y2K reporter Ed Meagher describes "old, undocumented code written in over 2500 different computer languages and executed on thousands of different hardware platforms being controlled by hun-

Y2K is not a technical problem, but a systemic, worldwide event that can only be resolved by new social relationships.

HOW DO PEOPLE RESPOND?

WE'VE NOTED TWO GENERAL CATEGORIES of response. In the first category, people acknowledge the problem but view it as restricted to a small number of businesses, or a limited number of consequences. People believe that Y2K affects only a few industries—primarily finance and insurance—seemingly because they deal with dates on policies and accounts. People hold Y2K as a narrowly-focused, bounded problem. They seem oblivious to the networks in which they participate, or to the systems and interconnections of modern life.

The second category of reactions reveals the great collective faith in technology and science. People describe Y2K as a technical problem, and then enthusiastically state that human ingenuity and genius always finds a way to solve these type of problems. Ecologist David Orr has noted that one of the fundamental beliefs of our time is that technology can be trusted to solve any problem it creates.

—Petersen, Wheatley, Kellner-Rogers

"Telling the public that the computers can't do arithmetic and that they face imminent danger is such an abstract concept that most do not take it seriously."

—Telecommunications specialist Alan Simpson to U.S. House of Representatives, June 1998

"I call it the beginning of the end of centralized, authoritarian government around the world. I pray I'm right."

—Dr. Gary North, The Remnant Review

inventory on hand—suppliers have been required to deliver parts as needed. There is no slack in these systems to tolerate even minor delivery problems.) Ground and rail transport have been disrupted, and food shortages appear within three to six days in major metropolises. Hospitals, dealing with the failure of medical equipment, and the loss of shipments of medicine, are forced to deny non-essential treatment, and in some cases are providing essential care in pre-technical ways.

It's a rolling wave of interdependent failures.

And it reaches across the country and the world to touch people who, in most cases, didn't know they were linked to others.

Depending on what systems fail, very few, but strategically placed, failures would initiate a major economic cascade. Just problems with power companies and phone systems alone would cause real havoc.

In an interdependent system, solving most of the problem is no solution. As Y2K reporter Ed Meagher describes, "It is not enough to solve simply 'most of these problems.' The integration of these systems requires that we solve virtually all of them. Our ability as an economy and as a society to deal with disruptions and breakdowns in our critical systems is minuscule. Our worst case scenarios have never envisioned multiple, parallel systemic failures. Just in time inventory has led to just in time provisioning. Costs have been squeezed out of all of our critical infrastructure systems repeatedly over time, based on the ubiquity and

reliability of these integrated systems. The human factor, found costly, slow, and less reliable has been purged over time from our systems. Single, simple failures can be dealt with; complex, multiple failures have been considered too remote a possibility and therefore too expensive to plan for." (*The Complexity Factor*, Ed Meagher.)

How might we respond?

As individuals, nations, and as a global society, do we have a choice as to how we might respond to Y2K, however problems materialize? The question of alternative social responses lies at the outer edges of the interlocking circles of technology and system relationships. But we firmly believe that it is the central most important place to focus public attention and individual ingenuity. Y2K is a technology-induced problem, but it will not and cannot be solved by technology. It creates societal problems that can only be solved by humans. We must begin to address potential social responses. Without such planning, we will slide into the Year 2000 as hapless victims of our technology.

Even where there is some recognition of the potential disruptions or chaos that Y2K might create, there's a powerful dynamic of secrecy preventing us from engaging in these conversations. Leaders don't want to panic their citizens. Employees don't want to panic their bosses. Corpo-

***Our only hope
for a healthy response to
Y2K is to participate together
in new collaborative
relationships.***

WEB SITES

Y2K OVERVIEW:

www.co-intelligence.org

The "consciousness" site about Y2K from Tom Atlee's Co-Intelligence Institute offers the latest updates and preparedness information, advocating connection, cooperation, and community as responses to Y2K.

www.year2000.com

Peter de Jager's site of current, daily updated unbiased media coverage, called "the well-spring of information on Y2K."

www.yardeni.com

Dr. Ed Yardeni, one of the most highly respected economists in the world, concentrates on possible economic consequences of Y2K.

www.yourdon.com

The site of Ed Yourdon, developer of software engineering methodologies used by thousands of companies internationally, and author of 25 computer books, including *Time Bomb 2000*.

www.garynorth.com

Dr. Gary North is a historian, economist, prolific author, and for 22 years publisher of the financial newsletter, *Remnant Review*.

www.y2ktoday.com

Daily news coverage.

www.survivey2k.com

Practical information by Jim Lord, electronics expert and author of *A Survival Guide for the Year 2000 Problem*.

www.euy2k.com

The site of Rick Cowles, the foremost expert in US on electric utilities and Y2K, author of *Electric Utilities* and *Y2K*.

www.iee.org.uk/2000.risk

Information from the Institute of Electrical Engineers.

www.y2ktimebomb.com

Reviews Y2K news relevant to the federal government, various major industries, and investments.

www.gao.gov/y2kr.htm

Honest info about what the federal government's internal auditors, the General Accounting Office, are finding in terms of government readiness.

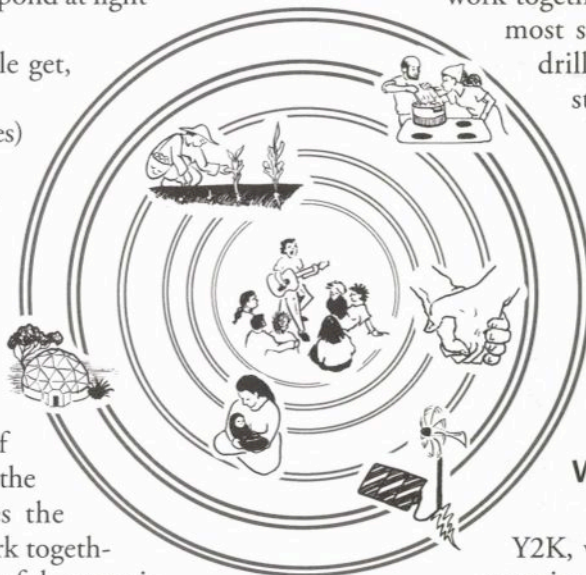
rations don't want to panic investors. Lawyers don't want their clients to confess to anything.

What we know about people in crisis

- Shared purpose and meaning brings people together.
- People display unparalleled levels of creativity and resourcefulness.
- People want to help others—individual agendas fade immediately.
- People learn instantly and respond at lightning speed.
- The more information people get, the smarter their responses.
- Leadership behaviors (not roles) appear everywhere, as needed.
- People experiment constantly to find what works.

Collaboration is our only choice

Obviously, the potential future scenario worth working towards is a world where the best of human creativity is enabled and the highest common good becomes the objective. In this world we all work together, developing a very broad, powerful, synergistic, self-organizing force focused on determining what humanity should be doing in the next months to plan for the aftermath of the downstroke of Y2K. This requires that we understand Y2K not as a technical problem, but as a systemic, worldwide event that can only be resolved by new social relationships. All of us need to become very



wise and very engaged very fast and develop entirely new processes for working together. Our only hope for healthy responses to Y2K-induced failures is to participate together in new collaborative relationships.

The Oklahoma City bombing in 1995 offers an interesting lesson. Just a few weeks prior the bombing, agencies from all over the city conducted an emergency preparedness drill as part of normal civil defense practice. They did not prepare themselves for a bomb blast, but they did work together on other disaster scenarios. The most significant accomplishment of the drill was to create an invisible infrastructure of trusting relationships. When the bomb went off, that infrastructure displayed itself as an essential resource—people could work together easily, even in the face of horror. Many lives were saved and systems were restored at an unprecedented rate because people from all over the community worked together so well.

What you can do

We urge you to get involved in Y2K, wherever you are, and in whatever organizations you participate. You can begin to ask questions; you can begin to convene groups of interested friends and colleagues; you can engage local and business leaders; you can educate yourself and others (start with www.Year2000.com and www.Y2K.com for up-to-date information and resources). This is our problem.

(continued on page 59)

www.globalmf.org/
Called the best Canadian site.

www.senate.gov/~bennett
The site of Senator Bob Bennett of Utah, Chair of the Senate Committee on the Year 2000 Technology Problem, with testimony heard before his committee and his own speeches on the subject.

www.erols.com/steve451/
The site of Steve Davis, considered the best source for remediation methodologies at the local/municipal level.

www.rx2000.org/
Called the best source for the health care industry, from the RX2000 Solutions Institute.

www.angelfire.com/mn/inforest/grassroots.html or
skymind.org/y2k/connect.html
Millennium Salons.

PREPAREDNESS:
millennia-bcs.com/ or
CassandraProject.org
Site of Paloma O'Reilly's Cassandra Project, offering excellent, practical, accessible information on food storage, water sources and purification, first aid home health care methods, and more.

www.scs.leeds.ac.uk.pfaf/index.html
Plants for a Future database.

www.carlaemery.com/index.html
Carla Emery, author of Encyclopedia of Country Living, links people seeking storage food directly with farmers with surplus supplies of grains and soybeans.

www.igc.org/frugal/
sln.slnet.com/free/newsletter/
Online version of Simple Living newsletter.

www.zyz.com/survivalcenter/
www.baproducts.com/catalog.htm

Thanks to Tom Atlee, Cynthia Beal, Paul Engle, and Paloma O'Reilly.

HOW ARE COMMUNITIES PREPARING?

BY STEVE BJERKLIE AND
DIANA LEAFE CHRISTIAN

No one knows for sure what the calendar change at the end of 1999 will bring except a lot of new zeros. But if the Y2K glitch does indeed cause the food, water, power, and economic disruptions some predict, communities may again find themselves sought as islands of refuge and shelter as were abbeys, the communities of their time, by some peasants in the year 999 A.D. This time, however, the knocks on the doors won't be made by illiterate farmers frightened of Vikings or Magyar horsemen or the Moors, but from people seeking protection from civilization's and technology's failures. So what are communities doing to prepare themselves?

Well, some are preparing thoroughly and others aren't doing much—or so it seems, anyway, from an informal survey taken by *Communities* magazine. But today's communities are not necessarily yesterday's abbeys: The critical reason for lack of Y2K preparation given by several of those contacted by *Communities* involves ongoing progressive activity, not head-in-the-sand wishful thinking. "It's pretty far down on our list," says Mary Springer-Froese, who lives at Bijou Community in Colorado Springs, Colorado. "With five military bases near us, including the headquarters of the Strategic Air Command, we're working hard to stop the arms race. We're working to feed the hungry and the homeless. Some of us have aging parents, and so we're working on that transition. There's racism to worry about, and a lot of other things, too." Mary, who admits that in Bijou "a few jokes" have been made at Y2K's expense, noted that Colorado Springs has lately become a hotbed for evangelical Christianity. In contrast, the members of Bijou believe in a progressive social Gospel. "There aren't other people here working on the homeless problem or on the arms race," she says. "So we have to." There just isn't



MICHAEL MCINTYRE

time, sighs Mary, to do something about a computer problem that may be beyond fixing anyway. Hungry and homeless people need Bijou's help now.

A similar view was expressed by communitarian political activist Dave Henson of Occidental Arts and Ecology Center in Occidental, California, a rural community and non-profit educational organization. Five of the eight community members work in the center, teaching environmental activism, organic gardening, permaculture, and ecologically oriented art.

"We aren't very concerned about Y2K and aren't doing anything to prepare," says Dave. "It would be cost-prohibitive to take ourselves off the grid, for example. We're here to be a gardening and teaching site for others, rather than to maximize internal self-reliance. We're not willing to reorient the fundamental priorities of our reason for being a community. I actually think some people exaggerate the potential of the Y2K problem to be on a grand scale so it will bring down 'Babylon' and we can all create a better society in its wake. I think that's a just a form of wishful thinking."

A similar perspective is also expressed by Hank Obermayer, an urban communitarian in the San Francisco Bay Area, who is Project Manager of the nonprofit Northern California Mutual Housing Network (assisting urban housing co-ops and collective households). A former software engineer with a degree in computer science, Hank knows the Y2K problem well.

"Many people in many rural communities are overreacting," he says. "They can tend to have a survivalist mentality, and similar attitudes have been around since the sixties and seventies. Many rural communities expect the society around them to collapse. Y2K is big, but it's a loud burp, or at worst a sprained ankle. It won't kill the system. But it feeds

that belief." A longtime political activist and dedicated advocate of urban life, Hank is irked by the phenomenon of city dwellers who want to live in rural communities in order to "flee the city before it collapses," and rural communitarians who end up encouraging that fear by such actions as preparing for the hundreds of hungry city dwellers they expect to show up at their door.

At Glen Ivy Community in Corona, California, the leaves of the calendar do not fall unnoticed. Founded 22 years ago on the Emisary teachings of Lloyd Arthur Meeker, who wrote under the name



Uranda, the members of Glen Ivy designate one day each calendar quarter as the "Day of Devotion." According to Barbara Lourgos at Glen Ivy, plans are being made to welcome January 1, 2000, with due ceremony. "On December 31 we usually have a ceremonial ritual, followed by a potluck on January 1."

What about Y2K? "Well, there's been no formal discussion or anything. We're watching and waiting."

She continues: "It's too soon to know. And we think it's awfully silly for us to speculate. I happen to be a positive thinker, and I think that the industries that have a lot vested in

the Y2K situation, such as banks and airlines, are going to come up with a solution. I mean, it's in their interest, too. So we're going to watch and wait and keep informed."

"Y2K isn't at the forefront for us," remarks Erinn Mandeville, who lives in community at Zendik in Florida. "I really don't know how much people here know about it. There's no panic or anything."

Zendik, which was originally established in California in the early 1970s and then moved to Texas before moving on to Florida, is prepared for self-sufficiency if the larger world suffers what Erinn calls "a

"I actually think some people exaggerate the potential of the Y2K problem thinking it will bring down 'Babylon.'"

natural disaster." She pauses for a moment—to catch her breath from dancing, which she had just begun to do before coming to the phone. "We work hard every day here. We're already living within our own system. We have the means to grow our own food if we have to. And we exchange no money between ourselves, so we don't need to worry about the banking system or whatever."

But what if the economy around Zendik collapses? "I don't think we'd do anything we're not already doing," says Erinn, who then politely rings off to rejoin her dance.

Doing what they're doing anyway is also pretty much Dancing Rabbit community's response to the Millennium Bug. Paradoxically, because Dancing Rabbit is already so potentially food and power self-reliant, they aren't thinking much about Y2K-related disruptions to the system around them. An aspiring ecovillage on 240 acres in rural northeastern Missouri, their goal is

“radical sustainability,” with land covenants calling for using only the power they generate themselves, growing their own organic food, using composting toilets, building only with materials from the local area, and creating their own biodiesel fuel for their cooperatively owned vehicles.

According to Cecil Scheib and Tony Sirna, Dancing Rabbit has all along been planning for the world running out of oil, and most likely soon, hence their emphasis on “pushing the envelope” for modeling self-reliance and sustainability. Their photovoltaic panels and wind generator are up and running, they’ve got a good start on their garden and greenhouse, and they recently completed their first two straw-bale cabins. As of August, they were “not thinking about Y2K much”; there were no community-wide discussions yet.

“Y2K definitely offers an opportu-

nity for discussion about sustainable living with more mainstream people who, in general, haven’t considered the possibility of society-wide upheaval,” reflects Cecil. Both Cecil and Tony are telecommuting computer professionals, and both understand the Y2K issue well. “It doesn’t bring up fear in me,” says Tony, who doesn’t think any computer-related disruptions will all happen simultaneously. “My risk assessment is that it’s not much of a problem. That’s my gut feeling.”

Another community that has a head start on rural self-reliance is the Lama Foundation, a spiritual community that runs retreats and educational programs on 107 acres in northern New Mexico. As of September, the community hadn’t talked about Y2K or made any plans, according to member Scott Shuker. The community would be vulnerable financially in potential Y2K scenar-

ios, he says, because they operate on income from retreats and workshops and as the result of donations from fund-raising activities.

“We’d have to look at other means of survival,” Scott notes, “and not put so much energy into finishing our buildings and put more into growing food.” The community is in good shape in terms of physical infrastructure, however. Right now they have a couple of small gardens, two attached greenhouses, off-the-grid electricity, plenty of firewood, and abundant water, with a spring-fed water system and daily summer rains.

“Personally I don’t feel that we’re really prepared,” observes Scott. “We haven’t made it a high enough priority and created options for ourselves, but I’m sure we will.”

Various other communities we spoke with have not, or not yet, begun to consider the possible implications of the Millennium Bug.

New Members at the Gate?

“HEARD YOU’RE A Y2K COMMUNITY,” THE CALLER BEGAN, IN A recent phone inquiry about membership in our forming community in Colorado, Cotyledon Village. Since we are not really focused on Y2K, we told him that our community is really about sustainable living. This phone call, along with another similar encounter week or so earlier, has led my wife Jenifer and I to wonder what impacts Y2K might be having on communities.

The impetus for both these recent inquirers was Y2K. Both were familiar with possible implications of Y2K scenarios and were considering options for dealing with these. Having a technical and managerial background in the computer industry, I’m very familiar with Y2K possibilities, and it is common for me to discuss it with people. It is clear that most people who understand the situation react from some level of fear. We’re concerned that fear isn’t a good basis from which to consider community. Fear tends to create a sense of urgency. It clouds judgment. It can cause people to compromise their integrity and present “false fronts” to potential communities in order to address a fearful situation. These factors, among others, don’t seem to us to be good conditions under which to

form lasting relationships and base a lasting community.

We’re hopeful that our own membership process will appropriately deal with this new influx of aspiring communitarians motivated by Y2K. We view our membership process as being akin to the courting process that any two individuals might go through in establishing a long-term relationship. That process is seldom quick, and those motivated by urgency probably wouldn’t have the patience to see it through.

We’re interested in knowing whether other communities seeking new members might be experiencing any new influx of aspiring communitarians motivated by Y2K, and what their experience may have been.

Y2K is helping us more fully understand just how intertwined we are in non-local systems, and how reliant upon ultimately unsustainable infrastructures and practices. In the grander scheme of things, Y2K might be the kick in the pants that helps more of us more fully comprehend how important it is to move toward more sustainable ways of living—which includes, of course, living in community. Ω

Tom Morrissey, Cotyledon Village, 17955 County Road 488, Aguilar, CO 81020; thomcelt@juno.com.

Three Springs Farm, a four-year old community of six adults operating an organic farm and retreat center in North Fork, California, report that they aren't much aware of the problem. Neither are the members of 25-year old Lothlorien community in rural Ontario, Canada.

"I don't know that we're doing much of anything," responds Dana Snyder-Grant of New View Cohousing in Massachusetts. "If people are thinking about it at all, they're thinking about it in terms of the new computer network we're creating among our members, so we can communicate electronically more easily." Dana adds that she was sure the group would talk about the issue more comprehensively sometime soon.

But this is only part of the story. Other communities are gearing up for the Year 2000 in a major way.

"We're just doing the ground work of village building, implementing our years of preparation, planning, and intention," says Chuck Marsh of Earthaven in North Carolina, another aspiring ecovillage. "We're moving ahead on getting our critical infrastructure in place and working well—roads, water, power, etc.; moving onto the land, building homes and businesses, starting forestry and agricultural cooperatives, training ourselves and others, struggling to birth our version of eco-spiritual culture. Basically Y2K lit a fire under our butts! It got us moving along faster on our village development and bioregional involvement." The community's initial alarm has transformed into positive forward movement, Chuck notes. "We've always possessed a willingness to go for it and the ability to persevere through the hard times of community building. Those are deep reservoirs to draw from during these times of change. Labor and money are still limiting factors, but what else is new?"

Rainbow Ridge, another aspiring

ecovillage, this one in rural northern Georgia, is also taking Y2K quite seriously, creating a yurt village as an "insurance policy" for people concerned about Y2K and other potential challenges. The 60-acre parcel was originally intended as a clustered-housing community in which members would buy a small lot and a share in the common land, according to Paul Malham. But now they're planning to erect two or three 30' yurts as community buildings, with clustered yurts as individual dwellings. They're offering a \$25,000 "package" to potential members: a 19' canvas yurt on a two-acre foot-



print in the village, a share in the large garden and all other common land, a back-up generator, and one to two years' supply of storage food. After Y2K has passed the yurt village can become a retreat center, with inhabitants either moving on and selling their yurts back to the community, or renting their yurts back to the retreat center and building more permanent housing on the land.

The yurt village "insurance policy" was created for three kinds of potential members, Paul says: people who want to live in rural self-reliant community (or to simply be rurally self-reliant) but who don't have the financial resources or the time to build their own house; those that would have been in a rural self-reliant community anyway, and are getting there sooner, spurred by potential Y2K scenarios; those who weren't originally intending to live in community but who are willing to now, spurred by the same concerns;

and people in any of the above categories who prefer to build their own permanent structure, rather than live in a yurt. Are they networking with their rural north Georgia neighbors? "Not much," says Paul. "We're keeping pretty quiet about what we're doing."

Their neighbor policy contrasts with that of Alpha Farm, a 25-year old community on 280 acres near the coast of Oregon.

"We're deep into it," says founding member Caroline Estes. Alpha has also been taking Y2K seriously for some time now, and have a plan to become as independent as possible, with enough food and shelter for

"Basically Y2K lit a fire under our butts!"

quite a few people beyond simply their own community members. Community members are stockpiling essentials, getting more each month.

"If Y2K turns out to be a mirage, we can eventually use these items anyway," observes Caroline. Alpha Farm heats with wood, and gets electricity from hydropower in the winter. They're planning to install a Pelton wheel for summer hydropower. They'll fill their huge propane tank. "We don't intend to use photovoltaic panels," she says, "because of the toxicity in their production."

"As far as I'm concerned, any community that isn't preparing for this hasn't got its eyes open, and isn't taking care of its members," she adds. Ω

Steve Bjerklie, our Historic Communities columnist, writes for The Economist and many other publications. He lives in Mill Valley, California.

Diana Leaf Christian is editor of Communities magazine.

HOW I 'GOT IT' ABOUT Y2K

BY ALBERT BATES

WHEN I FIRST STARTED HEARING ABOUT Y2K my reaction was pretty average. I dismissed it as wacko Millennialist hysteria, and went back to my projects here at the Farm in Tennessee.

What first woke me up was listening to Robert Bennett, who chaired the Senate hearings, tell the National Press Club he was storing extra food and kerosene lanterns and not planning to fly anywhere on New Year's Eve, 2000. Hearing that, I looked around and lo! Computer programmers were moving to dachas in the hinterlands, corporate CEOs were studying triage scenarios, and the Fed was printing astronomical cash reserves. It was like watching the rats run down the aisles of the Titanic.

Then my research gears starting turning. I ran a web search on Y2K and read all the links, lingering especially long at Tom Atlee's Co-Intelligence site, which put a positive spin on the latent opportunities for sustainable community building.

Once converted to the possibility, not to say the inevitability, of chaos, I began to move into the taking-reasonable-precautions stage. On the electricity question, I contacted my utility, the Tennessee Valley Authority, and asked, "What problems does TVA anticipate with regard to power outages associated with Y2K? Does TVA have a contingency plan to disconnect from the national grid? Is TVA working with local electric cooperatives? What is the likelihood that TVA may have difficulty obtaining timely deliveries to its steam plants in January, 2000? What is the likelihood that TVA

may take its nuclear plants off line?" I am still waiting for their answers.

On the grocery store question, I read the story posted by Matt the Grocer, on the Co-Intelligence site. Matt writes: "Without electricity, we would become something like a really big, really empty, really dark, and possibly really cold indoor farmers' market. In all honesty, I would lock the doors. So would my competitor down the street, and so would everyone else in town, from the 7-11 to Wal-Mart."

On the bank question, I read a number of reports and testimonies by high-ranking officials that raised industry concerns to a new level. While some large banks like Citibank and Bank of Boston are well ahead of the curve, small banks are highly vulnerable. The likelihood of a run on the banks is one reason why the Fed has started printing money a year ahead of time, enough to increase the money supply available to local branches by 50 percent in late 1999. If lines begin forming at banks, withdrawals may have to be rationed.

Grocery stores and banks could experience panic withdrawals in late

1999 if public hysteria develops. And what is the media doing? For the last eight months we have been feted with continuous coverage of the President's secret sex life, which rescued us from continuous coverage of Princess Diana, which rescued us from continuous coverage of O.J. Once you run a 24-hour news engine (at only a fraction the cost of the entertainment engine it replaced) you have to find



Albert Bates

THE FARM

***It made us think more like a community
and less like individuals looking out
for themselves.***

news. Nothing entertains like glamour and scandal.

So mix together the banalization of public discourse, a global media feeding-frenzy, the looming extinction of 1950s industrial infrastructure, and a stacked-up queue of technological innovation poised to enter from the wings.

So then I asked, what can I do to prepare? Well, a few hundred-pound sacks of dry beans and grains wouldn't hurt. A water purification system, some water barrels, and a rainwater collection system are cheap enough. We went through 12 days with no power during the ice storm in the winter of '94 so I remember what we had and what we lacked, in similar weather conditions. We can lay in some more supplies this time. Its already time to start cashing in common stock and reducing bank accounts. Then the question is, what about the rest of the community?

Bringing my community up to steam on the issue required education. We hosted three-hour call-in sessions on our community radio station—playing taped interviews and reading from the Web sites. We wrote for *The Free Press*, our weekly newspaper. We got onto the agenda of community meetings when we could, and when we couldn't, we went and talked it up around the water cooler. We met to discuss the group pension fund and decided it was worth putting a large part of our savings into soybeans and wheat, which we could sell eventually,

no matter what happened. Gradually, we got to a critical mass of community concern, and from that, we could begin to think about more organized preparations, such as outreach to the neighbors and our surrounding county. We are still too early in this process of preparation to describe it in detail, but I think it is fair to say it has been good for all concerned.

But Y2K got us to think about how sustainable our lifestyles are, really. It got us to talk about how prepared we are for catastrophes and unexpected emergencies. It made us think more like a community and less like individuals looking out for themselves. If there is a silver lining in Y2K, it probably lies in that kind of sharing. Ω

The Farm, with approximately 200 members in rural Tennessee, was founded in 1971 with a spiritual commitment to simple living and self-reliance. The community has pioneered social and physical technologies in solar building design, micro-enterprise, mushroom cultivation, and regenerative hardwood forest management.

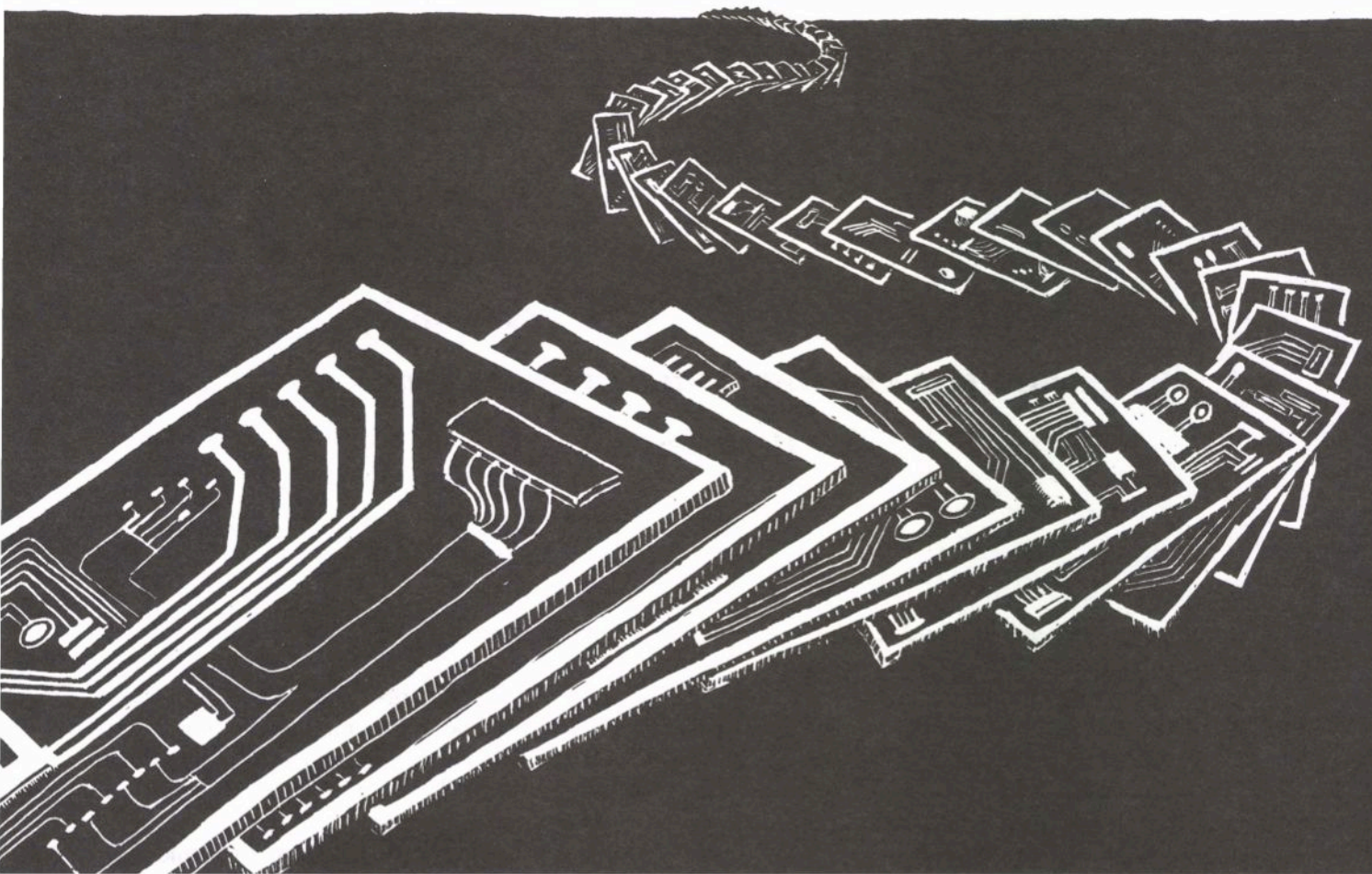
Albert Bates is author of six books on law, environment, and community; his most recent contribution is to Voices from The Farm (Book Publishing Company, 1998). Regional secretary for the Global Ecovillage Network in the Americas, he directs the Ecovillage Training Center in Tennessee (www.thefarm.org/etc) and produces an online journal, Ecovillages.

**Y2K Preparedness
Workshops at
Ecovillage Training
Center**

- January 24, 1999
- February 21, 1999

Hand crank and battery devices, water safety, storage techniques for food and water, sprouts and greenhouse plants, resources for further study. \$50. Ecovillage Training Center, PO Box 90, Summertown TN 38483, 931-964-3992, ecovillage@thefarm.org.

Also, the Farm's current preparations process for Y2K can be followed by reading the community weekly newspaper online: www.thefarm.org/general/freepress.html.



JACOB STEVENS

THE TRANSFORMATIONAL DANCE

Communities and Y2K

BY TOM ATLEE

The Year 2000 technology problem will most likely disrupt our individual and collective “business-as-usual” to some degree. While knowledgeable authorities agree that disruptions are likely, they differ on how serious those disruptions will be. Possible infrastructure failures may leave many Americans without easy access to the basics of life—water,

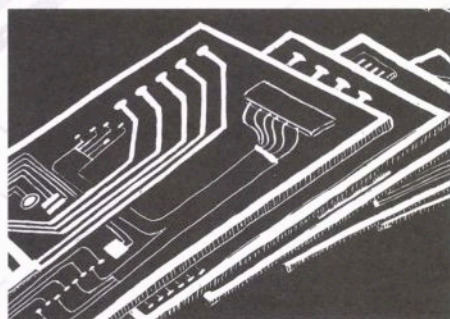
food, heat, shelter, health care, freedom from toxics and crime, and so on. Nuclear incidents are a real possibility. Increased unemployment is very likely. We may even experience social disruptions such as riots, migrations, bank runs, or martial law. Y2K-related death and suffering may well occur, although the extent is unknowable.

It is frustrating that no one in the world can dependably predict whether we face a few bothersome glitches, on the one hand—or the meltdown of civilization, on the other—or some scenario between these extremes. Not only is access to information about Y2K from govern-

ments and companies seriously limited, but our socioeconomic systems are too complex to tell which small problems might cascade into something larger. We're left to make our own best judgments against a background of radical uncertainty. The Y2K combination of dire possibilities and radical uncertainty is starting to generate a growing public anxiety. As it leaches into the ground water of our public consciousness, it mixes with less tangible millennial fears and hopes. Increasingly, people are looking for security wherever they can find it. I suspect most will live with denial and official assurances as long as they can. Some are hoarding food and buying more guns and ammo. Some seek solace in spirituality and religious movements. Some follow charismatic leaders, ideologies or political movements.

For better (and worse?) a growing number are choosing to cast their lot with community, in one form or another.

In communities people share experience, familiarity, culture, and a sense of common fate—to some degree. The more these things are shared, the closer and deeper the community. But most of us Americans have traded dependence on each other for dependence on technology,



money, and powerful infrastructures of transportation, communication, commerce, utilities, and governance—which generate the illusion that we can be free agents of our individual destiny. At the same time we're hungry for a sense of belonging and communion that cannot be sup-

plied by the marketplace.

So if the infrastructure collapses and people realize they've been betrayed by the technological status quo, isn't it reasonable to assume that they will respond communally—like they do in earthquakes and floods? Not necessarily. No other catastrophe in human history has happened to everyone at once on one single well-publicized day. If the crisis is serious, there may be no "outside world" to come help, as happens in all natural disasters and many wars. The bonds of fellowship and mutuality may blossom only briefly. Old resentments and disparities may combine with our culture of violence to generate some very unpleasant urban scenes. And when real hardship sets in, people tend to turn to whoever can "deliver the goods." In the absence of relative justice, strong community and the traditional institutions of orderly society, certain people will start accumulating resources violently, and then exchanging them for loyalty. Instead of fellowships of mutuality, we may see a blossoming of competing fellowships of domination—mafias, gangs, warlords. History has shown this to be the most likely path along which a thoroughly collapsed society reorganizes itself. Perhaps we will see the sort of mafia resurgence we've seen in many post-Soviet societies.

This prospect brings a perennial question to the fore: What is the role of those of us who value community? If we are here to change society in the direction of greater communion with each other and the larger natural and human worlds, then Y2K presents a powerful motivation and opportunity to make progress in that direction, or else risk sliding back to earlier, more violent forms of society. The same thing is true if we are motivated by a desire to build better lives for ourselves: In this case, the dynamics of Y2K call us to expand our enlightened self-interest further, to build community in ever-widen-

ing circles around us, because the smaller our island of peace and prosperity in the midst of violence and want, the more attractive a target we become.

This is the challenge of Y2K. We couldn't ask for a bigger carrot or a bigger stick. It is time for the communities movement to move.

Y2K Implications for Intentional Communities

Y2K has special implications for communities. I encourage you to engage with each other around the issues listed here—and to look for others I may have missed.

- **Intentionality.** All communi-

"I have no energy to prepare for Y2K in isolation, but it is effortless and exciting when I do it in community."

—JOHN STEINER, AT BOULDER, COLORADO
Y2K CONFERENCE, AUGUST 1998

ties—from rural communes to inner city neighborhoods—will need to become more intentional if they are to prepare and respond confidently. Those who leave things to chance and try to continue their business as usual may be forcibly dragged out of that lifestyle into something considerably more messy, which they will find themselves ill prepared to handle. Community preparedness will likely become a watchword of 1999—although that may mean different things to different people. But all community preparedness will require a sense of collective intentionality, and some way to exercise it.

- **Rural Crowding.** Modern cities are dependent on vast and brittle infrastructure systems vulnerable to Y2K breakdowns. Many educated urban people of means are concluding they don't want to be in cities (especially northern cities like Chicago) when things stop working in the middle of winter. Hundreds are mov-

ing to the country. From what I've been seeing on the Internet, I would expect that tens of thousands, if not millions more, will follow during the coming year. To the extent this happens, rural communities may become more crowded, with all that may entail (nature being damaged, rural real estate values rising, ecosystems and infrastructure getting stressed, urban culture and expectations grinding against rural culture, and so on). Professionals and wealthy people moving to the country may leave cities ill prepared to navigate through Y2K and more prone to undesirable developments. In the face of these possibilities, what should community-oriented people do?

• **New Interest in Communities.**

More people may realize they can't go it alone, and also that they don't know how to live and work well with each other. It seems natural to expect a growing demand for information and training about community in 1999. Who is going to supply it?

• **New Members/Applicants.**

People who live in poorly organized or threatened communities (such as many city neighborhoods) may want to join existing intentional communities—in the city, in the country—in order to increase their chances for survival or to transform their lives

"I have waited my whole life for this. I plan to take full advantage of it."

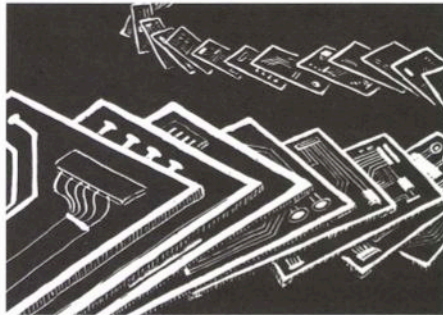
—GORDON DAVIDSON,
BOULDER Y2K CONFERENCE

into something more meaningful. What does it mean to welcome new members—or to reject them—in this new era?

• **New Communities.** Diverse people who feel threatened by Y2K may want to set up new communities with those who share their values, assumptions, interests, lifestyles, etc. If the number of intentional

communities in the US doubled, tripled, or grew 50-fold, what would happen? Is this something we should prepare for? Encourage? Discourage? Is this a "wave we can ride"? What does it mean for the future, and our role in creating that future?

• **Sustainability.** There is already



increasing interest in sustainable lifestyles, technologies, communities, ideologies, and paraphernalia as a result of Y2K. When centralized survival supply lines are disrupted, people need to become more self-reliant. This is the essence of sustainable community, of mutual aid, of bioregionalism, of indigenous cultures. In a Y2K crisis, many things may have to be done locally if there isn't enough gas to transport people or goods. Organic agriculture may become more widespread simply because chemical fertilizers and pesticides may be scarce. Recycling, reuse, and reduced consumption could become more common simply because many things may be more scarce and precious. Local economics and local waste management may become as natural as walking and biking, all because people don't have any choice. In broad crises such as America's Great Depression and Cuba's embargo shortages, people move naturally (if reluctantly) towards bioregionalism. This process can be facilitated and deepened by advance public education and preparation (e.g., ensuring the seeds, bikes, and know-how are widely accessible) and building strong local relationships to which people can turn in crisis. Should we be playing a role in

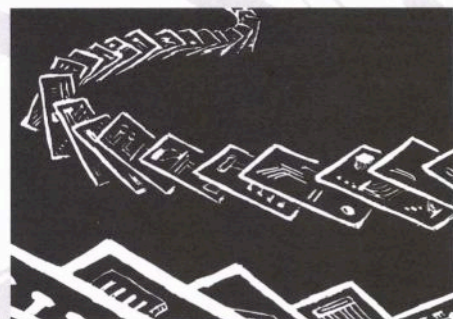
all this? What is there time to do? What will happen if we don't?

• **Possible Violence.** Experts have explored worst case Y2K scenarios involving a major collapse of infrastructure and centralized governments. To the extent that happens, people who need resources or want power may use violence to get it. In such circumstances, those who have resources or orderly communities become targets. The deeper and longer the crisis lasts, the more likely such predation becomes, and the further it will likely reach into isolated regions. What kind of defenses are we willing to use? To what extent will we hunker down—or rise to a higher level of engagement with those who threaten us? How much will we invest in preparing ourselves to practice our best responses? Personally, this dynamic makes me believe the only real solutions are societywide, even worldwide. This has always been true, but could easily be ignored before now. This insight—the mutuality of our destiny—lies at the heart of the community movement. How fully are we willing to live this ideal?

• **Pushing the Envelope.** In the event of significant Y2K difficulties, the principles of community—mutual aid, familiarity, communication, tolerance, shared experience and destiny, answerability, and so forth—will need to be applied on all fronts. Hardship can bind people together or break them apart. And so we are called to build stronger community (a) among our immediate friends and associates, (b) among our wider circles of support, (c) with our geographical neighbors, (d) with the people and groups near our geographical neighborhoods, (e) with others in our bioregion, (f) with others of like mind or intention in distant places, and (g) with anyone else who influences (or could influence) our lives. In times of hardship especially, the further out we can draw the line between those who are "us"

and those who are “them,” the better off we will be. Ultimately, as my friend Jeff Schwartz remarked, “We’re all we, although some of us don’t know it yet.”

• **Psychospiritual Challenges.** I expect that Y2K will continually challenge us to open our hearts, our doors, and our larders. Normally we can open up or shut down without serious consequences. It is easier to be compassionate when we are comfortable than when we are at risk. During major social breakdown—in the face of intensifying human suffering and violence—both opening up and shutting down have greater consequences. As the ante gets raised, so does our opportunity for personal, group and collective growth and evolution. Those with conscious spiritual practices—or conscious group processes—will most likely recognize and utilize these opportunities sooner. But all of us will feel the pull, one way or the other, and will experience



the consequences of the choices we make. Ultimately we may discover (as Gandhi and others have) that we need to be willing to die in order to engage a troubled world with sustained creativity and compassion.

• **Vision and Mission.** And so I find myself thinking that communities (and the vision of “community”) will inevitably play a major role at this juncture in our culture’s evolution. If we are conscious and intentional about it, that role could be pivotal—a rudder that turns our entire culture towards new, more wholesome ways of functioning. Sirius Community cofounder Corinne

McLaughlin calls intentional communities “R&D Centers for Society.” The Y2K crisis could be our Manhattan Project of social reorganization towards greater humanity and sustainability. Of course, pursuing such a mission requires that most of us step out of our own business-as-usual, one way or another. Time is a

“Community is the answer to every question Y2K raises.”

—LAURA-LEA CANNON,
BOULDER Y2K CONFERENCE

factor. If we rush, we will mess up. But if we delay, and spend too much time on the runway, the plane will not get off the ground. Let’s face it: There is a deadline here. We’ve got about a year. However, we don’t need more time as much as we need good quality attention, communication, and commitment being invested in whatever time we do have, individually and collectively. If we do that well, there will be ample time to have a significant impact.

Three Strategic Considerations

1. Self-Organization. With few exceptions, there isn’t time to get new well-managed activities off the ground. There is time to activate millions of existing activities, groups, and resources into creative Y2K-related work. So let’s waste less time arguing over what “we” should do, and more time channeling our passionate diversity creatively. We can encourage people to (a) do things that matter to them and (b) stay in touch with each other. As collaboration pioneer Marvin Weisbord said, “I used to ask what’s wrong and how do I fix it. Now I ask what’s possible and who cares.”

2. Communication Among Ourselves. We need to be able to find each other and share information and wisdom in a timely manner. This article is being published in December 1998; the Y2K landscape

and possibilities are changing faster than that. Ironically, necessity herds us towards e-mail and the Web. Visit my Web site, www.cointelligence.org, and other Y2K Web sites relevant to community-oriented people—www.y2kcommunity.org, www.wild2k.com, and millennia-bcs.com/commprep.htm. And let’s start thinking about how we’ll communicate if the telecommunication system goes down—perhaps with solar-powered short-wave (ham) radio ... or bioregional walkie-talkie networks ... or ...

3. Seeding the Field. In addition to our direct work of preparing communities for January 2000, those of us committed to a better world need to disseminate our visions and resources so broadly they will be able to take root anywhere there is fertile ground. It is a time for simple how-to guides and study circles—and an intensive burst of alternative journalism, novels, movies, and myths. In particular, we need works of “imagineering”—stories like Edward Abbey’s novel *The Monkeywrench Gang*—that galvanize people into reality-transforming action.

I SEE Y2K AS AN ENORMOUS, HISTORIC “learning moment” which we are all co-creating, whether we know it or not, whether we want to or not. Let us co-create well-considered, timely initiatives to use these times for good. I personally am inspired by the insight of Laura-Lea Cannon, a Y2K community organizer in Boulder, Colorado: “Community is the answer to every question Y2K raises.” Ω

Tom Atlee writes and catalyzes new possibilities and social change from his shared home in Oakland, California, where he works with The Center for Group Learning and The Co-Intelligence Institute. Most of his life Tom has lived in various shared and communal settings, including 11 years in a spiritual community. His current passion is using Y2K for transformation.

HOME-MADE POWER

*Where Were You When the
Grid Went Down?*

BY JEFF CLEARWATER



*The human-powered
Sun at the 1998
Midwest Renewable
Energy Fair.
The 20KW Jacobs
wind generator
could power a
small community
of 20–30 people.*

JEFF CLEARWATER

DURING THE DAYS PRECEDING Thanksgiving of 1995 a series of back-to-back storms deluged the Northwest, causing major flooding. Slides downed power lines and transformers exploded. In some areas surrounding Portland, Oregon, and in several rural towns in southwest Washington, the power was out for three or four days. The way people responded to this challenge highlights some of the issues we are facing with the Y2K crisis.

The first day folks were fine—using water they had stored in jugs, gathering around the dinner table by candlelight, telling stories of storms of days past. During the second day many began to realize they didn't have water or heat and their freezers were starting to defrost. So off to the grocery stores they went to buy water and ice and blankets. Those with woodstoves were lucky, but this was the minority, considering the woodstove restrictions in these largely suburban areas. By the evening of the second day one could not find a gallon of bottled water or a bag of ice in any of the corner stores or major grocery stores. On the third day the situation was getting serious. Many had to go to their local high school or armory for water or to stay warm. The equipment rental businesses were out of gas generators. By the evening of the third day you couldn't buy a gas generator anywhere. On the fourth day many folks left the area to go live with relatives or friends that did have power. Those with empty or low gas tanks who tried to leave the area found the gas pumps unable to pump gas.

Power was restored the evening of the fourth day. People returned to their homes and their lives returned to normal. But how would the scenario have progressed if the power hadn't been restored for a week? A month? Several months?

With just a year until the effects of Y2K threaten power outages that could last a month or more, what can we do to prepare ourselves for our

**Forget the
dishwasher.**

**Forget the
coffee maker
and toaster oven.**



A large commercial (or community-sized!) solar oven being demonstrated in front of the MREA Demonstration Model Home. The home is built at the site of the annual fair at the fairgrounds in Amherst, Wisconsin, and shows off the best of renewable energy equipment.

basic needs? I would like to offer the following recommendations to communities and homesteads to ensure access to water and energy during a sustained utility power outage.

Water

The vast majority of folk in the developed countries rely on utility-supplied electricity for water. Whether its a deep well for a residence or a town water system based on pumps and electrically controlled valves, most people are without water if the power goes out for very long. The exceptions are those lucky enough to have a gravity-fed water system or those that can

generate their own electricity to power their own well.

Storing water is a smart thing to do but don't underestimate how much water you will need. Just for basic survival you can figure on needing one to three gallons minimum per person per day for drinking, cooking, and the most basic hygiene needs. Storing water in containers under the sink is great for a power outage for a day or two. But if the power goes out for a month you'll need one 55-gallon drum of water for each person just to survive. So a family of four would need a 250-gallon tank to survive a month. A community of 35 would

need a 2,000-gallon tank: that's 35 55-gallon drums for just one month. And this is just for basic survival and does not include flushing any toilets or taking any showers. (The average US household uses 108 gallons per person per day). So storing water is only going to go so far. You really need to plan on being able to have access to a continuous water source to survive a prolonged power outage.

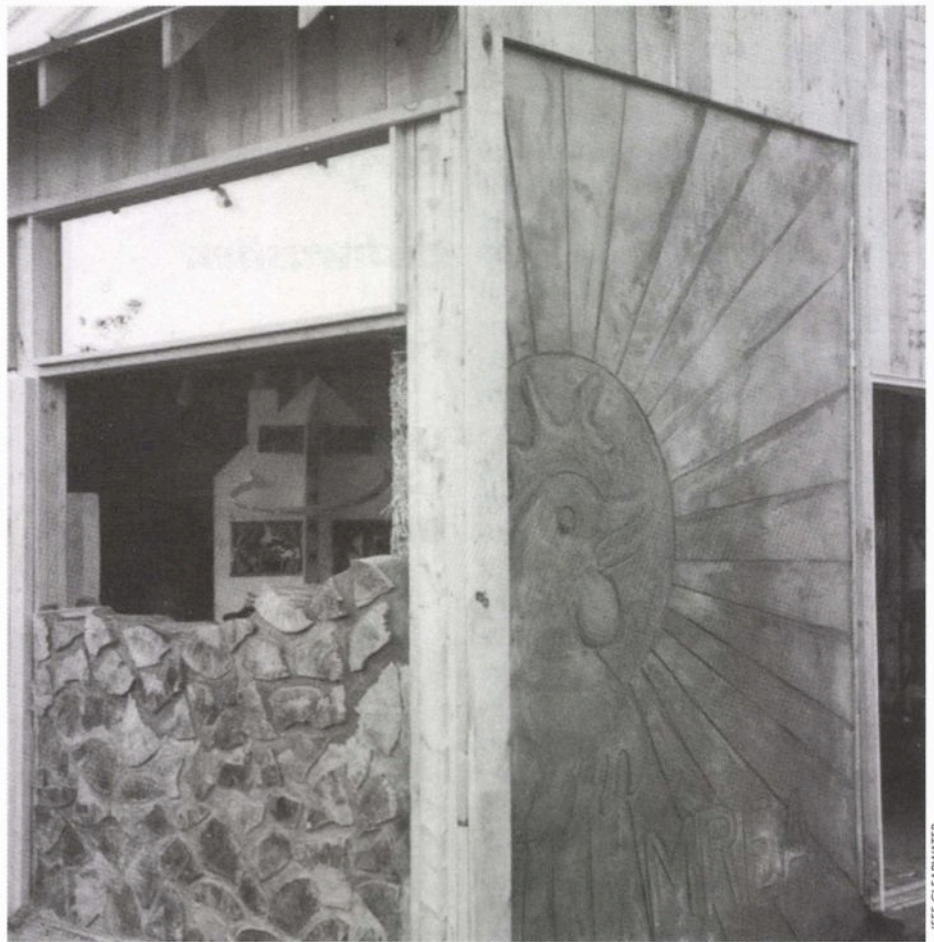
If you have a well with a submersible pump then you'll need to provide it with power. If you provide yourself a backup power system then you will also provide yourself with water. However, most deep-well submersible pumps that work with a pressure tank system are energy hogs. If you are considering a solar, wind, or microhydro-based renewable energy system you may not have enough energy to run this type of pump long enough to meet your water needs. You may need to spend a couple of thousand dollars in additional solar panels just to run an energy-inefficient pump.

You have several options here. You can install a second pump in the same well as the submersible pump you have now. This can either be a super-efficient AC or DC submersible pump, or a Jack pump. A Jack pump can either be hand, pedal, or AC- or DC-powered: any power source that can move a rod up and down will power a Jack pump. It's an excellent survival-oriented choice and is super-energy-efficient as it is a "positive displacement" pump. Many local well pump installers still know how to install a Jack pump. Baker makes a Jack pump, the "Monitor ZA," that you can mount an AC or DC motor on or you can pump it by hand (well actually, by both arms) much better ergonomically than the traditional hand pump. Please see *Home Power* magazine issues #46 and #61 for excellent articles about solar water pumping options and systems that are super-energy-efficient and compatible with solar and wind home-power systems.

Space Heating

Y2K comes to us in winter. Not only is it cold but it's also when storms tend to shut down the utility grid. Combine a blizzard with Y2K and who knows how long the power could be out?

Many folks' heating systems are also dependent on utility power or on fuel delivery trucks. It is a very good idea to know how your heating system works. Does it depend on electricity? If you have a gas or oil fired furnace you are still dependent on power to run the burner. It's really only those with wood or passive solar heat that are self-sufficient, heating-wise. So you might look into how to heat your spaces with solar or wood. Solar heating systems can be retrofitted onto many existing structures—give a call to your local solar contractor. Super insulation is really the first step to a solar-heated house. Maybe it's time to insulate! You can often have the county or local utility do an



Walls of the Midwest Renewable Energy Association's Demonstration Home demonstrate straw-bale (behind the rooster) and cordwood construction. This home is solar and wind powered.

energy audit and assess your level of insulation and determine your options. Saving heat is easier than making it.

Installing woodstoves is not a bad idea if you live in the country and have access to wood. Hopefully, it's a renewable supply. Some wood providers are conscious of this. If you live in a suburban or urban area, however, you need to check for any local restrictions on woodstoves: sometimes they are outright banned.

If you do have a gas or oil furnace, then by using a backup power source you can run your furnace. You are still limited by the amount of fuel in the tank but you have some control over that. You can call your gas or oil company and rent or lease or buy double or even triple the capacity tank you have now. Many tanks are sized to last only two to three winter months.

Refrigeration

Besides pumping water and enabling your heating system, having backup power may mean keeping all that food stored in refrigerators or freezers from going bad during the time when you need it the most. Unfortunately most standard refrigerators and freezers are also energy hogs and again it becomes impractical to power them with expensive solar or wind equipment.

You have a few options here:

1. Buy a Sun Frost or LowKeep refrigerator. These brands use from one-fifth to one-tenth the electricity of a standard refrigerator. Though they are expensive, they are cheaper than the solar panels you'd need to power a standard energy-hog fridge.

2. Get a gas refrigerator. Though they are still fossil-fuel powered you can store LP gas, and gas refrigerators

have the added benefit of being quiet. Again call you gas company and have them rent you one or two additional tanks the size of the one you have now. By sizing your tanks right you can store several months worth of gas.

3. Install passive refrigeration systems that rely on winter ice or cold temperatures of the ground or outside.

Cooking

If you have an electric stove, you'd be out of luck during a extended power outage. Your options here are to cook with wood or get a gas stove. One can get mighty tired and expose one's family to a lot of unnecessary fire danger hand-pumping a white gas camp stove for several months. So plan ahead and switch to propane gas. Propane burns very clean and again you can store as much as you have tank capacity. Your gas company will be glad to deliver those extra two rental tanks if you buy the gas from them.

Solar and heat storage ovens add a nice component to a survival-based food system. You can make your own with simple materials or buy a commercial unit. The nicest ones can reach 375° F and cook a mighty fine loaf of bread.

Heat storage ovens are simply a super-insulated-box (sometimes called

"hayboxes," though they can be insulated with almost any kind of insulation.) You bring rice or other grain to a boil and then put the pot into the box and close the lid. The rice cooks perfectly and never burns, and you end up using about a third of the energy you would have used to simmer it all the way. By utilizing these kind of simple innovations you can make your precious fuel last a lot longer.

Hot Water

If you're heating water with electricity not only are you out of luck during a power outage but your power bills are probably really high. Again, your options are solar water heating

or to switch to gas or heat your water with wood. Solar hot water is the quickest payback of all the solar technologies available, often paying for itself in four to six years. If you have a woodstove, your local solar contractor can also install a hot water loop that fits into your woodstove box. (Don't attempt this yourself—dangerous steam explosions can result—make sure you use a qualified contractor for this.) Then every time you have a fire for heat you'll also heat water. Ask the contractor about an integrated solar/wood hot water system, or at least switch to gas-fired hot water. Again conservation is the name of the game here—especially during a survival situation. Low-flow shower heads and simple frugality are much cheaper than propane gas and solar panels.

"Home Power" Systems

Designing and installing a backup power system for your homestead or community can be simple or it can turn into a major undertaking with lots of wasted resources if you aren't careful and don't proceed with knowledge and caution. Get a solar contractor with a lot of experience. It's a field that is only 20 years old with many semi-experienced folks out there. Find someone who has installed many systems or has access to the expertise of someone who has. Home power systems can be complex—there are many components that must be sized to work together. The control logic has to be adjusted right and the wiring must be safe and meet the new low-voltage National Electric Code for solar systems.

In my opinion the absolute best source of information and referrals for home power systems knowledge, equipment, and installers is *Home Power* magazine. I highly recommend you subscribe. Then buy their two \$29.95 CDs that have all their back issues and a searchable index. You can type in "water systems" in the searchable index and see every article written on water systems in the 12-year histo-

Saving heat is easier than making it.

Stocking Up with Storage Food



The most comprehensive, clear, step-by-step information we've seen on buying and storing food is available on the Web site of Paloma O'Reilly's Cassandra Project:

millennia-bcs.com/ or
CassandraProject.org

In October many storage food companies reported they were back-ordered up to six months. So another "must" source is Carla Emery's Web

site, which connects Midwest farmers who can't sell their grain and soybean harvests due to the Asian financial crisis with folks like us who may want storage food but can't get it soon:

[www.carlaemery.com/
index.html](http://www.carlaemery.com/index.html)

Another quite complete web site for ordering food:
www.waltonfeed.com

ry of the magazine. Their index of advertisers represents the best in the industry for equipment and suppliers.

Another great source of home power equipment and expertise is Alternative Energy Engineering (AEE) in Garberville, California. Their tech support people will walk you through what to buy and how to approach system design, and their catalog has all your water and energy system needs at very good prices. You can contact them at 800-777-6609.

Let's take a look at the basics of home or community power-system design:

You have two choices, either a fossil fuel-powered generator (natural gas, propane, or diesel) or a renewable

energy system with battery bank and generator backup.

A fuel-powered generator will get you through a week-long power outage without too much stress. You'll either run it most of the day or you'll periodically go outside and start it, pump water for awhile, and then shut it off (unless it's winter and you need to keep your furnace going). But if the power outage goes on for a while you'll probably find that 1) it's aggravating to hear the thing run all the time, but it's a hassle to start and stop it every time your pressure tank gets too low on your water system; and 2) a generator eats a lot of gas—more than you think it will—and you may not be able to

get more gas during a prolonged outage. You'll need 32 gallons of gas to run a 4-Killowatt generator 10 hours per day for a week (the typical small car gas tank stores only 10–14 gallons).

A much more long-term and friendly option is a home power system based on renewable energy sources. The generator can still act as a backup—in fact you'll need it unless you have more money than most of us or are lucky enough to have a year-round creek falling down a fairly steep property. If you have microhydro potential, by all means develop it. Microhydro generated power is by far the cheapest renewable energy option available. Call a local renewable ener-

Practicing "NoGrid" Self-Reliance

BY CYNTHIA BEAL

"A COUPLE OF WEEKS AGO THE POWER WAS OFF FOR FIVE AND a half hours, which made me realize I haven't scratched the surface on self-sufficiency," writes Phyllis Ware, another member of my emerging Y2K Internet community, in a recent post to our Y2K Community Preparedness listserv. "I had some water in the stock tank in the pasture that I could carry to the barn for the goats for overnight. I carried some of my milk jug water supply to the chickens. I had a cold supper. I carried water to flush the toilet. In the country, no power means no water, and in time the septic system stops working as it is assisted to higher ground by electrically run sump pumps. I didn't even have a manual alarm clock to wake me up for the morning milking."

Phyllis' experience brought home to me how real infrastructure interruptions will be. I've decided to do some experiments with "Nogrid," as I'm calling it, on my own small country place.

I turned off the refrigerator, changing food storage to "Nofridge":

1. I have a deep freeze, which I'll leave on till a power outage (maybe).

2. I freeze gallon water jugs, taking up all available space in the freezer (this saves energy, too.)

3. I rotate the frozen jugs through three ice chests I keep in my newly reorganized kitchen. Out with the fancy kitchen table I can't hook my food mill onto! In with the big wooden clunky table that holds the food mill and has space for ice chests underneath!

4. The ice chests start me practicing: I keep dairy in the coldest one, veggies and condiments in the others.

5. The water jugs become my water storage system, too.

This becomes more efficient with each meal and allows me to change behaviors gradually. That's important for stress reduction, and stress reduction is vital to maintaining a healthy immune system during tough times. I feel good about Nogrid already, because I know I'm conserving energy, and that's vital today.

Other things I'm doing at home:

- Changing dish washing habits: Washing from pans of water, and minimizing faucet use. Great for the

environment.

- Changing cooking habits: Minimizing pan usage, and cooking more from scratch, while lowering energy use, too. If I soak my beans and grains in cold water for one-to-two days, they need almost no cooking, and the nutrition increases, too.

- Changing bathing habits: In Nepal, I learned to bathe



Natural foods grocer Cynthia Beal.

gy consultant or Don Harris of Harris Hydro at 408-425-7652 to see if you have developable hydro.

If you don't have hydro potential (the creek with a sizable drop) then install solar electricity next (commonly referred to as solar photovoltaics or PV). Wind is a great option, but is much trickier to site well. The general rule of thumb is hydro first, solar PV second, and wind third unless you have a great wind site. Of course a combination of a seasonal creek and solar PV is great, and wind and PV are a great compliment as well. If it's not sunny, there's a good chance it'll be windy or vice versa.

Most home power systems cost

Don't skimp on the battery bank. Oversize the system.

between \$8,000 to \$18,000 for a family of four and provide 30–100 percent of their home power needs. The vast majority have a gas or propane generator as a back up. I strongly recommend the propane backup. You can tie it right into your existing propane tank and have months of backup power without having to lug gas cans to the station (assuming they are pumping gas).

Community-sized systems can be quite cost-effective in the long run. At Sirius we are installing about \$40,000 worth of solar and wind equipment and energy-efficient appliances in preparation for Y2K. This system will primarily feed our new eco-

in a bathtub without running much water, with the use of two buckets (plastic ones don't make a lot of noise). One contains very hot water; the larger bucket contains medium hot water that you add to the very hot water as the latter cools off. You also need a small stool, and a good big cup or pitcher. The wooden stool goes in the tub and you sit on it. You use the pitcher to pour water over yourself. This method uses a fraction of the normal bath water, and it's a lovely way to bathe. I imagine kids would enjoy it, too.

- Changing laundry habits: Bucket washing of small laundables (socks, underwear, etc.) is easy, too. Again, developing work areas where items can soak in buckets lessens the time involved. You can put items to soak before you go to work, in very small batches, and then finish them while your dinner is cooking, making it a manageable task.

Each of these practices will help you to accumulate the various low-tech items that most houses need, but few have many of today: buckets, pails, tubs, and so on that make carrying or holding water easy. The stress of modified householding in an emergency can be reduced by changing your lifestyle now, and you might find that you can do your normal householding tasks simply, with almost the same amount of time as you used before, but with a lot less energy. For example, if you reduce your electricity usage through all the methods described above, the dollars saved might be rather significant: \$30–\$50/month for a fridge (provided you already use a freezer, and are utilizing the

food/travel/time savings and quality that appliance brings you); \$20–\$50/month for hot water reduction; \$10–\$30/month for cooking electricity reduction (and you're saving money by using whole, unprocessed foods while building health), and so on; plus the resilience and insurance of a lifestyle that is more flexible and less taxing

The stress of modified householding in an emergency can be reduced by changing your lifestyle now.

on your community's services and the environment. This way you may have a formula for change, with or without Y2K. In any case, reducing demand on city services via conservation is one way that urban residents can significantly alter the picture that a community utility has to prepare for with Y2K. If our local utility can generate 10 percent of the power it currently sells, and we can reduce personal consumption

by 25–50 percent with new habits, that means that our rolling brownouts, should we have them, are much less impactful. That single edge right there may generate excess affordable power to our local businesses, ensuring that more jobs stay up, more goods get made, more work gets done, and more things get repaired, and it certainly seems to be one more step in the right direction. Not a bad idea, this side of the Millennium. Ω

Cynthia Beal is a natural foods grocer, plant person, and writer who divides her time between the Red Barn Natural Grocery in Whiteaker, Eugene, Oregon, and a greenhouse in the hills of the Coast Range. She can be found virtually in The Millennium Salons, via <http://skymind.org/y2k/connect.html>.

residence—the Phoenix House—(see *Communities* #95, Summer '97). However, by utilizing two Trace SW5548 5500 Watt inverters we are able to provide four of our other residences with enough power to run their well pumps, Sun Frost refrigerators, and lights. This system will ultimately serve the basics needs of 15–20 people. (An inverter is an instrument that converts the DC power generated by solar, wind, or microhydro into usable AC power for home appliances.)

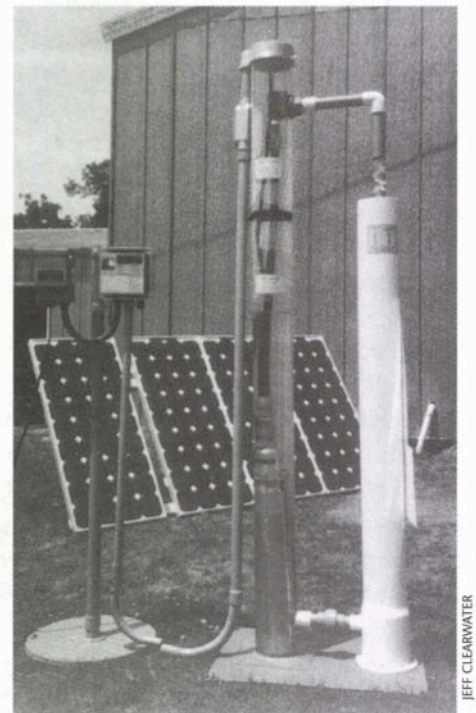
So, to sum up, here are my recommendations for community or household preparation for Y2K for energy and water needs:

1. Find out where your water comes from. Is it dependent upon electricity to pump? If so, look into energy-efficient pumping methods that are integrated with a home power system. If you can't afford that, then buy a generator that is capable of starting your well pump. If you can afford the extra expense buy a propane-powered generator. The Onan company makes a nice commercial propane series. If you do go with a home power system then look into a super-efficient DC pump and storage options and/or a Jack pump.

2. Determine whether your heating system is dependent on electricity. If so you'll need to plan for a backup

generator or home power system, or install solar-assisted heating and/or a wood stove. Super-insulate your house. If you have gas or oil heat, ask your fuel provider to double or triple the size of your storage capacity and get a backup generator so you can run your burner. Or get a renewable energy based home power system capable of doing the same. If you have a woodstove, stock up on wood!

3. If you have standard electric refrigerators, an electric stove, and/or electric hot water heat then switch to propane. In terms of refrigerators, get a Sun Frost super-efficient electric refrigerator (from AEE) or a Low Keep (616-692-3015). Get two to three times the tank capacity normally rented by the gas company. Install a solar hot water system and/or a woodstove-loop hot water system. Switch your washer and dryer to super-efficient models from Europe or the new efficient models now available in the US (see the latest Real Goods Catalog or the April '97 issue of *Environmental Building News*) (continued on p. 59)



The new SunRise Submersible solar well pump being demonstrated at the fair. It can pump water from up to 600 feet with only a few solar panels.

ACCESS TO HOME SELF-RELIANCE RESOURCES

Knowledge, Wisdom, Access, Info

Home Power magazine
PO Box 520, Ashland, OR 97520
800-707-6585, <http://www.homepower.com>

Mail Order Suppliers

Alternative Energy Engineering (AEE)
PO Box 339, Redway, CA 95560
800-777-6609, <http://www.alt-energy.com>

Energy Outfitters
PO Box 1888, Cave Junction, OR 97523
800-467-6527, <http://www.energyoutfitters.com>

Jade Mountain
PO Box 4616, Boulder, CO 80306
800-442-1972, info@jademountain.com
<http://www.jademountain.com>

Real Goods
555 Leslie St, Ukiah, CA 95482
800-919-2400, <http://www.realgoods.com>

Sunelco, PO Box 787HP, Hamilton, MT 59840
800-338-6844

Consulting, Design, & Installation

Alternative Energy Engineering (AEE)
PO Box 339, Redway, CA 95560
800-777-6609, <http://www.alt-energy>

Backwoods Solar Electric
1395 Rolling Thunder Ridge, Sandpoint, ID 83864
208-263-4290, info@backwoodssolar.com
<http://www.backwoodssolar.com>

Energy Outfitters
PO Box 1888, Cave Junction, OR 97523
800-467-6527, <http://www.energyoutfitters.com>

Solar Works
64 Main St. Montpelier, VT 05602
802-223-7804, <http://www.solarvt.com>

Sunnyside Solar
RD 4, Box 808 Green River Road, Brattleboro, VT 05301
802-257-1842, sunnysde@sover.net

New England Solar Electric
3 South Worthington Rd, PO Box 435,
Worthington, MA 01098, 800-914-4131

Sunelco, PO Box 787HP, Hamilton, MT 59840
800-338-6844

Super-Efficient Refrigerators

Sun Frost
PO Box 1101, Arcata, CA, 95518
707-822-9095, <http://www.sunfrost.com>

Low Keep Refrigeration
24651 Second Ave, Otsego, MI 49078
616-692-3015
<http://www.macatawa.org/~chinax/lowkeep.html>

Wind Generators

Lake Michigan Wind & Sun
1015 County Rd. U, Sturgeon Bay, WI 54235
920-743-0456, LMWandS@itol.com

Southwest Windpower
PO Box 2190, Flagstaff, AZ 86003-2190
520-779-1485
<http://www.windenergy.com/index.html>

Solar Water Pumping

Dankoff Solar Products
1807 Second St. Unit #55, Santa Fe, NM 87505
505-820-6611, pumps@danksolar.com

Hydroelectric Generation

Harris Hydroelectric
632 Swanton Rd, Davenport, CA 95017
408-425-7652

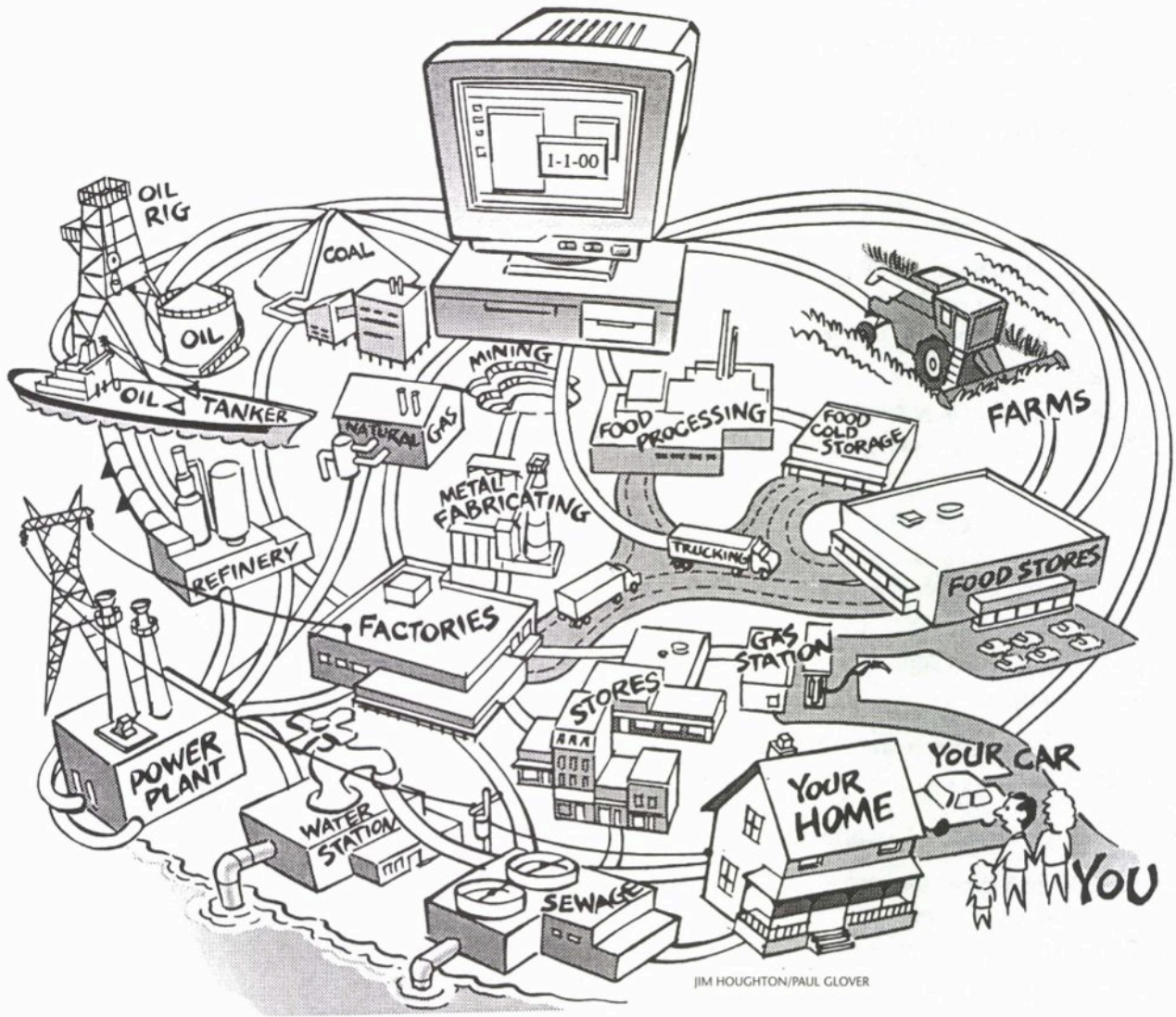
Energy Systems & Design
PO Box 1557, Sussex, NB, Canada E0E 1P0
506-433-3151

Info, Workshops, Classes

Solar Energy International
PO Box 715, Carbondale, CO 81623
970-963-8855
<http://solstice.crest.org/renewables/sei>

Midwest Renewable Energy Association (MREA)
PO Box 249, Amherst, WI 54406
715-824-5166
<http://www.the-mrea.org/>

Northeast Sustainable Energy Association (NESEA)
50 Miles St., Greenfield, MA 01301
413-774-6051
<http://www.nesea.org/>



MAKING OUR OWN SUSTAINABLE LOCAL ECONOMY

BY PAUL GLOVER

Normal life could continue beyond January 1, 2000. However, there's strong evidence that disruptions of food and fuel supplies could bring us a colder, hungrier winter. That's because our national economy is thoroughly dependent on computers to manufacture, transport, and count everything, and those computers that have been trained to believe that year 2000 is 1900, will shut down or spread malfunction.

While the national economy depends on computers, the local economy could, with genuine planning, carry a local area through serious disruptions of national supplies. A local community—town, village, neighborhood, or city—could spearhead a campaign to do what we've done here in Ithaca, New York, which is to create our own local, legal, currency.

Since 1991 we've been steadily gaining control of the social and environmental effects of commerce—and our own economic sustainability—by issuing over \$66,000 of our own local paper money, Ithaca HOURS, to over 1,300 participants. Tens of thousands of purchases and many new friendships have been made with this cash, and millions of dollars value of local trading has been added to what we call “the Grassroots National Product.”

We printed our own money because we watched federal dollars come to town, shake a few hands, then leave to buy rain forest lumber and fight wars. Ithaca's HOURS, by contrast, stay in our region to help us hire each other. While dollars make us increasingly dependent on transnational corporations and bankers, HOURS reinforce community trading and expand commerce that is more accountable to our concerns for ecology and social justice. We started this system long before we got wind of Y2K, but now we're in good shape economically to face that prospect.

Here's how our local currency works. The Ithaca HOUR is Ithaca's \$10 bill, because ten dollars per hour is the average of wages/salaries in Tompkins County. These HOUR notes, in five denominations, buy plumbing, carpentry, electrical work, roofing, nursing, chiropractic, child care, car and bike repair, food, eyeglasses, firewood, gifts, and thousands of other goods and services. Our local credit union accepts them for mortgage and loan fees. People pay their rent with Ithaca HOURS. The best restaurants in town take them, as do movie theaters, bowling alleys, two large locally-owned grocery stores, our local hospital, many garage sales, 55 farmer's market vendors, the Chamber of Commerce, and 300 other businesses. Hundreds more have earned and spent Ithaca HOURS who are not in the HOUR Town directory.

Ithaca's new HOURLy minimum wage lifts the lowest paid up without knocking down higher wages. For example, several of Ithaca's organic farmers are paying the highest common farm labor wages in the world: \$10 of spending power per HOUR. These farmers benefit by Ithaca

ca HOUR's loyalty to local agriculture. On the other hand, dentists, massage therapists, and lawyers charging more than the \$10 average per hour are permitted to collect several Ithaca HOURS hourly. But we hear increasingly of professional services provided for our equitable wage.

Everyone who agrees to accept HOURS is paid one HOUR (\$10) or two HOURS (\$20) for being listed in the HOUR Town directory. Every eight months they may apply to be paid an additional HOUR, as reward for continuing participation. This is how we gradually and carefully increase the per capita supply of our money. Once issued, anyone may earn and spend HOURS, whether signed up or not, and hundreds have done so.

HOUR Town's 1,500 listings (“looking to buy X,” “looking to sell Y”) rivaling the Yellow Pages, are a portrait of our community's capability, bringing into the marketplace time and skills not employed by the conventional market. Residents are proud of income gained by doing

***With banks closed, jobs shut down,
automobiles idle, and federal money
mostly worthless, there we are chatting,
laughing, making deals, and pulling
Ithaca HOURS out of our pockets.***

work they enjoy. We encounter each other as fellow Ithacans, rather than as winners and losers scrambling for dollars.

So far we've published the HOURS transaction success stories of 300 participants, each testifying to the acts of generosity and community that our local currency system prompts. We're making a community while making a living. As we do so, we relieve the social desperation which has led to compulsive shopping and wasted resources.

At the same time Ithaca's locally owned stores, which keep more wealth local, make more sales, and get more spending power than they otherwise would. And over \$6,000 of local currency has been donated to 35 community organizations so far, by our wide-open governing body, which we call (because we eat before we meet) the Barter Potluck.

As we discover new ways to provide for each other, we replace dependence on imports. Yet our greater self-

reliance, rather than isolating Ithaca, gives us more potential to reach outward with ecological export industry. We can capitalize new businesses with loans of our own cash. HOUR loans are made without interest charges.

We regard Ithaca's HOURS as real money, backed by real people, real time, real skills and tools. US dollars, by contrast, are funny money, backed no longer by gold or silver but by less than nothing—\$5.5 trillion of national debt.

Ithaca's money honors local features we respect, like native flowers, powerful waterfalls, crafts, farms, and our children.

Multi-colored Ithaca HOURS, some printed on locally made watermarked cattail (marsh reed) paper, or hand-made hemp paper, some with non-photocopyable thermal ink, all with serial numbers, are harder to counterfeit than dollars.

Local currency is a lot of fun, and it's legal. Ithaca

HOURS are taxable income when traded for professional goods or services.

And consider how well off we are with regard to Y2K disruptions. For example, Susan has canned tomatoes and needs a larger winter jacket for her growing child. Norm has extra firewood, and needs a chiropractic adjustment. Jerry is looking for roofing materials and has plumbing skills to offer. The HOUR Town directory could be hand-printed and displayed in downtown storefronts. In this worst case scenario the national economy has ground to halt, banks are closed, jobs are shut down, automobiles sit idle, federal money is mostly worthless ... but there are Susan, Norm, and Jerry in the crowd gathered in front of the storefront, chatting and laughing and making deals and pulling HOURS out of their pockets. They find the jacket, roof materials, and chiropractic adjustments they need by paying Ithaca HOURS, and earn more HOURS by their respective tomatoes, firewood, and plumbing.

Creating a local currency is also lots of work and responsibility. To give other communities a boost in this process, we offer a Hometown Money Starter Kit, which explains step-by-step start-up and maintenance of an HOURS system, including forms, laws, articles, procedures, insights, samples of Ithaca's HOURS, and issues of Ithaca Money. We also offer a 17-minute video on Ithaca HOURS. There are at least 66 HOUR systems in North America, with at least 42 more forming as we speak.

To reduce the potentially devastating effects of Y2K people will need a lot more than a local currency. But it can go a long way to help. And ... it builds community. Ω

Community Economist Paul Glover founded Ithaca HOURS in 1991. He is founder of Citizen Planners of Los Angeles (1983), author of Where Does Ithaca's Food Come From? (1987) and Ithaca Power (1988). He holds a degree in City Management.

For the Hometown Money Starter Kit, send \$25 to HOUR Town, Box 6578, Ithaca, NY 14851. Our 17-minute video is available for \$17, or \$15 with the kit (\$40 for kit and video). Credit cards accepted. Order from 607-272-4330; hours@lightlink.com.





Can we transform our relationship with the Earth in the new Millennium?

PETERSHAM HISTORICAL SOCIETY

A COVENANT FOR THE NEW MILLENNIUM

BY LARRY BUELL

The world in 1998 swings on a precarious thread between awareness and ignorance. Yet we have an opportunity to reflect on our millennia-long journey to this moment of truth—a truth that compels us to transform our relationship with the Earth and all life. Will our response to Y2K be merely what environmental author David Orr calls “human cleverness,” or are we capable of something much greater?

No matter what happens with Y2K scenarios, many strategies exist for healing our relationship with the Earth, coming into a deeper bond with our brothers and sisters, and living in harmony with all life. These strategies can

be defined in covenants we make first in ourselves, as well as with our people, the Earth, and all life. Covenants provide blueprints for action and strategies for implementation. They can be committed to in community circles, in vows between loving partners, or through individual personal intentions. Covenants can be read aloud as morning prayers, used as mantras in meditation, or analyzed in sharing circles.

I urge each individual or community to create an Earth Covenant. The journey of developing an agreed-upon covenant can be transformational work itself. There exist many Earth Covenants which may give guidance to your own creation. One example, extracted from the Deep Ecology tradition, are the ten community and personal principles of Earthlands, an Earth-centered intentional community and educational center in western Massachusetts. Ω

Larry Buell, Ph.D., is founder of Earthlands, as well as curator of the Outdoor Leadership Program and instructor of Human Ecology at Greenfield Community College, Massachusetts. He is author of The 24-Hour Experience: An Outdoor Adventure Program, Outdoor Leadership Competency; and Return to the Meadow: Words and Images of Place. Larry lives at Earthlands in Petersham, Massachusetts.



EARTHLANDS' COVENANT FOR THE EARTH

1. ECOLOGICAL LIVING

Integrate bread labor, community contribution, personal maintenance, and creative endeavors.

2. COMMUNITY LIVING

Live in a supportive, cooperative setting with people of like intent. Work toward a common path and live a deep commitment to self, others, and Earth.

3. VOLUNTARY SIMPLICITY

Enhance quality of life by consuming less and living simply. Encourage ourselves to receive daily nourishment from renewable green plants.

4. RIGHT LIVELIHOOD

Know the social and environmental impact of our work. Work or volunteer in only those efforts that enhance the quality of all life.

5. ENVIRONMENTAL ACTION

Practice nonviolent action in defense of the Earth. Know the facts and implications of an action and do not waver from a path.

6. SPIRITUAL PRACTICE

Perform a daily practice that encourages attunement with those encompassing powers that nourish the Earth and intuitively guide all human endeavors.

7. SCIENTIFIC UNDERSTANDING

Know the basic laws of ecology and apply them to a specific bioregion and be able to extend such understanding to other world regions.

8. CULTURAL DIVERSITY

Study past and present cultures who live in harmony with the Earth. Know the psychological, sociological, and cultural roots of one's own tradition.

9. EDUCATION OF THE CITIZENRY

Use every action, insight, and interaction to share environmental understandings. Be a model world citizen. Spend time with children and seniors.

10. PERSONAL GROWTH

"Know thyself" with and through the universe. Search, find, and accept a path of insight and action that will assure peace, love, and truth for all life.

HOME-MADE POWER

(continued from page 52)

that use one-third the energy and one-half the water. Use a clothesline. Use solar ovens and heat storage ovens.

4. Switch all your lighting to compact fluorescents with some halogen bulbs for reading lights. Take stock of all your appliances and think about doing without some. Forget the dishwasher for a home power system. Think about boiling water for tea or coffee on the woodstove or the gas stove. Forget the coffee maker and toaster oven.

5. Call in a renewable energy or "home power" consultant to assess your situation and determine your options. If you have any flowing water on your land, have a hydro consultant determine if it can be developed for power. Install a solar/wind/hydro integrated system with a propane or diesel-generator backup. Replace all your energy-hog appliances with super-efficient ones. Don't skimp on the battery bank. Oversize the system.

6. Do a practice run of a power outage on a winter day. Go to your main electric panel and shut off all your breakers and live without power for as long as you dare. (If you have an old house consult an electrician before doing this). Test your strategies and discover what you haven't thought about. Get in touch with the basics again! Ω

Jeff Clearwater has enjoyed 20 years of consulting on, designing, and installing home power systems, and enjoys teaching folks to be more self-reliant. His latest project is a new business that networks socially conscious investors to renewable energy technology innovators. But his greatest love is being in community!

For more information, contact Jeff at Sirius Community, 72 Baker Rd, Shutesbury, MA; clrwater@valinet.com; 413-259-1254.

THE YEAR 2000

(continued from page 35)

The crisis is now

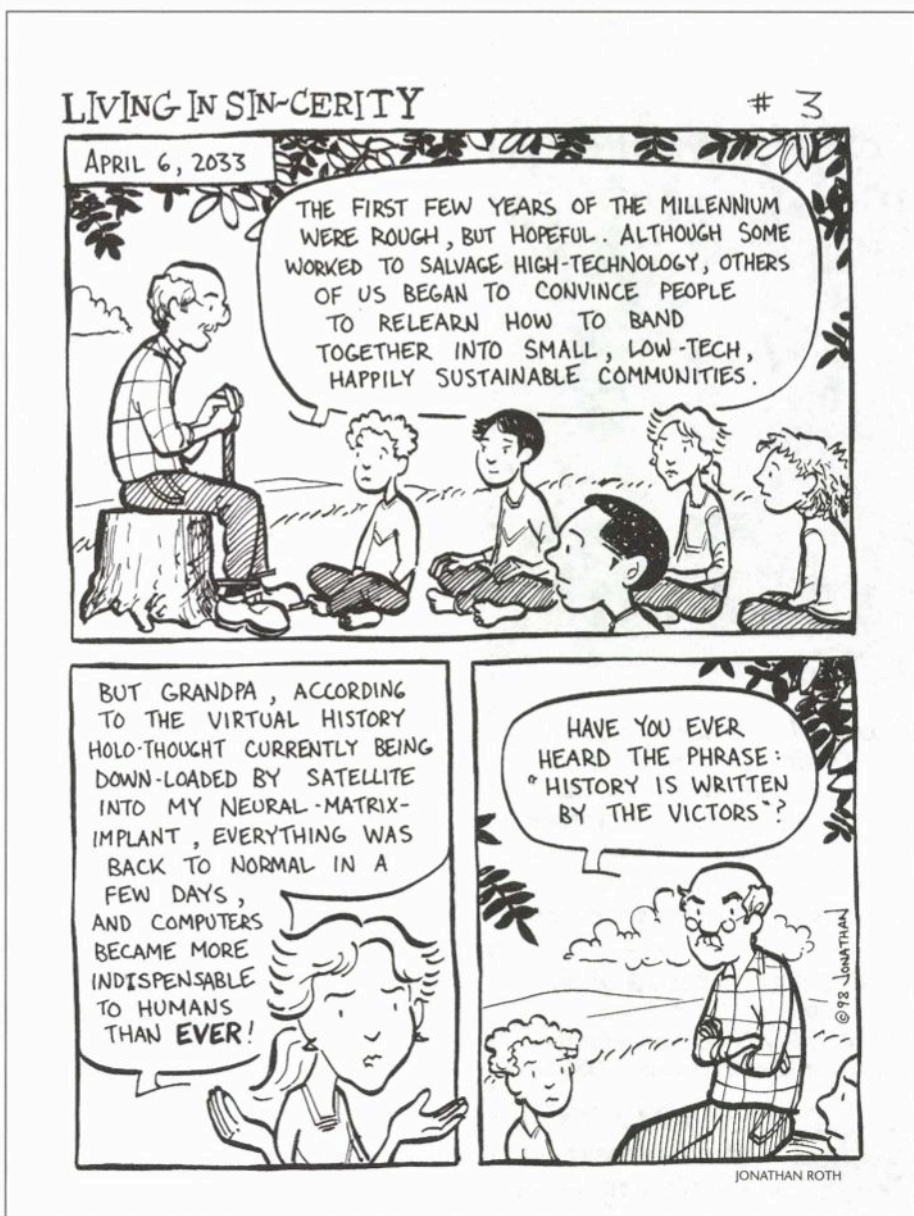
There is no time left to waste. Every week decreases our options. But the calendar relentlessly progresses toward the Year 2000. If we cannot immediately change from rhetoric to action, from politics to participation, if we do not immediately turn to one another and work together for the common good, we will stand fearfully in that new dawn and suffer consequences that might well have been avoided if we had learned to stand together now.

Ω

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John L. Petersen, president of The Arlington Institute, a Washington, DC, area research institute, is a futurist who specializes in thinking about the long-range security implications of global change. He is author of *The Road to 2015: Profiles of the Future*, and *Out of the Blue—Wild Cards and Other Big Future Surprises*.

Margaret Wheatley and Myron Kellner-Rogers are authors and consultants to business. Dr. Wheatley's *Leadership & the New Science* was recently named one of the 10 best management books ever.



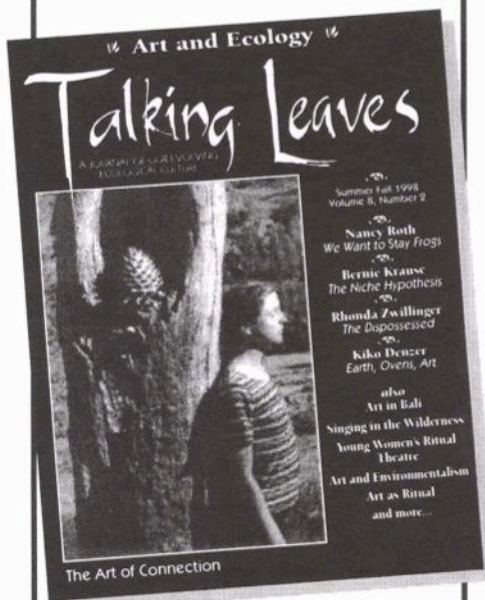
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An Urban Community Perspective

The Federation of Egalitarian Communities (FEC) is a mutual-support organization for a dozen communities in North America that share values such as income sharing, nonviolence, participatory decision making, and ecological practices.

THE JOLLY RANCHERS HAVE been an income-sharing, consensus-based community since the summer of 1995, when we managed to scrape together a small down payment on two modest homes on a corner lot in Seattle's poorest neighborhood. Before that, and since college in the '80s, we had lived on the East Coast in rented houses with lots of friends. The lack of intentionality of those households allowed things to get messy now and again, but we learned a lot in spite of ourselves, and always had great fun. Seattle is about half the size of Boston, housing is cheaper, and there is less pollution and crime. While the quality of our lives has improved, the kind of life we lead remains essentially the same. The rhythm and tempo of the city has significantly determined our manner of being in the world. Work, play, relationship, even ideology are in many ways conditioned by environment. We were then and are now dyed-in-the-wool urban dwellers.

Building an intentional community turns out to be no small feat, and lots of friends eventually stepped off the merry-go-round, but for us it did not constitute a radical act. It did deepen and make us more conscious of a process in which we

were already engaged. It is difficult to be an educated person living in an eastern city and not be outraged by the poverty, violence, and neglect that has reached epidemic proportions in the poorer neighborhoods. The logical next step is to determine what one's responsibility is to that situation, and how to live up to it. In my experience this led to a commitment to social service, some union organizing,

and to an understanding of my need for internal change. Late night front porch conversations (and lots of related reading) eventually provided a rough mental blueprint for a small family-style intentional community with a primary focus on the creation of a safe environment for honest communication about ourselves and each other in hope of facilitating intimacy.

Naturally our first and best thought was to attempt to realize our vision against the backdrop of the city where we hoped we might provide a model of nonviolence, egalitarianism, right livelihood and simple living practices.

Although trading time for money will always be a losing proposition, the financial benefits of living in community allow us to work at jobs we enjoy and that we believe make a positive contribution, rather than at careers that simply pay well. Currently the three core members are counselors serving adults with developmental disability. It is important work, which we take seriously and do well for low pay at nonprofit agencies for a neglected and op-



Jon Dumont co-founded the Jolly Ranchers in 1995. He has worked with individuals with developmental disabilities for 14 years.

pressed segment of the population. Sometimes it is frustrating to be away from the Ranch for huge chunks of each day. We have less time to be with each other, and less time still for the things that need to get done around the houses. However, I honestly cannot imagine not doing the work that I do. It has helped me to become a better person, partner, and commune-mate.

Nevertheless, a small but persistent part of me yearns for that singularly transformative and purifyingly radical act of abandoning my frenzied urban existence, turning my back once and for all on the senseless commodification, the faceless conformity, the sheer human cost of the city. I dream of emerging from a cocoon to start fresh on a close-knit farm commune, far from everywhere, committed to permaculture and sustainability. Eating only what we can grow. Asking the neighbor to borrow the tractor. Hell I don't really know; I can't even pound nails convincingly. These images seem powerful to me precisely because they are so alien. My life has had a consistency that I fear constitutes a lack of courage. The rural community seems in many ways to represent total commitment. Maybe the rest of us are just day trippers.

Be that as it may, we are justifiably proud of what our community has accomplished, and believe that we are creating a process that encourages progressive change. But, it would be disingenuous not to mention the things that we aren't doing well enough yet and the comforts that

we find difficult to do without. The Jolly Ranchers are not practicing sustainable living in any defensible way. After three years of trying, we remain persistent consumers. Five people use one car, and we bike, bus or walk when we can, but plenty of gas gets bought and burned. We eat far too much prepared and packaged food. Our entertainment habits are expensive, passive, and come in the forms you might expect: pubs, music clubs, restaurants, cinemas, theater, bookstores. We talk often about whether these things are pleasures or addictions, and take seriously Guy Debord's warning of a society of the spectacle. It remains an open question.

We tend vegetables in our yard, and have a plot at the neighborhood organic patch, but the Jolly Ranchers manage to grow less than 5 percent of our own food. Time, effort, and know-how all play a factor, but my suspicion is that we will never truly be farmers. Farming is just not in our

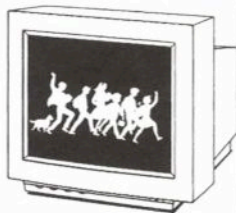
blood the way that, say, shopping is.

Cities are not going away. Without cities the population carrying capacity of this planet would be much smaller than it is now. Only by making cities livable can we avoid flood, draught, famine and chaos of unimaginable proportions, and preserve whatever is left of the Earth's natural sustaining balance. Obviously, these cities will have to be radically transformed. The communities movement will undoubtedly play a role in that transformation. In the meantime, let's buy a latte and go see a movie. Ω

The financial benefits of living in community allow us to work at jobs we enjoy, rather than those that simply pay well.

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ZEGG

Free Love in Germany

DURING 25 YEARS OF RESEARCH around the globe, few communal groups have impressed me quite as much as Germany's ZEGG: the *Zentrum für Experimentelle Gesellschaftsgestaltung*, or Centre for Experimental Cultural Design. Their comprehensive ideology and social practices range from highly efficient sewage treatment and productive gardens, to eco-spirituality and, most famously, their philosophy and practice of free love, or multiple sexual relationships.

I stayed at ZEGG for 10 days as guest speaker and workshop facilitator at their annual *ZEGG Sommer Camp* (summer school). I found myself swept up in the enthusiasm of the 330 participants, entertained with excellent music, and stimulated and challenged by experiential workshops and other lecturers. ZEGG members impressed me with their ideological clarity, their intellectual and political sophistication, and their determination to succeed as a community.

The community formed in 1978, in southern Germany, with the utopian intention of developing an ideal society by applying the ideas of their mentor, the German sociologist Dr. Dieter Duhm, that

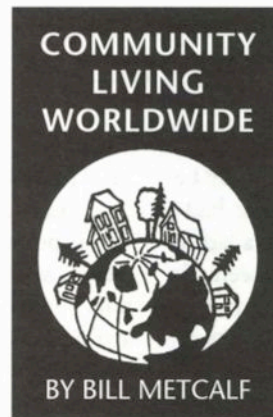
conflict, misunderstanding, and jealousy between men and women were at the base of all social discord. Forty people began to live communally, hoping to practice their ideals of free love and personal growth through clear and open communication. In 1983 they moved to Germany's Black Forest area and, as this place became too crowded, began a sister commune, Steckborn, on a farm near Lake Constance, Switzerland.

In 1991, after the collapse of the former East Germany, they were able to purchase 40 acres with many buildings, including houses, an apartment block,

a hotel, and a large study/conference centre at Belzig, about 50 miles southwest of Berlin, for about \$1,500,000. Eighty members occupied this former secret police (STASI) training camp, renaming it ZEGG.

Since then, ZEGG members have dramatically renovated, modernised, and painted the old and ugly STASI buildings, creating an environmentally friendly, reasonably attractive place to live.

At first ZEGG faced opposition from conservative media who objected to the "free-love hippies," but now neighbourly



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.

relations appear sound. Today ZEGG has 70 adults (two-thirds women) and 20 children. Members range in age from their 20s to 60s, with most being between their mid-30s and late 40s. They are well-educated, many with professional training. Their demographic profile is similar to that of most communal groups around the globe.

ZEGG has a mixed economy. A small publishing house, *Berghof*; an environmental planning firm, *Ökotec*; a nature training center, *Achillea*; and an ecological building company are owned and operated by members. Others operate ZEGG's community businesses, including their pub, *Dorfkneipe*; their book shop, and their San Diego Cafe. *Ich und Eurotopia* magazine and directory (like the *Communities Directory* in North America) is edited by a ZEGG member. Several other members work locally as salespeople, social workers, or teachers. Guest programs, as well as accommodation in the community's hotel and motel, are also major sources of communal income. About half of ZEGG's income, however, comes from the contributions of members. Three full-time gardeners grow most of their organic food, while two members work full time as kitchen managers. All members help clean and maintain guest facilities and cook the three vegetarian meals served daily in the 180-seat communal dining room.

ZEGG has its own water supply, some of which it sells to the town of Belzig. Waste water is biologically treated using marsh vegetation, while solid wastes are composted, then used as fertilizer in the community orchard. ZEGG members are retrofitting their buildings, increasing insulation with cellulose fibre, and making use of passive-solar and other environmentally sensible designs. ZEGG's hot water supply and its buildings are heated cheaply and safely from a central heating plant that burns waste wood chips, a marked improvement over the brown coal used formerly. These improvements have cost a great deal, so ZEGG has a bank debt of about three million dollars, which members are slowly repaying from earnings as

well as loans and gifts from supporters. Financially, ZEGG appears to be reasonably healthy.

"Spirituality" is a term which arises frequently at ZEGG, although the concept appears to be relatively weakly developed, with limited agreement about its meaning. ZEGG members show great interest in learning about spiritual practices at

other communities such as Findhorn and Auroville. However, ZEGG is deservedly most famous (and, to their critics, infamous) for their polyamorous lifestyle. At ZEGG, "free love" does not only mean having sex with many partners, but also, as one member explained, is "love free of fear, mistrust, and jealousy," and "if you are really free of these, then you will surely go to several lovers," and "if two people have real sex, then love will

follow," and "love is the fully-lived life." Another member tells me free love is "where I do not have to pretend not to feel sexually attracted to others. Jealousy exists, but is dealt with differently, not thrown at the beloved partner with a mountain of accusations, but explored as a passing ailment." As their brochure states, "in order to free sensual, spiritual, and sexual love from fear of abandonment, jealousy, and competition, relationships need integration into the larger social system of a community in which truthful communication is a common goal."

Most members, however, are in some form of stable, long-term relationship, although rarely monogamous. Monogamy is an acceptable option, although infrequently followed. Homosexual relationships, while accepted, are rare between men although more common between women. ZEGG is polyamorous (multiple relationships with anyone any time) rather than polyfidelitous (multiple relationships within a small, defined, fidelitous group), since there is no marital boundary around the communal group. Sexual relations occur frequently between members and guests, with precautions taken against sexually transmitted diseases. Some members believe that when they are in a secure,

Community members believe that conflict, misunderstanding, and jealousy between men and women are the base of all social discord.



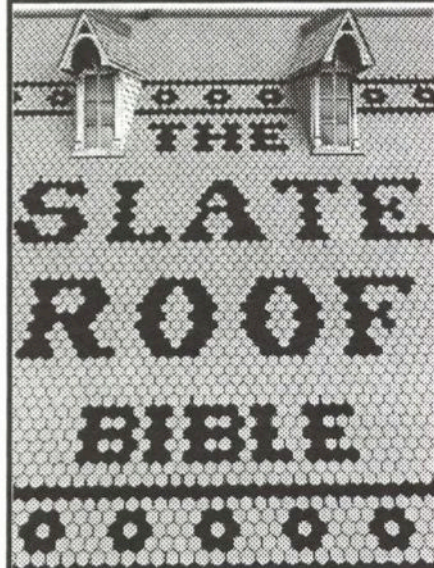
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well-based mental, social, and physical space, STDs and unwanted pregnancies will not occur. (Though one member's response to this belief is, "Trust in God, but also lock your car!") ZEGG represents the epitome of the notion of "revolution by lifestyle," believing that, their brochure states, "loving openly and freely, without sexual limitations and jealousy, is a social and cultural revolution. ... We see our community experiment as a contribution to a general cultural alternative." As part of this process, ZEGG hosts the annual International Community Meeting, to date attended by few American community groups. Community members meet every few days in a "Forum," where any personal or social issue can be laid open. The Forum is a bit like an encounter group. Members credit the Forum for their high levels of cooperation and social accord. Here they deal, apparently to their satisfaction, with jealousy, possessiveness, and other problems which one might imagine arising in a polyamorous group. The community's decision making occurs in several stages. First a member or a small group explores an issue (such as renovating a building, buying a new computer system, or changing their financial structure), then takes the matter to the "Plenum," or meeting of all members. There they use a form of consensus to accept or reject the proposal, or request more information. Day-to-day decisions are delegated to members who are accountable to the Plenum. Committees operate for finances, property, events, social questions, and so on. ZEGG has no charismatic or hierarchical leadership, although on specific issues, members have authority to act promptly and decisively. Two Plenums and one or two Forums are held each week.

Although practicing free love, members believe it is important for children to know their fathers and have a stable parental relationship. ZEGG's birthrate has been low, since members believe they shouldn't have children until they had sorted themselves out. Recently, with more stability, the number of children has increased. Originally, most ZEGG children lived together in the Children's House, but more recently

many children and teenagers have chosen to live with their parents. Some young people remain at ZEGG after their parents move on. ZEGG youth have considerable autonomy although, perhaps not surprisingly, they appear to be more conservative than their parents. Children attend state school in Belzig, where many experience intolerance from fellow students. Partly because of this, ZEGG and a nearby commune are opening a free, alternative school.

ZEGG is open for new members. To join, one must become known through participating in summer camps, workshops, or other events. During their extensive two-month Community Training Program, participants are deeply challenged about their ideological, sexual, and social norms, and many find the experience of polyamorous communality too challenging. Those choosing to remain apply to be mem-

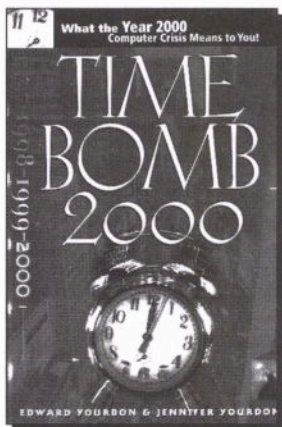
bers and, if accepted, have a three-month trial membership. Because of financial constraints, most new members must have their own income or a business they can operate from ZEGG.

Having visited over 100 communal groups around the globe, I am used to communitarian's claims that they have gone beyond the bounds of conventional sexual mores and created a non-oppressive culture, free of sexism and hierarchy; however, I have found these claims are often overstated or simply false. In one famous polyamorous commune, for example, "free love," in practice, was the charismatic male leader having sexual access to most women, and any woman resisting his attentions needing to explain her "hang-ups." At ZEGG, I observe none of these negative tendencies. Instead, I see a group of well-adjusted, mature, and content men and women exemplifying a radically new communal lifestyle. ZEGG is one of the most dramatically alternative communities in the world, deserving to be more widely known and respected as a true centre of experimental cultural design. Ω

Note: We preserve the spelling of our Commonwealth authors.

**ZEGG youth,
perhaps not
surprisingly,
appear to be
more
conservative
than their
parents.**

REVIEWS



Time Bomb 2000: What the Year 2000 Computer Crisis Means to You

By Edward Yourdon & Jennifer Yourdon

Prentice Hall, 1998

Pb., 416 pp., \$19.95

Available in bookstores

Reviewed by Diana Leaf Christian

TIME BOMB 2000 OFFERS WHAT MAIN-stream media (and the government!) don't—realistic, you-are-there scenarios for the likely impacts of potential Y2K shutdowns, and specific, clear information about *why*.

If you've wanted to know exactly why and how the interconnected electrical grid system could go down, even if most power companies were Y2K-compliant (but a few weren't), or just what "embedded systems" and "microprocessors" are and how they work, and why they might fail (in your car for instance, even if that part of the car had no need for dates), this book is for you. It seems to take some degree of systems thinking for the average person to understand why Y2K is a problem; the authors show, in believable, referenced detail, how the whole constellation of interconnected systems works.

To assess the impact of the Y2K risk, say the authors, first assess the pervasiveness of the risk—how widespread might it be?—and its duration—how long will it last? Expect qualitative differences in the severity and magnitude of the disruptions and systems failures, the Yourdans say, based on the length of the shutdowns. Chapter by chapter they explore scenarios of disruption—for two or three days, a month, a year, and ten years—in banking, electric power, telecommunications, food, transportation, health and medicine, government services from social security to defense, and embedded microprocessors in everything from cars to toasters.

Most Y2K problems will last two to three days, they say. These are simple and inexpensive to prepare for with a few days' worth of spare food, water, candles, cash. But a significant percentage of the shutdowns, they say, could last a month. This is where we should be doing most our planning; for example, what about food shortages in urban centers?

However, some Y2K problems could last a year or so, for instance, consider the loss of your job, and long-term disruption of banks, public institutions, and social services. Their advice: Cut back on the level of spending. Prepare psychologically for a major reduction in lifestyle. Eliminate as much short-term credit card debt as possible.

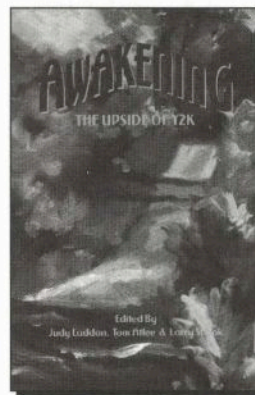
Finally, consider the possibility that some Y2K-induced failures could take at least a decade to resolve; for example, what if the nation's financial system collapsed, wiping out accumulated wealth? More likely, they say, would be the complete collapse of one or more major federal government agencies, such as the IRS, Medicare, or Social Security.

The authors discuss system dynamics and the "ripple effect" of a series of linked, interconnected, multi-layered problems, focusing on feedback loops and time delays. The problems won't all occur at the stroke of midnight on Dec. 31, they say, and won't consist of only direct, one-time-only interactions between the sources of the Y2K problems and the "victims" of the problem. Their how-to advice includes how to query the local power company (or bank, or gas company) about their Y2K compliance. Can we get it in writing that they'll be compliant in time? Watch out for "triage" strategies, the au-

thors advise. What parts of a company's systems are they *not* fixing, and how might that affect your life? What's not important to them might be very critical to your credit balance, or your job, if your company is a supplier to theirs.

The book's bottom line? Expect moderate to massive jolts on or about January 1, followed by a series of aftershocks that could last up to a year.

This is the book to give cousin Ralph, who grins and says, "Don't worry buddy, I'm OK; I use a Mac."



Awakening: The Upside of Y2K

Judy Laddon, Tom Atlee, and Larry Shook, Editors

The Printed Word, 1998

Pb., 188 pp., \$10.00

Available from:

The Printed Word

4327 S. Perry St.

Spokane, WA 92203

Reviewed by Diana Leaf Christian

"WE ARE ENTERING A SURREAL WORLD of no time, of powerlessness, of surrender," proclaim the editors in their introduction to *Awakening*. This collection of articles by leading Y2K analysts and experts in sustainable living and the behavioral sciences, including Tom Atlee, Robert Theobald, Paul Glover, Cynthia Beal, John Petersen, Margaret Wheatley, Myron Kellner-Rogers, and others, doesn't delve into the technicalities of the computer programming date problem (*Time Bomb 2000* does that, in its appendix), or the frenetic corrective measures taking place worldwide. Instead, it provides a provocative cross section of informed concern about what Y2K really means—a

collection that's part alarm, part encouragement, part reassurance. Although *Awakening* has just come off the press and hasn't been advertised much, it's generating an overwhelming response, selling 20 to 50 copies a day, as people buy one book then buy 10 at a time to give their friends. Why this enthusiasm?

First, the book assures us the problem is serious. Contributor Douglass Carmichael, Washington insider and consultant to the Pentagon, doesn't mince words. "It's amazing how many people respond that they will go to work on January 1 and fix the problem," he writes, "imagining that the building is open, that the power works, that offices are warm, and Starbucks is still selling coffee, and they will settle down to fixing the problems that emerged over Friday night/Saturday morning. If they get pushed to think it could be worse, people imagine that they will just stay home for a few weeks, watch television, talk on the phone, play on the Internet, while the systems folks get it all back together in the depth of the winter of 2000. Or they imagine driving out to their friends' farm to avoid the mess, without realizing they will have to get past all the other cars that clog the roads and have been abandoned for lack of fuel."

"The Millennial Collapse [scenario] is terrible," he continues, "and in a just-in-time, no-storage world where half the world's population of six billion are in cities, over-crowded, dependent on transportation and communications and the goodwill of those in the supporting infrastructure—a real catastrophe is possible. Perhaps we can let ourselves be motivated by an awareness of this dark scenario. We could not rule out that social collapse would turn us into a Rwanda, a Bosnia, a worldwide spasm of social reaction grasping for power and control."

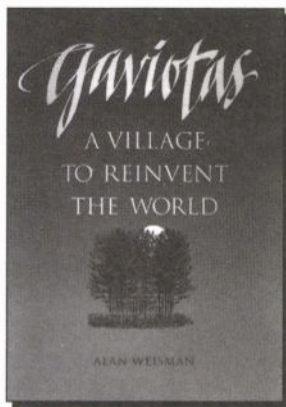
But the rest of the book takes a positive, even spiritual, view of Y2K as opportunity for transformation, with articles such as "Finding Each Other in Hard Times," "Why Community-Based Responses Make Sense," "Reweaving Community Resilience," "What One Town Can Do," "Keeping Sane in Tumultuous Times," and many more.

Awakening is offered in the belief that "we must begin to work *now, together*—with hope and fierce determination—to harness the energy this complicated problem is sure

to unleash." It was created, say the editors, for anyone who believes "that this time of danger can also be one of the greatest eras of social reinvention in history."

Read *Time Bomb 2000* to understand the why and the what of the problem. Read *Awakening* to understand how we can use it as an opportunity to change ourselves and the world, perhaps forever.

Diana Leaf Christian is editor of Communities magazine.



Gaviotas: A Village to Reinvent the World

By Alan Weisman

Chelsea Green Publications, 1998
Pb., 232 pp., \$22.95
Available in bookstores

Reviewed by Ron Mader

DESPITE LONG AND PERSISTENT political and environmental problems in Colombia, in 1971 Paolo Lugari led a group of scientists, artists, and other visionaries in creating a sustainable community in a barren savanna in the eastern part of the country.

Sixteen hours east of Bogota by jeep, past the ancient Sierra Macarena mountains, Gaviotas is situated in an isolated savanna between two rivers, far from the tourist trail and unknown to many Colombians.

"They always put social experiments in the easiest, most fertile places," Lugari later wrote. "We wanted the hardest place. We figured if we could do it here, we could do it anywhere."

Colombian novelist Gabriel Garcia Marquez has called Paolo Lugari, founder of Gaviotas, the "inventor of the world."

It might be more accurate to say "Lugari and friends in community." Innovators, they created solar ovens, clay irrigation systems, and windmills to pump and filter water. After a time they sold their cattle herd in favor of raising rabbits, chickens, and fish.

"It exemplifies our recognition," Paolo Lugari told the author, "that too much red meat is bad for us, that too many cow pastures are bad for the environment, and that too much 'hamburgerization' is bad for the world."

Gaviotas villagers also planted pine trees. With a donation of three kilos of *Pizolithus tinctorius*, they began a new experiment: raising pines not for wood pulp, but for the resin—the ooze beneath the bark.

In Colombia alone, Weisman writes, paint and varnish manufacturers had been importing four million dollars worth of pine resin a year. Gaviotas began to sell to that market. Fortunately pine trees are a renewable resource. A pine can be tapped for at least eight years, and with a rest of another eight years, is ready to tap again.

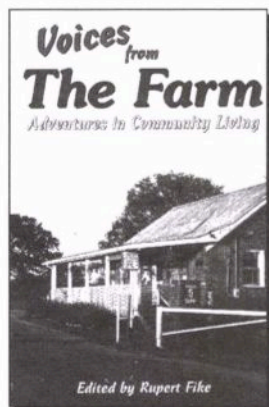
The United Nations has called Gaviotas "a model for the developing world." The village continues to receive kudos, including the 1997 World Prize in Zero Emissions from the U.N.

Gaviotas: A Village to Reinvent the World is the story of the Colombians who learned to value a particular place—both as a natural habitat and as a 20th century community. Instead of importing costly technological solutions from elsewhere, they developed their own sustainable technologies as well an evolving environmental ethic. The characters in the book are richly drawn, Weisman fleshes out the details in a complex and telling story, and the village's innovations are well documented with clear illustrations. The book is simply hard to put down.

When some called Gaviotas a "utopia," Lugari insisted that, "Utopia means no place. We call Gaviotas a 'topia,' because it's real." There is no doubt that Lugari is inspired, perhaps a genius. But Weisman does not explore whether Gaviotas would have succeeded without its founder. While many residents came and went, it was Lugari who held the community together. I wonder whether this "topia" was a one-man effort? If so, it's still a wonderful creation but, unfortunately, not really a sustainable one—which is what the experi-

ment was all about in the first place. The book raises another issue as well. Are people doing this anywhere else?

Ron Mader is the host of the *Eco Travels in Latin America* (<http://www.planeta.com>) and the author of the upcoming book, *Mexico: Adventures in Nature*.



Voices from The Farm

Edited by Rupert Fike

Book Publishing Co., 1998

Pb., 162 pp., \$9.95

Available from:

PO Box 99

Summertown, TN 38483

Reviewed by Scott Shuker

FEW COMMUNITIES HAVE SUCH A RICH history and have gained such fame as The Farm, which began as a caravan of Bay Area hippies following their spiritual teacher, Stephen Gaskin. In 1971 this mobile family settled on 1,750 acres in rural Tennessee to make a living on the land as voluntary peasants: growing and processing their own food (no animal products allowed, not even leather boots), birthing their own children, and loving each other under rather adverse living conditions. Far from being a relic of the '70s, The Farm continues to thrive as a well-respected intentional community with many businesses and outreach programs.

Juicy "the-way-we-were" stories are priceless and *Voices from The Farm* offers a treasure of anecdotes about the community's history, as told by those who were there. It's a spicy mix of true tales skillfully edited in chronological fashion by long-time Farm resident Rupert Fike. Having visited the place for the first time recently, I could easily visualize the intense activity that once

pulsated in the fields and houses of this tightly interwoven family of several hundred people, which at one time swelled to over a thousand. The stories are vibrant, humorous, and deeply personal, bringing the reader into the experience as if one were actually there planting crops in the dark, sharing an army tent with four other families, or feeding 50 children at dinner. You get the inside scoop on meanings of certain community lingo such as "It's a Farmie thing," "Into the juice," and "Getting up in your thing." You'll learn what a "tripper" can do to the "group head," how the "Rock Tumbler" served the community, and the ups and downs of life in a "mental nudist colony." The more familiar one is with the peculiarities of community living, the more relevant and downright hysterical these stories can be. You'll wish you'd been there (or maybe not ... beans and popcorn for dinner?).

Most touching were the lively accounts of The Farm's outreach project Plenty, which bring the reader into the real-life drama of this helping agency's inception, bringing relief to Mayan villagers in Gua-

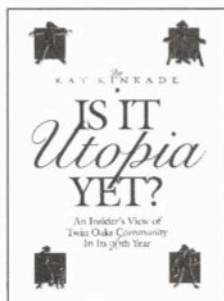
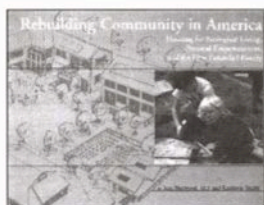
temala after a devastating earthquake in the mid-'70s. The "Farmies" feel a sincere kinship with their Third World brethren and spent much time and energy to help raise their standard of living. The accounts vividly re-create adventures, such as the construction of the first soy dairy in Central America (still in operation today) as well as the political upheavals that forced Plenty volunteers to flee.

Voices is a classic account of the back-to-the-land movement taken to its zenith as only The Farm could do—as homemade as its tofu and eclectic as its spiritual life. For anyone wanting to learn more about the "quintessential hippie commune" and where it is now, this book is simply a delight (it concludes with a heartfelt update on Farm life as it exists today). "Hipstorians" will find it indispensable—a great reference for practical purposes or to just pick up for a good laugh, particularly if you've "been there and done that." Recommended for communitarians of all ages.

Scott Shuker lives at Lama Foundation in New Mexico.

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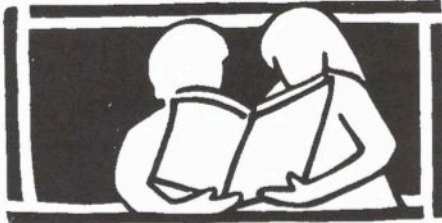
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COMMUNITIES DIRECTORY WINTER '98 UPDATE



One of the FIC'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 that we can to make the Directory as current and comprehensive as possible, it takes us 18 months to create a new edition—and every week we receive new leads for communities, plus numerous changes to existing listings. Rather than attempting the Sisyphean task of updating the book every few months, we regularly publish late-breaking information here in *Communities magazine*.

All of the information contained in this update was received after the current 1996 printing of the Directory was prepared, and the Index Codes tell which section of the update contains information about a specific group:

- [n] New Listings—these groups are not listed in the current Directory.
- [u] Updates—changes in groups listed in the Directory or previously listed here.
- [d] Disbanded or lost.

The information here is condensed and abbreviated, and will be more thoroughly presented in the next Communities Directory, for which we began work in October 1998. This will be the last update for which we provide information about new groups. From the next issue until the release of the new edition—expected in spring 2000—we will limit information in this column to changes and deletions of existing listings. Full reporting here will resume in the first issue after the new book is released, probably in issue #107 (summer 2000).

Meanwhile you can help us by letting us know if you discover any new communities, or find that we have incorrect information in current listings. Send to Directory Update, Rt 1 Box 155-U, Rutledge, MO 63563; fic@ic.org; 660-883-5545. Thank you!

INDEX OF LISTINGS

NORTH AMERICAN COMMUNITIES

CALIFORNIA

[u] Mount Madonna Center

MONTANA

[n] Divine Unity Foundation

OHIO

[n] Common Ground

[n] Hill Top Farm

[n] The Homestead at Denison University

OREGON

[n] Hearthome Northwest

TENNESSEE

[n] East Tennessee Cohousing Community

VIRGINIA

[u] Abundant Dawn

[u] Deer Rock

VERMONT

[n] Earth Heart Center

WASHINGTON

[n] Ciel Cohousing

[n] Jolly Ranchers

INTERNATIONAL COMMUNITIES

ISRAEL

[n] Kibbutz Neot Semadar

NORTH AMERICAN NEW LISTINGS

CIEL COHOUSING

(Forming)

525 North 62nd Street

Seattle, WA

206-789-3574 business

206-766-8911 membership

206-784-0955 fax

KKCiel@aol.com

www.olevy.isomedia.com/ciel/

Ciel Cohousing is a new, urban cohousing community being built in West Seattle, about 10 minutes from downtown. Our membership, which will eventually reach 23 households, is filling quickly, and we plan to move into our new homes next year (1999). Our neighborhood will be made up of fully-equipped duplex townhomes owned as condominiums as well as generous common facilities. We are prioritizing including people of many cultures and races, as well as several other types of diversity, in our community. 7/98

COMMON GROUND

PO Box 2985

Cincinnati, OH 45201

513-251-9147

PantherClan@pol.com

Common Ground is the intentional community of Panther Clan, a polyamorous Pagan expanded family consisting of a group marriage of four adults (two women and two men), all of whom are bisexual, and all of our children. The Common in Common Ground comes from C.O.M.N., which stands for Children of Mother Nature. We're currently located in an urban community on the outskirts of downtown in Cincinnati with hopes and dreams of moving to a farm, on which we might hold gatherings, workshops, seminars and retreats, in the next three to five years. 8/98

DIVINE UNITY FOUNDATION

(Forming)

Montana Circle

341 Blue Grouse Lane

Stevensville, MT 59870

406-777-6960 phone

406-777-6961 fax

We are a strongly spiritual group, with an equally

strong dedication to full stewardship of the environment. We do a lot of silent meditation together, and we believe that everyone is best guided from within. Our founder and leader is fully clairvoyant, but most of us are just beginning to open up to the subtler levels of consciousness. Our service, as a group, is to guide, teach, and heal anyone who comes to us, with the overall goal of the full enlightenment of all of humanity, and the release from suffering for all sentient beings. SASE requested. 9/98

EARTH HEART CENTER

(Forming)

Rt 1 Box 1079

East Johnson, VT 05656

802-635-2674

lgray@together.net

homepages.together.net/~lgray/index.html

This is a community that is currently forming. The vision is to live in "loose" community. Each member or family unit will have a private living space and the option of sharing meals and communal time in a common space. There is a focus on sustainable living: growing food, producing power, and working on the land as well as a focus on holistic healing practices. Creativity, spirituality and consensual process are valued as well. 8/98

EAST TENNESSEE COHOUSING COMMUNITY

(Forming)

215 Big Z Drive

Maryville, TN 37801

423-856-4570

We intend to build a neighborhood in (sub)urban Knoxville where we can live in simple, sensible buildings, walk to our neighbor's house for a cup of sugar or simple conversation, enjoy dinners together in our "Common House" a couple of times a week, bring nature back into our streets, and watch our children grow up and our parents grow old in a safe, caring community. We welcome people from different backgrounds and hope to make our project affordable to households with different income levels. SASE requested. 7/98

HEARTHOMES NORTHWEST

Portland, OR
503-621-3852/452-7743
liesl@teleport.com
bliss@teleport.com
www.teleport.com/~liesl/HeartHome

We are a growing group in search of others of any spiritual belief, racial background, age or sexual orientation who will share our process of forming a rural community. Our Mission is to create and nurture an environment which encourages a balance between individual growth and community spirit in harmony with the earth. E-mail contact preferred. 8/98

HILL TOP FARM

(Re-Forming)
908 Gravel Valley Road
PO Box 129
Vinton, OH 45686
740-388-8966

We are a small religious based group based on polygamist beliefs. A small farming community, we have a few animals and grow some of our own food and promote animal and human power and alternative technology. We wish to build a community for other polygamists where our beliefs are accepted. We work hard and we play hard. We enjoy life. We are building our future but we need help. Our group makes sure that everyone is welcome and each person is important. We would love to hear from you. Serious replies only please. SASE requested. 8/98

JOLLY RANCHERS

2711 S. Elmwood Place
Seattle, WA 98144
206-322-8071
jolran@aol.com

We are a family style, income-sharing commune in a diverse urban setting. We own two houses on a corner lot that has garden space, a small greenhouse, and a modest woodworking shop. The property is slowly being renovated in preparation for a probable move to a more rural area, which would allow for increased self-sufficiency, and more potential for community growth. We are currently three members, several guests, and many pets. We have no children, but would welcome them. We practice consensus in all matters concerning the group, keep a vegetarian household, and tend an organic garden. We are looking for new members, and visitors are welcome. 9/98

THE HOMESTEAD AT DENISON UNIVERSITY

1385 North Street
Granville, OH 43023
www.denison.edu/homestead/
index.html

The Homestead is a community offering a living alternative for students at Denison University. A trio of cabins about a mile from campus can house 12 students who share space with cats, dogs, goats, and a summertime iguana. We are off the grid, utilizing solar energy to pump water and to power some appliances. We are striving toward sustainability, but struggle with an ever-changing population and the balance of academic work and Homestead living. The Homestead is an amazing opportunity for students to learn far more than we could ever learn in the classroom. 6/98

INTERNATIONAL NEW LISTINGS

KIBBUTZ NEOT SEMADAR

D.N. Eilot 88860
ISRAEL
972-7-6358111 phone
972-7-6358168 fax
kns@inter.net.il

We number 110 adults and 70 children, averaging in age 30-45, and professionally trained and educated in a large variety of fields which has allowed us to branch out into many different areas simultaneously. We have invested most of our energy into organic agriculture and are building a small produce factory which will house our products: winery, olive oil press, goat dairy, honey and fruit jam. These projects foster a conducive space for meeting the obstacles that get in the way of true cooperation through self observation and they provide the community with an opportunity to experience the joy of being together. SASE requested. 9/98

NORTH AMERICAN UPDATES (PREVIOUS LISTINGS)

ABUNDANT DAWN

Route 3 Box 51D
Floyd, VA 24091
540-745-5853

New address. 7/98

DEER ROCK

(Formerly Monacan Ridge)
(Re-forming)
390 Kermit's Way
Faber, VA 22938
804-263-6816
wynn@ic.org
galen.med.virginia.edu/~was/
deerrock.html

New address, phone, e-mail, and web address. 7/98

MOUNT MADONNA CENTER

445 Summit Road
Watsonville, CA 95076
408-847-0406 phone
408-847-2683 fax
manohar@mountmadonna.org
www.mountmadonna.org

New e-mail and Web address. 6/98

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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

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; 360-786-8265; fax, 360-754-8091; info@deschutescoho.org; www.deschutescoho.org.

HOME FOR SALE in intentional neighborhood, Eugene, Oregon. Be part of a dynamic and supportive living environment by purchasing this beautiful, finely crafted home with exquisite details and finishes. Highly energy efficient, it utilizes straw bale construction with passive solar and radiant floor heating. Low toxic materials, hand troweled plaster and stucco, 3 bedroom, 2 bath, carport, atrium, balcony, plus detached studio. The neighborhood consists of twelve families in single-family dwellings. 985 Tiara, Eugene, OR 97405; 541-302-3397; jackandmae@earthlink.net.

HOUSE FOR SALE in Union Acres intentional community (see *Communities Directory*) located in Whittier, NC, near Great Smoky Mountains Natl. Park. Individual lot ownership with 7 acres common shared land. Unique 1,450/sf architect-designed house on 4 wooded acres in beautiful, safe, rural setting. Wood floors and walls throughout. Lots of windows, natural light, and views. Cultivated organic garden. Main floor with K/LR/DR, great room, and one bath w/large dressing area, claw foot tub, custom tile floor; second floor loft with office or bedroom; top level master bedroom/large sleeping loft with 360° panoramic view. Useable basement with w/d hook-up. Price: low 90's. Call 828-497-6341 for more info.

TWO-HUNDRED ACRE ORGANIC FARM and wilderness in British Columbia, Canada, as pollution free as can be, for sale. Positioned in an east/west valley so the sun can shine from dawn to dusk. Asking price is US \$500,000 or other equivalent currency. Look at: www.mwsolutions.com/gimle.

LOT FOR SALE. Two-acre, wooded lot in an intentional community committed to diversity and being a local sustainability model. Rural setting, 5 miles from Athens, Georgia. On 132-acre farmstead with one-third of the land in commons and permanent conservation easement. County water and electric hookup. \$31,000. Contact Bill Sheehan, 706-208-1416; zerowaste@grrn.org.

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.

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GLOBAL CHANGE THROUGH ASCENSION SCIENCE. Jan. 28-31 and March 25-28. 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/>.

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WWW.FARMCATALOG.COM. An online catalog from The Farm, Summertown, Tennessee: Unique Gifts, Products, and other cool stuff! Check us out!

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"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 want-

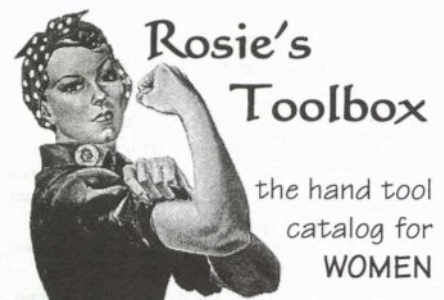
Tales of living on *The Farm*, one of America's largest alternative communities.

In 1970, 250 long-haired hippies, lead by Stephen Gaskin, left the San Francisco Bay Area in a caravan of buses and vans and drove to Tennessee to get "back to the land." They pooled their money and bought 1,000 acres in a back-woods area where once outlaws and moonshiners roamed. So began a fascinating social experiment that continues to this day.

Here is a collection of stories from everyday life as well as important events in the community's history—memoirs of the people who built this spiritual village. These stories convey some of the wonder, great pure effort, bewilderment, frustrations, fun, love, and lasting friendships that are part of the experience of living in community.

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COMMUNITY GATHERINGS

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MAGAZINES, NEWSLETTERS

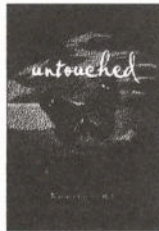
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Please use the form on the last page of Reach to place an ad. Note: THE REACH DEADLINE FOR THE SPRING 1999 ISSUE (OUT IN MARCH) IS JANUARY 15!

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!) If you are an FIC member, you can take off an additional five percent. 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; e-mail: peagreen@javanet.com. (If you e-mail an ad, be sure to send the check snail mail at the same time.)

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).

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

COMMUNITIES WITH OPENINGS

ABUNDANT DAWN COMMUNITY, Floyd, Virginia. Our home is 90 acres of beautiful, diverse land, nestled in a bend of a river in the Blue Ridge Mountains. We envision a community of several mostly autonomous subcommunities or "pods" (like the small groups dolphins travel in.) Each pod decides its own membership, financial, and housing arrangements, within the community's standards of ecologically sound practices and democratic decision making. Pods cluster their homes on one-to-three acres each, leaving much of the land habitable for wildlife. While we have no unified spiritual path, we do make time regularly for sharing deeply with one another and for bringing interpersonal issues to light. We are living in (fairly civilized) temporary homes, finishing our land plan, and preparing to build our dream. Membership is open to singles, couples, and both traditional and non-traditional families. We also welcome the possibility of an already-formed group

joining us and becoming another pod. To learn more: 439 Valley Drive NW, Floyd, VA 24091; abundantdawn@ic.org.

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-CM10 Indian Creek Rd., Mineral, VA 23117; 540-894-0595; acom@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; 518-835-6887; herb@klink.net.

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. POB 3946, W. Sedona, AZ 86340; 520-204-1206.

AQUARIUS, Vail, Arizona. Idyllic, unspoiled, steep, isolated, 100 percent solar ranch with all modern conveniences. Ideal place for retirement. Seven mile jeep trail to the school bus, an hour to Tucson. Wonderful weather allows textile-free living. Private shelter \$150/mo. Describe your life and ideals in detail. Include SASE. POB 69, Vail, AZ 85641.

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.*

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 75-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. A great place to live! We are creating an environmental village that will be composed of several cohousing communities integrated with a working farm and education center. As an experiment in sustainable living, we already inspire visitors from around the world. We are seeking new members to join our second neighborhood group (SoNG), which plans to begin building in 1999. Come see our beautiful 176 acre site near a vibrant college town. Stay overnight in our first neighborhood, a lively community of thirty families, share a meal in the common house or visit our 9.5 acre organic farm. EcoVillage welcomes you! Check out our Web site at: <http://www.cfe.cornell.edu/ecovillage> and contact: Liz Walker, 607-255-8276; ecovillage@cornell.edu; EcoVillage, Anabelle Taylor Hall, Cornell Univ., Ithaca, NY 14853.

ECOVILLAGE OF LOUDOUN COUNTY, Northern 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 loca-

tion 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.

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, multi-cultural, 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.

RACHANA COMMUNITY, Redmond, Washington. We are an intentional community near Seattle that is committed to diversity, harmony and conscious living where everyone wins. Secluded, rustic Community Center, small private lake, acres of pristine country living, indoor pool, hot tub and much more. We are presently looking for several adults who would like to live in a loving communal situation. For more information, call 425-868-4159.

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.

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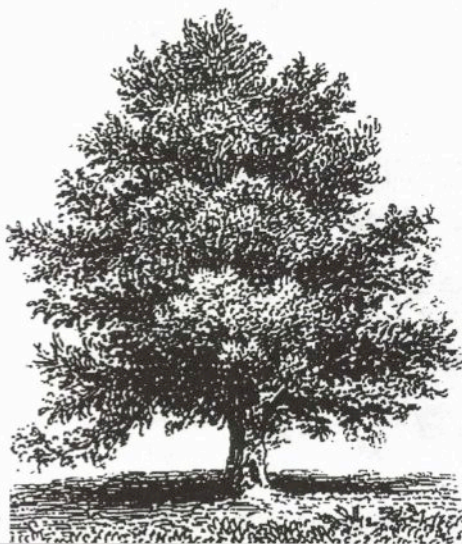
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SANDY BAR RANCH, Orleans, California. Northern California land-based community seeking new members! We are a collective of fun-loving, hard workers creating a sustainable, living/working alternative in the Klamath mountains. We run several businesses,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

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 eco-

village of 100 people living on 450 acres in central Virginia. Our values include cooperation, non-violence, ecological awareness, and participatory government. Free visitor information packet. *Twinoaks, 138-R Twinoaks 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.*

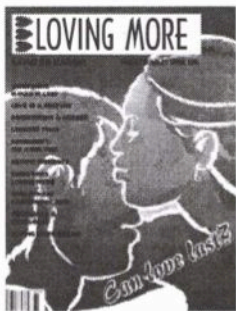
COMMUNITIES FORMING

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.*

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, By-laws and Agreements of Respect. Ecovillage concepts leading toward ultimate self-sustainability. Western Colorado mesa, outstanding views. Local homeschooling co-op available. Future community businesses planned, your ideas welcome. Diversity in thought and age; consensus decision making results from mutual respect and trust. Approximately \$15,000 (flexible terms available) plus cost of your sustainable home. Visits and tours by reservation, camping available. \$2 for Community Plan. *Jim Wetzel, Nancy Wood, POB 520, Paonia, CO 81428; 970-835-8905; woodwetzel@aol.com.*

EDEN VILLAGE, Mendocino County, California. 1,600 acre planned, self-sustainable eco-village 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.*



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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>>

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 Community, POB 44110, Tucson, AZ 85733; fides@iname.com.*

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.

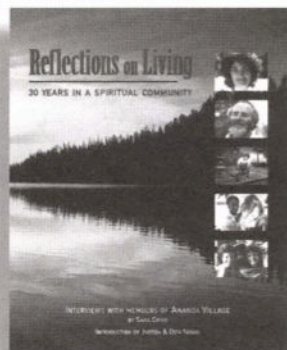
NEW ENGLAND. Family interested in starting FEC community in New England. Bob 413-528-5414.

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.

WESTERN NORTH CAROLINA. Experienced communitarians forming sustainable community on 10+ acres of fertile land. Seeking people with resourcefulness and gardening skills to help create food and energy self reliance and live in harmony with Spirit. 290 McEntire Rd., Tryon, NC 28782; diana@ic.org.

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 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.



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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, 6 available. Contact *Mac Thomson at 970-884-2196, or check out our Web site at www.sanjuancohousing.com.*

NEIGHBORS FOR HEALTH, Southwestern United States. Seeking/forming community with focus on natural foods, preventative and restorative natural health treatments, biblical (Christian) philosophy and lifestyle, enfolding of individuals and families with and without disabilities and care needs. Different generations and ethnic backgrounds. Open to other locations: do you have land? *602-922-1817 or 602-809-7136 (24-hour message) mktn@azonline.com.*

VEGAN COMMUNITY, Asheville, North Carolina. Working toward sustainability/self-sufficiency without animal ownership. Final location will be determined by consensus. Envisioning a land-based community with gardens and orchards for complete diet food production as well as wild, natural areas. We hope to create a working model as an educational resource. For more info, e-mail:

ab414@seorf.ohiou.edu, or write: 591 Emma Rd., Asheville, NC 28806. 828-259-9330.

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

PEOPLE LOOKING

ACTIVE, RETIRED WOMAN hopes to form "mini-community" with three other compatible women (who value education and friendliness.) I'd like to have a large house built with four private suites so each can have privacy as well as companionship. Lovely area in western New York. *POB 1614, Williamsville, NY 14221.*

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 families with us. Interested? Contact: *Barbara and Barry, 1288 W 11th St. #278, Tracy, CA 95376; 510-244-5664; bamiller@igc.apc.org.*

WE HAVE A FANTASY—to escape the madding crowd. Nature, music and fun-loving N.J. couple with infant desperately seeking simpler life somewhere in rural America. Would like to match our enthusiasm with that of a few other creative, thoughtful, non-religious, non-conventional, passionate, profane, fun-loving, friendly folks. He, 46; she 36. Occupations: piano-tuning/repair, massage, swim instructor. Interests/hobbies: creative sewing, cooking, music/dance, mushrooming, skinny dipping, violin-making, vegetarianism. Looking for: self-sufficiency, growing food, raising son with nature, peace of mind. We wish to talk with, meet, eventually join forces with other couple(s), or others similarly motivated to decide where/when/how fantasy becomes reality. If picture painted strikes chord, please write or call.

Talk is cheap. *Matt Reese/Sharon Steiner, 605 State Rd., Princeton, NJ 08540; 609-497-0729.*

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.*

SUNRISE RANCH, Loveland, Colorado. Located in the foothills of the Colorado Rockies, we are looking for people interested in living and working for a season in a spiritually-based community. Room, board, and small stipend. Background check and references may be required. For details, call *970-679-4251, or write: Lou Rotola, Sunrise Ranch, 5569 North County Rd. 29, Loveland, CO 80538.*

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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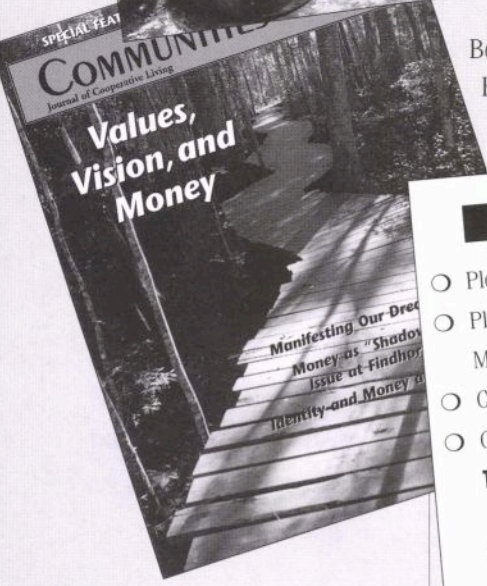
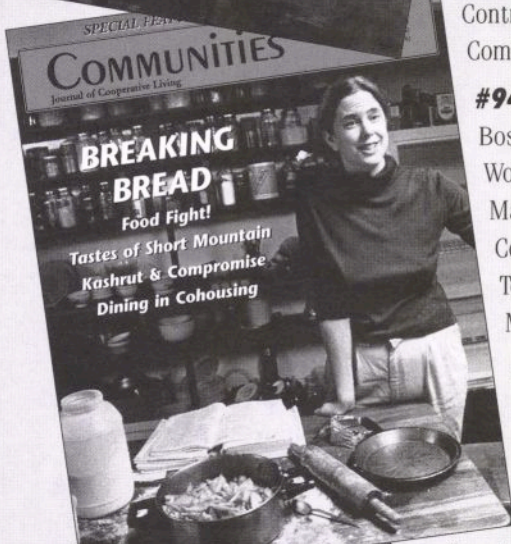
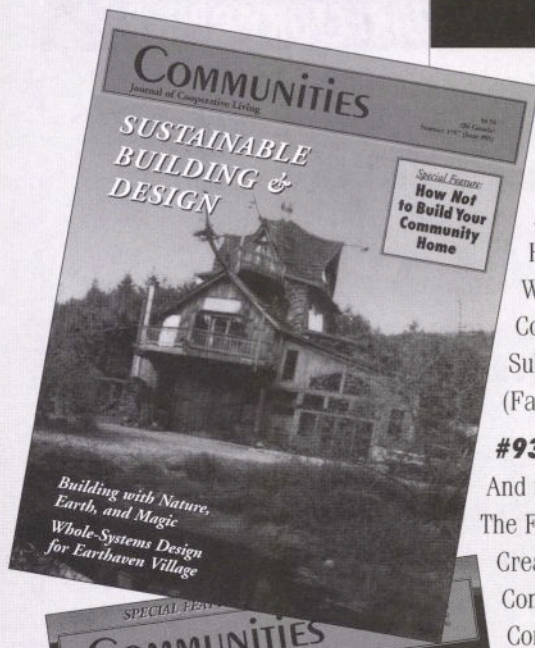
Lessons from the Communes; "No Bad Vibes"; 25 Years of *Communities*; The "Shadow Side" of Community, Denial and the Demise of Kerista; What Price Community? UFA-Fabrik; Berlin's Arts & Activist Commune. (Win '97)

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PERIPATETIC COMMUNITARIAN

(continued from p. 80)

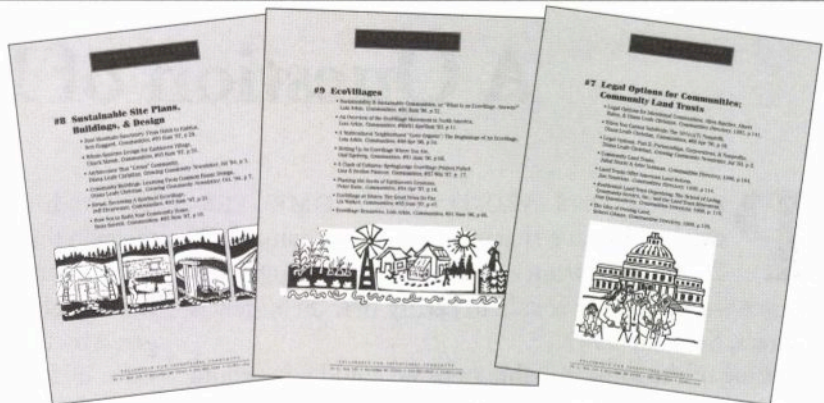
less sensible and sustainable than the system that was in place in 1929. The rich have gotten richer, the poor poorer, and the technologies more powerful and more dangerously hard to contain. Now, as then, the global economy does not make sense, and is only perpetuated because most people believe in it. Severely shake that belief, and the system will once again come crashing down.

Fortunately, the steps that are needed to prepare for a millennial catastrophe are exactly what we should be doing anyway to create a more just and fulfilling world, catastrophe or not. There are many innovative social, ecological, and engineering technologies already being developed that address the core issues where we need to collectively change our ways, and also there is a growing spiritual maturity, ecumenical in its nature, that allows us to see more clearly how many of the pieces fit together into a sustainable whole. Much of this emerging technology is being pioneered in intentional communities, where folks are willing to break from "the norm" and risk being seen as "odd" in order to pursue with passion the vision of a better world.

In intentional communities, as in well-organized "communities of common interest" and tight-knit neighborhoods, there is great security—for it is in the spirit of co-operation that the most can do the best with the least. Suburbia may be in trouble, but perhaps this is the nudge they need to get motivated to tear down some of those fences and create a community garden and a childcare cooperative. If we believe strongly enough in our ability to pull through the hard times together, with a minimum of suffering and a maximum of new insight, we will not only survive ... we'll thrive. 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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Y2K or Not Y2K ... A Question of Beliefs

PREDICTIONS ABOUT THE COMPUTER-catalyzed chaos that may hit us on January 1, 2000, range from catastrophe to mere inconvenience—and nobody is able to certify that their view is correct. So what now?

One of the most valuable steps we could take would be to work on clarifying our beliefs about the meaning of life, while being as holistic and optimistic as possible. Then make some changes in our daily lives to reflect the new priorities we discover.

It's always possible that a few people with big fears or self-manifesting doomsday beliefs about the millennium will succeed in catalyzing global chaos. However, a lot of visionaries are seeing the Y2K issue as a springboard for bringing more cooperation and community into their daily lives and into the world at large. Hopefully their vision and influence will set the tone as history unfolds.

Really now—so what if a bunch of computers go down for a few days or a few months? What's the panic about? Some lights go off, a few planes crash, there's a gas shortage, lots of folks risk freezing because they can't keep their houses heated. The fact is that collectively we already have enough resources in hand to keep us fed and sheltered for months—as long as folks pitch in for the common good and are willing to endure a lower standard of living for a while (which I submit is probably an improvement rather than a loss—what a shame if millions are forced to eat beans and rice, play cards, and sing folk songs rather than eating carryout pizza while watching sitcoms and MTV!).

The most probable worst-case scenario (short of terrorism or military invasion) is that the global economy will come crashing down into a huge depression much like the one that was launched by the Great Stock Mar-

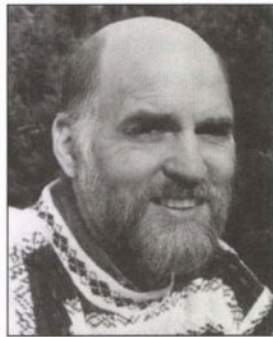
ket Crash of 1929. Sadly, millions of people suffered through that so-called "Great Depression"—even though, in my opinion, it was not at all necessary. In my view it was merely the consequence of a wide-scale panic triggered by beliefs—a crisis of confidence that produced a wave of fear and a scarcity consciousness that, indeed, created the shortages and suffering that were anticipated.

But think about it. There were no global floods, droughts, food, or fuel shortages that existed the day after the Crash of '29 that didn't already exist on the day before the crash. The food supplies and other resources available that day were nearly identical to the supplies available on that date the previous year. What changed was that the collective consciousness shifted from believing in the existing system, which at the time seemed full of growth and prosperity, to believing that the system was vulnerable and unsustainable. Folks started hoarding their resources, cutting off their creativity and productivity, and lo and behold, the system came crashing down.

If people had at that point continued with their everyday lives as before—all people: farmers, bankers, delivery people, industrial workers, homemakers, teachers, bureaucrats—then a few high rollers playing the stock market would have had their worlds turned upside down, but the majority would have continued more or less as before, and would have been equipped to absorb the few who fell upon hard times. Instead, all but the richest and their servants were hit by terrible poverty and suffering.

Even if many of the dire Y2K and millennium predictions come to pass, a huge crossroads opportunity exists for global transformation. The fact of the matter is that the international economic system in place today is

(continued on p. 79)



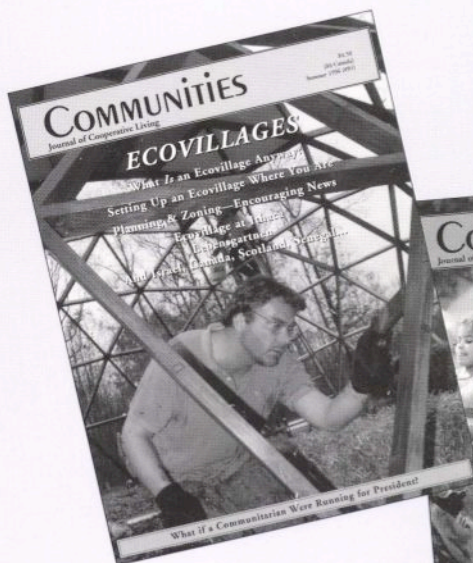
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