

Relationship by Consensus

COMMUNITIES

JOURNAL of COOPERATIVE LIVING

\$6.00
(\$8 Canada)

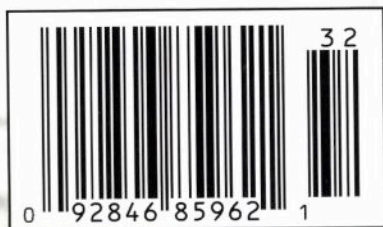
Summer 2003 (Issue #118)

Lovers in Community

**"Make It
or Break It"**

**Breaking Up
(and Staying
Together)**

**Relationships
in the Crucible**



http://store.ic.org/products/creating-a-life-together.html

Community Classifieds

Intentional Communities Store

Fellowship for Intentional Community

[Store Home](#) [ic.org Home](#) [Shopping Cart](#) [Search](#) [Shipping](#) [Discounts](#) [Privacy](#) [Help](#)

- ◆ [New!](#) ◆ [Specials](#) ◆
- ◆ [Membership](#)
- ◆ [Communities Magazine](#)
 - ◆ [Subscriptions](#)
 - ◆ [Samples](#)
 - ◆ [Back Issues](#)
 - ◆ [Reprint Collections](#)
- ◆ [Visions of Utopia Video](#)
- ◆ [Community Bookshelf](#)
 - ◆ [Communities Directory](#)
 - ◆ [CCR Consensus Books](#)
 - ◆ [Books by Category](#)
 - ◆ [Finding Community](#)
 - ◆ [Building Community](#)
 - ◆ [Community Stories](#)
 - ◆ [Communication Tools](#)
 - ◆ [Natural Gardening](#)
 - ◆ [Natural Food](#)
 - ◆ [Living Sustainably](#)
 - ◆ [Social Change](#)
 - ◆ [Sustainable Building](#)
 - ◆ [Alternative Energy](#)
 - ◆ [Parenting](#)
 - ◆ [Rituals, Celebrations, and Transitions](#)
 - ◆ [View All Books by Title](#)
 - ◆ [View All Books by Author](#)
- ◆ [Published by the Fellowship for Intentional Community](#)
- ◆ [Donations](#)
- ◆ [T-Shirts](#)

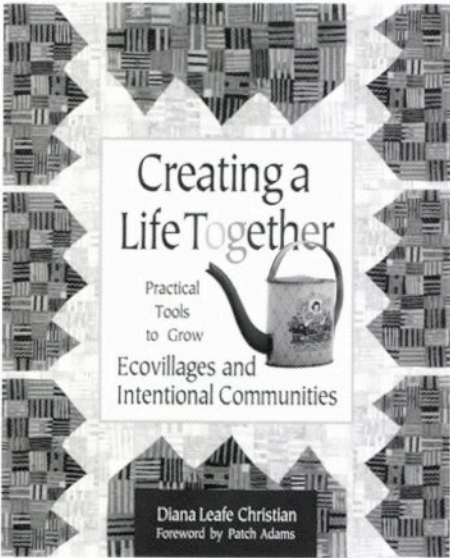
Creating a Life Together

Practical Tools to Grow Ecovillages and Intentional Communities

Diana Leafe Christian

\$23.00

[Add to Cart](#)



Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities is a unique guide to launching and sustaining successful communities--and avoiding the typical mistakes in the process. Distilling the wisdom from dozens of successful community projects, it outlines what works, what doesn't work, and how not to reinvent the wheel. It provides step-by-step, practical advice on everything from the role of founders to vision documents, decision-making, agreements, legal options, buying and financing land, sustainable site design, and communication, group process, and dealing well with conflict. Along with community profiles, cautionary tales, and ample resources for learning more, *Creating a Life Together* is the most up-to-date resource available on making your community dream come true.

community
tools and resources

COMMUNITIES DIRECTORY

COMMUNITY DESCRIPTIONS

Over 600 North American and 100 international communities describe themselves—their structure, beliefs, mission, and visions of the future, and provide contact information.

33 NEW ARTICLES

Topics include: how to visit communities; why live in community and what it means to do so; financing and setting up the legal structures of communities; opportunities for older people in community; communities and the “cult” issue; consensus process; raising children in community; dealing with conflict; an overview of Christian community; and more.

MAPS

Complete maps of North American communities. See at a glance what’s happening in your area.

CHARTS

These charts allow you to quickly scan for the communities that fulfill your criteria. The charts will show you in a flash which communities match your needs and desires.

RESOURCES

Descriptions and contact information for major organizations within specific interest areas. Categories include: community networking, agriculture, ecology, energy, economics, technology, spirituality, education, sexuality, and personal growth.

NEW SECTION— RECOMMENDED READING LIST

An annotated collection of over 300 texts of interest to community-minded people.



PURCHASE ONLINE! • STORE.IC.ORG

**\$34 POSTPAID, BOOK RATE IN US, CALL OR VISIT STORE.IC.ORG
FOR OTHER SHIPPING DESTINATIONS AND OPTIONS**

SEE ORDER FORM ON PAGE 74.

COMMUNITIES

Journal of Cooperative Living

FOCUS

Community is for Lovers...

26 **Community is for Lovers ...**

28 **“Make It or Break It”**

Community life intensifies what’s already present in love relationships, observes *Ma’ikwe Ludwig*. Strong relationships grow richer and stronger in community; weak ones fall apart faster.

32 **Breaking Up (While Staying in Community)**

You don’t have to leave the community when you break up. With enough kindness and impartiality from your community, suggests *Kristina Jansen*, you can both heal and stay right where you are.

36 **Living Outside the Box**

What happens when one of you wants to leave the community? Or wants an intimate relationship with another member? With enough intimate trust and communication (and community-wide support and blessing), you can work it out to everyone’s benefit, says *Larry Kaplowitz*.

40 **Relationships in the Crucible**

Not for the faint-of-heart! The relationship process of *Lawrence Siskind’s* former community put people’s hearts and souls on the line, publicly—and apparently worked well indeed.

43 **Lovers, Friends, and Parents**

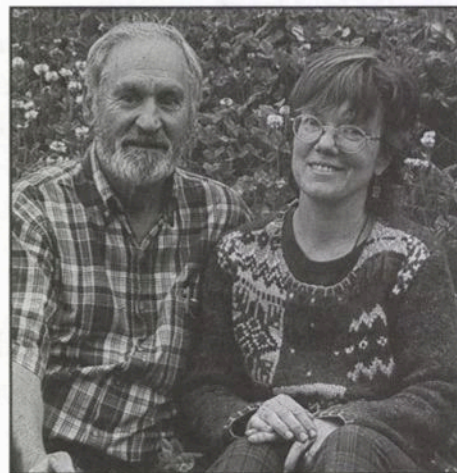
Put together multiple intimate relationships, deep commitment to children and shared parenting, and dedication to honesty and vulnerability. *Diga Kern* tells how his community struggles and thrives in the lush rainforest of Hawaii’s Big Island.

46 **I Can’t Live Without Women**

Men and women need each other’s company—for friendship, connection, and a sense of completion—even if they’re monks, asserts *Peter Crowell*.

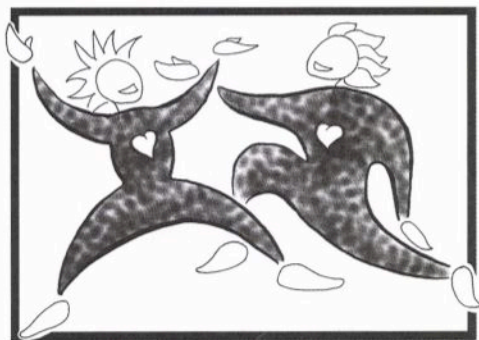
FRONT COVER

Larry and Karin Kaplowitz of Lost Valley Educational Center in Oregon, on their 10th anniversary.



FEATURES

- 00 **Gypsy Grit**
Karina Sabot celebrates the unique delights (and discomforts) of life in an underground home in this woman-built desert community sanctuary.



COLUMNS



- 11 **PROCESS IN COMMUNITY**
• *Scott Thomas*
Heart Club: Good Will and Connection at Lama
- 14 **CREATING COMMUNITY WHERE YOU ARE** • *Jon Kent*
Meet Our New "Non-Bio" Family
- 18 **MY TURN** • *Tree Bressen*
Relationship by Consensus
- 54 **FORMING NEW COMMUNITY** • *Diana Leafe Christian*
"Good Documents Make Good Friends"
- 76 **PERIPATETIC COMMUNITARIAN** • *Geoph Kozeny*
Happily Never After

DEPARTMENTS

DEPARTMENTS

- 4 **LETTERS**
- 6 **PUBLISHER'S NOTE**
- 8 **COMMUNITY GRAPEVINE**
- 58 **REVIEWS**
- 60 **CALENDAR**
- 63 **DIRECTORY UPDATE**
- 65 **REACH**

COMMUNITIES

Journal of Cooperative Living

EDITOR

Diana Leafe Christian (*Earthaven*)

ART DIRECTOR

Tristan Masat

ILLUSTRATIONS

Darren T. McManus

Billie Miracle (*WomanShare*)

Jacob Stevens (*Dancing Rabbit*)

PHOTOS

Rod Rylander (*Earthaven*), Karina Sabot (*Adobeland*)

COPYEDITING

Tree Ivy Beth Bressen (*Walnut Street Co-op*)

Marcy Michaud (*Teal Co-op*)

PROOFREADING

Melissa Smith

DISPLAY ADS

Diana Leafe Christian (*Earthaven*)

REACH AND CLASSIFIED ADS

Patricia Greene

BUSINESS MANAGER

David Klausman

OFFICE MANAGER

Susan Lloyd (*Sandhill Farm*)

DATABASE MANAGER

Velma Kahn (*Abundant Dawn*)

CIRCULATION MANAGER

McCune Porter (*Twin Oaks*)

EDITORIAL REVIEW BOARD

Deborah Altus

Laird Schaub (*Sandhill Farm*)

Tony Sirna (*Dancing Rabbit*)

COMMUNITIES (ISSN 0199-9346) is published five times a year by the Fellowship for Intentional Community at Route 1, Box 156, Rutledge, MO 63563. Periodicals postage paid at Rutledge, MO, and at additional mailing offices: Louisa, VA 23093 and Lawrence, KS 66044. POSTMASTER: Send address changes to *Communities*, 138 Twin Oaks Rd., Louisa, VA 23093. Indexed in the *Alternative Press Index*.

SUBSCRIPTIONS: \$20 U.S., \$24 Canada, \$26 outside U.S./Canada for four issues via periodical/surface mail. Single copies are \$6 U.S., \$7 Canada, \$8 outside U.S./Canada. All payments in US dollars. Available from *Communities*, 138 Twin Oaks Rd., Louisa, VA 23093; order@ic.org, or order online at store.ic.org.

BACK ISSUES: Rt. 1, Box 156, Rutledge, MO 63563; 800-995-8342.

EDITORIAL OFFICE: *Communities*, 52 Willow St., Marion NC, 28752, 828-652-8517; communities@ic.org.

© 2001 by Fellowship for Intentional Community. All rights reserved. Printed in the USA. Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publisher.

FELLOWSHIP FOR INTENTIONAL COMMUNITY: Rt. 1, Box 156, Rutledge, MO 63563; 660-883-5545.

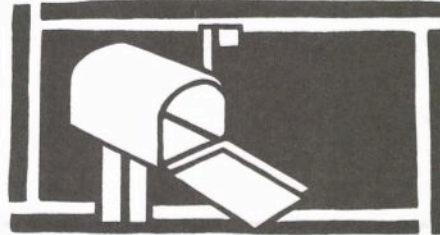
REPRINT PERMISSION: Community groups may reprint with permission. Please contact *Communities*, 52 Willow St., Marion NC, 28752, 828-652-8517; communities@ic.org.

ADVERTISING: *Communities*, 52 Willow St., Marion NC, 28752, 828-652-8517; communities@ic.org.

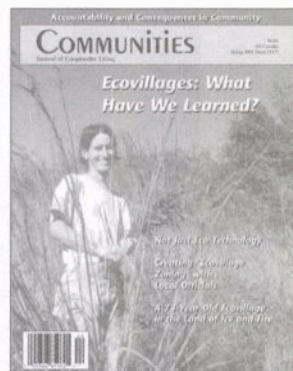
WEB SITE: www.ic.org.

This magazine printed on recycled paper, using soy-based inks, at Allen Press in Lawrence, Kansas, USA.

LETTERS



Send letters to *Communities* magazine, 52 Willow St., Marion, NC 28752, or communities@ic.org. Your letter may be edited or shortened. Thank you!



About the "Ecovillages" Spring '03 issue:

Dear *Communities*:

I just got the current issue and it's wonderful. Seems like it just keeps getting better and better. I want to express my gratitude to all of the folks who work so hard to make it happen.

William Cerf
Seattle, Washington

Dear *Communities*:

Regarding the paragraph in the Spring "Community Grapevine" column about the Peaceroots program at The Farm, Peaceroots is also helping youth who want to file as conscientious objectors. Farm member and Vietnam vet Tomas Heikkela will speak to groups and organizations about this.

Contact him at tomas@peaceroots.org. The website is www.peaceroots.org/co.

Cathy Chow
Seattle, Washington

Dear *Communities*:

Thank you for your review of *Ecovillage Living: Restoring the Earth and Her People*, co-edited by Karen Svensson and myself. I am happy that you liked it.

The review mentioned that the book is Eurocentric, and it is. You have to realize how often it goes the other way: in Europe we are drowning in American books and films.

The review also did not mention the organising principle of the book: the Sustainability Circle, which is five social, five ecological, and five cultural/spiritual dimensions, developed by the Global Ecovillage Network (GEN). We hope this broad definition of sustainability will be useful in Local Agenda 21 projects, in Earth Charter work, and in "localization," a new alternative to economic globalisation which we hope will be adopted by the World Social Forum. The Sustainability Circle creates a vision of what may be initiated in any local community worldwide, and which can help create a global just society.

The book's 15 chapters featured the ecovillage projects we knew of which had done something special in each of these dimensions. While my own country of Denmark is over-represented (as I know the people and could get articles and photos more easily!), we tried to get a broad international representation, and especially made an effort to get contributors from the Americas. These included Hanne Strong on earth restoration, Lynne Elisabeth on ecological building, Sergio Lub on the Friendly Favors system, Guy Dauncy on ecovillage economy, Bea Briggs on conflict resolution at Huehucocoyotl, Daniel Greenberg on building academic partnerships, Will Keepin on spiritual activism, Jeff Grossberg on fundraising, Linda Joseph on the Ecovillage Network of the Americas (ENA), and Claudio Maudane on Earth restoration in

Columbia.

Ecovillages are models which show how the ecological, social, and spiritual/cultural dimensions can work together. To help convey this to readers we added 16 photo essays about ecovillages which demonstrated this interplay, and these included Huehucoyotl in Mexico, the Caravana travelling through South America, and Ecovillage at Ithaca. I am sorry if I missed some important American ecovillage projects for these special pages. We are currently negotiating for translation of the book into four other languages, and will introduce more international projects in those editions.

Hildur Jackson
Co-editor, *Ecovillage Living*,
Cofounder, Global Ecovillage
Network (GEN)

Dear *Communities*:

I have just seen the latest issue of *Communities* and was very impressed—as always, or even more so. You really do a great job. Keep up the good work!

By the way, you beat us in a completely unofficial contest re Solheimer Ecovillage in Iceland. I discovered them some time ago and we fully intended to write about them in the next issue of CALL. Don't be surprised if we reprint your article, in part at least—with acknowledgement, of course.

Sol Etzioni
C.A.L.L. Newsletter
(Communes at Large Letter)
International Communes Desk
Israel



Visions of Utopia: Experiments in Sustainable Culture

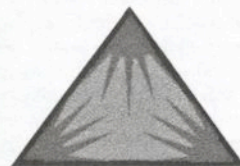
Geoph Kozeny, a core staff member of the first two editions of the *Communities Directory*, has spent more than four years creating this documentary about intentional communities. Now you can actually see how some communities look “up close” while you listen to community members tell their stories in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

- A brief history of 2500 years of shared living
- Insights about what works and what doesn't
- In-depth profiles of 7 diverse contemporary groups: Camphill Special School ('61), Twin Oaks ('67), Ananda Village ('69), Breitenbush Hot Springs ('77), Purple Rose Collective ('78), Earthaven Ecovillage ('92), Nyland Cohousing ('93)
- 1-1/2 hours of information & inspiration!

Intentional Communities: cooperative models for building a better world.

NOW ON VIDEO!

\$33 Postpaid. Order online: <http://store.ic.org/video>;
by email: orders@ic.org; phone: 800-462-8240;
mail: FIC Video, 138 Twin Oaks Rd Box CM, Louisa VA 23093; for progress reports: geoph@ic.org or
<http://fic.ic.org/video>



ADMINSERVICE.ORG

**Do You Need
Short-Term Help
with
Your Project?**

**Temporary
Administrative
Help?**

**Review of Your
Policy & Procedural
Manual?**

Staff Training?

**Conflict
Resolution?**

Adminservice does work nobody wants to do, saves you time and money, and brings a spiritual orientation to the process. We will help you finish projects, implement recommendations, administer your business, clarify organizational structure, and develop your board.

www.adminservice.org

info@adminservice.org

Communities Editorial Policy

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

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

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

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

Submissions Policy

To submit an article, please first request Writer's Guidelines: *Communities*, 52 Willow St., Marion NC, 28752, 828-652-8517; communities@ic.org.

Advertising Policy

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

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

Communities Advertising, 52 Willow St., Marion NC, 28752, 828-652-8517; communities@ic.org.

What is an "Intentional Community?"

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

PUBLISHER'S NOTE



Communities Limbo Dances Through 2002

How Low Can We Go?

Every year I think we've cut magazine expenses to the bone, and every year the production and office staff figure out a way to do more with less. Which is a lucky thing because *Communities'* main income sources—subscriptions, distributor sales, and advertising—have all been mimicking the Dow Jones Industrial Average the past two years. Distributor sales are off 13 percent, ad revenue is down 15 percent, and subscription income fell 18 percent from the prior year (on top of a 23 percent decline the year before).

In short, *Communities'* financial limbo bar dropped another notch last year. Fortunately, once again we shimmied under without collapsing.

Overall, the magazine lost \$2469 in 2002, which is 40 percent less than it lost in 2001—but still a loss.

Coming in Future Issues

Right Livelihood, Early Fall '03.

What does it mean to work in a way that benefits others, does no harm to people or the Earth, and earns a decent living wage? We'll look at entrepreneurs in community, community-owned businesses, and worker-owned co-ops. What does it mean to start a business in community?

Directory Update, Late Fall '03.

The latest information about which communities are where, and corrections of community listings in the *Communities Directory*.

Special Community Seekers Guide, Winter '03.

How to find your ideal community—or should you start your own? Visiting communities—how to be a great guest. Assessing and comparing communities. Signs of a healthy community (and things to watch out for).

Patricia Greene and Diana Leafe Christian, editors.

Communities magazine, 52 Willow St., Marion, NC 28752. communities@ic.org; 828-652-8517.

Even though revenues were down in all major categories last year, we have been able to hang in there, mainly because office expenses were slashed 64 percent (due to declining phone rates and increased reliance on inexpensive electronic transfer of information), and we are achieving significant savings in fulfillment costs by having the printer mail out subscriber and distributor copies of each new issue.

Under the heading of Good News On the Horizon, we achieved a marketing breakthrough toward the end of the year when one of our distributors landed a contract to put the magazine in Barnes & Noble stores, and recently another succeeded in getting Chapters and Indigo—the two largest bookstore chains in Canada—to place *Communities* on their magazine racks. Unfortunately, there is a six-month lag time between when magazines appear (and when we've handed a printing bill) and when we see revenue from distributor sales. Because our printer lives in the not unreasonable expectation of getting paid when they complete their work, we are scrambling to bridge the gap between larger print runs and greater revenue. While we are excited about the increased market exposure, we are nervous about the increased financial exposure.

Even if all goes well with these fresh newsstand accounts, they are not expected to help the bottom line immediately. In general, we just hope to break even on distributor sales (you have to take into account that distributors buy magazines at a deep discount and only pay for the copies that sell). The payoff from increased newsstand exposure comes mostly from people inspired to subscribe and the possibility of increased ad revenues (because of the increased readership). It's quite a dance, this magazine business—even without doing the limbo.

As we'd rather not find out if we can still dance without tripping on a shoestring budget, our top priority for 2003 is to see if we can get revenues—and the limbo bar—moved up a notch.

Communities Magazine 2002 Financial Statement

Income	
Subscriptions	\$21,684
Single Issues	916
Back Issues	2,757
Distributor Sales	19,075
Advertising	12,156
Royalties	996
Donations	<u>350</u>
Total Income	\$57,934
Expenses	
Printing	21,998
Office Overhead	3,652
Labor	22,790
Office Expenses	1,339
Promotion	439
Fulfillment	10,185
Bad Debt	<u>0</u>
Total Expenses	\$60,403
Net Profit (Loss)	(\$2,469)

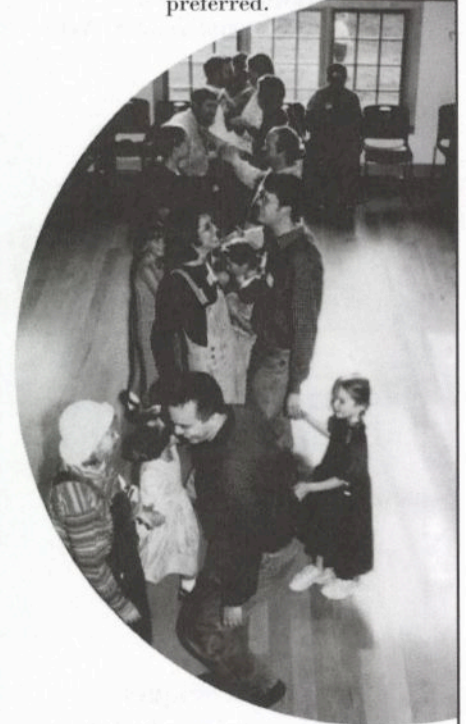
David Spears

Unique Heart-centered Job Opportunity

The Lukas Community

based on the Steiner Philosophy, located in beautiful southern New Hampshire, is seeking warm-hearted people who are interested in doing meaningful work with developmentally disabled adults.

Responsibilities include living with and providing leadership and instruction with a focus on the arts, including music, singing, weaving, woodworking, painting, ceramics, candle-making, hiking, organic gardening, outings and more. Care-giving experience preferred.



Benefits include:

- 5-day work week
- private living quarters
- salary & benefits
- 8 weeks of paid vacation

Apprentice positions also available; great opportunities for young people who want to gain valuable work experience.

If interested, please call:

David Spears,
Executive Director, at: 603-878-4796
e-mail: lukas@monad.net
www.mv.com/org/lukas

THE LAST STRAW

The International Journal
of Straw Bale and
Natural Building



“Excellent newsletter,
both technical and entertaining.
Essential for any
straw-bale enthusiast.”
—*Environmental Building News*



- **How-To Techniques**
- **Owner / Builder Insights**
- **International Case Studies**
- **Code & Testing Issues**

Timely and Timeless

Sample issue \$9 (\$10 Canada)
1 year subscription \$28 (\$33 Canada)

The Last Straw Journal
HC 66, Box 119 Hillsboro, NM 88042
505-895-5400
<thelaststraw@strawhomes.com>
www.strawhomes.com

COMMUNITY GRAPEVINE



Thirty people in Eugene, Oregon came together at the end of March to create a local network of intentional communities, invited by *Tree Bressen* of **Walnut Street Co-op** and *Sherri Thieben*. About two-thirds of the attendees were current residents of communities in Eugene and the surrounding area, including **Dumá**, **Lost Valley Educational Center**, **Maitreya Ecovillage**, **Tiara St. Intentional Neighborhood**, **Walnut St. Co-op**, and two as-yet-unnamed communities. The organizers encouraged members of their new network to attend the summer gathering of the **Northwest Intentional Communities Association (NICA)** in June, and the April HOPES conference at the University of Oregon, featuring speakers *Lois Arkin* of **LA Eco-Village** and *Cohousing* coauthor *Katie McCamant* of **Doyle St. Cohousing**, and a showing of the video *Visions of Utopia* by communities magazine columnist *Geoph Kozeny*.

“The intentional communities scene in Eugene is thriving these days,” says Tree Bressen. Maitreya Ecovillage has a new dinner club going where people take turns eating at each other’s houses, and they also host large, friendly potlucks on a regular basis. Walnut St. Co-op is working on buying property. Ten members from five different intentional communities have been meeting regularly to start a biodiesel-based car co-op. And the ‘Tour of Eugene Intentional Communities,’ initiated by Dumá last fall, was so successful that it looks likely to become an annual event. The group hopes their new network

will meet monthly to share food and stories and support each other in the rewards and challenges of community living.



Ed Smith of **Ganas** community in Staten Island, New York died peacefully in his sleep on March 31. He was 83 years old. “Ed was active up until his last day, working on a variety of projects,” reports Ganas member *Elke Lerman*. “In his instructions he left the message, ‘Don’t grieve. Have a party.’”



Lost Valley Educational Center in Dexter, Oregon has eliminated the fee for its most popular workshop, **Naka-Ima**, and is now offering it on a strictly donation basis, according to Lost Valley member *Larry Kaplowitz*. “We were talking about how to promote Naka-Ima when we realized we’d been asking the wrong question,” says Larry. “It wasn’t, ‘Why should people do Naka-Ima?’ but, rather, ‘Why do *we* want people to do Naka-Ima?’ We realized we’ve been putting our energy into Naka-Ima to fulfill important needs of our own: to connect deeply and intimately with people, to contribute to others, to expand our circle of community, to continue our own growth in a supportive environment, and to act directly to create the kind of world that we want to live in. When we realized this, it was clear that we could no longer charge money—there is no way to put a price on this.” They also realized that the \$425 fee was excluding many of the people they most wanted to take the workshop, including political and environmental activists, permaculturists, and communitarians, for example.

Lost Valley offered their first donation-only Naka-Ima workshop in April. Although some community members had trepidation about it, since Naka-Ima has provided a significant portion of the community’s income for several years, the workshop quickly filled to capacity. Donations ranged from \$1 to

\$1,000, and, the total amount was almost exactly what the community needed to meet their 2003 budget.

For more information: www.lostvalley.org, naka-ima@lostvalley.org, 541/937-3351.



Quite a few North American communities are celebrating anniversaries this year. Those formed in 1993 and now a decade old include Acorn (VA), Circle Springs (UT), Common Ground (OH), Dancing Rabbit Ecovillage (MO), Greenhouse Cooperative (MI), IDA (TN), John T. Lyle Center for Regenerative Studies (CA), Kindness House (NC), Light of Freedom (VA), Los Angeles Ecovillage (CA), Ninth Street Associates (CA), Nyland Cohousing (CO), Oak Grove Foundation (VA), Peter Maurin Farm (NY), Phanto Bolo (CO), Simeon Center (NY), Solterra Cohousing (NC), Southside Park Cohousing (CA), Southwest Sufi Community (NM), Sri Aurobindo Sadhana Peetham (CA), Ten Stones (VT), The Tribe (AZ), Twelve Tribes Community—Rutland (VT), Twelve Tribes Community—Hamburg (NY), Vashon Cohousing (WA), Village of Harmony (NM), and Women's World (LA).

Communities turning 20 years old this year include Ashland Vineyard Community (VA), Blackberry (CA), Blue Moon Cooperative Community (VT), Cedar Hollow (KY), Dancing Waters (WI), Lothlorien (IN), Maison Emmanuel (Quebec), Maxwood Institute (IL), and Twelve Tribes Community—Winnipeg (Manitoba).

Communities celebrating their 30th anniversary include Agape Lay Apostolate Community (NM), Atlantis Rising (NH), Buckman Hall Co-op (VT), Common Place (MA), Community of Celebration (PA), Dunmire Hollow (TN), Edenvale (British Columbia), Friends Southwest Center (AZ), Huehucoyotl (Mexico), Kalani Oceanside Eco-Resort (HI), Life Center Association (PA), Light Morning (VA), Los Horcones (Mexico), Miccosukee Land Co-op (FL), Namaste Green (NH),

Occidental Arts & Ecology Center

STARTING OR BUILDING AN INTENTIONAL COMMUNITY?

We Have Classes That Can Help

Starting & Sustaining Intentional Communities

June 29–July 4

Permaculture Design
September 27 – October 10

Democratic Decision Making
November 21–23

OFFERING CLASSES IN Intentional Communities

Organic Gardening

Permaculture

Herbal Workshops

School Gardens

Watershed Restoration

Fine & Applied Arts

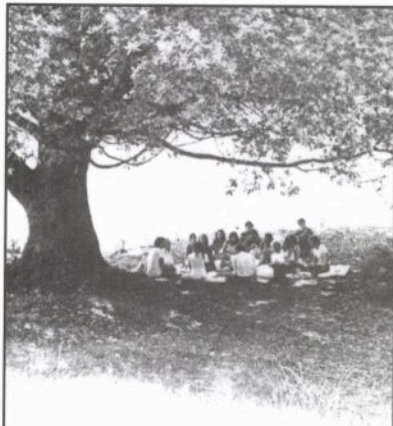
Forestry

Carpentry & Building

CONTACT US FOR A CATALOG OF Oaec COURSES AND PROGRAMS

15290 Coleman Valley Rd, Occidental, CA 95465

707.874.1557 x 201 • oaec@oaec.org • www.oaec.org



Yoga, Service and Community

on-going eight week
work-study programs

Spiritual Ideals in Community Life

This program is especially designed for those who want to experience the practical aspects of spiritual life. The building blocks of our community are spiritual practice, service to the community and to our society, and a sense of shared responsibility for creating all the various aspects of community. Selfless service (Karma Yoga) is one of our main methods of self development.

For Information:
445 Summit Rd,
Watsonville, CA 95076
408.847.0406
www.mountmadonna.org



Rivendell Cooperative (MI), Short Mountain Sanctuary (TN), Rowe Camp and Conference Center (MA), Skywoods Cosynegal (MI), Stelle Community (IL), We'Moon Land (OR), and Zachaeus House (NY).

Those now 40 years old include Camphill Special School (PA), Holden Village (WA), and Tolstoy Farm (WA), Stevens House Student Co-op (MI), one of the first student housing co-ops in the United States, formed in 1943, is now 60 years old. And University Students Cooperative Association (CA), the network of student housing co-ops affiliated with the University of California at Berkeley, is now 70 years old. USCA was formed in 1933.



**Join us in
Blacksburg,
Virginia—
a friendly
cohousing
community
nearing
completion.**



**A university
town in the
heart of the
Blue Ridge
Mountains.
33 units
clustered on
33 acres.**

Common House built. 21 households currently in residence.
A few single-family and duplex lots are still available.

www.shadowlakevillage.org

Contact us: 540552-2888 // slv_coho@yahoo.com



Heard it through the grapevine ...

Send us news of your community's joys and sorrows, celebrations, marriages, births, deaths, events and conferences, members' travel adventures, new land acquisitions, new community buildings, new businesses, losses, breakthroughs or challenges with neighbors or local governments, local ecological difficulties or triumphs. We want to hear from you!

Community Grapevine, 52 Willow St,
Marion, NC 28752; 828-652-8517;
communities@ic.org

Heart Club: Good Will and Connection at Lama

It's Wednesday night. I've spent the entire day doing the traditional program at Lama Foundation in northern New Mexico: 6:30 a.m. meditation, breakfast, practice and tuning (our morning meeting), community labor until late afternoon, then preparing dinner. Soon it's time to head to the dome for Heart Club. All day I have looked forward to this, our weekly sharing time, because I usually have a lot to express.

"I'm really tired right now," I say with a sigh. "I worked all afternoon in the garden and the people who said they would help didn't show. On top of that the kitchen cleanup person was late for the dinner shift, and when he showed up he gave me an attitude for mentioning it. It really makes being here a drag!"

Over the years I have truly come to appreciate this opportunity to share my inner experience at Heart Club, whether getting things off my chest, expressing joy and appreciation, crying with frustration, or simply being silent and listening to others: "Well I had a really good heart-to-heart with Sylvia today,"

says the person who was supposed to be the kitchen helper. "I lost track of time and was late for my cleanup shift. I guess I could have been less uptight about it though. Sorry, Scott."

Heart Club is a process which has helped form the community glue that has sustained us at Lama Foundation these many years. Some residents attend with joyful anticipation, others with deep aversion, still others with confusion or total indifference (one member lies prone the entire time, appearing not to listen). It is a time when we get in touch with our emotional selves in a group setting, free to talk about anything we need to, so long as it is personal

and not a business topic. It's an opportunity to truly investigate who we are and allow others to see sides of us they don't see at work, play, or mealtime.

Heart Club is almost as old as Lama. It evolved from the half-hour daily discussions early residents had to allow the circle to get into the heart space, a high value within our community. It usually starts with a "check-in" in which individuals all have a chance to express how



Scott Thomas lives on Lama Mountain in Northern New Mexico and has been a Continuing Member at Lama Foundation for several years.

Sunrise Credit Union

Do You Believe in Integrity in Banking?

We Do.

One of the things that distinguishes Sunrise Credit Union from other financial institutions is the values component of our mission. Sunrise Credit Union was created to promote integrity in money matters. At the core of our work is the desire to provide an example of the responsible handling of money and the relationships that go with that.

Intentional community-based and member-owned.

We offer:

- Free Checking
- Low Fees
- Visa Card & Debit Card
- Savings, CDs, IRAs, and Money Market
- Loans—Personal/Project
- Excellent Rates
- Federally Insured

Find out more!
scu@ic.org
www.sunrisecreditunion.org
888-871-3482 or 970-679-4311



Lost Valley Educational Center



Hands-on Training for Cultural Evolutionaries

ArtGasm!

a tribal celebration of cultural creativity
August 1-4, 2003

ArtGasm! is an experiment and an adventure during which we fully engage our bodies, minds, hearts, and souls through theater, movement, music, visual and literary arts, crafts, ritual, and the healing arts. We will learn about ourselves and each other, deepen our connections, liberate our creativity and self-expression, and expand our individual and shared consciousness into new realms. ArtGasm! is a fully participatory experience!
Fee: \$175-250 sliding scale includes meals and camping.

Naka-Ima

living in the present

Our most popular workshop is now being offered on a donation basis. No minimum or maximum donation required. Naka-Ima is available on a monthly basis at Lost Valley.

Permaculture and Community

an experience in sustainable living
September 1-October 10

Come live and learn with us for six weeks and immerse yourself in the day-to-day practice of sustainable living. **Fee:** \$900 includes meals and camping.

Visit our website, call, or write for more information and a complete schedule of our programs:

Lost Valley Educational Center
81868 Lost Valley Lane, Dexter, OR 97431

(541) 937-3351
info@lostvalley.org
www.lostvalley.org



The Heart Club in action at Lama.

we are feeling in the moment to get current with the group, and may evolve into a more "meaty" process which has taken many forms, both structured and unstructured. It can become, for example, a guided meditation followed by group process work with a trained facilitator; self-facilitated small groups discussing the same topic; "fishbowling" where two people sit in the circle and speak openly as if no one else were listening; "popcorning" in which people speak when they feel called to simply share their own personal process with no cross-talk; or simply passing the Talking Stick.

Heart Club also changes with the seasons. In summer when we have more visitors, Heart Club may be attended by 30 or more people, all with very different personalities and a need to share, which creates time limitations and a less intimate meeting. Summer meetings are usually facilitated by the "Watch," a

"I guess I could have been less uptight about it though. Sorry, Scott."



Author Scott Thomas.

resident who is "in charge" of the community's energy for two weeks and is familiar with the process. All staff and residents who have lived in the community for at least a week are invited.

These Heart Club meetings tend to be more structured since more people trained in process and facilitation are present. In winter Heart Club becomes considerably more intimate and emotional—more like a group marriage in which all are committed to the needs of the circle. As in any relationship, a lot of difficulties can arise in a close and focused residential community, which usually means a lot of processing among individuals, an activity that is more prevalent in the more intimate winter meetings.

Heart Club also tends to be good training for the fall and spring membership meetings, in which we share on an even more intimate level. In the fall, summer staff as well as current resident members apply for residency at Lama by giving and receiving feedback among all applicants. This is a deep and sometimes emotionally charged process. The spring meeting involves current residents only. Because becoming a resident at Lama requires unani-

In winter Heart Club becomes considerably more intimate and emotional.

mous approval by all (not including abstentions), not every applicant makes it through. We trust that just the right people will remain and those who are not meant to stay will find their place elsewhere. Communication skills learned in Heart Club help prepare us for these important fall and spring meetings.

Regardless of my state of mind when I got there, I usually get caught up in the warm and snuggly feeling that Heart Club evokes. Any of the resentments I carried in with me from the day tend to dissolve: beginning dinner preparation without help seems so much less important now. I linger afterward, enjoying the increased sense of closeness, familiarity, and oneness. Ω

We're Breaking Ground!



On March 15, 2003, Oak Creek Commons will begin construction on our 36-home cohousing neighborhood on 14 beautiful acres in Paso Robles, CA. We welcome new families and community members. We are planning to move in during early 2004.

Call 800-489-8715 or visit our website at www.OakCreekCommons.org



Mosaic Commons

A Cohousing Village in Massachusetts

Do you want to live in a community that values children, and elders?

That welcomes, respects, and supports diversity?

That makes decisions by consensus?

We do too!

We are currently considering sites in Stow, Massachusetts

Introductory meetings held monthly - contact us for more details!

www.mosaic-commons.org

Mosaic Commons, LLC
info@mosaic-commons.org
 508-869-2367

CULTURE'S EDGE
at Earthaven Ecovillage



Learning in Community

Come learn with us this summer:

**FENG SHUI &
PERMACULTURE**

with Susan Garrett
**July 4 - 6 — celebrate
interdependence!**

**SUSTAINABLE
AGRICULTURE**

with Rodney Rylander
July 18 - 20 — heal the land!

**PERMACULTURE
DESIGN PRACTICUM**

with Peter Bane, Chuck Marsh,
& Keith Johnson
**July 25 - Aug. 2 —
certification course, part 2**

WOMEN'S WORK:

Creating Sustainable Futures
with Patricia Allison
& Mollie Curry
**Aug. 29 - 31 — permaculture
for women only!**

**INTRODUCTION TO
NATURAL BUILDING**

with Mollie Curry
& Paul Caron
**Sept. 19-21 — liberation
technologies!**

more details on the web
www.earthaven.org
or call (828) 669-3937

Meet Our New “Non-Bio” Family

**Can creating non-residential intentional community
replace certain functions of the traditional family?**

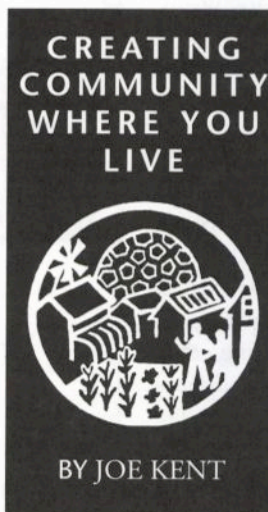
Several years ago a group of friends and I, all in our mid-40s to early 60s, began to discuss how we would care for ourselves as we aged and if we became ill. We knew that neither the government, insurance companies, nor whatever families we had left would be able to attend to us as we aged. Some of us didn't want to burden our children with this care. Others had grown in different directions than our extended families, and wanted to have more self-determination over our care in the second vulnerable stage of life (childhood being the first). We decided to call our function a “co-care circle.” We are now six in number, mostly with modest incomes and one or more graduate and/or professional degrees. Three of us have lived in cohousing communities. At this point none of us have the energy nor desire to live together under the same roof, although this may change in the future.

Many changes have occurred in the

way families support their members through life since World War II. The generation that raised the Baby Boomers saw the decline of the extended family—the clan of aunts, uncles, cousins and

grandparents who organized and supported each other through life's ups and downs. In the extended family, roles were defined and, for the most part, followed. This was the time when people did what they were “supposed” to do even though the discomfort of doing one's duty might result in behaviors such as alcoholism or extramarital affairs. The Baby Boomers saw the rise of the nuclear family—mom and pop did it alone, buttressed by the material resources of a

wealthy country. Doctors made house calls. One income was sufficient to support a family, and health insurance companies actually reimbursed families for medical expenses with no questions asked. With a 50 percent divorce rate, the Baby Boomers also saw the nuclear



Jon Kent lived in a cohousing community for two years and wrote his graduate thesis on cohousing. He lives in Amherst, Massachusetts.



Group members Jon Kent, Janice Carduner, and Janet Bunce.

family begin dissolving, leaving individuals alone and without support from either biological clans or institutions like the government or insurance companies. Now, in what some have called the “thermonuclear family” phase, single householders are doing everything they can simply to survive.

In contrast to the fierce individualism of the United States, European Union states have much more of a social contract for mutual care. “In order to combat social exclusion and poverty,” the Revised European Social Charter of the Council of Europe (1996) states, “the Union recognizes and respects the right to social and housing assistance to ensure a decent existence for all those who lack sufficient resources.” The Author Barbara Kingsolver points out in her essay “Household Words” that European Union nations have long agreed that homelessness simply isn’t an option, and

We knew that neither the government, insurance companies, or whatever families we had left would be able to attend to us as we aged.

that homelessness usually occurs as a significant problem only in countries stricken by war, famine, plague, or natural disaster—and in the United States. Why, she asks, in the wealthy US, so far stricken with none of these calamities, are we not having conversations about this oddity with ourselves, our neighbors, and our legislators, beginning with the question: “What on earth is wrong with us?” Our co-care circle did have this conversation, and so we began making plans to care for each other.

We now meet every six weeks for a potluck dinner. We talk about our reasons for being together and spend the time getting to know one another. We are something like a family, because while we are not each other’s best friends, we still value our community connection, tolerate our differences, and focus

WILD SAGE

COHOUSING



BOULDER COLORADO

Environmentally-Minded
Economically-Diverse

•
Near mountain parks,
community gardens,
hiking trails, and
public transportation

•
Excellent Public Schools

•
Attached Units
from \$230,000-420,000

•
Estimated move-in:
January 2004

**75% PRE-SOLD
Call Soon!**

wildsagecohousing.org
303-444-2691



CASCADIA COMMONS
COHOUSING IN PORTLAND, OREGON

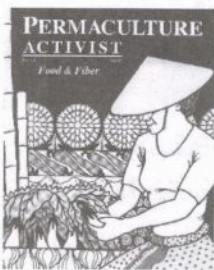
- Peaceful 3 acres with creek
- Safe, kid-friendly environment
- Diverse members ages 2-79
- Singles, couples and families
- 26 homes + new Common House
- 15 minutes from downtown Portland
- New 3-BR and remodeled 2-BR homes available



Helpful info on
www.cascadiacommons.com
or call 503-650-7169

THE PERMACULTURE ACTIVIST

permacultureactivist.net
info@permacultureactivist.net



N. America's
Premier
Journal of
Design and
Sustainable
Culture

Now In Our
17th Year!

\$19/yr., \$45/3 yrs., 3 issues/yr.
Phone: 828-669-6336, Fax: 5068

P. O. Box 1209
Black Mountain, NC 28711

We also distribute
Agroforestry News \$28/4 issues/yr.
& Permaculture Magazine (U.K.)
\$22 / 4 issues / year

Visit Our Website for Info About:
Global Pc Directory, Seed and Plant
Sources, Books and Videos, Courses
and Workshops, and Much More!

on the value of mutual care. When one of our members recently had a minor surgical procedure, other members were "on telephone call" during his recovery time. He was accompanied on doctor visits and our nurse member offered some important medical support information.

Our group has begun to look at the issue of advance directives—legal documents that tell others what to do in the event of disability or death, and which include health care proxies and living wills. The content of these documents is so emotionally loaded that we plan to spend time together helping each other complete the documents. We'll use the Five Wishes form offered by the Death With Dignity organization in Florida.

We are also in the process of developing a database with extensive information about each member which we can use if one of us becomes disabled. The plan is not to divulge this information to one another but to tell the group where the information can be found if needed. The database includes about 150 items of information, including blood type, food preferences, contact information about friends and relatives, and the location of investment accounts. The vital information program also includes data about advocacy strategies in the event claims need to be made to insurers.

Reactions from friends and others in our larger community have been interesting and surprising. When one of our members told a friend about our co-care group, the friend advised him to get a wife and a job and stop fooling around with this "hare-brained" scheme, and warned that he'd end their 40 year friendship if our member continued his involvement with us. The friend of another member said he thought the co-care circle was a great idea, but that he had such a low opinion of himself he couldn't bear to have his life improved by belonging to such a group. Still another

friend said she would never join such a circle because she might have to give up her money to take care of someone else.

One of our members approached a local church organization and offered to help start co-care circles there. Two of the organization's operating committees, including the pastoral care committee,

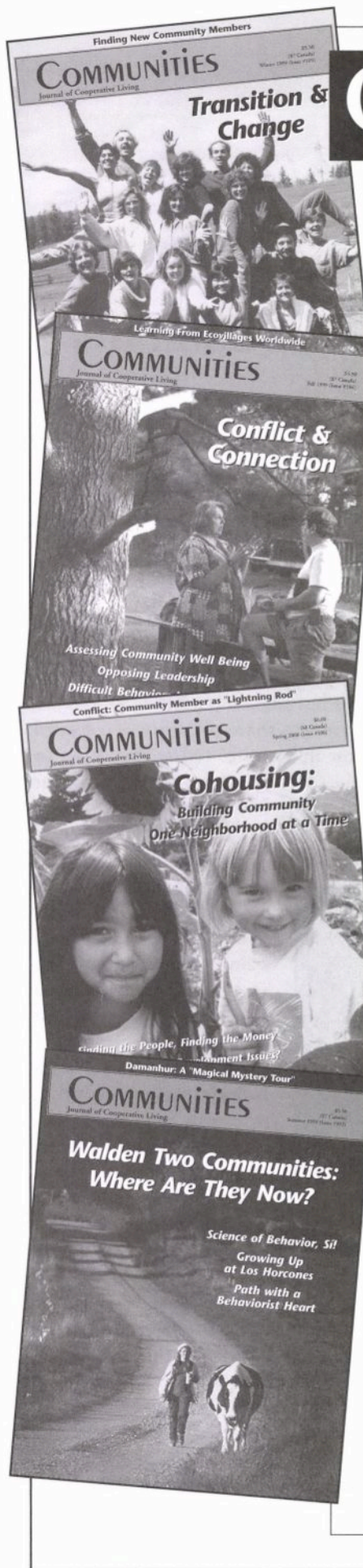
**The friend advised
him to get a wife
and a job and stop
fooling around with
this "hare-brained"
scheme.**

considered the offer, then told our member that the church didn't wish to discuss the matter further, that it only changed from within, and if our member wanted to take the matter further he should join the church and serve on one of its committees, and only then might the matter be open for

discussion.

We've seen how the Berlin Wall fell almost overnight, how the former Soviet Union collapsed in a relatively short time. I think we know that societies can change quickly and that the cultural institutions we relied on in the past, such as insurance companies, government services, and extended families, may no longer be there for us in the same way in the future. Because some of our members have had intentional community experience, we know the work required to maintain and sustain inner and outer harmony while living under the same roof. Perhaps we're seeking a simpler alternative. Perhaps too, the relationships that we develop in our co-care circle will empower us to build a foundation for living together as a residential community one day.

Meanwhile, however, we're happy to share our methods with others. To learn more about starting a co-care circle, or to share your responses to the concept, please contact us at jonk@igc.org Ω



COMMUNITIES

RECENT BACK ISSUES

All issues are \$6 each.

#108 Let's Go! Learning Opportunities About Community

A Midwinter Month's Dream: "Wilderness Is Our Classroom": An Intern's-Eye View: Designing My Own Education for the "Ecovillage Millennium": Communities Where You Can Learn: The Rainbow Family Diaspora (Fall '00)

#109 Decision Making in Community

20 Things You Can Do to Improve Meetings: Multi-Winner Voting: Sociocracy at Ecovillage of Loudon County: When People Miss Meetings: Using Dynamic Consensus to Empower Ourselves: 12 Myths of Consensus (Win '00)

#110 Student Co-ops: What I really Learned in College

I was a Teenage Homeowner: It's a magical Life: High Rent and No Voice? No Thanks!: Who Says We Have to move Out? (Spr '01)

#111 Creating "Magical Culture": Appropriate Technology & Intentional Community

In a Hawaiian Rainforest... Living the Good Life: Going Solar? making it Happen: Moderating the Vocal, Encouraging the Shy. Equalizing Participation in Meetings (Sum '01)

#112 Multigenerational Community

To the Ecovillage!: It Takes All of Us; Elder Leadership in Cohousing; What Can You Expect of Me as a Community Elder?: Seriously Seeking Community, Part II: Myths About Intentional Community (Fall '01)

#113 Process: The Heart of Healthy Community

Getting Real—Ten "Truth Skills"; Birthing Co-Creative Community; Towards Clarity & Honesty; True Consensus, False Consensus; Agenda Planning—Making Meetings Flow; The Fine Art of Giving & Receiving Feedback. (Win '01)

#114 What Do Children Learn in Community?

Community-Based Education: Superior to Public Schools? Self-Reliance, Self-Esteem, and Social Confidence; A Place in the Tribe; Low-Cost Health Insurance for Communities, Or Anyone Else. (Spr '02)

#115 The Heart of Sustainability

Portland's Natural Building Convergence; Many Hands Make Sustainability Work; Sustainability in the City of the Angels; "More Sustainable Than Thou", An Eco-Communitarian's Recovery; The Haybox Cooker; Everybody Loves Strawbale. (Sum '02)

#116 Can We Afford to Live in Community?

Inventing a Rural Community Economy, Business by Business; The Making of a Community Entrepreneur; Developing a Hybrid Economy; "Family Style" Income-Sharing; No Funds? How One Community Did It. (Fall/Win '02)

#117 Ecovillages: What Have We Learned?

What is an Ecovillage; Creating "Ecovillage Zoning" with Local Officials; Why Urban Ecovillages are Crucial; A 73-Year-Old Ecovillage in the Land of Ice and Fire; Accountability and Consequences. (Spr. '03)

purchase online at store.ic.org

COMMUNITIES BACK ISSUES ORDER FORM

- Please send me a free index of all back issues and special discounts.
- Please send me issue #s _____ for a total of _____ magazines. \$4 each, shipping \$3 for first 3, \$1 for each additional 3 by book rate US, call or visit store.ic.org for other shipping destinations and options.
- Charge Visa/MC/Dscvr# _____ Exp Date _____
- Check enclosed (US funds to Communities) _____
- Total Amount - \$ _____ Check Enclosed Charged

NAME _____

STREET _____

CITY/TOWN _____

STATE/PROVINCE _____

ZIP/POSTAL CODE _____

Photocopy and mail to: FIC, RR 1, Box 156-CM, Rutledge MO 63563 • Ph 800-995-8342

#118



Art of Community Audiotapes

Multigenerational Living in Communities: Meeting Everyone's Needs
Caroline Estes

Finding Your Community: An Art or a Science?
Geoph Kozeny

Manifesting Our Dreams: Visioning, Strategic Planning, & Fundraising
Jeff Grossberg

Raising & Educating Children in Community
Diana Christian, Elke Lerman, Martin Klaf, Judy Morris

Conflict: Fight, Flight, or Opportunity?
Laird Sandhill

Consensus: Decisions That Bring People Together
Caroline Estes

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

Building a Business While Building Community
Carol Carlson, Lois Arkin, Harvey Baker, Bill Becker, Judy Morris, Ira Wallace

Legal Options for Communities
Allen Butcher, Aiy'm Fellman, Stephen Johnson, Tony Sirna

We Tried Consensus and Got Stuck. Now What?
Caroline Estes & Laird Sandhill

Each tape, \$8.95. S+H, \$2, 1-4; \$3, 5+. Art of Community Audiotapes, Rt 1, Box 155, Rutledge, MO 63563; 660-883-5545; fic@ic.org.

Relationship by Consensus

We've retained the author's use of lowercase "i" at her request. —Ed.

At the close of the National Cohousing Conference in Berkeley two years ago, speaker Ann Zabaldo declared, "The trend I see is that using a consensus process in community is changing the way we are in the world. It's moving us from a competitive, almost totally litigious society to a collaborative, cooperative one. You cannot use consensus legitimately and not be changed by it. It's a way of being in the world."

I ponder her words as i think of my own journey with consensus. From the ups and downs of daily meetings in the early days of Acorn (the community where i used to live in Virginia), to twice-yearly meetings of the Fellowship for Intentional Community (publisher of this magazine), to my own relationships. Even as i travel around the country assisting communities and nonprofits with

group process, it still feels like personal relationships are where my own most powerful experiences with consensus have taken place.

I want to share the story of a special person in my life. I first met Vine in 1994. Over the last eight years our relationship has gone through many deep and varied changes.

We've lived together in the same building and we've lived 3,000 miles apart. We've gone from being together every day, to being together only in times of crisis, to not speaking for years at a time. We've been each other's lover, sibling, priestess, therapist, savior, best friend, parent, child, and just about every other role i can

think of, more times than i can count. In this i suppose we are not so different from many other relationships. What *is* different is that each major change in the relationship has been agreed to by both of us through a consensus process of two.

I don't remember anymore how we



Tree Bressen is a consensus teacher and group facilitator who has worked with groups ranging from her local food co-op to the developers of a 1000-unit sustainable housing project in Oregon. She lives at Walnut St. Co-op in Eugene, Oregon. www.treegroup.info.

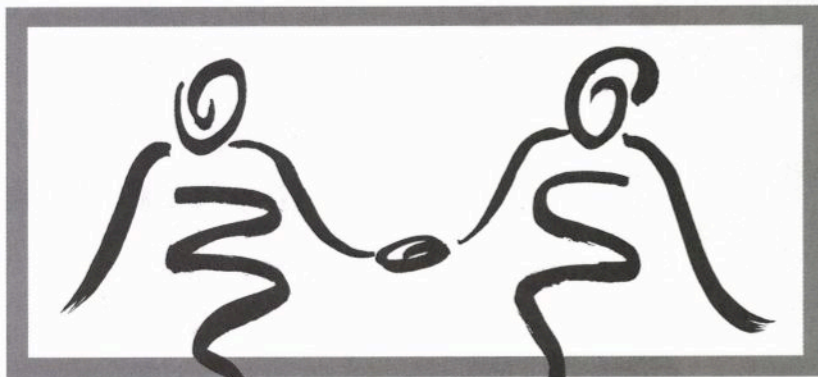
came to a consensus-based relationship, but in retrospect it's not surprising, as teaching consensus and cooperative skills has been my emergent calling for years. But when i look at how profound our journey has been because of that commitment, at times i find it astonishing.

Ours has not been an easy relationship. When we lived together at Acorn we rarely went more than three days without a major upset between us. I was a proud polyfide (someone who potentially has more than one lover) and Vine was so utterly monogamous that he wouldn't have cared if the rest of the universe

our cross-coastal friendship, i agreed to cut back on contact in order to help her feel less insecure. These discussions and shifts between us have been anything but easy. But our commitment to the process, as well as to each other, has carried us through so far.

I think this process has worked for us because when you get down to it, we each hold the other's needs as dearly as our own. He loves me so much that even after i moved away to the West Coast to be with a new family, when i came upon a time of true desperation, he came out to take care of me for weeks, until i started to recover. I love him so

We've been each other's lover, sibling, priestess, therapist, savior, best friend, parent, and child.



dropped away entirely, so long as he could be with his beloved. We were both in pain about a variety of personal issues, some of which improved over our time together and some of which did not. First he moved elsewhere, and later i did, but unlike most couples who "break up" and hardly speak again, we remained dear friends.

Through it all we have maintained our commitment to the consensus process. When a time came that he needed a period of no contact between us in order to heal, he waited until i felt strong enough to handle it. When his current partner felt threatened by

much that i am willing to make what is for me an ultimate sacrifice, which is ceasing to contact him, if that's what he truly needs to heal.

The fact is that neither of us can be fully happy when the other is not.

At times our empathy for one another has spun us into cycles of dysfunctional codependence. Yet I believe the empathy at the core of human affection is what makes real relationships possible. I used to have lots of judgments about Vine's more traditional way of experiencing intimate relationships. But over time i've come to see that the new-age psychology mode of relationships ("I am entirely



NASCO

North American Students of Cooperation
P.O. Box 7715 • Ann Arbor, MI 48107-7715 • USA

working for the future of the cooperative movement since 1968



Contact us to get more information about:

- Creating Co-ops on your Campus
- Cooperative Education
- Co-op Internships
- Cooperative Education & Training Institute — Oct. 31 - Nov. 2, 2003

www.nasco.coop

AERO

ALTERNATIVE
EDUCATION
RESOURCE
ORGANIZATION

www.EducationRevolution.org

- Looking for a better educational environment?
- Familiar with alternative schools, homeschooling, and other options?
- Frustrated with the school system?

YOU DO HAVE A CHOICE!

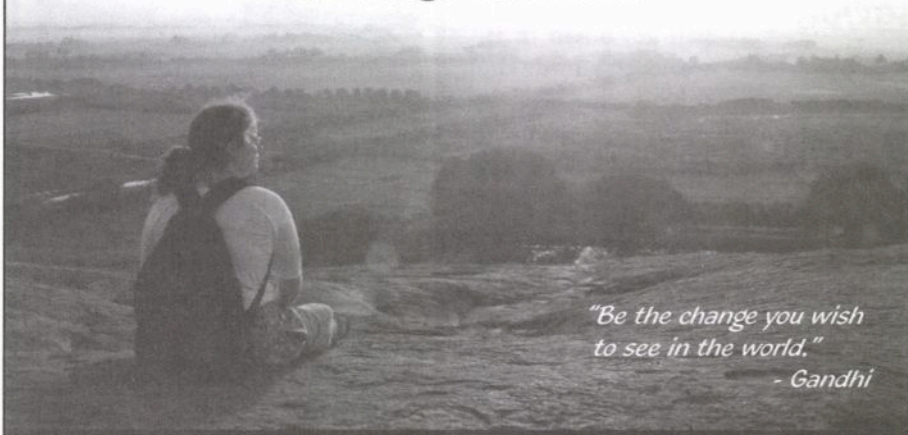
AERO is the hub of communications for educational alternatives. AERO is a non-profit organization founded in 1989 by education expert Jerry Mintz to provide parents, students, teachers and organizations with the information to make informed decisions about their education needs and choices. We also assist those starting new alternatives and changing present schools.

(800) 769-4171
info@educationrevolution.org
417 Roslyn Rd.
Roslyn Heights, NY 11577
www.EducationRevolution.org

College programs based in ecovillages around the globe.

Living Routes

ecovillage education



*"Be the change you wish
to see in the world."
- Gandhi*

www.LivingRoutes.org • (888) 515-7333 • info@LivingRoutes.org
Living Routes admits students of any race, color, and national or ethnic origin

responsible for creating my own feelings") has just as many flaws as the old-style mode of relationships ("You made me feel that way!"), and that what matters is finding a balance that works for the people involved.

For me, part of love's essence is wanting the most joy for the one(s) i care for—even if that means we aren't in an intimate relationship anymore. And i expect my partners to hold the same attitude toward me.

I'd never want to keep someone in partnership with me who didn't want to be there. Even though my worst fears revolve around abandonment, it's not fulfilling for me if a lover is with me only out of obligation. I've always maintained that if an existing partner of mine felt like they'd be happier with

**Each major
change in the
relationship has
been agreed to by
both of us through
a consensus
process of two.**

someone else (and the two relationships could not compatibly co-exist), then i'd want them to go be with that person.

Not all partnerships are meant to stay together. When my parents first married they were passionately in love. But over time they grew apart, and when i was six years old, my mother moved out. If she hadn't, i'd have grown up with constant fighting in the house. As it was, each parent maintained a dedicated relationship with my brother and me. I think my mother was emboldened to make the choice to leave by the knowledge that her own estranged parents' decision to "stay together for the sake of the chil-



Sign up with **Earth Tones Long Distance**, and save more than money. Owned and operated by non-profit environmental organizations since 1993, Earth Tones was created with the sole mission to raise funds for the environmental movement while providing high quality long distance service to customers.

Take advantage of great customer service with no gimmicks or hidden fees.
Simple. Competitive.

Make the switch and start saving the earth, minute by minute.

"The most environmentally pure long distance phone company is Earth Tones...informing customers of a different pressing environmental issue on each bill."

- E The Environmental Magazine

1-888-EarthTones
(888-327-8486)
www.earthtones.com

- 100% of profits support environmental causes

- Green Alerts every month

- Competitive Rate Plans

- Satisfaction Guaranteed



dren" had resulted in years of fighting and misery for her family.

Besides empathy and love, the third essential element to a consensus-based relationship is trust. Of course any partner could break the consensus agreement and, for example, take up with a new lover without permission from the existing partner. Every person is always at choice about whether or not to keep the commitments they have made. But staying with the partners' consensus process means trusting that solutions can be found to needs and issues that arise. It's not just about each person's preferences, it's about the higher good. Those who choose to take up the challenge are always inwardly asking, "What is the sense of the relationship, in this time, in this place?" "What feels right, what next step should be taken?" It's a quest for the deeper wisdom that arises from patient searching.

A commitment to a consensus process in an intimate relationship is not something to undertake lightly. But when such a relationship is upheld by empathy, love, and trust, the increasing experience of security in the relationship is deeply comforting. The security i mean here is not based on fear and avoidance of hard conversations, but on honest sharing about one's needs and desires.

When my current partner Grá recently had some feelings come up of not wanting us to be lovers anymore, I was initially upset. But my upset greatly diminished when Grá reminded me that he was still committed to our consensus process, and he wasn't going to make any changes unless both of us agreed it was necessary. He needed time to explore his feelings, to find out what might be an emotion of the moment, and what might be a true need over time.

After all these years i think Vine has realized that he can't get away with making unilateral pronouncements

like he used to, because i won't follow them. But i'm committed to our talking things through. So we've taken what could have been a tragic relationship, one that would have gone to dust long ago, and made it into a relationship

of enduring love that changes its form over the years, to meet our changing needs. And we're both far, far richer. Ω

We each hold the other's needs as dearly as our own.

Tree Bressen is a consensus teacher and group facilitator

who has worked with groups ranging from her local food co-op to the developers of a 1000-unit sustainable housing project in Oregon. She lives at Walnut St. Co-op in Eugene, Oregon. www.tree-group.info.



ecological solutions

ecovillage design
consultancy & education
Max O. Lindegger & Lloyd Williams

Courses at Crystal Waters

Permaculture Design Certificate
& Ecovillage Internships
Oct 2003, Apr & Sept 2004
Ecovillage Design Course
& Ecovillage Practicum
Nov 2003, June & Nov 2004

Internationally acknowledged world leaders in sustainability education!

Worldwide Consultancy

Practical and successful designs which are sensitive to environmental and cultural needs. More than 20 years international experience.

www.ecologicalsolutions.com.au
info@ecologicalsolutions.com.au

Phone + 61 7 5494 4741

Fax: + 61 7 5494 4578

Proudly supporting the Global Ecovillage Network



Join the latest
Wonderland Hill
cohousing project...

36 homes in the
Sonoran Desert oasis
of Tucson, Arizona

Call us at 520-293-5290

or visit us on the Web at
www.StoneCurves.com

Open House on the site
every Sunday
1-4pm
on Limberlost,
where
Stone curves

**STONE
CURVES**

A New
Cohousing
Neighborhood



Gypsy Grit

Author Karina Sabot.



BY KARINA SABOT

I live in a hole in the ground, a hobbit house. Since I have always felt an affinity to animal habitats, it feels spiritually rich to live in a circle nine feet wide within the stone and mud womb of our Mother.

My home was built by a woman called Adobe. She and the other settlers on this land dug the circle down four feet. They set stone and mud to secure the walls and floor, and put in three steps up to sunlight level. They lifted a tree-trunk post into the center and fastened eleven slender trunks radiating out like the spokes of an umbrella. They nailed planks of painted and raw salvaged wood between the spokes to create a sturdy quilted-looking ceiling. I love lying in bed and staring at the various colors, grains, and weathering patterns of those wide boards.

The rough stones jutting out from the gritty mud walls appeal to me, visually and tactilely.

There are times I sit drinking tea, admiring the shapes and integrity in the beauty of the stone floor. It makes me laugh to be able to spill water on it when I bathe. The arid desert soaks it up in seconds. Essentially, I love having what's normally regarded as "outdoor" natural beauty surrounding me inside.

"Adobeland" was created 30 years ago, in the revolutionary 1970s, as a separatist womyn's (read "lesbian") community on 10 rural acres west of Tucson. Two one-acre plots were sold off to early members of the community who wanted sisterly relations without the constant challenges of communal living.

My neighbors here live in strawbale homes, tents, trailers, camper vans, and hand-crafted wood-frame houses. We are legally defined as a "primitive campground." There are also two abandoned kivas that the pack rats have moved into, a tree house, sweat lodge, and plenty of cleared footpaths and drive-ways netting the property. Where the humans don't live the animals and plants abundantly do. We are rich with saguaros, prickly pear, cholla cacti, palo verde, and mesquite. We cohabitate with Gambol quail, jackrabbits, ground squirrels, mice, rattlesnakes, Colorado river toads, tarantulas, and coyotes. This past week my dog and I were chased in the moonlight by a javelina!

Adobe is the founder and title-holder to the land. My kiva was her first hand-built dwelling, and she describes retiring there at night with her cat on her shoulder, flashlight in one

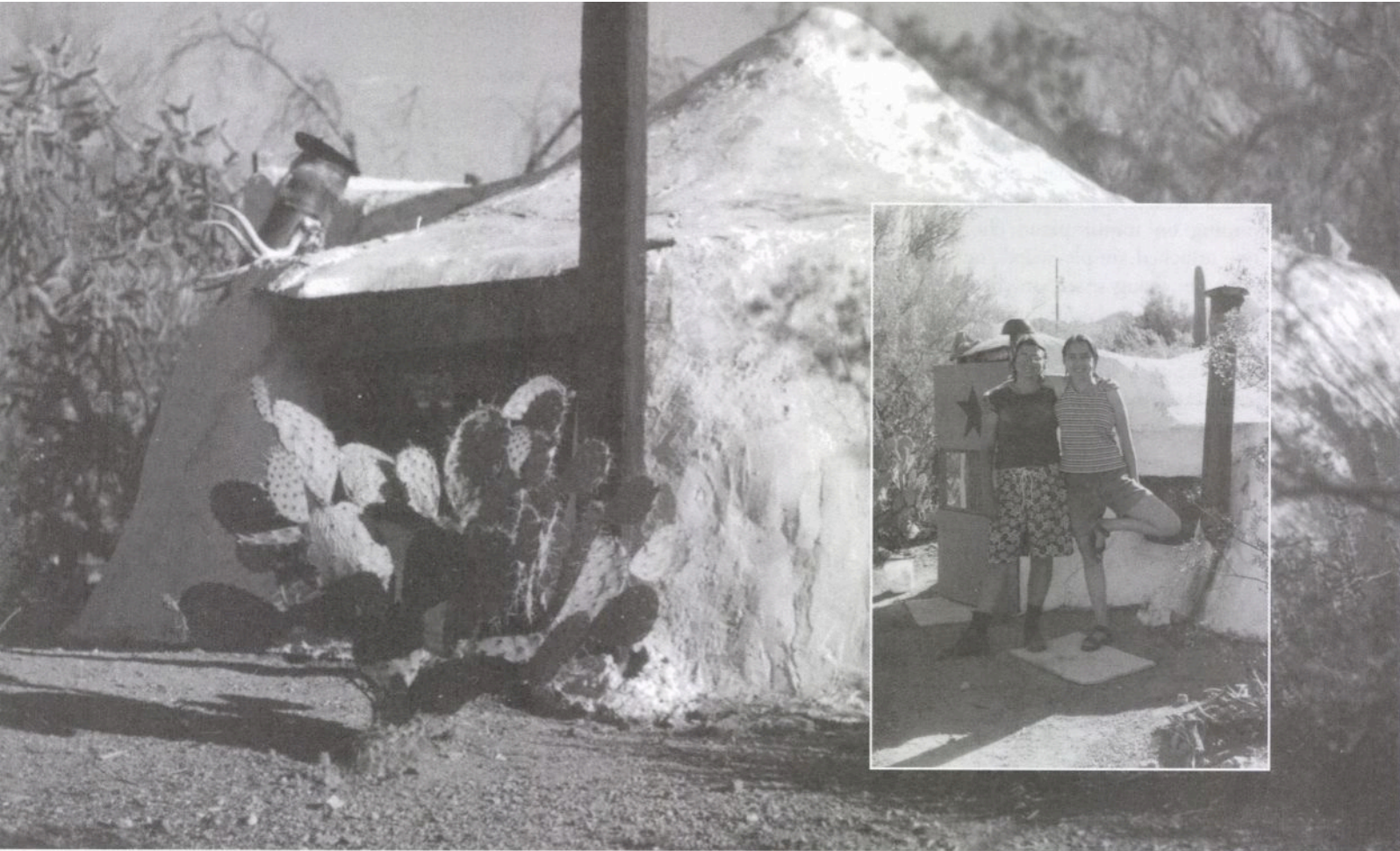
hand and a beer in the other. Since then she has constructed a sky-lit octagonal music studio using railroad ties, mud and bottles (where I can hear Molly the cat jumping on minor piano chords), with two attached simple wood-framed rooms for her living space. In the early years she orchestrated building a community house, a bamboo outdoor shower, a community kitchen, and recently, the formal camp bathroom with a flush toilet (required by law).

***It feels spiritually
rich to live in a
circle nine feet
wide within the
stone and mud
womb of our
Mother.***

At 70 years she is the spunkiest person I know. She's always puttering in her flower and vegetable gardens, or rushing off in her old pickup for senior softball and tennis (we should all be so healthy!). On land she maintains a wide resource area that is a practical junkyard of pipes, all types of wood, bathtubs and sinks, etc., where wimmin can shop for free to conjure their new homes.

We have a few permanent campers. Rhonda the Scottish spiritual medium lives in a trailer; so does Max, a very private Navajo woman. Jane arrives each autumn from the northwest to occupy her two-room strawbale home with lovely shaded patios on three sides. She has a sculpted cob bathtub, and coiled thick black hoses on her tin roof for heating water. She cooks in her mirrored solar oven, and maintains an organic veggie business. She also built a two-story cylindrical cob temple with a sleeping loft under the roof, accessible by jutting log "steps" that spiral around the outside walls of the temple. Its wooden ceiling is





PHOTOS KARINA SABOT

Karina's nine-foot circular home is dug down four feet into the earth. (inset) Adobeland offers a desert sanctuary to wimmin who pass through, some to stay. Holly and Alice in front of the author's underground dwelling.

open 360 degrees to the infinite desert sky.

Snowbirds (people who live in the north) arrive on the land in the winter. Some are gypsies who travel between womyn's lands year-round, two fled ashrams, and a growing number are breathing this pure air because of multiple chemical sensitivity. Everyone wants a cheap and safe feminist home to live in.

One early morning this past summer before it became intolerably hot, Adobe and I were alone on the land. "I always wonder if any wimmin will show up," she confessed. Yet, by word of mouth and carefully selected advertising, Adobeland is known on a few continents as a place where just about any woman can find a place to rest, even thrive. Gypsies with many accents and experiences arrive with tales of creativity and strength. I especially like it when the old-timers return and tell me stories of their homes, some of which have washed back into sand, and are now a part of our natural herstory.

I've made a habit of traveling to alternative communities to study cooperative living and working, secretly hoping to find a feminist utopia. However, I learned that it takes conscientious planning, livable guidelines, and spiritual maturity to create a new culture, or even a shared lifestyle. It takes more than friends or peers living on land together to make a coop-

erative and functional community. My years living and working on the Tohono O'odham Nation demonstrated how the remains of "village as extended family," whose members are as important as oneself, lingers even after the United States government gives Native Americans the option to assimilate or die. This means we can't eradicate what we've socially encoded so easily either.

During a moment of land-drama angst, my friend Lila commented "You don't sound happy there. Why don't you rent a place with indoor plumbing? You won't see as many stars at night but you might feel better." Give up the sound of mice tap-dancing on the camper stove with dried spaghetti? Leave the ground's-eye view of rabbits stretched out snoring in the shade, and birds splashing in an inverted hubcap?

There is such richness and charm in my cozy home. When I feel confined I think of arctic explorers who lived in spaces like this in sub-zero temps. I think of Anne Frank, the Underground Railroad—at least I can escape myself, or any community drama, and hike out for miles into the Earth-given serenity. Ω

**My dog and I
were chased in
the moonlight by
a javelina!**

Karina Sabot can be reached at ksabot@hotmail.com, or 520-293-6199.

Note: We have preserved her feminist spelling.

An Invitation to Visit A Village Without Walls

Annual Human Relations Laboratory

Sunday, August 10 to Saturday, August 16

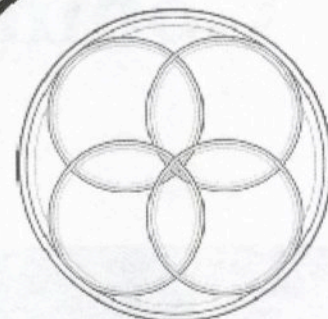
We invite you to the 35th annual summer event that has been a cornerstone for building the Goodenough Community, which we are now calling "A Village Without Walls." "Lab" offers a unique world of circumstances shaped by the questions, offerings, and suggestions of those present to create an experience that some have likened to an altered state or non-ordinary reality. This method of experiential learning is both practical (problem solving and skills-building) and fulfilling (authentically intimate).

The Lab provides a safe place to explore living from your true nature, or inner wisdom, in a guided social process that enables you to practice being the best version of your self. Experiences build and lead to a shared reality no individual could reach alone—a week of feeling empowered and at peace. It is rare today that a person, couple, or family has the chance to experience a community with such a richly developed culture, filled with artistic expression, including sculpture, visual art, singing, dancing, writing, and social creativity.

The Lab is a very helpful way to test your interest in community living, as well as a useful setting for exploring a different way to deal with issues in your own community life.

Dr. John L. Hoff, founder and director of the Lab, comments:
I see lots of people who don't know how to create for themselves happy, fulfilling environments in which to live and work. In response to this, our community prepares people to demonstrate and bring back to their families, friends, and work life what we value here—love, truth-telling, forgiveness, and laughter. Take something home from Lab this year.

Cost: Adults \$700; youths (13 to 18) \$350; children (4 to 12) \$250; toddlers (under 4) \$150. Cost includes room and board and learning materials. A family rate is available.



Held at Tahuya River Retreat, a 65-acre farm, forest, pond, and river not far from Seattle, the Lab gives registrants a unique opportunity to experience the natural world. This was the site of last Fall's semi-annual meeting of the Fellowship for Intentional Community.

There are programs for all ages. Adults will find the daily conversation in small and large groups combines ancient wisdom with modern science, and encourages a deeper integration of mind and heart. Children and youth enjoy developmentally appropriate activities, and join adults in a songfest before bedtime. We welcome you to join us for a transformative week!

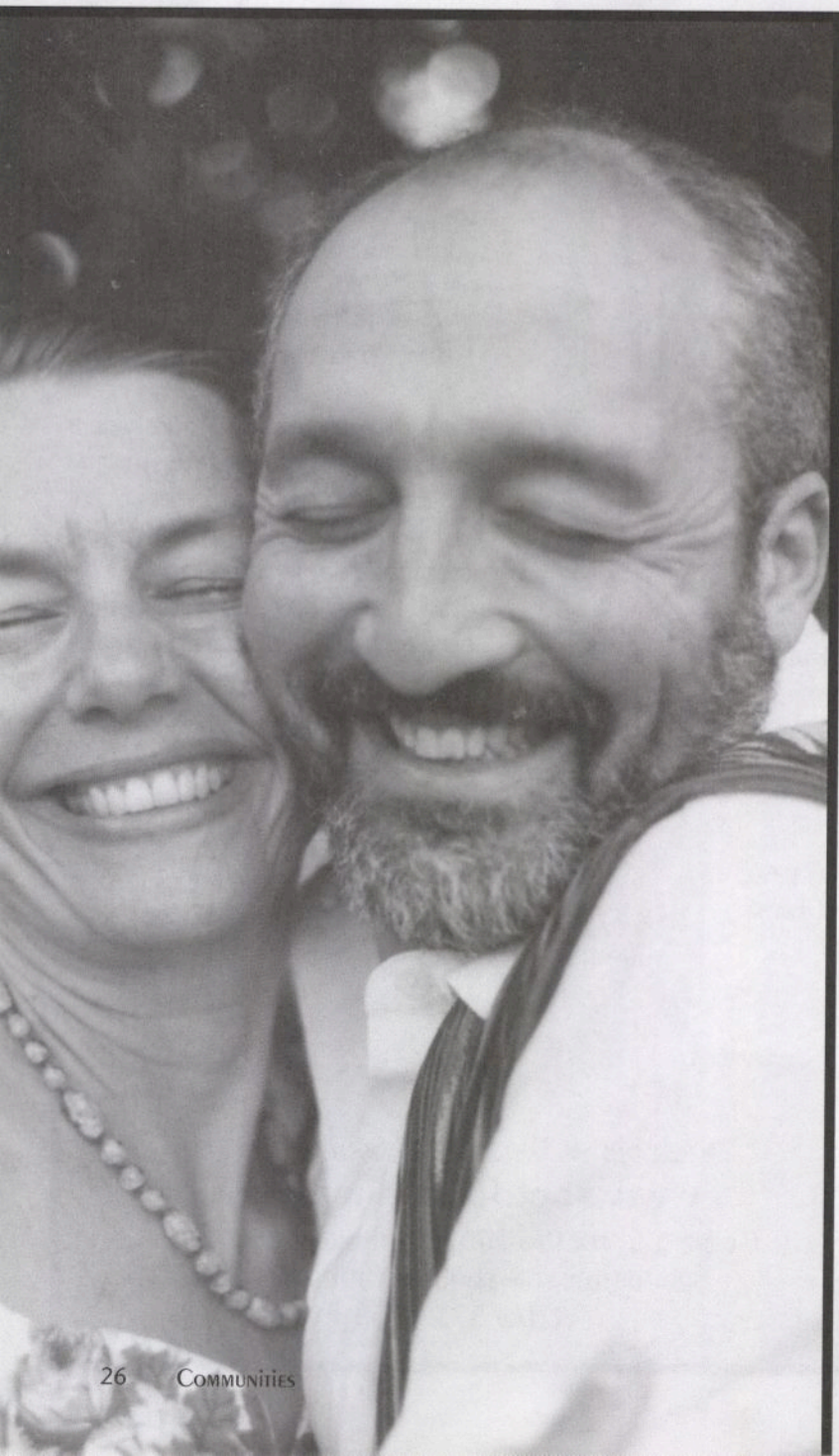


Never doubt
that a small group
of thoughtful committed
citizens can change the world.
Indeed, it is the only thing
that ever has.

Margaret Mead

Check our web site for more information.
www.aboutcommunity.org
Contact us for the 2002-2003 course catalog
goodenough@aboutcommunity.org
(206) 323-4653

Community is for Lovers...



DIANA LEAFE CHRISTIAN

Standing alone in the moonlight, peering up at the bedroom window. Is your still-beloved up there with someone new—one of your community mates? (*Can you bear another moment of this?*)

Or it's *you* up in that bedroom—and you know your new love's ex is in pain down below. How can you face this person tomorrow? How do you balance the loyalties of friendship with the richness of romance?

What if you and your partner break up in sorrow and disillusionment, or get divorced—how can you stay in the community? Does one of you have to leave?

Or you and your partner are fine, but can your relationship take all this public attention? With everyone knowing everyone else's business, where's the privacy, the "space" for your relationship?

The authors in this special section—lovers all—explore how community affects marriage and love partnerships and friendships. They observe that:

- Community—that magnifying mirror—makes good relationships juicier and shaky ones shake apart faster.
- Neither of you has to leave the group

when you break up. Impartial, loving community mates can help you both heal more quickly.

- You and your partner can create new forms of love relationship. Your community mates can support you in this.

- Intense community scrutiny of your love and sex life can heal and enhance your relationships.

- You can have more than one lover—and all remain dear friends.

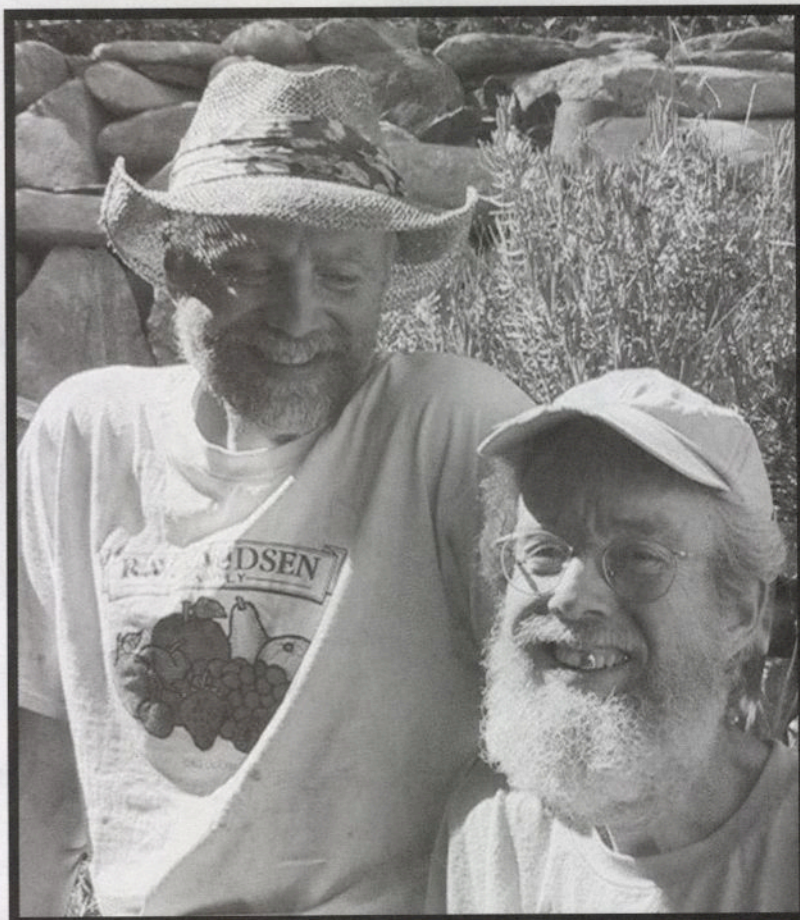
- You can dearly love your community mates of the opposite sex—and all be celibate.

While the intentional community setting tends to make exploring new forms of relationship relatively easier, and non-traditional relationships tend to be more common in communities than in the mainstream, plenty of communities—probably most—are comprised of single folks and monogamous couples. Yet non-monogamists are often good writers with fascinating stories to tell, and we've got two such tales in this issue.

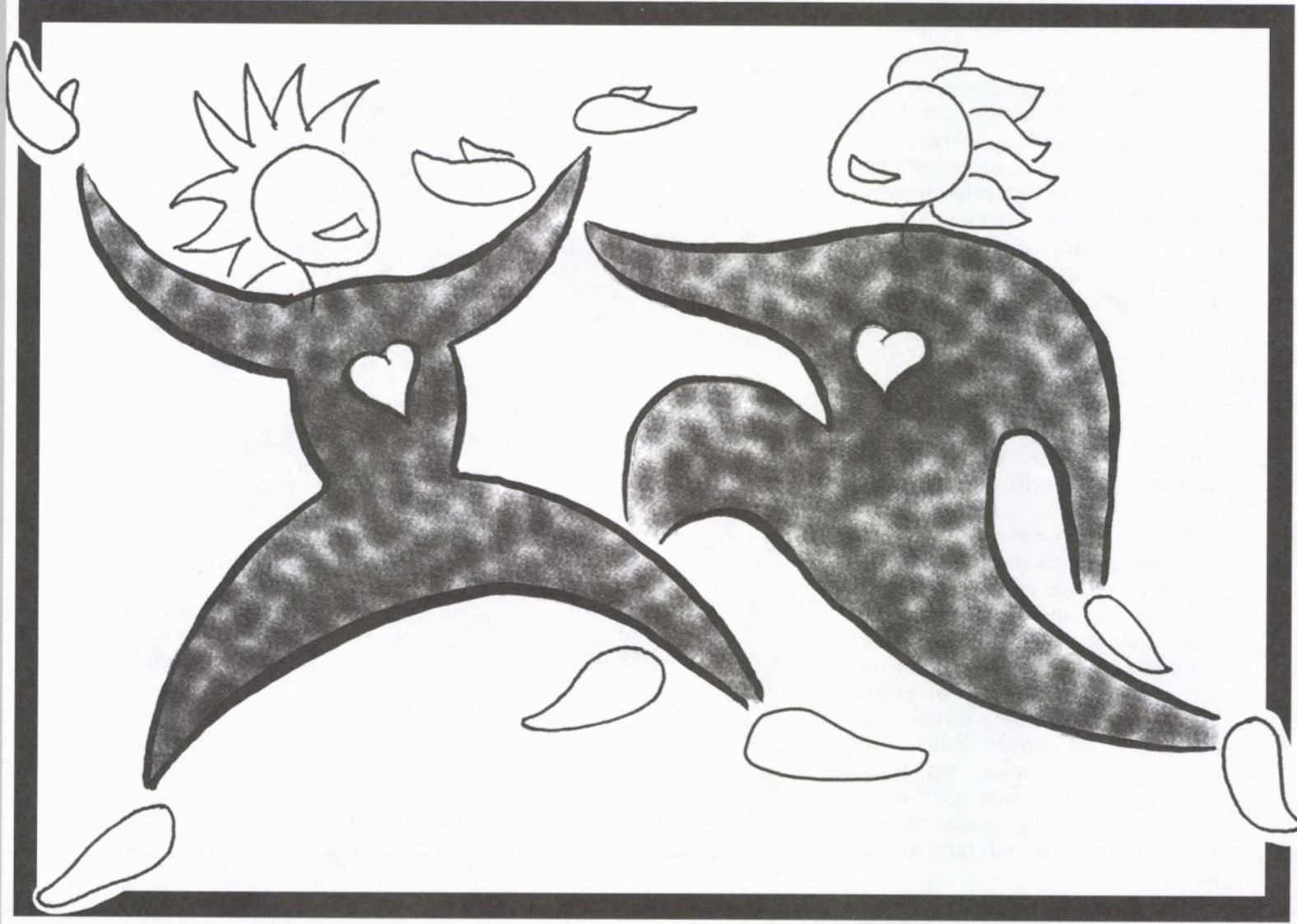
(We'll leave to a future issue other important issues: How do partners find time to nurture and enjoy each other when they're obligated to so many damn meetings and community labor projects? Are the benefits and pressures the same for gay couples? What happens when one partner is eager to join the community and the other isn't, or one is far more interested in community life and the other is more reclusive? If *you* have a story along these lines—let us know!)

Meanwhile, here's what our current authors—monogamous, non-monogamous, and monastic—have to say. Enjoy! Ω

Diana Leaf Christian is editor of Communities magazine.



ROD RYLANDER



“Make It or Break It”

Do healthy relationships bloom and thrive in community (and unhealthy ones inevitably break up)?

BY MA'IKWE LUDWIG

August, 1996. My partner Marqis and I are in Colorado, and we've just figured out we're pregnant. I want to go home to Michigan to get some support from family and friends. He has another idea:

“Let's go visit this community in Missouri.” I'm appalled. I'm pregnant and I'm stereotypically pitching a hormone-fueled fit. When the dust settles, I've agreed to stop at the community for one day—one day—on the way home.

But those 24 hours changed my life. I walked onto the farm at East Wind and immediately figured out that with parents of young kids all over, a flexible work scene, fresh air and good healthy food, I couldn't ask for better support. I relented as quickly as pride would allow, and we moved in.

Fast-forward to February 1997, seven months later. We've been at East Wind long enough to settle in and

find our rhythms. We both have a whole bunch of wonderful friends, some mutual and some not. And we've discovered that we are really different people. For instance, Marqis works in the hammock shop or plays pool until three a.m.; I want a simple domestic scene at night. I have huge support as a soon-to-be mom and a whole host of other things, but where'd my relationship go?

Welcome to relationships in community, where things change quickly, your needs get met by many people instead of one, and you have a unique opportunity to figure out just why the heck you fell in love in the first place.

I have huge support as a soon-to-be mom and a whole host of other things, but where'd my relationship go?

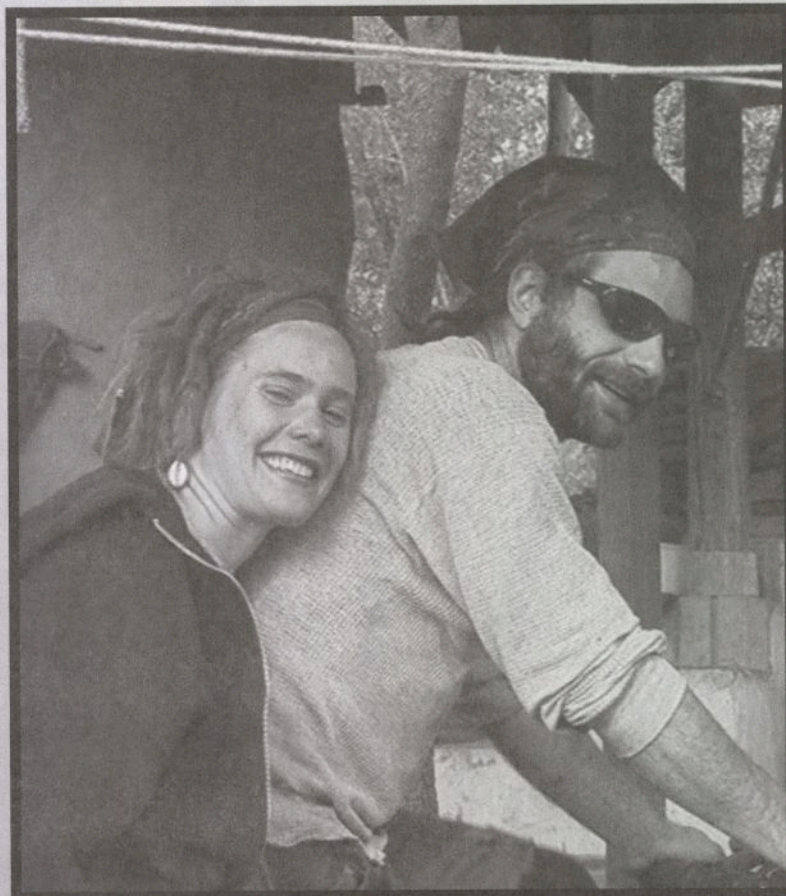
I've come to the conclusion that two things serve as "make it or break it" factors for love relationships in community: how healthy your relationship is, and how aligned you are. Simply put, healthy, aligned relationships get stronger and blossom in community; unhealthy, misaligned relationships come apart, sometimes very quickly.

When we arrived at East Wind, I was running a pretty strong load of neediness in my relationship. Being with Marqis met my needs for social interaction, combating depression, financial stability, and emotional growth. Community gave me a whole bunch of allies for getting

those benefits, and—like a lot of people who move to community as part of a couple—I started questioning just why I was in the relationship. I certainly didn't feel so needy anymore. We hadn't begun our relationship simply because we liked and loved each other; we'd begun it because we needed something that our culture tells us we get only through a lover.

Another common scenario is when you and your partner move to community together and you don't have particularly strong communication skills with each other. Suddenly, it's like you're in relationship with 10 people (or 40), not just one. The communication problems get amplified, so, typically, you take out your frustration on the one who's closest to you.

Unless the underlying problem gets addressed—you aren't good at communicating—not only is the relationship likely to fall apart, but chances are you'll also leave the community. Why? Because if you



**Healthy
relationships
tend to blossom in
community.**



think it's hard to be in one dysfunctional relationship, try being in 25 at once! I've even seen people in this situation start believing some kind of "conspiracy" is afoot since suddenly they're getting the same feedback from all sides.

The flip side is that healthy relationships tend to blossom in community. Life is richer in community! And that richness can spill over and enhance your relationship. You see parts of each other blossom in this new environment—simply put, more of *you* is available to be loved, and this can be loads of fun. In my case, I got to be mom, plus a whole bunch of other roles, including orchard manager, business accounting trainee, and community labor manager (unlike most women in our culture who find themselves choosing between being a mom and being "themselves"). And if you have the skills to communicate well with your partner and you join a community, you'll probably be able to adjust to community life more easily than most, and enjoy a whole range of rich, fulfilling relationships, supporting each other in getting stronger.

Part of the trick is getting used to the idea that your partner is going to grow in ways you never anticipated, and with other influences besides you. Seeing your lover develop interests with others can be joyful (if you feel confident and supportive), or a bummer (if you believe you should be their primary influence). People who stay in good communication with their partners and who learn to love less conditionally get massive payoffs in exploring love relationships in a community setting.

One payoff is that your partner can get a lot of needs and interests fulfilled without your needing to provide it. My current partner is living in a loose community in Albuquerque. Because our trust and communication levels are

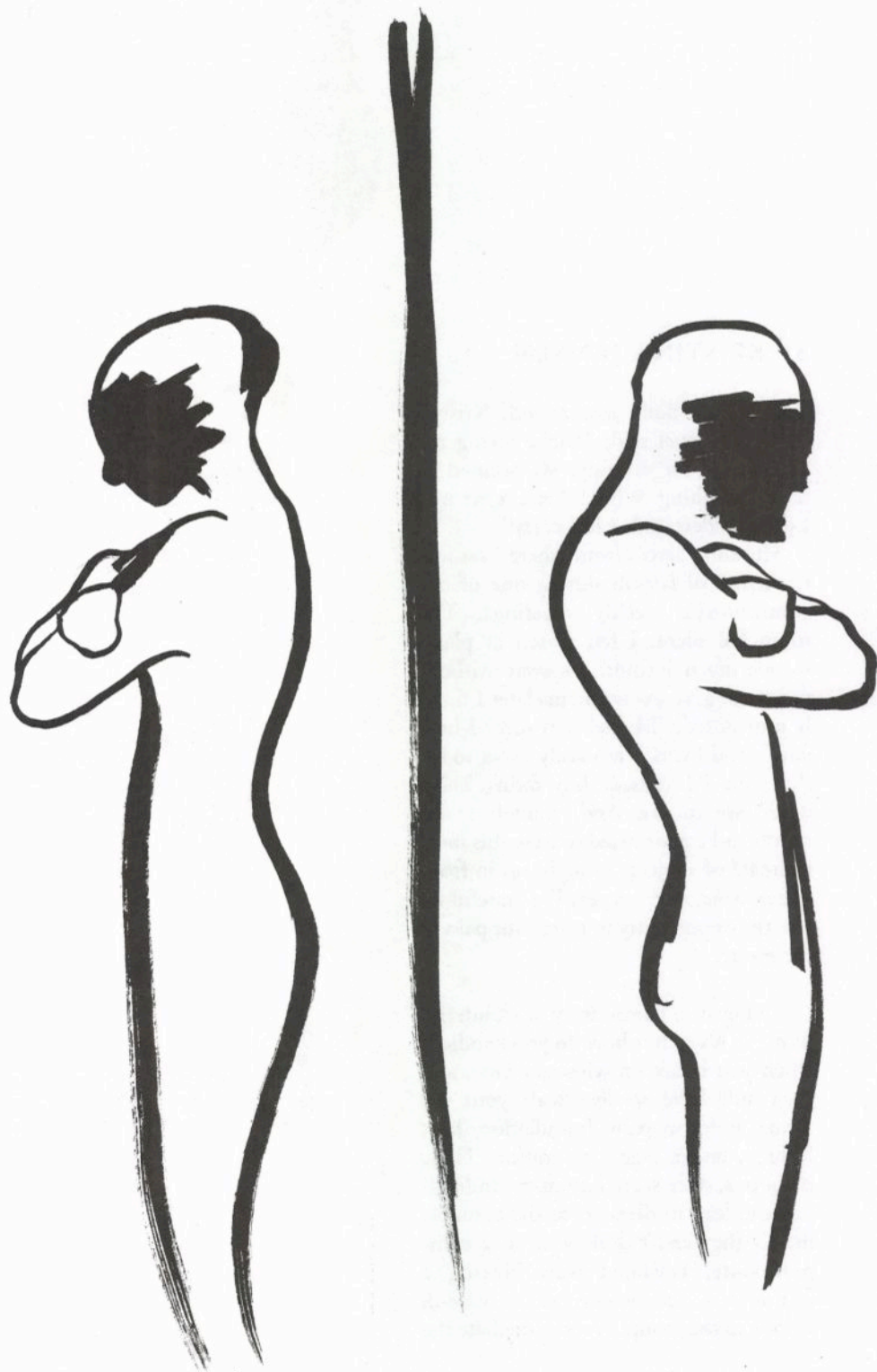
high, I've been able to simply be grateful for the support and growth he's getting with folks there, and our relationship is, in turn, reaping the benefits.

Being well-aligned is the other big "make it or break it" factor of love relationships in community. If your own life goals, shared goals with your partner, and the community's goals are all in alignment, then the benefits of living in community are huge. Alignment between all three means living a cohesive life where everything flows in the same direction. It's an amazing, creative state where all the seemingly different parts of your life start building on each other—positive feedback loops are set up, seemingly effortlessly. Work on personal goals is less likely to create tension in either your relationship or community when all the goals match up.

The challenge is taking the time to choose a community that works for both partners. Sometimes just contemplating a move to community can make it clear where a couple isn't at all aligned. After eight years, Marqis and I have discovered that we both love community, we're great friends and co-parents, and we're just about as misaligned as a couple as it gets—lessons we learned sooner than we otherwise would have, given the help of a couple hundred fellow communitarians.

Ma'ikwe Ludwig and her son Jibran are currently between communities. She loves nurturing others through food in community, and supporting new community members in making their transition.
avatar@ic.org

We'd begun our relationship because we needed something our culture tells us we get only through a lover.

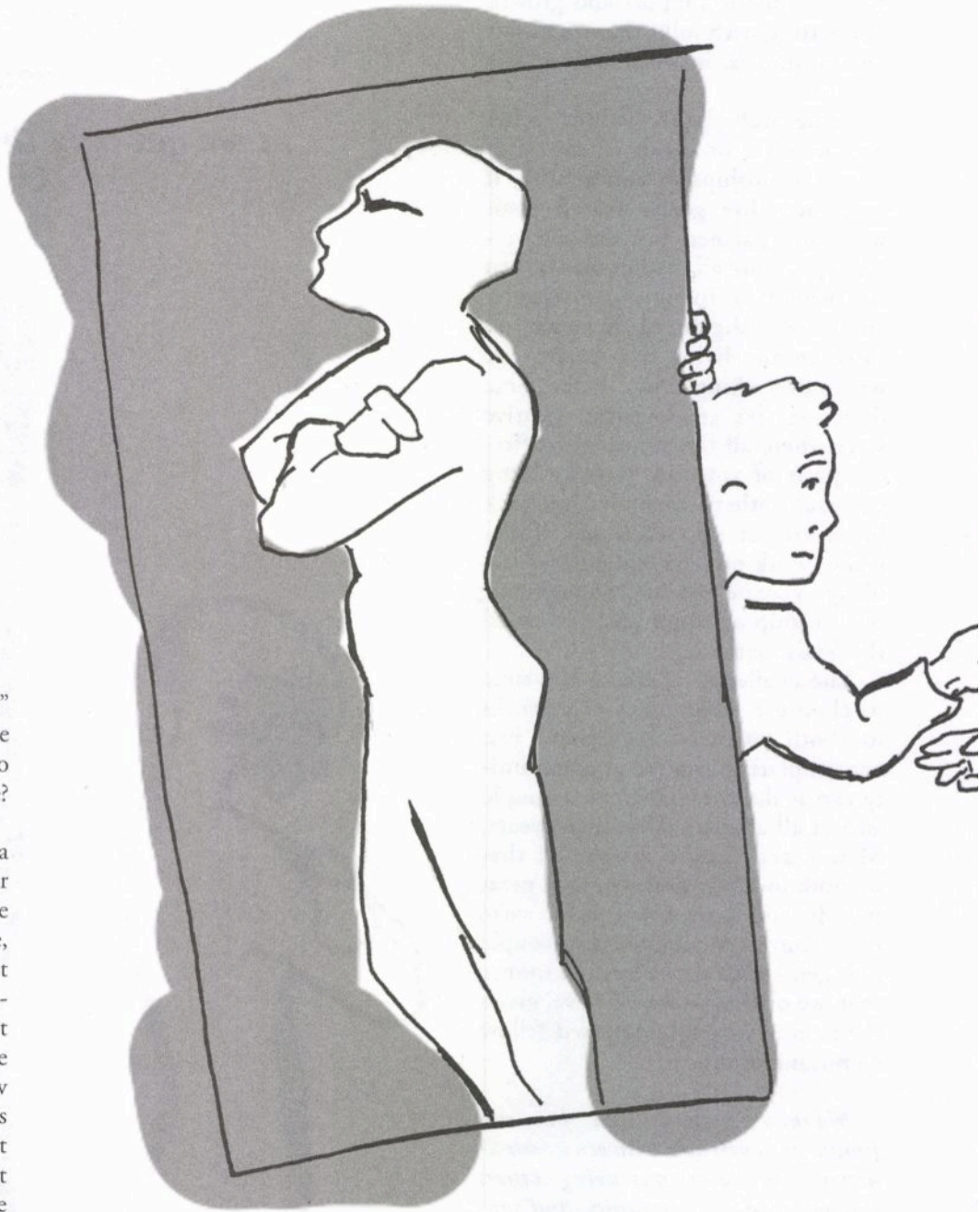


BY KRISTINA JANSEN

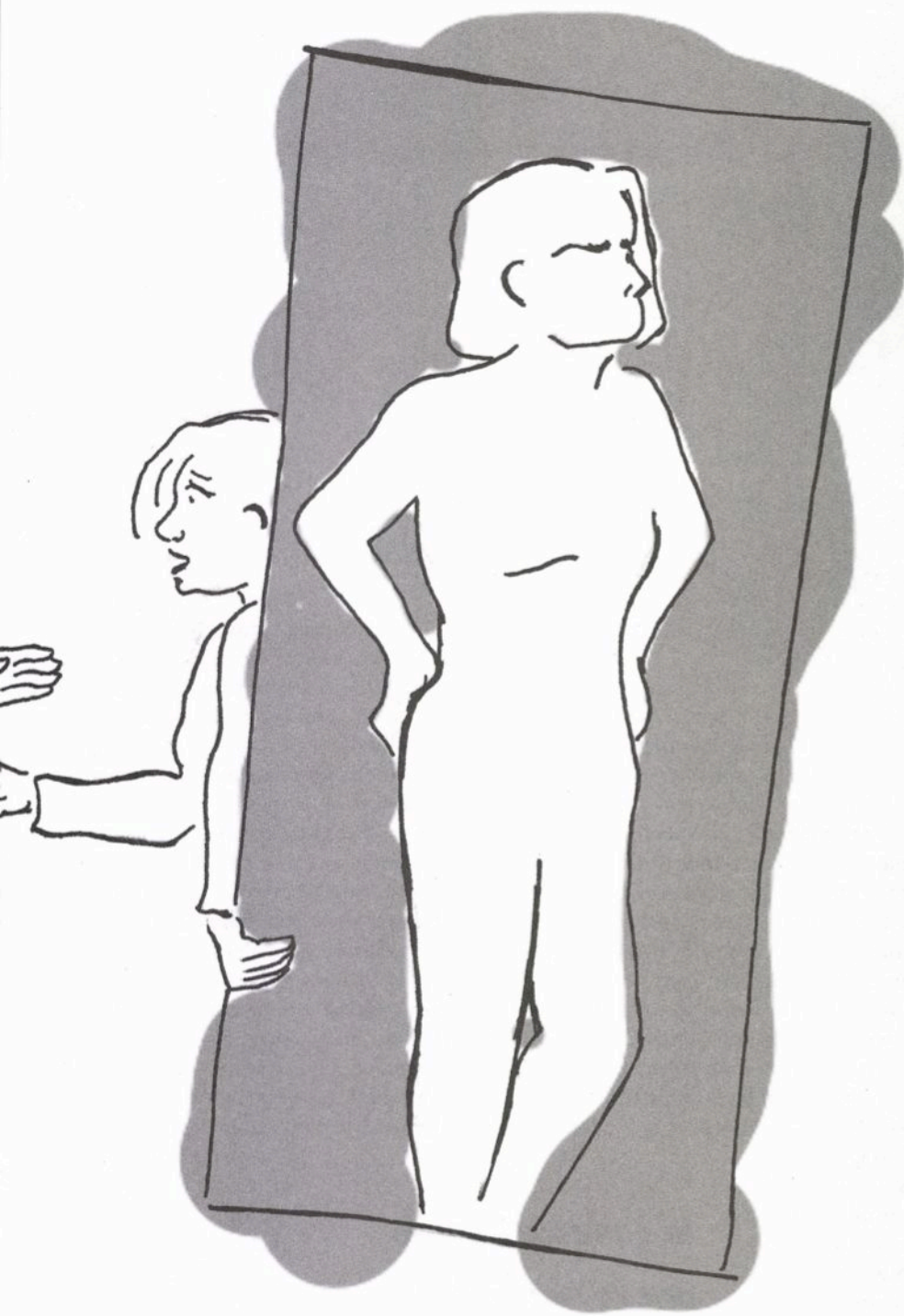
“I just don’t understand, Kristy,” Miguel said, “You’re giving me up for nothing! We seemed to have something. Why did you reject me? I don’t understand. I feel crazy!”

He stood across from where I sat in a room full of friends during one of our community’s weekly meetings. The room fell silent. I felt frozen in place, wondering if I could get away without responding. A few moments later I finally murmured, “Miguel, I’m sorry I hurt you.” And I was. I was truly upset to see the pain I’d caused, but didn’t know what else to say. And, though I was numb and embarrassed to have this most intimate of subjects brought up in front of everyone, in retrospect I’m grateful we had the opportunity to reveal our pain to the group.

Living in a community is wonderful in many ways, but how do you handle it when you break up with someone, and then still have to live with your ex? Sexual jealousy, pain, humiliation, hurt feelings, anger, rage, desperation. These emotions, once stirred up in the individual, can lead to disaster for the community if they aren’t dealt with in a compassionate, reasoned way. Having a forum to air the feelings can be helpful, as long as the group serves to mediate the



Breaking Up



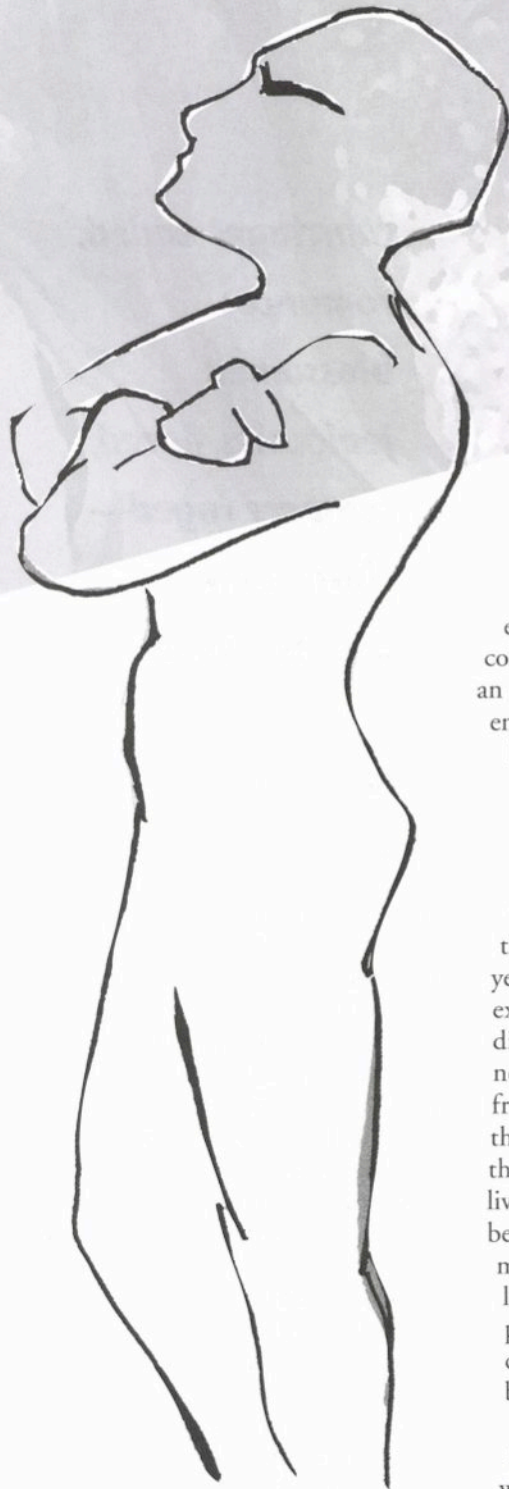
**(While Staying in
Community)**

***Marriages ended,
romances
blossomed,
jealousies flared,
tempers raged—
those were
exciting years.***

worst of it, and the former couple is mature enough to separate their feelings of hurt and anger from the need to live and work together as fellows for a greater purpose. But it takes a lot of trust and courage to bring this kind of pain out into the open. Most people would rather leave the community.

Along with figuring out how to survive economically as an intentional community, figuring out how to mediate interpersonal disturbances is another ingredient essential for creating social sustainability. Back in the '70s when my parents and their friends first formed our community, relationship upheavals nearly capsized their social experiment more than once. Marriages ended, romances blossomed, jealousies flared, tempers raged—those were exciting years. Some people found it too painful and left the community, but many found that sharing a life with friends was worth sweating through heartbreak.

A few key principles made it work. A



commitment to honesty created an environment where trust was possible. A commitment to compassion created an environment where people felt safe enough to expose their hurts. And a commitment to personal growth created an environment where people were brave enough to push past the discomforts of living with others to learn how to really do it well. Today, the challenges of broken hearts still occur in our community from time to time, but the younger couples have inherited the wisdom of those who suffered through the early years. Having the example of a divorced couple now living as friends, sharing their lives and their children's lives as co-members of the community, goes a long way in supporting the claim that it can be done.

Living in the midst of a community, where everyone pretty much knows everything about everyone else, makes

it nearly impossible to hide burgeoning romances and dying flames alike. Being dishonest about the start of a new relationship or the end of an ongoing one may avoid confrontation for a time, but it ultimately poisons the atmosphere and sets someone up for feeling betrayed. It may hurt to discover that your partner is getting involved with someone else, but it's far worse to find out that your partner has been deceiving you and that your friends in the community were silent about it. In community, where roles and relationships are multiple and overlapping, one doesn't have the luxury of creating a world secret enough to conceal an affair.

Miguel and I saw each other every day, whether we sought each other out or not. If we had lived in a conventional setting, we most likely would never have seen each other again after our breakup, and it would have been possible to nurse our hurts quietly. But in the context of community, pretending there are no hard feelings doesn't work. Miguel

was bold in his confrontation of me, but it put words to a tension that had become uncomfortable for us, and likely for our friends who were also forced to

In community one doesn't have the luxury of creating a world secret enough to conceal an affair.

see us every day. His honesty was a boon for everyone.

A nonjudgmental, compassionate approach to one another is essential for promoting community harmony. While it's important to be straightforward with one's disagreements and reactions to fellow community members, it is also important that brutal honesty be tempered with compassion and wisdom lest the object of criticism feel ostracized. In the case of a romantic breakup, when community members allow both partners free expression without taking sides, it allows the members of the broken union to co-exist within the community with dignity. Blame and judgment only divides the community along with the couple.

Miguel and I were both considered valuable members of the community. Our relationship was between us, and though our hurt feelings needed to be aired, it wouldn't have done either of us any good to be branded "the bad one." If we had lived in a conventional setting, my friends would have supported my views against Miguel, helping me believe that he was not worth it, that he was just too this or too that, and that I should dismiss him from my life. And Miguel's friends would have similarly told him I wasn't worth it, that I was cruel and cold, etc., and encouraged him to dismiss me from his life. Instead, we had the same friends and no one took sides. I was allowed to express myself—that I wanted to be alone. Miguel was allowed to express himself—that he couldn't understand me, and he was upset by my choice. Everyone else left it at that, and continued to treat us each as valued friends. It allowed me to feel compassion for Miguel that he was hurting. It allowed Miguel to feel compassion for me that I would rather be alone than in partnership right then.

Miguel and I had been a couple for a little less than a year. I was nineteen, Miguel was a few years older, and looking back, I see we were both pretty

immature. After a long time of trying to get comfortable within the relationship, I broke it off. I didn't give a reason, and I frankly didn't have a good one. Miguel was hurt by my rejection, and also by the fact that I would rather be alone than

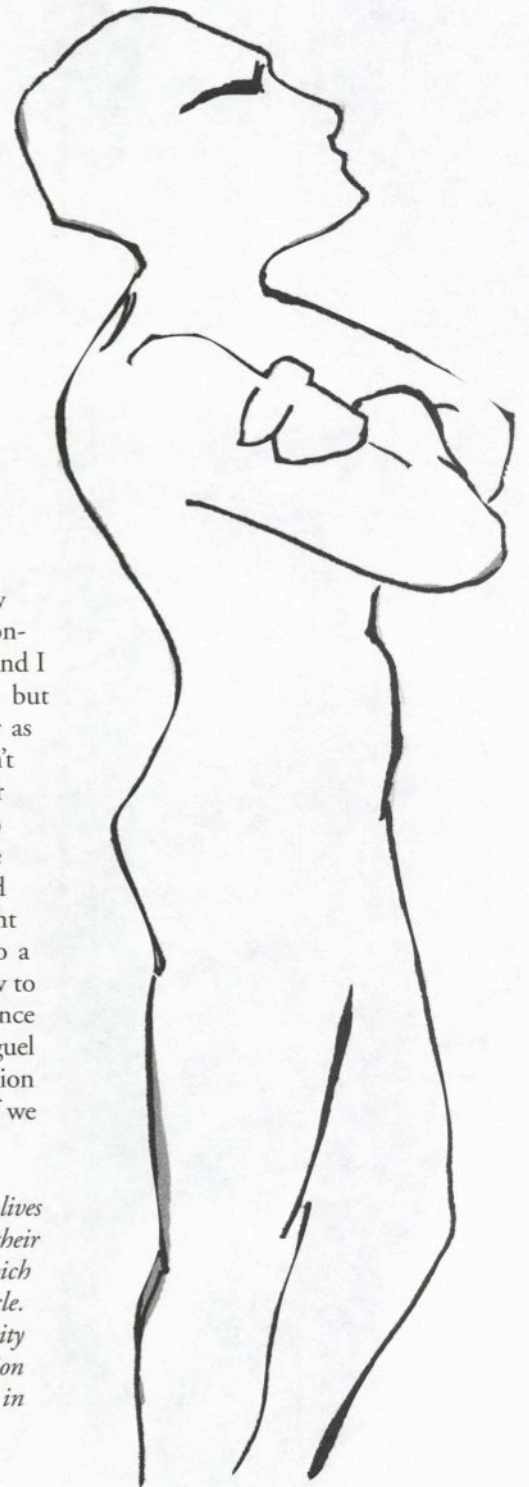
We had the same friends and no one took sides.

with him. It might have been easier if I could have claimed I'd fallen in love with someone else, but

that wasn't the case. In hindsight, I think I was just not ready to be in a deeply intimate relationship with anyone.

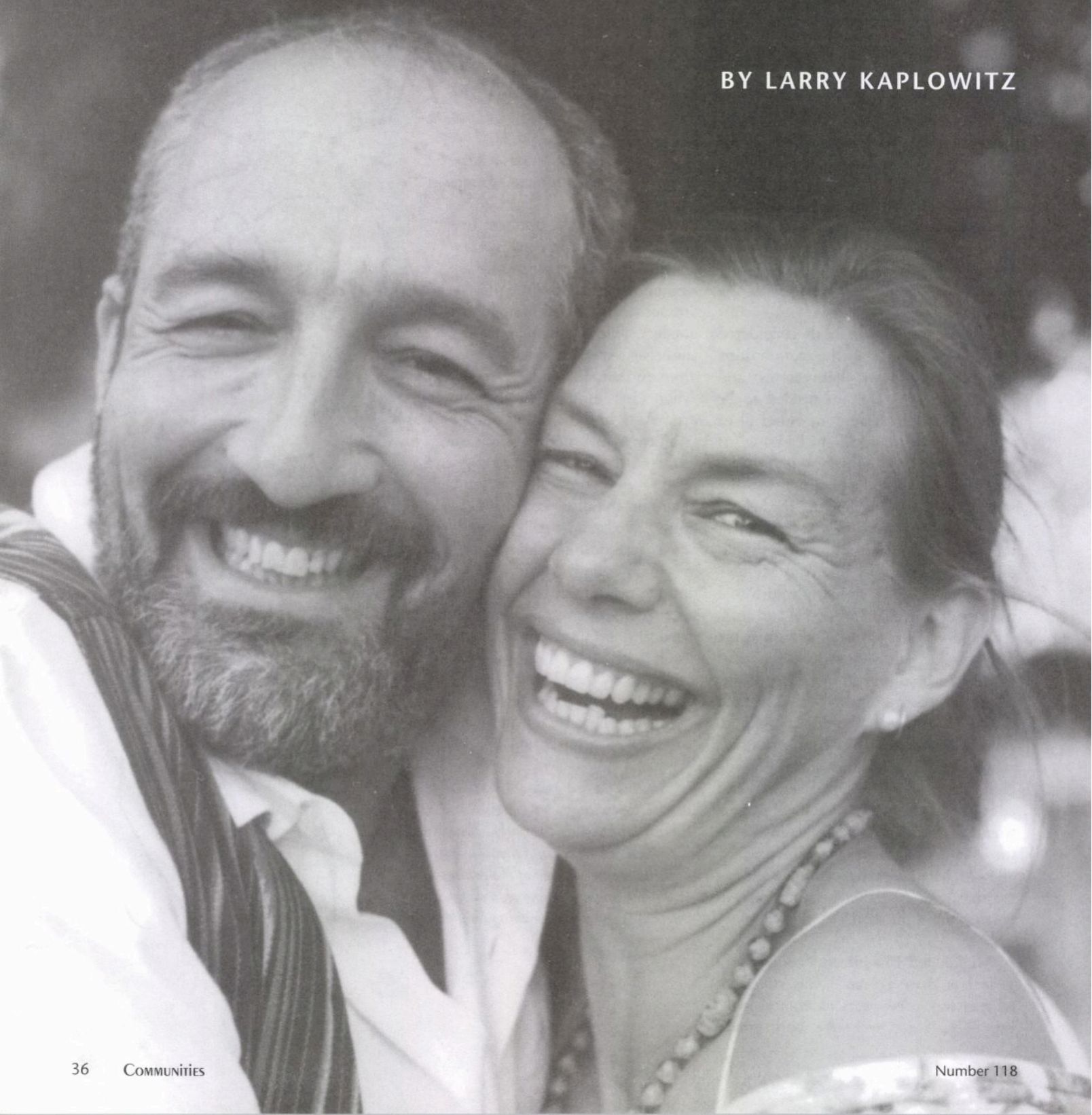
I made a public apology to Miguel in that meeting years ago, and the group moved on to another subject. After the meeting someone gave me a hug and made a sympathetic joke, teasing away the last bits of wounded pride from my demeanor. I don't know how Miguel felt immediately after our confrontation in the meeting, since he and I avoided each other for some time, but since we lived and worked together as fellows in community, we couldn't maintain the distance for long. Our hurts healed and we each moved on to other relationships. Eventually, the original feelings of affection and mutual regard that had once brought us together as lovers developed into a friendship that is strong enough now to let us joke about the wounds we once caused each other. Today, I count Miguel among my closest friends—a situation that would have been unthinkable if we had lived in a conventional setting.

Kristina Jansen grew up and again lives in the community her parents and their friends founded in the early '70s, which she called "Orinda" in a previous article. Kristina works for one of the community businesses, and is working on a dissertation in ethnography about raising children in community.



LIVING OUTSIDE THE BOX

BY LARRY KAPLOWITZ



Around two months ago, after nine years of living together and raising our children here at Lost Valley, my wife Karin woke up one morning and told me that she was moving to town. While I wasn't completely surprised to hear this, my heart sank. I felt the foundation under me crumbling. While I knew that life at Lost Valley didn't really meet Karin's needs, I thought she would hold out for at least a few more years, until the kids were more independent. But she had reached a point where she could no longer resist her soul's calling, and the thought of waiting any longer was intolerable for her.

***After being here
just two years,
Karin had had
enough.***

Karin and I have very different temperaments. I am eternally optimistic. I thrive on continual interaction and engagement with people. I love having problems and challenges to solve. I continually question everything, even when things are going fine. I am stimulated by chaos and change. I am impulsive. I love new experiences. I enjoy flying by the seat of my pants.

Karin thrives on rhythm, order, solitude, quiet, beauty, and lots of time alone for her own creative and devotional expression. She likes stability. She is peaceful when she knows what to expect.

We both have times when we fully embrace and embody each other's complementary qualities as our own. Yet fundamentally we are quite different. Which is, perhaps, why we've loved each other so much. This is not to say that we have nothing in common. We are both passionate about our life's purpose and are dedicated to service. We are both committed to honesty and uncompromisingly following our truth. We love to create together and some of our most enjoyable



Larry and Karin with children Matt and Grace in 1995, a year after they moved to Lost Valley.



Karin (left) and Luna singing at Lost Valley.

and closest times have been when we've been designing and teaching workshops together. While Karin likes the idea of practicality, in real life she is as impractical and impulsive as I am, and we like going out on a limb together. And we are still intensely attracted to each other and have fallen in love over and over again in the 17 years that we've been together.

Yet when two people with such different natures are living together in a 700 square foot house with two young children contributing a relentless intensity, within a community that demands a lot from its members and is continually changing, something's bound to give.

The first crack came more than seven years ago. After being here just two years, Karin had had enough. We had a new baby and a very demanding five-year-old. There was a lot of tension and upheaval within the community—we had not yet learned how to create harmonious relationships. It was raining nonstop and the

quarter-mile walk to the laundry room with load after load of diapers was burdensome. I was intensely involved with my work, with endless meetings pulling my energy away from my family, while Karin was holding down home and hearth, sacrificing her own needs to meet the needs of our children. So when she said she couldn't do it anymore, I had to listen, much as I didn't want to. I was clear that I wanted to stay at Lost Valley, but I was also clear that Karin came first. I knew, too, that to avoid feeling resentful towards her I would have to truly let go of Lost Valley and know that it was my choice to leave. I resisted this for a while, no doubt indulging just a little bit in blame and resentment and wishing she was different, but pretty quickly came to the place where I felt good about the choice (remember, I am an eternal optimist).

It is a wonderful quality of human consciousness that when a person knows they are truly at choice in their life, pre-

viously unseen doors of opportunity seem to appear from nowhere like mushrooms after a spring rain. So when Karin realized that she was free to leave, she shifted from reacting to all the things that didn't work for her about Lost Valley to looking at what she really wanted in her life. In this process, she saw both that there was nowhere else that she wanted to go, and that it was possible that she could have the life she wanted at Lost Valley. She chose to stay.

Even with this, it took another two years and lots of transformation here before Karin began fully enjoying Lost Valley and feeling that this was her home.

Over the next few years, Karin and I found a shared passion in our work and began collaborating together, organizing and teaching Naka-Ima workshops. This was a rich and exciting time, with both of us feeling tremendous fulfillment in

our work and enjoyment in sharing in a creative endeavor together. Yet as much as she loved it, there were ways in which it sometimes didn't seem to match her temperament, and she continually questioned her involvement with it. Over the next few years, she engaged in a deep search for her own unique purpose and the appropriate expression of it. She went to massage school, immersed herself in *The Artist's Way* (Julia Cameron's work), studied Wicca, began composing and performing devotional songs, all the while continually longing and searching for the expression and way of life that matched her soul. She felt constrained by the demands of community life: the meetings and chores that broke up the rhythm of the week; the continual flow of people in and out of the community; the emotional impact of being intimately involved with so many people, among which it seemed like there was always

someone who was having a crisis of some kind; the need to consider the impact of all her actions on so many people. Karin longed to have a simpler life, to have more time alone and less outside stimulus, to be able to make her own choices about her life without implicating so many others.

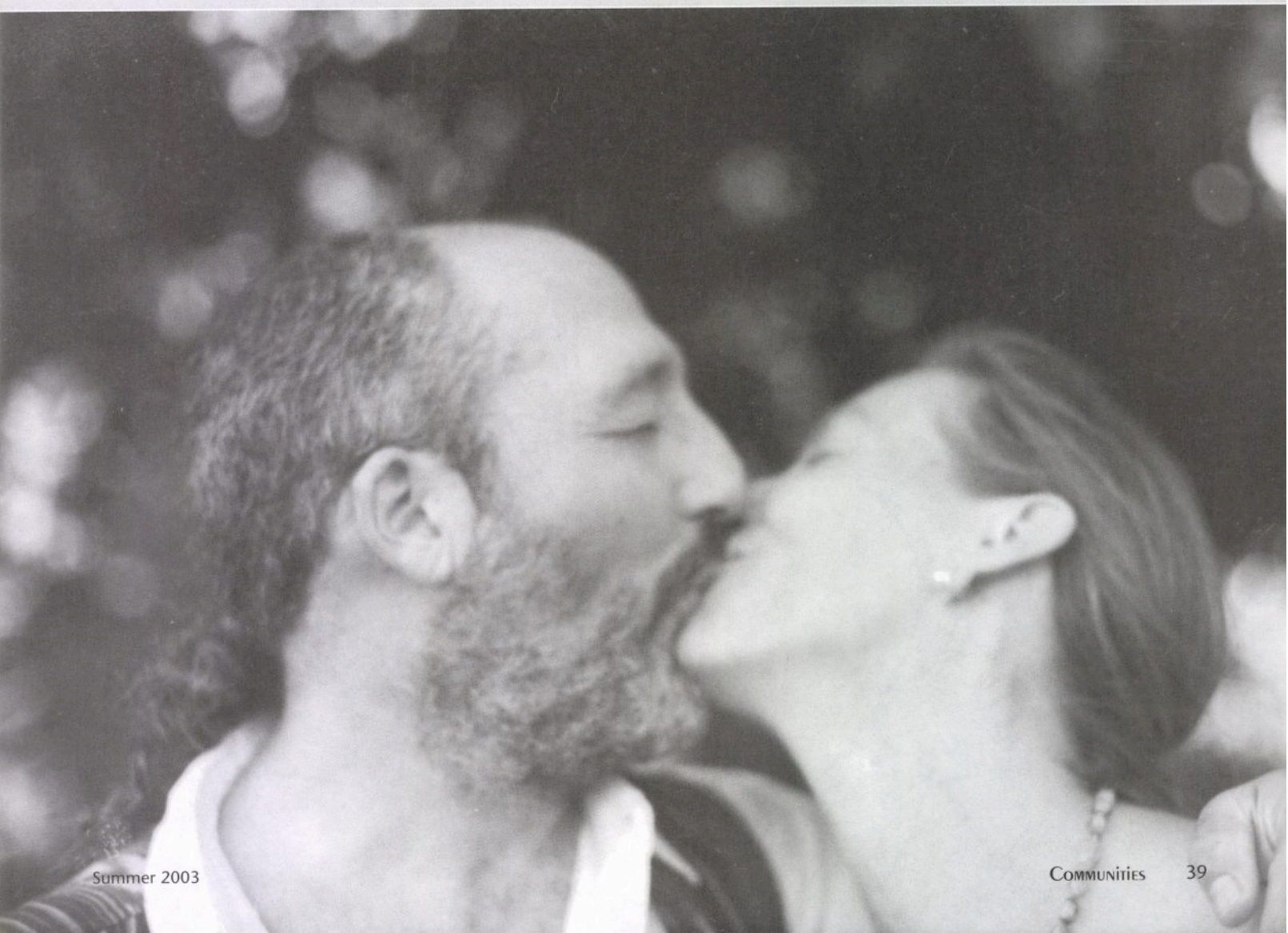
While I have had my own crises of purpose over the last couple of years, I have remained completely clear that Lost Valley is the perfect place for me and that there is no place in the world I'd rather be. After nine years here I feel so integrally woven into the fabric of the community that the thought of leaving

here is like contemplating my own death. So despite Karin's dissatisfaction, leaving Lost Valley was no longer a choice I felt willing to make. Faced with that, Karin felt that the only choice she could make was to leave on her own.

So on that morning two months ago when Karin broke the news to me, I began to grieve. My dream of raising our family and growing old together in community was over. I was afraid of being lonely. I didn't blame her, or myself, but

(Continued on page 50)

My spirits began to lift. I started to feel that there was an opportunity in this for me, too.



Relationships in the Crucible

BY LAWRENCE SISKIND

I once lived in a community with unconventional rituals involving sexual and intimate relationships. Among our many strongly held views was the belief that it was impossible for a healthy relationship—intimate or even merely sexual—to exist in “corrupt” mainstream society. Since we believed that sexuality was one of the essential human pleasures of life and that procreation was an important part of creating a new society, we evolved a set of rituals to facilitate the whole mating process in a saner manner than we thought was commonly practiced in the larger culture.



Honesty and transparency were key elements in the social system. Ideally, everybody knew who was attracted to whom. Casually, working together, we would talk about our sexual attractions; and more formally, everybody in the community had mentors with whom we were in almost daily communication about any aspect of our whole lives, including our sexuality. And there were required meetings practically each evening, separated by gender, where we talked a lot about sex and relationships. The women's meeting had an important biological as well as social function, because birth control was performed by visual examination of the cervix with a gynecological speculum, and each woman charted her monthly reproductive cycle. This way people could have sex without the corporate interference of latex or pharmaceutical drugs.

In the evening meetings we talked about the whole range of subjects surrounding sexuality: intention, jealousy, technique, or merely the directing of scheduled sexual traffic to the somewhat limited number of private spaces. We lived in very close quarters, many to a room, sometimes segregated by gender, and almost no intimate partners shared living spaces. There were no particular rules about what was and was not allowed, but the group determined what was and was not healthy with regard to any particular living arrangement, or really for any other aspect of an individual's life. The group was all, the individual a part of that group. Privacy was simply not valued. We believed that only through completely open and honest communication, and highly facilitated group discussion, could reasonably healthy relationships, intimate or otherwise, evolve.

Monogamy was rare and always temporary, even between parents of community children, although commitment was valued. We believed that within traditionally monogamous relationships, becoming a "couple" meant essentially hiding out from the community, from

each other, and from their own inner lives, limiting their possibilities for a more "evolved" life with the whole group. When you wanted to have a "date" with someone you were attracted to, you didn't just proposition them the next time you saw them, despite the importance of

honesty. You consulted with your mentor and they consulted with the other person's mentor and the other person, or alternatively you just asked someone handy to ask the person you were attracted to if they were interested in getting together. This system sounds like junior high, but the goal was to circumvent the cultural dishonesty that is so

common when two people are trying to communicate about what they really might want from each other sexually. After a "date" more communication was, of course, in order. How did it go? What happened? How did it feel?

I know this all sounds institutional and unromantic if not downright juvenile, but in reality aren't our culture's sexual mores immature, dishonest, and dysfunctional?

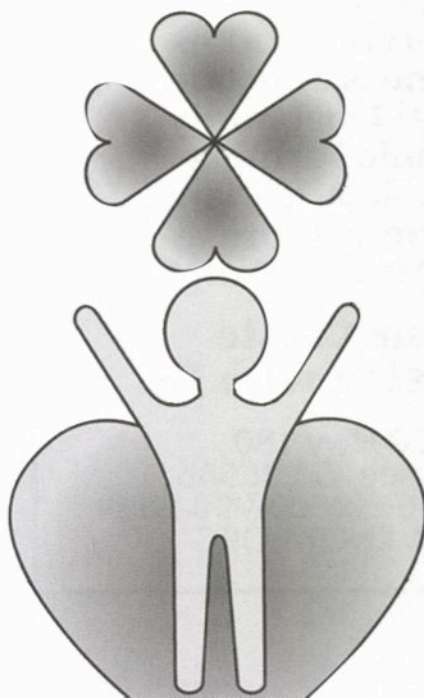
After a "date" more communication was in order. How did it go? What happened? How did it feel?

Drastic measures seemed in order for desperate people in our difficult world. And you really had to desperately want a different way of life to go through all the group process surrounding every aspect of life in this community. There was no part of the community's internal social philosophy I disagreed with. In fact, I and every other person in the group seemed to evolve sexually and intimately. I spent some of my happiest years in this community, unconventional or not. I saw so many beautiful people come out of their shells of sexual fear and shame and go for the pleasure and intimate connection they wanted and needed. Despite parents who were not even remotely monogamous, community children seemed to grow up beautifully healthy and socially mature well beyond their years.

I had one of the most honest, loving intimate relationships of my life there.

Our community culture was based on honesty and trust. But it was the philosophy surrounding our relationship to the outside world that, ultimately, I just couldn't stomach. The world and all the people in it outside our community of 50 were viewed as the enemy "spoilors," killing themselves as well as the planet. The venom of our political philosophy and its hierarchical demands of loyalty to the community had the effect of narrowing the world to a degree I found impossibly depressing. Although I loved how people within our group related to each other, I couldn't stand how we related to the society at large.

When I went to town, I wanted to enjoy it for what it was, not feel compelled to consider it "enemy territory." Even if the mainstream culture seemed hopelessly mired in institutions and behavior patterns that were destroying the planet and our own lives, it didn't seem to me to help matters to insecurely bash every person or group who was not a part of our immediate extended family. It didn't serve even our own ends. People came and went with the seasons and, knowing the severity of the community's attitude towards outsiders, unless of course they were ready to move back,





Wonderland Hill Development Company

Together we can build your dream community!

- Site Feasibility
- Community Building
- Marketing
- Membership
- Group Process



Hearthstone Cohousing
Common House
Denver, Colorado

- Facilitation
- Finance & Legal Management
- Construction Management
- Sales
- Closings

Visit our web site to learn more about the 11 communities that we have developed in the United States. There is also information on the five communities that we are currently developing that are welcoming new members.

745 Poplar Avenue, Boulder, Colorado 80304
Phone: (303) 449-3232 Fax: (303) 449-3275
www.whdc.com

they were rarely heard from again. Even mentioning that you missed someone who had left was usually thought of as a form of disloyalty to the group. The heart, which opened to an extraordinary degree within the community, hardened to the world outside the community.

I never could accept that attitude, although I tried hard to reconcile what I felt with our community's version of "Truth." In the end, I couldn't live with what I didn't believe, no matter that I enjoyed so much about life there and loved so many of the people. I certainly

***I saw so many
beautiful people
come out of their
shells of sexual fear
and shame and go
for pleasure and
intimate connection.***



Enota EcoSpiritual Mountain Village

Looking for Community?

Existing Retreat Business
Lodge, Dining facility
Conference rooms
Wilderness Sanctuary
Animal Husbandry
Organic Farming
Hydroelectric Plant
Permaculture
Pure Air and Water

**Come Create
the Vision with Us**

1000 Hwy 180
Hiawassee, GA 30546
706-896-9966 or 800-990-8869
WWW.ENOTA.ORG



tried, but no matter how evolved the set of communal relationships, I couldn't bring myself to sacrifice my relationship to the world for it. So after two years of the best sexual and intimate relationships of my life, I left the community. Ω

Lawrence Siskind teaches middle and secondary school in Eugene, Oregon, facilitates the Naka-Ima process at Lost Valley Educational Center in Dexter, Oregon, and helps with the annual summer camp of Network for a New Culture.

Reprinted with permission from Talking Leaves: A Journal of Our Evolving Ecological Culture (Winter '01). Talking Leaves, Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; editor@talkingleaves.org; www.talkingleaves.org.

Lovers, Lovers, Friends, and Parents, and Parents

How one community uses multiple intimate relationships
for emotional healing and spiritual growth

BY DIGA KERN

“Who sleeps with whom and how do you decide?” This is a frequently asked question by visitors to Shivalila—our community of eight adults and six children on the island of Hawai’i. Our down-to-earth responses are usually enough to dispel

the wild imaginings conjured up when people envision us as a “free-love commune.”

When we formed our group we did have an interest in having more than one lover. However, at least four other principles were equally important—co-parenting with people for whom

Author Diga Kern on a festive day.

raising children was far more than an obligation or an act of charity, having our children grow up with other children of various ages, pursuing rural self-sufficiency and ecological sustainability, and sharing decision-making about financial and material resources with community mates.

We moved to our 47 acres of jungle in the lowlands of the Big Island almost nine years ago. We mill wood from our forest, produce organic tea, raise over 300 fruit trees, milk our cow, play marimbas together, and administer a variety of nonprofit children's programs.

Each of us has more than one lover in the group. (No one currently has any lovers outside the group, although it's not strictly forbidden.) We all sleep in one longhouse, so there's plenty of room for members to sleep as couples, threesomes, or alone. Most often, my "date" for the evening will be determined by who I've spent time with during the day, who I desire, who desires me, and who I haven't slept with for awhile. These arrangements are usually worked out towards the end of the day when my attention turns towards leisure, sensuality/sexuality, and sleep. Sometimes my first choice of sleeping partner for the evening will already have a date with someone else, in which case I'll check out other lovers' plans. Currently, I have two primary lovers (whom we call "primaries"), although it is sometimes difficult for our timing to match up. Sometimes, I'll have arranged to play with the children into the evening, or have a late board



Shivalila members enjoy the bounty of over 300 fruit trees.

meeting of the neighborhood association, in which case perhaps I'll sleep alone. When I'm feeling fulfilled in my relationship with a lover, it's easy for me to be fulfilled by her other love relationships also. Sometimes I'll encourage her to get together with one of her other primary lovers by relieving one or both of them of certain work or community responsibilities so they can spend more time together. Other times, when I feel less expansive, I'm not so open and giving.

We periodically initiate threesomes as well, arranged by roughly the same determining factors. During one of our recent camping trips, for instance, I was part of a trio that stayed home to take care of the homestead. My lover took turns

between me and her other primary, but on the second day I suggested that we all three sleep together. This allows me to directly experience my lover's dance with her other primary. This has brought up jealousy and insecurity in me in the past, but the last several times we've done it I've found that it reinforces my love for both friends, affirms the substantial equality in our relationships, dissolves the mystery about their sexual relationship (and any illusions I may have about my own "specialness"), and generally serves as a bonding experience within the community.

Jealousy does come up, sometimes often! Several different types of relationship issues have triggered jealousy in me. I am clear, however, that jealousy itself is not a core feeling, but is related to deeper emotional dynamics within me which our multi-lover communal lifestyle allows me to explore.

For example, I have been jealous of another member who has been more able to be open, honest, and in-the-moment in his lovemaking than I. Especially during the first several years of our community, I saw that some women in our group were attracted to these qualities, and to the duration and intensity of their sexual encounters with this man, and I wished I was as honest a communicator and as long-lasting a lover. Unable at the time to express my jealousy, my feelings would come out in passing resentment or overcharged conflict about fairly minor aspects of our daily lives, despite the fact that he was very accommodating with me, repeatedly urging his lovers to get

together with me—and the fact that both women obviously desired me as well.

My community intimates encouraged me, as we all encourage each other, to explore the roots of these feelings. Over the course of deep inner exploration, I realized that I was perceiving this man, who was just ten years younger than my father, through the same filter as I'd perceived my father. In simplest terms, even though I was raised in a loving family, like many infant sons I had been in competition with my father for my mother's love and attention, and had regarded their sexual relationship as a form of take-away, something important yet forbidden to me, something which shook my so-far-unquestioned belief that I was the solitary center of her universe.

I have also been extremely jealous when a lover for whom I was the primary bond and at times a preferred partner took a new lover and grew to like him better. This happened with a woman who had lived here for several years and then fell in love with a new member. We expect that when one of us falls in love with someone both people will remain in community and face the challenge of sharing their new love with other lovers in the community. However the new lovers didn't do that and left the community instead. I felt enraged at her for this and felt impotent to change the course of events which drew her quickly out of our lives. Again, after much inner work I realized that I'd become attached to having her in my life in perpetuity, and had even come to take our relationship for granted. I realized that I was tapping into the same rage I'd had when my

younger brother was born and my mother's attention, which I had also taken for granted, turned from me to him.

However, deeper than anyone's formative nuclear family conditioning is our essential nature—our spirit, our soul. Attributes of this aspect of self include curiosity, playfulness, awareness, compassion, truth, strength, peacefulness, and cooperation. At least as often as I've felt jealous, I have also experienced these persisting universal qualities of human nature. Jealousy, as I've come to understand through my own inner work and through similar experiences of other members here, has to do with our being raised in our sense-numbing, heart-closing wider mainstream culture, which doesn't provide enough of the kinds of sense-pleasure and loving experiences which any child's developing nervous system requires. (Jean Liedloff writes about this in *The Continuum Concept*.)

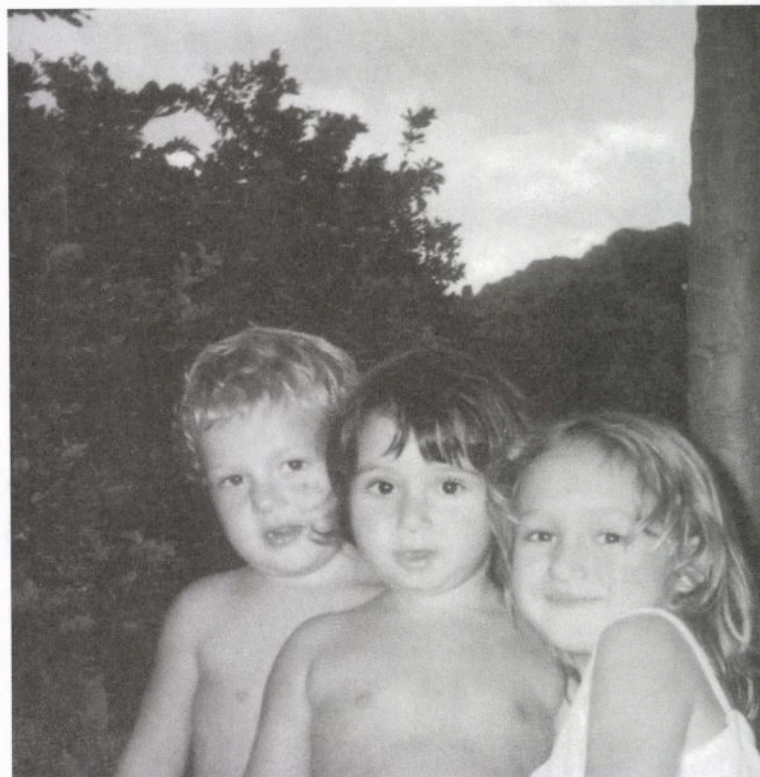
Consider cultures like ours. Gender roles are stratified; one woman serves as single source of sensual connection for her husband and children; economic survival consumes large portions of daily activities; time is experienced as a scarce

linear sequence instead of an abundant, ever-present resource; and babies are born in hospitals, circumcised, bottle fed, cradle-slept, diapered, and regarded as incommunicative little objects until they learn to talk. Is it any wonder that experiences like this tend to produce neurotic, needy, traumatized, incomplete adults with a penchant for perpetual warfare, seething jealousy, and insatiable greed?

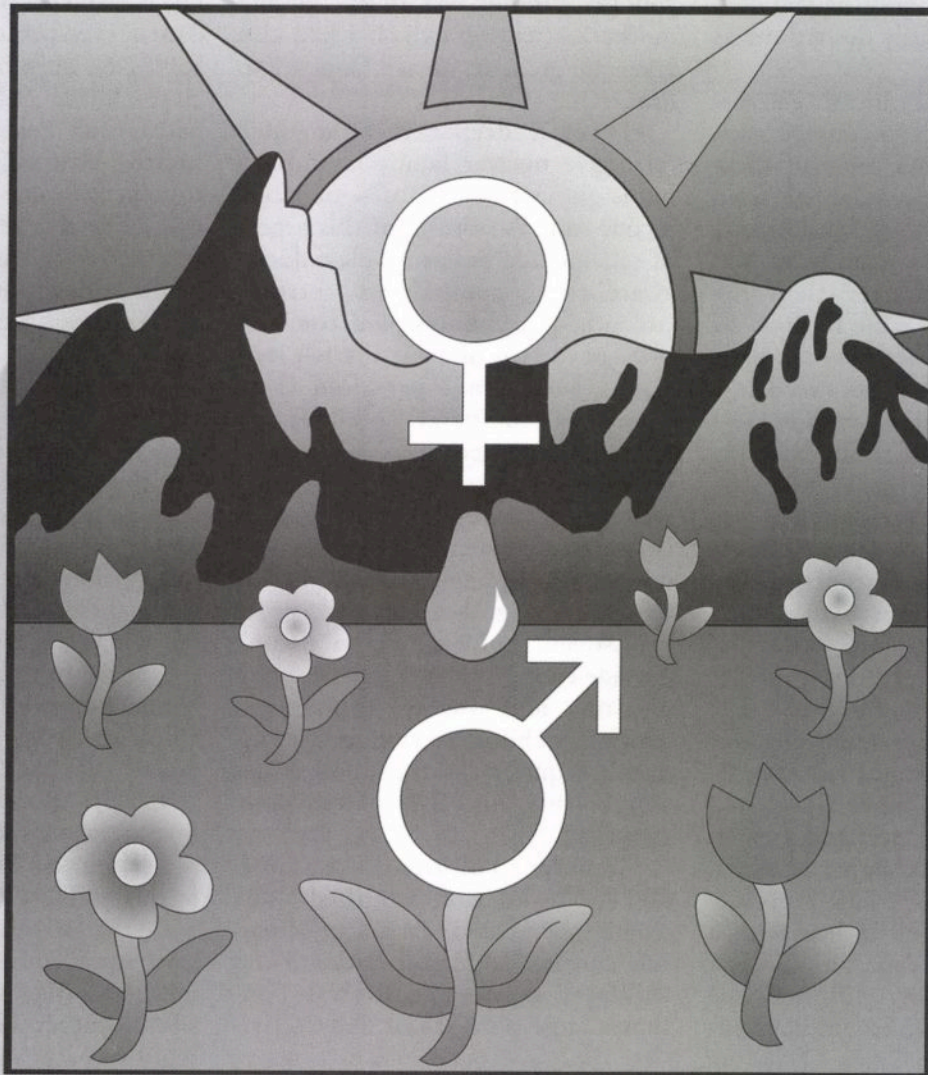
What has helped me immensely has been the opportunity to heal myself of emotional blockages related to these developmental circumstances, using the tools of self awareness such as humor, matter-of-fact description, emotional self-revelation, deliberately choosing a new behavior, and so on. The sooner I realize I'm feeling jealous, the better I can make use of these various tools, all of which involve basic self-acceptance.

It helps tremendously to live with seven close friends undergoing the same journey. I'm not alone. If I'm feeling jealous, I might crawl in bed with the person I'm jealous of and start up a conversation. Next time, maybe I'll suggest that the three of us sleep together. Though I've lost a primary lover in my time here, almost everyone else here has also: two women have lost the men who fathered their children, for example. And such losses are relative. When one lives with close intimates and several lovers, and we're all raising children together, the loss of a beloved can still be devastating, but not as much as if the lover were the person's solitary source of emotional contact. We've weathered our divorces and grieved our losses together,

Raising children together is central to the community's purpose.



(continued on page 52)

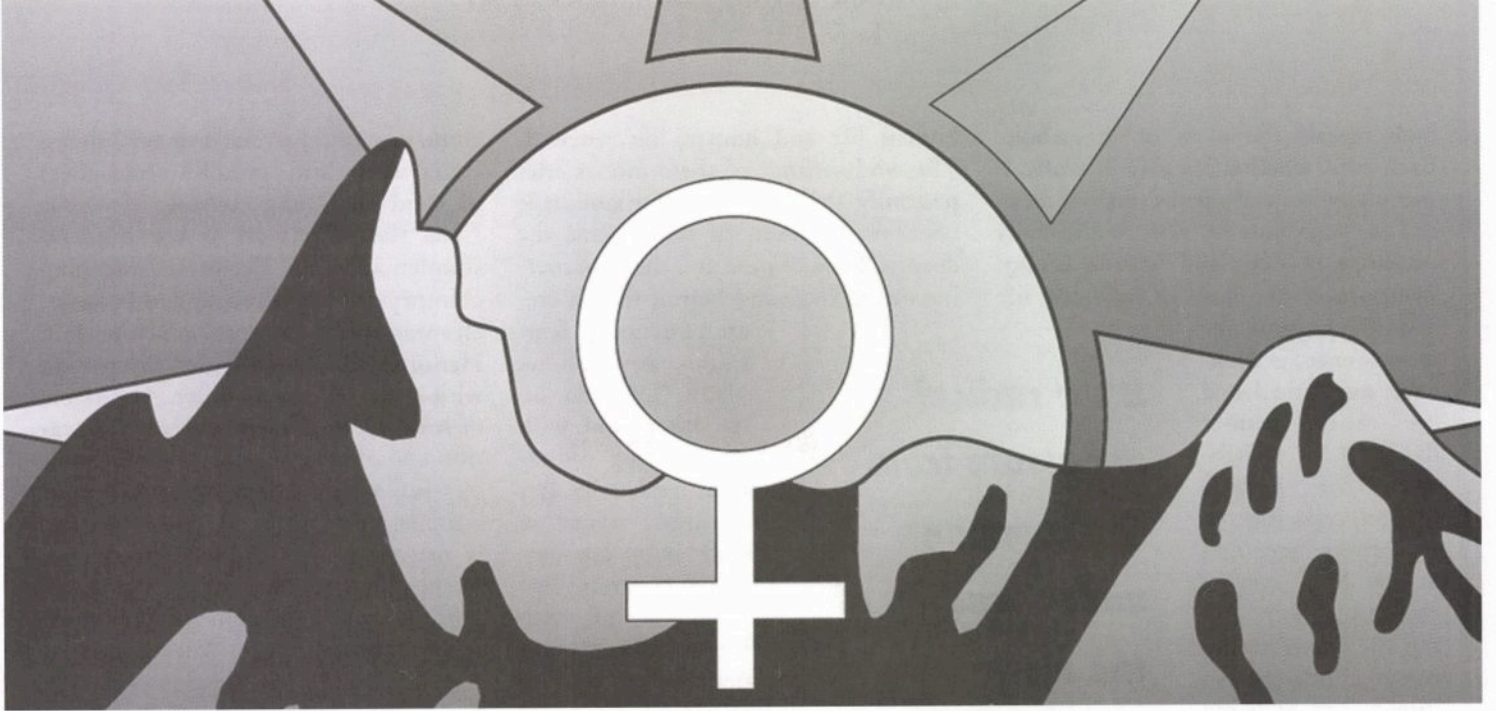


"I Can't Live Without Women"

BY PETER CROWELL

"I can't live without women," I stated over dinner.

Actually, my response to the question was a bit more complex. "Had you ever considered life in a religious community," my friend had asked, "before you joined the monks at the Spiritual Life Institute?"



"I never considered life in a religious community at all," I replied, "not until I met those particular monks. And I never would consider it again with any other group—I can't live without women." For the six and a half years I'd spent living as a celibate monk at the Spiritual Life Institute, a Catholic religious community in Crestone, Colorado, I didn't have to.

Half the monks in my former community are women. Half the superiors are women. I saw and spoke with women everyday. I worked, played and prayed with women. I

cooked meals side by side with women. As often as not it was a woman who gave me my daily marching orders. No big deal to most people, but in the setting of a celibate religious community it's a significant matter and a radical departure from the common understanding of the

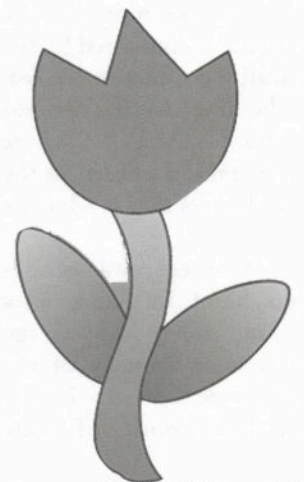
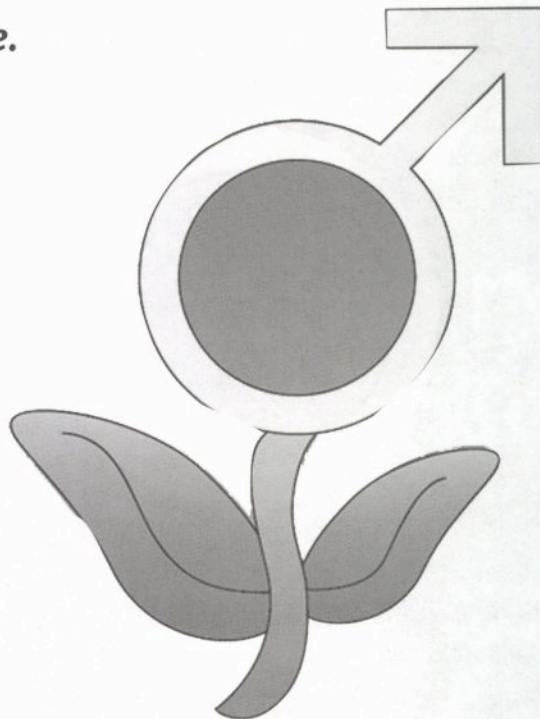
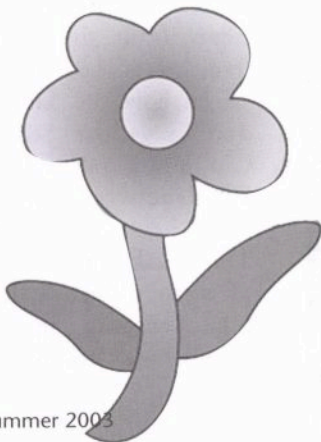
***Men need women,
women need men,
and that need
goes way beyond
romance.***

word "monastery." Radical departure is what these monks are all about. During my time with the Spiritual Life Institute I came to recognize this

monastery not only as a hothouse for true human potential, but also as a pioneering historical step into a new paradigm for religious community.

Gender chemistry is essential to human development. Men need women, women need men, and that need goes way beyond romance. It's the most natural way to be. Naturalness is basic to true spiritual perspective. The Monastery/Retreat Houses of the Spiritual Life Institute are firmly set on deep, natural foundations. Life there is a well-balanced compost of the richest ingredients selected to represent the whole range of human experience. A glance at the life calls attention to its uniqueness.

A closer



look reveals the parts of the whole. Each part, whether it's play or work, is stimulated to its deepest creative potential in large part by the simple daily exchange of Zeus and Athena energy. Even prayer, the basis of monastic life and the purpose for its existence, is deepened and broadened by the gender dynamic. It invigorates the natural human capacities of receptivity and creativity in a special, mysterious way, giving the transforming power of prayer fresh dimensions of being in which to move. This mix of genders was for me a vital component for growth and change during my time as a monk.

Each monastery is located in a place of stunning natural beauty. The setting is important. According to the founding philosophy it must be wild. At Nada Hermitage in Crestone, Colorado the rugged Sangre de Cristo Mountains tower close above the high-altitude desert. The buildings of the monastery, the individual houses called hermitages where each monk lives alone, blend in among the dunes with the 14,000-foot peaks ever in view. At Nova Nada, the group's monastery in Nova Scotia, the chapel sits on the edge of a 12-mile system of lakes that wind away into a vast pine forest. In the windswept west of Ireland, the more bucolic setting is countered by the nearby thunder of the sea. The idea is that we see God best where humankind is least. In the wilderness that is what we are.

Wildness and gender go hand in hand. Few things are so wild as the unknown country of the opposite sex. It is the seedbed both of new

human life and human life renewed. The wild settings of these monasteries personify the gender in the landscape between the sexes. At Nova Nada the deep stillness of pine and the shimmering call of loon and hermit thrush cre-

ate a nurturing, feminine atmosphere. Nada Colorado on the other hand, with its towering mountains and relentless sunshine, stands in stark, imposing masculine contrast. The landscape of each house evokes and demands access to the inner masculine and feminine of the people who live there. A resonance

takes place, stimulating balance and wholeness. Part of that exchange is the work necessitated by the landscape. Work is another essential ingredient to rich monastic soil. The SLI monks call it "occupational prayer."

At all the monasteries the monks build and maintain their own buildings, designed to reflect and yet disappear into the land around them. They take care of visitors and the guests who

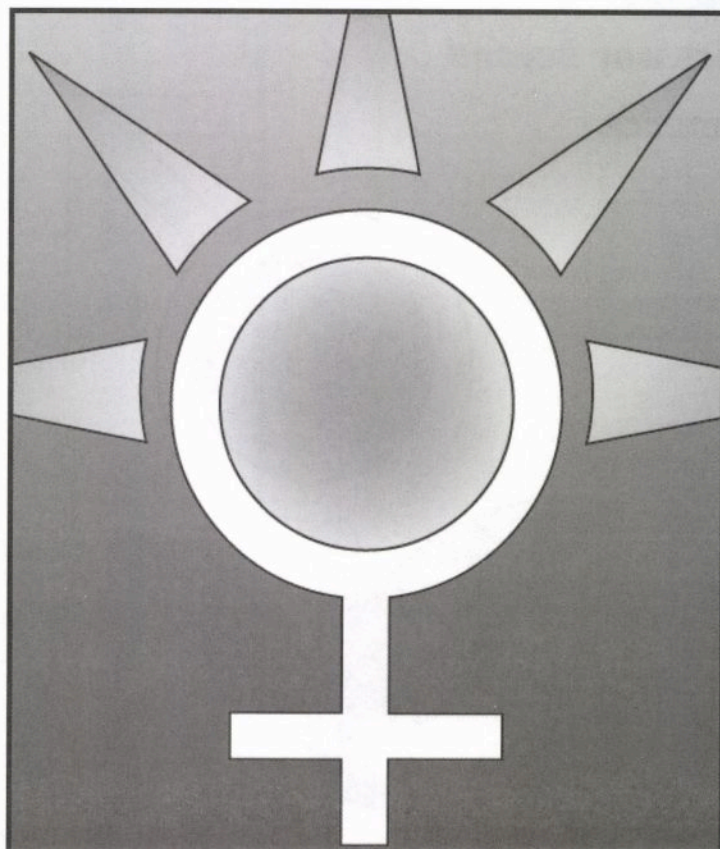
come to stay on retreat and avail themselves of the still, mindful atmosphere of good cheer and courtesy. At Nova Nada the daily work is arduous and simple: splitting firewood, sweeping chimneys, clearing brush, and constant cleaning. At Nada, as at Holy Hill Hermitage in Ireland, the connection with society is more direct. The rigors of seasonal work meet with administration and office tasks and more technology-intensive pursuits. The monks write and publish books and a quarterly magazine, they produce taped conferences, informative videos, handmade pottery, and collections of their own folksy, inspired music. Work in general is valued highly, but above it all there is the garden. God is in the garden.

"Where else would you rather be?" said Mother Tessa, SLI's co-founder, during a communal workday last summer. It had been a week-long spell of rare, perfect weather in Ireland. She was knee-deep in her mulch-covered Wellingtons, clippers in hand, wearing the trademark yellow bandanna and braids. The air was filled with the buzz of monks happy in their work, digging and hauling and watering. For Mother Tessa and others the garden is it. In the garden, it always seemed to me, everyone was at their best. Working among

the simple growing things seems to bring out the essence of gender. A kind of marriage can happen, both between individuals and within them. There is more laughter and genuine playfulness.

And play is another key ingredient. It's a vital spiritual tonic. As part of the Spiritual Life Institute philosophy it stems from the Judaic tradition of the Sabbath. "Keep holy the Sabbath day," says the Second C o m m a n d m e n t . Wholeness is holiness. Wholeness means play. The monks play in lots of ways: volleyball, hiking, camping in the woods and mountains,

It's a radical departure from the common understanding of the word "monastery."



cross-country skiing, canoeing, trips to the beach, an occasional movie or play or musical performance.

Playing with girls can bring out the boy in you. Whenever there is snow on the Great Sand Dunes National Monument, the monks break out the inner tubes and pile into the truck. Brother Thomas remembers with relish his own high-speed, high-altitude exploits and crashes. Nothing makes for playfulness like men and women playing together. It's basic sand-box theology. One of my most memorable hikes into those fabulous Sangre de Cristos was when Sister Betty and I

climbed to South Crestone Lake, then up the shale slide to the ridges above. It was a harrowing experience at times, hand over hand, forearms gripping each other across crags. Betty and I finally took the heights and spent nearly two hours enjoying the hard earned vastness of thirteen and a half thousand feet. That's monasticism.

The monks of the Spiritual Life Institute develop rituals of their own. In stirring, candlelit prayer circles, all-night watch fires in the woods, bonfires on the ice of a frozen lake, these playful monks manage to access the deep pagan roots of real ritual. Before the work and the manifold forms of play, behind them and beneath them, holding them up and giving them meaning is the one great end of monastic life: communion with the Absolute and, through it, with the world. With regular periods of solitude and a constant spirit of prayerfulness the SLI monks foster the awareness of that innate communion. Whether gathered together in chapel, sitting quietly alone before a candle, or floating in a canoe beneath the stars of early morning, they observe the hours of prayer faithfully and creatively.

Actually, there's nothing new about the Spiritual Life Institute. I once heard this community referred to as the clos-



est thing around to what Jesus had in mind—human beings living happily together in the truth and beauty of reality. The paradigm is not new. It's persistent. It keeps emerging. In every one of its incarnations that I know of, whether the wild Celtic monks of St. Brigid, the passionate poor who followed St. Francis, or the great counterculturals who dared run after Jesus himself, there

***The women I lived
with were my
models for a new
mode of relating.***

were men and women living and thriving together in community of some form. But it isn't common. It's been so uncommon for so long that most people lift their eyebrows at the mention of it. In the early days of the community's Nova Scotia house, a man from a nearby town expressed mistrust of the idea: "Men and women living out in those woods together ... I tell ya it's not nat-

ural, it's not right!"

The split imposed by the Church between men and women is no more destructive than the one imposed by the brute aspects of western culture. After 25 years of soaking up the toxins of that culture, it took being a monk and a celibate for me to find that out. At least the Church has the dignity of standing out in the open. Something about the knowledge that I could never have a romantically charged physical encounter with a woman made me look at women in general in a whole new way. The women I lived with were my models for that new mode of relating. That

mode is a vital nutrient for full human experience.

I hear more and more people talking about the special something going on in the consciousness of the world today. I believe it's true. With the rising tide of consumerism and the ebb of humanistic values, one could speculate that the intentional community is digging up and preserving the forgotten seeds of true culture. It's happening in the Church also. The Spiritual Life Institute is a simple return to what is natural. I can't live without women. Not only do I not have to, I'm now much better equipped to live with them. It's ironic, but I owe it all to six and a half years in a monastery. Ω

(Outside the Box continued from page 50)

felt an overwhelming sense of loss. I moped through each day feeling sad and lost, grateful to have work to do to keep myself going.

After around a month, though, my spirits began to lift, and I started to feel a sense that there was an opportunity in this for me, too. I took a retreat by myself at the coast, planning to examine my life and find clarity about my needs and direction. But once I was there, I didn't feel like having any agenda and just let myself flow through my days without plan or purpose, resting, walking on the beach, reading. I brought along my journals from six years ago, and in reading about this very intense and tumultuous period of my life, felt heartened by how much I'd changed—how much more peaceful I'd become. In this timeless state, I began to discover my own rhythm and impulses, and felt joy in following them. I began to realize how much I had been neglecting my own natural flow and altering myself to accommodate Karin's

needs, and seeing that this had taken a toll on me. I began to see that Karin moving out could have benefits for me, as well. I let go of my responsibility for making Karin's life work and took up responsibility for my own.

I felt like I was reborn into a new world. Everything seemed new to me. Long submerged desires bobbed to the surface. Karin's moving became a joyous time for us both. Now we were each free to create exactly the life we wanted, yet we still had each other. Karin set up her new home like a sanctuary, filled with flowers, altars, and pretty tapestries. I found that I, too, wanted a beautiful home. I cleaned, moved furniture, and set up my own altars. Karin and I separated our money, so that we could each make our own choices about how to manage and spend it. After 17 years together, it's been like a brand new

romance: buying each other flowers, going out on dates, and coming together joyously, both of us feeling almost giddy relief from laying down the enormous burden of trying to make each other's lives work.

Karin had what she needed and had been longing for, and I knew that this would be a time of discovery for me, too. I began spending a lot more time playing and hanging out with my friends in the community, outside of the familiar and routine contexts of work, meetings, and meals. I found myself staying up late almost every night, after years of fading out after dinner. It was exciting to have new people to share with in intimate ways after years of sharing in this way primarily just with one person.

While Karin and I have been very free in our affections for other people, she has always been very clear that she wanted a monogamous relationship and that exchanging sexual energy with someone else was a boundary. While my own inclinations are different, I have been satisfied and fulfilled with Karin, and have freely and willingly accepted her preference. But part of that fulfillment included the ability to share intimately with her on a daily basis—to go to sleep with her each night and wake up with her in the morning. Since I've been 17, I've rarely slept alone, and with Karin living in town, I didn't know if I would continue to feel satisfied.

One evening, just a couple of weeks ago, I was hanging out on my couch with my friend and co-worker Luna, with whom I had become very close. We had always been affectionate with each other, but I started becoming aware of a growing desire to be more intimate with her—to kiss her and stroke her body. I wanted her to spend the night with me. As I recognized this desire, Karin's presence loomed over me. My mind started churning. I knew I needed to talk to her.

When I shared with Karin, I told her I didn't know how far I needed to go with Luna, but that I didn't want to hold

She took off her wedding ring and considered moving far away.

*"We make a living by what we get,
we make a life by what we give."*

Winston Churchill



For more information or to arrange a personal visit:

Camphill Soltane

224 Nantmeal Road, Glenmoore, PA 19343

610.469.0933 • Fax: 610.469.1054

Email: info@camphillsoltane.org

www.camphillsoltane.org



Camphill Soltane is a lively Anthroposophically-based community for and with young adults with developmental disabilities. Through a dynamic combination of community life, education and training, work with the arts and on the land, a job placement program, and active strategic alliances with organizations in the surrounding area, Camphill Soltane accompanies these young adults through their age-appropriate quest for meaning and purpose in their lives.

Camphill Soltane offers numerous benefits to coworkers, including AmeriCorps education awards! We are interested in talking with families and individuals (including college interns) over the age of 19 about opportunities for becoming involved with us.

back or feel that I was suppressing myself just to protect her. I wanted to be free to explore with Luna, to see what felt right to me. Karin felt willing—she loved and trusted both of us and wanted to support me in following my heart. But it was all new and she couldn't predict what feelings might arise in her. She wanted to trust and be open, but as the days went by, she experienced moments of fear, which led her to create a picture of Luna and I as a couple, and she felt strongly that, at least for now, she could not continue to be my lover and wife, or even be in my presence, if I was having sex with someone else. She interpreted my desire to explore as an unwillingness to accept any boundary, and began to let go of me. She took off her wedding ring and considered moving far away.

With Luna, I was discovering that what I really needed was to share intimately each day with someone with whom I am fully engaged in creating my life, and to express my affection and love without inhibition. I wanted to wake up in the morning and see the face of someone I love. I wanted someone to play with and learn with in the ways I had with Karin through sharing daily life together. I was surprised to find I didn't feel a need to have sex with Luna, and we both felt willing to accept this as a boundary.

Karin was happy. She put her ring back on and we are more in love with each other than ever. She and Luna have continued to get closer, and we are all now joyously learning to create our lives outside of the box. Karin has requested a meeting next week with some of our closest friends in the community to help her explore options for how she might get her needs met. Maybe, she thinks, she doesn't need to live in town. Whatever happens, though, we feel free. Karin's courageous act of following her heart liberated us both. Ω

Larry Kaplowitz lives at Lost Valley Educational Center, where he teaches Naka-Ima workshops and coordinates educational programs.

Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 541-1937-3351; larry@lostvalley.org; www.lostvalley.org.



SEARCHING FOR COMMUNITY?

EXPLORE OWNING AND LIVING IN YULUPA COHOUSING IN SANTA ROSA, CA
Forbes Magazine identified Santa Rosa as one of the best places in the U.S. to live!

- Studios, 1, 2, 3 & 4 bedroom homes – all styles available now
- Commonhouse, workshop, guest and exercise facilities
- An adjacent leased acre for extra gardening and open space
- Intergenerational, diverse, environmentally conscious group
- Beautifully designed by cohousing architect, Michael Black
- Move-in 2004 – community now forming – no risk money

CONTACT: yulupacoho@aol.com • 707/829-8586
 WEB: www.yulupacoho.org

Twin Oaks Women's Gathering

Our 20th Year!

August 22-24, 2003



\$70 (sliding scale)
 includes meals
 and camping



Fire Circle ♀ Performances ♀ Drumming ♀ Workshops
 Crowning Ceremony ♀ Singing ♀ Mudpit ♀ Swimming
 Dancing ♀ Crafts ♀ Massage ♀ Cooperative Childcare

Respond to:

Twin Oaks Women's Gathering

138 Twin Oaks Road

Louisa, Virginia 23093 USA

540-894-5126

www.twinoaks.org gathering@twinoaks.org

(Lovers, Friends and Parents continued from page 45)

and continued to develop and strengthen our community bonds. We are cautiously open to the possibility of new intimates joining us in the future.

What about children? How do we choose which lovers make a baby together? It is our conscious intent to use our biological urge towards reproduction—the urge to survive and evolve—as a tool for establishing blood-kinship among a growing clan of intimates. Thus, it would be counterproductive for any two people to make more than one, or at the most, two, babies with each other. We want to honor genuine biochemical desire between two people to become parents together, yet we have learned to tread cautiously where there are hints of strong exclusive attachment developing between the pair. Already we've lost several fathers—men who

left the community because they couldn't tolerate the fact that the women they'd had children with loved other men as well.

Our birth-control method is withdrawal before ejaculation, and this has led to one unplanned pregnancy. The mystery over who the father really would be lent a certain equality to the way the men related to the mother during her pregnancy. She and a primary lover also went through a painful period because they had hoped one day to make a baby together and it looked like this would be her last one. The paternity of the child became obvious when he was born, and the relationship between the man who turned out to be the father and the mother has been a difficult one. These difficulties, however, are mitigated by the fact that the mother and father each have other lovers whom they feel secure and bonded with.

I fathered a child with a woman in

a relationship that was growing in depth, after several years of co-parenting two other children from infancy, and these first two children are still as important to me as my biological child. I've occasionally felt guilty that I wasn't "in love" enough with the mother for us to have a baby together and that I was "trapped" by her. ("Hey, you're not the only one who's felt trapped!" she says.) Yet our sexual bond has deepened and has developed a quality which I describe as a biochemical connection. Yes, at times I've continued to feel jealous of her relationship with her other primary. But these growing pains fade before the depth of my love for the mother, her other lover, and our daughter. I regard having this child as one of the best decisions of my life.

At Shivalila we have what I'd call a "group love relationship." Everybody knows everybody else's deepest insecurities, most embarrassing secrets, and most ugly and demonic expres-



Domini cares about building community

A healthy community is the foundation of a thriving and just economic system. A healthy community is critical to our economic well-being. The community is the source of all economic energy.

Mutual Funds That Understand The Way You Invest MattersSM

800-762-6814

www.domini.com

DSIL Investment Services LLC, Distributor. 2/01

Domini 
SOCIAL INVESTMENTS

sions. Likewise, we've all seen each other shine—in articulate and vulnerable expressions of our individual truths and perspectives, in beautiful artwork and music, or in smooth and compassionate parenting of children. We all plan each day together, deciding priorities, configuring work crews, lining up the town list, and deciding who'll do dishes. We've planted trees together and now we're harvesting the fruit. We've all screamed at and cried with one another. We know how each one of us sounds and looks like when we're making love. Most of us have witnessed the births of four of our children in the same longhouse in which we all sleep every night and wake up every morning. It's the deepest, richest, most intimate life we can imagine.

We'd like to share this with others. We know our way is not for everyone, yet we'd like to be a force to empower individuals and couples to look deeply at their relationships from perspectives which they perhaps haven't considered before. And we're open to learning new ways of being in relationship to each other and to the planet. If you believe you would enjoy such an exchange with us, please get in touch.

Diga Kern is a musician, farmer, aspiring playwright, and founding member of Shivalila, where he has lived for almost nine years.

Shivalila, PO Box 1548, Pahoa, HI 96778; shivalila@aol.com; 808-965-9371.



The Eden Project

1,600 acres, 70 five-acre passive solar home sites. Sunshine, clean fresh air, pure water, natural healing environment, springs, creeks, trees, farmland, lakes, four seasons, egalitarianism, freedom, consensus, democracy.

www.edenproject.homestead.com



Creating Sustainable Alternatives to Centralization: Villages, Local Neighborhoods, and Intentional Communities

September 12-14
Yellow Springs, Ohio

Hosted by Fellowship for Intentional Community (FIC) and Community Service, Inc. (CSI)

- Can we create sustainable urban neighborhoods?
- What can we learn from the small-town experience?
- What can we learn from intentional communities?

Creating Community Wherever We Are; Ecovillages: Rural and Urban; Growing New Ecovillages and Intentional Communities; Creating Cohousing; Oil Sustainability and Community; Legal Entities for Owning Land Together; Conflict Resolution; Consensus & Facilitation; Decision-Making; Localism vs. Globalism; Urban Community; *Visions of Utopia* video. Presenters include Laird Schaub, Harvey Baker, Diana Leafe Christian. Beautiful natural setting, delicious vegetarian meals, folk dancing, lively benefit auction. \$95 incl. meals and lodging. To register contact Community Service, Inc.: P.O. Box 243, Yellow Springs, OH 45387; 937-767-2161; csi@smallcommunity.org.



www.smallcommunity.org



MOVING?

To ensure uninterrupted service, send us your change-of-address information as far in advance as possible, and we'll get your subscription to where you are, when you should get it. Be sure to send your old address information (copied off your mailing label), as well as your new address.

OLD ADDRESS:

NAME

ADDRESS

CITY/TOWN

STATE/PROV ZIP/POSTAL CODE

NEW ADDRESS:

NAME

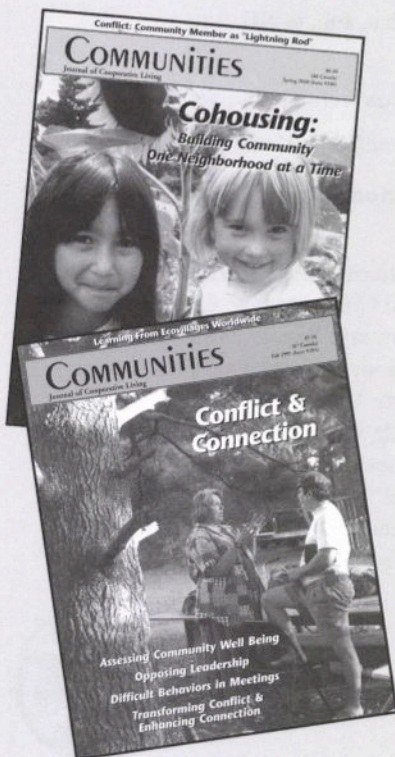
ADDRESS

CITY/TOWN

STATE/PROV ZIP/POSTAL CODE

Please return to:
Communities, 138 Twin Oaks Rd, Louisa, VA 23093
or email:
order@ic.org

Please include your 5-digit customer number from the mailing label. (The 5 numbers to the left of the letters "ADB" on the second line of your label.)



“Good Documents Make Good Friends”

Excerpted with permission from Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities (New Society Publishers, 2003).

“You’ll be hearing from our lawyers!” said Steve and Sandy, faces grim, as they left the porch and strode to their car. Stunned, Darren and Maria stood in their doorway and watched the couple disappear down the long gravel road. Steve and Sandy had left a community I’ll call Cottonwood Springs a few days earlier, saying they no longer wanted to be part of it. They’d just returned to demand their \$22,000 membership and site-lease fees back.

“But, but ... you know we’ve spent all the money,” Darren had replied, not believing his ears. “On the balloon payment, the new roof, the pump repair ...”

The lawyers showed up the next day with the papers to launch a lawsuit. Steve and Sandy wanted not only the return of their \$22,000 for membership and site-lease fees, but \$15,000 more for legal fees and damages, and \$4,200 for “back wages”—a retroactive \$10 for every hour they had worked in the new community since they’d joined two months before.

This was a nightmare for Darren and Maria. After meeting for three years with

other community-interested folks, they had found their ideal land, an owner-financed 83-acre ranch in rural Montana, but no one else in the group was quite ready to make the jump yet. Gambling on the power of their vision, the couple put most of their life’s savings into the down payment and moved to the ranch, bringing their home-based pottery business with them.

For two years they hosted a series of visitors, but no one became a member.

“That’s why we didn’t finish our bylaws,” says Maria, “since we didn’t want

to make unilateral decisions about the community without knowing the wishes of any future members. We wanted everyone to create it together.”

Steve and Sandy were the first visitors who really seemed “right.” They loved the land and the vision of a self-reliant homesteading community, and had great skills—he was a builder, she was a gardener. They had enough money for membership and site-lease fees, and were even able to move to the property and

live in their RV. Best of all, they’d arrived in time to avert a looming financial crisis, since the first \$13,000 balloon payment for the property was due in a few weeks. The newcomers seemed like the answer to Darren and Maria’s prayers.

The first month everyone was elated. Enjoying each other’s company, they put



Diana Leafe Christian is author of Creating a Life Together, which this article is excerpted from, and editor of Communities magazine.

in long hours of hard, rewarding work reroofing the barn that would become their kitchen/dining room, replacing the well pump, and upgrading the irrigation system.

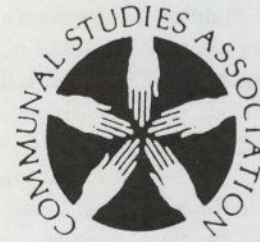
"It was fine with us that we hadn't worked on the Bylaws any further," recalls Maria, "because we were working so hard to finish the roof and irrigation system while the weather was still good. We knew we'd get to it later."

The second month Sandy began to point out aspects of Cottonwood Spring's site plan that she didn't like. Could she and Steve put their house over there, rather than where the plan indicated houses should be? Could they build their house with standard construction materials rather than the more labor-intensive alternative materials Darren and Maria wanted for community homes?

Sandy and Maria began to get on each other's nerves. Maria wanted Sandy to stop trying to change Cottonwood Springs into something it wasn't. (She hadn't counted on new people wanting *this* much change.) Sandy felt frustrated about feeling unable to co-create the kind of community she and Steve had envisioned. Maria assumed that initial power struggles were normal, given that community living brings up people's issues. Also, as a long-time veteran of group process issues, Maria saw conflict not as a problem but as an opportunity to get more connected, once the conflict was resolved through deep personal sharing and coming to common agreement. But such ideas were foreign to Sandy, who took the increasing tension as a sign that things weren't working out. Relations between the founders and newcomers deteriorated until Darren and Maria proposed they have a serious process meeting. But this was too weird for Steve and Sandy, who thought, "That's not community!" They felt that they had no choice but to leave.

And that's when the newcomers found out that there was no provision for departing members getting their money back.

All Darren and Maria had shown them were written descriptions of their ideas and visions, and a half-finished set of bylaws, "which," Maria recalls, "they *said* they agreed with." But with no signed contracts or legal documents, there were no agreements about what either party



Want to Learn More About Communities And Have A Great Time, Too?

Join the Communal Studies Association For its 30th Annual Conference

October 9 - 11, 2003

Mary's
City of David Community,
Benton Harbor,
Michigan



EXPERIENCE:

- Exciting speakers' presentations
- Roundtable discussions
- Social gatherings & group meals

LEARN:

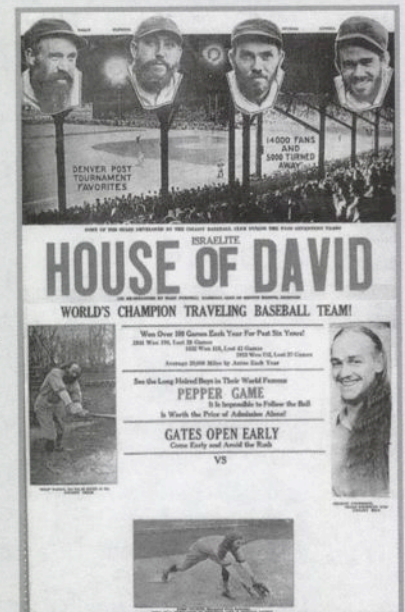
About communal living,
past and present

MEET:

Communitarians, professors,
students, staff of historic communal sites
and others interested in
communal studies

For more information, contact:

Communal Studies Association
P.O. Box 122
Amana, IA 52203
Phone/fax: 319-622-3567
csa@netins.net
www.ic.org/csa



could or could not do. The newcomers were under no obligation to stick with the founder's visions and plans; the founders were under no obligation to pay anyone anything. Everyone was unhappy; but for a scrap of signed paper, there hangs the tale.

They settled out of court. By refinancing the property (made possible by the balloon payment and recent property improvements), Darren and Maria returned Steve and Sandy's \$22,000 membership and site fees, but no additional claims. Although the founders didn't lose their property, they lost a great deal—a new friendship, the excitement of creating a real community at last, and a good deal of their own energy and heart for community. Steve and Sandy got their money back, but not their injured pride or dignity, and certainly not their community dreams. Disgusted and embittered, they never wanted to see another intentional community again.

This true example happens all too often. Some forming communities make verbal agreements, but ... what was it we said again? *I* may remember that according to our work-for-equity agreement, if we were to disband our community and sell the property, I'd be compensated in actual earned wages, in real dollar amounts. But *you* may remember agreeing that I'd be compensated only as a percentage of the sale price. This would never become a problem—unless we decide to disband and sell our property. Why wouldn't normally savvy folks like us write it all down?

Heartbreaking though it is—because it's so simple to prevent—many forming communities flounder or sink because its founders don't write down their agree-

ments at the outset. Months or years later, when they try to conjure up what they thought they agreed on, they remember things differently. Unfortunately, even people with the greatest goodwill can recall a conversation or an agreement in such divergent ways that each may wonder if the other is trying to cheat or abuse or manipulate them. This is one of the most common and most devastating structural-conflict time bombs.

Why do so many would-be communitarians not put agreements in writing? Why does this kind of structural conflict happen so often?

I believe many idealistic, visionary people think the only

reason to sign an agreement or contract would be to prevent someone else from cheating them. And who wants to suggest that their community colleagues might do that?! It's too embarrassing to bring up; it's not polite; it's in poor taste. "If I suggested we write this down and sign it, what kind of rude person might they think I am?"

Then there's the anguish of people who'd like the world to be a better place—want to help it *become* a better place—and can't bring themselves to agree to such documents because on some level, wouldn't that just be *inducing* distrust and suspicion? Couldn't we keep distrust and potential cheating away from us by simply not ever thinking about it?

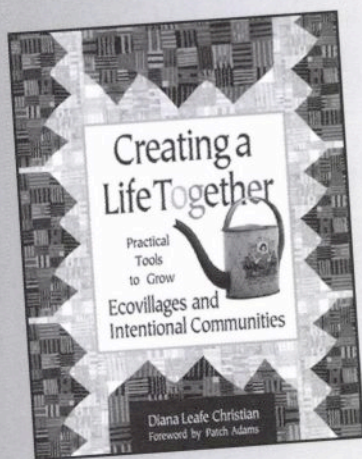
Well-meaning folks such as these can keep their scruples if they keep in mind these three tendencies of the recollection process:

1) Jack remembers vividly what he *meant*—what he believed and mentally pictured—but not actually what he *said*. (People often don't say what they mean: not in an attempt to deceive, but because of poor communication skills.) Not knowing what Jack meant, Jill recalls only his actual words. But it's not what he remembers at all.

2) Jill is sure she remembers what Jack said—but she didn't actually pay close attention to his words at the time. Rather,

That's when the newcomers found out that there was no provision for departing members getting their money back.

Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities



"Every potential ecovillager should read it." —Bill Mollison

"Wow! the newest, most comprehensive bible for builders of intentional communities." —Hazel Henderson

"A really valuable resource for anyone thinking about intentional community. I wish I had it years ago." —Starhawk

Also available mailorder:

- Community Bookshelf
 - Permaculture Activist Book Service
- store.ic.org**
permacultureactivist.com

**Available Now
in Bookstores**

she was unconsciously so focused on what she herself believed about the subject that she thought Jack had said what she believed. But it's not what he said at all. He remembers what he said—but not what Jill was *thinking* while he said it!

3) Jack says something and, seeing Jill nodding in agreement, he assumes that the communication that he *intended* in his mind was the communication that was *received* in her mind. But it wasn't. Jill interpreted what she heard him say as something else entirely. Once again, they're not remembering the same thing.

Communication can get so fouled up, and so fast—it makes no sense *not* to just check it out by having a group member write down what everyone thinks they're agreeing to and then read it back, or have everyone read it. *Now* is the time to say, "Wait a minute; this isn't what we just said," rather than dredging up remembered differences months or years later, when people's life savings or their major life decisions may be at stake.

Obviously, you'll improve how well everyone remembers an agreement if you

not only write it down, but also ask everyone to sign it. While not appropriate for every kind of agreement or written document, pretending you're the Ben Franklins and John Hancocks of your own Declarations can be rewarding, especially if documents are signed ceremonially. Of course, it's also a good idea to keep your agreements in a safe place (or in two different safe places), and refer to them as needed.

"But just having written documents, or having them with our signatures, doesn't guarantee anything," you might say. "Anyone can break those agreements anytime. What's a piece of paper?"

Formal written contracts between people, and documents for legal structures, such as bylaws, are only binding when someone not abiding by them is taken to court and forced to comply on pain of fines or jail. And while this is certainly not something you'll want, this potential consequence does serve as a kind of deterrent.

A more powerful deterrent is social pressure. Legal documents and formal contracts as well as other kinds of written agreements, such as meeting minutes,

decision logs, behavioral norms, and so on, can easily be breached, but not without everyone in the community knowing they were breached and by whom. Social pressure, and the possibility of group displeasure, can be a strong motivator for keeping agreements, even among people who believe that they wouldn't need such pressure to keep agreements. Social pressure works most of the time, and it's certainly better than what happened to the folks at Cottonwood Springs.

"Good documents make good friends," notes Vinnie McKenny, founder of Elixir Farm, a successful herb farm and small intentional community in Missouri. Vinnie knows whereof she speaks. She not only has created a successful business and several nonprofit projects with various friends, but also has a strong background in the administration side of philanthropic giving and has worked with significant donors. Vinnie knows how the world works, in my opinion, and knows the value of making everything agreed upon between even the best of friends crystal clear and unambiguous—and written down. Ω

See what keeps
our readers going . . .

Back Home

MAGAZINE

Your Guide to Self-Reliant Living

Take control of your own life. Thousands of people have gone BACKHOME to enjoy less complicated, more rewarding lives . . . and you can join them. In each bimonthly issue, find articles on topics such as:

- Owner-Built & Mortgage-Free Homes
- Livestock Selection
- Organic Gardening
- Home Projects
- Solar, Wind, & Hydro Power
- Profitable Home Businesses and much, much more!

Subscribe to BACKHOME for just \$21.97/year or try a two-issue subscription for just \$5.95

Call us at 800-992-2546, write to us at P.O. Box 70CM, Hendersonville, NC 28793 or visit our Web site

www.BackHomeMagazine.com



REVIEWS



Utopia Britannica: British Utopian Experiments 1325-1945

by Chris Coates

Diggers & Dreamers Press, 2001
Pb., 312 pp. About US \$25
Available from
www.edgeoftime.co.uk.

Reviewed by Bill Metcalf

Where else can we learn about 600 years of utopian and communal experiments in one book? Author Chris Coates, a long-time participant in the British utopian communal movement and trained in sociology, is an editor of *Diggers and Dreamers*, a directory of British communal groups. He writes with a light and engaging style, making what could have been a dry reference work into a readable, if not fascinating, book.

While *Utopia Britannica* obviously focuses on utopianism and communalism in Britain, it also provides background to many well-known communal groups which settled in North America and Australia: the Shakers, Moravians, New Harmonists, and Quakers. The Salvation Army and Nazism are shown as utopian

philosophies, and surprisingly, many communes were inspired from them.

Many people assume that utopian experiments are somehow linked to the political Left, but Coates shows us this isn't always the case. The Anthroposophical society in 1940s Germany cooperated with the Nazis, and some members of the British National Front, a small neo-Nazi group, recreated to a commune in France, talking of "creating a new Aryan homeland ... by founding a rural community."

Many subjects which we tend to forget had an original communal and utopian connection are included: Camphill Villages and Waldorf Schools, phrenology, Robinson Crusoe, Pitcairn and Tristan Da Cunha Islands, "Sacred Socialism," "Social Credit," "Holy Nudism" and even Clarks shoes, Cadbury chocolate, and Sunlight soap!

He also discusses historical figures in relation to their utopianism: Edward Bellamy, Annie Besant, Madam Blavatsky, G. Gurdjieff, Krishnamurti, P. Kropotkin, D.H. Lawrence, Robert Owen, Robert Louis Stevenson, John Ruskin, and Percy Shelley.

Coates argues that current practices of town planning and the modern welfare state owe their form and operation to utopian thinking. The "New Age," as well, he says, actually began long ago. "Looked at close up the 'Old New Age' bears a remarkable resemblance to the present new age movement, complete with Mystic Magazines and Catalogues of the Cosmic, weekend courses in any subject you could care to imagine, dance camps on organic farms, communes with strange diets, or communes led by wise, or demonised gurus ... a veritable supermarket of the esoteric."

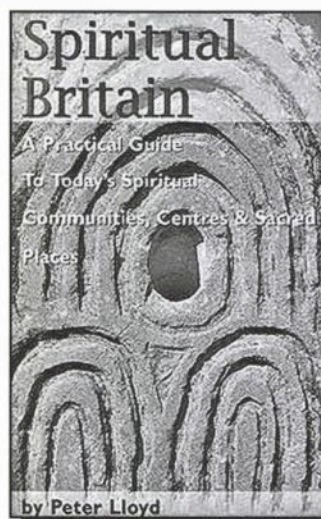
I agree with Coates that intentional communities "as with most other utopian experiments, can be seen as experiential, social, and spiritual research and development departments for society as a whole—providing a supportive environment for the pushing of personal and social boundaries."

The author finds, opposite to what most of us assume, that secular rather than religiously based communal groups generally lasted longer (and I wish he had expanded on this point).

Coates has created a website to accompany this book—www.utopia-britannica.org.uk. It includes extracts from the book and a gazetteer of sites, and will be updated as new information comes to light.

My only minor complaints are that this book could have been better edited and indexed, and the material was not organised in a self-evident manner.

I recommend *Utopia Britannica* for anyone interested in the history of ideas which we take for granted, in the history of intentional communities, or who might just enjoy a good read. And if you're planning a trip to the UK, this book will help you see the country in a dramatically different way.



Spiritual Britain: A Practical Guide to Today's Spiritual Communities, Centres, and Sacred Places

by Peter Lloyd

Pilgrim Travel Guides, 1998.
Pb., 121 pp.
Available for 5.95 pounds
from Amazon.com.uk.

Reviewed by Bill Metcalf

Have you ever longed to travel to Britain for a period of spiritual regeneration (and a good time!), seeing such mystical sites such as Iona Abbey, Stonehenge, Pluscarden Abbey, Avebury, Lindisfarne, Glastonberry, Holy Island, and even King Arthur's Camelot? And wanted to visit some of

Britain's spiritually oriented intentional communities such as Findhorn Foundation, Bhaktivedanta Manor, Monkton Wyld, Samye Ling, Quirang on Isle of Skye, and the delightfully Jane Austen- or Charlotte Brontë-sounding community, Grimstone Manor? (And have you assumed that this would be all too expensive and difficult?)

If so *Spiritual Britain* may be just the book for you—a travel guide written by and for people interested in both intentional communities and spiritual renewal.

Author Peter Lloyd is a former member of Findhorn Foundation, and a committed pilgrim to the world's sacred sites on a shoestring budget. I met Peter at Findhorn, and found his enthusiasm and commitment inspiring. On one of his trips to Tibet on pilgrimage to Mount Kailash, for example, he was arrested by Chinese soldiers—none of them very impressed with a travelling communitard and new-age Seeker-of-Wisdom.

Such dangers don't face the Seeker-of-Wisdom (or just the interested tourist) in the UK, unless you count tourist rip-offs, and *Spiritual Britain* tells you how to visit its spiritual communities and sacred sites without spending too much. And in fact, how to visit some place for free if you'll work in exchange for room and board. So, if a period of retreat at Iona Abbey appeals to you, or at an isolated monastery in the Scottish highlands, you might be able to do it cheaply or at no cost, and this book tells you how.

Spiritual Britain will be invaluable to any communitarian on pilgrimage in Britain.

Bill Metcalf, a social scientist at Griffith University in Australia, has written many books on community. He is a Findhorn Fellow and past president of the International Communal Studies Association.



Growing an Ecovillage or Intentional Community

Three-Day Workshop:

October 3-5

Earthaven Ecovillage, Asheville, NC

With Diana Leafe Christian, author, *Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities*, and editor, *Communities* magazine, and Valerie Naiman, Earthaven cofounder

"The workshop covers all the bases. The presentation is articulate and lively, engaging participants at every turn."

—Garuth Chalfont, Greenbelt, Maryland

"Worth six months of individual research on how to form a new community."

—David Boddy, San Mateo, California

This lively, information-packed workshop offers experiential exercises, role-playing, success stories, cautionary tales, and step-by-step, practical advice based on insights and experiences of successful community founders. What works, what doesn't work, and how not to reinvent the wheel.

Typical time-frames and costs; getting off to a good start; vision documents; decision-making; legal entities; finding and financing land; zoning; internal community finances; sustainable site plans; and communication, process, and dealing with conflict.

Culture's Edge Workshops at Earthaven

\$225-\$175 sl. scale, incl. meals and camping; indoor lodging also available.

• 828-669-3937 (leave message) • culturesedge@earthaven.org

www.earthaven.org

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. Also note that the Fellowship publishes a quarterly newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on p.78.

Ongoing: Community Apprenticeship in Spiritual Living.

Sirius Community, Shutesbury, MA. Two-month minimum of hands-on learning: gardening, green building, spiritual service, and much more. 413-259-1251; sirius@siriuscommunity.org; www.siriuscommunity.org.

Jul 4-6 • Introduction to Natural Plasters, Paints and Pigments

Occidental Arts & Ecology Center, Occidental, CA. Hands-on intensive to make and apply a variety of non-toxic interior wall finishes with clay, sand, and straw, from fine clay plasters to milk paints. Techniques and recipes suitable for earthen and conventional (sheetrock) wall systems, for new or existing interiors. Janine Björnson, Kate Lundquist. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Jul 4-6 • Feng Shui and Permaculture

Earthaven Ecovillage, Black Mountain, NC. Learn to observe, enhance and balance energy flow through both natural and designed systems. Site assessment, sacred geometry, attunement and setting goals. Susan Garrett. \$200, incl. meals, camping. *Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.*

Jul 6 • Green Building Tour

Occidental Arts & Ecology Center, Occidental, CA. Natural building elements, use of recycled materials, innovative passive solar designs, the evolution of green building over the last 30 years. \$10. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Jul 7-16 • Natural Building Immersion

Ecovillage Training Center at The Farm, Summertown, TN. Strawbale, cob, earthbag, fieldstone, bamboo, round pole, rammed earth and sod, wattle and daub, passive solar siting, living roofs, masonry stoves, earth plasters, cordwood, and more. Howard Switzer, Katey

Culver, Albert Bates. \$100 per day or \$175/day for couples; incl. meals, lodging. ETC, PO Box 90, Summertown, TN 38483-0090; ecovillage@thefarm.org; www.thefarm.org/etc/courses.

Jun 21-29 • Creative Residency

The Hermitage, Pitman, PA. Free residency for gay male artists and craftsmen. We provide room, board, workshop space, some tools, and plenty of creative time in exchange for two-three hours daily work requirement. Johannes Zinzendorf, *The Hermitage, Pitman, PA 17964; Brojoh@yahoo.com; www.ic.org/the-hermitage.*

Jul 14-27 • Wild at Art

Lost Valley Educational Center, Dexter, OR. Through visual art, written and spoken word, music, movement, dance, theater, ritual, site-specific multi-dimensional art and earthen body art, we will explore artistic expression as a tool for healing on a personal, community and global level. \$500-1,000 sliding scale, incl. meals, camping. Dorm rooms possibly available for additional fee. 541-937-3351; info@lostvalley.org; www.lostvalley.org.

Jul 18-Aug 3 • ZEGG Summer Camp

ZEGG Community (Center for Experimental Social Design), Belzig, Germany. Political-spiritual summer camp. Networking, think-tanks, workshops. International speakers.

Children's Camp, ZEGG Forum, Tent Villages, Men's and Women's Meetings. Cost: Euro 610 for 16 days; Euro 365 for 8 days. ZEGG, Rosa-Luxemburg-Str. 89, D-14806, Belzig, Germany; +49 -0-33841-595 10; empfang@zegg.de; www.zegg.de.

Jul 18-20 • Sustainable Agriculture

Earthaven Ecovillage, Black Mountain, NC. Turn marginal mountainside soils into sustainable agricultural lands. Growing plants and raising animals on small acreage for food and profit, using the least amount of financial investment, inputs and labor. Rod Rylander. \$200, incl. meals, camping. *Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.*

Jul 18-21 • Naka-Ima

Lost Valley Educational Center, Dexter, OR. Naka-Ima is about realizing our vision and facing and dissolving the obstacles in the way of being fully and authentically ourselves. Through the practice of honesty, in the context of supportive and loving community, we will explore together how to be alive, in the moment, and deeply connected with others. \$425, incl. lodging, meals. Childcare available. 541-937-3351; naka-ima@lostvalley.org; www.lostvalley.org.

Jul 19-Aug 8 • Bringing Permaculture Home

Sirius Community, Shutesbury, MA. 2003 Living Routes EcoVillage Education Consortium's Summer Institute in Sustainable Living Dave Jacke, Jono Neiger, John Gerber, and others. Practical applications of permaculture; hands-on experience with ecological design; tours of urban, rural, and farmland permaculture sites and old-growth forest; contemplate "home" from ecological, community, design, and spiritual perspectives. Permaculture Design Course Certificate. Optional: 4 college credits. \$1,100 plus room, board; optional credit (\$335). *Living Routes, 85 Baker Road, Shutesbury, MA 01072; 413-259-0025; info@LivingRoutes.org; www.LivingRoutes.org; or Dave Jacke, 56 High St., Keene, NH 03431; 603-357-8899; djnative@earthlink.net.*

Jul 24-27 • Living in Actualization in an Interuniversal-Soul Cultural Community

Aquarian Concepts Community, Sedona, AZ. Gabriel of Sedona, Niánn Emerson Chase, and others. \$700 (\$500 pre-registration). PO Box 3946, Sedona, AZ 86340; 928-204-1206; info@aquarianconcepts.org; www.aquarianconcepts.org.

Jul 25-Aug 2 • Permaculture Design Practicum

Earthaven Ecovillage, Black Mountain, NC. Part II of Design Certificate course. Working in teams, practice applying permaculture fundamentals to real-life projects. \$675, incl. meals, camping. Peter Bane, Keith Johnson, Chuck Marsh, and guests. *Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.*

Jul 26-Aug 3 • Goddess Oracle Apprenticeship

Sirius Community, Shutesbury, MA. With Goddess Oracle author Amy Sophia Marshinsky, Deep immersion in women's spirituality and sustainable living. Preparing delicious gourmet vegetarian feasts, dancing and drumming, working with emotions, arts/crafts, daily meditations, trances, visioning, ritual. \$750, incl. meals, lodging. 413-259-1975; www.amysophia.com.

Aug • Permaculture Design Course (dates to be announced)

Ecovillage Training Center, Cuzco, Peru. Complete design certification course, in English and Spanish. Albert Bates, Alejandra Adler, Orlando Balbas, Gustavo Ramirez, Veronica Vinez, Enrique Hidalgo, Claudio Maduane. \$1200 incl. food, lodging. ETC, PO Box 90, Summertown, TN 38483; ecovillage@thefarm.org; www.thefarm.org/etc/courses.

Aug • Advanced Permaculture: Natural Buildings (dates to be announced)

Ecovillage Training Center, Cuzco, Peru. In English and Spanish. Basic techniques: strawbale, cob, earthbag, fieldstone, bamboo, round pole, rammed earth and sod construction, wattle and daub, passive solar siting, living roofs, sectors and vectors, masonry stoves, earth plasters. \$600, incl. food, lodging. Albert Bates, Alejandra Adler, Orlando Balbas, Gustavo Ramirez, Veronica Vinez, Enrique Hidalgo, Claudio Maduane. ETC, PO Box 90, Summertown, TN 38483; ecovillage@thefarm.org; www.thefarm.org/etc/courses.

Aug 8-10 • 10th Annual Southeast Summer Permaculture Gathering

Earthaven Ecovillage, Black Mountain, NC. Network with permaculturalists, organic growers, natural builders. Workshops, projects, bonfires, music, great food. \$100, incl. meals, camping. *Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.*

Aug 8-10 • Organic Gardening

Occidental Arts & Ecology Center, Occidental, CA. Comprehensive, hands-on introductory course. Crop and variety selection, timing of planting, preparing garden for winter, mulching, cover cropping, seed saving. Doug Gosling. \$300, incl. lodging, meals. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Aug 17 • Green Building Tour

Occidental Arts & Ecology Center, Occidental, CA. (See Jul 6.)

Aug 22-24 • Carpentry for Women

Occidental Arts & Ecology Center, Occidental, CA. Conceptualize and carry out basic carpentry projects. Essential tools and their proper use; using recycled wood; repairs, basic techniques—cutting, nailing, squaring, leveling. Tour of OAEC buildings. \$375, incl. lodging, meals. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Aug 22-24 • Twin Oaks Women's Gathering

Twin Oaks community, Louisa, VA. Camping, music, workshops, drumming, performances, swimming, sweat lodges, mud pit, great food, creative activities. Childcare provided. Wheelchair accessible. Sliding scale \$40-140. *Women's Gathering, 138 Twin Oaks Rd, Louisa, VA 23093; 540-894-5126; gathering@twinoaks.org; www.twinoaks.org.*

Aug 23 • Green Building Tour

Occidental Arts & Ecology Center, Occidental, CA. (See Jul 6.)

Jun 20-22 • Papercrete Building Workshop

Lost Valley Educational Center, Dexter, OR. Make strong, lightweight, insulative building blocks of pulped waste paper, sand or sandy dirt, and cement, cast into forms and hardened through sun exposure. Learn how to make papercrete, various application-specific material combinations (for blocks, mortar, plaster), the papercrete-making procedure, and how to build a human-scale mixer for yourself. \$250 incl. meals, lodging. 541-937-3351; info@lostvalley.org; www.lostvalley.org.

Aug 29-Sep 1 • Twin Oaks Communities Conference

Twin Oaks community, Louisa, VA. Weekend of workshops, community-building, and fun. Ecovillages, communes, co-ops, cohousing, intentional relationships, group decision-making, living sustainably. \$85 (sliding scale), camping, food. *Communities Conference, 138 Twin Oaks Rd, Louisa VA 23093; 540-894-5126; conference@twinoaks.org; www.twinoaks.org/conference.*

Aug 29-31 • Women's Work: Creating Sustainable Futures

Earthaven Ecovillage, Black Mountain, NC. Introduc-

tion to permaculture as a tool for building economically, ecologically, and spiritually viable futures. Patricia Allison, Mollie Curry. \$175, incl. meals, camping. *Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.*

Sep 1-Oct 10 • Lost Valley Fall Apprenticeship Program

Lost Valley Educational Center, Dexter, OR. Introduction to basic principles and ethics of permaculture and hands-on work with graywater systems, ponds, organic garden, orchards, chicken and duck care, seed-saving, wild mushroom hunting, and food preparation, canning, drying, and freezing. \$900, incl. lodging, meals. 541-937-3351; naka-ima@lostvalley.org; www.lostvalley.org.

Sep 5-7 • 6th Annual Northwest Permaculture Gathering

Lost Valley Educational Center, Dexter, OR, co-sponsored with Eugene Permaculture Guild. Presentations, workshops, hands-on demonstrations with permaculture designers and other instructors; plant identification and herb walks; evening salons, dancing, and music. 541-937-3351; naka-ima@lostvalley.org; www.lostvalley.org.

Sep 6-7 • Art and Science of Whole-Body Happiness

Earthaven Ecovillage, Black Mountain, NC. An introduction to radical healing with Keyvan Golestaneh, M.A., acupuncturist. Becoming one with the life force; three phases of healing; whole-body regeneration; what your unique constitution requires; relationship between health, diet, emotions, sexuality; and more. *Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.*

Sep 7-14 • Activist Leadership Skills Training

Occidental Arts & Ecology Center, Occidental, CA. Advanced organizing and leadership skills: U.S. social-change movement history; campaign planning; strategy and tactics; democratic decision making and group dynamics in social-change groups; nonviolent direct action; coalition and alliance building; media and communication work; fundraising, issues of race, class and gender in movements; and more. Dave Henson, Karen Mahon of the Hollyhock Leadership Institute, John Sellers and others from the Ruckus Society, and other Bay Area activist trainers. \$250. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.*

Sep 14-21 • Community Experience Week

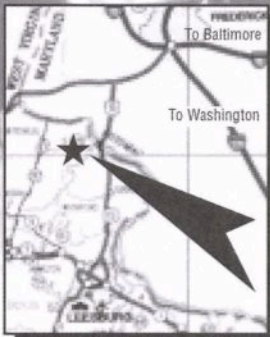
Lost Valley Educational Center, Dexter, OR. Experience intentional community living, for anyone seeking to learn more about living in community, and as a first step for residency at Lost Valley. \$300-450 sliding scale, incl. meals, dorm lodging. *Dianne Brause, 541-937-3351; diannebr@lostvalley.org; www.lostvalley.org.*

Sep 12-14 • FIC/Community Service Inc. Conference: "Resurgence of Small Community"

Yellow Springs, OH. Are intentional communities making a difference? What can be learned from the small town experience? Workshops, networking, and more, co-sponsored by Fellowship for Intentional Community (FIC) and Community Service, Inc. Presenters include Laird Schaub, Harvey Baker, Geoph Kozeny, Diana Leaf Christian. *Community Service, Inc, PO Box 243, Yellow Springs, OH 45387; 937-767-2161; www.smallcommunity.org.*

"This is a top notch example of environmentally sensitive, conservation-oriented residential development."

Tamar Datan, Vice President, The Nature Conservancy



This is *EcoVillage* of Loudoun County, Virginia

- ◆ Homes from the \$300,000s on beautiful rolling hills
- ◆ Internationally renowned design team
- ◆ Energy-efficient designs using passive solar and geothermal
- ◆ Healthy building materials and environmentally sound land development
- ◆ Integration of community and nature that preserves 180 acres of organically certified land
- ◆ Convenient access to commuter rail with stops in MD and DC
- ◆ Collaborative community focus
- ◆ Handicap accessible features
- ◆ Support of organic gardening and farming

Contact EcoVillage at 540-822-9449 / info@ecovillages.com / Website: www.ecovillages.com

The practical magazine
of sustainable living

EARTHWORKS Magazine

organic gardening* herbs* alternative
energy* natural health* and more!

sample issue \$3.00

1yr. (6 issues) \$14.00, 2 yrs. \$26.00

Send check/mo to:

Earthworks Magazine
P.O. Box 55c,
Westcliffe, CO 81252



Sep 15-18 o Fellowship for Intentional Community (FIC) Fall Meeting

Yellow Springs, OH. Community Service, Inc. Planning, policies, reports, consensus decision-making by FIC board members, staff, and volunteers, publishers of Communities magazine, Communities Directory, and Visions of Utopia video, and Intentional Communities Web Site. Visitors welcome. FIC, 660-883-5545; fic@ic.org; www.ic.org.

Sep 19-21 • Introduction to Natural Building: Materials, Methods, Systems

Earhaven Ecovillage, Black Mountain, NC. Cob, straw-bale, slip-straw, earthen plasters and timber-framing, and their use in Earhaven's innovative buildings. Mollie Curry, Paul Caron. \$225, incl. meals, camping. Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.

Sep 25-28 • Living in Actualization in an Interuniversal-Soul Cultural Community

Aquarian Concepts Community, Sedona, AZ. (See Jul 24-27.)

Sep 27-28 • The Fine Art of Earth Plasters

Earhaven Ecovillage, Black Mountain, NC. Experience the beauty and sensuality of this earthy art, by preparing, tinting and applying interior and exterior earth plasters. Mollie Curry, Chuck Marsh. \$150, incl. meals, camping. Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.

Sep 27-Oct 10 • Permaculture Design

Occidental Arts & Ecology Center, Occidental, CA. Two-week intensive certificate permaculture design course. Permaculture principles and ethics, ponds, on-site water development, erosion control, forest farming, organic gardening, mulching, composting, plant guilds, alternative building materials, community economics, and more. Penny Livingston, Brock Dolman with guest instructors \$1,100 (residential course); \$100 late registration fee. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Oct 3-4 • Growing an Ecovillage or Intentional Community

Earhaven Ecovillage, Black Mountain, NC. Be among "the successful 10 percent"; getting started; vision documents; decision-making; agreements; legal entities; finding and financing land; zoning and neighbors; communication, group process, dealing w/conflict; and more. Diana Leafie Christian, Communities magazine editor and author, Creating a Life Together; Valerie Naiman, Earhaven cofounder. Culture's Edge Workshops, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; www.earthaven.org.

Oct 3-5 • About Gaviotas, with Paolo Lugari

Sunrise Ranch Community, Loveland, CO. Explore the magic that sustains the well of imagination, creativity, and innovation with Paolo Lugari, founder of the remarkable Gaviotas village in Colombia. www.friendsofgaviotas.org/2003retreat.htm

Oct 3-12 • Domebuilding with Dr. Dome

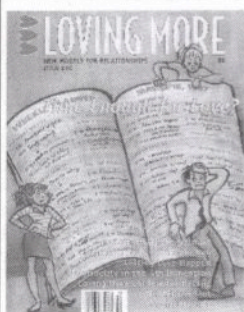
Ecovillage Training Center at The Farm, Summertown, TN. Wil Fridroeff of Econodome fame will erect a 24-foot greenhouse geodesic dome over the tropical area of the constructed wetlands. Hands-on education in dome floors, walls, and roofs; integrating alternative and conventional building methods; and using a geodesic dome as a roof over whatever. \$500, incl. meals, lodging. ETC, PO Box 90, Summertown, TN 38483; ecovillage@thefarm.org; www.thefarm.org/etc/courses.

Oct 10-12 • Katuah Bioregional Gathering

Earhaven Ecovillage, Black Mountain, NC. Presentations, workshops, networking on bioregional issues, sustainability, permaculture, ecovillages, and more. Bioregional Gathering, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; rodkimry@earthlink.net; www.earthaven.org.

Oct 18-19 • Padanaram Settlement Convention

Padanaram Community, Williams, IN. Philosophy, economics, education, religion, and the social aspects of building a cooperative world. Share your ideas and experience in an open discussion format. Padanaram, RR 1, Box 478, Williams IN 47470; 812-388-5599.



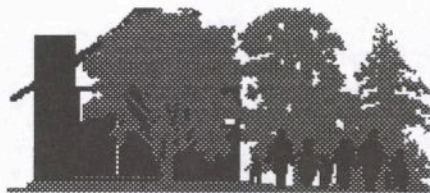
Loving More® is the only magazine on polyamory—open couples, triads & moresomes, sharing a lover, expanded family, sexual healing, jealousy, sacred sex, co-parenting, community, and other topics of interest to those who are open to more than one love. Plus regional groups, events, and personal contacts.

Send \$6 for sample issue or write for info on subscriptions, books, tapes, and East & West **summer conferences**.

Loving More, Box 4358C, Boulder, CO 80306

LMM@lovemore.com / www.lovemore.com / 1-800-424-9561

Northwest Intentional Communities Association



Communities networking
WA, OR, ID

Intentional Communities
and Cohousing.

Newsletter and gatherings

Huge web resource library at
<http://www.ic.org/nica>

For sample newsletter send \$1 or SASE to: NICA 22110 East Lost Lake Rd. Snohomish, WA 98296 Email floriferous@msn.com

Herrnhut

AUSTRALIA'S FIRST UTOPIAN COMMUNE
William J. Metcalf and Elizabeth Huf

This is the story of Australia's first utopian commune. Johann Friedrich Krumnow and his followers fled Germany to escape religious oppression and to seek a safe haven for their radical way of life. Herrnhut, the settlement they established in 1852, was based on a strange blend of Moravian Christianity, personal charisma, millenarianism, mysticism and communism. It was to last nearly forty years.

William Metcalf and Elizabeth Huf have uncovered the myths and the truths of Herrnhut. The picture they paint, is coloured with characters who display will-power, determination and compassion as well as a tendency to grumble. Their rediscovered history is indeed both rich and strange.



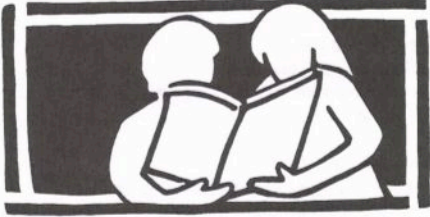
0-522-84993-8
Paperback
AUD\$29.95

www.mup.com.au

MELBOURNE UNIVERSITY PRESS



DIRECTORIES UPDATES



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

While we do all we can to make the Directory as current and comprehensive as possible, it takes us more than two years to complete and every week we receive new leads for communities, plus numerous address and phone changes. Rather than trying to create an updated directory every few months, we regularly publish the late-breaking information here in Communities magazine. All of the information contained in this update was received after the 1995 Directory was released.

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

You can help us, too! Please let us know if you discover any leads about new communities, or find that we have incorrect information in current listings. Please send to Directory Update, 138 Twin Oaks Rd, Louisa VA 23093. Or contact dir-updates@ic.org 540-894-5798. Thank you!

New

Quail's Nest Cohousing (Forming)
Longmont, CO
303-673-9817
303-449-3232 ext. 116 Leigh
Frank-Martin <frankmartinnews@earthlink.net>
Leigh Christy <leigh@whdc.com>
<http://www.geocities.com/quailsnestlongmont/>
12/2002

R-Studios Artist Co-op
Upstate NY or eastern PA.
<http://hometown.aol.com/apalothegr8ins/myhomepage/club.html>
11/2002

Redfield Community
Attn: The Secretary
Buckingham Road, Winslow
Buckinghamshire MK18-3LZ
United Kingdom
+44 1296 713661
info@redfieldcommunity.org.uk
"Redfield was founded in 1978, and now has 15 adult members and 7 kids. We share a Victorian

mansion and stable block in 18 acres of pasture, woodland, gardens and orchards. The land and the ground floor of the house are communal, with individual units and rooms on the first and second floors. We don't income-share, but we income-pool, as we are a registered housing co-op, and all members pay a monthly rent to the co-op (part per capita, and part floor space occupied). Members tend to work part-time in paid jobs, and are expected to put 2 days a week into Redfield. This could be in the garden, on maintenance, cooking, cleaning, admin, splitting logs (we have wood-burners in all our rooms) or looking after the animals (we have sheep, chickens and bees). We eat our evening meals together, and people sign up to cook (which means we each cook about once every two weeks). We have weekly consensus decision-making meetings; no capital is needed to join; we are secular, and don't have a particular group philosophy, although we tend to have a 'green' outlook - we recycle, our land is organic, we have solar hot water, compost toilets, eco-paints, and there is now an environmental organisation called LILI (details below) based here (in the stable block) which employs three members, and runs courses, provides information and undertakes projects and installations. Membership applications are up, and we have planning permission to provide more accommodation in the stable block." 12/2002

Rimfire Ranch
Radium Springs, NM
<http://www.zianet.com/earth>
11/2002

Skylands Heathen Community
NW New Jersey - NE Pennsylvania
<http://www.skylandsheathen.org/>
11/2002

Springhill Cohousing Community
Attn: David Michael
Stroud, England
United Kingdom
"David" <david@ic.org>
<http://www.cohouses.net/>
"Springhill Cohousing Community will be the first new build Cohousing Community in the UK. There are 21 houses and 14 apartments and of course a large common house (3500 sq. ft). The site is very close to the centre of Stroud, a Town of 150,000 with the first Green Mayor, in the West of England. The project was 90% pre-sold even before legal completion (ownership) of the site and before building permission had been granted. Each member became a director and shareholder of the Cohousing Company Ltd, the developer. We have a Government grant of £320,000 (\$500,000) to pay for Photovoltaic Roof tiles. A development loan was taken from the Cooperative Bank for the buildings' works. Householders own their home. Three of the houses are "affordable" which means they have a 15% discount for perpetuity. Rainwater will be used for toilet flushing and washing machines. The houses will be super-insulated with low heating costs. The first 8 houses will be complete in April 2003 and the whole site is expected to be complete by December 2003. We do have some room for paying guests - please email us." 9/2002

Sustain Life
No further information.
<http://www.sustainlife.org/>
11/2002

Swansea Vegan Community
Attn: Malcolm or Michael
Brynderwen, Crymlyn Road
Swansea SA7 9XT
Wales
+44 1792 792442
+44 1792 476737
"Michael" <vegancom@btinternet.com>
"Focus Veganism. Half a dozen members - could develop - lot of visitors at the moment - interim target = 12.
New property acquired this year. More land being acquired. Don't have a website yet." 11/2002

Tara Tribe
near Atlanta GA
<http://www.maka.net/taratrib>
11/2002

THiNC (Forming)
Tasmania
Australia
+61 3 6295 0774
<http://www.togetherhousing.org.au/>
12/2002

Thundercliffe Grange
South Yorkshire
England, UK
+44 114 245 2037
WlsnTny2@aol.com
<http://www.cohousing.co.uk/thundercliffe.htm>
Units 12, Acres 22. 12/2002

Turtle Hill Sangha
Summertown, TN
<http://www.turtlehillsangha.org/>
11/2002

Tweed Valley Ecovillage Project
Attn: Amanda Erskine, Secretary
83 Leithen Rd
Innerleithen, EH44 6HY
Scotland, UK
centaur.design@LineOne.net
<http://www.ecovillages.org/scotland/scns/membersprojects/tweedvalley.html>
Site Optioned Units 15. 12/2002

Twin Cities Cohousing Network
Minneapolis, MN
fholson@cohousing.org
<http://www.jimn.org/tccn>
9/2002

UK Cohousing Network
UK
stuart@cohousing.co.uk
<http://www.cohousing.co.uk/>
12/2002

Understenhodgen
Stockholm
Sweden
<http://www.ecovillages.org/scotland/scns/membersprojects/Understenhodgen1.html>
Units: 40. 12/2002

Valley Farm Eco-Village
Te Hue Valley
RD 4
Paeroa 2951
New Zealand
ariki@ihug.co.nz
<http://www.ecovillage.co.nz>
"Valley Farm is an embryonic Ecovillage in New Zealand's north island. Our aim is to establish a rural farming community that is sustainable both

Sunrise Credit Union

Building an Addition or Expanding your Community?

At Sunrise Credit Union we can provide you up to \$75,000 dollars to help with your next project.

Our staff have over 60 years of combined intentional community living experience. We understand your needs and will provide you with the personal attention you deserve.

Sunrise Credit Union is a full service financial center for FIC members.

We offer:

- Free Checking
- Low Fees
- Visa Card & Debit Card
- Savings, CDs, IRAs, and Money Market
- Loans—Personal/Project
- Excellent Rates
- Federally Insured

Find out more!

scu@ic.org

www.sunrisecreditunion.org

888-871-3482 or 970-679-4311



Sunrise Credit Union

ecologically, in terms of our impact on the natural environment, and socially responsible in the way we work together and conduct ourselves. Simplicity and self sufficiency is a big part of our life style, its important to us that the quality of our lives isn't compromised or the pristine environment degraded by our activities here, although we will be interacting with the wider world via our cottage industries and workshops, and we welcome creative enterprise and social out reach. We hope to demonstrate real achievable alternatives by building our own homes with natural materials, generating our own electricity via a micro-hydro system and farming the land organically with Permaculture principles in mind. Many of our aims are on-going, we realize we are in this for the long haul and hope that as the Valley evolves, so we will grow and evolve with it to make an environment where both people and nature will flourish for many generations to come." 9/2002

Village Cohousing
1104 MOUND ST
Madison, WI 53715-1515
Stephanie Fassnacht <fassnach@ssc.wisc.edu>
9/2002

Village Community
Perth
Australia
<http://au.geocities.com/villagecommunity>
11/2002

Walden Community
waldencm@wanadoo.es
<http://perso.wanadoo.es/waldencm/home.htm>
"This community's reason to be is personal, interpersonal and cultural development, resulting in the building of an essentially new culture, characterized by a permanent search for the Good, for Truth and Beauty. Four basic pillars of this development are: personal change, indispensable for meaningful social change; a model of society based on equality, cooperation and genuine friendship, within small, self-manageable communities; ecology as a basic criterion for all our behaviors; the application, to every aspect of life, of scientific psychology, with an integrative, yet neither mentalistic nor spiritualistic approach.

We are an egalitarian community. We share our income and we all participate in basic tasks, and in decision making through consensus. We practice communal education, in which all members, regardless of their age, educate and are educated by all the other members. Our social structure is based on true and deep friendship and not on family. We defend monogamy and respect pertinent individual privacy.

Members self-determine their behavior by their own commitment with the principles they build every day, not by following a code of rules. We are not a primitivist, traditionalist or futurist community. We keep or change our principles and practices according to their personal, social and ecological meaning and consequences. We have a non-political, non-religious, non-dogmatic approach; we promote reflection and debate. In order to preserve our identity as a culture, we keep an aware position in our outer contacts.

We practice a preventive concept of health. According to it, as well as to vital ecological reasons, we choose vegan nutrition and natural medicine. If you are interested in this community, you can write to us to begin a deep and extensive written communication, in order to clarify whether you can come to see this community as the crucial option for your life." 1/2003

Walnut Street Co-op
1680 Walnut St
Eugene, OR 97403
541-484-1156
walnut@ic.org
Began 2000 , Pop. 9 , Diet: Vegetarian. Urban.
11/2002

Warwickshire Cohousing (Forming)
England, UK
+44 1926 640073
cohousing@ansae.co.uk
<http://www.ansae.co.uk/swag/>
12/2002

The Well at Willen
<http://www.thewellatwillen.org.uk>
"We are a community in Milton Keynes, some 50 miles north of London.
We have been up and running for nearly five years and would like to be listed as members of Intentional communities so that other people can find more about us.
We currently have 7 adult and 5 children who live in the main house plus three non-resident members." 7/2002

Wise Acres Cooperative Association
PO Box 490
Indianola, WA 98342
<http://www.wise-acres.org/>
Units: 9. 12/2002

WOGENO München eG
Aberlestr. 16 Rgb.
D - 81371 München
Germany
+49 89 721 17 05
info@wogeno.de
<http://wogeno.de/>
9/2002

Woodfolk House
Charlottesville, VA
424-245-8759
i_gnomon@excite.com
"Actively seeking members. Woodfolk house is a 20-minute walk from Charlottesville's vibrant pedestrian mall yet our back yard empties out into the woods and the Rivanna trails. Three themes run throughout Woodfolk's vision. Pro-activism, it's not a requirement but quite a few of us are full or part-time activist for issues ranging from peace, local economies, lifting the sanctions, anti-globalization, mad-lib, the living wage and bicycles. Woodfolk's also an environmental model house, the first straw-bale structure in Charlottesville and probable one of the best-insulated buildings in Virginia. It's fairly rare when one of us owns a car and the house is designed for passive solar. Third is acceptance of highly functioning crazy people and many of us struggle with pain that would or has excluded us from the "dream".

We run by consensus, there is no provisional membership, no managers, no hierarchy and as far as I can honestly tell no power imbalances. Members rent rooms, pay a fixed utility fee and can opt to be on the houses meal plan all for less than \$300 a month, and it's pretty easy to live here on the income of a part-time job even if you can't command a big salary. We don't have a formal population cap but there are 7 bedrooms and a cabin that have held from 4-8 members over the past three and a half year, currently there are 5 adults and a child. Our gender agreement requires us to accept another woman before the next man, another child would be great. We have no formal visitor program but welcome guest." 9/2002

Reach



REACH is our column for all your Classified needs. In addition to ads intended to help match people looking for communities with communities looking for people, Reach has ads for workshops, goods, services, books, products and personals of interest to people interested in Communities.

You may use the form on the last page of Reach to place an ad. THE REACH DEADLINE FOR THE FALL 2003 ISSUE (OUT IN OCTOBER) IS JULY 25.

The special Reach rate is only \$.25 per word (up to 100 words, \$.50 per word thereafter for all ads) 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., Charlemont, MA 01339; phone and fax, 413-337-4037, email: patricia@ic.org (If you email an ad, please include your mailing address, phone number and be sure to send off the check at the same time.)

Communities listed in our Directory are entitled to one free update to their listing. Updates submitted for that purpose will appear in the Directory Updates section of Communities magazine, not in Reach. New, forming or existing communities not listed in our Directory may also receive a one-time free listing in the Directory Updates section. We suggest advertising in Reach as well to increase and extend publicity for your group. Contact: dir-updates@ic.org or 540-894-5798 for more information on these free listings.

COMMUNITIES WITH OPENINGS

ABUNDANT DAWN COMMUNITY, Floyd, Virginia. Our 90 acres of beautiful mountain land is home to three small pods/sub-communities. One (Tekiah) shares income. The others (Dayspring Circle and Earth Pod) do not. Most community members work primarily from home in pod or individual businesses. We are a stable, experienced group with a sense of

humor. We like to sing and we eat together regularly. Our land includes a river, forests, pastures, barns, gardens, basic infrastructure, and fairly civilized temporary housing. We are committed to dealing thoughtfully with conflict and to considering carefully the impacts of our actions on the planet. We are looking for new members. We seek builders, organic gardeners, musicians, scientists, tinkers, artists, business people, youth, wisdom, enthusiasm and community experience. We welcome individuals and families of diverse peaceful lifestyles. Please see our web site for more information: www.abundantdawn.org POB 433, Floyd, VA 24091; 540-745-5853; info@abundantdawn.org

ACORN, Mineral, Virginia. Acorn is 72 acres of beautiful country located in the heart of Central Virginia. We are a young community that uses consensus and income sharing to create an egalitarian culture which values hard work as well as an easy-going atmosphere. Skills that can be learned at Acorn include hammock making, organic gardening and tinnery where we create beautiful and functional artwork out of recycled tin. A main source of income is our exciting new business, Southern Exposure Seed Exchange, which offers many varieties of herb, flower, vegetable and grain

seeds. Recently certified organic, we specialize in open pollinated varieties, traditional favorites and heirlooms. The new business is taking off at lightening speed and Acorn members are finding much delight and fulfillment in its success. Acorn, 1259-CM12 Indian Creek Rd., Mineral, VA 23117; 540-894-0595; acorn@ic.org

AQUARIAN CONCEPTS COMMUNITY, Sedona, Arizona. Founded by Gabriel of Sedona and Niann Emerson Chase in 1989. Currently 100 adults and children. International members. 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. Organic gardens. Starseed Schools of Melchizedek, Global Change Music record label, CosmoArt, CosmoTheater, and audio and video productions. Light construction, stone masonry, landscaping, cleaning and maintenance. Serious spiritual commitment required. POB 3946, Sedona, AZ 86340; 928-204-1206; info@aquarianconcepts.org; <http://www.aquarianconcepts.org/>; <http://www.aquarianconcepts.org> <http://www.globalchangemusic.org>



Earthaven Ecovillage



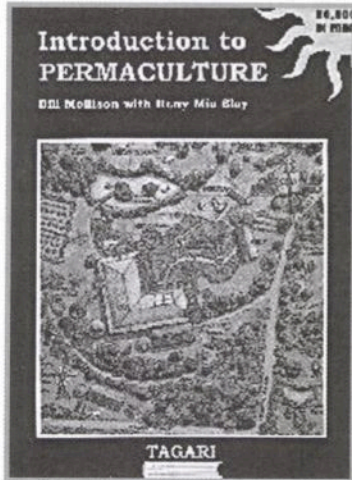
• Permaculture-based • Off-grid • Ecospiritual

www.earthaven.org

• Near Asheville, North Carolina • 1025 Camp Elliott Rd.,
Black Mountain, NC 28711 • info@earthaven.org • 828-669-3937

Tagari Publications Books on Sustainability

Introduction to Permaculture



by Bill Mollison with Reny Mia Slay

*Permaculture:
A Designer's Manual*
by Bill Mollison

*Permaculture Two: Practical
Design for Town and Country
in Permanent Agriculture*
by Bill Mollison

*The Permaculture Book of
Ferment and Human Nutrition*
by Bill Mollison

*Travels in Dreams:
An Autobiography*
by Bill Mollison

*The Power of Duck: Integrated Rice
and Duck Farming*
by Takao Furuno

Available in North America
from Permaculture Activist
Book Service
permacultureactivist.net

Tagari's books on sustainability
help fund the Permaculture Institute,
founded by Bill Mollison. Tagari
Publications, 31 Rulla Road, Sisters
Creek, Tasmania, 7325 Australia.
tagariadmin@southcom.com.au

AQUARIUS COMMUNITY, Vail, Arizona. Share picturesque mountain wilderness ranch blessed with ideal weather. \$150/mo. includes utilities. SASE. Box 69, Vail, AZ 85641-0069; jku-bias@hotmail.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, POB 578, Detroit, OR 97342; 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), dollmaking shop, food processing kitchen and large vegetable gardens. We provide our own bread and biodynamic/organic meat, milk and vegetables. 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 "co-workers"), 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: 15136 Celtic Drive, Sauk Centre, MN 56378; 320-732-6365; Fax: 320-732-3204; CVMN@rea-alp.com; www.camphillvillage-minnesota.org

DANCING RABBIT, Rutledge, Missouri. We are actively seeking new members to join us in creating our vibrant home and sustainability demonstration project. We are building our homes with earth-friendly materials on our 280 beautiful, rolling acres in northeast Missouri. We live, work and play together; with cooperation and feminism as basic principles. We grow much of our food and share delicious organic meals together every day. We make our decisions by consensus. If you're looking for a nurturing home where you can live more sustainability and make a difference in the world, come visit us. Help make our ecovillage grow! One-CM Dancing Rabbit Lane, Rutledge, MO 63563; 660-883-5511; dancingrabbit@ic.org; www.dancingrabbit.org

EARTHAVEN, Blue Ridge Mountains, North Carolina. Developing permaculture-based, off-grid community on 325 forested acres 45 minutes from culture-rich Asheville. Streams, ponds and gardens. Consensus decisions. Self-financed. Microhydro and solar power, composting toilets, constructed wetlands. Beautiful passive solar natural buildings. Council Hall, kitchen/dining room, trading post, cabins, multi-family dwellings, homes under construction. 40+ onsite members include permaculture professionals, artists, woodworkers, sustainable loggers, builders, farmers, parents, engineers, and entrepreneurs in Forestry Coop, Red Moon Herbs, Imani Farm, Permaculture Activist magazine, business consulting, Culture's Edge permaculture workshops. Multigenerational, children welcome. www.earthaven.org; Send for Information Pack (including video): info@earthaven.org; 1125 Camp Elliott Road, Black Mountain, NC 28711; 828-669-3937.

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 new members for its expanding community. Come see our beautiful 176 acre site near a vibrant college town. Stay overnight in our first neighborhood, a lively community of 30 families, share a meal in the Common House and visit our 9.5 acre organ-

ic farm. Stop by the construction site of our second neighborhood group (SoNG). EcoVillage welcomes you! Check out our web site at: www.ecovillage.ithaca.ny.us and contact: Liz Walker, 607-255-8276; ecovillage@cornell.edu; EcoVillage, Anabel Taylor Hall, Cornell Univ., Ithaca, NY 14853.

FELLOWSHIP COMMUNITY, Spring Valley, New York. We seek co-workers. 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 elderly, co-workers and children, we grow our own fruit and vegetables bio-dynamically. All ages work together in our practical work activities. They include a candle shop, metal shop, wood shop, weavery/handwork group, greenhouse, publishing press, bakery, outlet store and medical practice. The spiritual science (anthroposophy) of Rudolf Steiner is the basis for our work. There is a Waldorf School and several other anthroposophical initiatives nearby. Our lifestyle is an intense social/cultural commitment to the future of mankind. Check out our web site at www.Fellowship-Community.org If you are interested in co-working or need additional info, please contact our office at 845-356-8494; or write to: Ann Scharff, c/o The Executive Circle at 241 Hungry Hollow Rd., Spring Valley, NY 10977; rsffoffice@fellowshipcommunity.org

SOUTHWEST SUFI COMMUNITY, Southwest New Mexico. We are located on 1,900 acres with a year-round flowing creek in the mountains. The community roots come from the vision of Samuel Lewis and his successor, Moineddin Jablonski, Sufi teachers in the lineage of Hazrat Inayat Khan. The community was founded as a spiritual retreat center with a supporting residential village, on land stewardship principles, including a nature preserve. We invite participation from those embracing inclusive spiritual paths, with respect for all religions and spiritual traditions as having divine origin. The Voice of the Turtle Retreat Center provides opportunities for teachers and students from the world's spiritual traditions to share their wisdom. Presently all residents are independently self-supporting. However, community-based employment is a long-range goal. To visit or for more information contact: rashad@gilanet.com; 505-538-1798; POB 373, Silver City, NM 88062.

THREE SPRINGS COMMUNITY, North Forks, California. Our 160 acres, including annual creek, pond, rolling hills and CSWA organic garden, is held in a non-profit land trust. After seven+ years, we have grown to seven adults and two children. We are now seeking new members who share our values of consensus decision-making, simple living and inter-personal growth. Send letter of intent. 59820 Italian Bar Rd., North Fork, CA 93643; www.3springs.org; <<http://www.3springs.org>>

Dancing Rabbit Ecovillage

www.dancingrabbit.org
1 Dancing Rabbit Lane
Rutledge, MO 63563
dancingrabbit@ic.org

Come help us create a new way of life!

At Dancing Rabbit we're building a rural ecovillage, learning about sustainable living while we educate others. We're open to all kinds of individuals, families, and groups, who, like us, are committed to sustainability, consensus, feminism, and building for the future.



At Dancing Rabbit we:

- Eat dinner together
- Grow our own organic food
- Use solar and wind power
- Share a car co-op
- Host internships and workshops
- Run our vehicles on biodiesel
- Barter goods and services
- Have fun!



Restored prairie grasses

NEW COHOUSING IN MICHIGAN



Summer 2003



Since 1998



Spring 2004

Ann Arbor will soon be home to three neighboring cohousing communities. **Great Oak** and **Touchstone** will both be located just across the pond from **Sunward**, Michigan's first cohousing community.

All three communities are minutes from downtown, with ponds, woods, and Ann Arbor schools.

Complete information is on the web at:

- www.sunward.org
- www.greatoakcohousing.org
- www.touchstonecohousing.org

Or call Nick Meima at 734-663-5516, or email nick@cohousingdevelopment.com

UNITS AVAILABLE NOW!

Virgo Editing



All the editing you need:
order from chaos
or a touch of perfection.

Reasonable rates
(sliding scale available)
Small jobs welcome



Susan T. Brown
7 Dancing Rabbit Lane
Rutledge, MO 63563
660-883-5669
virgoediting@yahoo.com

TWIN OAKS, Louisa, Virginia. Twin Oaks has been a model of sustainable community living for over 35 years. We are currently looking for new members, and would love to have you visit. Right now we would especially like more woman members. We can offer you: work in our community businesses, an abundance of homegrown organic food, a thriving social scene, and an established culture of non-violence, feminism and egalitarianism. You can offer us: your talents and skills (or your unskilled enthusiasm) and your desire to live an ecological and income-sharing lifestyle. For information: Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; twinoaks@ic.org; www.twinoaks.org

UNAHWI RIDGE, Western North Carolina. Our community offers home sites, amenities, gardens and miles of trails on 600 acre eco-development in North Carolina mountains. Prices from \$38,000, with owner financing. www.unahwi-ridge.com

WALNUT ST. CO-OP, Eugene, Oregon. Seeking committed members for cooperative household. We share a lovely, rambling house and meals 5 nights a week. Values include communication, social change, sustainability, and more. 541-484-1156; walnut@ic.org; www.efn.org/~bressen/walnut.

COMMUNITY HOUSES AND PROPERTY FOR SALE OR RENT

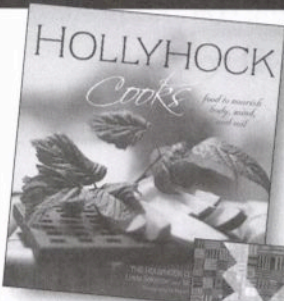
Run a one inch high picture of your home for sale with your copy for only \$20 more! Photo

must be horizontal and must arrive by the stated deadline.

AIRVILLE, PENNSYLVANIA. For Rent. Community-minded alternative homesteaders looking for kindred spirit(s) to rent mobile home, share organic garden space in rural southeastern Pennsylvania. Commuting distance to York and Lancaster, PA and Bel Air, MD. Beautiful hiking trails and Susquehanna River nearby. 717-862-1737; 657 E. Posey Rd., Airville, PA 17302.

COMMUNITY LAND, Southeastern British Columbia. 40-acre land share available for sale within a 160-acre block of forested community land in the beautiful Slocan Valley. A place to live an inspired life connected to the earth and community. Ideal for community-minded back-to-the-landers. Small wood frame house, sweet straw-bale cabin, electricity and phone. Very peaceful, organic garden, water from sparkling creeks, abundant wildlife, mountain peak view. 2.5 km. rough driveway, 10 km. from Winlaw, 50 km. from Nelson. Land use protected by consensual land agreement. Cdn. \$127,500 (approx. US \$88,000) for the entire share. Partial sale negotiable. Contact: Tanya kayu@netidea.com; 250-226-7050; RR1 Gr8 C46, Winlaw, BC VOG 2J0, Canada. http://community.netidea.com/pdn/land

GREENWOOD FOREST ASSOCIATION, Mountain View, Missouri. Beautiful Ozark property for sale in 1000-acre land cooperative with ecological covenants. Oak and hickory forest bordering Ozarks Scenic Riverways. Lots of dogwoods, redbuds, wildflowers, wildlife. Access by well-maintained dirt roads, electric-



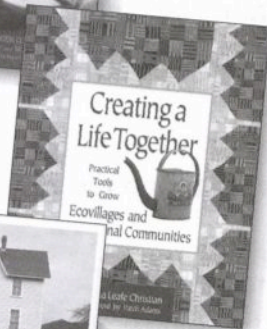
Hollyhock Cooks

Food to Nourish Body, Mind and Soil

The Hollyhock Cooks
With Linda Solomon and Moreka Jolar

200 luscious vegetarian recipes from Hollyhock—a much frequented retreat center in British Columbia's Gulf Islands—are now featured in *Hollyhock Cooks*. Grace your table with these soul-nourishing soups, salads, entrées, dips, desserts and drinks.

US\$19.95 Available in June 2003

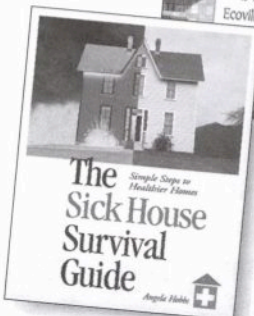


Creating a Life Together

Practical Tools to Grow Ecovillages and Intentional Communities

Diane Leafe Christian

From developing a community vision and creating a legal structure, to selecting a site and attracting members, this exhaustive guide will help you form a harmonious intentional community. Full of resources, sample documents, and success stories from established communities.



The Sick House Survival Guide

Simple Steps to Healthier Homes

Angela Hobbs

Indoor pollution brought this author's life to a standstill. By tying together existing research on the interaction of chemicals, hormones, and electromagnetic fields, she outlines a series of steps that readers can follow to transform a sick house into a healthy home.

US\$18.95

ity available. 10-acre parcels - \$20,000. 417-932-5345; t.lroehl@train.missouri.org

NORTHWEST ARKANSAS HOMESTEAD of 23 1/2 acres, with pole barn, clearstory cabin, designed sustainable for manual operation and as central community functions building. Solar, water, composting toilet, removable propane systems in, unfinished pond and root cellar, not planted. \$84,500. Info: Green, POB 2903, Fayetteville, AR 72702; kdstokley@hotmail.com

COMMUNITIES FORMING

EASTON MOUNTAIN RETREAT COMMUNITY, Greenwich, New York. Community forming at the Easton Mountain Retreat. Seeking creative, psychologically mature individuals interested in deepening spiritual life, meditation, non-violence, social justice and celebration. Currently four gay men running a retreat and conference center on 175 acres in upstate NY. We are engaged in healing work, body work, acupuncture, holistic medicine, education and spiritual retreats. There are many opportunities for cottage industries on the property. Developing an ecovillage that will include couples, singles, a monastery and retirement community. Contact: john@eastonmountainretreat.com; 518-692-8023; www.eastonmountainretreat.com

EDEN ECOVILLAGE, Northern California. We care about Food and Energy Self-Sustainability, eating fresh locally grown Organic Foods. We care about Living Close to the Earth in Passive Solar Homes within a Clean Environment. We care about Creating Sustainable Jobs within a Human Scale Micro-Economy that are Compassionate and Eco-logical. We care about creating the Self-Financeable Solutions that will make Dreams become Reality. We care about Raising Healthy and Happy Children within a Natural Learning and Healing Environment. For more information, get four issues of the Eden Journal, only \$7 payable to: T. McClure, POB 571, Kenwood, CA 95452;

LUNA HAVEN RANCH, Apalachicola, Florida. Ten acres, beautiful forest, grass marsh, navigable creek, fenced garden, large shed. Good fishing, sailing. Currently, there is a house, a cabin and sites for three more houses. Present residents: myself, 58, my octogenarian parents, four dogs. I hope to live out my days here in company with openhearted people who desire to live and work in harmony with each other and this lovely place. Like gardening and/or bookkeeping? You would be especially welcome! Help build this vision? And yes, Luna Moths live here. Kristin Anderson, POB 386, Apalachicola, FL 32329; 850-653-2249; www.longdreamgallery.com; kwkrs@gtcom.net

MEADOW SPRINGS HEALTH AND WELLNESS COMMUNITY, Platina, California, 96076. 94

acres, plus national forest and school. Children and families welcome. Vegan, no domestic animals, eschewing drugs/alcohol/smoking. 530-352-4271; 831-425-3334; brotherlittlestar@bigfoot.com

NAMASTE GREENFIRE COHOUSING, Center Barnstead, New Hampshire. Intentional Cohousing Community, nature sanctuary, permaculture, activism. Loving more relationships. Real investments. NGC, POB 31, Center Barnstead, NH 03225; 603-776-7776; nhnamaste@yahoo.com

NOAH'S ARK 2, Texas. East of Austin, northwest of Houston. Job sharing, progressive city-dwellers co-creating short-term rural weekender nature retreat and long-term earth-sheltered Liberal Survival Center since 1995. Part-time silence/solitude acceptable/recommended. Lovers welcome, not haters. Eight-page brochure \$1. 4001 Oakridge, Houston, TX 77090-5230; 713-863-0433; sharingfutures@aol.com

ROCKY HILL COHOUSING, Northampton, Massachusetts. We're building a community of friends on 27 forested acres in Northampton (#1 U.S. Small Arts Town). 28 homes, mostly three and four bedrooms still available in this green community. We have a sledding hill! Call Sharon and Glenn at 413-584-9987; email: rockyhillcohousing@mail.com; www.rockyhillcohousing.org

ROUNDHOUSE FARM, Swanville, Maine. 56 wonderful acres with a beautiful round stone community building in the mid-coast region near Belfast. Two simple houses under construction. We are looking for others who share our desire to enhance our spiritual paths as a diverse group of people living in a committed community to nurture ourselves, our land, our neighborhood and our world. We are committed to organic gardening, shared meals, varied housing and honoring each person's uniqueness. Let's talk. Contact Nan or Jo at 915 Oak Hill Road, Swanville, ME 04915; 207-338-5559.

SELF-SUSTAINING COMMUNITY. Searching for people interested in building a self-sustaining community that is progress oriented and egalitarian. Individuals should be interested in learning and innovations, should also be practical, optimistic and willing to work in an organized way toward common goals of community and business. Those interested write to: Reinholt Helm, PMB 1009, 303 Park Ave. South, New York, NY 10010

WILD ONION COHOUSING, Northwestern Vermont. A rural, village-based community forming in northwestern Vermont. We are a committed group of singles and couples of various ages, and families with children, working actively toward our dream of a close-knit village embedded in the countryside. We are planning for 25 moderately-priced homes in a community that respects the natural environ-



**The best address
in cohousing is
www.cohousing.org**

YOU'LL FIND:

- Resources for building and successful living in community
- Cohousing news and events
- Community listings throughout the United States
- Cohousing products

WE SERVE:

- Seekers of cohousing communities
- Groups in the development stages
- Completed communities
- Cohousing professionals

JOIN US!

Join the Cohousing Association of the United States (Coho/US) and connect with the people, resources and knowledge that are making cohousing happen! Formerly The Cohousing Network, Coho/US provides you with the best available resources and information about cohousing. For membership rates and information, call (510) 844-0790 or find us at www.cohousing.org.





Labor Day Weekend August 29 - September 1, 2003

\$85 (sliding scale) includes meals and camping



Twin Oaks Community

Louisa Virginia

Join us for four days of sharing and celebration!

Forming communities	Music, dancing	Group dynamics
Sustainability	Fire Circles, swimming	Collective childraising
Community economics	Magic and Celebration	Creating culture

Respond to:

Twin Oaks Communities Conference,
138 Twin Oaks Road, Louisa, Virginia 23093
(540) 894-5126, conference@twinoaks.org,

www.twinoaks.org/conference/

You can register online!

Sponsored by two intercommunity networks:

*Federation of Egalitarian Communities (FEC) www.thefec.org
Fellowship for Intentional Community (FIC) www.ic.org*

ment and the rural culture of this beautiful part of the world. Visit our web site at www.wildonioncohousing.org; email us at info@howecohousing.org; or contact Michael/Essie at POB 216, Underhill Center, VT 05490; 802-899-3146.

WILDROOTS, Southern Appalachians. Newly formed anarchist/anti-authoritarian ecovillage on 30 acres near Asheville, NC. We seek visitors and interns for short or long-term work trades. Interests include permaculture, natural building and primitive lifeways, as well as educational programs and publishing projects. Contact: 828-472-1865; wildroot-snc@ziplip.com

WILSONVILLE COHOUSING, Oregon. Ten miles south of Portland, next to Living Enrichment Namaste Retreat Center. Focusing on a 2 1/2 acre site planned for approximately 24 units, inside a brand-new European inspired urban community. We seek more people for our planning group who are enthusiastically considering investing and living in urban cohousing setting. All generations encouraged. Plenty of bikepaths and public transportation in this beautiful wooded area. Contact Inger Easton at 503-625-1236, or email ingir@earthlink.net

CONSULTANTS

FACILITATION AND WORKSHOPS on consensus and other decision-making tools. Learn skills to make your meetings upbeat and productive, from planning agendas to dealing with "difficult" people. Save hours of time and frustration and deepen your sense of community. Contact: Tree Bressen, 541-484-1156; tree@ic.org; www.treegroup.info.

YOUR COMMUNITY CAN BE STRUCTURED FOR HARMONY. Applying simple principles of the sacred architecture of Vaastu science, the house can generate vibrant, life-supporting influences for the occupant and community: a kind of deep ecology. See: www.vastu-design.com; www.green-architecture.com; Contact: vastuved@yahoo.com

INTERNS AND RESIDENCIES

THE HERMITAGE, Pittman, Pennsylvania. Free Creative Summer Residencies for gay writers, artists, craftsmen, performers, companies and troupes. One week periods. Room, board and lots of creative time for modest work exchange. Write: The Hermitage, Pitman, PA 17964; or visit our website at ic.org/thehermitage/

MOUNTAIN HOME, Coquille, Oregon. Offers room/board in exchange for work on 2003 projects: greywater wetlands, cob courtyard, Eco-forestry, gravity flow water, herb spiral, building design, organic gardening and Permaculture design layout. Mountain Home is an off-grid

community located on 360 acres of SmartWood certified rainforest, half-hour from the ocean. Since 1999, designers Tom Ward and Toby Hemenway have helped create this model Permaculture homestead for Oregon's Coast Range. Cob Cottage Company is holding its third season of natural building courses here. Contact: Chip/Clara Boggs, 95245 Rink Creek Lane, Coquille, OR 97423; 541-396-4764; ChipnClara@aol.com

SANDHILL FARM, Rutledge, Missouri. Internships in Sustainable Community Living. April 15 to November 1, 2003. Gain experience in organic farming, construction, communication, and rural and community living. Learning is informal and hands-on. Come for six weeks or longer. More information about the Sandhill Farm Community and applying for an internship: Sandhill Farm, RR1, Box 155-C, Rutledge, MO 63563; 660-883-5543; interns@sandhillfarm.org; www.sandhillfarm.org

WINDTREE RANCH, Douglas, Arizona. Land Stewardship Internships of 10-90 days. Living simply in the high desert on 600 acres, mild winters, tobacco/drug free, vegetarian, multi-generational. Physically demanding. Request application. www.windtreeranch.org; 4200 E. Summerland Road, Douglas, AZ 85607-9779; 520-364-4611; windtreeranch@direcpc.com

No Danielle Steele. No John Grisham.

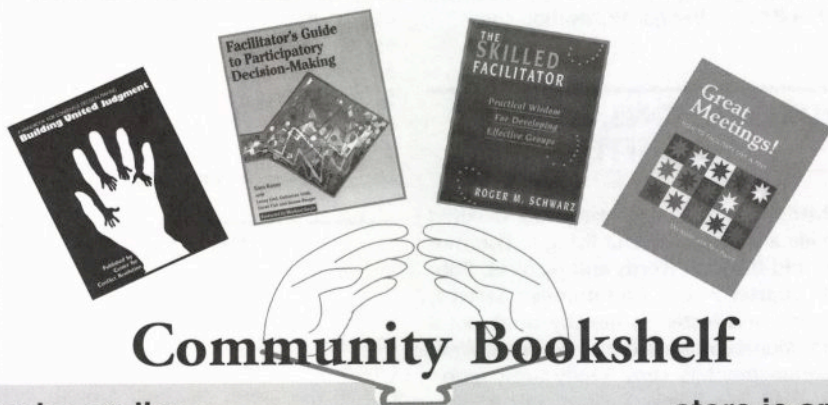
Just thoughtfully-chosen books on cooperative and sustainable living. Write, email or visit our website for a catalog today:

1-800-995-8342 • bookshelf@ic.org

on-line ordering

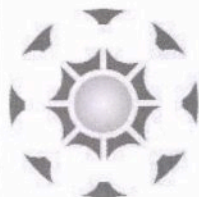
store.ic.org/bookshelf

RR1, Box 156-CM, Rutledge, MO 63563



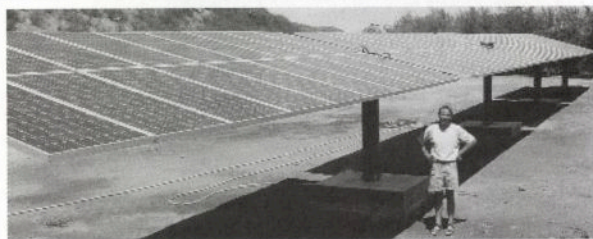
order on-line

store.ic.org



VillagePowerTM
DESIGN ASSOCIATES

Give me the warm, gentle power of the Sun . . .



11.2 KW Solar Array Installed at Glen Ivy Community

Whole Systems Solutions for Communities & Ecovillages

- ✦ Solar, Wind & Microhydro Multi-Source Electric Systems
- ✦ Integrated Water/Power/Site Planning/Building Systems
- ✦ Whole Systems Design - Long Term Phased Planning

Formerly Ecovillage Design Associates

Jeff Clearwater has now teamed up with Darryl Berlin of Emerald Earth Community to offer over 35 years of experience in integrated systems design and installation for ecovillages, cohousing projects, green developments & communities. And our extended network of permaculture and appropriate technology Associates brings you the best in ecovillage and community design.

Free Initial Consultation

1-877-765-2784
1-877-SolarVillage
www.villagepower.net
gosolar@villagepower.net
PO Box 115, Boonville, CA 95415
61 Baker Rd, Shutesbury, MA 01072



PEOPLE LOOKING

WA state Couple with infant relocating to Eastern US to be near family. Open to a variety of living/working situations: Intentional Community, Co-housing/Renting or Caretaking, financially self-responsible or community employment. Seeking like minded folk: Non-violent Communication, Voluntary Simplicity, Ecological Living, Attachment Parenting, Mindfulness and Organic Diet. We value equality, cooperation, consensus and diversity. Our skills and talents: Musician, Teacher, Holistic Health Counselor, Environmental Education, Seamstress, Recycled Craft Artists, Organic Cooking, Gardening and Native Plant Landscaping. Would love nearby hiking trails and swimming hole A+++. Terry and Elaine (360)754-8361 livingarts22@yahoo.com

PUBLICATIONS, BOOKS, WEB SITES

COMMUNITY JOURNAL. A magazine devoted to the life and experience of living in community as told through words and pictures. Published quarterly by Community Service, supporting and fostering healthy small, local and intentional communities for 60 years. Write for a complementary copy. Yearly subscription is \$25. POB 243, Yellow Springs, OH 45387; info@communityservice.net

INTRODUCTION TO CONSENSUS. Useful information about participatory group process and sustainable decision-making. Includes 28-page Guide For Facilitators. Also available in Spanish. Briggsbea@aol.com; \$15 check or money order to Beatrice Briggs, POB 25, Black Earth, WI 53515.

LARGE SELECTION OF BOOKS ON COMMUNITY! The Fellowship for Intentional Community web store offers for secure sale over 150

titles. We carry all FIC publications and many other titles, as well as memberships. The list includes the Directory of Intentional Communities and all 116 back issues of Communities magazine, the FIC-published consensus books, and titles from other publishers of interest to the community-minded. FIC members receive a discount on nearly every item in the store. Browse and order today! store.ic.org

WHY PAY RENT OR MAKE MORTGAGE PAYMENTS, when you can live rent free? The Caretaker Gazette contains property caretaking/housesitting openings, advice and information for property caretakers, housesitters and landowners. Published since 1983. Subscribers receive 800+ property caretaking opportunities each year, worldwide. Some estate management positions start at \$50,000/yr., plus benefits. Subscriptions: \$29/yr. The Caretaker Gazette, Box 540-I, River Falls, WI 54022; 715-426-5500; www.caretaker.org <http://www.caretaker.org>

PERSONALS

CONCERNED SINGLES links compatible, socially conscious singles who care about peace, social justice, racism, gender equality, the environment, personal growth. Nationwide/international. All ages. Since 1984. Free sample. Box 444-CO, Lennoxdale, MA 01242; 413-445-6309; www.concernedsingles.com

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. Free information: Box 69-CM, Pickerington, OH 43147; www.greensingles.com

WORK OPPORTUNITIES

WORK FROM YOUR HOME and get air, wind and water technology. Our environmental company is the leader in the field of air and water purification, and is on the verge of releasing groundbreaking alternative energy technology. Whether you wish to work in your local area, or nationally by using phone and internet, our service-based culture has a step-by-step system for you to follow, complete with personal coaching and live and interactive training. Part time qualified Sales Managers with our company make over \$6,000 a month, as well as an \$800 monthly bonus car allowance. Quite simply, we are America's best home-based business opportunity. Our business is booming, why not join us! Please visit www.successcycle.com/themillers for a basic overview or call our toll-free recorded message and voicemail at 1-866-894-8983. To your success!

RESOURCES

CHEAP LAND SURVEY. If you know of inhabitable land (ie. not too steep, dry, wet, rocky, landlocked, etc.) on an accessible road in an area of North America with no or low zoning that can be bought for \$700 an acre or less in reasonably sized parcels of 50 to 200 acres, please let me know. I am compiling a list of cheap places where communities and homesteaders can locate and will make this available. So far the champions are upstate New York, east Missouri, Texas/Louisiana border and mid-southern New Mexico. More to come! Email: patricia@ic.org; 413-337-4037.

FEDERATION OF EGALITARIAN COMMUNITIES (FEC). LIVE YOUR VALUES, LEARN NEW SKILLS. For 25 years, the FEC has welcomed new members to our groups based on cooperation, ecology, fairness, and nonviolence. No joining fees required, just a willingness to join in the work.

COMMUNITIES MAGAZINE REACH ADVERTISING ORDER FORM

Please specify which section you wish you ad to appear under:

- Communities with Openings
 Communities Forming People Looking
 Internships Resources Other (Please specify)

Cost: 25¢/wd. to 100 words, 50¢/wd. thereafter.
23¢/wd.-2 inserts, 20¢/wd.-4 inserts. FIC members get 5% discount. Please include payment with submission.
Abbrev., email, website and phone # = 1 wd., PO Box = 2 wd.

Word Count at 25¢/word = \$ _____

Word Count at 50¢/word = \$ _____

TOTAL PAYMENT ENCLOSED \$ _____

*Please type or print text of ad on separate sheet of paper.
Make check out to Communities magazine.*

NAME _____

ADDRESS _____

TOWN _____ STATE _____

ZIP _____ PHONE _____

Mail this form with payment (by July 20 for Fall issue) to:
Patricia Greene, 13 West Branch Rd., Heath, MA 01339;
413-337-4037; patricia@ic.org

We share income from a variety of cottage industries. For more information: www.the-fec.org; fec@ic.org; 417-679-4682; or send \$3 to FEC, HC-3, Box 3370-CM00, Tecumseh, MO 65760.

SIGNATURE: brother Little-Star*Sevadar, Overseer of Charitable non-profit ISLOVE connecting vegans sans domestic animals with residential ecovillages to live there pure eschewing drugs/alcohol/smoking. Phone me anytime 831-336-9473. I can return calls in USA free. Leave messages with phone and contact info at voicemail 831-425-3334. <http://www.geocities.com/brolittlestar>

RETREATS AND CONFERENCES

ONE EARTH, ONE SPIRIT. Ten-day Eco-spiritual retreat in Brazil, November 3-12, 2003. Experience life at Future Vision Ecological Village, one of South America's most successful eco-villages. Enjoy community life based on the synergy of ecology and spirituality. Gain first hand experience from this 120 acre wonderland of ecological design and innovation. Observe its water reservoirs, biological waste management treatment, organic farming, herbal laboratory and preschool. Enjoy its bakery, vegetarian cafeteria, ayurvedic clinic, massage facility and educational programs. This retreat is designed for spiritually minded people who want to enrich their lives with relaxing and healing yoga postures, meditation and qigong. All instruction is in English. Price: \$995 (plus airfare). For more information: www.sustainablevillage.org

Enota

*EcoSpiritual
Mountain Village*



Residential Internships

An Opportunity to Serve
In return you'll get...
Healthy food, Bunk housing
Community Experience
Clean air and Water
Nature at its finest
Hands on Learning
Organic Gardening (CSA)
Construction, Sustainability
Alternative Energy

1000 Hwy 180,
Hiawassee, GA 30546
706-896-9966 or 800-990-8869
www.enota.org

4 Waterfalls
5 Streams
2 Trout ponds



ALL KIDS NEED A HOME...

WHY NOT BRING YOURS HOME TO
MANZANITA VILLAGE COHOUSING?

IMAGINE YOUR KIDS...

- **surrounded by 13 acres of free & open space in which to play and learn
- **living adjacent to an 80-acre park
- **close to schools & a mile from town
- **nurtured by neighbors willing to help with kid-companionship or homework

Our Web Site:
www.manzanitavillage.com
E-mail us:
contact@manzanitavillage.com
Call us: (928) 445-3014
Write for details:
261 Jacob Lane
Prescott AZ 86303



Only a few lots remain. Two homes for sale. Don't let your kids grow up without the rich experience of belonging to a Cohousing Family. Contact us now.

Communities Magazine— Subscribe Today!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living!

Supplements the *Communities Directory* (see *Directory* ad on inside front cover) with update listings about communities in North America—including those now forming.

Fellowship for Intentional Community (FIC) Memberships!

The FIC is a network of communitarians promoting communication and understanding about and among intentional communities across North America. The Fellowship:

- publishes *Communities* magazine and the best-selling *Communities Directory*.
- built and maintains the Intentional Communities site on the World Wide Web

<www.ic.org>

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

FIC membership supports these efforts and offers the following benefits:

- our quarterly newsletter
- discounts on selected products and services.
- advertising discounts in our publications.
- invitations to board meetings and other activities.
- first notice on whatever we're doing, and the opportunity to get in early! Join the Fellowship team today!

FIC MEMBERSHIP, COMMUNITIES MAGAZINE, & DIRECTORY ORDER

Fellowship for Intentional Community Membership

- Yes, I'll join the Fellowship for Intentional Community! (Check appropriate membership category)

New member Renewal

\$30 Individual \$15 Low Income

Community: \$40 for under 10 members, \$75 for 10-40 members, \$100 for over 40

Organization \$50

Donor: Supporting, \$100 & up; Sustaining, \$250 & up; Sponsoring, \$500 & up

Amounts greater than basic membership are tax deductible.

Please send me more info on FIC services

Communities Magazine (Outside US prices in parentheses)

- 1 year, quarterly - \$20 (\$24 Canada, \$26 other) 2 yr \$34 (\$42 Canada, \$46 other) 3 yr \$45 (\$57 Canada, \$63 other) Single issue \$6 (\$7 Canada, \$8 other)

Communities Directory (See ad on inside front cover)

- \$34 US, postpaid book rate. Call or visit store.ic.org for other destinations and options. Please call for quantity discounts!

Enclosed is my check payable to FIC in US funds.

Charge Visa/MC/Dscvr # _____ Exp Date _____

Total Amount - \$ _____ Check Enclosed Charged PHONE _____

NAME OF INDIVIDUAL OR CONTACT PERSON _____

GROUP NAME OR AFFILIATION (IF APPROPRIATE) _____

STREET _____ STATE/PROVINCE _____ ZIP/POSTAL CODE _____

CITY/TOWN _____

- Please *don't* share my name with other like-minded organizations.

Photocopy and mail to: **FIC, 138-CM Twin Oaks Rd, Louisa VA 23093. Ph 800-462-8240**

PERIPATETIC COMMUNITARIAN

(continued from p. 76)

you've made in finding yourself, manifesting your relationships, and letting your light shine. These celebrations can be formal or informal, public or private. What's important is that, in the face of ever-present "growth opportunities" (i.e., challenging situations), you take the time to tune into what you've accomplished and what's working in your life. Otherwise the challenges begin to assume a bigger chunk of your attention than they rightfully deserve, and you'll very likely get knocked off center and pulled into discouragement or depression. Celebrating your successes helps keep everything in perspective.

Hopefully you already have a community and/or other relationships in place in which to test these suggestions, and if not, there are plenty of options to explore—and good luck in your quest. As evolving humans we definitely have the potential to live rich and fulfilling lives, however the only way we're likely to live happily ever after is if we learn to embrace and enjoy the challenges both big and small. Living life to its fullest is invigorating, hard work ... and it's worth it! Ω

Geoph Kozeny has lived in various communities for 30 years, and for the last 15 years has been on the road visiting over 350 communities. He recently released Visions of Utopia, a video documentary about intentional communities, and is now editing a follow-up video profiling 11 additional communities. Geoph loves to give presentations on the history, reality, and lessons of shared living. geoph@ic.org.

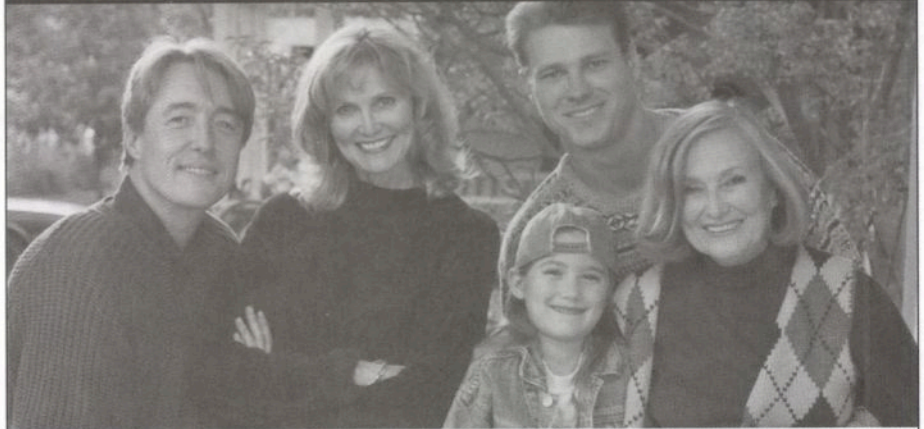
Heartwood Institute



**An extraordinary
Healing Arts
Community**

Located in rural Northern California, Heartwood Institute offers a sacred environment, organic cuisine and healing vision that creates powerful experiences for many. Work Study/ Exchange available. 877-421-9663
<http://www.heartwoodinstitute.com>

Imagine...



- Your neighbors are some of your best friends
- Your young children are safe because there is no car traffic between homes
- You live close to some of Colorado Springs' best schools
- Your home is just 100 yards from the Shooks Run bicycle trail
- Your home features exceptional construction and energy efficiency

It's not your imagination!

This community has completed the construction of 34 homes and common house!

Colorado Springs Cohousing at Casa Verde Commons on 4 acres less than 2 miles from the heart of downtown, near Colorado College, Fine Arts Center, excellent schools and more. Built Green and 5-Star Energy-rated.
CONTACT US FOR OPENINGS!

Call 719.471.6611 or visit us on the Web at www.ColoSpringsCohousing.com

COLORADO SPRINGS COHOUSING



HOME POWER

THE HANDS-ON JOURNAL OF HOME-MADE POWER

Home Power is hands-on, technical information for anyone interested in using renewable energy. *Home Power* gives you the information you need to economically power your lifestyle using renewable resources. We cover photovoltaics, wind generators, microhydro turbines, electric vehicles, solar heating & cooking, solar hot water, batteries, inverters, and more. Our product testing and reviews range from solar pumps to the world's most efficient refrigerator. Our technical information is readable by anyone who can drive a screw. Every bi-monthly issue is packed with color photos and fun-to-read articles—\$22.50 per year. Check us out!



For Subscription Information
or to order a sample issue

Call 800-707-6585

(541-512-0201 outside USA)

P.O. Box 520, Ashland, OR 97520

Download the current issue for FREE at: www.homepower.com



Happily Never After

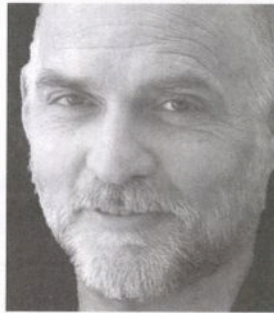
“**A**nd they lived happily ever after.” Countless fairy tales end with that seemingly innocent line. Yet upon closer examination, the images and expectations we’ve deeply internalized from these stories set the stage for disappointment, failure, and frustration in relationships. These stories imply that once the quest and courtship is completed, all the major challenges have been overcome, the hard work is over, and everything from that point forward will go easily and smoothly. Nothing could be further from the truth. The completion of the “quest” phase of any endeavor (courtship, starting a new business, searching for community or forming a new one) marks the beginning of a lot of hard work—the effort required to sustain the relationship.

To me the question of how people get along, cooperate, and resolve their conflicts is far more interesting—and empowering—than the story of how they initially got together. Here are some hopefully helpful suggestions, based on my observation of thousands of folks pursuing what they hoped would be sustainable community and sustainable relationships:

Step 1: The hard work of relationship becomes considerably easier if we’re aware of, or at least forewarned about, the probable challenges. That way, when setting our expectations we can allow sufficient time, energy, and resources for working through the difficult stuff that will inevitably surface. Yet the fairy-tale outlook so deeply ingrained by our culture often has the opposite effect: planting overly simplified images in our consciousness that breed unrealistic expectations. So study the pattern enough to learn the basics, and prepare yourself for some challenging yet growthful (and ultimately satisfying) work.

Step 2: Look within to learn what you really value at your core, your likes and dislikes, your inclinations and natural talents, and your needs and wants. (It’s *so* critical to understand the difference between needs and wants! If you know

that something is a “want,” you have far more flexibility to take it or leave it, and thus much greater latitude to negotiate workable terms for your relationships.) And beware a second fairy tale trap: many people mistakenly believe that they need someone or something else (e.g., a mate or a community) in order to feel whole or complete. The fact is, people who feel whole and happy within themselves tend to make the best partners for a co-creative relationship.



BY GEOPH KOZENY

I personally am inspired by the visions and priorities of the various ecovillagers that I’ve met

stated goals (such as that especially tough one: transparency), they can lovingly remind you not to be too hard on yourself, and that bad habits instilled in us since birth may require an extended, diligent effort before the conscious reprogramming can take hold.

Step 5: Celebrate your life, including whatever progress

Step 3: Learn to communicate clearly, and to listen carefully. Aspire to be “transparent” (totally open and honest, with no withholding) about your thoughts, feelings, fears, and concerns; ask for 100 percent of what you want 100 percent of the time; and be able to hear and accept a “no” in response. There are many approaches for learning these skills—check out your nearest library or bookstore. (Examples: “active listening,” the ZEGG Forum, Susan Campbell’s book *Getting Real*, Marshall Rosenberg’s “Nonviolent Communication” process.)

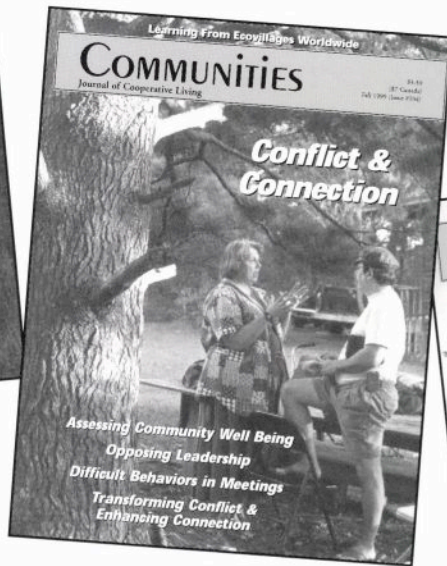
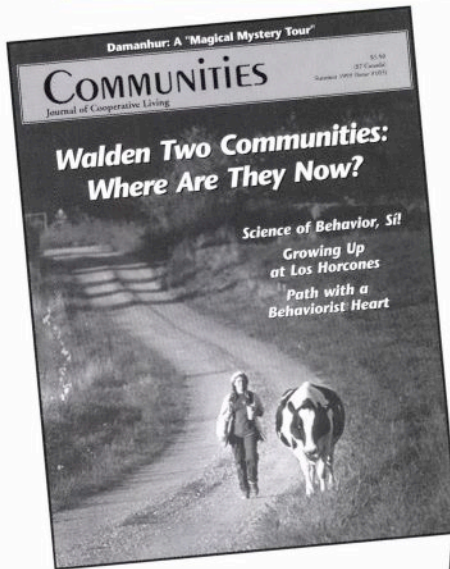
Step 4: Make sure you have regular contact with understanding folks who are supportive of your growth process: friends, lovers, extended family, community members, or a support group with the ability to work with challenges similar to what you’re facing—and hopefully including a person or two who have already been through it. It’s *much* easier to keep your vision and intention in perspective when your peers know what you are up to and are there to offer encouragement and to serve as a sounding board. And when you fall short of your

(continued on p. 75)

SUBSCRIBE TO COMMUNITIES MAGAZINE

"Offers fascinating insights into the joys and challenges of communities... by their foremost pioneers."

Corinne McLaughlin, co-author,
Spiritual Politics, co-founder,
Sirius Community



Your source for the latest information, issues, and ideas about intentional communities and cooperative living today!

Supplements the *Communities Directory* with accurate, current information about communities in North America—including those now forming.

Each issue is focused around a theme: Conflict & Connection; Ecovillages; Growing Older in Community; Love, Romance, & Sex; Christian Communities; Cohousing...

Reach listings—helping communities looking for people and people looking for communities find each other.

COMMUNITIES MAGAZINE

Communities Magazine (Outside US prices in parentheses)
 1 year, quarterly - \$20 (\$24 Canada, \$26 other) 2 yr \$34 (\$42 Canada, \$46 other) 3 yr \$45 (\$57 Canada, \$63 other) Sample of current issue: \$6 (\$7 Canada, \$8 other)
 Rates are for periodical/surface mail class. Please call or visit store.ic.org for other shipping destinations and options.

Communities Directory (See ad on page 23)
 \$34 US, includes shipping. Please call for quantity discounts!
 Enclosed is my check payable to FIC in US funds.
 Charge Visa/MC/Dscvr # _____ Exp Date _____
 Total Amount - \$ _____ Check Enclosed Charged

NAME OF INDIVIDUAL OR CONTACT PERSON _____ PHONE _____
 GROUP NAME OR AFFILIATION (IF APPROPRIATE) _____
 STREET _____ STATE/PROVINCE _____ ZIP/POSTAL CODE _____
 CITY/TOWN _____

Please *don't* share my name with other like-minded organizations.
 Photocopy and mail to: **FIC, 138-CM Twin Oaks Rd, Louisa VA 23093. Ph 800-462-8240**

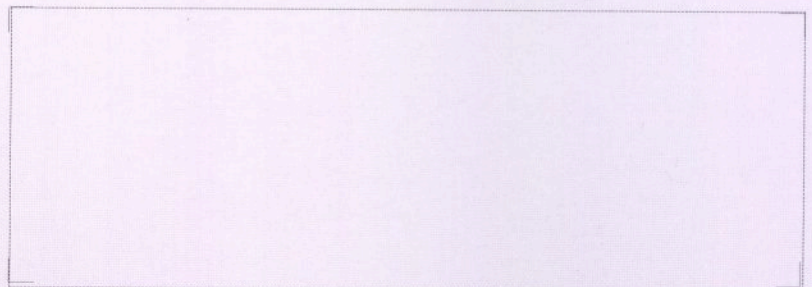
or subscribe online at store.ic.org

“Simply put, healthy, aligned relationships get stronger and blossom in community; unhealthy, misaligned relationships come apart, sometimes very quickly.”

— Ma'ikwe Ludwig



Communities, Journal of Cooperative Living
Rt 1 Box 156
Rutledge MO 63563



Subscriptions - 4 issues: \$20; \$24 Canada; \$26 outside U.S./Canada; US dollars