

**Social Activism & Mutual Support: 25 Years in a Covenant Community**

# COMMUNITIES

Journal of Cooperative Living

\$6.00

(\$8 Canada)

Fall 2000 (Issue #108)

## ***Let's Go! Learning Opportunities About Community***

***Hosting Students & Interns***

***Designing My Own  
Education for the  
"Ecovillage Millennium"***

***An Intern's-Eye View***

***Communities Where You  
Can Learn***





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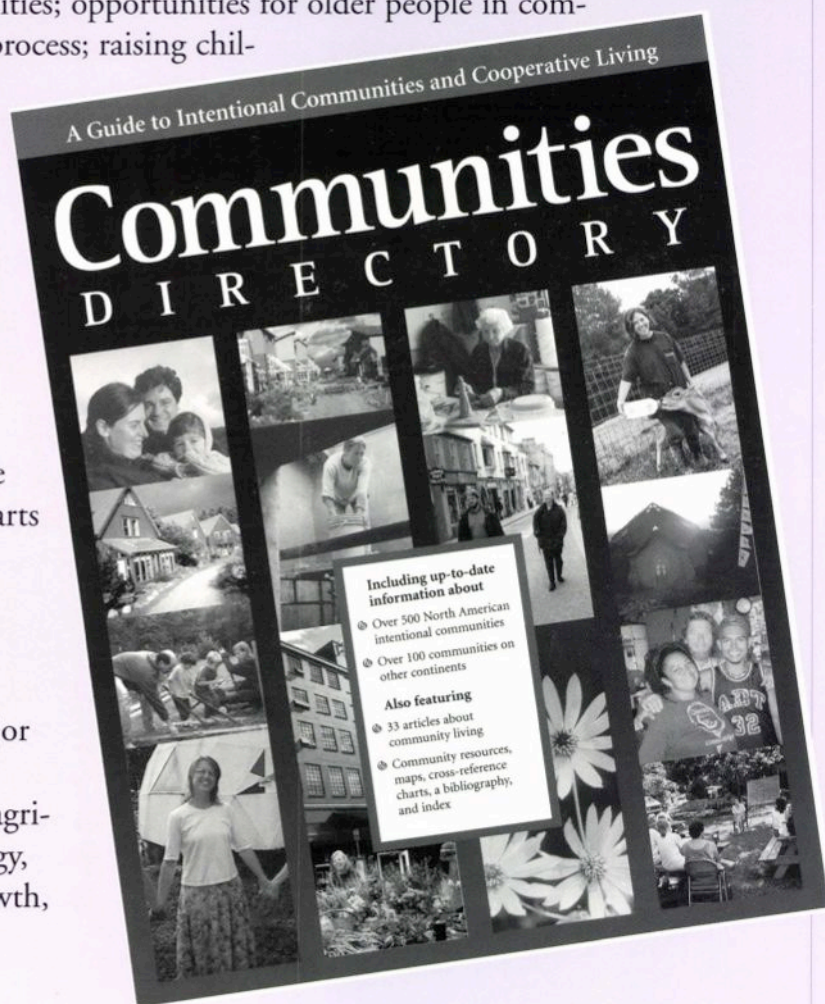
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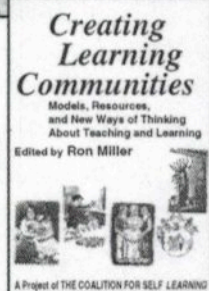
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Journal of Cooperative Living

## FRONT COVER

Monique Gauthier leads a Geocommons College Program class on their travels through a train station in Trivandrum, India, Spring 1997. "When you are a college group in India, you are a scene wherever you go. We were an attraction for everyone there."

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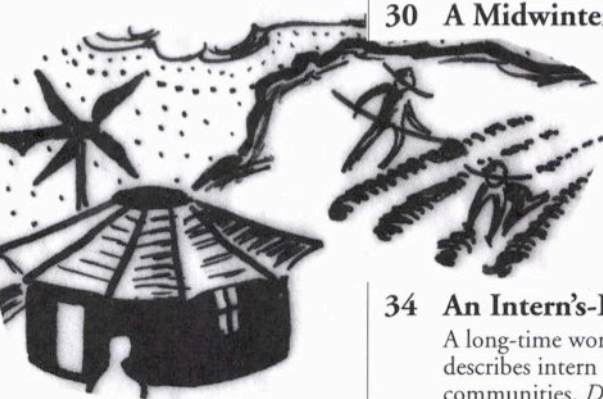
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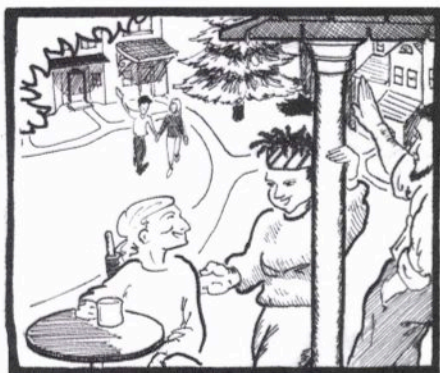
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# COMMUNITIES

Journal of Cooperative Living

## EDITOR

Diana Leafe Christian (*GardenSpirit*)

## DESIGN DIRECTOR

Paul DeLapa

## LAYOUT

Elph Morgan (*Sunward Cohousing*)

## ILLUSTRATIONS

Jacob Stevens (*Dancing Rabbit*)

## PHOTOS

Doug Wingeier (*SisBros*)

W.E. (Bill) Stephens

Daniel Greenberg (*Sirius*)

Monique Gauthier (*Sirius*)

Barbara Lee (*Dunmire Hollow*)

Chris Mare

Jillain Downey (*Sunward Cohousing*)

## COPY EDITING

Tree Ivy Beth Bressen (*Du-má*)

Marcy Michaud (*Teal Co-Op*)

## PROOFREADING

Rowena Conahan (*Sunward Cohousing*)

## REACH AND CLASSIFIED ADS

Patricia Greene

## BUSINESS MANAGER

Marty Klaif

## DATABASE MANAGER

Velma Kahn (*Abundant Dawn*)

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McCune Porter (*Twin Oaks*)

## EDITORIAL REVIEW BOARD

Paul DeLapa

Betty Didcoct (*TIES Consulting*)

Laird Schaub (*Sandhill Farm*)

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# LETTERS



Send letters to *Communities* magazine, 688 McEntire Rd., Tryon, NC 28782. Your letter may be edited or shortened. Thank you!

## Intentional Community College

Dear Editor:

Your readers might be interested in the environmental college we are starting in which students will live as in an intentional community, sharing in the food-growing and preparation and democratically planning the academic program and community life. By working 20 hours a week they will cover all their expenses, room, board, and tuition. Though there will be freedom to choose one's work and learning projects, only serious learners will be welcome. They will not just learn sustainable systems but will live them, in the cob houses they build; in the intensive, organic, earthworm-cultivated gardens; in alternative technology research and development.

The whole program will be life-centered rather than book- and lecture-centered; the students' work will be intimately connected with their major studies. Holistic education, we call it. The practical projects, self-sustaining and income-producing, are immediate and practical. Connected to them will be studies of horticulture and biology, physics, engineering, and architecture, to extend students' perspective historically and internationally. Discovering how much food we can grow in a small, well-composed space relates to the world's population and use of land, to the loss of good soil through wrong treatment and to problems such as the outmigration of young people from rural communities all over the world. Democratic management deals with political systems, conflict-resolution, and psychology. Sale of our products deals with economic systems,

market fluctuations, bookkeeping, and management.

We will prepare students to go out into the competitive world with a well-rounded education and a spirit of service and cooperation so they can help to awaken the normal human spirit of compassion and sharing wherever they live and work.

We already have some financial backing, some mentors and advisors, and many interested potential students. Anyone even remotely interested in this program is invited to contact us. There are many ways to participate, even at a distance. Let us know if you want the more detailed plan.

You might be interested in learning that I was one of the founders of the Fellowship of Intentional Communities at a conference at Ralph Borsodi's School of Living in about 1940.

**Bob Luitweiler**

409 York St. #510

Bellingham, WA 98225-4837

[owl@gentil.org](mailto:owl@gentil.org); 360-714-1043

## Sexual Abuse in Community: Smug Denial?

Dear *Communities*:

I'm writing in response to the article about the child molestation at Light Morning community (Fall '99, "A Healing Impulse: Moving Toward an Open-Hearted Community").

Efforts to follow such a travesty with co-counseling, emotional accountability, etc., are certainly laudable, however a "small detail" spoke volumes about everyone involved, including the author and editors of the magazine—it was not *mentioned* until one of the last paragraphs that the mother of one of the girls molested not only had dated the man who molested her daughter, but was *still dating him at the present writing*. Your readers would never have known if one of the girls molested had not referred to it.

It was clear from the girl's statements that this wonderful co-counseling convinced her that she, this man's victim, was "wrong" to take exception to her mother continually bringing the abuser into their intimate family circle.

No wonder the daughter is angry! With all the supposedly "responsible" adults around her requiring her to endure the terror of intimate proximity with the



man who abused her; then saying how they want her to get counseling because she has a problem with anger. These girls have no problem with anger! They have the problem of being dependent on adults who think it's OK to sacrifice children to an adult's sexual gratification, then blame them for objecting to it.

Light Morning and other communities are courting calamity by permitting known molesters into their homes. These voiceless children will grow up and find the power to articulate (the lack of which makes them such handy sacrifices to this sort of cynicism).

Intentional communities are even more vulnerable to sexual molestation than families in the wider society if they find it so easy to ignore the existence of the power inequities that affect children, women, and people seeking community membership in so-called egalitarianism. If your magazine is the mouthpiece of the communities movement, then you are living proof of the smug denial that puts our children at risk and makes a sickening mockery of the high ideals espoused by all intentional communities.

#### Hope Temple

(no town or state given)

Author Robert Foote responds:

Dear Hope,

Thank you for taking the time to share your strong feelings about the way in which our community responded to the searingly painful circumstances surrounding the sexual abuse of our daughter and her close friend, Myra. We were touched by your caring.

I'd like to clarify some impressions that seem to have triggered your concern, and to then touch briefly on the ambiguities of healing. Toward the beginning of the article I mention that, "Adam has been in a relationship with Myra's mother since before the abuse, which was understandably aggravating a tumultuous mother-daughter relationship." And from the following paragraph: "Myra hadn't seen Adam since the abuse. Her father and stepmother [to whose home she had moved after the abuse] were convinced that complete isolation from the person who had abused her was the best path toward healing."

So Myra was not forced to endure Adam's presence in her life; she hadn't seen him for seven years. Nor was the Open Hearted Lis-

tening session an attempt to subtly coerce her into accepting such an untenable situation. It was, instead, an encouragement for the girls to access some intense emotions that had long been bottled up. And to then express these in ways that weren't vindictive or manipulative, but were rather a fierce affirmation of their wounded, beautiful selves.

As for the ambiguities: Was Myra's mother right to remain in relationship with the man who had abused her daughter? Was this a courageous act of forgiveness and unconditional support that would be instrumental in Adam's healing and rehabilitation? Or was their relationship co-dependent and destructive? And did Myra's father protect her from further trauma by forbidding any contact with Adam? Or did he thereby foster an environment in which Adam became a shadowy, dehumanized phantom, lurking on the periphery of Myra's mind?

What if all of the above are true? We are complex creatures, and the human heart harbors deep mysteries. We face seemingly intractable problems, such as the "power inequities" alluded to in your letter. Perhaps, as the article suggests, "it is only by opening our hearts that we will learn to trust our hearts. And the more we open our hearts, the more open we'll be to the healing impulses and intuitions that flow through them." Thank you again, Hope, for opening your heart.

Robert Foote

Light Morning

#### A Voice for Gay Communities

Dear Communities:

I have been on the road visiting rural queer communities and queer-friendly communities since March. It seems that although queer-identified communities have been in existence for decades they have not been reviewed regularly in your magazine. Queer guest editors and writers of your magazine who are living in queer-friendly communities are not identified as such. As a minority of the mainstream and mixed community cultures, queer perspectives weave a special story. Some stories are more complex when additional minority issues such as race, class, and ability are involved. The need for a creative queer community is vitally important to me, just as a religious community may be to a nun. I would like to suggest you choose queer communities as the theme of an upcoming issue.

The "Queer in Community" organization is included on the Fellowship for Intentional Community's Web site ([www.ic.org/qic](http://www.ic.org/qic)); also available by email, [qic@ic.org](mailto:qic@ic.org). However, I hope that rather than use only FIC-identified queers as guest editors, you include hard-core feminist, separatist dykes who have been in community for 30+ years, who contribute to *Maize* magazine ([maizemag@aol.com](mailto:maizemag@aol.com)) and the *Radical Faeries*, who also produce *RFD* magazine (615-563-4397). Many queers do not desire assimilation into heterosexually biased cultures, mainstream or alternative. If I can be of assistance in recommending contacts, please let me know.

Karina Sabot

[ksabot@hotmail.com](mailto:ksabot@hotmail.com)

#### COMING IN FUTURE ISSUES

**"Decision Making in Community."** Winter '00. The range of options in community decision making; participatory democracy compared to hierarchical management (can having a leader be beneficial?); the consensus process—pros and cons, how to learn it, getting trained as a facilitator. *Communities*, 688 McEntire Rd., Tryon, NC 28782; 828-863-4425; [communities@ic.org](mailto:communities@ic.org).

**"Student Housing Co-ops."** Spring '01. What communitarians and the "community-interested" can learn from student housing co-ops; where they are; how they're financed, self-governed, and managed; their joys and challenges; how to start one. *Guest Editor Deniz Tuncer*, [deniztuncer@email.com](mailto:deniztuncer@email.com).

**"Appropriate Technology in Community."** Summer '01. Our love-hate relationship with technology; appropriate technology options for sustainable technology in communities and learning to live with it; micro-hydro-electric, solar electric, wind generation; living with home-power systems; how future appropriate technologies will change our lives. *Guest Editor Jeff Clearwater*, [clrwater@valinet.com](mailto:clrwater@valinet.com).



### 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 interfere 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*: 688 McEntire Road, Tryon, NC 28782; 828-863-4425; [communities@ic.org](mailto:communities@ic.org).

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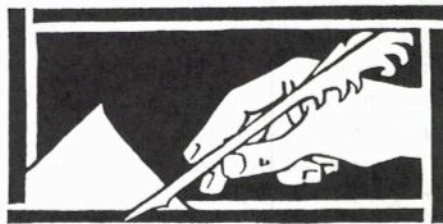
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### What is an "Intentional Community"?

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 non-violently, and to sharing their experiences with others.

## PUBLISHER'S NOTE



## Getting Schooled: You're Never Too Old

**Y**EARS AGO, WHEN MY SON WAS FOUR, we took him to the local library for story hour. The library arranged for prominent people in the local town to read to preschoolers; that day it was the local bank president.

"Who knows anything about pandas?" the banker asked in a sing-song voice, holding up the book he had selected.

"Pandas are a kind of bear," piped one child.

"That's right," the man replied.

"Actually, scientists think pandas are more closely related to raccoons," retorted my son. Quite inadvertently, the banker found himself in over his head discussing evolution with a four-year-old.

This story is relevant for several reasons. First, kids can learn a lot more at an early age than many think. Second, it illustrates a tendency in intentional community-raised kids to be highly verbal and comfortable challenging adults with their information. One of the more amusing aspects of the exchange with the banker was how the adult spoke in a "little kid" voice and our son used adult-like diction and speech. (One mother came up afterwards and quipped, "He's a midget, right?")

Third, the adult was embarrassed to admit that he could learn something from a preschooler. But actually, our son wasn't a "preschooler." He was just a kid who wasn't in public school. He had been in the school of life for four years, and for the most part loving it. Why is it that the adult—with equally valid credentials for enrollment in the school of life—had "dropped out," and lost that joy of learning? Learning is an exchange between the naive and experienced; the young and old. Sometimes though, we forget that experience can flow from the young to the old, not just the other way around.

Why is it that we tend to lose the hunger for learning when we become adults? Why isn't education a lifelong pursuit—instead of something to while away the years between toilet training and voting? Foremost, communities are valued as places to learn and live cooperation, to nurture connection and roots. Less attention is given to communities as learning environments, as enclaves of wonder and stimulation. This issue of the magazine will explore the ways in which communities can and are becoming hands-on classrooms for students eager for something beyond books and lectures.



In reflecting on my personal path to community living, I recall that I was seeking a combination of stimulation and support that approximated the experience I cherished about college dormitory life. I helped start a community in 1974 with the express intent of re-creating that combination and I am still in that community today—essentially because I found what I was looking for. This does not, however, mean that I have enjoyed any particular control over when or how growth opportunities will present themselves.

In the winter my son was four, we traveled to my parents in South Carolina. I was somewhat apprehensive about the visit. I considered my father highly judgmental, and dreaded his critical comments.

We were only there for a short stay, yet I found myself irritated immediately by my father's condescending tone when speaking with my son. Seeing no future in calling his attention to it, I simply continued talking with my son in the same conversational tone we always used.

To my amazement, on the last day my father started talking with his grandson in a normal voice, dropping the baby talk. When I looked up at him with raised eyebrows, he blurted out self-consciously, "Well, that's the way you talk with him."

My father clearly demonstrated an ability to observe and adapt. He wanted a relationship with his grandson and was prepared to change his behavior to get it. While my son was delighted, I found this highly disturbing. It brought me face-to-face with a contradiction to my well-polished belief in my father's intractable behavior. It was a fatal crack in the foundation of my story about my father as a steadfast disparager of anything I did differently than he. With a sinking feeling, it dawned on me that maybe it wasn't just he who was being inflexible in our relationship.

It's funny what your kids will teach you. Or what you can learn from your parents, if you remember that we're all both students and teachers and school is never out of session.

Laird Schaub

## Thanks, Lance

### Our Layout Manager Goes for the Green (Politics, not Money)

I first met Lance Scott late one evening in August 1993, during a shift change. We were both at the FIC's six-day Celebration of Community gathering in Olympia, Washington. My day was winding down around midnight; his was just beginning. I was on the coordinating crew and facilitated the plenary sessions; Lance was part of the two-person team that created the Celebration's daily newspaper. By the time I sipped my coffee at our daily 7 a.m. staff meeting, Lance was heading for bed, having written, edited, laid out, printed, and collated the previous day's news. Pretty impressive.

Based largely on his performance at the Celebration we hired Lance to lay out this magazine, and we've been impressed ever since—by his reliability, his dedication to constantly expanding his skills, and his unshakeable good nature in the slippery-deadline world of shoestring publishing.

Our loss is the Green Party's gain, as Lance has begun his new job as a Green political organizer in his home town of Seattle. While he'll be pioneering that role and building an office from the ground up, the party has exciting prospects. Local Greens coalesced around the Nader presidential campaign in '96 and five of the nine Seattle City Council members are Green-affiliated. Once again, Nader has his hat in the ring for the Greens, and Lance is out there doing his best to help.

Lance did the layout for this magazine 25 times, issues #83-107, and left large shoes to fill. In fact, size 12-1/2. Based on our experience, we have no doubt he'll leave equally distinctive footprints in the Green landscape of Seattle politics.

—Laird Schaub



# Intentional Communities

## Web Site

The most comprehensive resource on intentional communities available on the World Wide Web.

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A publication of the Fellowship for Intentional Community

[www.ic.org](http://www.ic.org)

## Ecovillages in Four Directions

Waking up under the Andes mountains at 4:00 a.m., all the birds start singing after the first rooster crows. Six kilometers away the hot springs wait, as seven of us run to plunge into steaming water before the sun rises ... and a new day begins at Marquina Ecovillage. In November 1999 twelve Quechua Indian families out of the 600 that inhabit the village of Marquina near Quillacollo, 21 km. from Bolivia's third largest city of Cochabamba, decided to sign a document declaring themselves an ecovillage.

The adventure began back in 1998 when the Latin American Permaculture Institute (Instituto Latinoamericano de Permacultura, or ILP) gave the second permaculture course in Marquina and some of the villagers started gardening in a permacultural way. Today, the beautiful gardens rise in various parts of the village; volunteers are coming to work with us; and the women's group has begun several micro-enterprises. What seemed an idealistic adventure five years ago is becoming a reality today. All of the families who are a part of the project live around the village, united by their need to improve the quality of life. They try to persuade other Quechua families not to leave the village after selling their land to land speculators. The land is for sale because crops are not what they used to be. Water is now scarce, reduced partly by deforestation and partly by water levels sinking from too many wells in

Cochabamba at the feet of the mountains.

The new "ecocenter," where the ecovillagers will get their training, has started its first ecovillage building courses as well. So far the new ecovillagers have built 13 cabins, planted 74 trees without irrigation, and built stone walls for the ecocenter in the old Inca and Aymara manner. They have held meetings with members of other projected ecovillages and with the mayor of the nearest town.

Gatherings by the fire have brought people all the way from Cochabamba in search of a place to make dreams come true. What I like best about transforming a village into an ecovillage is that people work for themselves in order to achieve a common goal. There is no one landowner and the rest tenants; here everyone owns their own land. A strong community feeling exists among the Quechua and Aymara

natives of the Andes, because their lives always depended upon community service, and communities are a part of the Andean tradition.

But ... what is the point of changing a little village in the Andes into an ecovillage? What is the real impact of this work? The real impact has to do with reproducing the idea. Networking is the key concept for an ecovillage to become important. A network of small ecovillages becomes a strong tool capable of persuading societies to change direction and redefine their goals. Living examples of settlements with a high quality of life that

### ECOVILLAGE NETWORK OF THE AMERICAS



BY ENRIQUE HIDALGO

*Enrique Hidalgo is a Bolivian ILP/ENA activist who attended the first South-North meeting of Ecovillage Network of the Americas held in Crestone, Colorado in 1999. Contact: [ilpermacultura@hotmail.com](mailto:ilpermacultura@hotmail.com).*



are also economically, culturally, and ecologically sustainable can help the world radically change direction. They can offer hope for our children.

The Latin American Permaculture Institute, in an effort to join hands with Ecovillage Network of the Americas (ENA), is working to establish ecovillages and permaculture centers in Latin America. The ILP has also just created the first cooperative bridge between Africa and Latin America. The African Permaculture Institute (API), with a base in Senegal, has joined hands with the ILP, uniting two points across the horizon just as the sun does in its journey from east to west. The first cooperative effort between Africa and Latin America involved an exchange of information and experience and cross-cultural understanding. The South-South network is starting to work. The ILP and API have already had culturally based differences of opinion about working strategies. We believe these small but necessary conflicts make a very good starting point for our future cooperative work.

The Latin American Permaculture Institute has also allied with the Dream

Catcher Network (DCN), a Norwegian Non-Governmental Organization (NGO) which has become the ILP/API partner in the North. Like a rainbow arching across the sky between the North and the South, Dream Catcher Network has already helped develop the network by financing a music recording studio in Senegal, intended to bring income to that country's Eco Carabane NGO, which itself has built an ecocenter to serve the new ecovillage on the Sengalese island of Carabane. DCN has also arranged a US\$200,000 donation from the Norwegian government to build a new "ecomarine" center in El Salvador with Cesta, the Salvadoran sustainability organization. Cesta already works with 33 communities in their country and has established three ecocenters there.

The Internet has made it possible for all of us to meet in a huge network of souls working towards the same goals. It does not matter if we call our organization ILP, ENA, DCN or API as we create a small ecovillage in Bolivia, an ecomarine center in El Salvador, another ecovillage in Senegal, an organization here and there. We make sense, because we work together. We

reach goals and make dreams come true as a beautiful and diverse network. We are African and we are Inca; we have become a nation as the children of the sun and the children of the rainbow, from East to West, from South to North, working tirelessly to connect across the planet as the sun does, as rainbows do, like the stone walls of our ancestors in prehispanic Andes—built not to divide, but to unite one stone with the next in the ageless architecture of connection.

For more information on ENA and the ecovillage movement: [www.gaia.org](http://www.gaia.org) (GEN); [www.gaia.org/secretariats/enal/](http://www.gaia.org/secretariats/enal/) (ENA); and [www.LivingRoutes.org](http://www.LivingRoutes.org) (ecovillage education).

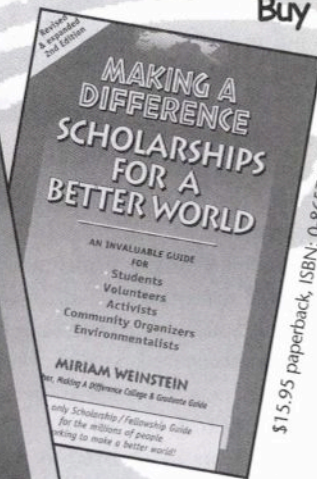
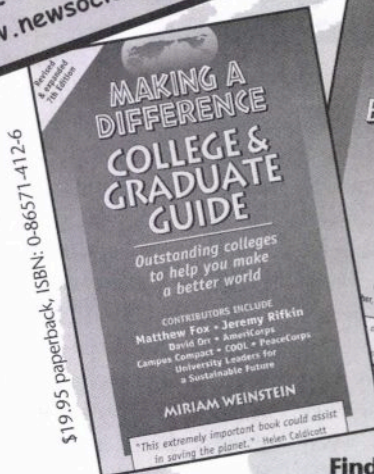
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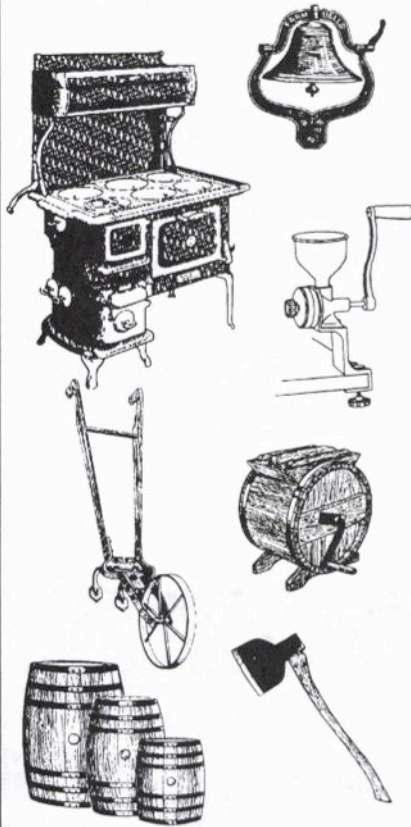
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## “Reading Window” Minor Miracles in Teaching Reading

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

LET'S JUST SAY THAT BRIAN WAS A “challenging child” for the Twin Oaks community caregivers. At four years old, he was bigger and stronger than kids a year or two older and was starting to get more physical when frustrated. With Brian “always getting into trouble” (according to the adults), his communal caregivers were enthusiastic about him going off for an hour every day for member Piper Martin's special Reading Window program. Perhaps they wondered if Brian would be too much to handle for Piper, who was pushing 65 at the time.

But Brian loved Reading Window. He sat still, he paid attention, he followed directions, and he quickly learned to read. The grown-ups discovered he was a very smart kid. A successful student in his school's Talented and Gifted program (and a busy athlete as well), Brian is now 16. Reading Window consistently makes readers out of all of its students, even those with a history of failure in public schools and other programs.

Robinson Carter is a successful local lawyer. A traditional, conservative Virginian, he doesn't ordinarily have much truck

with left-leaning communes. But Robinson gives glowing references for our Reading Window program. His son Clayton was about eight years old and still couldn't read, even after three years in school and remedial programs, but he took to Reading Window right away and made remarkable progress. Clayton is now in high school and does volunteer help for the program.

### FEDERATION UPDATE



BY GORDON SPROULE

Reading Window gets a lot done on a small budget. There are no fancy materials, just library books. An important tool is a small cardboard square with a tiny cut out rectangle—the window—which focuses the student's attention on one word at a time.

The program (which predates and has nothing to do with Windows computer software) combines a half

dozen basic techniques into a new system which is very different from conventional reading programs. The student begins with books she or he already likes, even if the writing isn't beginning level. The teacher's close attention and modeling helps the student deal with hard words.

Reading Window teachers give very frequent, positive feedback to the student. Small prizes such as stickers, balloons, or seashells are given at first to further reward success. Later, students earn stars which they can trade in for substantial prizes such as a magnifying glass, a hot wheels car, or Pokémon cards.

As words become familiar, students pick out and read different books with the

*Gordon Sproule, a Twin Oaks member, has lived in egalitarian communities for about 25 years.*



same or similar words. Only after some time are elements of phonics introduced, still using small steps which virtually guarantee success.

Piper developed the Reading Window methods as a member of Aloe community in North Carolina in the 1970s, before moving to Twin Oaks in 1981. A few years later, we had a particularly idealistic "Local Relations" manager who was seeking new projects through which we could help our neighbors (he had already gotten Twin Oaks to build a bunch of outhouses for the local low-income housing agency). Piper volunteered her reading program and has helped children outside Twin Oaks ever since.

Once she started teaching people in the wider society, however, Piper realized how many people need this kind of program—Louisa County, where we live, ranks lowest in reading skills in all of Virginia. Unfortunately the lack of funds limits Piper's ability to teach the program more widely, because our community can only afford to donate so much of her time to this effort, and the program is labor intensive—each student requires a one-to-one lesson with the teacher every day for five weeks, plus frequent extra sessions with parents. Piper has received some donations and grants (all gifts are tax deductible), and hopes to receive more as news of the success of the Reading Window program spreads. A five-year-old student can be helped by as little as \$100, for example. Older students or those with special needs may require up to \$450. Students' families are asked to pay what they can afford, knowing that everything they contribute goes directly to helping to reach more people.

Piper now offers community internships for training new Reading Windows teachers here at Twin Oaks. Reading Window interns live for three to six months at our successful rural egalitarian community, while learning the skills needed to teach reading to everyone from little kids to illiterate adults. If this program interests you, let us know!

*For information on the Reading Window intern program, or to make a contribution to the project, contact Piper Martin, 138 Twin Oaks Road, Louisa VA 23093; 540-894-5704; Piper@twinoaks.org. Ω*

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# Double Bubble: Deep Dialog Offers Hope for "Toil & Trouble"

IN 1997 THE FELLOWSHIP FOR Intentional Community (FIC) set aside a substantial portion of our spring meeting to discuss FIC values and mission. Since taking that peek behind the curtain three years ago, every six months we've been discussing who we are and who we want to be.

After working on this last fall, we came away with the idea that maybe we were two distinct organizations trapped inside one body. If we thought of a diagram describing the FIC, maybe we were better depicted as two overlapping circles—christened the "double bubble." One circle emphasized services for intentional communities, and building on the ways in which they are inspiring and diverse models of cooperation and sustainability in a world sorely lacking in both.

The other circle represented connections with the mainstream, and bringing the product of the intentional community experience to the widest possible audience. Here the idea is be a major player in conversations about how to get more community in your life (not limiting the scope to "intentional" groups), and doing the work of meeting people where they are.

After wrestling with values questions for several consecutive meetings, the double bubble represented either metamorphosis or rupture (choose one). There was fear that if the FIC underwent organizational mitosis, each person who located themselves in one circle would be lost to

those in the other, and that the communication and trust between the two circles would be strained beyond the bridging capacities of those who saw themselves in the overlap. And if we *didn't* effect that change (or something very like it) we'd lose people to weariness over the lack of progress. It was a tough place to sit.

That set the stage for our spring meetings, which took place in June at Lost Valley Educational Center in Oregon. We started by asking where the heat was. It turned out not to be around our working vision statement or current mission; everyone agreed that that umbrella was wide enough to cover both circles. (See below.) Rather it was around interpretations of what constituted effective social change, and what strategies

were acceptable under the FIC banner.

For some it was a matter of integrity that they be allowed to dress, speak, and act in a manner consistent with their personal values when representing the organization. They were excited by a Fellowship which supports diverse choices in individual expression and which concentrates its resources on those who respond favorably to this approach (the personal is political).

For others, it is compelling to make choices about style and appearance with a primary concern for putting their audience at ease (first establish the relationship, then feel your way into the issues guided by the other's frame of reference).

## FELLOWSHIP NEWS



BY LAIRD SCHAUB

*Laird Sandhill is the Executive Secretary of the Fellowship for Intentional Community*



The emphasis here is on getting the chance to talk about community with as many people as possible.

It was not about right and wrong; it was about whether both approaches could be honored in the same organization.

FIC is chock-full of people who are passionate about creating a more cooperative world, and that is both our blessing and our challenge. We must continually tinker with the balance between supporting individual voices and blending them into harmonized statements. Which is more inspiring? Must one prevail? Can we find a cooperative path that respects both?

#### *How FIC Got Its Groove Back*

Two things happened at Lost Valley that helped us find our way.

First, several board members and key staff spontaneously got together the first evening and probed the stuck places. Talking into the wee hours they achieved some breakthroughs in hearing each other, and most returned the next day with softened positions and renewed hope.

Second, once we lasered in on specifics, we took the time to go deep enough to uncover the passion in the positions, and listen to each other's excitement and fears, as a prelude to exploring what to do. It was crucial that we stayed with the telling long enough to reach the point where speakers felt heard—which is not the same as agreed with. When done successfully, this level of hearing shifts the energy, and with it the road blocks. It takes time and trust to manifest these openings, and there can be an ephemeral quality about them—if not used right away, they can close before the new course is set.

Recognizing the power of this work, we thought carefully about the impact that a commitment to deep dialog would have on the Fellowship. We were defining organizational culture, and this was an important fork in the road. Peering ahead, we saw the following:

- How we engage within the organization is inextricably linked to the quality of work we produce. In essence, if there is not a community-like depth of consideration that infuses our work, then our message *about* community will ring hollow.

- While we cannot process every issue in depth, we can maintain it as an option, to be used judiciously and as appropriate.

- A commitment to working in

**Some wanted to  
dress, speak, and act  
in a manner  
consistent with their  
personal values when  
representing the  
FIC—the personal is  
political.**

depth—even occasionally—means protecting the flexibility to go there, and that means board meetings that stretch beyond a weekend. At present, meetings last four days. Counting travel and transition, we're asking board members for a week of their life every six months. And that's not all—we're also asking the board to stay in the

kitchen and help with the cooking whenever a topic heats up. As there are only so many people willing and able to devote that much time and engage on that level, deep dialog will have a definite impact on the pool from which board members can be drawn.

With all of this on the table, the board took a deep breath and said "yes" to deep dialog. On the exhale, tensions eased around FIC's vision and mission. Energy in the room lightened and it looked like one bubble might be sufficient after all.

#### *An "i" for an "I"*

What does "deep dialog" look like? Here's one example from our June meetings. We tapped into considerable passion around our editorial policy about the latitude we allow authors in employing non-standard spelling, diction, or word use. Ordinarily we don't take board meeting time to talk about the details of editorial policy, but we bored in this time because it was a hot spot that provided entrée to the larger question of acceptable strate-

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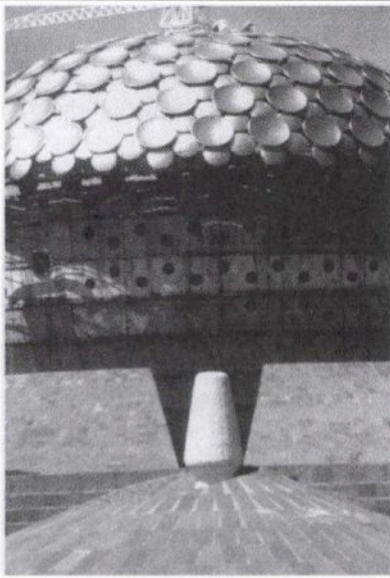
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gies for carrying out our mission.

In this case, the question was the right balance between 1) supporting individual writers

expressing themselves as freely as possible, with the notion that savvy readers will applaud our support for issues that concern them and appreciate our openness regarding issues that don't; and 2) insisting that authors modify their word use to conform to some reasonable and consistent standard, with a view toward establishing style rules that will be largely invisible to a wide range of audiences. In short, it was a discussion about how much the medium can or should be part of the message.

Going into the meeting, our Editorial Review Board (ERB) had established a policy of supporting non-standard choices (with an explanatory Editor's Note) where their use was germane to the topic being written about, and disallowing them where they weren't.

At least two board members didn't feel this was adequate support for writers trying to push the linguistic envelope on issues of oppression, and we listened to arguments for:

- Allowing spellings for "women" and "woman" ("wimmin" and "womyn") that did not include the sequence "men" in them, to avoid the subliminal message that "women" are derived from, and therefore are in some sense secondary to "men."

- Using the term "co" to replace the third person singular pronouns where the gender is unknown. (Other choices are using "he or she", "s/he," or "they" as the third person singular, just as "you" is pressed into service as both the singular and plural second person pronoun.)

- Replacing "I" with "i" as the first person pronoun when it appears in the interior of a sentence. The idea here is to address the English language anomaly of not capitalizing any pronouns excepting the first person singular. Since this culture is already overboard in egocentrism, why reinforce it with special capitalization?

Some suggested that we allow deliberate alterations whenever authors asked for them, or perhaps one modified article per issue. By doing so we'd send a powerful signal that we're encouraging diversity and

### **Others wanted to make choices about style and appearance to put their audience at ease—first establish the relationship.**

and would risk turning off many more people (who might not take us seriously or be repulsed by "weird" spelling or word use) than it would attract.

This did not resolve easily and the board sent the issue back to the ERB for more work in light of the discussion, with the general guidance that the magazine be neither the bleeding edge of linguistic change, nor an unassailable bastion of conservatism. The ERB is charged with reviewing its policy and coming back with a position that makes clear its respect for the enriched input.

While I am uncertain where we'll end up, I know the real test will not be how we spell. It will be how well we hear—which tends to be something more than meets the i.

For more information on the FIC: [www.ic.org](http://www.ic.org); 800-995-8342. Ω

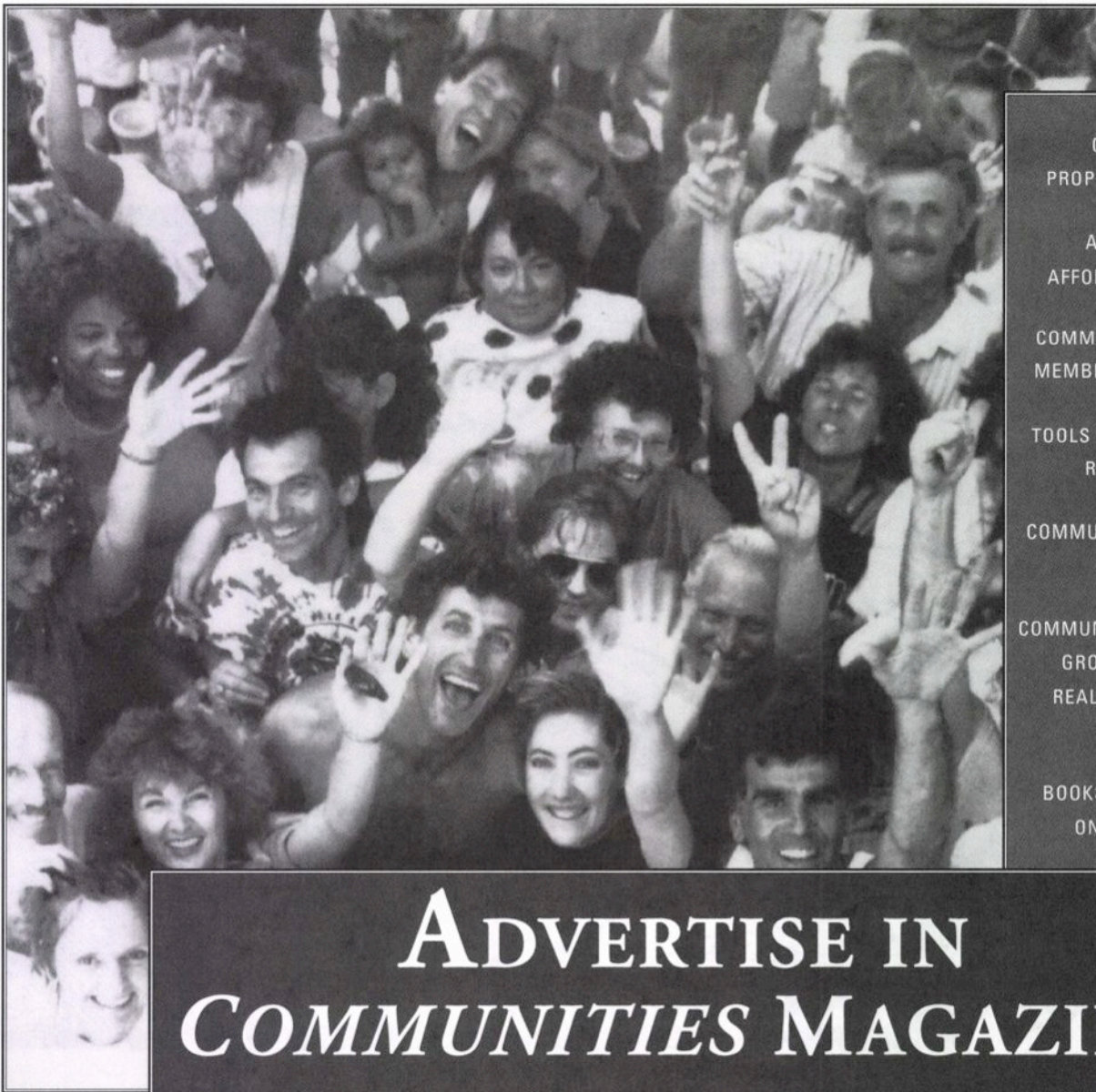
#### **FIC's Working Statement on Vision:**

We envision a world where community is available, understood, appreciated, and supported for all people who desire it and where the skills, structures, and wisdom of community are recognized as basic building blocks of a just and sustainable culture.

#### **FIC Mission:**

1. Openly provide accurate and comprehensive information about living in intentional communities.
2. Promote dialog, understanding, and cooperation between existing communities and related organizations.
3. Make the realities, options, and lessons of intentional communities readily accessible to the wider culture.
4. Provide moral, financial, and technical support to forming and established communities in need.





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JACOB STEVENS

# Saturday Night Fever ... By Design

BY ROB SANDELIN

**I**T'S SATURDAY NIGHT AT MUIR COMMONS COHOUSING community in Davis, California. A neighbor brings a chair out to the lawn to sit in the sun, and within minutes a party has begun, as neighbors drag their deck chairs into the circle. Someone moves a barbecue over and starts a fire as it begins to get dark. Someone orders pizza. Another neighbor moves his stereo speakers to his window so everyone can hear the music.



This is exactly the sort of spontaneous social gathering that community founders envisioned years before, when they first started meeting in each other's living rooms to talk about the strange new concept of designing and building their own neighborhood.

Most of us create parties for various reasons. But in this case, the impromptu party came about more easily because of two subtle but significant design elements in Muir Commons' site plan.

The first element is simply that they provided a conveniently located outdoor space where people can sit and chat, which designers call "gathering nodes." To make a gathering node work well it should be open and expandable: a bit of lawn is perfect. It's the right size; it feels cozy with four people, but can accommodate 12 or so. Another factor that makes such a place attract people is that it's sunny during the cooler part of the day, or shaded during the hot part of the day (or both). Gathering nodes tend to get more use with a few benches or picnic tables. If you want evening activities to happen there as well, a fire pit adds a nice touch. If open fires are a problem, consider fire holders, which are like portable barbecue grills, only designed to hold fires, so you can simply wheel your fire holder onto the site, then remove it the next day with no damage to the lawn or landscaping.

The second key design element of a gathering node is visibility. It should be in the line of sight from the parking lot, pathways, and people's homes. Designers say that to generate spontaneous social gatherings in your gathering nodes, make sure they have "sight lines": people can see them, especially from within their homes. By simply looking out a window, neighbors can easily check out what's happening and decide whether or not they feel sociable enough to come out and play.

Many cohousing groups complain that their Common House, the central community center, doesn't get as much spontaneous use as they had hoped for. This is often due to poor sight lines from people's homes. In order for unplanned gatherings to occur people need to be able to not only easily see the building but see *into* the building. If you have to walk some distance and

enter the front door in order to find out if anything is happening, most people won't make the attempt. Or if they do, after two or three times finding no one there, they'll not try again. However, communities where the

Common House attracts a wide range of spontaneous activities tend to have good visual access from most parts of the site through Common House windows to the inside of the building. People can easily check out the scene from the parking lot, along the walkways, or as they stand at their kitchen sinks. Seeing people, lights, and movement will draw them to the Common House more often than not.

Most cohousing communities have a site plan in which two rows of townhouses face each other across a common green. Usually the Common House is visible from all the homes, either at the end of a long, narrow U-shaped row of houses, such as at Lake Claire Commons in

Georgia; in the middle of an oval-shaped row of townhouses, such as at Greyrock Commons in Colorado; or at the "elbow" of an L-shaped row of facing townhomes, as at Winslow Cohousing in Washington.

Of course the idea that well-designed gathering nodes and centrally visible community buildings will generate sociability and connection is true in any form of intentional community, cohousing or not.

Meanwhile, back at Muir Commons, the now more lively music has inspired an outbreak of dancing. Well into the night, as flames leap on the barbecue grill and the kids whoop and holler, the party goes on, just as the residents hoped it would.

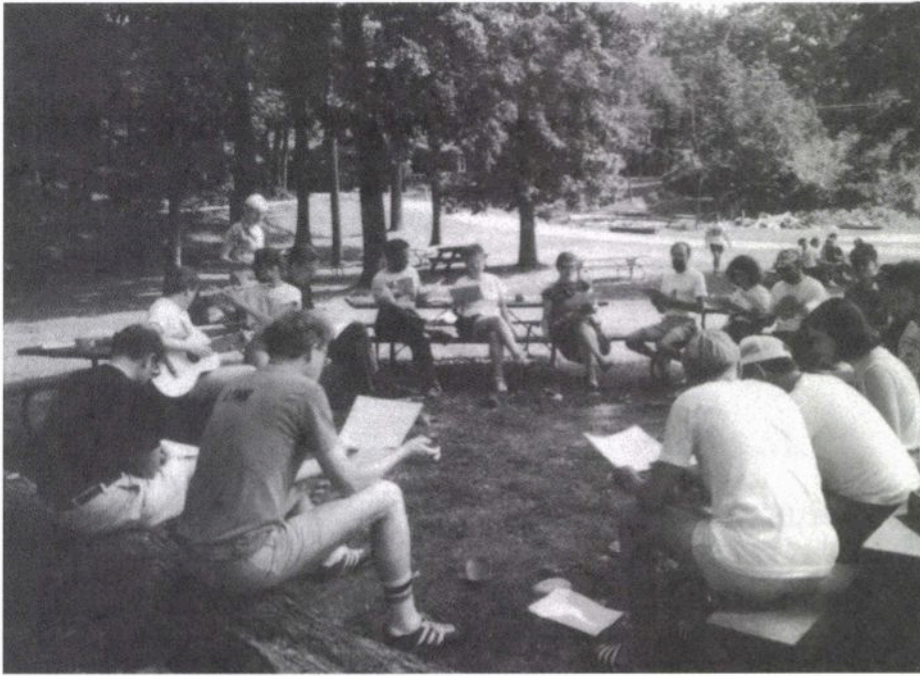
*Rob Sandelin, a consensus facilitator and teacher who co-guest edited our "Cohousing" issue (Spr '00), is cofounder of the Northwest Intentional Communities Association (NICA), and author of the Intentional Community Resource Pages, a Web site on forming new communities and process issues: [www.ic.org/nical](http://www.ic.org/nical). He is also author of "A Facilitator's Guide to Making Consensus Work," soon to be published on the Internet. He lives at Sharingwood Cohousing in Snohomish, Washington.*

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**...to generate  
spontaneous social  
gathering nodes,  
make sure they have  
"sight-lines"...  
especially from within  
their homes.**

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DOUG WINGEIER

For 24 years the SisBros Christian covenantal group has met for five days every summer at a church camp.

# Social Activism and Mutual Support:

TWENTY-FIVE YEARS IN A COVENANT COMMUNITY

BY DOUG WINGEIER

*This and the following article were written by father and son communitarians, members of a Christian covenantal community and the Rainbow Family, respectively.*

When our daughter, Emily, recently gave birth to twins, my wife and I were attending the annual summer camp gathering of SisBros, the nonresidential covenant community we've been a part of for nearly a quarter century. Frequent phone calls from the pay phone established first that the twins had been born, later that mother and babies were doing fine, and finally that their names would be Liam and

Nora. Our community members shared fully and deeply our anxiety about the birth and our joy that all was well.

Five weeks later, after my wife and I had returned home, we were shocked to learn that our new granddaughter had died suddenly of a cerebral hemorrhage caused by a blood abnormality. The tragedy was compounded a few hours later when a social services agency seized her twin brother on charges against our daughter (later proved groundless) of child abuse. In our grief and consternation we once again turned to our far-flung SisBros community for support and advice. SisBros members

immediately began an intercessory prayer network, and sent many useful suggestions about what Emily could do to get her baby back. The rich diversity of experience and expertise in the SisBros membership was an invaluable resource in this critical situation. Thanks to our and Emily's support systems, Liam was soon back home, and we had many helpful ideas for our granddaughter's memorial service, which I conducted some time later.

SisBros ("sisters and brothers") is a Christian covenant community of some 40 members, formed in the mid-'70s by seminary students and faculty of the former Evangelical Theological Seminary in Naperville, Illinois who decided to meet together twice a year after the students graduated and began their service primarily in United Methodist congregations. Since then, about two thirds of the original members have left and others have been added, making us much more diverse now than in the early years. Ranging in age from one year to 76, SisBros members include both lay and clergy, gay and straight, married, single, and divorced. We live all across the United States.

Some members, small children when we started, have grown up in the community—which is like an extended family, though in many ways closer because we share common values and commitments. The lifestyles and choices of these young adults have been strongly influenced by their SisBros experience, and their own children represent a third generation in the community.

Our covenant involves serious commitments. We agree to be present at all gatherings; engage in both community and individual spiritual disciplines; openly share our lives and feelings with one another; practice economic discipline in the way we earn, spend, and give our money and resources; participate in political activism to bring about a more just



society; and engage in periodic review of our membership status. We all review the covenant annually and sign it again for the next year in a ritual at the close of our summer gathering.

The covenant reads in part: "SisBros is a non-geographic community

and Cuba; and civil disobedience of church law by performing covenant services of gay and lesbian couples.

As a group, we have demonstrated against the South African Kruggerand and violent toys and videos, and demonstrated in support of an abortion clinic and the election of

Harold Washington for mayor of Chicago. Twice a year we contribute one percent of our gross income to a fund which we apply to peace and justice causes.

These have included the Zimbabwe liberation movement, the Black southern woodcutters union, a Hispanic youth ministry on Chicago's

southwest side, care of the environment, land for small farmers, micro-loans in Third World countries, and lobbying efforts for inclusive church legislation. We've given \$200,000 since we began making these grants in 1977.

The caring support my wife and I received in the heartbreaking circumstances surrounding our grandbabies was just one of the many times SisBros members have sustained each other through prayer and consultation. When one of our members endured many months of chemotherapy and radiation for breast cancer,

followed by bone marrow transplants, group support included prayer and consultation, intimate sharing of our friend and her husband's hopes and fears, hospital visits by SisBros members living nearby, and finally, presence with the couple at the time of her death and leadership of her memorial service. When the brother of another member committed suicide we were by her side with comfort and concern. When two members struggled in their marriage and eventually decided to divorce, some SisBros members spent hours with them working on their relationship. The group helped two recently divorced women work through their feelings of rejection and anger. When one couple was deciding on a career change, we devoted significant time at a gathering to a consultation helping them make this decision. Another couple sought advice on how to deal with their emotionally disturbed son.

We also love a good time. We have great fun at our annual gatherings and genuinely enjoy each other's company. A winter gathering wouldn't be complete without a New Year's Eve party and a hilarious game of charades. At summer gatherings we enjoy the annual watermelon seed-spitting contest, nightly games of Trivial Pursuit,



DOUG WINGEER

Gatherings offer SisBros members an intensive experience of work projects, biannual meetings, informal worship, study groups, and great fun.

of faith which was created ... out of a need for supportive connection and a commitment to social and economic justice. We have grown together in a covenant community, sharing specific disciplines which have developed out of our commitment to spirituality, justice, and equality in our lives and throughout the world. We are a people of Biblical faith who believe that a liberating God creates us and enables us to be in covenant community. As people of faith we see in Jesus Christ a paradigm for personal wholeness, faithful relationships, and a new order of justice."

This lays a firm foundation for our activity and accountability, both as individuals and as a community. As individuals we have supported one another as some have participated in the United Farm Workers' boycotts; demonstrations to close the School of the Americas; peacemaking efforts between Israelis and Palestinians on the West Bank; mission work in South Korea, Samoa, Chiapas,



DOUG WINGEER

Besides engaging in political activism and helping one another with prayer and support, SisBros' folks like to have a lot of fun. The annual watermelon seed spitting contest at their summer gathering.



roasting “s’mores” over the campfire, as well as swimming, tennis, sailing, fishing, hiking, and volleyball.

These five-day winter and summer get-togethers, held at a church or church camp, also involve daily Bible studies and morning study groups, where we read about, discuss, and create activist responses to such topics as racism, environmental issues, globalization, economic justice, sexual abuse, and liberation theology, to name a few. We also enjoy informal worship outdoors, watching videos correlated with our meeting themes, and workshops on everything from Japanese paper-folding to auto repair,

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***We are regularly challenged to think new thoughts and face our shortcomings.***

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dance, and financial planning. We offer each other consultations to help work through difficult issues. All maintenance tasks—cooking, dishes, cleanup—are shared equally.

We socialize all costs for travel, food, and childcare on the basis of each family’s income; because we range from people of means to students and people who’ve chosen to live in voluntary simplicity, we lump expenses together and apportion them out according to each member’s ability to pay.

We also try not to take ourselves too seriously. Each day’s convener is called a “tyrant” and is appointed by the previous tyrant with no option to decline. The two members who calculate costs and apportion contributions to both the expense and justice

pools are “tycoons.” Such authoritarian titles are a good-natured spoof of our “politically correct” but genuinely deep commitment to egalitarian values and a participatory structure.

Our covenant community is based not primarily on geographical proximity or personal friendship, but on shared social values and faith commitments. Yet those who each year solemnly sign the covenant do so because they find meaning, support, and direction for their lives through SisBros’ relationships and disciplines.

We need this accountability to keep us faithful to spiritual, economic, and political disciplines that we believe in but sometimes find it difficult to live by on our own. We are sustained in both our commitments and our struggles by the knowledge that SisBros members are praying for us and are always there for us with spiritual wisdom, practical advice, and a shoulder to cry on. We look forward to our gatherings with both the eager anticipation of being together again and a certain amount of apprehension that we will be confronted with our failures in keeping the covenant. We are regularly challenged to think new thoughts, face our shortcomings, renew our commitments, and deepen our relationship with God and one another.

“Our community life leads us to an ongoing spiritual discipline,” our covenant states, “which raises our awareness of our connections to our Creator, to creation, and especially to suffering people and our threatened environment, and to each other.... Believing God has a vision for us now, we feel called to be aware of



*Growing up in the SisBros community, many children become covenanted members as adults.*

and struggle intentionally against the many guises of repression and injustice in our world. Our world is created by God in wholeness and for blessing, but is broken by racism, sexism, ageism, economic exploitation, environmental destruction, heterosexism, and other forms of violence. The shalom intended by God calls our lives and our action to respond to this brokenness and to be accountable to each other in our responses.”

For us, SisBros meets a need for and embodies a model of community that fits the mobility of our lives and the diversity of our locations, and at the same time moves us deeper and stretches us farther than anything we have found in our families, places of work, or local congregations and communities. It is for us an indispensable source of life, love, and hope.

*Doug Wingeier is an Emeritus Professor of Practical Theology at Garret Evangelical Theological Seminary, Evanston, Illinois, where he taught for 27 years. A Methodist missionary for 10 years in Singapore, he has taught and consulted in many countries internationally. He is retired and lives in North Carolina. His son, Stephen Wing, wrote the following story on the Rainbow Family.*





Arizona regional Rainbow Family gathering, 1998

# Welcome Home!

## The Rainbow Family Diaspora

BY STEPHEN WING

I feel fortunate to have grown up in a missionary family. However, the United Methodist church and my dad's SisBros community (*see article, p. 18*) didn't turn out to be my path. While I admire and respect Christians like the SisBros and their commitment to peace and justice, I found my own spiritual community at my first Rainbow Family Peace and Healing Gathering in 1981.

It began as the vision of some refugees from the '60s. They realized that the Haight-Ashbury experiment in neotribal community could only flourish if they took it back to the land, under the wholesome influence of the sky, far from the dominion of

media and money. They spent two years inviting the entire world to the first Rainbow Gathering in July, 1972. Thousands of people showed up at Strawberry Lake, Colorado. They were met by a National Guard roadblock, and were only able to reach the site by hiking in. The hike became a tradition and the Rainbow

Gathering became an annual reunion which has grown and matured to include three generations and spawned countless smaller gatherings around the world.

The Prime Directive of the Gathering is twofold: everyone is family, and everything is free. Volunteer parking crews greet the arriving multitude, who set up camp and join a crew themselves. Dozens of kitchens serve food. Kid Village provides a sanctuary for parents. Healers and medics stand by at the Center for Alternative Living Medicine. Campfire jams, drumming, talent shows and strolling minstrels create a lively night life. The heart of the Gathering



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## ***The key to opening hearts is this periodic return to nature***

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is a morning of Silence every Fourth of July and a circle of thousands, each praying or meditating in their own way for the peace and healing of the world. No money changes hands except what the passed "Magic Hat" collects and spends for bulk food and other collective needs. Group decisions are made using various forms of consensus process. Our remote, beautiful sites are sacred places, and a dedicated crew stays afterward for cleanup, re-seeding, and restoration.

Hitching out of my first Gathering, I met a fellow who drew me a map to an upcoming regional Rainbow gathering in my part of the country, the Southern Appalachians. There I discovered a different dimension of the Rainbow, one with strong bioregional roots in a specific place once known to its natives as Katuah. For 20 years now, the annual Katuah Summer Solstice gatherings have nourished a close community of friends and a deep bonding with the spirit of the mountains.

Our Rainbow's spectrum includes not just utopian visions, but also power-trips, rip-offs, gender and racial imbalance, cliques and cabals, feuds and fights, along with miraculous healing circles and lessons learned. But the overall peacefulness of a typical Rainbow get-together, from 100 people at a "regional" up to 20,000 at last summer's Pennsylvania Annual, puts the prisons and police of mainstream society to shame.



*Arizona regional, 1998*

That's even including the embarrassingly few drug busts and vehicle citations that are used to justify millions of dollars worth of roadblocks, high-tech surveillance, and other police harassment of Rainbow gatherings.

I remember the night a baby was born by candlelight, with family midwives in attendance, at the bottom of a canyon at the 1989 Nevada Gathering. My friends named him "Rush" for the cold stream rushing by. I remember a slow, painful week of healing when my partner and I broke up in the middle of the 1985 Missouri Gathering. Little by little I realized I could love her just a little more and let her go. I remember hiking slowly up the trail behind an old man whose belongings I had volunteered to carry out of the 1999 Pennsylvania Gathering. During a rest, I learned he was an activist in his 70s who still worked at a homeless shelter. "Welcome Home," we say to each new arrival at the Front Gate. For me, it's true. Mother Earth is my home; the Rainbow is my tribe.

OF THE HUNDREDS OF THOUSANDS who have passed through that Front Gate, few have returned from the forest unchanged in some small way.

Seeing with your own eyes that people can indeed choose to live together in a peaceful, cooperative society and that thousands regularly do, is joltingly different from reading about someone's crazy idea that we someday should. For many it's a visionary experience that changes them for life. Like me. After a few gatherings I noticed that I had begun to carry the gathering around with me; everyone I met started to look like family, so I tried my best to treat them that way. I roamed the country between Annual Gatherings for a dozen years, visiting my homefolks in Katuah and as many other regionals as I could.

But a Rainbow gathering, like its namesake, is a transient thing. To really live the Rainbow year-round, many of us realized, we have to gather in our towns and cities, not just out in the woods. I helped start local circles in Chicago and Madison, but didn't stop moving till I came home to the South and met my wife, Dawn Aura, at a Katuah gathering in 1989. We married at the Katuah gathering the following year. Atlanta, where we live, had no Rainbow circle, so a handful of people started a monthly Sunday picnic in the park for several years. The picnics faded away after we started our bimonthly Saturday



drum circles at the Lake Claire Community Land Trust, which continue today. At midnight we stop drumming and circle—holding hands and connecting ourselves in an energy circuit to create a focus for listening. Prayers, songs, chants, heartsongs, announcements, spontaneous laughter—this magical interlude around the fire can be powerfully spiritual.

As a spiritual community rooted in the beauty and balance of nature, sustaining our connection to Mother Earth is essential. Some years our Atlanta family has honored the Earth with open, interfaith circles for Solstices and Equinoxes here in the city. Other years we've invited the city out to the woods for a weekend campout and Rainbow-style ceremony, introducing city folks to her Cathedral. Lately a small circle of people has crystallized who see the potential of doing something more together. Last fall, through a series of potluck councils at people's houses, we revived the tradition of the Equinox campout. For a long time Dawn and I dreamed of moving to a community in the country. But standing in a circle to honor the Earth in a city park, year after year, I've grown roots. Long-term sustainability clearly lies in bringing community to the cities, along with a new respect for nature; the real work of the Rainbow vision is right here. I know the Atlanta circle will keep changing as people come and go. The larger family beyond the drum circles is invisible sometimes, but it's always there, especially in time of birth or sickness or other need.

MUCH OF THE RAINBOW FAMILY is nomadic, as I was, migrating from regional to regional. But the majority are at least temporarily rooted in a place. More and more places are sprouting circles like Atlanta's that gather year-round, weaving a network of friends, attracting spiritual



*New Mexico regional, 1995*

kinfolk who have yet to attend a gathering. Over many gatherings, our shared experience of genuine peace and love—not just ideals, but realities—has healed and strengthened us. But mainstream society's material obsessions are still with us, bred in our mostly middle-class American bones. Rainbow gatherers have tried living together in "Rainbow houses" and "Rainbow communities," which often don't last much longer than the gatherings themselves. A visionary experience is never easy to translate into a sustainable reality. But the deeper difficulty lies in trying to transfer the twofold Prime Directive from public to private land. Rainbow, by definition, is free and open to whoever shows up. This works for temporary gatherings on public land. But living together long-term requires more unity than diversity in certain key matters. It requires drawing a line between those who do and do not belong. It requires some arrangement, usually financial, with whoever owns the land and thus holds final say over any consensus. On private land, whether rented or owned, money and property issues take bottom-line precedence over

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## ***Everyone is family, and everything is free.***

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spiritual ones. Even gathering for a weekend council on private land has led to trouble, from a property-owner's expectations to his or her harassment by the local authorities. In the city, inviting "everyone with a bellybutton" to a potluck in one's apartment does carry certain risks. Like indigenous peoples, who shared a magically alive Earth with its animals, plants, and spirits, the Rainbow Family of Living Light can only truly manifest as a spiritual community on public land—all that remains of the once-global Commons. Only in the National Forests, owned equally by all US citizens, are we free to create our consensus-based neotribal gatherings.

WHEN RAINBOW GETS NOTICED in the media at all, it's usually dismissed as a relic of a crazy experimental period now safely in the past. In fact, Rainbow is one of the '60s experiments that worked. Taking the counterculture to the woods gave it a fresh start, a chance to outgrow its "adolescent rebellion" phase and mature into a culture in its own right. Not only is it still with us, 30 years later it holds its founding principles aloft, a beacon of practical idealism in a cynical time. Like many of my Rainbow friends, between "peace and healing" gatherings I also attend "peace and justice"



gatherings. My activist experience has convinced me that the Rainbow vision plays a crucial role in sustainable planetary change. How can outward “peace and justice” ever arrive until inner “peace and healing” open the hearts of taxpayers and voters? Walking the trails and tent-neighborhoods of the gatherings, I’ve met open-hearted people of every continent and faith. Ten years of focalizing Rainbow in Atlanta has convinced me that the key to opening hearts is this periodic return to nature, our original habitat over three million years of evolution, and to our original tribal way of life.

I believe the Rainbow Gatherings mark the birth of a spiritual movement of equal significance to the early Christian church. Like the Rainbow Family, Jesus of Nazareth accepted all people, regardless of background, showing by example who he meant when he said “Love your neighbor.”

His followers too, gathered in the wilderness. They too lived in common and shared what they owned, and many were healed. Jesus was not the only prophet to envision an era of peace, love and healing on planet Earth. That vision belongs to us all, whether you follow it to next summer’s 30th Annual Rainbow Family Gathering, June 28-July 10, 2001, or make it a spiritual practice wherever you live. Welcome home!

*Stephen Wing, who lives with his wife in Atlanta and works for an alternative book distributor, has participated in Rainbow Gatherings for 19 years and is editor of the Katuah regional Rainbow newsletter. He is the son of Doug Wingeier, author of the previous story on the SisBros community.*

*For information on Rainbow Family activities: Rainbow Guide, P.O. Box 1016, Hackensack, NJ 07602 or [www.WelcomeHome.org/rainbow.html](http://www.WelcomeHome.org/rainbow.html)*



Arizona regional, 1998

W.E. (BILL) STEPHENS

## United States vs. Rainbow: A Legal Update

Though many Forest Service rangers welcome the Rainbow Family, National Park Service officials do not. Two of their attempts to stop the Gatherings from meeting in our National Forests have been struck down as unconstitutional in Federal Court.

The latest attempt requires a signed “special use permit” for any gathering of 75 or more, holding the signer responsible for the actions of everyone present. Not only does this rule (36 CFR 251/261) violate the First Amendment Right of Peaceable Assembly; it bars the Rainbow Family from the public forests completely unless we appoint or elect a legal representative, violating our principle of rule by consensus.

The 1996 Katuah gathering was the first taken to court under the new rule. Rather than charging every violator, five of us were cited as “leaders.” Charges were dropped against me, but my four co-defendants were sentenced to a \$50 fine or eight hours’ community service for the Rangers. After the 4th Circuit Court denied their appeal, three of them reported for their community service in 1998. The Ranger on duty allowed about two dozen people to work off the 24-hour total sentence in an hour. However, as subsequent cases have unfolded, the penalties have grown more severe. Three people were sentenced to a \$500 fine and 90 days in jail after the 1999 Pennsylvania Gathering. Their appeal has not yet been heard.

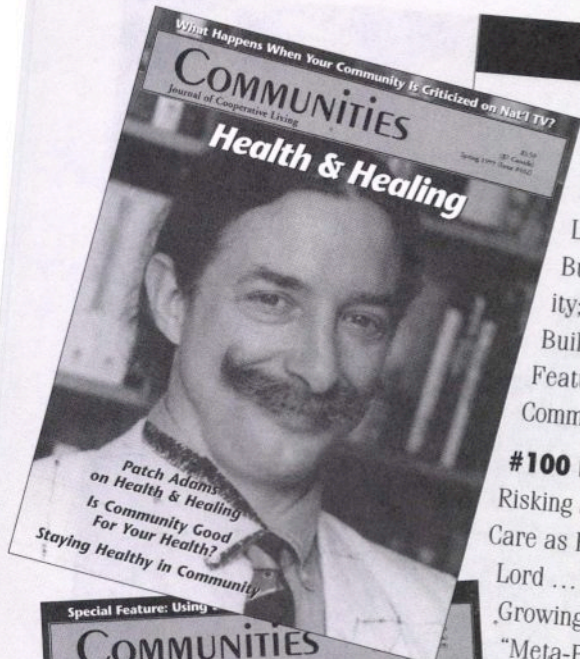
Meanwhile, gatherers in Florida have won a court injunction against illegal Forest Service roadblocks. The constitutional issues at stake have drawn together a volunteer legal team, which now includes the ACLU in some cases. We face the most powerful government in the world, and welcome your support.

*To Protest: Forest Service Chief Mike Dombeck: 202-205-1661; fax 205-1765. Atty. Gen. Janet Reno: 202-514-2001; fax 307-6777. Asst. Sec. of Agriculture Jim Lyons: 202-720-3076; fax 202-720-4732. White House Domestic Aide Bruce Reed: 202-456-2216; fax 202-456-2878.*



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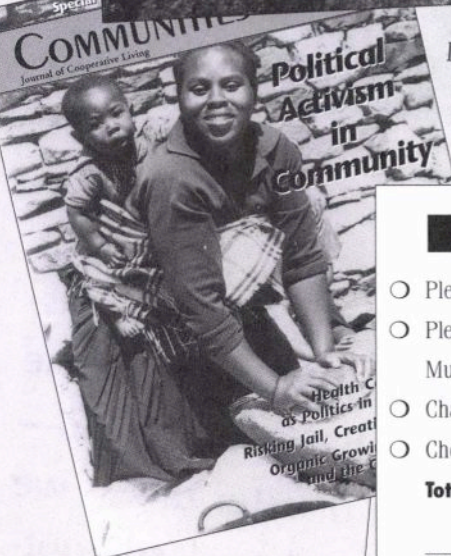
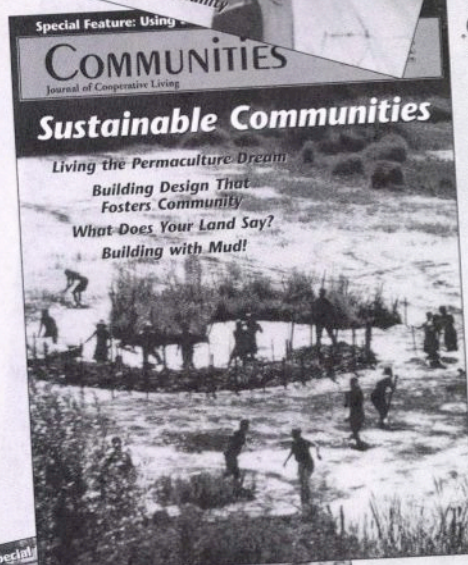
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# Let's Go!

## Learning Opportunities About Community

FROM THE GUEST EDITOR  
DANIEL GREENBERG



*On the way to find out. Arthur Fuelsche on the train from Tamil Nadu to Kerala, India.*

I believe we're living in the most challenging as well as the most promising era of human history. While the details can be disputed endlessly, the bottom line is that our dominant global culture is much like the Titanic—a gigantic, human-made enterprise headed for certain disaster unless we alter our course significantly. Our navigational charts are hopelessly outdated and it's imperative that we develop new visions and new maps to guide us toward more sustainable lifeways.



Fortunately, as deep ecologist Joanna Macy observes, we have already begun the “Great Turning.” (*Coming Back to Life*, New Society Publishers, 1998.) Like lifeboats that have left the ship in search of verdant lands, thousands of intentional communities, educational institutions, and individuals around the world are discovering and pioneering social and ecological systems that offer positive visions for humanity and the planet. They are truly part of an emerging sustainable culture.

Such a cultural shift must certainly bring with it a dramatic reorientation in how—and what—we learn. As David Orr notes, “The skills, aptitudes, and attitudes necessary to industrialize the Earth are not necessarily the same as those that will be needed to heal the Earth or to build durable economies and good communities.” (*Ecological Literacy*, Island Press, 1994.)

It’s time to admit that our present educational system, with its emphasis on fragmentation and domination, is not part of the solution, but part of the problem. We now need to develop new models of learning in which we develop whole persons, with the understanding, skills, and commitment to help build sustainable communities and ecosystems.

It is my firm belief that intentional communities offer ideal contexts for developing these learning models. In addition to pioneering many social and ecological tools such as consensus decision making, ecological design, and community-scale renewable energy systems, intentional communities are bringing these tools together within a human-scale framework in ways that are greater than the sum of their parts. What emerges in these settings, and what participants primarily experience, are new relationships, new paradigms, and new “stories”—about what it means to be in right relationship with each other, the world, and ourselves.

A growing number of intentional communities worldwide are now sharing their growing wisdom and expertise with the wider public. Those in North America such as Sirius (Massachusetts), EcoVillage

at Ithaca (New York), The Farm (Tennessee), Lost Valley (Oregon), The Ojai Foundation (California), and Earthaven (North Carolina), and in other countries such as Crystal Waters (Australia), Lebensgarten (Germany), Findhorn (Scotland), and Auroville (India), have already experienced considerable success as learning centers. Many more communities are moving in this direction. (*For a fuller list of communities with educational programs see page 49.*)

bodywork to bioregionalism, and span the gamut from expensive, professional programs to low-cost, informal classes. Members of Celo community in North Carolina, for example, came up with “Cabin Fever University” for the winter months, sharing skills as each others’ teachers and students. One year offerings included yoga, a writers’ group, art lessons, a meeting to organize book-sharing, a support group for mothers of young children, and a glass-blowing demonstration at a member’s home stu-



*You never know what you may learn in community. Getting henna tattoos at Metranikaten.*

THE VARIETY OF LEARNING OPPORTUNITIES IN intentional communities is astounding. For example, many communities offer regular open houses and tours, ideal for people curious about community but too shy to arrange a personal visit. Tours are an important part of many communities’ outreach efforts. (At my community, Sirius, it’s a pleasure to watch visitors’ eyes light up and hear them say that they never knew anything like this existed or they thought communities all died in the ‘60s.)

Workshops and conferences are also popular learning opportunities at many communities. Topics can range from

dio. The classes were free and open to all area residents, with no distinction between community members and neighbors.

Internships and apprenticeships can be wonderful “immersion experiences” within communities. While the basic model involves some exchange of labor for accommodation and food, factors such as cost, time commitment, and work opportunities vary greatly. (*See page 49 for a list of specific opportunities.*) Many people have gained valuable skills and experiences by becoming an intern or apprentice at a number of different communities.





On a Geocommons College Program visit to a women's empowerment group at Mitraniketan community in Kerala, India, 1997

WHILE IT IS BEYOND THE SCOPE OF THIS ISSUE, I do want to share my belief that communities provide as many or more opportunities to educate young people as they do adults. While over half of intentional communities in the United States send their children to public or private schools, a growing number of communities offer family- or community-based homeschooling programs and many have created community-wide homeschool programs for some or all of their children.

Furthermore, regardless of what type of formal schooling community children receive, informal learning experiences for children abound in communities. Simply by participating in community life, children are exposed to many complex and subtle aspects of living that would remain behind the scenes for children in the mainstream. Community children see adults building houses, creating relationships, and developing social infrastructures. In the process, the adult world becomes demystified and more real.

LASTLY, CERTAIN ACADEMIC ORGANIZATIONS and initiatives are increasingly building bridges between universities and intentional communities. Most notable are

the Communal Studies Association in Amana, Iowa ([www.ic.org/csa](http://www.ic.org/csa)), which holds annual conferences at restored historic communal sites and publishes the annual journal, *Communal Societies*, and the Center for Communal Studies at the University of Southern Indiana (812-464-1727), a research facility and international clearinghouse with materials

***We now have to  
develop new models of  
learning in which we  
develop whole persons.***

from 130 historical and nearly 550 contemporary intentional communities.

A growing number of college professors offer courses related to community living. Political scientists teach about worker cooperatives and neighborhood organizing; sociologists and religious studies professors look at belief systems within historical and contemporary

communities; and English professors explore utopian literature and visions for the future. Many include site visits to local communities as part of their courses. (See page 53 for examples.)

It's also possible for motivated students to devise an independent or self-directed course of study related to intentional community. (See p. 46.)

I HAVE RECENTLY BECOME INVOLVED IN AN exciting new learning initiative: Living Routes—Ecovillage Education Consortium ([www.LivingRoutes.org](http://www.LivingRoutes.org)), with a mission to develop accredited, ecovillage-based educational programs that empower participants to help build a sustainable future.

Several long-established academic programs based in communities have come under the Living Routes umbrella. These include: (1) the Geo Communities Semester (formerly Geocommons College Program), working in cooperation with the University of New Hampshire, which takes students to Plum Village (France), Auroville and Mitraniketan (India); and Sirius (U.S.); and (2) the Findhorn Community Semester (formerly the Community Studies Program) and Crystal Waters January-Term Program, both affiliated with Pacific Lutheran University.

New Living Routes programs include the Summer Institute in Sustainable Living which took place this past summer at both Sirius Community and EcoVillage at Ithaca, with credit through Greenfield Community College, and the Green Kibbutz Semester, which we hope to offer in the Spring or Fall of 2002. Living Routes also intends to sponsor students to help research and develop community-scale appropriate technologies, and help facilitate links between intentional communities and their neighboring academic institutions.

In all of these programs, students create their own "learning communities" within "living communities" as they blend experiential and academic activities into an integrated whole. Talking with experienced community members, joining community work teams, and



participating in the community's daily rhythms and activities facilitates a deep understanding of community life. While a great deal of academic content is available in these programs, it is often the immersion within a community context that offers participants the most profound learning opportunities.

For example, while at Plum Village, a Buddhist monastery in France, one student wrote: "No one began eating until everyone had their food and was sitting quietly. I quickly realized that my initial impulse to be first in line was a disadvantage. After a 20-minute wait, my food was cool. I learned to use this time to look deeply into my food, appreciating every carrot and grain of rice."

Through such a simple experience, this student learned about mindfulness and community living in a way that would be difficult in a typical classroom setting.

I BELIEVE IT ALL REALLY BOILS DOWN to three points:

1. *People must learn to live in community with all life if we are to survive.*
2. *It is not enough to read about this in books. We must live it.*

### 3. *Some of the best places to learn this are intentional communities.*

Many intentional communities are ready for this. They offer exciting learning opportunities and resources for:

- Community seekers who want to learn more about community in general or perhaps about one community in particular
- Community members who might like to offer their own educational programs
- College students who want to study community as part of their academic studies
- Educators who want to create or enhance a course about community living.

I BELIEVE THAT INTENTIONAL COMMUNITIES will be increasingly called upon to develop and offer new educational models for the 21st century. Perhaps we should co-opt the old Army slogan: "We don't need experience; we give it." This time, however, the experience will be in building sustainable communities and healthy ecosystems.

Daniel Greenberg visited and corresponded with over 200 U.S. intentional communities for his Ph.D. dissertation on children and education in community, and later spent a year at the Findhorn Foundation working in adult education. He helped develop and direct the Geocommons College Program, bringing students to intentional communities worldwide. He is Executive Director of Living Routes — Ecovillage Education Consortium ([www.LivingRoutes.org](http://www.LivingRoutes.org)), which has a mission to develop accredited ecovillage-based education programs that promote sustainability. He lives at Sirius Community. Ω



MONIQUE GAUTHIER

## Learning through the Global Ecovillage Network

The Global Ecovillage Network (GEN) was established in 1996 at the Habitat II conference in Istanbul, Turkey, as an international network to support and promote the development of ecovillages worldwide. Headquartered in Denmark with regional secretariats around the world, one of GEN's primary interests is developing educational partnerships between ecovillages and colleges and universities in order to offer trainings in various aspects of ecovillage life for college credit. GEN works closely with Living Routes to develop those courses and connections.

One project is "Living and Learning Centers"—locations, most likely in existing ecovillages, where students would have participatory, hands-on experiences in ecovillage design, "green" building and technologies, permaculture, conflict resolution, community building, and more. Since 1998 GEN has been affiliated in this way with the Ecovillage Training courses at the Findhorn Foundation in northern Scotland, at Crystal Waters in Australia, and at the Ecovillage Training Center at the Farm in Tennessee, among others. Other Living and Learning Centers are being organized in Brazil through the Permaculture and Ecovillage Institute of Cerrado, and in Sri Lanka through the Sarvodaya Movement for Peace.

For the last several years now GEN has offered (through Gaia Villages, a division of Gaia Trust) permaculture courses, especially for people with high motivation and minimal funds, in over 30 countries worldwide, including Cuba, Chile, Argentina, Guinea, and Senegal.

For information about participating in a GEN-affiliated educational program: ENA (Ecovillage Network of the Americas) in North America: Linda Joseph, 64001 Cty Rd. DD, Moffat, CO 81143; 719-256-5002, [ena@ecovillage.org](mailto:ena@ecovillage.org), [www.gaia.org/secretariats/ena](http://www.gaia.org/secretariats/ena).

GEN Secretariat for the Americas, Albert Bates, PO Box 90, Summertown, TN 38483; 931-964-3992; [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org).

GEN International Secretariat, Philip Snyder and Karen Svensson, Skodsborgvej 189, 2850 Naerum, Denmark: (45) 45-56-01-30; [www.gaia.org](http://www.gaia.org).



# A MIDWINTER MONTH'S DREAM

BY HARVEY BAKER

IT'S EARLY JANUARY. My wife Barbara and I are sitting at our dining table with two or three Oberlin College students in our cozy house at Dunmire Hollow community in the backwoods of Tennessee. As we discuss our plans, expectations, and agreements for the coming month, we try to get a feel for how the time together will go. One year the immediate concern might be "How can I get them to say more than just 'Yes' or 'No'? Will they be able to relate to us at all?" The next year it might be "How can I get that one to shut up so the others have a chance to say anything?"

What will it be like to share our tiny house with these strangers for a month? Will they be cheerful, helpful, and flexible? Or lazy, demanding, and hard to live with? Was it a mistake to invite students to our community yet again, to take whatever cards fate deals?

In 1981, with the encouragement of the Oberlin College Alumni Office, I started sponsoring Winter

Term internships in woodworking and rural community living for Oberlin students. As a former college teacher it was natural for me to want to maintain contact with college-age students, as well as to share my values and experiences with them. I believe that it's important for students to experience directly the fact that they have options for how to live their lives beyond the obvious options that academia tends to provide. Each year two or three students come to learn about hand tool woodworking, community life, and a bit of Southern culture. Barbara and I and the students run our house as a group living situation; each person shares equally in the costs and activities of daily living: cooking, cleaning,

washing dishes, hauling manure for the garden, splitting and stacking firewood, stoking the wood stoves, and whatever else needs to be done.

Many of the students' activities directly satisfy their own needs for food and warmth or provide for the needs of the next January's students, while they benefit from the efforts of the previous students. Most of the garden work (except harvesting root crops) is directed toward the next year's crop: building compost piles, mulching the baby garlic plants or the black raspberries, cleaning up from the previous year's growing season. The students get direct benefits from the garden work of others: frozen raspberries on morning pancakes, homemade spaghetti



*In the woodshop students learn that, with practice, they can do seemingly impossible skills. Jeannie Quinn in the woodshop, 1988.*

BARBARA LEE



sauce, freshly dug potatoes or carrots, steamed squash or baked sweet potatoes, even a fresh green salad from the cold-hardy spinach, kale, and chickweed. They also get acquainted with the firewood shed, learning which wood works best for starting or maintaining the fire in their room's wood stove, and hauling and splitting the next winter's wood supply. Without preaching, we encourage the students to develop self-reliance and self-confidence in these new skills, while also deepening their understanding of the benefits they receive from other people's past efforts and their responsibility to provide for the "next generation." They enjoy the direct connection between the work they do and the satisfaction of their needs for food and warmth.

In the woodshop the students are often deeply shocked by their difficulties in learning seemingly simple manual tasks, after years of excelling in academic learning situations. (It adds to their surprise—and frustration—that I make things look so easy.) Whether sawing, chiseling, or planing, the students' attempts usually progress from miserable failures to tolerable successes. Besides learning that "reading about" is different from "doing," they discover that they can learn from experience, though sometimes painfully slowly. The most important lesson they take from the woodshop is that, with practice and desire, they can learn seemingly impossible skills (and to respect people with similar skills). Long after the details of marking out and cutting joints are forgotten, the lesson of achieving success through hard work and persistence remains with them.

The students also participate in the life of our community, attending business meetings, joining us for our weekly potluck suppers, visiting with other community families and helping them out, and helping with community building projects. The students are free to use all the community facilities, and are expected to share in their financial and physical support and maintenance.

Several Januarys ago the community was in turmoil over what we called "The Toilet Wars." Two families wanted to install septic systems and flush toilets at their houses, both near our springs and creeks that we depend on for drinking water. Each house had a composting (waterless) toilet; neither was working well. There were a range of possibilities: live with the old toilets, buy commercial high-tech composting toilets, buy a commercial unit designed to work with a micro-flush toilet, or install a standard toilet connected to a septic system. And there were a corresponding range of opinions and feelings about the advantages, disadvantages, and outright dangers of each choice. It was quite a discussion: here were people struggling with issues and trying to live out their ideals right now. Because our community uses consensus to make our decisions, we had to come to an agreement rather than allowing one faction to outvote another. It

was an opportunity for the students to witness real-life group problem solving, rare in most people's lives.

Whenever our community discusses optimum behavior based on our values, we often have to find a balance between conflicting values that push us in different directions. For example, we value both our personal freedom and our community support. This puts the needs of the community for time, energy, and money in direct conflict with those same needs of the individual members (as is true in our larger society). Our working together as a community to find an appropriate balance brings more clearly into view both the need for balance as well as our choice of balance point. When our group resolves an issue of conflicting values and needs it makes visible for the students the same much-less-visible process that occurs in the larger society.

Many communities create rules, agreements, or understandings about how to balance this conflict of interests,



BARBARA LEE

*Danielle Hermey and a visiting friend relax after stacking firewood in the Community Center woodshed.*

as does the larger society. At Dunmire Hollow, for example, our money agreement is easily stated: each adult pays \$25 per month to the community funds. Our understanding about time and effort is more flexible: anyone who always puts his or her own needs ahead of the community's needs, or vice versa (!), will become a burden to the community. As a simple example, if the January students spend all their time and energy providing next year's firewood, they will not stoke their own stove, and their room will be cold, unless I intervene. If they only stoke their own fire, next year's students will be cold,



unless I intervene. In either case, their responsibility for an important part of their life would have been shifted onto me. We usually notice when a student is way off balance, and try to encourage or prod them back to a better balance.

On the intimate scale of a small community, the consequences of these agreements become directly visible and unavoidable, in contrast to the larger society, where the temptation is to shove responsibility off onto another group or put it off until a future time. In the case of the Toilet Wars, the community decided to allow the installation of the flush toilets, with careful siting of the septic system drain fields and low-water inputs to minimize the risk of groundwater contamination. Although it was not necessarily every individual's favorite choice, it was the best agreement for our group as a whole. The students got lessons in hydrology, composting toilet technology, waste water options, consensus, and good meeting facilitation.

Because many intentional communities choose to try to live by their ideals, their balance points are often markedly different from those of the surrounding culture. The community may be far more egalitarian or authoritarian than society in general, far more inclusive or exclusive, far more tolerant of or rigid about deviant behavior, etc. Our community's consensus decision making, for example, is considerably more inclusive than majority-rule voting, which tends to marginalize and alienate those who vote with the losing side. Intentional communities offer views of different subcultures within our wider society that, by their differences, help clarify the cultural values and the consequences of these values in the general society (and in the lives of the students). Contact with a community like ours stretches the possibilities for the students' lives, opening up new areas for consideration. It also helps them understand that it's easier to dream up a utopia (or dream of living in one) than to actually live it. As one of my friends says, "We can't get away from it all when we bring so much of it with us!"

As do many communitarians, I have a day-to-day understanding of the costs and benefits of maintaining human connection, the inefficiency and efficiency of cooperation, the struggle to balance conflicting and contradictory ideals. (Do I ride to town with another community member to do errands, saving half the gas, having a sociable time, and taking twice the time to do the errands, or do I drive separately, using twice the gas

and half the time (spent alone)? Or do I ride my bicycle, saving gas, getting healthy exercise, exhibiting an ecological lifestyle, and take even more time? When I talk to students about the effort needed to maintain friendships and ideals, I help them see both the possibility and the need to live with intent, rather than letting life just happen to them.

Consensus and conflict resolution are both examples of new perspectives that can stretch the students' views of the possibilities of life. Dunmire Hollow has over 25 years' experience with conflict resolution and consensus, both concepts increasingly needed by our society today. Talking with students about these unfortunately unfamiliar concepts is an invitation to incredulity: "How can you possibly get all those people to agree on anything?" Most students have no personal experience with such magic—or is it just hard work? Our years of success with

consensus lends needed credibility to it. The information that people can live together for years and get through conflicts together is also new for many young people. There are few role models in popular culture for such cooperative social behavior.

One of the more challenging aspects of our Winter Term project is that it's

impossible to pre-select the best students from the available candidates, and since the first year we've used a first come/first served selection process. Though we've tried to predict in advance which students would work out well, experience has shown that most of the obvious methods of evaluating students from a distance don't work very well. We have had a student who had good recommendations from previous students, but was very hard to live with in our small house. Another student seemed very polite in a telephone interview, but her brass-knuckles-under-the-white-gloves style almost drove her two roommates home early.

Although we have occasionally had problem students, the vast majority have been a joy to live with: helpful, cheerful, flexible, appreciative, and downright fun. A few



*The students' woodworking attempts usually progress from miserable failures to tolerable successes. Robin Tannebaum operates a lathe, 1992.*



times we've looked forward eagerly to February, but many years we don't want our month together to end. One predictor we've learned: students who are members of the Oberlin Student Cooperative Association (OSCA) tend to do well. They have already experienced living and/or eating together in cooperative dormitories and have used an established consensus process to make decisions. These students have already learned attitudes and skills for taking care of their own needs and for working cooperatively with others.

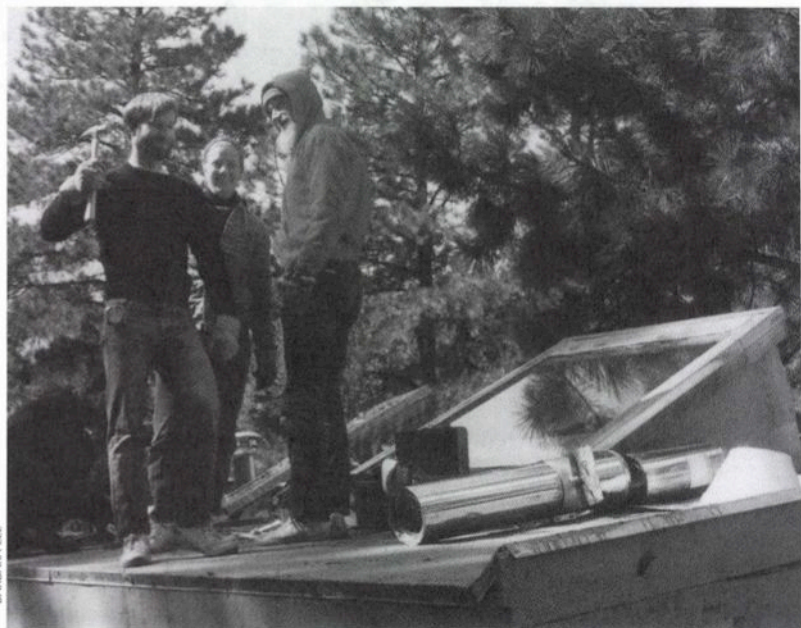
Over the years we have become much more thorough in describing the full nature of the month and its various emphases. The more accurately we describe what we offer and expect, the more compatible are the students who apply. Being explicit about the "community" aspect of the month has improved the level of cooperation we find in student visitors, as they arrive with an established interest in community and cooperation.

We have also learned that it is easier to start with a fairly formal structure for woodshop work, outdoor work, cooking, and cleaning, and then let the schedule become more flexible as needed. Woodshop work is typically scheduled in the morning, outdoor work in the afternoon, and free time in the evenings for reading, playing music, games, etc. Yet we often modify this schedule, reveling in outdoor work all day in gorgeous weather, and happily making sawdust and wood chips in the cozy woodshop when it is dreary outside. It is easier to decide later that the schedule isn't working well than to try to impose a new, more rigid schedule in mid-stream. It also works best to begin immediately to develop the students' abilities to do all the needed activities around the house. Being in a hurry and just building their fire for them (or just cooking supper for them, or "just doing" anything for them) instead of teaching, encouraging, and supervising them, builds habits of dependence that actually require more work to break later.

My community and I benefit in many ways from this student contact, especially in the energy, enthusiasm, and fresh perspectives the students bring, brightening up the often dreary month of January. Intern projects like this consume large amounts of time, energy, and attention; we continue to do them because of what we get in return. For example, sometimes it is very helpful to have fresh eyes looking at our community, especially eyes that are around longer than a few days. The students' excitement and wonder at such an interesting place and group are refreshing to all of us, reminding us in some of our more challenging times that there are lots of benefits and reasons to stay together and keep working at community. We also maintain contact with current campus concerns, attitudes, trends, vocabulary, and, of course, political correctness! Most importantly, we get direct evidence that there are interested, concerned, hard-working, idealistic

young people out there who are willing to face life directly and work to improve the world. That in itself inspires us enough to keep inviting them.

At the end of our four weeks of living, cooking, eating, cleaning, and working together, we sit down to our last supper as a group. Barbara and I know what the month has been like for us; now the question remains what the students think of it. After we've finished our curried lentils and rice, or black bean tacos, or tofu stir-fry, we ask for reflections on the past month. Each person takes a turn expressing his or her appreciations for the others around the table, from "I like your laugh" to "I really appreciate all the time and patience you had for me." Then, with both curiosity and anxiety, we ask the students: "How did the month go for you? What can we do to improve the program for next year?" Comments range from "killer rock and roll collection at the com-



Students help out with community building projects. Author Harvey Baker, right.

munity center" to "there should be more structure to the division of work to keep it fairer." We get suggestions both for new improvements, and for course corrections when we have strayed away from things we've known and done well in the past. And sometimes we get surprises. One young woman remarked hesitantly, "Maybe you should tell people in advance that both males and females will stay in the same room together..." We have included that ever since! Ω

*Harvey Baker is a co-founder of Dunmire Hollow community and a custom woodworker. A former president of the Communal Studies Association, he has been a board member of the Fellowship for Intentional Community since 1988.*





EARTHAVEN

## AN INTERN'S-EYE VIEW

BY DIANA LEAFE CHRISTIAN

“I think that many young people are excited by the opportunity to work in communities these days,” says Kyle “Turtle” Peschke. “By plugging into a community you can actually live the life you want—drinking clean water, breathing fresh air, being physically and mentally healthy, having an active social life, and working towards the huge goal of changing the world. To be involved in something like this—it’s the best ever.”

Turtle began his adventure with Earthaven as a three-month work exchange visitor in 1996, when he was 20. Eager to learn, he saw working at this aspiring ecovillage in the mountains of North Carolina as a great opportunity.

At first it was challenging. None of the founders lived on the community’s 325 acres, and Turtle and his fellow work exchangers lived in tents (in his case, a tipi) in the forest with few amenities. And he was a city boy from Chicago. “I didn’t even know how to split wood!”

Turtle thought he’d be learning to grow food, but the community needed structures, so he found himself learning carpentry and joinery while helping build the community kitchen.

The next year he returned, this time as a six-month Residential Supporting Member, working 15 hours a week and paying \$140 a month which covered use of the facilities and food. Again he slept in a tipi and worked on joinery—chiseling out logs for the community’s Council Hall. This time there were more workers, a few huts, a straw bale kitchen and dining room, and a composting toilet.

In the years since he began working at Earthaven, Turtle, now 23, has become a full community member. These days work-exchange people at Earthaven are primarily “personal apprentices,” helping an individual member with an earth-based building project, for example. Turtle and his partner Summer Deal work as apprentices for a member developing a forest garden business. They’ve helped build a greenhouse, make raised beds, build an outdoor kitchen, and dig ponds. They work three days a week in exchange for room and board.

Like many new communities, Earthaven has evolved its intern policies over the years to keep pace with its needs and available member energy. Now that the community is more developed than when Turtle arrived, it’s considerably easier to host interns. For example, increas-



ing numbers of members live on the land, starting construction on their neighborhood centers. Eight earth-plastered huts or small cabins and a multi-family dwelling rise amidst the permaculture gardens near the kitchen/dining hall in the experimental “neo-tribal village”. The Council Hall, a five-minute walk away, has hosted community meetings for several years now. A small “trading post” offers teas, treats, and toothpaste; an on-site cafe is half built; and two young women have begun a CSA farm. Nowadays aspiring worker-learners attend Earthaven’s summer six-week work-study program, including two weeks of intensive permaculture courses, culminating in a permaculture design certificate. The cost is \$1,800 for room, board, and tuition.

(Internships involving the exchange of money are not unusual, by the way. Sometimes the intern pays the community; sometimes it’s the reverse. Last year Lost Valley Educational Center in Oregon, for example, offered internships with room, board, and a \$200 monthly stipend for more highly skilled jobs, such as organic production grower or head organic cook, and other, less-skilled internships offering room and board only.)

Turtle advises communities planning an intern program, particularly start-up communities, to have an organized plan and ongoing supervision by experienced members. “Go out of your way to explain procedures to new people and show them how to do their work better,” he advises. “Participate in the process. If community members work with us, our sense of well-being is higher.”

Did Turtle get what he came for? Yes, and more.

“I came here to learn about homesteading and living on the land,” he says. “But what I *really* learned was community living.” Ω

*Diana Leaf Christian is editor of Communities magazine.*



EARTHAVEN

## Summer with the Rabbits

*by Anjanette Bunce*

I arrived at Dancing Rabbit Ecovillage in Missouri well after dark. Inside the small trailer that serves as a temporary welcoming station, people were piled around a small video player watching the original *Star Wars* to gear up for opening night of the latest in the series. I had to laugh—one of my friends had been concerned that by living at a rural community I’d miss out on important cultural events, in particular, the opening night of *Star Wars*. No need to worry; the community organized an opening night trip to the nearest theater and even treated us interns to the show.

This was my third trip to Dancing Rabbit and I was excited to make it my home for the next three and a half months as the “community archivist” intern.

Although my internship had a specific focus (interviewing members to record an oral history and taking photos of current projects) I soon found it was actually an internship in community living. My favorite memories of my internship are the small things: harvesting dinner

ingredients fresh from the garden, co-organizing a full-moon women’s gathering, scouting around the community trying to capture the beauty of the land and people on film, biking to nearby Sandhill community for shared Wednesday dinners, lime-plastering the inside of a timber-framed cabin with three other women, trekking to town with friends for a rootbeer float, learning from and about the Rabbits by working side by side with them, exchanging backrubs and banter after dinner, walking out under the stars each evening to sleep in my tent by the pond, and falling asleep in the hammock and waking up to the glorious colors of dawn.

I still struggle to articulate all that I learned last summer. What I do know is that something happens in community that is much greater than the sum of its parts. I know that working to intentionally create and support community will continue to define my life and work.

*Anjanette Bunce is an alum of the student co-ops at the University of Michigan. She works for NASCO (North American Students of Cooperation) as Member Services Coordinator, planning the Cooperative Education & Training Institute (Nov. 3-5, 2000) in Ann Arbor, Michigan.*





*Ecostery students taking a break from a natural history hike along the Pacific Crest trail above Trillium Farm.*

# “Wilderness is our Classroom...”

GROWING EDUCATION—AND COMMUNITY—AT TRILLIUM FARM

BY CHANT THOMAS

**T**HE SPRING SNOW STOPS just as we reach the summit meadow. Sun streams through the snow-clouds, illuminating the old-growth conifer forest on Trillium Mountain. I look back to see the last student emerging from a fairy forest of ancient manzanita and dwarf oaks. We look down into the canyon at the trail-head 800 feet below where we began hiking an hour earlier. After hiking the first of four miles it's now time for an early lunch and a check-in. We sit in the sun on our jackets amid a sea of wildflowers sparkling with snow dust, sharing our observations of the natural world around us.

Several students from various colleges across the country get acquainted as they eat lunch and absorb the

panoramic view. They are beginning the Dakubetede Environmental Education Programs (D.E.E.P.) Ecostery, a residential interdisciplinary field quarter curriculum accredited through Antioch University in Seattle. For the next eight weeks these students will experience total immersion in community—creating their own learning community in an intentional community setting at Trillium Farm.

At the summit we turn our attention from the forests clinging to the north slope of Trillium Mountain to the west where the Little Applegate River flows through its winding canyon, hidden behind a tangle of ridges. Around to the north, grassy slopes rise steeply up to the higher ridges of the proposed Dakubetede Wilderness.



Ridges and canyons of the higher country stretch eastward across the headwaters of the Little Applegate to the snowy peaks of the Siskiyou Crest.

One student notices a cabin roof emerging from the oaks on the next ridge to the east. Students can see other Trillium cabin roofs on the ridge top and on south slopes above the river. I explain how most of the buildings at Trillium are in the next canyon beyond that ridge. There, Birch Creek flows through several ponds and tumbles over waterfalls, around groves of trees, and across meadows before dropping over a 30-foot waterfall into the Little Applegate River canyon. With three miles to go, we start walking again, tuning into the diverse ecosystems gracing the landscape here in the arid rain-shadow of the Siskiyou's highest peaks.

WE INTRODUCE NEW STUDENTS TO THE ECOSTERY program by guiding them to Trillium Farm via a four-mile hike through the wilderness. The idea originated when a former student described Trillium as the kind of place she'd be thrilled to have as the destination of a three-day backpacking trip. Hiking in to their new home immediately helps the students begin to develop a sense of place, nurture a respect for the value of this powerful wilderness habitat, and recognize the threats to its unique biodiversity.

By the time we reach our destination, the students understand that Trillium Farm, a former trout hatchery, is a historic homestead surrounded on three sides by thousands of acres of federal wildlands. The ponds, creek, river, forests, woodlands, meadows, and grasslands comprise a diverse landscape that provides a wonderful classroom for learning about ourselves as community in place. They also know our motto: "Wilderness is our classroom, Nature our teacher."

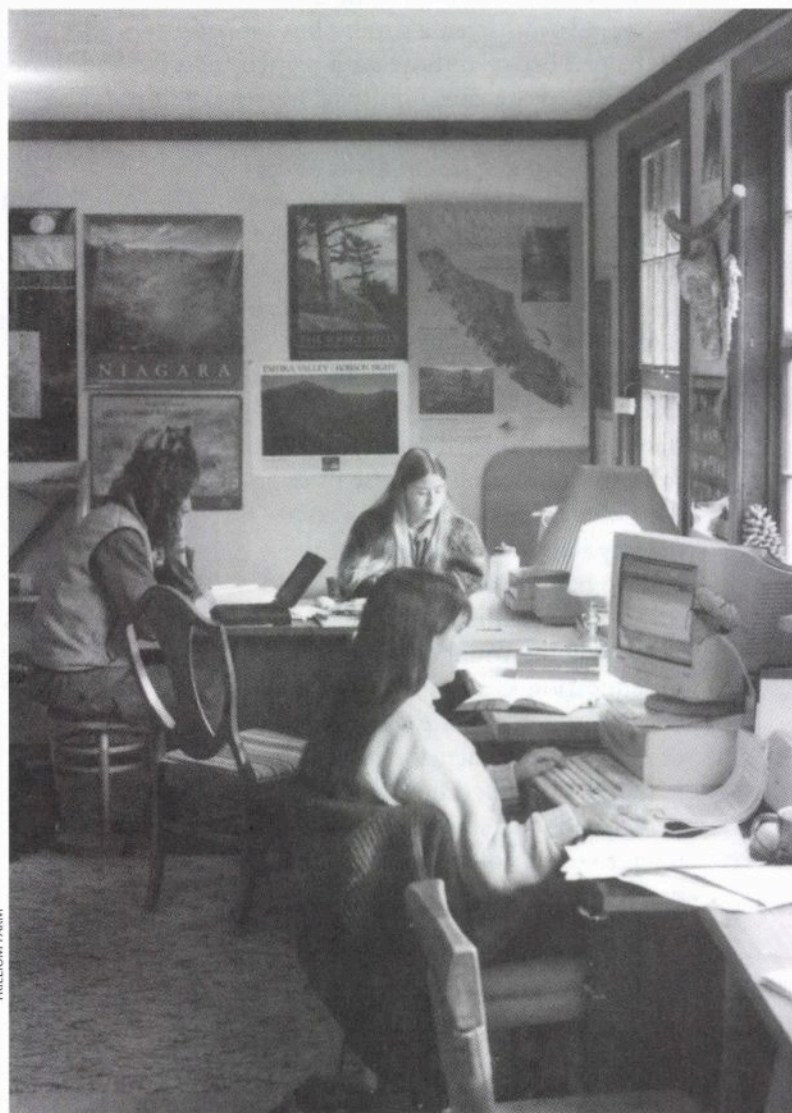
WHAT IS THE REAL PURPOSE of an intentional community, and what positive role can it play within the local community, county, watershed, or bioregion? For the last 25 years over 100 community residents have pondered this question at Trillium Farm. These collective ponderings have distilled into our two crucial goals or "intents," which I believe can apply to any intentional community seeking to play a positive role in their local region.

Our first intent is to maintain and enhance the quality of life in our habitat, which we embrace by organizing our neighbors in this sparsely populated canyon to fight federal government plans for opening the surrounding wilderness to large scale commercial helicopter logging operations. We have found that working locally on such quality-of-life issues builds a larger community as the

neighbors appreciate our commitment and understand our motivations.

Our second intent is education. People are often drawn into intentional community because something special happens there. A community may have evolved effective bodywork, high-yield gardening, innovative building techniques, or a particularly inspirational spiritual path. Just as parents want to teach their children the great things they've learned, intentional communities often perform an educational role, spreading the word about that special something they do well.

As a lifetime environmental activist, I see how education involves and empowers the first intent, to defend habitat. Active education is the crucial process to inform people about imminent threats to their quality of life, possible courses of action to mitigate the threats, and the potential consequences of failure. Here at Trillium Farm, hosting an accredited higher education program has both renewed our community internally and brought us into a well-regarded position as activists in our watershed.



TRILLIUM FARM

*A renovated trout hatchery is the community's rustic study hall.*



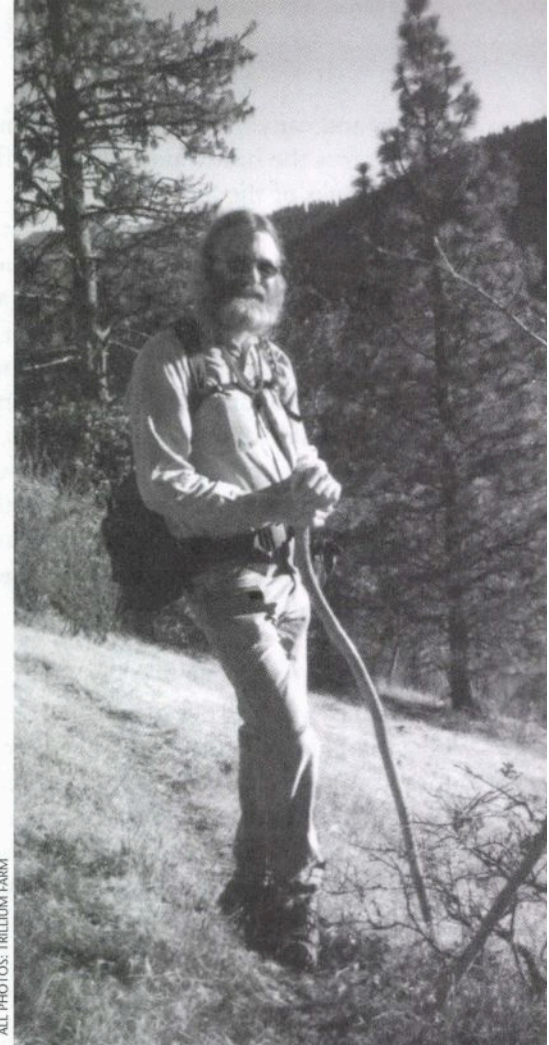
OUR COMMUNITY BEGAN 25 YEARS AGO with 12 partners: five young couples and two single men. Relationships strained under the new stress and pressures of moving onto a remote homestead, consumed as we were by cleaning up and restoring the land and building cabins, gardens, and water systems. We accomplished much, but as a community we were unable to reach a balance between those who desired dependable incomes from “regular” jobs off the land, and those who depended on the riskier income of music, crafts, or seasonal work.

In 1979 half the original partners left. I experienced how our having begun Trillium School, a preschool through high school, helped heal the fabric of our community after this split. The same year, other community members also started a natural foods store in the rural hamlet 13 miles down river, and organized an environmental group in our watershed. These three projects provided jobs for community residents and involved substantial educational outreach activities to the local community. Trillium grew and thrived for a few years as we all became teachers in one or more “classrooms.”

Several years later, a similar but more serious split developed between those with regular incomes and those who wanted the community to support their physical needs while they continued to develop incomes from arts, crafts, and seasonal work. Over half the community, most of those with regular incomes, decided they would rather Trillium became a neighborhood, with the land divided into individually owned parcels. Frustrated by the impossibility of our reaching consensus on this issue, they threatened legal action to dissolve the community. Those of us who wanted to continue as a community dug in and refinanced the land to pay the others so they could leave, and they did.

During the wrangling, I reached for education as a limited solution, offering to rehabilitate the abandoned two-story octagonal schoolhouse from our 1979 school if I could create a residential university program here. I had long since grown weary of commuting to town to teach college and was eager to work with students in the best classroom of all: our beautiful organic homestead surrounded by thousands of acres of wilderness. Desperately looking for something to agree on, our fractured community agreed to the proposal with surprisingly little discussion. Thus Dakubetede Environmental Education Programs (named for the people native to our watershed) was born. With over half the community

*Right:*  
Author Chant  
Thomas.



ALL PHOTOS: TRILLIUM FARM



*Left:*  
Ecostery students share in Trillium’s annual litter pick-up along the canyon road.

*Right:*  
Trillium’s octagonal dorm is the community’s former schoolhouse. Here, students from Maine, Michigan, and California.

gone, I wondered how the remaining half would fare in rebuilding community at Trillium.

Within a few years a severe flood forced more community issues to surface, as we faced an overwhelming workload to recover from flood damage. This led to a third community split as most of the remaining residents left to pursue goals outside community. I soon realized that I wanted D.E.E.P. to provide enough students to both generate a sufficient income and bring a diverse group of new people to embrace community life at Trillium.



THE ECOSTERY FOUNDATION of North America defines an "Ecostery" as a facility, stewarded land, or Nature sanctuary where "ecosophy" (ecological wisdom and harmony) is practiced, learned, and taught. When I first read that definition many years ago, I realized that a large part of the original vision of Trillium was to be an "Ecostery." Soon the residential academic program evolved into "D.E.E.P. Ecostery," fully accredited through The Heritage Institute of Antioch University.

If we could host a group of college students and/or continuing education school teachers at Trillium for a two-month Ecostery program, what five courses should we teach to attract future residents? I developed our curriculum around what we would look for in prospective Trillium community members and residents. (See "The D.E.E.P. Ecostery Curriculum" p. 40.)

Evolving Trillium Community as an environmental education center seems to be working. My wife Susanna and I are growing a new community of former and future Ecosterians. Two full-time and four part-time residents form the core residents at Trillium, with a population that fluctuates with seasonal interns; students in the spring and fall quarter Ecostery sessions; summers, when the community swells with former students and friends; and winters, when it's quiet with just a small family.



We live the dream of enhancing and rehabilitating the land and physical infrastructure at Trillium around the vision of an organic permaculture ecovillage on the edge of the wilderness. One former Ecostery student wrote: "To interact with elders who spend their lives doing what you propose to do with your lives is an incredible opportunity." While Susanna and I are hardly elders, this kind of response is one of the rewards of educating in com-

munity. Students see and live what we are doing here, and then want to take a similar path for their own lives.

**WHAT DOES THE EDUCATIONAL PROGRAM LOOK LIKE?**  
A typical Ecostery day in the fall quarter might start with students rising early and having breakfast together in the octagonal schoolhouse where they live and study. Some students may step into the morning sun and continue the previous day's project of keying out some of the diverse shrubs growing along the edge of the meadow. Other students head down the trail along Birch Creek, past the dome (a meditation space and classroom), between twin ponds, past the llama corrals, through the playground and garden to the cedar barn, a study center where they work on papers and check email. At 10 a.m. we convene in the garden circle for a check-in, and a student shares the poem she wrote during a tree-sit. We spend the morning working in the garden, taking time for some birding, identifying whether certain insects are pests or helpful garden partners. Discussions range from communication skills in community to the practices of deep ecology in determining how and where to shop for food.

After lunch we head down to the river where a student gives an oral report on aquatic ecology while we watch water ouzels dipping underwater. We end up in a discussion about how clearcut logging in the upper

watershed makes the river more vulnerable to sedimentation that can smother the eggs of salmon and steelhead. Two students report on the educational display they're creating for a local environmental group to clarify the relationship between logging forests and the resulting spring floods caused by premature snowmelt in the high country. Before breaking for dinner with Trillium residents, we head back to the cedar barn, where a student shows us progress on the Web site he's building for D.E.E.P.

When Trillium resident Laura Sutherlin was an Ecostery student here, she wrote: "This sort of education is unique: all-encompassing and intense in its laid-back style. The unconventionality and loose structure can make me forget this is school. When I step back and think about it, I am learning a huge amount: more real, worthy, useful, and practical knowledge than any classroom could hope to produce. Each conversation leaves me with a fresh perspective and much food for thought, each experience makes real a different issue, each problem resolved is a lesson."



Our philosophy of intertwining education and community life exemplifies the suggestions made by David Orr in *Ecological Literacy: Education and the Transition to a Postmodern World* (Island Press, 1994):

*“Education in the modern world was designed to further the conquest of nature and the industrialization of the planet. It tended to produce unbalanced, under-dimensional people tailored to fit the modern economy. Postmodern education must have a different agenda, one that is designed to heal, connect, liberate, empower, create, and celebrate. Postmodern education must be life-centered.”*

DINNER BEGINS WITH A CIRCLE as each person shares from their heart. Organic vegetables from our gardens comprise much of our hearty vegetarian meal. After washing dishes, the students hurry back to the cedar barn to spend the evening studying. Trillium residents remain behind, sipping tea in the community house and discussing the garden, a potential new resident, and our schedule of upcoming events.

Susanna and I excuse ourselves a bit early, as she'll leave at 7 am. for the 50-minute morning to drive to her job teaching high school in town. We stop by the cedar barn on our way home, where all but one student pass on our offer of a moonlight walk through the garden—the rest being enthusiastically on an academic roll! That one student comes arm in arm with us into the garden. It's quite cold and the stiff wind blows giant golden leaves out of the bigleaf maples. Clouds race across the sky in thickening masses, hinting at snow tomorrow. It turns out that the student needed this time to open up about some personal issues. We speak in hushed tones under the swaying trees as we walk up the canyon. The wind and moonlight collaborate in a shimmer of sparkles across the surface of the twin ponds. We stop in the dome to light some incense and pray together, then walk up to the school and kindle a fire in the woodstove. We hug goodnight, then Susanna and I begin the long hike up to our ridge-top cabin, giving thanks for the opportunity to grow community and environmental learning in this wonderful setting. Ω

*Chant Thomas and his wife Susanna Bahaar operate the D.E.E.P. Ecostery program at Trillium Farm, where Chant has lived for 25 years. With an MS in Environmental Education, he has taught forestry, biology, and geography at Southern Oregon University. A long-time wilderness outfitter, llama packer, and environmental activist, Chant has worked in geology, wildlife and engineering, and wildlife biology for the U.S. Forest Service. Contact: [trillium@deepwild.org](mailto:trillium@deepwild.org)*

## The D.E.E.P. Ecostery Curriculum

**1. Natural History of the Dakubetede Wilderness (5 science credits):** The first step in developing a sense of place is to learn about the flora, fauna, ecosystems, and human history of the place. We connect with nature through a deeper understanding of its physical manifestations and biodiversity.

**2. Applied Conservation Biology: Protecting and Restoring Biodiversity (3 science credits):** With that deeper understanding of nature, we learn about strategies to counteract the threats to biodiversity, and to protect and strengthen the power and balance of the natural world. We defend our habitat, our quality of life, and our sense of place through education and organizing with our local environmental group.

**3. Environmental Ethics: Practicing Deep Ecology (3 humanities credits):** Connecting with nature, and working to protect nature, forms the foundation for learning to develop our own personal code of ethics, a biocentric guide for our decisions of lifestyle as members of the planetary community. Do our personal choices help or hinder nature, and by effect, humankind?

**4. Community Studies: Ecostery as Intentional Community (3 social studies credits):** The global marketplace, toxic culture, consumer society, and increasing destruction of nature all require a paradigm shift in our concept of community. Here we explore how intentional community can serve as an experiential and educational setting for an Ecostery. *Creating Community Anywhere* by Carolyn Shaffer and Kristin Anundsen (Tarcher-Putnam, 1994) is one of our Community Studies textbooks.

**5. Creating a Wilderness Education Center (3 education credits):** Many educators dream of finding an old camp, lodge, or farm to outfit as an environmental education facility. Trillium is all three, located on a remote historic homestead and former trout hatchery. Here we learn how to plan and perform the physical tasks and academic organization necessary to create a center for environmental education as an aid for our transition to a postmodern world.





# Looking at Community for Alternative Possibilities

BY DAVID WHITEMAN

A NON-MATERIALISTIC lifestyle? *"Goes against human nature."*

Socialism? *"Impractical."*

A green political perspective? *"Unrealistic."*

College students who have grown up in mainstream culture are often quick to dismiss "radical" social ideas. When they reveal their notions of what is possible for human beings, they tend to confine themselves closely to their perception of "what is." Such attitudes are frustrating for any teacher attempting to encourage students to develop a critical perspective on contemporary social and political phenomena. Only when students expand their notions of what is possible and engage seriously with ideas outside the mainstream are they likely to acquire the critical skills necessary to understand contemporary society.

The solution? Introduce them to intentional communities.



INTENTIONAL COMMUNITIES are, almost by definition, outside the mainstream, and they provide many concrete examples of real people in the “real world” behaving in ways that are decidedly not mainstream. Used carefully within a college course structure, studying intentional communities can expand students’ notions of what is possible and minimize commonly heard objections of impracticality or irrelevancy.

I offer four suggestions, below, about how to incorporate intentional communities in a college course, based on my using the example of Twin Oaks community in two undergraduate political science courses at the University of South Carolina. One is a 50-student introductory-level course, “Introduction to Politics,” that draws a broad cross-section of our fairly conservative student body. The other course, “Ecology and Politics,” is a smaller, upper-level course that tends to attract students who already have a concern about environmental issues. In each course, Twin Oaks, an egalitarian, income-sharing commune in rural Virginia, places mainstream life in a clearer perspective by providing students with a concrete alternative reference point. Twin Oaks members are real people living everyday lives under a value system significantly different from those of almost all of my students. Instead of abstract notions about how people might change or how they might live, intentional communities provide concrete examples of how real human beings are now living according to an alternative set of values.

1. **Reading about intentional communities.** Written materials about intentional communities have mushroomed in the past five years, particularly now that many communities and community-related organizations maintain Web sites. Articles and books are available written by community members or by those studying community, such as those appearing in *Communities* magazine and the

**Never before had I seen greater focus or attention.**

*Communities Directory.* Communities in your area may also be able to provide other written information; the *Communities Directory* (800-462-8240; [www.ic.org](http://www.ic.org)) can help you locate them. Historical communities are also useful and are surprisingly common throughout the United States. Information on contemporary and historic communities is available from your



local historical society, the Center for Communal Studies (812-464-1727), or the Communal Studies Association (319-622-6446; [csa@netins.net](mailto:csa@netins.net); [www.ic.org/csa/](http://www.ic.org/csa/)).

Twin Oaks is a community with the dual advantages of a long history and extensive documentation. I have used this documentation (primarily Kat Kinkade’s book, *Is It Utopia Yet?* (Twin Oaks Publishing, 1994) and Twin Oaks’ Web site ([www.twinoaks.org](http://www.twinoaks.org)) to expand discussion of social and political ideas beyond the narrow liberal-conservative debate. My approach is not to assume that Twin Oaks exemplifies any one specific ideology, but to consider the extent to which Twin Oaks embraces the values of a variety of different ideologies, such as socialism, feminism, Marxism (in one class the students renamed the community “Marx Oaks”), and “green” political thought.

Particularly valuable are internal policy documents now available from Twin Oaks (and other communities), including by-laws, decision-making arrangements, economic plans, the “labor quota” system, and policies for membership, conflict resolution, individual allowances, health care, and the support of personal and community projects. These documents are extremely useful, because they allow students to engage in very specific discussions about how the policies at Twin Oaks have been shaped by various political ideas.

**They begin to appreciate how, in a large community, the actions of just a few individuals can make a difference.**

In analyzing the ideas that have shaped the strongly egalitarian and democratic economic system at Twin Oaks, for example, students have access to the by-laws of the community that say (using the genderless pronoun “co’s,” meaning “his or her”) that the community “assumes responsibility for the material and social needs of its members, according to the principle ‘from each according to co’s ability, to each according to co’s need.’” Students can also read about how labor allocations are governed by the community’s annual “Tradeoff Game,” which determines the annual budget. The economic system is not “purely” socialist or Marxist or green or liberal, but the written materials provide the raw material necessary for students to discuss the extent to which it is. For



students accustomed to regarding hierarchy and inequality as “natural” aspects of the economic world, Twin Oaks provides a clear example of a largely non-hierarchical and democratic workplace that has functioned for 33 years. Instead of abstract ideas, students have a clear reference point to consider, in perhaps a more thorough and thoughtful manner, the extent of democracy in the mainstream society and the function of inequality and hierarchy.

## 2. Simulating a community environment.

Another way to incorporate intentional communities is to develop simulations of community life. I am not familiar with examples of a full on-campus simulation of a community environment, which would require access to students who (at least temporarily) share living arrangements. Much easier is to simulate some aspects of community life, such as the system of government or the economic system. Another alternative is to link students with the Living Routes Ecovillage Education Consortium ([www.LivingRoutes.org](http://www.LivingRoutes.org)), a program that offers semester-long field programs developed collaboratively between communities and their neighboring colleges.

In my “Ecology and Politics” course, I have attempted to simulate aspects of a community environment by making one objective of the course to create a “learning community.” On the first day, I announce that this is an experimental course which will be conducted in accord with “green community values,” including an emphasis on cooperative learning and on making decisions in a non-hierarchical way. Rather than begin the course with a syllabus where all decisions about class content, format, and requirements have already been made, I present the opportunity for the class to make many of these choices themselves. During the first few weeks, as we read about the example of Twin Oaks, we also conduct “workshops” on communication skills, small group dynamics, cooperative learning, and consensus decision making. At various times during the course we evaluate the extent to which we have created a learning community and discuss how our successes and failures parallel what we have read about Twin Oaks.

**3. Interacting with community members.** Interaction with community members, in person or through phone or email, is an excellent way for students to explore and understand the details of community life, particularly how actions, even everyday actions, express values. All

individual actions within community reinforce some values and challenge others; for example, individuals often act in ways that challenge individualism and reinforce community, but there are plenty of examples in which they do the opposite. Members of intentional communities can provide students with concrete examples of what happens when people act on a set of beliefs that are outside the mainstream.

Interaction with individual community members personalizes this process, and focuses attention not on dramatic actions of mass social movements but on the actions of individual people within their everyday lives.

Many communities are willing to provide speakers, and both the Fellowship for Intentional Community ([660-886-5545](tel:660-886-5545); [fic@ic.org](mailto:fic@ic.org); [www.ic.org](http://www.ic.org)) and the Federation of Egalitarian Communities ([417-679-4682](tel:417-679-4682); [fec@ic.org](mailto:fec@ic.org); [www.thefec.org](http://www.thefec.org)) maintain lists of individuals willing to discuss many facets of community life. If visits are not possible, an alternative is to set up a conference call. One semester I moved my class to a distance-education conference center on campus, equipped with microphones at every desk. A Twin Oaks member called in, and the students asked her questions for the entire class period. I have also begun to suggest that students take advantage of email correspondence with community members.

My experiences with speakers from Twin Oaks have been uniformly positive. In one case, I invited three community members to meet one evening with students from my classes on “Introduction to Politics” and “Ecology and Politics.” Having read about Twin Oaks all semester, student interest was high. Most students attended this event (rare for an optional class meeting) and never before had I seen greater focus and attention: for three hours students sat on the floor in a lounge, asking questions and listening intently to responses.

When interacting with community members, students tend to be quite interested in issues related to leadership. They are aware, in the abstract, of how leaders act to shape and implement community decisions, such as decisions to build a new community building or continue a ban on TV. When students encounter people who

**Intentional communities can expand students' notions of what's possible.**

When interacting with community members, students tend to be quite interested in issues related to leadership. They are aware, in the abstract, of how leaders act to shape and implement community decisions, such as decisions to build a new community building or continue a ban on TV. When students encounter people who





actually live in Twin Oaks, however, they begin to appreciate how, in a community the size of Twin Oaks (about 90 members), the actions of just a few individuals can make a difference. Students are also interested in how leaders act to meet perceived threats to the community, either from outside, for example, in the form of markets changing for their products, or from inside, in the form of members' undermining core community policies. Kinkade's revealing accounts in *Is It Utopia Yet?*, such as the controversy over watching TV or using microwave ovens, usually stimulate considerable discussion of what the students perceive as the "bizarre" dynamics of these internal deliberations.

The ultimate purpose of examining political action within Twin Oaks is to help students develop a critical perspective on their own actions, and I find at this point that students are quite capable of making a connection between themselves, acting on their own values, and the residents of Twin Oaks, acting on a different set of values. Often the interaction with community members has the effect of creating a more understanding attitude among those students who were initially more critical of the community. No longer are community members just randomly "stupid" or "irrational"; they instead become people (however "misguided") who are acting on their own chosen values.

**4. Visiting intentional communities.** For the ultimate in experiential learning, I recommend visiting a nearby intentional community, either by yourself or with your students. Twin Oaks has a three-week visitor program, which is great for students or faculty trying to get a better sense of what contemporary intentional communities are all about. You may also be able to arrange special visits, for a day, a week, or longer. I have never taken an entire class to Twin Oaks, but faculty members at other universities have had good experiences visiting Twin Oaks and other communities.

Even though I had read a considerable amount about Twin Oaks before I visited, and had interacted with community members, I was surprised by the extent to which the actual experience of living in community provided a host of new insights. I was particularly struck by how much I learned about the emotional texture of the community, something that seems to be missing from most written accounts. I was amazed at the intensity and "density" of communication within the community, which has been extremely useful in helping students to understand what living in community might be like.

My three-week visitor period also made me realize how useful Twin Oaks could be in helping students in my "Ecology and Politics" course understand green political thought. Here again, the basic approach is the same: providing students with concrete examples instead of abstract ideas. As a community that values a sustainable lifestyle, Twin Oaks provides a host of examples useful for understanding the green perspective on contemporary society. Green analysts often argue that human survival is possible only through a fundamental change in the way we live. Instead of discussing (and perhaps too quickly rejecting) the practicality of such a position in the abstract, examples from Twin Oaks of shared resources, limited vehicle use, organic gardening, and so on, allow us to evaluate the extent to which intentional communities fulfill the requirements of these critics.

From the beginning of the course, students grapple with the idea that the more radical green critiques of contemporary society go far beyond the sometimes narrow set of solutions to environmental problems (like recycling) discussed in mainstream political debate. Green thinkers tend to focus on

more fundamental goals such as reducing consumption levels and ultimately ending all forms of oppression, not only human oppression of the Earth but also oppression of other humans based on race, gender, and class. As might be expected, some students, even those who consider themselves to be committed environmentalists, are quick to label these aspirations as utopian and impractical.

However, Twin Oaks again emerges as a useful reference point, so that students may be asked to consider to what extent this community embodies green values. Instead of critiquing mainstream life with a set of abstract green values, we can compare two ways of living and evaluate which is more "green." Twin Oaks provides students with a concrete example of how a community struggles with green values. Written accounts of the community provide many details of some of the internal debates regarding how "green" they should aspire to be, but actually living in Twin Oaks allows a clear understanding of the continuing sources of conflict: some members supporting efforts to minimize consumption levels, while others preferring the standard of living to increase as the community economy permits; some members fully committed to reducing energy consumption to a minimum, while others prefer to have a hot shower always available; some members concerned that their primary industry (making hammocks) is unsustainable given the extensive use of plastics, while others just are happy that the income is there.

### **Communities provide examples of people living by their ideals.**



IN MY EXPERIENCE, incorporating intentional communities into college and university courses helps students develop a critical perspective on contemporary society, expand their notions of what is possible, acquire a broader perspective from which to critique mainstream society, and come to understand the values implicit in their own lives and how those values compare with the values of both mainstream society and alternative communities.

Student interest in intentional communities tends to be quite high, perhaps because college is still a time for idealism, however muted it may be compared to times past, and intentional communities provide examples of people living by their ideals. Students may not agree with

these ideals, but they recognize that community members are trying to live by them. Some students may be intrigued by these values and want to visit a community, while others may find these values repulsive, but all will have a new reference point from which to examine their own values and the implications of the actions taken in their own lives. Ω

*David Whiteman teaches political science at the University of South Carolina. He is the author of Communication in Congress, and is currently studying the role of documentary film and video in movements for social change.*

## A Classroom Experiment in Community

*By Jonathan Andelson*

On the first day of my "Intentional Communities" course at Grinnell College in Iowa, I ask students to write a brief description of the ideal kind of community they'd like to live in, including urban/rural location, level of economic integration, form of property ownership, population size, and ideological basis. The choices the students make are based largely on their own imagination, since few of them have experienced community or even read much about it.

For the next two months we read about various communities, both historical and current, learning about what's been tried, what's not worked, what has worked, and about the kinds of things communities have accomplished for their members and for the wider society. Our focus is largely on American examples, but we spend some time learning about communities in other places. This survey serves in some ways as a reality check on the often unvarnished ideals which the students bring to their visions of community.

In the last several weeks of the semester, after they've been asked to interpret history, read books and articles, and work on research papers, I ask them to re-visit the question of what kind of community they'd like to live in, but with two new dimensions. First, they now have the benefit of knowing something about the successes and failures of other communitarians. (To be candid, they don't always learn from this.) Second, I ask them this time to find at least three other students in the class with a vision like theirs and collectively design a community. At this point I wish we could break away from the rest of the college and really do it, and usually, so do they.

Groups form, sometimes along urban/rural lines, sometimes based on the underlying belief system, sometimes based on economic arrangement. The groups meet during class time and outside of class time, and they ponder, debate, compromise, and decide, in some detail, how to structure their community. Sometimes groups re-form, merge, or split. By the end they have bonded pretty well, and during the final exam period we meet, and each group reports its plans to the others. Of course, this is rather thin compared to the real thing, but the students tend to learn more from it and to remember it better than my lectures and the readings. Several of them have gone on to live in community, and all of them leave with a deeper appreciation for one of the most enduring forms of human social relations.

*Jon Andelson, who has a PhD in Anthropology, teaches at Grinnell College in Grinnell, Iowa, where he serves as Director of the Center for Prairie Studies, an interdisciplinary program which emphasizes place-based learning and discovery-mode education.*





# DESIGNING MY OWN EDUCATION FOR THE “ECOVILLAGE MILLENNIUM”

BY CHRIS MARE

*“I’M HERE FOR FIELD WORK in my college major in ecovillage design,” I told the group in the closing circle of a week-long village design course a few years ago at the Farm’s Ecovillage Training Center.*

*“This is probably the first such major in the world,” responded Peter Bane, one of our instructors.*

*After the circle several people came up to me. “I want to take that program too! How can I enroll?” they asked.*

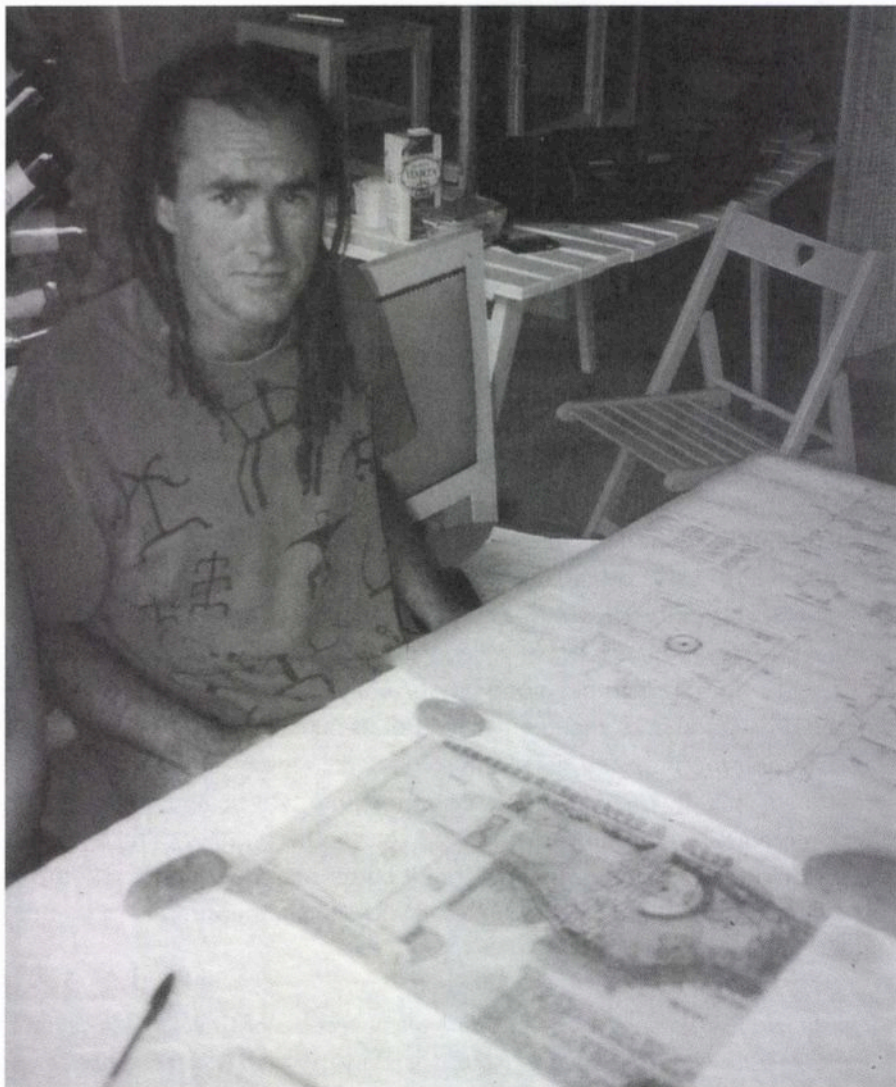
*“There is no program yet,” I said. “I’m making it up myself as I go.”*

AS WE ENTER THIS Age of Sustainability, I believe the most important work we can do is grow viable, healthy communities attuned with the living, evolving Earth—full-featured, truly ecological villages. This exciting work is expanding new fields of possibility, however it requires new ways to educate ourselves.

My own step in this direction was to graduate in the Spring of ’99 with a BA in “Village Design: Ekistics for the 21st Century,” essentially a prototype for an undergraduate curriculum in Ecovillage Design. (“Ekistics,” coined in 1977 by Greek architect/planner Constantinos Doxiadis, is a scientific, multi-disciplinary approach to human settlements.) Since no established academic institutions currently offer this sort of major, I pieced together various existing programs and opportunities to give myself a comprehensive, in-depth education that may be a real contribution to the field. Here are some of the most important things I learned in this self-designed major. It’s my hope that educational opportunities for designing ecovillages and other sustainable communities get more numerous.

A permaculture design course is a good place to start: it’s an initiation into

a new way of perceiving the world, where problems are solutions, pollutants are resources, and Nature is the basis of design. I took my first permaculture design course seven years ago and it literally transformed my life. I learned that someone (Australian Bill Mollison) had given a name and a voice to many of the various impressions I had had about sustainability and methods for healing the Earth. At our introductory session on the second floor of



Author Chris Mare prepares a Feng Shui analysis for an ecological design school in La Rochelle, France, 1998.



an old barn on a farm in Bellingham, Washington, instructor Larry Santoyo carefully spelled out the ethics of permaculture:

1. Take care of the Earth
2. Take care of other people
3. Devote all surplus resources to the fulfillment of 1 and 2.

AT THAT COURSE I HAD THE OVERWHELMING conviction that I had just discovered my life's work. Permaculture was the foundation, and all subsequent work at the university was a matter of deeply exploring and elaborating upon fundamental principles. I came to see ecovillage design as a form of advanced permaculture design, and both as derivatives of the more academic-sounding "applied human ecology."

If you want to experience a full education in sustainable community design, you'll need to find a college that allows students to design their own majors, or explore these options within your current university. (Apparently the concept of sustainable human settlements is still too fresh and visionary to be embraced by academia yet.) I was very fortunate to find Fairhaven College, a remarkable, magical school which is part of Western Washington University (WWU), in Bellingham. (I want to say Fairhaven College is located in "Ecotopia," the ecological utopia in the Pacific Northwest made famous by Ernest Callenbach's 1972 novel, *Ecotopia*.) Fairhaven, a small liberal arts college, was designed from the beginning to entrust students with a large amount of responsibility and self-motivation in order to develop their own unique degrees.

My degree was an amalgamation of traditional courses at WWU, "alternative"-style courses at Fairhaven, and independent studies of my own design. The major I conceived involved taking several or more classes in ten categories: Natural Sciences, Natural Processes, Psychology, Anthropology, The Arts, Spirituality and Religion, Human Relationships, Economics, and Permaculture. With these categories I intended to give myself a comprehensive, multi-disciplinary overview of the complex and many-faceted interconnections involved in designing and creating a 21st-century ecovillage. I believed certain other subjects were necessary for my major as well, but no college classes existed for them, so I studied these subjects on my own, for credit, with the help of mentors: "A Pattern Language" (architect Christopher Alexander's

work), "Geomancy/Feng Shui," and "Sacred Geometry," for example. Of course all these examples have come from my own particular interest and focus. It's exciting to consider that the field of ecovillage design is so vast, and each student so uniquely qualified, that each self-designed ecovillage design major will look different.

Of course to pursue a degree of this kind it's absolutely essential to get out and experience some communities first-hand—there's no substitute for actually being there! You can visit sustainable communities and aspiring ecovillages on your own, or with other students through various college-credit travel programs, including those arranged by organizations such as Living Routes in Massachusetts (*see p. 28*), Geocommons College Year in New Hampshire, and Pacific Lutheran University near Seattle, for example. Through involvement with programs like these you can visit some of the world's pioneering ecovillage models, mingling with the residents in their daily activities and hobnobbing with an international cast of students, blending academic work with community

involvement, workshops, socializing, and play. The kind of tactile understanding that arises from this exposure simply cannot come from classrooms or books.

In my own case, in the Autumn of '96 I was fortunate to travel to Crystal Waters in Australia, the world's first permaculture village. The newly formed Global Ecovillage Network (GEN) was presenting one of their first ever "Village Design" courses, with permaculture teachers and GEN representatives from all over the globe: Albert Bates, from the Ecovillage Training Center at The Farm, in Tennessee; John Talbott from Findhorn, in Scotland; Linda Joseph from Manitou Institute, in Colorado; Declan Kennedy from

Lebensgarten, in Germany; Hamish Stewart from Gaia Trust, in Denmark; and of course Max Lindegger of Crystal Waters as our host. The student body likewise flew in from many different countries. Over the course of a week we were introduced to the emerging new concept of the ecovillage, given slide-show tours of the world's premier ecovillage models, and exposed to state-of-the-art theorizing. How invaluable this experience was to my evolving degree!

In between scheduled course presentations we had ample time for networking and informal discussions, where students and presenters could freely intermingle, and where much of the learning took place. This kind of



CHRIS MARE

*Chris visited sites worldwide, including the Permaculture Institute of Ireland, Clones, County Monaghan, where participants built an herb spiral.*



learning extended through three delicious meals a day and into the evening, when we practiced community-building exercises or heard presentations from other participants. Truly, the learning took place all day long, from the call of the Kookaburra in the early morning to the last sparks of the campfire late at night. My serious inquisitiveness soon gave way to lightheartedness and a sense of subtle satisfaction as I realized I was participating in the melding of a worldwide community of innovators. As if that wasn't enough, I stayed on at Crystal Waters after the course for my second permaculture design course, then flew to Perth for the Sixth International Permaculture Conference. (Thank you financial aid and work trade!) All told, I flew overseas three times, as well as traveling to Mexico and Guatemala to study traditional villages.

My point is that for those who are interested, opportunities are available to experience aspiring ecovillages personally, whether at Findhorn, The Farm's Ecovillage Training Center, Plum Village, Auroville, Crystal Waters, Earthaven, Dancing Rabbit, Lost Valley, or Sirius, to name a few. I urge you to go experience these special places for yourself, expand your educational vistas, and bring back information to share with your people!

But don't neglect learning opportunities back home either: students who want to learn to create community must learn to *live* community, and it happens on many different levels. During my first three years at school, I was lucky enough to live on a cooperative farm where we hosted potlucks, parties, childcare, weekly saunas, solstice and equinox rituals, and May Day celebrations. For one quarter I hosted a class in "Group Manifestation," which was rewarded by a group purchasing the property in order to build their new cohousing community. But my community extended beyond that immediate circle: into the college, through the many overlapping subcommunities of Bellingham, out into the greater Cascadia Bioregion, and ultimately, to the Global Ecovillage Network itself. My active participation in and identification with projects at each of these community levels provided a supra-curricular or contextual nourishment that gave the intensive academic work its meaning and reason. For those of us raised in a culture that aggrandizes avaricious competition and predatory individualism, learning how to synergize with others may be the crucial core of an education devoted to sustainable community design.



*Chris suggests a permaculture course as great place to start an ecovillage design curriculum. At the Ecovillage Training Center, The Farm, 1997.*

I can't overlook one last aspect of this kind of education, particularly for the burgeoning ecovillage designer, and that's gardening! Ecological design, permaculture design, sustainable community design, ecovillage design—these are all labels for the one, primary, underlying theme: learning how to work with Nature to shape our living situations and provide all our needs. The extended garden is the setting where we can practice these principles, instantly apply theory, and observe, understand, and utilize natural processes. How could one comprehend growing an ecovillage without first being able to grow a flourishing garden? It's a difference only in complexity and scale.

At Fairhaven College we are lucky to have a large Outdoor Experiential Learning Site, Outback Farm, where students engage in gardening and many other projects working with Nature. It is our hope and dream to develop this place into a world-class ecovillage demonstration site,

with a fully accredited program in Sustainable Living and dorms for about 24 fully ecologically integrated into the site. Here students will live on, tend, and draw sustenance from the site as part of their education, and still have full academic access to the entire university. And ideally, this program, as envisioned, will be tied into college-credit ecovillage educational organizations such as Living

Routes and others, and ultimately, to the Global Ecovillage Network's "Living and Learning Centers."

EDUCATING FOR THE "Ecovillage Millennium" means preparing for the complex, multi-faceted task of designing and birthing full-featured, ecologically embedded human settlements. While complete, accredited learning centers are in the planning stages and will soon manifest, for now, students of sustainable community design must creatively weave together many excellent existing programs and opportunities in order to achieve the depth of understanding and experience they seek. I believe such an education is necessarily a full immersion, influencing all aspects of life. It's an initiation of sorts into a most sacred work—consciously participating in our planetary evolution. Ω

*Chris Mare, a graduate student in Whole Systems Design at Antioch University, Seattle, has designed his own MA curriculum doing independent studies at various land-based sites and creating his own courses centered around biology and economics. He is also helping build a permaculture demonstration site for Fairhaven college, where he will facilitate a class in sustainable community design.*



# Communities Where You Can Learn

BY DANIEL GREENBERG



DANIEL GREENBERG

*Communities* magazine wishes you well on finding your ideal learning situation in community.

Here are the abbreviations used in this listing.

TO: Tours (scheduled or impromptu for individuals and/or groups)

OH: Open Houses (on a regular schedule)

SA: Speakers Available (for events outside of the community)

RF: Rent Facilities (to outside groups)

FC: Family/Children Programs (specifically for family and children)

## ANANDA VILLAGE

14618 Tyler Foote Rd  
Nevada City, CA 95959

Phone: (530) 478-7500

Email: [mdevidas@ananda.org](mailto:mdevidas@ananda.org)

Web: [www.ananda.org/AnandaVillage](http://www.ananda.org/AnandaVillage)

**Internships:** Spiritual living (yoga, meditation, nature outings, service projects, attend classes offered by Ananda).

**Workshops/classes:** Yoga, Meditation, Health, Healing, Diet, Vegetarian Cooking

**Other:** FC

## AQUARIAN CONCEPTS

PO Box 3946  
Sedona, AZ 86340

Phone: (520) 204-1206

Email: [aquarianconcepts@sedona.net](mailto:aquarianconcepts@sedona.net)

Web: [www.aquarianconcepts.com](http://www.aquarianconcepts.com)

**Internships:** Organic gardening; animal husbandry; masonry; carpentry; landscape gardening & design; trade & barter retail store concepts & services; childhood & young adult education & training; nutritional education & food preparation; multi-media art & design; musicianship, instrument-making, recording, and sound-editing; tipi and yurt design and building; car maintenance; bicycle repair; clothing design and production; furniture design

and construction; rehabilitation programs for young adults.

**Other:** TO, OH, SA, RF, FC

## BARKING FROGS PERMACULTURE CENTER

PO Box 52  
Sparr, FL 32192-0052

Email: [Permacltur@aol.com](mailto:Permacltur@aol.com)

**Internships:** Implementing permaculture design; documenting permaculture design; publications, outreach, management and maintenance work re permaculture design.



**BIRDSFOOT FARM**  
1263 CR 25  
Canton, NY 13617  
Phone: (315) 386-4852  
Email: molteng@northnet.org  
Internships: Farming, teaching.  
Other: TO

**CAMPBILL SPECIAL SCHOOLS,  
BEAVER RUN**  
1784 Fairview Rd.  
Glenmore PA 19343  
Phone: (610) 469-9236  
Email: BvrRn@aol.com  
Web: www.beaverrun.org  
Internships: Houseparents/childcare providers  
for children with disabilities; receiving training  
(see classes, below).  
Workshops/classes: Camphill Curative  
Education Seminar (for intern volunteers)

**EARTHART VILLAGE**  
64001 County Road DD  
Moffat, CO 81143  
Phone: (719) 256-5003  
Email: linda@earthart.org  
Web: www.earthart.org/eai/index.html  
Internships: Installing a wind generator, water  
catchment system, and wool insulation; dows-  
ing for well location; well & irrigation installa-  
tion; agricultural projects; finish work on an  
agricultural building, barn interior, animal shel-  
ter & corral.  
Other: TO, OH, FC

**EARTHAVEN**  
1025 Camp Elliott Rd  
Black Mtn, NC 28711  
Phone: (828) 669-3937  
Email: culturesedge@earthaven.org  
Web: www.earthaven.org  
Internships: Permaculture, ecological building,

Internships: garden, computers, auto-shop, car-  
pentry, weaving, child care etc.  
Other: TO, SA, FC

**ECOVILLAGE AT ITHACA**  
Anabel Taylor Hall, Cornell U.  
Ithaca, NY 14853  
Phone: (607) 255-8276  
Email: ecovillage@cornell.edu  
Web: www.ecovillage.ithaca.ny.us  
Internships: Organic farming, organizing  
events, working with children, graphic design,  
Director's assistant, fundraising.  
Academic Affiliation(s): Cornell University,  
Ithaca College, Living Routes  
Other: TO, OH, SA, FC

**EG2 CENTER**  
PO Box 1494  
Olivebridge, NY 12461  
Phone: (914) 626-3434  
Email: eg2@mindspring.com  
Web: www.eg2center.com  
Internships: Gardening, landscaping, wilder-  
ness skills, astrology, nutrition.  
Academic Affiliation(s): SUNY New Paltz  
Other: TO, OH, SA, RF

**THE FARM; ECOVILLAGE TRAINING  
CENTER AT THE FARM**  
POB 90  
Summertown, TN 38483  
Phone: (931) 964-4474  
Email: ecovillage@thefarm.org  
Web: www.thefarm.org/etc/  
Internships: Building constructed wetlands, cob  
visitor's center, root cellar, greenhouses and  
other structures; solar & wind energy installa-  
tions; permaculture design and agroforestry; set-  
ting up a seed bank; greenhouse work; and  
consensus process. All volunteers also work on  
public service projects in The Farm community.  
Other: TO, OH, RF, FC

**THE FINDHORN FOUNDATION**  
The Findhorn Foundation  
Cluny Hill College, St Leonard's Rd  
Forres IV36 2RD  
Scotland  
Phone: +44 (0)1309 67-2288/9  
Email: accomms@findhorn.org  
Web: www.findhorn.org/  
Internships: Personal and spiritual transforma-  
tion by living, working and growing within a  
community dedicated to planetary service, edu-  
cation and co-creation with nature. Study and  
practical work in ecology, holistic health, garden-  
ing, organic food production, catering, building,  
homecare, ecovillage, and performing arts.  
Other: TO, OH, SA, RE, FC

**GANAS and GROW II**  
135 Corson Ave.  
Staten Island, NY 10301  
Phone: (718) 720-5378  
Email: ganas@well.com  
Internships: Systems development & imple-



DANIEL GREENBERG

**CHACRA MILLALEN**  
Apartado 125  
8430 El Bolson  
Rio Negro, Argentina  
Phone: +54-2944-471569  
Email: charles@red42.com.ar  
Web: http://welcome.to/millalen  
Internships: organic garden, kitchen, bakery,  
jam-making.  
Other: OH, RF

**DANCING RABBIT**  
1 Dancing Rabbit Lane  
Rutledge, MO 63563  
Phone: (660) 883-5511  
Email: jeffrey@ic.org  
Web: www.thefec.org  
Internships: Gardening, construction, archiv-  
ing, town planning, conservation.  
Other: TO

organic gardening, community administration.  
(Future: Food preparation/preservation, animal  
husbandry, community health.)  
Conferences: "Help Build a Village" work  
jams, Annual Southeastern Permaculture  
Gathering. (Future: Global Village Celebration,  
Bioregional gathering.)  
Workshops/classes: Fundamentals of perma-  
culture, village design practicum, natural  
building, appropriate technology, starting a  
community, lucid waking, consensus, group  
process, artist's way, wild herbs and medicines,  
fertility awareness.  
Academic Affiliation(s): Warren Wilson College.  
Other: TO, OH, SA

**EAST WIND COMMUNITY**  
HC-3 Box 3377  
Tecumseh, MO 65760  
Phone: (417) 679-4682  
Email: visit@eastwind.org



mentation, small business economics, participatory management, theory and practice of feedback learning, feedback learning applied to English as a second language, dialogue, conflict resolution, negotiation skills, group facilitation using feedback learning methods.

**Other:** OH, RF

#### HEATHCOTE

21300 Heathcote Rd.  
Freeland, MD 21053  
**Phone:** (410) 343-DIRT  
**Email:** phillips@qis.net  
**Web:** www.Heathcote.org

**Internships:** permaculture, gardening, building/construction, community living.  
**Other:** TO, RF, FC

#### THE HERMITAGE AT MAHANTONGO SPIRIT GARDEN

RD 1, Box 149  
Pitman, PA 17964  
**Phone:** (570) 425-2548  
**Email:** BroJoh@Yahoo.com  
**Web:** www.ic.org/thehermitage/

**Internships:** Contemplation, meditation, self-sufficiency (gardening and building).  
**Other:** TO, OH, SA

#### HIGH WIND ASSOCIATION

W7122 County Rd.  
Plymouth, WI 53073  
**Phone:** (920) 528-8488  
**Email:** paulson@danet.net

**Internships:** Helping manage retreat center, developing photovoltaic program, grant writing.  
**Academic Affiliation(s):** University of Wisconsin  
**Other:** TO, OH, RF, FC

#### INTER-COOPERATIVE COUNCIL AT UNIVERSITY OF MICHIGAN

337 E. William  
Ann Arbor, MI 48104  
**Phone:** (734) 662-4415  
**Email:** scaya@umich.edu  
**Internships:** Publications, finances.  
**Academic Affiliation(s):** University of Michigan in Ann Arbor

#### ISLOVE: Infinite StarLight Offering Visionary Ecovillages

POB 1086  
Ben Lomond, CA 95005-1086  
**Phone:** (831) 425-3334  
**Email:** brotherlittlestar@bigfoot.com  
**Web:** www.profiles.yahoo.com/URPCRMKSMKIND  
**Internships:** Building nature-shelters (wigwam/wikiup, etc.), forest-living practice, trail building and maintenance, spirituality and sacred-study.  
**Other:** TO, OH, SA, FC

#### KALANI COMMUNITY

RR2 Box 4500  
Pahoa, HI 96778  
**Phone:** (808) 965-7828

**Email:** kalani@kalani.com

**Web:** www.kalani.com

**Internships:** food services, housekeeping, maintenance, landscape-gardens.

**Academic Affiliation(s):** Univ. of Hawaii, Hilo  
**Other:** TO, RF, FC

#### LAMA FOUNDATION

PO Box 240  
San Cristobal, NM 87564  
**Phone:** (505) 586-1269  
**Email:** lama@compuserve.com  
**Web:** www.lamafoundation.org

**Internships:** Community living.  
**Workshops/classes:** Ongoing workings in various spiritual traditions (Sufi, Vipassana meditation, etc.)

**Conferences:** Annual Natural Building Conference  
**Other:** TO, OH

#### LEBENS GARTEN

Ginsterweg 3  
D-31595 Steyerberg  
Germany  
**Email:** lebensgarten\_eu@t-online.de  
**Web:** www.lebensgarten.de  
**Internships:** Permaculture/ecovillage living.  
**Other:** OH, RF

#### LOST VALLEY EDUCATIONAL CENTER

81868 Lost Valley Lane  
Dexter, OR 97431  
**Phone:** (541) 937-3351  
**Email:** info@lostvalley.org  
**Web:** www.lostvalley.org

**Internships:** Organic gardening and community (growing annual vegetables for community and educational center in two acres of gardens and greenhouses); permaculture in community (hands-on permaculture design and methodology appropriate to the season). Both apprenticeships include field trips, occasional guest instructors, and opportunities to experience all aspects of community living, including consensus decision making, "well being" process meetings, personal growth, ritual, and more.  
**Other:** TO, RF, FC

#### MAGIC

Box 15894  
Stanford, CA 94309  
**Phone:** (650) 323-7333  
**Email:** hilary@ecomagic.org  
**Web:** www.ecomagic.org

**Internships:** Developing an ecological approach to value; becoming healthier; becoming more cooperative; becoming a more effective steward of the environment we share.

**Academic Affiliation(s):** Stanford University

#### MAISON EMMANUEL

1561 Ch. Beaulne  
Val-Morin, Quebec  
J0T-2R0 Canada  
**Phone:** (819) 322-7014  
**Email:** m.emmanuel@polyinter.com

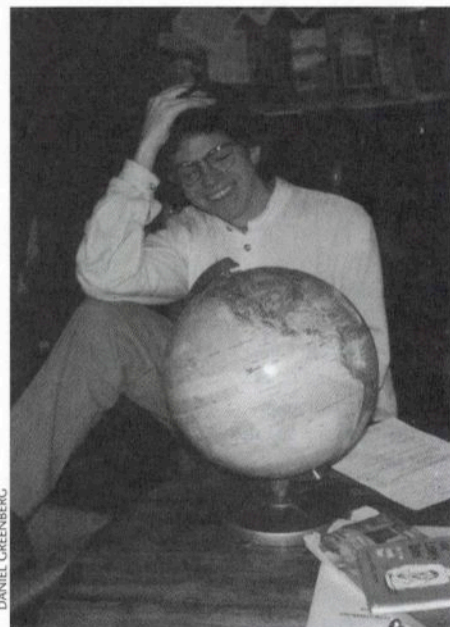
**Internships:** Curative education, artistic activities, handicraft workshops, living and working with people with special needs, community-building.

#### MOONSHADOW

Route One, Box 304  
Whitwell, TN 37397  
**Phone:** (423) 949-5922  
**Email:** mediarights@bledsoe.net

**Internships:** Permaculture, organic gardening, landscape design, alternative building, media (video, audio, print), nonprofit office organizing, fundraising.

**Academic Affiliation(s):** University of Tennessee at Chattanooga



#### MOUNT MADONNA CENTER

445 Summit Road  
Watsonville, CA 95076  
**Phone:** (408) 847-0406  
**Email:** programs@mountmadonna.org  
**Web:** www.mountmadonna.org  
**Internships:** Yoga, service, and community.  
**Academic Affiliation(s):** JFK University, California Institute for Integral Studies  
**Other:** RF, FC

#### OCCIDENTAL ARTS & ECOLOGICAL CENTER/SOWING CIRCLE COMMUNITY

15290 Coleman Valley Rd.  
Occidental, CA 95465  
**Phone:** (707) 874-1557  
**Email:** oaec@oaec.org  
**Web:** www.oaec.org  
**Internships:** Organic gardening, seed saving, permaculture, conference center work.  
**Workshops/classes:** Starting and Sustaining an



Intentional Community, Permaculture Techniques w/Draft Horses, Intro. to Permaculture, Permaculture Design, Beekeeping, Restorative Forestry, Blacksmithing, Intro. to Natural building, Natural Building: Floors & Plasters, Organic Gardening, Seed Saving.  
**Other:** TO, OH, SA, RF, FC

#### THE OJAI FOUNDATION

9739 Ojai-Santa Paula Road  
Ojai, CA 93023-9354  
**Phone:** (805) 646-8343  
**Email:** ojaifdn@jetlink.net  
**Web:** www.ojaifoundation.org

**Internships:** Community dynamics, center management, permaculture/land steward, Center for Council Training, arts & ceremony conferences.

**Other:** TO, RF

#### O.U.R. ECOVILLAGE

Box 530  
Shawnigan Lake, BC  
V0R 2W0 CANADA  
**Phone:** (250)743-3067  
**Email:** our@pacificcoast.net

**Internships:** Permaculture, food production, working with youth.

**Academic Affiliation(s):** University of Victoria

**Other:** TO, OH, RF, FC

#### PANGAIA

RR 2, Box 3311  
Pahoa, HI 96778  
**Phone:** (808) 965-6069  
**Email:** pangaia@pangaia.cc  
**Web:** www.pangaia.cc

**Internships:** Permaculture, raw food and/or instinctive eating.

**Other:** TO

#### PENNINE CAMPHILL COMMUNITY

Boyne Hill  
Chapelthorpe, Wakefield  
WF4 3JH United Kingdom  
**Phone:** 01924 255281  
**Email:** office@pennine.org.uk  
**Web:** www.pennine.org.uk

**Internships:** Induction program for working with young people with learning difficulties in a Camphill Community.

#### ROWE CAMP & CONFERENCE CENTER

P.O. Box 273  
Rowe, MA 01367  
**Phone:** (413) 339-4954  
**Email:** retreat@rowecenter.org  
**Web:** www.rowecenter.org

**Internships:** Housekeeping, office work,

grounds & maintenance, cooking. Work study interns may attend any conference programs at no charge.

**Other:** RF, FC

#### SACRED MOUNTAIN RANCH

PO Box 90763  
White Mountain Lake, AZ 85912  
**Phone:** (602) 882-8685  
**Email:** le@direcpc.com  
**Web:** www.cybertrails/-le/ranch.html

**Internships:** Organic gardening, healthy food preparation. Holistic health library available to interns.

#### SANDHILL FARM

Rt. 1, Box 155  
Rutledge, MO 63563  
**Phone:** (660) 883-5543  
**Email:** sandhill@ic.org

**Internships:** Sustainable living—organic farming, construction, rural community living (April-November).

#### SIRIUS COMMUNITY

72 Baker Road  
Shutesbury, MA 01072  
**Phone:** (413) 259-1251  
**Email:** sirius@siriuscommunity.org  
**Web:** www.siriuscommunity.org

**Internships:** Ecological building, organic gardening, food preparation/preservation, conference center management.

**Conferences:** Sustainable community  
**Workshops/classes:** Practical spirituality, wild edibles, permaculture, intro. to community, work exchange weekends, appropriate technologies, summer institute in sustainable living (for college credit).

**Academic Affiliation(s):** Greenfield Community College, University of New Hampshire, Living Routes  
**Other:** TO, OH, SA, RF

#### SIVANANDA ASHRAM YOGA RANCH

P.O. Box 195, Budd Rd  
Woodbourne, NY 12788  
**Phone:** (914) 436-6492  
**Email:** YogaRanch@sivananda.org  
**Web:** www.sivananda.org

**Internships:** Yoga, community living  
**Other:** TO, FC

#### SUNRISE RANCH

5569 N. Cty Rd. 29  
Loveland, CO 80538  
**Phone:** (970) 679-4251  
**Web:** www.emissaries.org

**Internships:** Spiritual living/organic gardening/construction & maintenance.

**Conferences:** Various conferences hosted by Sunrise Ranch Conference Center.

**Other:** TO, RF

#### TAMERA: Centre for Humane Ecology

Monte do Cerro  
P-7630 Colos  
Portugal  
**Phone:** +351-283 635 306

**Email:** tamera@mail.telepac.pt  
**Web:** www.tamera.org/english

**Internships:** Ecology, crafts, peace work. (Please see Website for Tamera's youth school, "Global Learning").

#### THREE SPRINGS COMMUNITY LAND TRUST

59820 Italian Bar Rd.  
North Fork, CA 93643  
**Email:** farm@sierratel.com

**Internships:** Biointensive gardening for CSA farm.

#### TRILLIUM COMMUNITY

P.O. Box 1330  
Jacksonville, OR 97530  
**Phone:** (541) 899-1696, ext. 1712  
**Email:** trillium@deepwild.org  
**Web:** trillium@mind.net

**Internships:** Organic gardening/permaculture, events & office, environmental activism, alternative technology, homestead systems.

**Workshops/classes:** D.E.E.P. Ecostery Program: Natural History of the Dakubetede Wilderness; Applied Conservation Biology: Protecting & Restoring Biodiversity; Environmental Ethics: Practicing Deep Ecology; Community Studies: Ecostery as Intentional Community; Creating a Wilderness Education Center.

**Academic Affiliation(s):** Antioch University, Prescott College

**Other:** TO, OH, RF

#### TWIN OAKS COMMUNITY

138 Twin Oaks Rd  
Louisa, VA 23093  
**Phone:** (540) 894-5126  
**Email:** twinoaks@ic.org  
**Web:** www.twinoaks.org

**Internships:** Soyfood production/tofu-making, conference-organizing, bike repair, marketing/sales, internet work, and "general community intern." Many opportunities to learn in other skills.

**Other:** TO, SA, FC

#### WYGELIA

2919 Monocacy Bottom Road  
Adamstown, MD 21710  
**Phone:** (301) 831-8280  
**Email:** wygelia@erols.com  
**Web:** wygelia@erols.com

**Internships:** Upholstery, sewing, blacksmithing, foundry, wood shop, machine shop, welding. Ω

*Daniel Greenberg is Guest Editor of this issue of Communities magazine.*

TO: Tours (scheduled or impromptu for individuals and/or groups)  
OH: Open Houses (on a regular schedule)  
SA: Speakers Available (for events outside of the community)  
RF: Rent Facilities (to outside groups)  
FC: Family/Children Programs (specifically for family and children)





JILLIAN DOWNEY

# COLLEGE COURSES ON COMMUNITY

BY DANIEL GREENBERG

**I** WENT TO GRADUATE SCHOOL WITH THE INTENTION OF SOMEDAY CREATING A school within an intentional community. While I took some fascinating courses and worked with generally supportive faculty, none were really connected to this topic. Only after three years of trying to fit a round peg into a square hole was I finally able to focus on my passion through my dissertation, titled, "Growing Up in Community: Children and Education with- in U.S. Intentional Communities."

If I were to do it all over again, I would have first looked around for profes- sors and departments that were actually interested and knowledgeable about intentional communities. I suspect that there are others like me out there who are trying to fit community into their academic career, but don't know how.





WHAT FOLLOWS IS A LIST OF COURSES related to community taught by professors at various colleges and universities across the country. Perhaps you will find one near you. I would like to continue expanding this database, so if you know of other professors, courses, departments, or programs that focus on community, please

email me at [daniel@ic.org](mailto:daniel@ic.org) or send it to *Daniel Greenberg, 72 Baker Rd., Shutesbury, MA 01072*. Thanks!

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**Professor:** Jonathan G. Andelson ([andelson@grinnell.edu](mailto:andelson@grinnell.edu))  
**University:** Grinnell College (Grinnell, Iowa)  
**Course Title:** Intentional Communities (Every other Fall - 4 cr)  
**Department:** Anthropology

**Description:** A cross-cultural and historical survey of attempts to achieve social harmony by creating small communities. Topics include: ideological foundations, alternative economic and political arrangements, experiments with sexuality and gender roles, responses to the wider society, and reasons for success and failure. Groups include the first century Essenes, the Shakers, Amana, the Hutterites, the Amish, the kibbutzim, Japanese communes, hip communes, historic and modern monastic groups, and New Age communities.

**Site Visits:** varies year to year

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**Professor:** Max L. Carter ([mcarter@guilford.edu](mailto:mcarter@guilford.edu))  
**University:** Guilford College (Greensboro, North Carolina)  
**Course Title:** Community and Commitment (Spring - 4 cr)  
**Department:** Religious Studies

**Description:** It has been argued that the great contribution of Western civilization is the idea of individual liberty. Some would maintain, however, that individualism is one of the weaknesses of our culture, and so choose to live in community. Others prefer to live in small towns or rural communities that maintain values of cooperation, interdependency, and commensality. Of course, there are varying degrees of commitment to communal life and intentional living. In this course we will explore historical and contemporary intentional communities, study religious socioeconomic issues, and research communities of special interest to students.

**Site Visits:** Amish, Prabhupada Village, Delancy Street, Earhaven, Westwood Cohousing.

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**Professor:** Richard Coon ([rcoon@cc.edu](mailto:rcoon@cc.edu))  
**University:** Carroll College (Waukesha, Wisconsin)  
**Course Title:** New Tribes for the 21st Century (Fall - 4 cr)  
**Department:** Liberal Studies Program

**Description:** Drawing upon the work of Daniel Quinn and others, this course critically examines contemporary life, particularly issues associated with the environmental crisis and alienation. Using insights from Quinn's books, and selected movies, articles, and stories of native peoples, we will attempt to identify the core

aspects of our culture and those of indigenous people, and use these insights to help envision a more fulfilling and sustainable set of human arrangements.

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**Professor:** Richard Coon ([rcoon@cc.edu](mailto:rcoon@cc.edu))  
**University:** Carroll College (Waukesha, Wisconsin)  
**Course Title:** Social and Ecological Communities in the 21st Century (Spring - 4 cr)  
**Department:** New Cultural Experiences Program

**Description:** This course seeks to engage students in thinking about new and different ways of expressing human community. We are especially interested in looking at how different social patterns may be useful in enhancing certain aspects of the human condition and how various patterns may also be significant in terms of lessening human impact on the environment. We read texts examining intentional communities and we travel to numerous intentional communities in the U.S., both historic and contemporary. This course combines social and ecological elements associated with creating a more sustainable way of living in the 21st century.

**Site Visits:** Three weeks traveling to various communities in the midwest and eastern part of the US.

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**Professor:** Mike Cummings  
([mcumming@carbon.cudenver.edu](mailto:mcumming@carbon.cudenver.edu))  
**University:** University of Colorado, Denver  
**Course Title:** Seminar: Practical Utopias (Varies - 3 cr)  
**Department:** Political Science

**Description:** Exploring utopian theories applied in real-world experiments and political movements, including communes, worker cooperatives, neighborhood organizing, and Green parties. One or more field trips and a final retreat during which the class develops its own practical-utopian model(s).

**Site Visits:** One-day visit to Sunrise Ranch (Emissary community near Loveland, Colorado)

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**Professor:** Elizabeth De Wolfe ([edewolfe@mailbox.une.edu](mailto:edewolfe@mailbox.une.edu))  
**University:** University of New England (Biddleford, Maine)  
**Course Title:** American Communal Experiments (Fall - 3 cr)  
**Department:** American Studies Program

**Description:** A survey of American communal experiments from the 18th century to present day. Using materials from history, social sciences, and literature, we explore the goals, the ideals, and the struggles of creating a communal society.

**Site Visits:** Sabbathday Lake Shakers, Maine

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**Professor:** David Eller ([ellerdb@etown.edu](mailto:ellerdb@etown.edu))  
**University:** Elizabethtown College (Elizabethtown, Pennsylvania)  
**Course Title:** Communal Societies  
**Department:** Religious Studies (Fall - 3 cr)

**Description:** We examine various types of communal societies or



intentional communities that have sought to institute an ideal religious, social, and/or political order. Emphasis will be given to historic and contemporary expressions of American communal groups. Examples for case studies include the Ephrata Society, Brook Farm, Oneida, New Harmony, the Amana Colonies, the Shakers, Reba Place Fellowship, and the Catholic Worker movement.

**Site Visits:** Ephrata, Harmonie, Old Economy

---

**Professor:** Myron Marty (myron.marty@drake.edu)  
**University:** Drake University (Des Moines, Iowa)  
**Course Title:** America's Communal Utopias (Varies)  
**Department:** Honors Program

**Description:** This course examines the ideals and realities of America's communal utopias in the 19th and 20th centuries and relates these ideals to the communal wave of the 1960s and the intentional communities movement today. Historic communities studied include New Harmony, Brook Farm, Oneida, the Shakers, the Icarians, and Amana. The Taliesin Fellowship, founded by architect Frank Lloyd Wright in 1932, will also receive attention, as will several of the most notable communes of the Sixties, such as Twin Oaks in Virginia.

**Site Visits:** May go to Amana this year.

---

**Professor:** Erin McKenna (mckenne@plu.edu)  
**University:** Pacific Lutheran University (Tacoma, Washington)  
**Course Title:** Utopia, Science Fiction, and Community: Making the Future (Fall - 4 cr)  
**Department:** Freshman Writing Seminar

**Description:** Utopian and science fiction stories provide us with visions of the future that can be exciting and/or scary. Imagine a world of peace and harmony in which humans can telepathically communicate with animals. Imagine a world in which the environment has been destroyed and horribly diseased humans are barely able to survive. Reading utopian and science fiction literature, we think, talk, and write about the possibilities available for making the future. We study actual community experiments of the past and present to help us reflect on our own responsibilities for making a better future. What kind of futures can you imagine? What kind of futures do you hope to build?

**Site Visits:** We spent a night at a Benedictine convent and have attended the Communal Studies conference when it was in Tacoma.

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**Professor:** Tim Miller (tkansas@ukans.edu)  
**University:** University of Kansas (Lawrence, Kansas)  
**Course Title:** The Communitarian Tradition (Varies - 3 cr)  
**Department:** Religious Studies/American Studies/Humanities

**Description:** We examine utopian communities in North America from the 17th century to the present. The course surveys the history, literature, and social dynamics of representative communal societies and movements including the Shakers, the Hutterites, the Oneida Community, Catholic religious communi-

ties, egalitarian communities, and other religious and secular communities.

**Site Visits:** Students are given individual research assignments that may be satisfied through field work, including visits to existing communities or historic communal sites.

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**Professor:** Richard A. Pride (richard.a.pride@vanderbilt.edu)  
**University:** Vanderbilt University (Nashville, Tennessee)  
**Course Title:** Intentional Communities (Maymester - 3 cr)  
**Department:** Political Science cross-listed with American Studies

**Description:** The utopian impulse in fact and fiction; formation of polities such as communes, "cults," and ecovillages; alternative subcultures in the United States with special emphasis on the 1960s and 1990s.

**Site Visits:** Day visits to The Farm, The Christian Community at Cookeville (old Order plain folks), and sometimes Short Mountain Sanctuary. One week visit to a contemporary commune (e.g., Dancing Rabbit, East Wind, and Twin Oaks).

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**Professor:** David Whiteman (whiteman@sc.edu)  
**University:** University of South Carolina (Columbia, South Carolina)

**Course Title:** Introduction to Politics (Fall - 3 cr)  
**Department:** Government and International Studies

**Description:** The goal of this course is to provide a structure within which you can explore and elaborate your own ideas about politics and then subject your ideas to critical analysis and reassessment. We work toward this goal by examining (1) where you came from—that is, how your ideas have been influenced by the social forces in your "everyday life," (2) what your options are—how your ideas fit within the context of contemporary political ideologies; and (3) what you should do—what alternatives are available for expressing your ideas through political participation and social change.

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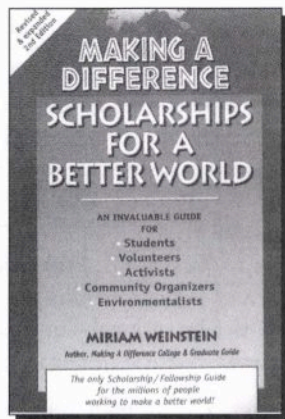
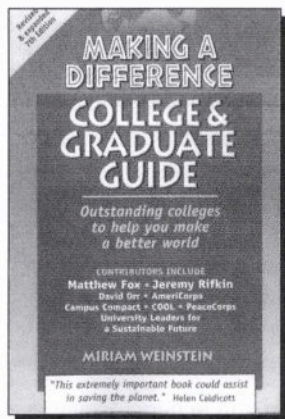
**Professor:** David Whiteman (whiteman@sc.edu)  
**University:** University of South Carolina (Columbia, South Carolina)

**Course Title:** Ecology and Politics (Spring - 3 cr)  
**Department:** Government and International Studies

**Description:** This experimental course will be conducted in accord with "green values," including an emphasis on cooperative learning and on making decisions in a non-hierarchical way. Our four general objectives will be (1) to create a learning community that operates in accord with green values, (2) to understand the major aspects of green political thought, (3) to understand the basic components of the environmental policy-making process, and (4) to develop our individual critical perspectives on the material covered in the course. The more specific objectives of the course will be shaped by the class as a community. Ω

*Daniel Greenberg is Guest Editor of this issue.*





***Making a Difference:  
College and Graduate Guide***  
*Outstanding Colleges to Help You Make a Better World*  
by Miriam Weinstein

New Society Publishers (2000)  
Pb., 432 pp., US, \$19.95/Canada, \$24.95

***Making a Difference:  
Scholarships for a Better World***  
by Miriam Weinstein

New Society Publishers (2000)  
Pb., 240 pp., US, \$15.95/Canada, \$19.95

Reviewed by Diana Leafe Christian

THESE TWO RESOURCES, METICULOUSLY researched and recently updated, offer exactly the kind of information that prospective students—or anyone of any age—might want in a place where they can learn about sustainability, sustainable village design, environmental activism, cooperation, mediation, peace and justice activism, and more—in most cases, for college credit.

The *College and Graduate Guide* offers descriptions of 82 progressive college and university programs (including field studies, summer intensives, travel programs, and activist trainings) and 74 graduate programs that are meaningful, career-oriented, and practical.

“Many of these listings are hidden gems,” says author Weinstein, “colleges and programs not listed in other guides.” She selected these higher-learning institutions for their holistic approach—the whole college needed to reflect the kinds of values their programs promote. “People feel at home at most of these places,” she adds, “because they get the tools and support they need to go out and change the world.”

The first page of each listing in the *College Guide* describes the overall educational philosophy of each

school. Bryn Mawr in Pennsylvania, for example, believes that “the pleasure of knowledge is insufficient if that knowledge does not lead to social action.” The Institute of Social Ecology in Vermont hopes to prepare “well-rounded human beings who can work effectively as participants in the process of social and ecological reconstruction.” The second page describes specific making-a-difference courses of study available in that college or university.

At the University of New Hampshire’s EcoQuest program, for example, students can immerse themselves in a rigorous field-based program in applied ecology, resource management, and environmental policy, living in a four-acre coastal and subtropical organic orchard and vegetable garden on the coast of New Zealand.

Or at George Mason University’s Institute for Conflict Analysis and Resolution in Virginia, one can get an M.S. or Ph.D. in Conflict Resolution.

Or take New Hampshire College’s Institute for Community Economic Development, where one can learn about worker-owned businesses, producer and consumer co-ops, revolving loan funds and other financial strategies, micro-enterprise development programs, community-managed health delivery, parent-owned child care centers, and neighborhood redevelopment land trusts.

And my favorite—the nonprofit Ruckus Society in Berkeley, California, provides training in the skills of nonviolent civil disobedience for environmental and human rights activists, including instruction in “night scouting and evasion” and “effective guerrilla theater.”

The *College Guide* also offers stimulating articles by Jeremy Rifkin, Matthew Fox, David Orr, and others on using education to make the world a better place. It provides practical advice: such as chapters on “College Report Card: How to Test Drive a College,” and “I’m Changing the World, I’m Happy, and Look Mom, I’m Even Earning a Good Living!”

The *Making a Difference Scholarships* is the natural companion to this book, describing hundreds of awards and scholarship programs, many of which exchange scholarship credit for bucking the system with social or environmental activist work.

Together these books put to rout the idea that college—or other learning institutions—have to be stuffy places that put you in little boxes and spit you out ready to work for the man. Higher learning, it seems, can be inspired, holistic, and powerful.

Go for it! Ω

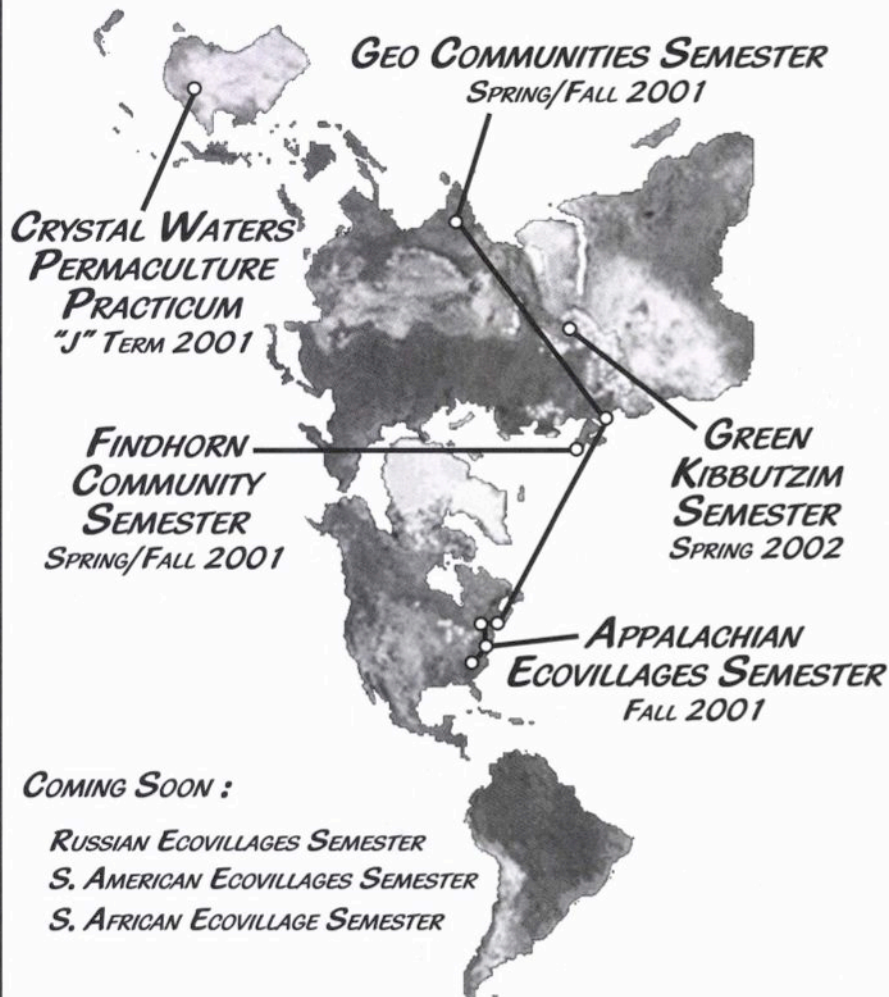
*Diana Leafe Christian is editor of Communities magazine.*



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## La Communaute de L'Arche

AS THE TWO ARDENNAIS draught horses, Bayard and Troike, slowly pull the plough, I follow, filling sack after heavy sack with potatoes. The hot August sun of the Languedoc region of southern France beats down upon my aching back—and I pause to wonder just whatever brought me here, toiling in the fields of the Ark commune of La Borie Noble.

The l'Arche (the ark) movement was started in 1948 by a charismatic Italian nobleman, Lanza del Vasto. Plagued with questions about war, violence, and suffering, and how to live in peace and equality, Lanza del Vasto travelled to India in 1936 where he lived and worked with Mahatma Gandhi in his ashram.

From Gandhi, he learned about ahimsa or nonviolence. According to the community's literature, ahimsa, is "a form of nonviolence which is not so much a political strategy but more a manner of acting which derives from a way of being. Ahimsa is nonviolence which has spirit at its heart."

From Gandhi, Lanza del Vasto also learned about communal living and how, using non-exploitative technology, people could become self-sufficient, working together to produce their own food and clothing, and serving as a working model of nonviolence. Gandhi gave Lanza del

Vasto the name Shantidas ("peace servant"), and agreed that he should spread the ideas and practice of nonviolence into the West.

In 1938 Shantidas returned to Europe, determined to apply Gandhi's spiritual, political, and social wisdom, but the outbreak of World War II put all plans on hold.

Following the war, Shantidas gathered followers in Paris, and in 1948 formed the first l'Arche

commune on a small rented farm near Tournier, France. With typical utopian naiveté, the small group accepted anyone who wished to join their commune, believing their nonviolent ways would ensure that everything would somehow work out fine, but of course it did not. After six difficult years, the commune col-

COMMUNITY  
LIVING  
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BY BILL METCALF

*Dr. Bill Metcalf of Griffith University, Australia, an expert in intentional communities worldwide, has, since the early 1970s, studied both contemporary and historical communal groups around the globe. He is President of the International Communal Studies Association, a Fellow of the Findhorn Foundation, and author of Shared Visions, Shared Lives: Communal Living Around the Globe (Findhorn Press, 1995; available from Bill Metcalf at [w.metcalf@mailbox.gu.du.au](mailto:w.metcalf@mailbox.gu.du.au)) and From Utopian Dreaming to Communal Reality (University of New South Wales Press, Sydney, Australia, 1995). Bill has lived communally for about half of his adult life.*

*Note: We preserve the spelling of our Commonwealth authors.*



lapsed in bitter acrimony, a parody of the ideal of ahimsa.

Having learnt some of the painful lessons of communal living, these hardy communards moved to a temporary site, and in 1962 settled permanently at La Borie Noble, a 1000-acre property at 2300 feet in the beautiful Languedoc region. This property had been abandoned in the 1930s; its hilly farmland neglected and overgrown and its majestic buildings in ruins.

Ark members worked diligently to restore the medieval stone buildings for living quarters and other farm uses. Following ideals of a simple life, and because they were quite poor, they shunned electricity and tractors. All work was done manually, with the help of horses on the heavy farm work. Sharing everything, and eating vegetarian, they lived on mostly just what they could produce on the farm. Slowly they prospered and grew larger, although daily life remained arduous.

Over the years La Borie Noble sponsored the formation of eight other l'Arche communes in France, Spain, Italy, Morocco, and Canada, although only five remain, all in France.

Today, La Borie Noble has about 40 residents, including children and long-term volunteers, but only about only 14 members, or Companions.

The day at l'Arche starts with a large bell ringing at 6:30 a.m. We come together for a half hour's silent meditation, followed by a short group prayer. Because

it's summer, we stand outside facing the sunrise. Each day our prayers follow a different religious tradition, with readings from a sacred text. Monday is for Indian spiritual traditions, Tuesday for Islam, Wednesday for "Searchers Without Church," Thursday for Buddhism, Friday for Christianity, and Saturday for Judaism. l'Arche describes itself as "ecumenical, open to different religions and spiritual quests, but always in search of peace and nonviolence."

***On summer solstice they  
renew their vows at dawn,  
after an all-night,  
hill-top vigil.***

After a simple breakfast I work for an hour in the kitchen with other guests, chopping vegetables for our noon meal, then work either in the fields, bagging potatoes, or in the carpentry shop. The work is hard, but punctuated every hour by the bell, when we stop for two minutes of silence during which we meditate, recalling our spiritual purpose. Even l'Arche horses know that the bell ringing back at the main house means they can pause in their toil.

Members and guests share a simple midday meal together outside under an ancient, spreading tree. The even simpler evening meal is eaten within family units, with all single people eating together.

We finish each day about 9 p.m., all of us coming together to meditate around an open fire in the medieval courtyard. This is also a time to welcome new guests and say farewell to those departing. Kissing one's neighbours on both cheeks wraps up this ceremony, after which people chat or, like me, collapse into bed, exhausted from hard manual labour. Only candles light the bedrooms and public areas. With no television, electric lights, computers, videos, or loud music, it seems like another century.

A person wishing to become a full member of a l'Arche community spends several months as a long-term guest, then two years as a Postulant and two years as a Novitiate before becoming a Companion. Personal money is either given away or given to l'Arche. During four feast days each year, Companions dress in white, enjoying music, dancing, singing, poetry, and theatre. This is also when Companions decide which nonviolent political actions to become involved in. Over recent years, they have been active in peace missions to the former Yugoslavia, and in demonstrations against the French government's nuclear testing in the South Pacific.

On the summer solstice Companions hold a feast, then renew their vows at

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dawn, after an all-night, hilltop vigil. One member explains, "Our seven vows—work, obedience, responsibility and co-responsibility, self-purification, simplicity, truth, and nonviolence—are a commitment, a concrete sign of our alliance with God, in sacred communion with the other Companions. They are an exchange between Companions, and between ourselves and God. They help us to remember the sense and the direction we want to give to our lives. Our vows keep our spiritual memory awake; they are a direction toward which we are walking. They are not a weight placed on our shoulders but rather an inner, supporting frame that helps us to stand tall and straight."

L'Arche has a common purse for all income and expenses, with no private property. The community's income is earned through workshops, and from selling farm produce and craft items. Each year 100-200 people attend l'Arche workshops on sacred dance, singing, Zen, yoga, woodworking, basket weaving, and non-violence. They sell cheese and freshly baked bread (from their own organic grains), and craft items such as weaving, pottery, knitting, printing, and woodwork. Much of their bread and cheese is sold to nearby Lerab Ling, a Buddhist ashram. Community members receive no allowance, but draw funds, as needed, for personal matters.

They meet twice weekly, once for organising practical affairs, and once for sharing and re-affirming their spirituality. They seek "one-soul" or consensus, in decisions. One member is elected to be the "Responsible," meaning that he/she carries the weight of day-to-day communal decisions and ensures their implementation. The farm, kitchen, and workshop each have their own Responsible and their own budgets.

Shantidas remained as l'Arche's spiritual leader until his death in 1981, followed by Dr. Pierre Parody, who died in 1989. Their current spiritual leader, Jean-Baptiste Libouban, a charming, humble, insightful man, is deeply concerned about the declining number of l'Arche communes and Companions. He is actively seeking solutions, but fears there is little he can do. He professes to not being a charismatic leader, saying, "Our Ark Companions must learn to cope with an ordinary leader." Jean-Baptiste tells me



their goal is "to live nonviolence in all aspects of life, in touch with nature, justice, and human rights. We cannot change society overnight but we can change ourselves, and offer a new model of society."

Twice yearly, all 60 Companions from the five l'Arche communes meet to make movement-wide decisions. They operate a sort of common budget among all communes, as well as within each. The key differences within the movement concern

the strictness of adherence to their simple lifestyle (for example, whether to use electricity, tractors, or electronic devices), and how far they should move away from simple farm work and focus more on becoming workshop centres. There are obvious tensions, such as their strict adherence to rules of sexual conduct being challenged by younger members and guests, and changes to the traditional "women's work" roles of l'Arche women.

Seriously concerned about the survival of this commune in which she has lived her entire adult life, one elderly member tells me, "We l'Arche Companions have been reflecting on two important questions: Why are fewer people joining l'Arche and why are many Companions leaving? We have worked with a wide range of people from convents and psychotherapy centres to try to help us to understand our situation. Is the communal movement

dying? Is there too much 'rust' in our structures and traditions? Such questions about our communal way of life keep us searching for answers."

After sharing the l'Arche lifestyle for a week, these questions are also my questions, leaving me wondering if l'Arche has a future, or is simply a fascinating experiment in communal living which has had its day, and is passing away.

I sincerely hope it endures. Ω

***The work is hard, but punctuated every hour by the bell, when we stop to recall our spiritual purpose.***



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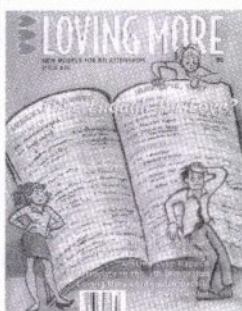
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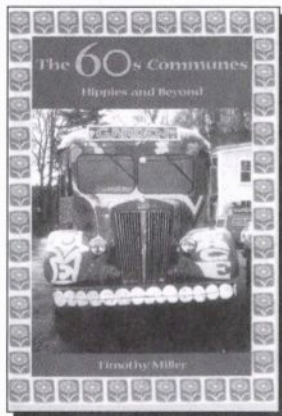
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# REVIEWS



## *The '60s Communes*

by Timothy Miller

Syracuse University Press, 1999  
Hb/Pb, 576 pp., \$24.95

Reviewed by Robert Gluckson

IT READS LIKE A can't-put-it-down mystery, with answers to burning questions such as: Did Human Nature destroy the Open Land communes? How did sex scandals almost destroy two spiritual communities? And whatever happened to Free Love? Could there have been a million

people involved in the '60s communities' explosion?

And of course the book includes definitions of what makes a commune, historic background (Miller also wrote *The Quest for Utopia in 20th Century America*, covering communities from 1900-1960), and why communes flowered in the '60s.

I'm not suggesting the book is full of sex and violence—it is actually an academic overview. The author isn't afraid to relate the explosions that shattered communities, but he doesn't dwell on them either.

Despite the book's academic context, I read it more like a magazine, flipping from community to community, jumping back to the endnotes hoping for a juicy detail, and then getting caught in a new chapter as a familiar name caught my eye (keep plenty of bookmarks handy).

Fortunately, the book covers the actual '60s—which lasted at least into the mid-'70s (and for some of us never ended). Long-time communards will enjoy looking up their homes in the list of known communities, and tracing the history of places they have visited (or wished they could time-travel to—I'd love to visit Morningstar Ranch in 1967!).

If you're living in community today, the experiences of our '60s elders will provide teaching stories. There's evidence indicating how zoning and neighbor relations could have spelled the doom of more would-be utopias than the human frailties of charismatic leaders. Another example of modern-world intrusion: the agricultural depression of the '80s put pressure on members of The Farm in those days—one of the factors which led them to change their leadership and egalitarian structure.

In addition to his thorough integration of every known book or article about the '60s communes, the author integrates excerpts from 600 recent research interviews with folks who were there—the results of his and colleague Deborah Altus' ongoing "'60s Communes Project."

Like most studies of the communal movement, this book focuses on media "superstar" communities, which gives us a common ground for analysis. Since we've heard parts of many of their stories, learning "what happened" to these groups may have more meaning. Fortunately, the interviews of the '60s Communes Project provide balance with a look into lesser-known communities that were far more common than most people imagine.

The academic origin of the book helps to balance some of the myths about communes that have persisted in mainstream and contemporary academic studies. Balanced research means that the author has no overarching theory he's trying to prove; we're provided with a treasure trove of information and allowed to make our own analysis. I wasn't up-in-arms to call Tim Miller up immediately and debate his interpretation of what happened.

On the other hand, the author doesn't provide answers to some larger questions. I prefer my definition of communities, which is based on social change theories and Benjamin Zablocki's research (who is footnoted in this book, but whose ideas do not form the conceptual basis of communes as a social change movement). If you want a philosophical explanation of what happened, you won't find it here.

*The '60s Communes* isn't just an enjoyable read, but a gold mine for further research. I can finally find out the answers to even more questions, by tracking down the articles and books in the endnotes.

What's missing? No pictures, except the covers. To see what these places looked like we'll just have to search back issues of *Communities* magazine.

*A graduate of the Mendocino counter-culture with a masters degree in popular culture, Robert teaches online classes on the mass media and making money in mail order.*  
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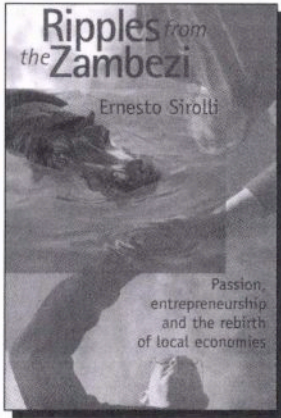
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by Ernesto Sirolli

New Society Publishers, 1999  
Pb., 151 pp. \$14.95 (\$17.95 Canada)

Reviewed by Aline Anderson

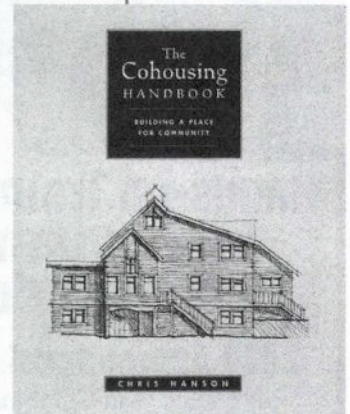
ERNESTO SIROLLI SHARES what he learned on his way to aligning his livelihood with his values, and helps us understand that passion for our chosen work is possible for everyone.

When he first began working for an Italian aid agency, Sirolli met with aid volunteers sent to establish a training farm in a village on the Zambezi River in Zambia. The plan was that 30 Zambian men would work every day to clear the land and farm, to eventually be given possession of individual plots on the farm. After the men worked the first day and were paid, they didn't show up again for a week. It seems that the pay was enough to keep the workers and their families in food for a week, so they had no need to return until the food ran out. The economic development volunteers solved this "problem" by introducing the workers to consumer items—sunglasses, watches, radios, beer, and so on. Within six months the workers were on the job daily, motivated by the money they'd earn to buy the alcohol they now craved.

To find a better way, Sirolli took a year off to read anything which related, even marginally, to the problem of development. He was inspired by E. F. Schumacher, from whom he learned, "If people don't ask for help, leave them

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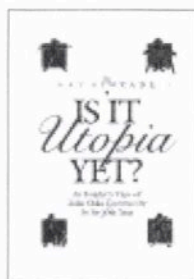
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**An Insider's View of Twin Oaks Community In Its 26th Year**  
by Kat Kinkade



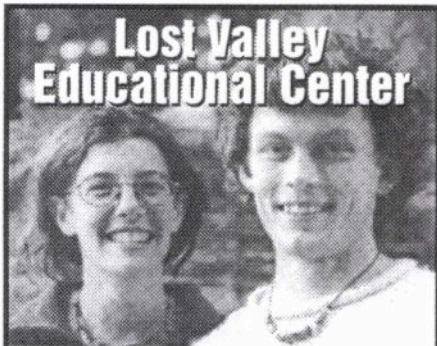
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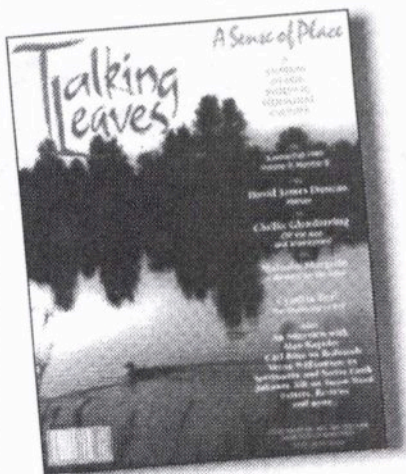
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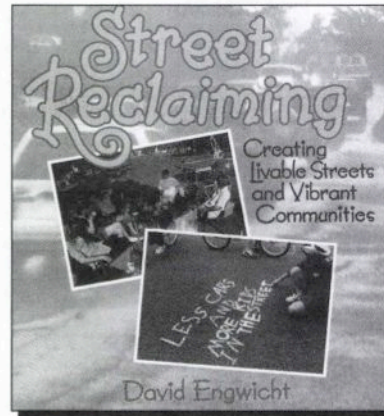
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alone,” and “There is no good or bad technology to carry out a task—only an appropriate or an inappropriate one.” He was also inspired by Abraham Maslow, the clinical psychologist who theorized “when the physiological needs are satisfied, the craving changes from physical to psychological needs ... once we are not hungry, what concerns us most is not another quantity, but a quality: being something.” And he learned from psychologist Carl Rogers, developer of person-centered therapy, in which someone seeking help is viewed not as a dependent patient but as a responsible client.

Guided by these giants, Sirolli developed “Enterprise Facilitation,” based on “the absolute certainty that anywhere, at any time, there will be people who, having recognized what truly moves them, are committed to it and are thinking, planning, and working at making their dream become a material reality.” The goal of Enterprise Facilitation, he says, is to help the people acquire the skills to transform their dreams into meaningful work. Since that time he has offered his mentoring services at no cost to people who want to start a new business or expand an existing one, operating on three guidelines: (1) don’t initiate anything; (2) don’t motivate anyone; and (3) if people don’t want help, leave them alone. Enterprise Facilitation has worked, and worked beautifully.

Sirolli is passionate about his work and a born storyteller—his examples from business are stunning in their simplicity and imagination. His writing is thoughtful, easy to follow, and consistent. The only problem was numerous proofreading/typesetting errors, certainly not the fault of the author.

I recommend *Ripples from the Zambezi* as an excellent resource for anyone interested in starting a business, expanding a business, or following a dream, especially for anyone frustrated with their current job and looking for something better. And it should be required reading in every economic development agency in the world!



### Street Reclaiming: Creating Livable Streets and Vibrant Communities

by David Engwicht

New Society Publishers, 1999

Pb., 206 pp. \$18.95 (\$24.95 Canada)

Reviewed by Alline Anderson

BRIMMING WITH ENTHUSIASM, innovative ideas, lively sketches, and examples that really work, *Street Reclaiming* is a practical, doable guide to making your street feel like home. It’s also a great read. It’s written for community activists and anyone sick of too much traffic on their streets, especially in urban areas (although it also applies to suburban and even rural areas).

“Street reclaiming” is the action taken by community activists (along with transportation engineers and urban planners) to reduce traffic volume and traffic speed in your street, making a street a place for play, social activity, and community building.

Engwicht examines traditional roles of the street and their importance for healthy individuals and a healthy society. Gone are the spontaneous interactions between generations, children’s play spaces, informal gathering spots, and opportunities to develop relationships with local store owners. While clearly addressing the frustrations of living in a car culture, he shows that streets can again become lively, safe places for community building—centers of creative life, economic prosperity, and the democratic process.

His “Six Weeks to Less Traffic” (undertaken without any assistance from local authorities) is a fun, celebratory, low-tech approach, not requiring ongoing committees or high levels of organization to



reduce traffic by 30-50 percent. Engwicht believes that cultural change happens through experience-based events, for example, the central activity of the first phase of the program is a street party.

Surprisingly, he says, the problem is not cars per se, but too many cars going too fast. Cars traveling at an appropriate speed can actually enhance the perceptions of action in a space, making it more interesting and safe. Readers are encouraged to thoughtfully reduce their own car use as well as welcome cars as well-behaved guests into their "outdoor living rooms."

"Psychological reclaiming," which builds the base for physical reclaiming, is the process of taking back the physical space freed up through reduced car use. It's about being proactive. Engwicht believes that car culture will change when people simply take the street back and start using it for children's play, socializing, and community building. Research shows that drivers slow down when they perceive that a street is no longer the sole domain of cars and that traveling through it has become riskier because of increased pedestrian or resident activity.

Simply start using the street as a living room, he says. Take a chair out to the sidewalk and supervise your kids playing there. Or read a book, or shell peas. Hang banners on the edge of the sidewalk, which visually narrows the road and encourages drivers to go slower. Paint murals on the road itself. Start a Car Sharing Club and a Walking School Bus. Create a shop-and-employ-locally incentive program; put chairs on the sidewalk; construct a street bulletin board; add a community garden and a bench at the bus stop. Ride a bike or walk—reclaim your space!

Positive in tone without being "cheer leadery," *Street Reclaiming* does not pretend to have all the answers. It is a primer—a stimulus—for creating our own future. We are invited to see traffic reduction not as a chore to be endured, but as the celebration of a vision of what our streets could be.

*Alline Anderson is a member of Dancing Rabbit Ecovillage in Rutledge, Missouri. She is passionate about her current job, developing and running the FIC's Community Bookshelf mail order catalog.*  
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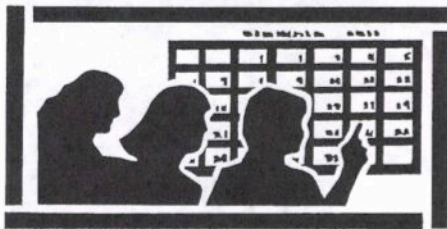
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# COMMUNITY CALENDAR



This is a calendar of:

- 1) events organized or hosted by intentional communities;
- 2) events specifically focusing on community living;
- 3) major events with significant participation by members of the communities "movement."

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

Please send us suggestions about what we might include in future calendars: Community Calendar, 688 McEntire Rd., Tryon, NC 28782. Also note that the Fellowship publishes a regular newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on p. 78.

## Sep 28-30 • Communal Studies Association 26th Annual Conference

Ephrata, PA. "Charismatic Leaders and Family Relations: Promise and Problem," held at Ephrata Cloister, home of a former radical Pietist community. Presentations, papers, banquet, socializing, tours of historic sites, including Ephrata Cloister and the Moravian Complex at Lititz, for community members, scholars, and anyone interested in communal societies and intentional communities. Accommodations at Ephrata Cloister and Eden Resort Inn, Lancaster, Pennsylvania, or other nearby motels. CSA, PO Box 122, Amana, IA; 319-622-6446; [csa@netins.net](mailto:csa@netins.net); [www.ic.org/csa/](http://www.ic.org/csa/).

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## Oct or Nov • Seminar for Cohousing Professionals

Boulder, Colorado. Weekend seminar (date not available at press time) sponsored by The Cohousing Network for developers, architects, engineers, contractors and other professionals who work with cohousing communities. "Green" construction, energy efficiency and affordability, and more. Zev Paiss, 303-413-9227; [zpaiss@earthlink.net](mailto:zpaiss@earthlink.net).

## Oct 6-14 • Permaculture Practicum, II

Summertown, TN, EcoVillage Training Center, The Farm. The second half of the complete permaculture design certification course. Learn the low-impact methodologies that are creating a holistic movement. (Prerequisite: Fundamentals of Permaculture course.) Instructors: Peter Bane, Chuck Marsh, Patricia Allison. \$600, incl. meals, lodging. PO Box 90, Summertown TN, 38483; 931-964-4475; [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org); [www.thefarm.org/etc/](http://www.thefarm.org/etc/).

## Oct. 13-15 • Starting and Sustaining Intentional Communities

Occidental, CA. Occidental Arts and Ecology Center. Finding and financing land; legal forms for holding land; organizing as "for profit" or "nonprofit"; group decision-making process; finding like-minded people; financial organization; legal and insurance issues and costs; county/city zoning and regulations; planning for long term. With Dave Henson and Adam Wolpert. \$325, incl. food, lodging. 15290 Coleman Valley

Rd., Occidental, CA 95465; 707-874-1557; [oaec@oaec.org](mailto:oaec@oaec.org).

## Oct 15-21 • Ecovillage Design

Summertown, TN, EcoVillage Training Center, The Farm. Site selection, design for ecovillages, consensus and conflict resolution, financial aspects, work issues, best practices. Live and work in an ecovillage for a week and get a sense of the issues. Instructor: Albert Bates and guests. \$600, incl. meals, lodging. PO Box 90, Summertown TN, 38483; 931-964-4475; [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org); [www.thefarm.org/etc/](http://www.thefarm.org/etc/).

## Oct 19-22 • Society for Utopian Studies 25th Annual Meeting

Vancouver, BC. Gathering of college and university professors, researchers, and others studying actual and literary utopian experiments. Andrea Anderson, 311-1065 Pacific St., Vancouver, BC V6E 1S9; 604-684-6894; [akanderson77@hotmail.com](mailto:akanderson77@hotmail.com).

## Oct 20-23 • Naka-Ima

Dexter, OR. Lost Valley Educational Center. Through the practice of honesty and learning to recognize and let go of attachments, rediscover the depths of the essential self, moving towards greater intimacy, connection, enjoyment, and community. \$295-\$395 s/s, incl. meals and lodging. Limited scholarships, work trade. 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; [larry@lostvalley.org](mailto:larry@lostvalley.org); [www.lostvalley.org](http://www.lostvalley.org).

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**Oct 22-25 • The Cooperative Housing Summit**

Washington, DC. "A Comprehensive Approach to Affordable Housing and Community Building." Sponsored by the Cooperative Housing Coalition (formed by the National Cooperative Bank, National Association of Housing Cooperatives, and other organizations to overcome barriers that prevent housing co-ops from providing affordable housing to more people), the Summit will explore how co-op housing creates housing affordability, stabilizes neighborhoods, reduces crime, builds community spirit, and offers an alternative to retirement homes for seniors. 1401 Eye St., NW, #700, Washington, DC 20005; 202-336-7750; tlewis@co-ophousingcoalition.org.

**Oct 25-28 • National Association of Housing Cooperatives (NAHC) Annual Conference**

Washington, DC. "Campaigning for Co-ops; Implementing the Promise." Over 50 educational workshops for housing co-op members, board members, professionals who work with them, and people who would like to go from renting to owning and form their own member-owned co-op housing. Training for new co-op board members; tours of Washington, DC area co-ops. NAHC, 1401 New York Ave. NW, #1100, Washington, DC 20005; 202-737-0797; info@coophousing.org.

**Nov 3-5 • North American Students of Cooperation (NASCO), Annual**

**Institute (Conference)**

Ann Arbor, MI. University of Michigan. NASCO, the organization of the campus cooperative movement (student housing cooperatives, student-run worker co-ops), will offer many workshops on co-ops, and the Fellowship for Intentional Community (FIC) will offer workshops on consensus, facilitation, conflict, cohousing, visioning, forming new communities, and more. \$250; FIC members, \$225. For more information, Anjanette Bunce, 734-663-0889; abunce@umich.edu; www.umich.edu/~nasco.

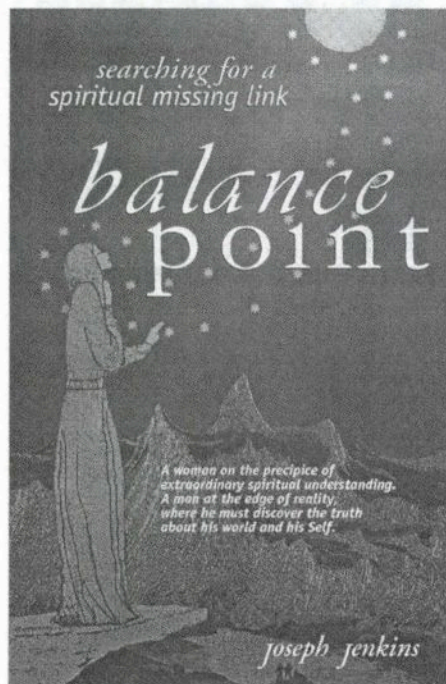
**Nov 6-9 • Organizational Meeting, Fellowship for Intentional Community**

Ann Arbor, MI. Sunward Cohousing. Planning policies, reports, and consensus decision making, by board members, staff, and volunteers for FIC, publishers of *Communities* magazine, *Communities Directory*, and Intentional Communities Web Site and hosts of the biannual Art of Community gatherings. Visitors welcome! Call or write for details: 660-883-5545; fic@ic.org, www.ic.org.

**Nov 10-12 • Introduction to Permaculture**

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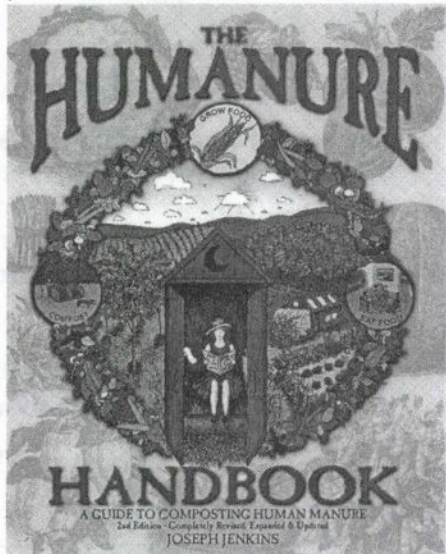
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## PERSONALS

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**GREEN SINGLES NEWSLETTER.** Connecting singles in the environmental, vegetarian and animal rights communities for friendship, dating and romance. Membership around the world and around the corner. Since 1985. For Free information: Box 69-CM, Pickerington, OH 43147; [www.greensingles.com](http://www.greensingles.com).

**EARTH MOTHER/MOUNTAIN HOME-STEADER** seeks gentle, soulful companion/partner to share and love life with. Interests: simple mindful country living, spirituality, personal/planetary responsibility, self-sufficiency, family life, organic gardening/food production, herbology, beekeeping, animals, homebuilding/restoration, stone masonry, independent energy, nature/wilderness appreciation, health, alternative healing, antiques, old Victorian homes and farmhouses, barns, woodstoves, romance, woods walking. Attractive, gentle, quiet, respectful, 49, Caucasian with Colorado log homestead. Wish to relocate preferably to ecovillage/intentional community. *Sarahbeth, c/o Frieda, 250 Comanche Lane, Lake Havasu, AZ 86403.*

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## SERVICES

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**THERAPEUTIC BODYWORK.** Seeking community to do bodywork, ie. Trager, Z.B., Cranio-Sacral, Massage, Shiatsu. [Ischweit@yourinter.net](mailto:Ischweit@yourinter.net)

# THE PERMACULTURE ACTIVIST



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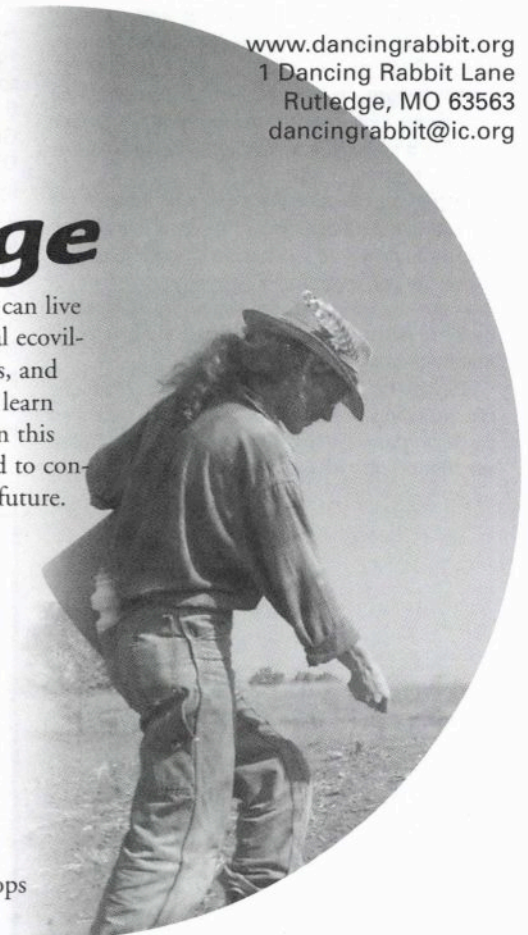
# Dancing Rabbit Ecovillage

Contact us to find out about how you can live more sustainably. We're building a rural ecovillage with room for individuals, families, and other communities, where we strive to learn and educate about sustainable living. In this early pioneering stage, we're committed to consensus, feminism and building for the future. Come help us create a new way of life!



At Dancing Rabbit we:

- Live where we work
- Eat dinner together
- Grow our own food
- Use solar and wind power
- Share a car co-op
- Host internships and workshops
- Barter goods and services



[www.dancingrabbit.org](http://www.dancingrabbit.org)  
1 Dancing Rabbit Lane  
Rutledge, MO 63563  
[dancingrabbit@ic.org](mailto:dancingrabbit@ic.org)



# REACH



*Reach is a regular feature intended to help match people looking for communities with communities looking for people. As the most up-to-date and widely read clearinghouse available to you, it reaches those who are seriously interested in community.*

*You may use the form on the last page of Reach to place an ad. Note: THE REACH DEADLINE FOR THE WINTER 2000 ISSUE (OUT IN DECEMBER) IS OCTOBER 10TH!*

*The special 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. If you are an FIC member, take off an additional five percent.*

*Please make check or money order payable to Communities, and send it, plus your ad copy, word count, number of insertions and category to: Patricia Greene, 13 West Branch Rd., Heath, MA 01339; phone and fax, 413-337-4037, email: peagreen@javanet.com. (If you email an ad, please include your mailing address, phone number and be sure to send off the check at the same time.)*

*Suggestions to advertisers: get a larger response by including address, phone/fax, and e-mail/web site, if you have it. If you require a financial investment, target your ad to people with financial resources by letting readers know this. Caveat to readers: never, but never, drop in on any community unannounced!*

*Listings for workshops, land, books, products, etc. including personals, belong in the Classified Dept. and are charged at a .50/wd. rate. Please see that column for instructions.*

## COMMUNITIES WITH OPENINGS

**ABUNDANT DAWN COMMUNITY, Floyd, Virginia.** Experienced community founders seek pioneers. We are committed to dealing openly with conflict and to considering carefully the impacts of our actions on the planet. Our 90 acres of beautiful southern Appalachian land has building sites for four or five small sub-communities ("pods"). So far we are two pods: Tekiah (an income sharing group) and Dayspring Circle (an independent income group). We want to grow, both by taking on new members in existing pods, and by taking on new groups. Business opportunities include organic gardening, portable sawmill operation, and a hemp hammock business. Some members work in nearby cities. We include a diversity of spiritual and sexual orientations. Families are welcome. POB 433, Floyd, VA 24091; [abundantdawn@ic.org](mailto:abundantdawn@ic.org); [www.abundantdawn.org](http://www.abundantdawn.org)

**ACORN, Mineral, Virginia.** We are a young consensus community creating an egalitarian culture that values fun, children, relationships and varied, fulfilling work. We share income from selling crafts, organic farming and occasional outside jobs, and work together to build and maintain our home on 72 acres. Acorn, 1259-CM12 Indian Creek Rd., Mineral, VA 23117; 540-894-0595; [acorn@ic.org](mailto:acorn@ic.org)

**AQUARIAN CONCEPTS, Sedona, Arizona.** Founded by Gabriel of Sedona and Niann Emerson Chase in 1989. Currently 100 members full-time. We love children. International flavor. Global change work for Destiny Reservists in 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. Global Change Music with Gabriel of Sedona and the Bright and Morning Star Band with the vocal CDs "Holy City" and "CosmoPop

2000," and Future Studios with CosmoArt, CosmoTheater 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. Student commitment also available. POB 3946, Sedona, AZ 86340; 520-204-1206; [aquarianconcepts@sedona.net](mailto:aquarianconcepts@sedona.net); [www.aquarianconcepts.com](http://www.aquarianconcepts.com); [www.globalchangemusic.com](http://www.globalchangemusic.com)

**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). Our mission is to provide a safe and potent environment for social and personal growth. *Breitenbush Hot Springs, Personnel Director, POB 578, Detroit, OR 92342; 503-854-3320.*

**CAMPBILL VILLAGE MINNESOTA, Sauk Centre, Minnesota.** Part of the International Camphill movement. Located in rural central Minnesota. Life-sharing community of 60 people, 25 of whom are adults with special needs. We are on 400 acres-woods, fields, river, ponds. We have a dairy farm, beef farm, weavery (rugs and scarves), woodshop (toys and household items), bakery (bread, cookies, cereals), doll-making shop, food processing kitchen and large vegetable gardens. We provide our own bread and biodynamic/organic meat, milk and veg-



## Northwest Intentional Communities Association



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etables. We live and work together with respect for each person's abilities. Although we work out of a non-denominational Christian philosophy, we accept people of all spiritual paths. Fostering a mood of reverence and gratitude is an essential part of Camphill life. We celebrate the seasonal and Christian festivals of the year with songs, stories, plays and other activities that are prepared together in the community. We seek people to join us—families, couples, single people. We need people who can be House parents (usually with four special needs people and one or two other "coworkers"), a dairy farmer, gardeners and people willing to lend a hand wherever needed. We are looking for long term, committed people generally starting with a six month get-acquainted period. We provide health insurance, three weeks vacation and meet each person's needs as possible. For information: Rt. 3, Box 249, Sauk Centre, MN 56378; 320-732-6365; Fax: 320-732-3204; CVMN@rea-alp.com.

**CHILDREN FOR THE FUTURE, Champaign, Illinois.** Our new, peace-oriented community of five adult non-smokers and three children is just two blocks from the University of Illinois. We are non-sectarian, are starting a small grade school, and hope to start a pre-school. One of us is finishing a PhD and two work in town. We are academically-oriented and are happy to have student members as part of our community. We love children and hope to have and raise many intelligent and well-rounded children who

will contribute positively to society in the future. 800-498-7781; C4TF@cs.com; www.childrenforthefuture.org

**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. Fourteen of us are constructing off-the-grid strawbale and cob homes on our 280 beautiful, rolling acres in northeast Missouri. Dancing Rabbit will be a large community with many different sub-communities that interact socially and economically. Our goal is to build a small town that is truly sustainable and socially responsible. Potential living options include DR's first sub-community, Skyhouse (an FEC community of five adults) and private individual or family homes. We have a close working relationship with Sandhill Farm, a 23-year-old egalitarian community nearby, and are especially interested in other 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

**BROADDUS FARM, East Central New Mexico.** Nonsmokers only, no illegal substances. Organic gardening. Helping in community is expected to receive free vegetables and live rent free. No particular mind-set expected. Quiet and private. Request details:

Broaddus Farm, POB 153, Elida, NM 88116; 505-274-6440.

**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 and please contact us before visiting. 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. EVI actively seeks a diverse membership, including ethnic, economic, physical ability, sexual orientation, age and spiritual. There are several homes for sale in the first neighborhood. We are also seeking new members to join our diverse second neighborhood group (SoNG), which plans to begin building in 2001. Come see our beautiful 176 acre site near a vibrant college town. Stay overnight in our first neighbor-

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**FREE Sample Issue**





*The Fellowship for Intentional Community & North American Students of Cooperation (NASCO) invite you to*



# NASCO Institute 2000

**November 3-5, Ann Arbor MI**

Every Fall, hundreds of people gather in Ann Arbor for the NASCO Institute, a weekend of fun and learning about cooperation. This year's theme, *The Many Faces of Cooperation*, offers insight on the variety of ways we think about cooperation and the many forms it takes from intentional communities, student co-ops, and housing co-ops, to consumer, agriculture, and business co-ops.

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*Visions of Utopia - Geoph Kozeny*

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*Six Ingredients for Forming Communities - Diana Leafé Christian*

*Academic Opportunities within Ecovillages - Dan Greenberg*

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*We Tried Consensus and Got Stuck... Now What?*

*Life After Student Co-ops: A Panel of Ex-Student Co-ops*

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### **For more information or to register contact:**

*North American Students of Cooperation*

*Box 7715, Ann Arbor MI 48107-7715*

*Ph: 734.663.0889; Website: [www.umich.edu/~nasco/](http://www.umich.edu/~nasco/)*

*Also for info, visit the FIC's Intentional Community website: [www.ic.org](http://www.ic.org)*

hood, a lively community of 30 families, share a meal in the common house and visit our 9.5 acre organic farm. EcoVillage welcomes you! Check out our web site at: [www.ecovillage.ithaca.ny.us](http://www.ecovillage.ithaca.ny.us) and contact: Liz Walker, 607-255-8276; [ecovillage@cornell.edu](mailto:ecovillage@cornell.edu); EcoVillage, Anabel Taylor Hall, Cornell Univ., Ithaca, NY 14853.

### **THE FELLOWSHIP COMMUNITY, Spring Valley, New York.**

Located 30 minutes north of NYC, we are an intergenerational community founded in 1966 centered around the care of the elderly. Now numbering about 150, we grow most of our vegetable needs biodynamically, enjoy a variety of animals, an apple orchard as well as practical work activities such as a candle shop, metal shop, wood shop, weavery/handwork, greenhouse, publication press, bakery, outlet store, medical practice. Children, co-workers and the elderly all may work together in these activities. The spiritual science (anthroposophy) of Rudolf Steiner is the basis for our work. There is a Waldorf School and several other anthroposophical initiatives in the neighborhood. Our lifestyle is an intense social/cultural commitment to the future of mankind. Check out our web site at [www.FellowshipCommunity.org](http://www.FellowshipCommunity.org) Write to: Ann Scharff, c/o The Executive Circle at 241 Hungry Hollow Rd., Spring Valley, NY 10977, or call 914-356-8494.

### **FEMINIST EDUCATION CENTER, Athens, Ohio.**

151 acres only 20 minutes from Ohio University, Hocking College and other intentional communities. SASE. Susan B. Anthony Women's Land Trust, POB 5853, Athens, OH 45701; [ad965@seorf.ohiou.edu](mailto:ad965@seorf.ohiou.edu)

### **GANAS, Staten Island, New York.**

Ganas moved to NYC in 1979 with six people (all still here.) Now we're about 75 adults of many ages, ethnicities and life views. Conflicts that arise usually get resolved quickly because we discuss them before they get hot. Every day half of us talk together about work, community and personal issues. Our purpose is to learn to exchange truth with love, intelligence and pleasure. Some live here and choose not to participate in Ganas process, work or goals. But almost everyone has become part of a caring extended family. Personal feedback is important to us, but it happens only with consent. We live in nine well-maintained buildings with lovely gardens, good living space and excellent food. Our four stores repair and resell furniture, clothing, artwork and much more. People who qualify to work here receive all expenses plus up to \$300 a month and a share of our profits. Others pay all their expenses with \$500-\$650 per month. Long or short term visitors are welcome. Ganas, 135 Corson Ave., Staten Island, NY 10301-2933; 718-720-5378; fax 718-448-6842; [ganas@well.com](mailto:ganas@well.com); [www.well.com/~ganas](http://www.well.com/~ganas)

### **G.R.O.W. II, Parkville, New York.**

G.R.O.W. II is a 55-room country hotel, conference center, workshop facility, campground and concert area on 70 beautiful acres in the Catskill Mountains,



100 miles from NYC. We are looking for people interested in starting a new community in these facilities or just working here with us. There is land to garden or farm (if you like.) We will try to support whatever industry you develop if we can. You might partner in our conference center work. If you want to start your own workshops, we will try to help. In return, you can help us. Ganas people host weekend events during the summer and work in the NYC facility year round. Good people are needed to help in both places. *G.R.O.W. II, 548 Cooley Rd., Parksville, NY 12768; 914-295-0655; or contact Ganas at 718-720-5378; fax 718-448-6842; ganas@well.com; www.ganas.org*

**GROUP HOUSE, Seattle, Washington.** Looking for a warm, active woman, mid-40's to mid-50's to complete our four-adult group house, created for interpersonal growth, mindful living and consensual sharing. We're a family in a cohousing community in NE Seattle, and an excellent home base for retreat, clarity reconnection, life work and lifestyle changes. *Martin, Karen and Tony, 22229 East Lost Lake Rd., Snohomish, WA 98296; 360-668-1931; starsighted@hotmail.com*

**HOUSE OF SKY, Ekalaka, Montana.** We are a three-year-old community on 240 acres of rural southeast Montana with rolling grassland and tree-lined creeks. We are diverse, egalitarian, semi-vegetarian, income-sharing, using consensus-based decision-making with weekly meetings. We are working toward sustainable living, using permaculture principles of alternative energy, growing our own food and future plans with alternative building construction using straw-bale and cob construction from clay and straw available. We support ourselves through retreats, workshops, teachings, market garden, crafts, a magazine of feminine wisdom, and a publishing service. *POB 261, Ekalaka, MT 59324 (SASE); 406-775-6664; HOSC@midrivers.com*

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

**POTASH HILL COMMUNITY, Cummington, Massachusetts.** On 115 acres of woods and pastures in western Mass., 25 miles west of Northampton, a five-college town. 13 privately owned two-to-five-acre lots ranging from \$23,000-\$30,000 surrounded by 60 acre land trust. Community building and sauna. Six households established. 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 or Deborah, 9 Frazier Lane, Cummington, MA 01026; 413-634-0181.*

**SANDHILL FARM, Rutledge, Missouri.** Family-style, income-sharing, egalitarian community looking for new members to help build a caring, sustainable lifestyle, respectful of the earth and each other. We support ourselves growing and selling organic food (sorghum, honey, mustard, tempeh, garlic, horseradish), helping build the communities movement (we do administrative work for FIC), and by having fun! We grow most of our own food and value the energy put into that process. We operate by consensus and hold group meetings twice weekly. We are looking for people who value simple living, are self-motivated, conscientious, self-aware and willing to follow through with conflict resolution. Having a sense of humor and a joy for living are big pluses. We have recently joined energies with Dancing Rabbit (a community two miles away aiming to build a sustainable ecovillage.) We are five adult members and one child. Interns welcome April-November. Come be part of the excitement! *Sandhill Farm, Rt. 1, Box 155-C, Rutledge, MO 63563; 660-883-5543; sandhill@ic.org*

**SALT CREEK INTENTIONAL COMMUNITY, Port Angeles, Washington.** We are four non-sectarian adults who own 55 acres of forest/farmland with a salmon spawning creek on the north Olympic Peninsula near the Olympic National Park. We are seeking community members who share our vision, living cooperatively and lightly on the land, organic gardening, and who have the financial resources to buy a share in the community of six residential lots and common land. Since we have not yet formalized a legal structure of our community, we invite anyone with skills in this area to assist us. We are located 13 miles from Port Angeles, a town of 20,000 people on the Strait of Juan de Fuca across from Victoria, British Columbia. *SASE to Salt Creek Intentional Community, 585 Wasankari Rd., Port Angeles, WA 98363; janevavan1@aol.com*

**TWIN OAKS, Louisa, Virginia.** Twin Oaks has been a model of sustainable community living for over 30 years. We are currently looking for new members, and would love to have you visit. We can offer you: a flexible work schedule in our community businesses, an abundance of homegrown organic food, a thriving social scene, and an established culture of non-violence and egalitarianism. You can offer us: your talents and skills (or your unskilled enthusiasm) and your desire to live lightly on the land and share income. For information: *Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; twinoaks@ic.org; www.twinoaks.org*



## Visions of Utopia: Intentional Communities ... Cooperative Experiments to Build a Better World.

Geoph Kozeny, a core staff member of the first two editions of the *Communities Directory*, has spent two years creating this documentary about intentional communities. Now you can actually see how some communities look "up close" while you listen to community members tell their stories in their own words.

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[The project, delayed by technical difficulties and never dreamed-of complexities, is now nearing completion.]



**WINDTREE RANCH, Douglas, Arizona.** Remote foothills, eco-sustainable, poly, Pagan, naturist, vegan, toxin-free, non-profit. RR2, Box 1, Douglas, AZ 85607-9802; 520-364-4611; [windtreeranch@theriver.com](http://windtreeranch@theriver.com); [www.windtree.org](http://www.windtree.org)

## COMMUNITY HOUSES FOR SALE

**COMMON PLACE LAND COOPERATIVE, Truxton, New York.** Besides many undeveloped housesites available, we have two inexpensive homes for sale. One is a small, rustic, hexagonal cabin with outhouse, propane, running water, wood heat, no electric. Four wheel drive needed for winter access. In cluster of four hilltop homes. Swimming pond nearby. The other is a 12' by 60' trailer on a fertile leasehold. Easy access, needs repairs. Septic, shared well, electric, propane, wood heat, front porch and storage trailer. Rent either during six-month clearness process, purchase when member. CPLC, 4211 Route 13, Truxton, NY 13158; 607-842-6799 or 607-82-6849.

**ECOVILLAGE, Ithaca, New York.** Why wait for community? Return to village life in dynamic first neighborhood of 30 homes in a rural setting two miles from downtown Ithaca. Share 34 acres of land with great views, large pond, playgrounds, gardens and Common House,

including kitchen/dining facilities, recreation spaces and offices. Craft space, wood/automotive shop, organic CSA, high-speed internet access. Beautiful passive solar homes, three currently available: 1100 sf to 1650 sf, \$99K - \$170K. For more information: [www.ecovillage.ithaca.ny.us/forsale/index.htm](http://www.ecovillage.ithaca.ny.us/forsale/index.htm); Mark 607-277-9374; [mjt@ev.ithaca.ny.us](mailto:mjt@ev.ithaca.ny.us)

## COMMUNITIES FORMING

**CHRISTIAN COMMUNITY, White Mountains of Arizona.** Starting Biblical based community Acts 2:42-47. 43 acres. Northeast Arizona. Must be able and willing to live and work together in primitive area. Provide own housing, transportation and income. Members serving one another. 1Cor.12 No one is our king. No lords, there is one lord and savior of us all, Yeshua! Contact: *Dames and Knights of the Lord's Table*, POB 90807, White Mountain Lake, AZ 85912.

**COHOUSING GROUP, Chattanooga, Tennessee.** A group of fairly normal folks are forming a cohousing community in Chattanooga. Roy at 423-622-0604; Bill at 423-624-6821; [roymh@att.net](mailto:roymh@att.net)

**COOPERATIVE RURAL NEIGHBORHOOD, Central Tennessee.** An opportunity for autonomous families and individuals to choose

cooperation. Interests include: children, yoga and meditation, health and healing, home-steading, sports and recreation, music making, more. *Conversations With God* describes our metaphysical outlook. Houses are available for rent, sale or build-your-own. Low cost of living area. Employment opportunities available. *Cooperative Neighborhood*, 29 Myers Rd., Summertown, TN 38483. 931-964-4972.

**ECOVILLAGE OF LOUDOUN COUNTY, Northern Virginia.** Building community... respecting the Earth. Imagine living on 180 acres of beautiful, rolling hills with mature trees, incredible vistas, several streams and easy access to the Potomac River. Think about living in a convenient location (whether working in Washington, D.C., Northern Virginia or Frederick, Maryland) with a five minute trip to train, bus and major roadways. Enjoy a dynamic, environmentally oriented 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. Grady O'Rear, 1726 Shookstown Rd., Frederick, MD 21702; 301-662-4646; [Ecovillages@aol.com](mailto:Ecovillages@aol.com); <http://www.ecovillages.com/>

**EDEN RANCH, Paonia, Colorado.** Seeking members desiring rural, spiritual environment. Sharing labor and resources on planned biodynamic, permaculture 65 acre farm. Ultimate self-sustainability is our goal. Western Colorado

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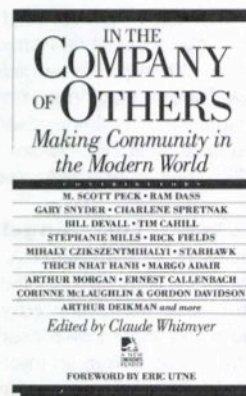
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### *In the Company of Others: Making Community in the Modern World*

Claude Whitmyer, Editor

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

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**MOONDUST COMMUNITY, Cresant Valley, Nevada.** New intentional community forming about 60 miles south of Elko, Nevada. Have you ever dreamed of moving to the country, building an alternative home, simplifying your lifestyle, spending more quality time with your family and community friends? If so and you want to move to the most beautiful valley in Nevada, send for our large information package about Moondust Community. We do ask that you help with the postage. Send \$3 cash to *Moondust, POB 3026, Tonopah, NV 89049-3023.* We are actively seeking new members now!!

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**PLEASANT HILL COHOUSING, San Francisco Bay Area, California.** Cohousing group seeks members, especially families with young children. Our vision is to create and live in a diverse community which fosters harmony with each other, the larger community, and nature. We are currently 15 committed households planning to build 32 units on our 2.2 acre site 20 miles east of San Francisco. The site is adjacent to a walking/biking trail and an elementary school and park. It has a wonderful old oak tree, a beautiful view of Mt. Diablo, and easy access via freeway or public transit to Walnut Creek, Berkeley/Oakland, and San Francisco. Pleasant Hill (pop. 31,000) is primarily a residential community with scattered retail/commercial areas. Diablo Valley College and Briones Regional Park are nearby. Plans include common areas for shared dining, children's playroom, sitting area, workshop, guestroom, laundry, organic garden, and a pool (we're in a Bay Area location that has a real summer!) Private homes are one, two, three and four bedroom flats and townhouses. The site is under contract and we've recently submitted our plans to the City for approval. We are working with The Cohousing Company and Wonderland Development. For more info, contact *Barbara at 925-256-1085; dancerBarb@aol.com; http://members.aol.com/dancerBarb/*

**OAK CREEK COMMONS COHOUSING, Paso Robles, California.** We seek members to design and live in our community. 31 units are planned on 14.4 acres. The year round creek and over 1,000 oaks in the planned 10 acre woodlands will be preserved. Projected home prices of \$133,000 to \$230,000 (1-4 bedrooms) include a share in the common house, organic orchards and gardens, children's play areas, underground parking, workshop, pool and hot tub. Ideally located on the Central California Coast, Paso Robles (pop. 23,000) is halfway between San Francisco and Los Angeles. It has a beautiful historic downtown and a wonderful "can do" sense of community. Cuesta Community College and Cal Poly university are nearby. The growing wine industry brings many cultural events. It's a great town for raising chil-

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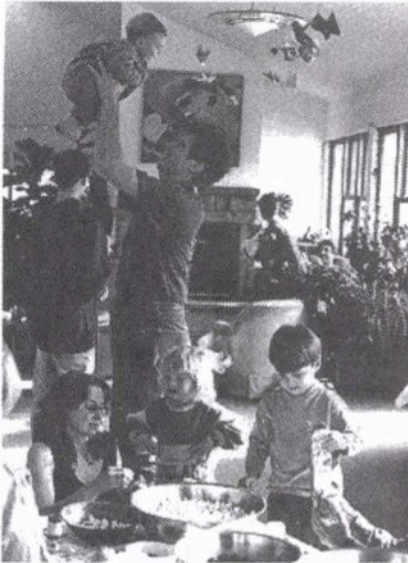


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The Cohousing Network (TCN) is a membership based non-profit organization dedicated to the promotion of the cohousing model of community development throughout North America.

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dren, retiring, and enjoying a high quality of life! Project Manager is Chris ScottHanson, author of *The Cohousing Handbook*. Mike Sweetnam, 344 15 St., Paso Robles, CA 93446; 805-239-2872 (weekdays); 805-239-4597 (evenings and weekends); fax 805-239-2601; OakCreekCC@webtv.net; Visit our Web site: <http://cohousing.urbanden.net>

**ROLLING MEADOWS FARM SPIRIT COMMUNITY, Van Etten, New York.** Cabins and gardening space available near Ithaca, New York on 85 acres. Write and say something about yourself. *Rolling Meadows Farm Spirit Community*, 467 Langford Creek Rd., Van Etten, NY 14889.

**SEEKING PARTNERS:** about a dozen adults committed that integrity is the source of workability in the matter, to forward the communal experiment "ethical science theatre." Alexis 631-736-3085.

**SOCIETY QUASARKNIA, Seattle, Washington.** Refugee from Mundania: Welcome to QuasArknial Balance autonomy and communion in an alternative reality for alternative realists. Experience transpersonal growth in a family of celebratory worldmakers. Inner-city binaural beat bohemians and synaptic artists in Spacious Imagination invite you to visit our website now under construction. We'd like to hear from Kosmo-eccentric dharmadventurers. We are non-smoking vegetarians and social pioneers in a merry-hearted, trans-conventional family. We experience home as spiritual, creative sanctuary. If you grok commitment, desire a spacious, gracious and audacious life of simple authenticity, a supra fictional experience awaits. *Society QuasArknia*, 700-East Mercer St. #206, Seattle, WA 98102; [quasarknia@aol.com](mailto:quasarknia@aol.com); [www.quasarknia.com](http://www.quasarknia.com)

## PEOPLE LOOKING

**PROFESSIONAL HOMEOPATH** looking for intentional community large enough for me to do service as a healer and also support my desire to extend low-cost natural healthcare to folks outside. I am a woman, strong and healthy, with carpentry, writing and lobbying skills. I come complete with tools, minivan, medical books and supplies and Ulysses, a faithful black Lab. Contact Dale at [igan@gis.net](mailto:igan@gis.net). Plan is to arrange visit in 2001, with a move late in 2001 or 2002.

**54 YEAR OLD SINGLE FEMALE** relocating to Berkeley-Oakland area at end of year seeks cohousing in existing or in-formation community. I'm a political activist and animal lover who enjoys nature, gardening, gourmet cooking, caring, compassionate and committed people. I'm willing to help organize, like to join a mixed-age, multi-ethnic group with diverse sexual orientations. Please write to: *Chandra Hauptman*, 110 Clinton Ave., Brooklyn, NY 11205; 718-797-2527.

**EARTH MOTHER, 49**, with five y/o twins seeks opening in ecovillage/intentional community. Spiritual, gentle, quiet, respectful. Philosophy/values/skills/gifts: Personal/planetary responsibility/healing, sustainable self-sufficient simple living, organic gardening/ agriculture/food production, beekeeping, nature/wilderness appreciation, ecosystem preservation/restoration, homebuilding/restoration, stone masonry, furniture restoration, herbology, alternative healing, registered nurse, yoga, mediation, consensus decision-making, skilled group facilitator, homeschooling. Currently live in Colorado in owner-built log and stone home, off the grid with independent energy system, heat with woodstoves. Operated an organic greenhouse home business for several years and sold honey from my beehives. Especially interested in relocating to a child-friendly community in WV, VA, NC, TN, MO or NY, but will consider any forested location. I wish to live lightly upon the land, respectful of all life forms, among like-minded souls who endeavor to live from their hearts, joyfully, mindfully, and lovingly in the moment. With folks who possess the integrity and strength to manifest dreams into reality. Please call *Sarahbeth*, 303-567-4886.

**ARTIST SEEKS COMMUNITY.** Working visual artist, 75 years young, who loves writing, music, all art forms, seeks urban community in warm climate. *Nancy Strode*, 833 LaRoda St., Santa Barbara, CA 93111; 805-683-4818.

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**AQUARIAN CONCEPTS, Sedona, Arizona.** Lead guitarist wanted for Gabriel of Sedona's Bright and Morning Star Band. Male or Female. Send demo. See our community listing under "Communities With Openings" above.

Also, Choir Director wanted. Young, vivacious female wanted for 40 voice choir and eight piece orchestra, Gabriel of Sedona's Bright and Morning Star Choir. All original CosmoWorship compositions. Must be willing to become a committed community member. Send picture and resume. See listing above for address.



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**OJAI FOUNDATION, Ojai, California.** Residential Work Retreat and Internship opportunities for those who are interested in exploring the relationship between mindful work, spiritual practice, community experience, and personal retreat time. The foundation provides a learning community; a rites of passage center; a place for retreat, reflection, and healing; opportunities to participate in the creation of a caring, mindful culture; and a training center for bringing the Way of Council to the educational, business and therapeutic communities. 805-646-8343; Fax: 805-646-2456; [ojaifdn@jetlink.net](mailto:ojaifdn@jetlink.net); [www.ojaifoundation.org](http://www.ojaifoundation.org)

**SANDHILL FARM, Rutledge, Missouri.** Internships In Sustainable Living. April to November. Gain experience in organic farming, construction, communication, rural and community living. Learning is informal and hands-on. Come for six weeks or longer. See community description under "Communities With Openings" above. Sandhill Farm, RR1, Box 155-C, Rutledge, MO 63563; 660-883-5543; [sandhill@ic.org](mailto:sandhill@ic.org)

**CONSENSUS BOOKS.** The Fellowship for Intentional Community is proud to add two of the best books available on consensus decision making to its collection. Written 20 years ago by the Center for Conflict Resolution, the FIC recently acquired the rights to reprint these classic texts.

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*A Manual for Group Facilitators* is an essential tool for anyone facilitating consensus meetings. The manual is valuable not just as an introduction for those new to facilitation but can be a great refresher for the experienced facilitator.

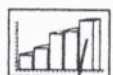
These books are available directly from the FIC for just \$16 each plus \$3 shipping and handling and can be ordered on the web. We can also offer wholesale discounts on multiple copies, a great option for those teaching consensus or if you want everyone in your group to have access to these wonderful books. <http://consensusbooks.ic.org/>

## RESOURCES

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- hosts gatherings and events about community.
- builds bridges between communities and the wider culture.
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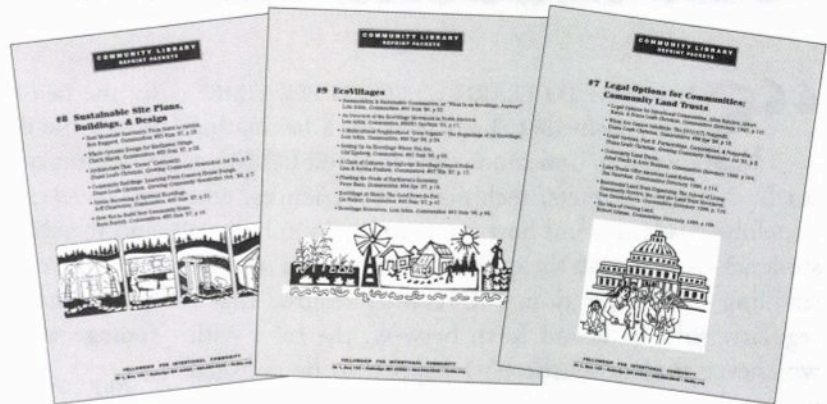
and how much growth has taken place—inner growth—because for the most part they've done something that they never would have imagined being able to do. They've put up with things that they never imagined having to live with, and at the hands of the children they've found things within themselves that might have taken them a lifetime to find otherwise."

Although immensely inspiring, these Camphill stories tell much about what's possible, yet very little about actually doing it—a subject that deserves its own in-depth exploration. However, there is one simple tool that can help keep things in perspective and, as a result, increase the likelihood that you'll succeed in finding a healthy balance as you shift your position along the student/teacher continuum: Develop the habit of stepping back from whatever's happening at the moment and asking yourself the meta question "What's really going on here? What's the big picture at this moment?" For those who can manage this not insignificant feat of being detached and open, the result will typically be an increase in clarity, calmness, patience, creativity, and effectiveness—traits that will make us all better teachers and better students.

There is so much to be gained from both sides of the student/teacher equation, it's a shame that a "students are our teachers" philosophy is not one of our culture's central tenets. Perhaps we can all benefit by regularly reminding each other that the process of being in community—of being in relationships, of being alive—is a continuing education. Ω

*Geoph Kozeny has lived in various kinds of communities for 27 years, and has been on the road for 12 years visiting communities; asking about their visions and realities, taking photos, and giving slide shows about the diversity and vitality of the communities movement. Presently he is producing a full-length video documentary about intentional communities.*

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# The Student/Teacher Convergence

**“SO MUCH TO LEARN ... SO LITTLE TIME!”** is a truism that sheds light on a fascinating question: how much time to invest in being a teacher?—sharing facts, techniques, experiences, and hopefully wisdom—and how much to invest in being a student?—a seeker on the quest for information, understanding, and inspiration. I’ve recently realized that I regularly shift back and forth between the roles with whichever student/teacher(s) I happen to be engaged with at the time.

Studying the give-and-take between students and teachers, especially the interactions of children and adults, is illuminating. Our cultural norm is to assume that the children are mostly unaware and helpless, needing to be systematically primed with information, told what is right and wrong, and to be constantly under control through supervision and discipline. It’s also common to occasionally give them room to run free with other kids, but mostly that’s seen as recreation and social time, rather than as one of the most potent forms of education to be had anywhere.

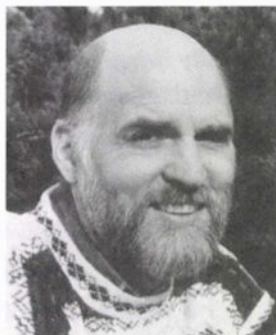
I’ve long asserted, with a touch of irony, that the reason young humans are so helpless, and often challenging to adults, is not simply that the children need to go through an instructional process—it’s so they will also provide their parents and other available adults with a fantastic education, one that most of the grown-ups wouldn’t willingly sign up for if it were officially offered as an elective.

It’s actually fun dancing back and forth across the imaginary line between teacher and student, although some teachers, especially those lacking a sense of perspective (or at least a sense of humor) often fail to appreciate it.

In my travels around the country, I’ve had the great fortune, and joy, of being constantly exposed to new ways of doing things, and new ways of thinking. While visiting Camphill Special School, a Pennsylvania community that will be featured in my video, I was impressed

by the fact that a core value in their philosophy is to honor the dual nature of the student/teacher role. The community’s focus is to create a home and community for developmentally and physically disabled children, and the children, in turn, provide an inspiring context for everyone’s growth and transformation. The four quotes that follow, excerpted from my Camphill video footage, are a testament to the power of that vision.

*Ray Ripper: “Children can come out with sentences or ideas or thoughts of the most profound wisdom. It may not be intentional on their part, but it causes the caregivers to stop and think and often change the whole direction of their lives.”*



BY GEOPH KOZENY

**“How much am I willing to learn, how open am I to the difficulties that come with learning?”**

*Ani Alma: “Our work here really is to learn from one another—from the children, from the adults—and be open to that. And, of course, it’s a very easy thing to say we are here to learn, but the question is also how much I’m willing to learn, how open I am to take the difficulties that come with learning, and to find balance in myself and be open and objective? And there are days when I do it wonderfully, and there are days when I don’t do it so great.”*

*Claus Sproll: “It’s always been very helpful for Camphill that the more difficult the child is, the more impossible something is, the more we are called upon to manifest that which really lies behind it. The child really is our permanent teacher, and it keeps us from being too idealistic—it grounds what we do.*

*When you add it all up at the end of the day, it’s the children who are our teachers because our own shortcomings, our own needs, really are manifest through them, and they teach us about them. And so in answering their need, we in fact are nourished by them.”*

*Erin Hodges: “For the co-workers [volunteers, mostly of college age], it’s always interesting to see what arrives in the end of August and what then leaves the next June or July,*

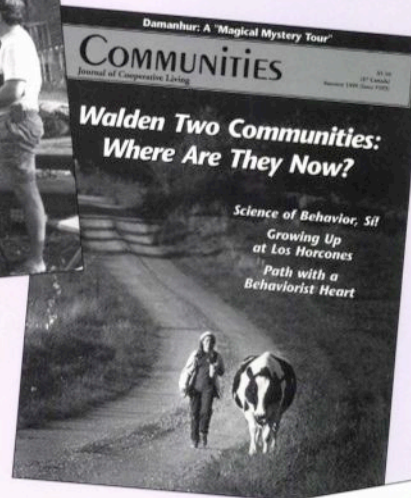
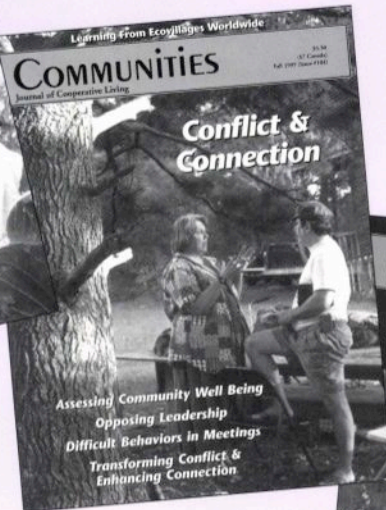
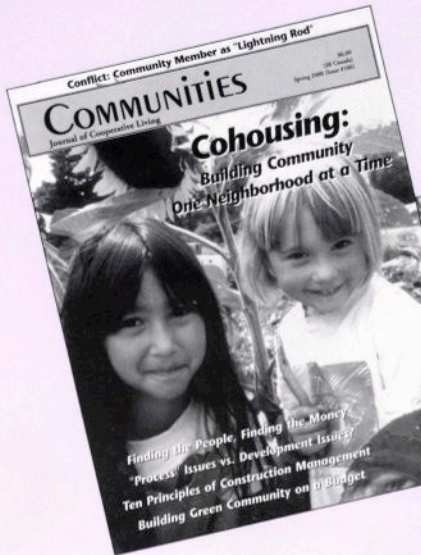
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# THE COMPLETELY UPDATED, ALL NEW COMMUNITIES DIRECTORY

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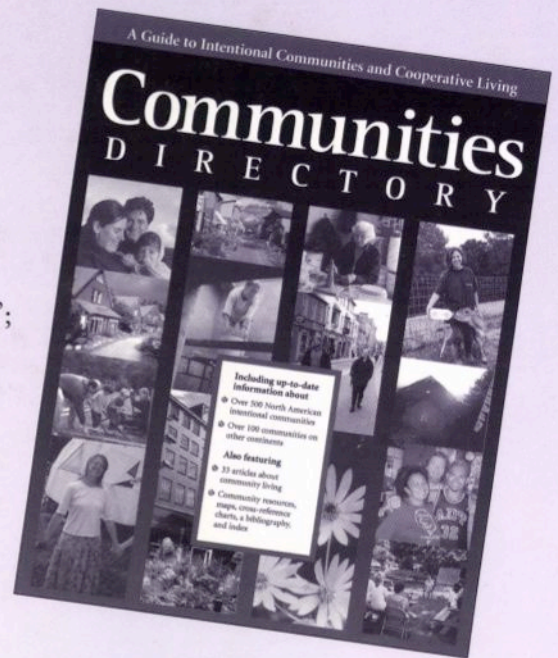
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