

How Will I Live My Elder Years in Community?

COMMUNITIES

JOURNAL of COOPERATIVE LIVING

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Fall 2003 (Issue #119)



Right Livelihood in Community

Recipe for a Thriving Community

An Honest Days' (Village) Work

Findhorn's Village Economy



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Diana Leafe Christian

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community
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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.



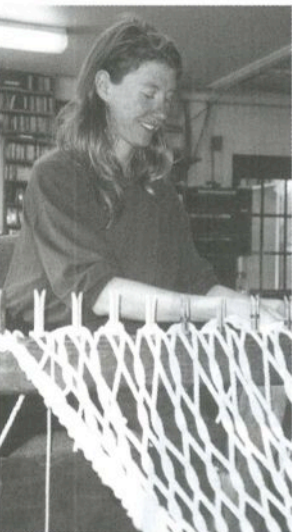
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Journal of Cooperative Living



FRONT COVER

Valerie Renwick-Porter weaving hammocks at Twin Oaks in Virginia.

BACK COVER

Baking loaves the old-fashioned way at Crystal Waters Sourdough Bakery, Queensland, Australia.

Photo: Max Lindegger.

FOCUS

Right Livelihood in Community

34 Right (and Left) Livelihood

One definition of right livelihood, observes *Geoph Kozeny*, is to clarify what you're passionate about, then find a way to make a living in pursuit of that passion. Yet our understanding of this concept can shift.

37 Recipe for a Thriving Community

Keep your money in the community and circulate it through as many hands as possible, advises *Jonathan Dawson*, by earning, spending, investing, and saving money in various member-owned retail or service businesses and home-grown financial institutions. Here's how Findhorn does it.

- Findhorn as Ecovillage
- Findhorn's Village Economy
—David Hoyle

41 An Honest Day's (Village) Work

And here's how members of another aspiring rural ecovillage earn their livings on-site. *Max O. Lindegger*.

- The Dream and the Reality at Crystal Waters

44 A Twin Oaker Considers Healthy and Unhealthy Communal Economies

What's the relationship between the products we make for money and how we make them, how they get to customers, whether they benefit or harm them, and our own health and well-being? It's all connected, says *Piankhy Thompson*.



46 Work, Money, and Right Livelihood in a Camphill Village

Work to benefit others, said Rudolf Steiner. Use money for necessities, to create something new, or to spiritually gift others. And share what you've got. *Jan Martin Bang* shows us how they do this at a Camphill Village in Norway.

50 Rugged Cliffs, Redwoods, and Mineral Baths

Rick Cannon shares his personal journey to right livelihood at a famous holistic education center and spa. (We should all have jobs like this!)

- About Esalen Institute

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Two-hundred “Cultural Creatives”—cohousers, cohousing professionals, and process experts—converged in Boulder to learn from each other and celebrate.

Diana Leafe Christian.

- Moderns, Traditionals,
and Cultural Creatives

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A poignant and hopeful look at how cohousing communities haven't planned—and are planning now—for the inevitable aging and death of older members. *Neshama Abraham Paiss.*



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Journal of Cooperative Living

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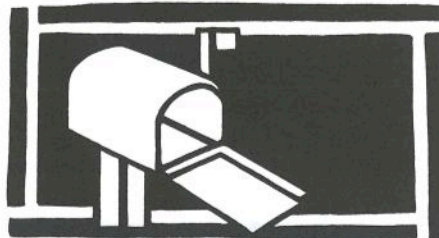
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LETTERS



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



Loved the "Lovers" Issue

Dear *Communities*:

Just a note to say I loved your issue on relationships in community (#118, Spring 2003), especially "Make It or Break It" (it's true that in communities strong relationships get stronger and shaky ones break up faster), and "Breaking Up (While Staying in Community)." And though I'm a confirmed monogamist, I'll admit to being fascinated by "Relationships in the Crucible" as well. Keep up the good work!

Denise J. Smith
Roanoke, Virginia

Making a Living in Community, Kibbutz-Style

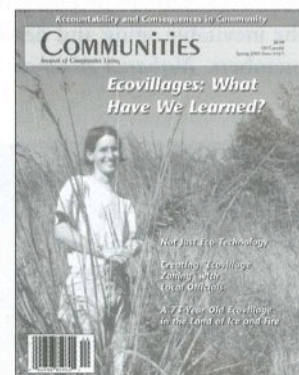
Dear *Communities*:

Since your fall issue is about Right Livelihood in Community, let me tell your readers about how the members of

Tzora, a kibbutz on the outskirts of Jerusalem, make their living. When Tzora was established in the 1950s, its members earned their living primarily by farming the land. But as agriculture became increasingly unprofitable, the community looked at new sources of income: establishing a furniture factory, building a wedding hall, and selling dresses made in the kibbutz. Then, in 1996, they created Tzora Active Systems to develop, manufacture, and market products for the aged and handicapped. Their most popular product is the Easy Travel electric scooter (a lightweight, portable electric wheelchair), which sells in 25 countries, mostly in Europe and the United States.. They also make electric motors for manual wheelchairs, and devices which help people in wheelchairs exercise their arms and legs. The business now employs 55 community members.

Most of the engineers on their development team are second-generation kibbutzniks. The availability of such exciting job opportunities in the community has helped keep them there. Otherwise, like the majority of kibbutz-born young people, they would probably long ago have left the community for Tel Aviv or Los Angeles.

Nechemia Meyers
Rehovot, Israel



Healthy, Growing, International

Dear Diana:

Greetings. I am so impressed when I pick up *Communities* these days. The communities movement is healthy, growing, and international. Vibrant

ideas are the norm in the magazine. There is a growing sense of relevance and the importance of this "ecovillage" approach to survival and the good life.

In their editorial, "What is an Ecovillage?" (pg. 22), Albert Bates and Linda Joseph reflect how ecovillage activists want to stop the juggernaut of steel and concrete from destroying more of nature.

In the FEC column of the previous issue, "Can We Afford to Live in Community," (Fall/Winter 2002, pg. 12), Sky Blue writes, "I want to share my experience of community with the world. I want to insert the new and improved version of 'communes' into mainstream consciousness."

It's happening. We sense the need. We want to have more effect. I'd like to offer my own catalyst to the mix. *New Buffalo: Journals from a Southwest Commune*, will be published in fall 2004 by the University of New Mexico Press, with an Introduction by poet and actor Peter Coyote. He wrote, "I was not prepared for the upwelling of emotion and memory. ...

What gripped me was the fearless, energetic, forward motion towards an imagined future."

I certainly would share excerpts of the book if you were so interested. Best wishes to you and staff.

Arthur Kopecky
Sebastopol, California

Spring '03 "Ecovillages" Issue

Dear Editor:

Please note that the email address for the entry for Crystal Waters which appears under "Workshops, Courses, Live-In Educational Experiences" in the Ecovillage Resources section of your Ecovillages issue is incorrect. It is actually study@ecologicalsolutions.com.au. Thank you.

Max O. Lindegger
Crystal Waters Ecovillage
Queensland, Australia



Visions of Utopia: Experiments in Sustainable Culture

Geoph Kozeny, a core staff member of the first two editions of the *Communities Directory* and a featured columnist in *Communities* magazine, spent 4 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. Featuring:

- A brief history of 2500 yrs of shared living
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Camphill Special School ('61, PA), Twin Oaks ('67, VA), Ananda Village ('69, CA), Breitenbush Hot Springs ('77, OR), Purple Rose Collective ('78, CA), Earhaven ('92, NC)
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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.

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What is an "Intentional Community?"

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

PUBLISHER'S NOTE



Blocking Made Easy (or at Least Easier): Taking a Look at the Dynamics of Dissent

Do you belong to a group that uses consensus to make decisions? Does your group have trouble with blocking? Most do.

One of the most powerful aspects of the intentional communities movement is the attempt to create a functioning culture based on cooperation rather than competition. The most popular form of decision-making among contemporary communities is consensus, with its emphasis on everyone having a voice and on every viewpoint being valued. That does not, however, mean it's easy.

In particular, groups tend to stumble and experience frustration when there is dissent. All of this comes to a head in the concept of blocking—where even a single member acting alone can stop the group from moving forward on a proposal. I want to look at how consensus breaks down and what can be done about it.

COMING IN FUTURE ISSUES

Directory Update, Late Fall '03

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

Thriving in Community, Winter '03

What are the factors that make a community not just survive, but thrive? We explore issues such as strong community culture, music and song, good food, connecting with the land, and service to others.

Special Community Seekers Guide, Spring '04

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.

What's a Block?

For the purposes of this examination, let's assume the following definition of "blocking": an objection rooted in a sense that the proposed action will be detrimental to the group because it violates an explicit common value. For a block to be sustained, at least one other group member must be able to see this connection (not agree with the analysis; just see the sense of it and agree that it is a reasonable application of the common value).

It is not sufficient for someone to block and then not explain what the objection is based on; nor is it acceptable for others to override the block simply because they are uncomfortable with the objection. The blocker is obliged to make a good faith effort to explain the block, and the group is obliged to make a good faith effort to understand it.

Further, a block occurs only when an objection persists after a full discussion of the issues. If your group is experiencing frequent blocks, you may be moving to proposals too quickly. In a healthy group, blocks are quite rare—because members address blocking concerns as they address and modify proposals.

In the event that a block does surface, however, it is often hard for the group to create and maintain a constructive atmosphere for examining what the block is about. There tends to be frustration about failing to achieve resolution, and this is often directed at the blocker, encouraging (if not pressuring) them to stand aside or otherwise rescind their objection, so the group can move on. It is tough to create an atmosphere of patience and open-mindedness in the presence of a block.

Looked at the other way, the blocker can feel terrific pressure from the group because they are stopping forward progress. Having the group spotlight focused on them can be excruciating, and more than most can tolerate—especially when you add into the mix the assumption that they articulate an unpopular viewpoint. It is easy for a group to inadvertently create a culture that suppresses dissent because there is no good model for working constructively with blocking dynamics. Potential blockers may be highly reluctant to voice their concerns. This will manifest in lackluster decisions, uninspired implementation, and fragmented group energy. In the extreme, agreements may be sabotaged by people who felt pressured into agreeing, whether or not they ever revealed that to the group. ("Why bother? I'll just get negative attention for that, too.")

Looking for Pat Answers

Even if a group successfully achieves clear definition and good energy for the deliberation, it's not out of the woods yet. Consider a scenario in which someone, Dale, wants to block a proposal to serve chicken along with other food at a group dinner. There's been a thorough discussion, yet Dale believes it is morally wrong to eat meat. The group has no agreement about dietary restrictions, but does have one about making ecologically conscious choices. She attempts to make the case that eating meat violates the group's base value of ecological responsibility. While most members feel this is an inappropriate application of the common value because they disagree with the analysis, they can see how she got there. In the absence of other group understandings which apply—or a breakthrough in how to apply ecological values to this particular situation—there exist grounds to sustain the block and the group may need to figure out a different menu.

Now let's tweak it a bit, and look at the potential effect of prior decisions. Suppose the group has already made an agreement in prior discussions to take no position on individual dietary preferences. Does this mean that the value on ecological consciousness does not apply to the group's diet? Probably, but there is

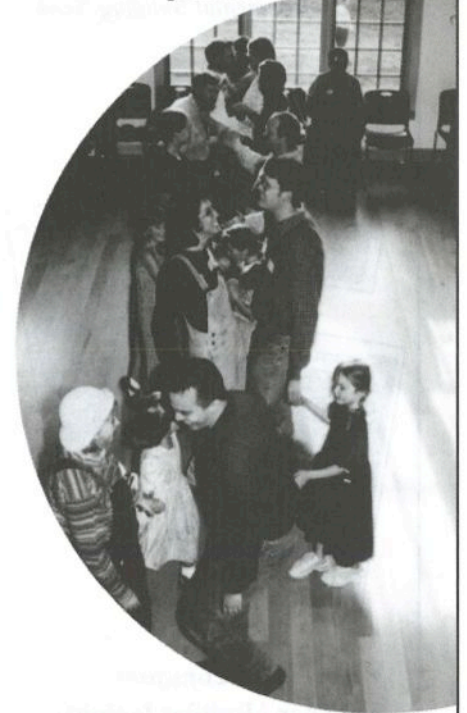
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nance here that hinges on the nature of the discussion underneath the agreement. The group may, for example, have taken the position that eating meat can be ecologically sound, but is acceptable only if the meat was raised organically. Such an understanding would clearly limit the scope of a blocking objection about serving chicken.

Now let's tweak it again, and look at the question of fair notice. Suppose Dale said that she didn't know about the prior agreement on diet. She joined after that happened and no one told her about it. Is there anything in the minutes about this? Is it accessible? Was Dale made aware of the record? Suppose it wasn't written down, but everyone else nonetheless had a clear memory of the discussion and the decision. (After all, you can't write everything down.) In fact, most group norms and cultural habits are not codified. What attempt do you make to inform prospective members about what they're getting into?

Finally, let's look at how underlying assumptions about what's at stake can muddy the waters. It may be that Dale simply wants a fair hearing. Not everyone is equally comfortable stating concerns in front of the whole group, and sometimes people need to ramp up their courage to say something they expect to be unpopular in the group. When this happens, people often make assumptions about the amperage with which the statement comes out. (It goes something like, "If I spoke that way, it would mean I was highly upset and feeling isolated.") Then they proceed to act as if that were the case for the speaker, without checking it out. Perhaps Dale only wants a hearing, and can accept gracefully that chicken will be served, once she's been able to air what was troubling her.

Or maybe that's not the case. The point is to ask, looking for as much information and insight as you can garner. I've illuminated various pitfalls surrounding the concept of blocking concerns in the hope that a greater understanding of the dynamics can help groups steer away from blind alley and establish sensible expectations. But there is no Get Out of Trouble Free card.

Remember: the goal is creating a cooperative culture, not uncovering stone tablets of rules and agreements in the vain attempt to vanquish ambiguity. In the end, your group can eliminate meat or other foods from your diet, but your group will die if you attempt to eliminate disagreement from your meetings. Create a culture where you "dis" chicken all you want; just don't be chicken to disagree.

Laird Schaub

Laird Schaub is Executive Secretary of the Fellowship for Intentional Community, publisher of this magazine, and a cofounder of Sandhill Farm community in Missouri.

COMMUNITY GRAPEVINE



The "Call of the Condor: Vision Council for Bioregional Action," took place September 21-20 in Qosco, Peru, co-sponsored by **Ecovillage Network of the Americas (ENA)**, **La Caravana Traveling Ecovillage**, and other regional and national sustainability organizations. According to ENA President *Linda Joseph*, the event was planned to host 1,000 representatives from environmental, spiritual, indigenous, and peace movements in the Americas for a week-long event "demonstrating sustainable living on Earth," with workshops, plenaries, multi-cultural activities, and ceremonies. The event began with an Equinox celebration at Machu Picchu led by spiritual leaders of many traditions. Full report in our winter '03 issue. www.lacaravana.org/condor.



In December, 2002, the board of directors of **The Cohousing Network (TCN)**, the national organization serving the cohousing movement, changed its name to "**The Cohousing Association of the United States**," or "**Coho/US**" for short.

"This bold change came in part to broaden our identity and to develop a more formal and permanent profile with potential cohousers, the news media, and local governments," the Coho/US board noted in the spring '03 issue of the organization's e-newsletter. Other changes include a new logo, a re-design of their website,

and a new format for *Cohousing* magazine, which will now come out six times a year. www.cohousing.org.



Sharon Villines of **Takoma Park Cohousing** in Washington D.C., describes in the **Cohousing-L** listserve what two families in Florida did who were unable to join a local cohousing community. "Knowing absolutely none of the neighbors in her existing neighborhood, the mother in one family invited all of them to her house the next Sunday afternoon to get to know each other, leaving a note and a bag of apples on each doorknob and asking for an RSVP. No one responded to her invitation. She was deadly discouraged. But on Sunday afternoon they *all* showed up. This family and their neighbors now share many activities, social and supportive, and the mother is ecstatic. Her husband is even happier since he never wanted to live in cohousing in the first place."

The second family created community for themselves by moving into the neighborhood where all the children lived who attended their daughter's school. Having the school in common and children the same age established immediate common bonds, Sharon says. This family and their new neighbors began instituting "cohousing-like" activities such as organized sharing, group purchases, and shared storage.

"In both instances the cohousing concept got them started on defining exactly what they wanted and realizing they could have it without building or convincing 35 other households to up and move," Sharon notes. "It was also cohousing principles and experience with cohousing communities that taught them *how* to go further than even friendly neighborhoods generally go." cohousing-l@cohousing.org.



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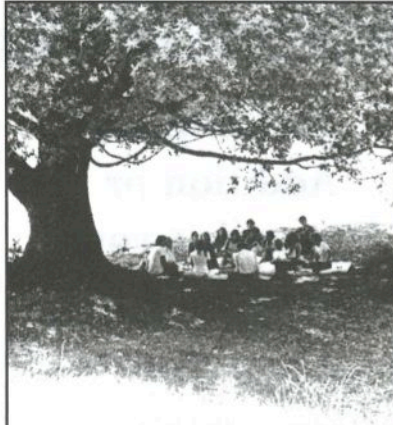
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Architect and cohousing co-founder *Robin Allison* was awarded a "Social Entrepreneur" grant from the New Zealand government to document the development process, design decisions, legal, financial, and social structures, and key lessons learned for **Earthsong Eco-Neighbourhood** in Auckland. The grant also funded Robin's travel to the **2003 National Cohousing Conference** in Boulder, Colorado. (See pg. 24.) "Being the first and only cohousing community in New Zealand," Robin notes, "we've had to reinvent the cohousing model for our particular culture, legal system, and so on, which has been a challenge and hugely satisfying!" www.ecohousing.pl.net.



ABC Radio National in Australia has created an interactive website for people to design their own intentional community or ecovillage. The site was developed to accompany a series of radio interviews with members of intentional communities and ecovillages in Australia, broadcast in a radio program series, "Re-Imaging Utopia." The site gives web browsers the opportunity to grapple with the issues involved in creating community projects, along with transcripts and sound files of the radio programs: www.abc.net.au/rn/utopias/programs/default.htm. *Max Lindegger*, co-designer and developer of **Crystal Waters Ecovillage** was an advisor to the project.



Community activist *Suzanne Hirsch* is creating a database and directory for cooperative and communal living situations in New York City, to increase knowledge about cooperative living and strengthen the communities movement in the Big Apple. She's asking people who live in or know of existing or forming groups to contact her. ecohouse2001@yahoo.com.

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Eight members of **Sunward Cohousing** in Ann Arbor, Michigan, traveled to the June 19–21 **National Cohousing Conference** in Boulder, Colorado, “bringing back myriad ideas to explore,” according to member *Michael McIntyre*. Building garages remains a major discussion topic in the community. “We have devoted considerable thought and meeting time to find a fair path that balances multiple needs among those who have, want, and are ambivalent about parking structures,” notes Michael. The group will take up this controversial topic at their community development weekend retreat in the fall. www.sunward.org.



Walnut Street Co-op in Eugene, Oregon, intends to purchase the large, seven-bedroom home it rents, which is offered to them at the under-market rate of \$325,000. The group is seeking loans of \$5,000 or more at five percent interest, preferably for five years or longer.

They have already raised \$155,000, which includes a potential \$10,000 from the Fellowship for Intentional Community loan fund. They are negotiating with Sunrise Credit Union for another \$70,000, which will put them at \$225,000. The group was repeatedly turned down for mortgage financing from standard banking institutions because they wanted title to the property to be held by the cooperative rather than by individual co-op members.

“However, we’re confident that we’re a good investment for folks with cooperative values who also want security and a reasonable return,” says Walnut Co-op member *Tree Bressen*. “The property is in a good location near the university, so we expect its value will increase. In the extremely unlikely event that the co-op fails and has to sell the property, the proceeds should be more than enough to repay all the lenders.” The group also gratefully accepts donations, which can be tax-

deductible if made as a contribution to the capital campaign of Tom Atlee’s **Co-Intelligence Institute**, which has its offices there.

“I now see how the Walnut Street Co-op is a base for promoting dialogue in a world that sorely needs it,” Tree observes, “whether through Tom’s Co-intelligence work, my facilitation workshops, or convivial sharing at the dinner table as a stream of interesting guests come through. The also house hosts meetings of the local facilitators’ collective and the local forming biodiesel car co-op. So investing with us is a way for communities and individuals to leverage resources into supporting political change at both local and broad levels.” tree@ic.org. Ω

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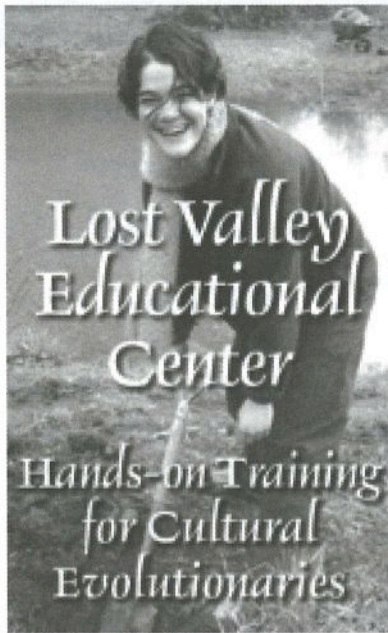
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Urban Ecovillages: Making Our Cities Green and Thriving

The dump has caught fire again today. In the ravine which serves as the dump in the center of the city, and where the bodies had been dumped during the Civil War, refugees sort through our trash. All our trash: the paper used in the toilet, the half-eaten apple cores, the leftover pizza, the wood scraps and concrete mix, the oils from the car repair shop, the old tires and metal engine parts, the newspapers, the plastic cartons. The refugees sort the trash every day, the oldest families lining up behind the garbage trucks from the richest neighborhood, even when the oily, flammable trash catches fire from someone's carelessness or the hot sun beating through broken glass. As the fire burns, the smell of refuse penetrates all the way to Zone 15, past the night clubs and the guards armed with shotguns in the parking lots of fancy restaurants, to the window of my apartment building.

I came to Guatemala in 1997, five months after the end of the country's 36-year civil war. I stayed for two years in Guatemala City, a giant octopus with tentacles of shanty towns snaking out along the plateaus down the cliffs and ravines. The airplanes fly in low and loud over the office buildings downtown, landing on a runway in the middle of the southern part of the city. If the planes fail to stop in time, they fall over the edge of the cliff

and smash into crude houses of cardboard and tin. Every year mudslides crush the rural migrants who make their homes illegally on the mountainsides on the edge of town. Buses so crowded that people hang from the doors and windows spew black plumes of smoke. Kidnapping, murders, and bank robberies occur weekly. Most street corners have private guards in concrete turrets with shotguns. No one feels safe.

Urban life is fast becoming the norm throughout the world. In the 1950s, 16 percent of the population lived in cities; today it is over half the world's population. By the year 2025 it's expected to be 80 percent. Most cities throughout the world are poorer than Guatemala City, unable to provide their residents with telephones, electric power, or clean water. Experts predict that three-fourths of everyone born in the 21st century will live in such Third World cities.

But it isn't practical or desirable for cities to disappear. Badly designed and impoverished cities are literally Hell on Earth, yet they hold the potential to be transformed into forested gardens of vibrant multi-cultural neighborhoods. Visionaries such as Richard Register in *EcoCities: Building Cities in Balance with Nature* (Berkeley Hills Books, 2002) describe high-density, comfortable living in large buildings con-

ECOVILLAGE
NETWORK
OF THE
AMERICAS



BY ORION
KRIEGMAN

Orion Kriegman will graduate from Harvard University with a Masters of Public Policy and Urban Planning in 2004, and is working to establish an urban ecovillage in the Boston area: Orion_Kriegman@ksg04.harvard.edu.

Koinonia Farm: www.koinoniapartners.org. Urban Ecovillage Network: urban.ecovillage.org.

centrated within several blocks, laced with bike paths, roof gardens, terraced cafés, with asphalt and parking lots torn up to plant orchards, create parks, and surface long-buried streams. Such density would create enormous efficiencies in the delivery of services and use of energy, as well as free up potential agricultural land currently paved over by sprawl. (See sociologist Paul Ray's prediction about the beneficial effect of cohousing communities in the urban setting, p. 26.) The countryside would be

**Badly designed,
impoverished cities
hold the potential
to be transformed
into forested
gardens of vibrant
multi-cultural
neighborhoods.**

a short bike ride from the center of town, and ecovillages with permaculture-designed gardens would dot the rural landscape, trading produce with the city.

As with most of the world's current catastrophes, the problems cities face are entirely preventable and the money, technology, and know-how already exist to transform them into paradise. And yet, even as smart growth, green building, and cohousing catch on, many factors seem to be pushing us in the wrong direction. Ironically many North Americans interested in protecting the environment and paying the costs of environmental regulation seem unwilling to make the personal changes such principles imply—such as giving up their cars.

As the grandchild of immigrants, I understand the pervasiveness of the American Dream. However, in my life the call of community has won out against the lure of consumerism. I remember coming to this personal revelation when

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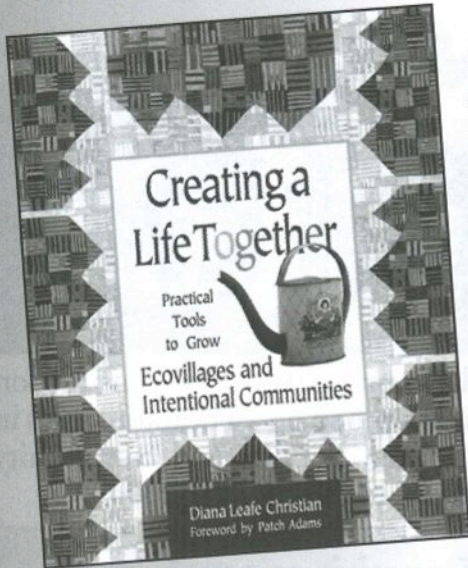
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volunteering at Koinonia Farm in Georgia to rebuild houses destroyed by a hurricane. Koinonia Farm is a Christian intentional community started in 1942 "to live out the teachings of Jesus amidst the poverty and racism of the rural South." The community was started by white social justice activists to bridge the racial divides of our country. By 1995 the surrounding community saw Koinonia as a valued neighbor, in part because it had helped to construct many of their houses. But community residents were still mostly white. They explained that most poor black people were interested in "moving up in the world" or "getting ahead" (i.e., cars, cable TV, etc.) and not in living communally on a rural farm.

Especially after seeing the poverty of Guatemala, I am acutely aware that most people in the world don't have the luxury of living life as an adventure. Living without a car is an obvious decision for me, but feels "impossible" for many people in America. The struggle to connect the issues of sustainability and the values of ecology with the daily lives of people is not new—in fact, there are promising "green-collar" coalitions forming. This, then, is the frontier of the challenge facing ecovillages and the communities movement: to make real an alternative to the American Dream.

While creating successful EcoCities may seem far off, building ecovillages in North American and Latin American cities has already begun. These demonstration neighborhoods will become shining beacons to help people here and internationally steer past the American Dream. Urban ecovillages will be powerful manifestations of alternative, affordable, comfortable, high-quality living. Tackling the concerns of urban residents and connecting race and class issues to the vocabulary of the ecovillage movement, urban ecovillages are vibrant training grounds.

The Urban Ecovillage Network (UEN) formed to promote public demonstrations of lower-impact living that re-invent the way we live on our planet. These ecovillages integrate the complex systems of neighborhood life and actually raise everyone's quality of life, regardless of income levels.

The Urban Ecovillage Network emerged from conversations among Lois

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Arkin of Los Angeles Eco-Village, Manda Gillespie of EcoCity Cleveland, Jacob Stevens Corvidae of Detroit Ecovillage, Linda Joseph of the Ecovillage Network of the Americas, and myself. We decided that UEN would form in association with the Ecovillage Network of the Americas (ENA) and the Global Ecovillage Network (GEN), building on their foundation.

Others have joined to help, including Orlando Balbás of the Ecovillage Network of Brazil, Brett Trogrimson of Cincinnati Ecovillage, Thomas Maguire of H.O.M.E. in Alberta, Canada, and Robert Bolman of Maitreya Ecovillage in Eugene, Oregon. Our current primary objectives are to:

- Increase communication among urban ecovillages.
- Organize gatherings of urban ecovillagers and interested parties.
- Create and promote a speakers' and writers' bureau to produce, gather, and distribute articles on the urban ecovillage concept and existing projects.
- Seek grants and donations to provide services so urban ecovillages can accelerate their public demonstration efforts.
- Expand public awareness of the urban ecovillage option.

We are establishing a web page and are planning to make contact with all interested urban ecovillages. We want to record various approaches to the urban ecovillage challenge so future activists don't have to re-invent the wheel.

We hope to be a clearinghouse for all sorts of information related to the specific challenges of creating urban ecovillages: outreach, zoning, financing, retrofitting, education and training, eco-tourism, small green business development, urban permaculture approaches, etc. Anyone interested in the issue of sustainable neighborhoods is invited to participate.

One priority is to develop a Directory of Member Resources. Already an "Urban All" listserv has been established to facilitate interchange and discussion: sign up at urban.ecovillage.org.

For the poor and disadvantaged, cities can be hellholes. Yet with research into green building techniques, improved public transit, and the growing will to protect the environment, the potential to re-design our urban centers to benefit every neighbor has never been greater. Ω



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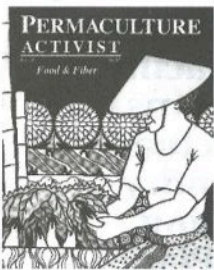
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In Praise of (Diverse!) Community Friends

“Do you have close friends at East Wind?” asked Ann, my new friend from Houston. I paused before answering. At East Wind Community in rural Missouri I don’t have many people to whom I express the deepest feelings in my heart. On the other hand, I feel a day-to-day camaraderie with many people here. Ann’s question propelled me to examine how my definition of friendship has changed since I moved from a city to a rural community.

When I lived in the city a friend was primarily like one of the dictionary definitions, “a favored companion.” In community, even though most of the people I live with don’t fall under this definition, there certainly are individuals to whom I am attached by affection or esteem. In the course of living together here, I’m friends with folks I wouldn’t even be acquainted with in the city. We may not share many of the same interests, we may not spend a lot of time together, but I do care for them, and I know they care for me.

Having friends helps me feel I’m not alone in the world. Nevertheless, I sometimes feel lonely. I’m learning to distinguish that feeling from the reality that friends surround me. Feeling lonely among people whom I define as friends has led me to ask: “What do I expect of a friend?” After considering various experiences my

answer is: “I expect that when I am in jeopardy, friends will come to the rescue.” Living at East Wind I have been rescued by the group more than once.

Last year, for example, a poisonous copperhead bit my foot. In no time at all a spontaneous team helped me: sucking poison out of my foot, taking me to the hospital, staying with me there for a few hours. A company of friends brought me food and drink, and even carried me since I couldn’t put weight on that foot. I felt so much

warmth towards the people I lived with—my friends. It was the best traumatic experience I ever had.

The same year, a few months later, my boyfriend unexpectedly left me, and I was devastated. I wanted to go to his home and remind him of what a good thing we had. My friends in community kept reminding me that chasing him was not going to bring him back, that my only choice was to let go. I listened to them. I cried on their shoulders. I

wept and mourned his absence, but if it weren’t for them, I would have run after him, as I had so many times with past relationships. I would have humiliated us both and made the situation even worse. With my friends’ support I was able to concentrate on the grieving process, which was very intense and ultimately very healing. Every time I was on the verge of knocking on his door my friends in community

**FEDERATION
UPDATE**



BY AVIVA BEZILLA

Aviva Bezilla has lived at East Wind Community in Missouri since 1997.

would remind me that he knew where I lived, and he also knew how very welcome he was. It was not my responsibility to bring him back. I knew then, as I know now, how right they were. I had the discipline to stay put with the love and support of my friends.

Let me tell you about some of them.

Leonard is in his early fifties, an Irish music lover, and a hard-core naturalist who knows this bioregion like the palm of his hand. He's been living at East Wind since his early twenties and still believes this is the best place in the universe. Why is Leonard my friend? I like him! I know him so well I can predict what he'll do and say and it makes me smile. He has so much passion. We go on walks around our land. We play music together. Sometimes we discuss the meaning of life.

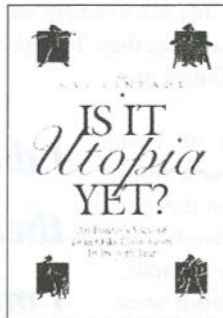
Laurie has a passion for nature and for ecological sustainability. She plants trees and takes care of the orchard. Why is Laurie my friend? When I am in a tight spot, she gives me feedback that shows me a different dimension to the situation, a friendlier one that I can relate to. She lightens my life by her presence. She cares deeply about community. I believe she is as devoted to East Wind as I am. That brings her close to my heart.

Zachary works hard and doesn't talk much. When he does speak I listen carefully. I value his insight. I like his energy. He thinks I'm beautiful. I like working with him. Usually we don't talk much. I think before saying anything to him: every word counts.

Shirley is a smart woman who manages one of our community industries. She speaks her mind in an up-front manner. I used to feel intimidated by her, but as I get to know her and her good heart, I'm able to hear her remarks without feeling hurt. I learn to put her wisdom to good use, and value her as my friend.

Ron listens to me. He has been my friend and companion since the beginning of my time in East Wind. He is intelligent, he has a good sense of humor, and he really likes me. I trust him. We go for walks together, trade books, and talk about politics; we hang out. My life here would have been much more difficult without him.

Each friend is unique. They all have gifts to share, and they share them in abundance. Betty is a great editor. Whenever I write something I ask her to edit it for me.



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

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

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She makes my writing more coherent. I am so grateful! Dave is a gifted drummer. He instructs a group of East Wind members in rhythmic drumming and together we form a drum-song. Tim and I don't see eye to eye about political issues and we have heated discussions. After having about five political discussions that led nowhere we settled for playing music together. Tim also guided me in building my own drum.

My friends at East Wind are different from the ones I had in the city. When I lived in Raanana, a city in Israel, most of my friends were Jewish, middle-class New Agers with liberal political inclinations, like me. Even though I reveled in how much we had in common, I didn't realize then how much I missed by not interacting with the variety of people I know now. Living in community has introduced me to a much more diverse group.

At first it seemed my life here would limit my choice of friends, as city life exposes one to so many more people. The reality is different. In the city I would naturally gravitate to like-minded people. Here, by necessity, I gravitate to whoever may be living here at the time. Even though the people to choose from are fewer, I'm friendly with a much more diverse group.

What have I learned from this?

Leonard inspired me to pursue a friendship with a man who has told me he is attracted to me. In the city this friendship would be unlikely, since we wouldn't keep seeing each other. Here we continue to relate to each other and to foster a friendship that endears us to one another.

Laurie is committed to her spouse. In the city I might not engage with her because I'd think she has too many other priorities. Here in East Wind I have learned to keep my relationship with her light enough so it doesn't overwhelm her.

Zachary is a solitary man. I don't believe either one of us would have had the patience and persistence to be friends, had we not lived together. I would have missed a precious connection. I have learned

through getting to know him to listen more carefully, to be more attentive to another person's natural rhythms. What a fascinating lesson for me.

Through befriending Shirley I've learned the value of getting to know somebody who used to intimidate me. In the city, I didn't get closer to people like Shirley because I could feel overwhelmed at first.

Here I have the time and perspective to get to know her better, to actually accept her, like her, and to move beyond first impressions.

Tim and I disagree about so many things that if I knew him in the city we would have quarreled soon after meeting and wouldn't have seen each other again. Here I have time and space to retreat, gather my thoughts, gain new insights, and come back to experience a relationship beyond political

disagreement, one where we melt into making music together.

Ron and I have different personalities. He is quiet, does not mingle much in social activities, and keeps much to himself. If we lived in the city, we probably would never have met, since he comes from a blue-collar background. But not knowing him would have been such a loss for me. By living in the same community I've gained a friend for life.

I believe that by becoming friends with all of these people I have become different from who I would have been if I had stayed in the city. Some of their qualities have influenced my growth, my development, and my core. I would like to believe that I have gained a little more from each of them—having some of Leonard's love of nature, Ron's quietness, Shirley's quick wit, and Laurie's perceptiveness.

In the city I wouldn't have connected to these people, or even been aware that they existed. My life would have been so much narrower, focused only on people with whom I have common interests. I would have missed all these other beings who are magnificent, and different from me.

How much richer my life has become by knowing them! Ω

***I didn't realize
then how much
I missed by not
interacting with
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people I know
now.***

Speaking for the Dead: Saying Goodbye to My Mother

My mother died last June. I want to share the story of the week I spent saying goodbye, and witness how living in community for 29 years brought me through it.

My mother was 86 and had been in declining health for some time. In recent years I had become mindful of my goodbye at the end of every visit, never knowing if it would be the last time. For some reason I had gotten in the habit of touching foreheads when parting, establishing a tactile connection beyond words.

In early June I called home and got word that Mom had died that morning. Apparently it was relatively quick and painless. She was discovered unresponsive yet alive after an apparent fall and she died on the way to the hospital. My brother and three sisters and I were spared the roller coaster of heroic attempts to keep her alive. Harder—much harder—was sorting out my feelings about my mother's passing, and how that related (or didn't) with what came up for my brother and sisters.

To understand what I was sorting out,

I have to go back to 1989, when my father died unexpectedly at 72. He had no serious health problems that we knew of, and everyone was shocked. My family gathered together and tried to figure out how to deal with death, something none of us had much experience with.

In 1989 I was just starting to work as a professional group facilitator. Thinking about my family as a group (albeit a very special one, in relationship to which I was demonstrably not neutral), it occurred to me that my father's death might present a special opening. Sharing might be possible on a level that was precious to me as a person who lives in community, all the more so in that my family was not in the habit of being emotionally vulnerable with each other. At the time, I had already lived in community for 15 years. I was thoroughly committed to attempting a life of engagement with others, helping explore what's going on with each of us and what it might mean.

So I asked my mother and siblings to sit with me and see what feelings came up



Art of Community Audiotapes

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Laird Schaub lives at Sandhill Farm in Missouri, which he cofounded in 1974, and serves as Executive Secretary of the Fellowship for Intentional Community (FIC).



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in our time of grief. To their credit, they agreed, and we spent two hours together, talking about whatever came up.

The strongest emotion to emerge was anger. There were plenty of unresolved tensions with my father and some of us felt good getting it off our collective chests. But for one sister, anger was immediately followed by remorse and guilt at being critical of the dead. In her anguish, she admonished the rest of us to deal privately with our hurts. My brother's strongest response was frustration at not being able to access tears. My invitation to a deeper sharing only increased his sense of anguish; others were able to access strong feelings, why couldn't he? My mother, on the other hand, seemed emotionally removed; she spent most of the time trying to console her upset children. Where were her feelings? It was a rich, yet confusing session.

In the course of that two-hour sharing, I reached a level of connection with two of my sisters that was deeper than anything that had happened before, permanently altering how we related. (While we don't always touch that deep place, it is not rare, and I trace it all back to our sitting together in 1989.) But with my third sister that sharing resulted in a broken trust. She found it disrespectful and wounding, and holds me responsible, suspecting me of enjoying other people's suffering. She asked me to promise that I would never inquire about what is going on beneath the surface for her. So two doors opened and one got padlocked.

That experience after my father's death was on my mind and in my heart as I contemplated our coming together for my mother's funeral. The situation was further complicated by my siblings' general uneasiness about my values and commitment to community living. There have been heated words among us about using family trust money to invest in community projects I've advo-

cated. While I felt that they tolerated my life choices, I didn't believe they respected them.

Now that my mother had died, what did I want from my family? What did I need? What was possible? As my mother's death — unlike Dad's — was anticipated, I had thought deeply about what closure I wanted with my mother while she was still alive, and I was not in anguish about missed conversations. Rather, I had two other concerns.

First, I knew I wanted to go back to the hall of grief with my siblings, and try the doors again.

How could I best be inviting and non-threatening?

Second, what did I need to say goodbye to my mother, and was there some portion of that best done in public?

My brother and sisters and I met in Chicago, where we grew up, and where most of them live now. The first night was full of tenderness and tentativeness (is laughing OK; is not laughing OK?). I was careful to not push my agenda too quickly for a time together.

The next day we met to discuss the memorial service, to be overseen by a Catholic nun at a local funeral home. (Though raised as Lutherans, I am an agnostic, two of my sisters converted to Catholicism, one is a Mormon, and my brother is an Episcopalian. Further confusing the issue, I cannot recall my mother attending church at any time in the past 20 years, except for weddings and funerals.) The service would be simple and non-denominational. One sister would offer collections of highlights and memories of my mother's life and there would be a time when anyone in attendance could rise and speak. So I would have a chance to say goodbye publicly. Did I want it?

After the meeting I asked my siblings for time to sit together, as we had in 1989. Again, they all agreed, and it happened that evening.

One of the hardest lessons to learn as

**My siblings
were generally
uneasy about
my values and
my commitment
to community.**

a facilitator is when to shut up. This time, unlike in 1989, I didn't speak for the first hour. At first there were many statements about funeral logistics and happy memories. I waited. I had some hard things to say, and was looking for an opening.

Finally I took the plunge, sharing recollections of a mother who was emotionally distant and guarded. I talked about my struggles developing emotionally with an unavailable mother and a father who drank to mask his inability to cope with strong feelings. I noted that our mother had strong feelings too, because she let them leak out regularly during the 18 months or so that she and Dad were separated in the early '70s, but then she clamped down again once they reconciled. Who was that masked woman? I needed to witness my confusion and hurt with my siblings and hear their responses.

I was scared; would this re-injure old wounds? Would my guarded sister feel violated again?

Once again our realities were all over the map. Our stories were so different it was hard to believe we were discussing the same family. But this time no one felt threatened. Instead we all listened to each other's truths and shared our own. We had matured enough in the intervening 14 years to not feel compelled to drive for a unified field theory of Schaub family reality. I didn't need agreement from my siblings; I only wanted a hearing. Getting that, I was able to let go of some hard feelings and immerse myself in the sweetness of how my life was touched by my mother's.

The next day, Friday, was the day before the funeral. I went for a long walk through the neighborhood in which I grew up, strolling by the house where I lived until 1971, and stopping at a bench in the park where I used to play endless games of softball.

I thought about a science fiction novel by Orson Scott Card, *Speaker for the Dead*, in which the main character travels from planet to planet and speaks deep truths about the life of someone recently dead in order to inspire the living to greater understanding. As I contemplated the Christian overlay of the planned memorial service, I realized that I didn't want to speak for my mother, to eulogize

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aspects of her life that touched me, through a Christian lens. Could I do this in a way that was true and inspiring, without being fractional? I didn't know, but I had become clear that I would try.

So at the service I did. It probably took no more than 10 minutes. Walking to the front of the room, I worried for a moment that I might not be able to keep it together to speak plainly. Then I laughed at the absurdity of my concern.

If ever I had license to speak from my heart it would be now. So I opened up with wet eyes and a choking voice, unleashing the emotionally vibrant self I know how to be.

I spoke of our mother's courage in consistently providing opportunities for us children while resisting the temptation to control how we processed those experiences.

I spoke of her being a steady model of engaged citizenry: if you didn't like something, either learn to deal with it or

do something about it—she had no sympathy for whiners. She was the first woman to serve on the local school board. Not because she was a radical feminist, but because there was a need and she had both the time and the skill

I was scared: Would my sharing re-injure old wounds?

to fill it. My mother was a problem solver, not a headline grabber.

I spoke of the love of food that she passed along to me. She knew the power of building social cohesion both through baking bread and breaking bread, a lesson that has served me wonderfully as a builder of community.

I spoke of her love of the natural world. How she taught me an appreciation for the change of seasons, and introduced me to the wonders and restorative quality of wilderness—magic I share

with my children today.

I closed with a song. There is nothing like singing to focus energy, and I chose a pagan elegy with this chorus:

What's our lives anyhow any more than the leaves,

We all have our seasons so why should we grieve?

Though all through our lives we appear fine and gay,

Like the leaves we must wither, and soon fade away.

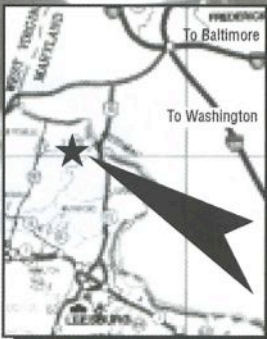
My voice filled the room. With tears streaming down my face, I walked to the front of the room and touched my forehead to the urn containing my mother's ashes, saying goodbye one last time.

As I walked back to my seat utterly exhausted, every one of my siblings came up and touched me, just as my words and energy had touched them. I had done it right, and I was at peace. Later, it occurred to me that, for the first time since I've lived in community, I was loved by my siblings for being fully myself.

I had no idea how badly I needed that healing. Thanks, Mom. Ω

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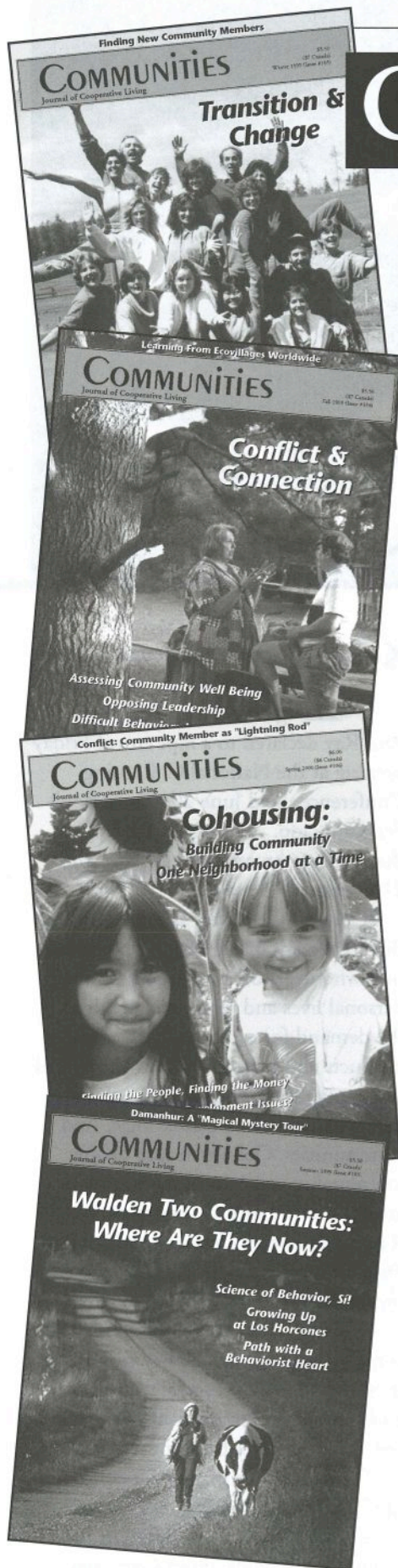
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ON A HIGH FOR COMMUNITY

Cohousers Circle Up at 6,000 Ft.

BY DIANA LEAFE CHRISTIAN



TOP PHOTO: (from left) Shari Leach, President of Coho/US; Jim Leach, President of Wonderland Hill Development Co., Boulder; John Fabel, Pioneer Valley Cohousing, Amherst, Massachusetts; Roy O'Shaunessy, Executive Director of Coho/US; Evangeline Welch, editor, *Cohousing* magazine.

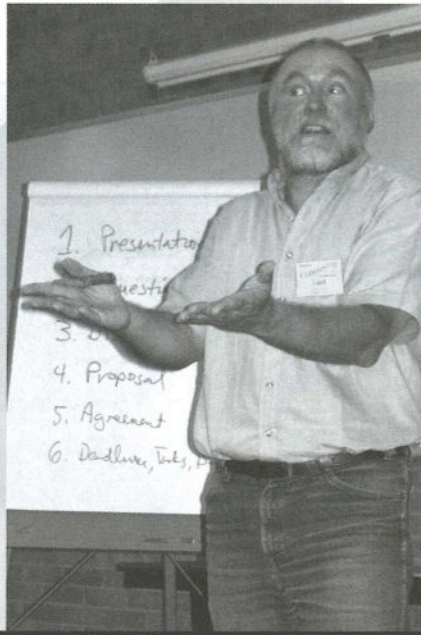
BOTTOM: Circle dance at the closing ceremony.

“YOU ARE LITERALLY CREATING a new culture,” sociologist and market researcher Paul Ray declared to a rapt crowd Friday evening at the National Cohousing Conference, held June 20–22, in Boulder, Colorado. “Cohousers are helping shape a new American culture for the 21st century,” he said.

“Cultural Creatives” is Ray’s term for the 26 percent of the American population who insist on authenticity in their personal lives and work, and are driving the demand for ecologically sustainable products and services. This is the part of the population bringing women’s issues and spirituality into public view. And communities. Cohousers and people interested in intentional communities are definitely Cultural Creatives, said Ray, co-author of *The Cultural Creatives: How 50 Million People Are Changing the World*.

Cultural Creatives are reframing what is meaningful to them. They care about personal fulfillment, social conscience, and creating a better way of life—not just for themselves but for everyone.

“There’s a huge market for cohousing,” Ray added, noting that one-seventh of the American population, 10 million households, move every year, most of them buying new homes. A former urban planning professor, he also



LEFT: Plenary speaker Paul Ray.

MIDDLE: FIC Executive Secretary Laird Schaub teaching about process.

RIGHT: Former FIC Board members Betty Didcoct (staffing the FIC booktable) and Tree Bressen (lower left).

noted that half the new home-buyers in the US are fed up with suburbs and love the idea of small-town design. He sees urban cohousing communities as a component of sustainable cities in the near future.

“The cities that will work,” he said, “will be those that consist of many little high-density functioning neighborhoods—many of them cohousing communities—modular units within the city. Cohousing communities will become a basic unit of urban design.”

We all cheered.

“Cohousers are helping shape a new American culture for the 21st century.”

PAUL RAY’S KEYNOTE address was encouraging to the almost 200 people representing 57 cohousing communities from 28 states, along with many cohousing architects, developers, and contractors at this biennial event sponsored by the Cohousing Association of the United States (Coho/US).

Participants had come from the far corners. John Fowler had traveled from Homer, Alaska, for example, to consider cohousing development for his property.

Environmental education grad student Charlotte Clark, from Duke University in North Carolina, was there to learn the degree to which the spirit of community might encourage voluntary, pro-environmental behavior among cohousing residents. Architect Robin Allison had flown in from Auckland, New Zealand, to check out the North American scene for her forming cohousing community at home.

FRIDAY NIGHT’S AUDIENCE was upbeat and lively. Many were inspired by communities they’d visited on the daylong guided tours before the conference started. Thursday’s “Northern Tour” included Greyrock Commons and River Rock Commons in Fort Collins, Nyland in Lafayette, and Wild Sage (the construction site) and Nomad

Cohousing in Boulder. Friday’s “Southern Tour” included Harmony Village in Golden, Hearthstone in north Denver, Highline Crossing in Littleton, and Casa Verde in Colorado Springs.

Some of my favorite pals from the FIC (Fellowship for Intentional Community) were in the audience as well. On my left was Harvey Baker from Dunmire

Hollow in Tennessee, in Boulder to do a woodworking job for a friend and offer a workshop at the conference. On my right was Tree Bressen of Walnut Street Co-op in Eugene, Oregon, there to facilitate Thursday’s day-long meeting of cohousing professionals, to co-lead a six-hour conflict workshop on Friday, and to host three more short workshops on process.

Across the room, Laird Schaub, FIC executive secretary and Sandhill Farm member, was there to staff its Community Bookshelf table, to co-lead a day-long workshop on consensus facilitation with former FIC board member Betty Didcoct (now a Boulder resident), and to host three more workshops on process.

My former neighbor Bill Becker, FIC treasurer and executive director of Sunrise Credit Union at Sunrise Ranch community in Loveland, Colorado, was there to meet with Coho/US board members about the credit union’s services. Michael McIntyre of Sunward Cohousing in Ann Arbor and guest editor of our special cohousing issue (Spring 2000), was there as a Coho/US staff member and its website master. And former FIC board member Zev Paiss, a.k.a. “Mr. Cohousing” (who in 1993 founded the Rocky Mountain Cohousing Association, which later became the national Cohousing Network and recently morphed into



Coho/US), was there as part of that organization's promotions team. It was old home week. I was happy as a clam.

ON SATURDAY and Sunday, 90-minute workshops, six-deep, offered information for cohousing groups in the forming stages, people already living in cohousing communities, and specific aspects or special applications of cohousing.

One of the first workshops was Paul Ray on how groups can use marketing and promotional techniques to attract more people to join them. "Once you

talk about values, you get people's undivided attention," he said. "Ask potential cohousers what's important to them. How do they want to live? What do they want for their children?"

COHOUSERS BUILD THEIR physical infrastructure all at once, and many workshops focused on the nuts and bolts of the launching process. Some of them were quite technical. Some examples:

- Architect Matt Worswick from Harmony Village; Jim Leach; developer Don Tucker of Ecohousing in Bethesda,

Maryland; and JD Lindeberg, developer of Sunward, Great Oak, and Touchstone in Ann Arbor, Michigan, lead "Working with Cohousing Professionals."

- Developer James Hamilton (Sonora Cohousing and Stone Curves in Tucson) offered "Forming Cohousing Around a Piece of Land: Feasibility, Time Lines, and Commitment." Later he and Wonderland Hill project manager Laurel Rhodes led "Successful Project Management."

- Don Bunn, design and construction coordinator for Wonderland Hill, and Danny Milman, project manager for

MODERNS, TRADITIONALS, AND CULTURAL CREATIVES

PAUL RAY'S RESEARCH reveals other value-based population categories in the United States.

One he calls the Moderns, approximately 50 percent of the population. Moderns shape the official world view of our society, believing material success is what matters most, and it's natural and reasonable that the US lead the world in matters cultural, political, and military (think *Time* magazine). Ray calls the remaining 24 percent, the Traditionals: people primarily concerned with protecting against harm (think Jerry Falwell). The Moderns and the Traditionals are hard at war, Ray says.

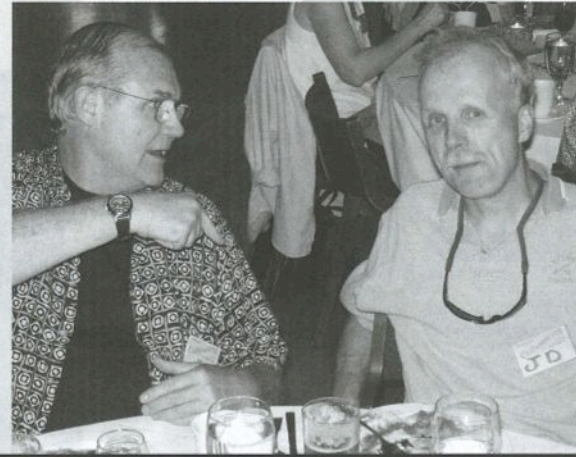
The Cultural Creatives (26 percent) aren't reported on by

mainstream media, Ray says, because their growth rate is too slow for most media to notice (about half a percent a year since the 1950s), and because Cultural Creatives aren't organized, don't have a leader, and aren't a "movement." They're found in all races and ethnic groups and live all over the country, with slightly more on both coasts. About 60 percent are women; 40 percent are men.

There are more Cultural Creatives in the country than the number of people who elected the most recent Democratic US President, Ray says. It's a group with clout.

For more information: www.culturalcreatives.org.

—D.L.C.



FACING PAGE, LEFT: John Fabel, Pioneer Valley Cohousing

FACING PAGE, RIGHT: Dr. Richard Lloyd, Morgan State University in Baltimore, and Joani Blank, Swans Way Cohousing, Oakland.

LEFT: Mary Kraus, Pioneer Valley Cohousing, and Jim Leach.

RIGHT: Bill Becker (left), Director, Sunrise Credit Union and FIC treasurer, and J.D. Lindeberg, Sunward Cohousing.

The Cohousing Company, led “Running a Smooth Options and Upgrade Process.”

- Diane DeSimone, developer of Sonora Cohousing and Stone Curves in Tucson, and Don Bunn, design and construction coordinator for Wonderland Hill, offered “Survival Tips for Cohousing Professionals Living in Their Communities”—a hot topic, since it can be difficult for all concerned to shift to fellow-community-member status after move-in.

COHOUSING WAS ORIGINALLY developed in Denmark by architects, and brought to North America in 1986 with the publication of *Cohousing: A Contemporary Approach to Housing Ourselves* by American architects Katie McCamant and Chuck Durrett. So architecture did and still does figure prominently in the cohousing process.

- Katie McCamant and architect Laura Fitch of Pioneer Valley in Massachusetts lead “How to Design a Common House Your Community Will Love (and Use).”

- Katie and architects Matt Worswick and Mary Kraus, also of Pioneer Valley, hosted “Sustainable Design.”

- Chuck Durrett offered “The Design Process: What Works and What Doesn’t.”

BECAUSE THEY’RE developing and selling their communities all at once, cohousers need to know how to attract both people and money.

- Mortgage broker Teresa Lopez of Santa Fe presented “Group Mortgages and Creative and Green Financing.”

- Zev Paiss of Nomad Cohousing led “Marketing 101,” and Neshama Abraham Paiss of Abraham Paiss Associates offered “Intermediate Marketing Techniques: Working with the Media.”

PLENTY OF WORKSHOPS focused on people skills as well, including “Facilitation Basics” and “Delegating to Committee” (Laird Schaub); “Consensus Basics” and “Facilitation Challenges” (Tree Bressen); and “Dealing with Difficult Community Members” (Shari Leach, President of Coho/US). Dave Ergo of Sonoma County Cohousing in Cotati, California, presented “Useful Gossip’ and Other Ways of Managing Internal Conflict.”

In recent years increasing numbers of cohousing communities have begun to consider how people might live out their whole lives in their cohousing communities. Chuck Durrett and Michigan cohousing developer Nick Meina (Sunward, Great Oak, and Touchstone) led “Building Cohousing for Seniors.” And Arthur Okner and Neshama Abraham

Paiss (Nomad Cohousing), Coho/US board member Ken Helfant (Tierra Nueva, Oceano, California), Patty Hodgins (Hearthstone, Denver), and Nick Meina (Ann Arbor), led an evocative discussion on seniors in cohousing. (See “How Will I Live My Elder Years in Community?,” pg. 30.)

Since its arrival in the US cohousing has been a largely white, middle-class (or upper-middle-class) phenomenon, with households of highly educated two-income professionals. However, in “The Urban Block Project: Transforming Blighted City Blocks to Cohousing,” Dr. Richard Lloyd, Director of the Institute for Architecture and Planning at Morgan State University in Baltimore, and Coho/US board member Ann Zabaldo of Takoma Village Cohousing in Washington, DC, proposed that the cohousing model might be used to renew urban residential blocks scheduled for “revitalization,” in order to prevent the disruptive effect of forced relocation. This would especially benefit those most vulnerable to such relocation: single mothers, latchkey kids, elders, and grandparents raising their grandchildren. Morgan State University is seeking a HUD grant to learn whether this idea might work, with the Middle East neighborhood of Baltimore as a proposed trial site. The ultimate goal is to



develop a model that can be replicated in urban communities throughout the US. The Mid-Atlantic chapter of Coho/US would provide the cohousing expertise needed for the project and will act in a support capacity to Morgan State.

OTHER WORKSHOPS covered specific aspects of the cohousing process, such as alternatives to consensus, insurance and liabilities issues, buildings and grounds, setting up common meal systems, starting a community garden, wiring communities for the Internet, making consensus decisions online, relations with non-cohousing neighbors, divorce in cohousing, and member participation “without guilt, burnout, or martyrdom.”

Others focused on affordable cohousing, modular cohousing, retrofit cohousing, commercial space in cohousing, and cohousing around the world. Still others addressed related topics: local currencies, non-cohousing communities, ecovillages, and creating community wherever you are.

A HIGHLIGHT for me was Saturday noon, when a group of us hiked to a health food deli several blocks away for lunch. On the walk I met Evangeline Welch, new editor of Coho/US’s publications—the *Cohousing Journal* and e-newsletter. It was great to talk shop out in the spring sunshine and look up to the dramatic profile of the Rockies, punctuated by gigantic flat granite slabs. Everywhere were newly leafed-out yellow-green aspens and conifers with the bluish hue of the Colorado blue spruce. Soft cottonwood down floated though the air. I was back in one of my all-time favorite cities, and loving it.

Another high spot was Saturday night’s dinner and dance party, with an Italian feast, a rockin’ salsa band, and a silent auction which raised \$5,200 for Coho/US.

The conference ended at midday on Sunday on the wide green lawn outside our meeting rooms, with Neshama leading a closing circle, and everyone singing the Crosby, Stills, Nash, and Young song, “Our House.”

THROUGHOUT the conference participants seemed invigorated and excited—on a high. The event was not only information-rich, but emotionally rewarding. They got, it seemed, what Cultural Creatives need most—to find out they’re not alone in wanting to create a better way of life, learn what their

Participants got, it seemed, what Cultural Creatives need most—to find out they’re not alone in wanting to create a better way of life.

counterparts are doing in other parts of the country, and form alliances to cross-pollinate.

Cohousing is definitely a phenomenon filled with energy and hope, and in the United States is the fastest-growing segment of the communities movement. It started with Muir Commons in California in ’91, then five more by ’93, eight more by ’95, and twenty-three more by ’98. By early 2003 the number had escalated to 61 completed cohousing neighborhoods and 91 in the



forming stages, 27 of which were under construction.

I got the strong impression at the conference that Paul Ray is right. Not only will cohousing help shape a new culture in North America, but it will become a far broader phenomenon than the model Chuck and Katie brought over from Denmark—neighbors who design, build, and manage their own small neighborhoods and share a Common House for meetings and some meals. I believe cohousing will also be a kind of “community-forming template” that groups can use to create widely different kinds of unique and specific communities. Some cohousing communities do this now. At least one includes passive solar natural buildings (Heartwood, Bayfield, Colorado); another has a Christian orientation (Temescal Creek, Oakland). An upscale semi-rural ecovillage, Ecovillage at Ithaca, uses the cohousing model for its clustered individual neighborhoods. And a rural mountain ecovillage, Earthaven, is using the cohousing model in terms of architecture, and to some extent, development (borrowing money to construct a multi-family dwelling all at once) for one of its 11 neighborhoods.

I also got the impression, however, that many cohousers (still) seem to assume the pleasures of community are somehow unique to cohousing, or that

cohousers invented the processes of sharing resources and making decisions cooperatively. But I did see signs of progress: the strong presence of FIC people facilitating meetings and offering workshops. The fact that many cohousers knew *Communities* magazine. The fact that some cohousers are using the term “intentional community” at long last. Perhaps, thanks to the FIC’s untiring efforts over the last decade, the unfortunate mutual suspicion between cohousers and non-cohousing communitarians (“We’re not like those *commune* people!” “Those cohousers don’t know how to build *real* community,”) may be mostly a thing of the past.

Perhaps cohousers are coming to see themselves like we FIC folks have been seeing them all along—as fellow travelers in the learning curve of this arduous, sometimes painful, often joyous thing called community—just like the rest of us. Ω

Diana Leafe Christian is editor of Communities magazine and author of Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities (New Society Publishers).

FACING PAGE, LEFT: Neshama Abraham, Nomad Cohousing, Boulder; Bryan Bowen, Wild Sage Cohousing, Boulder; and Touseon Saryon, Crestone, Colorado.

FACING PAGE, RIGHT: Rebecca Schaller, Sonora Cohousing, Arizona; Robin Allison, Eco-Housing, New Zealand; and Roy O’Shaunessy.

ABOVE: Saying goodbye at the closing ceremony on Sunday.



Sunward Cohousing resident Shelda Taylor turned 97 in January, 2003. She passed away several months later.

HOW WILL I LIVE MY ELDER YEARS IN COMMUNITY?

BY NESHAMA ABRAHAM PAISS

“I WON’T BE SOMEONE WHO’LL need wheelchair ramps or wheelchair-accessible wider doors when I get older. I’m not going to age that way!”

So declared most members of one forming cohousing group 10 years ago as they gave input during the design phase of their project. “My heart sank,” recalled one of the participants. The mother of a child born with a disability, she didn’t know at the time whether her daughter would ever leave her wheelchair. The mother cried the whole way driving home from the design meeting, believing that cohousing wouldn’t work for her family after all. (They did later move into the community, however, but only because they spent additional funds to buy a separate lot on the site and build a custom home to meet their daughter’s needs.)

While cohousing allows for resident participation in the design process, sadly, this woman’s community didn’t hear her concerns, and today the homes they designed and built a decade ago aren’t well suited for people who may one day need a wheelchair.

She related this story at the “Seniors in Cohousing” discussion at the 2003 North American Cohousing Conference held at the University of Colorado in Boulder this June. Her concerns about needing a home and neighborhood for a child in a wheelchair are similar to the needs of the elderly, and the discussion made clear that most of our current cohousing communities are not designed for residents who might become ill or disabled as they age. Her story, and other examples cited in the discussion, made it clear that the voice of the elderly and disabled must be stated clearly and taken into account as homes and community buildings are initially designed.

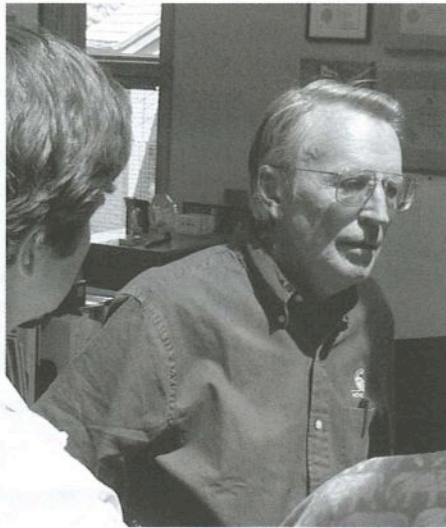
THE SENIORS IN COHOUSING panel was one of the most exciting and emotional presentations I attended during the conference. I was one of the panelists, along with Arthur Okner, my neighbor at Nomad Cohousing in Boul-

der; Ken Halfant of Tierra Nueva Cohousing in Oceania, California; Patty Hodgins of North Denver Cohousing; and Nick Meina, developer and resident of Sunward Cohousing in Ann Arbor, Michigan. About 20 participants attended, most between the ages of 55 and 85. I wasn't quite prepared for the tears that welled up as we talked about designing and living in cohousing neighborhoods that can accommodate us as we age and die in our communities.

The good news is that things are changing. One cohousing community which is listening to the concerns of seniors is Sunward in Ann Arbor. Sunward's 77 adult residents, 18 of which are 65 and older, live on a 20-acre semi-rural site. Community member Nick Meina, one of several partners in the Cohousing Development Company which developed Sunward, built 36 of the community's 40 townhomes with aging members in mind, with the bedroom on the first floor and wheelchair-accessible front doors. He also left enough space adjacent to the Common House to later build four assisted-living apartments, with the intention that at least one will house a live-in health-care staff person.

The spouses of elderly partners and grown children of aging parents can say, "I'm overwhelmed, I need help."

What is encouraging about cohousing and other intentional communities with a close-knit social fabric is that in times of crisis the spouses of elderly partners and grown children of aging parents can say, "I'm overwhelmed, I need help," and get the support they need from the community. The same community noted above that didn't design for their aging population 10 years ago now has several residents over 80 who need additional help, and are now addressing the needs of these seniors. In one situation, about a dozen residents came to several meetings to offer support to the wife of a



Cohousing developer Jim Leach, who's working on adding senior cohousing facilities to Nomad Cohousing in Lafayette, Colorado.

community member with advancing Alzheimer's disease. The couple had planned to leave the community to get specialized care outside, but has decided to stay because of the support they're now receiving from neighbors.

HOW WILL cohousing neighborhoods meet the need of their aging residents in the future? Some homes could be retrofitted, but this would be difficult and

expensive. One of the ideas we discussed was community members jointly buying one of the residential units or using rental space in some residents' units for live-in caregivers (for example, nurses and/or home health-care aides) who could assist senior residents on-site when needed.

Some cohousing architects and developers are now focusing on the idea of designing homes and community facilities for senior residents at the beginning of a project. Architect Chuck Durrett, co-author with Katie McCamant of *Cohousing: A Contemporary Approach to*

Housing Ourselves, is writing a book specifically about senior cohousing, and is seeking a new project where he can design the country's first senior cohousing neighborhood. In another workshop at the Cohousing Conference, Durrett showed slides of senior cohousing in Denmark, which apparently is currently the only viable option for senior housing in that country. (*In the US, a PBS 13-part series, "Aging in America," will feature EcoVillage at Ithaca in Ithaca, New York, in its 13th program, citing cohousing communities like theirs as one alternative to aging in isolation. —Ed.*)

SIMILARLY, JIM LEACH, president of Wonderland Hill Development Company in Boulder, the country's most experienced cohousing developer, has a long-standing goal to build and develop cohousing for seniors, and wants to create a senior cohousing project in Colorado as soon as possible. He considers senior cohousing one of three important contributions the cohousing movement can make to the wider society, along with affordable cohousing and cohousing projects being designed as components of larger New Urbanist or neo-traditional neighborhoods.

One of the cohousing communities where we may first see an all-senior neighborhood is Nyland Cohousing in Lafayette, Colorado. Wonderland Hill was the development partner for this 42-household project in 1994. Leach is excited about trying this idea out at Nyland, and the community has actively begun a conversation about what it would take to build a new senior cohousing community on its 43 acres, in close proximity to its existing residential units and Common House.

Meanwhile Nick Meina has conducted a series of focus groups among people aged 70 and 71 to determine seniors' needs and desires. He found that most of them don't want a senior cohousing project by itself, but rather noted repeatedly that they wanted to be in contact with people of all ages.

To meet this need, Meina has two project ideas in mind. One is a hybrid



Seniors enjoy shared meals at Sunward Cohousing in Michigan.

senior and mixed-age cohousing neighborhood. The other is a seniors-only cohousing community nestled between one or two inter-generational cohousing neighborhoods, with ongoing synergy and support between all three projects,

Most elders don't want a senior cohousing project by itself, but said repeatedly they wanted to be in contact with people of all ages.

similar to the project now under discussion at Nyland.

In hybrid and senior-adjacent cohousing neighborhoods he'd also like to see two other innovations. The first is a glass-covered atrium over the homes, pedestrian walkway, and Common House, similar to that of Windsong Cohousing in British Columbia, where residents can stroll to and from their homes and their Common House and stay warm and dry in the worst weather.

The second is an assisted-living facility adjacent to the Common House that would enable younger members to easily interact with the seniors, so they could stay connected to community life.

Meina offers the following advice for architects and developers seeking to create cohousing neighborhoods for senior residents:

- Design for seniors at the beginning of the project. This is critical, since it's much more difficult to later retrofit homes, the Common House, and the site.
- Engage the full community in ongoing discussions—at least one or two per year—that address how to meet the needs of three specific age groups: children, middle-aged members, and seniors.
- Create a community with a balanced population, making sure there are seniors and children.
- Be realistic about whether all residents will be able to live out their lives in community. He points out that some medical and age-related conditions (e.g., strokes, blood clots, etc.) might create

too much of a drain on other community members for residents with these conditions to remain in their homes.

I LEFT THIS conference discussion feeling encouraged. The cohousing movement is learning how to not only create great neighborhoods, but great neighborhoods in which we can comfortably live out the rest of our lives. Ω

An audiotape of this panel discussion on seniors in cohousing is available from The Cohousing Association of the United States: www.cohousing.org.

Neshama Abraham Paiss and her husband Zev Paiss live at Nomad Cohousing in Boulder, Colorado. Through Abraham Paiss & Associates they offer services to communities in public relations, marketing, membership-building, and group process. 303-413-8066; Zpaiss@attbi.com; AbrahamPaiss.com.



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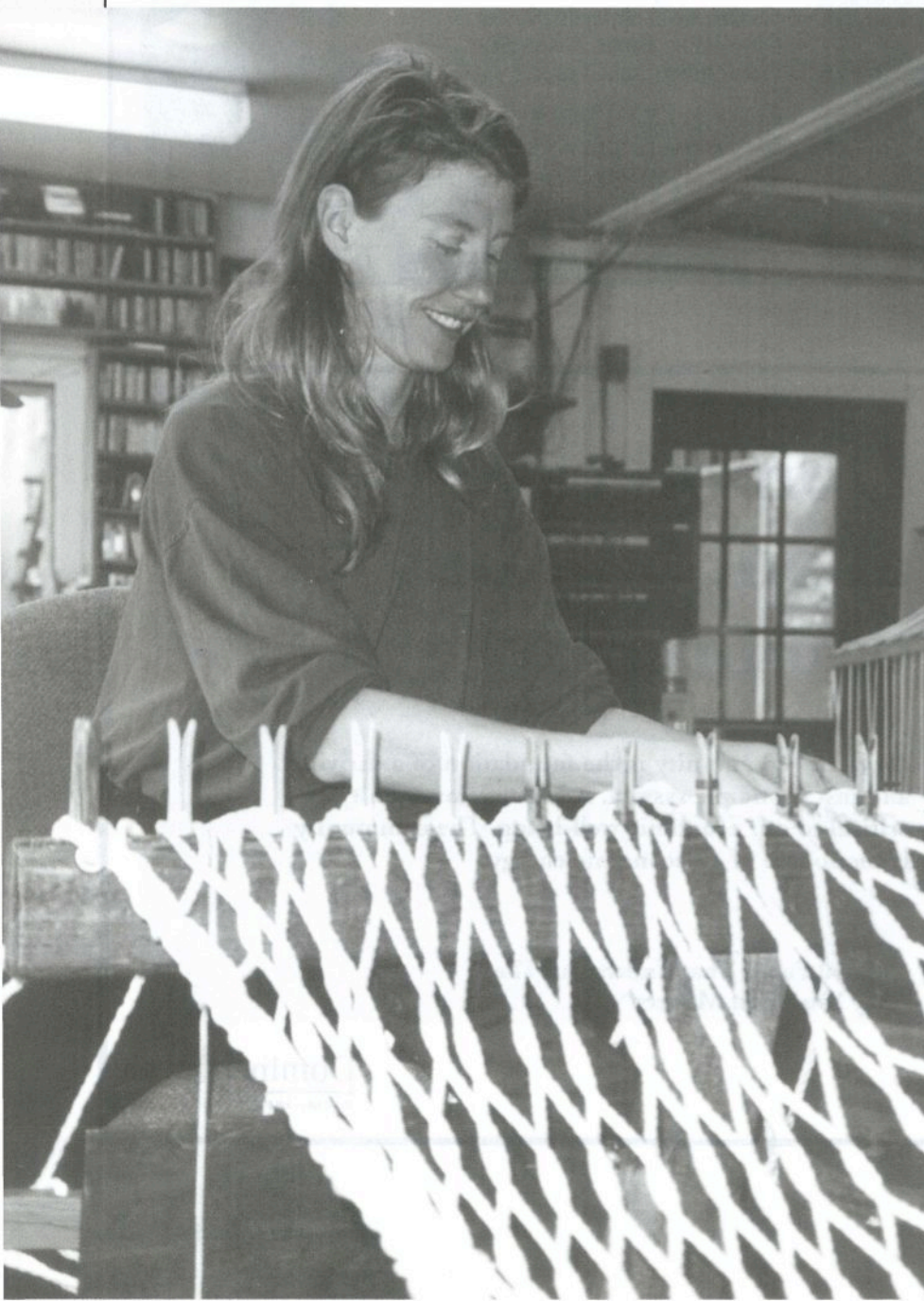
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RIGHT (AND LEFT) LIVELIHOOD

EDITORIAL BY GEOPH KOZENY



THE CONCEPT of “Right Livelihood” first appeared over 2500 years ago when the Buddha instructed his students to follow the

Eightfold Path. (Right Livelihood was number five on the list.) Today the idea has been widely adapted and embraced by a broad spectrum of folks who desire to live meaningful, sustainable, peaceful lives, and that sentiment is especially strong among those living in intentional communities. I like to joke that “Right Livelihood is popular with the Left,” but it’s more accurate to say that it’s popular among a wide spectrum of folks who value personal growth, social issues, and the environment over financial gain—regardless of their political persuasion (though most global/corporate capitalists need not apply).

Originally it meant doing honest work and harming neither another person nor any living thing. To make clear his intent, the Buddha’s teachings outlined a long list of “Wrong Livelihoods” to be avoided: selling alcohol, weapons, or pornography; telling fortunes, reading tea leaves, or interpreting dreams; placing spells, giving protective charms, or interpreting the calls of birds and animals; doing dowsing or geomancy—to name a few. In his day, a lot of the contemporary

Right Livelihood is the art of clarifying what it is you are passionate about, then finding a way to make your living in pursuit of that passion.

options for Wrong Livelihood had yet to be invented.

Today's generic definition of Right Livelihood is considerably more flexible and worldly: it's the art of clarifying what it is you are passionate about, then finding a way to make your living in pursuit of that passion. In *On the Path to Right Livelihood*, Peter LeBrun defines it as "living in a totally authentic way, with no separation between work life and personal life."

No longer is a teacher or higher authority required to determine what qualifies; the evaluation process has become personalized to the extent that each individual decides for himself/herself what's worthy and what's not. With that expanded liberalized definition, what feels right to some individuals would clearly contradict the Buddha's teachings. This straying from the original definition applies at the group level as well. As a result, when a community strives for right livelihood in operating its businesses, programs, and even its daily life (for example, when members do domestic work for the community), that process can become a collective dialogue that brings up sticky dynamics among community members.

Divergent opinions about Right Livelihood are as much philosophic as practical, and are likely to be with us as long as humans persist in having opinions. Since we can never unconditionally have the absolute whole picture, any time we get additional information, our understanding—and therefore our choices—may shift. To illustrate, here are two examples from Twin Oaks, a well-known egalitarian income-sharing community in rural Virginia.

Early in its history, Twin Oaks settled into making hand-woven hammocks as a cottage industry, and over the years hammock-making has become their mainstay for generating income for the community. On the face





of it, making hammocks seems like a great choice: creating a product that consumers find attractive and useful; using a fairly simple technology which most community members can easily learn without a long and complicated training period; being able to work at home in the community, choosing one's hours (with the option of socializing while working), and providing fairly good return in terms of dollars earned per hour worked.

However, the community is faced with a Right Livelihood issue that so far defies an easy solution. Hammocks made from natural fibers tend to disintegrate severely and quickly when exposed to sun and rain, so the community decided to also make hammocks from a synthetic polypropylene fiber which looks good, feels good, and holds up well. Some Twin Oakers

abhor the fact they're making and selling a product based on an environmentally questionable petroleum-based product. So the community long ago instituted a program where customers could return their worn-out natural-fiber hammocks for recycling. But that doesn't solve the core concerns.

About a decade ago, to diversify their income base and also to shift some of their labor into a more utilitarian area (after all, hammocks are probably more a luxury than a necessity), Twin Oaks took over a small tofu production business which by now produces over a ton of tofu each week. It's another business with many positive

aspects: a "health food" product; a protein source with no cruelty to animals; large quantities available for community consumption; and, as with hammock-making, it allows people to work on-site and make a reasonable hourly income.

So what's not to like? Well, again, most of the product for public sale involves plastic—in this case the packaging of the individual units. And additionally (claims from the FDA, Monsanto, and the American Soybean Association notwithstanding) there is a scientific controversy about the actual suitability of soy foods as a mainstay in the human diet. One set of concerns is that soy products contain certain enzyme inhibitors and toxins that interfere with the body's ability to digest protein and to absorb vitamins and minerals. Additionally, soybeans contain substances that have been correlated with blood clotting, thyroid malfunction, and cancer. Neither I nor Twin Oaks is in a position to know whether these concerns will be verified or debunked over time. Thus the dilemma: with incomplete knowledge, how does one make ethical choices regarding Right Livelihood or otherwise in the here and now?

The answer is fairly straightforward: Since we can never be absolutely sure about what is right, we must do the best we can with what we have, be flexible and adaptable, and learn to honor what is left. Ω

Geoph Kozeny has lived in various communities for 30 years, and for the last 15 years has been on the road visiting communities (over 350 to date). He produced Visions of Utopia, a video documentary about intentional communities, and is now editing a second tape which will profile 11 additional communities.





Craig Gibson can see many of his community investments from his garden at Findhorn.

RECIPE FOR A THRIVING COMMUNITY

BY JONATHAN DAWSON

- *Keep your money in the community.*
- *Circulate it through as many hands as possible.*
- *Earn it, spend it, and invest it in member-owned retail and service businesses.*
- *Save it in home-grown financial institutions.*
- *Enjoy.*

THE VIEW FROM CRAIG GIBSON'S WILD AND ABUNDANT PERMACULTURE garden at the Findhorn Foundation in northern Scotland is deeply familiar and reassuring. On one side towers Moya, the community's wind turbine, in which Craig is an investor and shareholder. On the other side is Dunelands, a member-owned woodlot cooperative, of which Craig is a member, that manages and coppices the community's woodland. Also within view is the collection point for Earth Share CSA Farm (community-supported agriculture), where every Friday almost 200 subscribers collect boxes of fresh organic vegetables. Craig was also one of the initial investors in the "Cowshare" plan, established by another community member as a way of raising investment capital within the community to buy dairy cows. Craig gets his dividends in cheese and in manure for his garden.

From his garden he can also see the community bank, Ekopia Exchange, which enables community members like him to invest in community businesses. Next door to Ekopia is the Phoenix, a shop in which Craig is also a shareholder, which has benefited from loans provided by Ekopia Exchange. In the Phoenix, as in most of the other businesses within the community—the Foundation (which runs educational courses), the café, the bakery, the theatre, the building company, the IT services company, and the many self-employed artisans, therapists and artists—people pay for goods and services not only with the British pound sterling, but with the “EKO,” the community’s own currency.

You might suppose that Craig, a musician and builder, is a rich man—an investor in half a dozen companies all of which he can survey from his own proud estate. Hardly!

“How I’ve managed to find the various bits of cash that make up these investments, I just couldn’t tell you,” he reflects with genuine surprise. “In part, it’s because these community businesses made it easy, allowing payments over

FINDHORN AS ECOVILLAGE

I define “ecovillage” as the intention to explore a way to tread more lightly and with more happiness on the Earth. It relates to how we grow our food, build our houses, recycle our waste, generate our power, make our decisions, work with our conflicts, and develop relationships with other species and with spirit. —J.D.

time. But also in large part, it’s just a matter of priorities. It is really important that we nurture what we have created here at Findhorn and use whatever resources we can muster to support its economy—and not guns and bombs and cigarettes or whatever else mainstream banks would invest our savings in.”

This seems to be the nub of what allows Craig and others living in ecovillages like Findhorn to practice some form of right livelihood. “What is critically important is for a community to start putting all the pieces together in one place,” writes Michael Shuman in *Going Local*. “Then, and only then, can you begin to enjoy the synergies that occur when local ownership is linked with local

production, local investing, local purchasing, and local employment.”

The synergies are critical here. Membership in a CSA farm, for example, is clearly a very good thing. However, while it improves the nutritional quality of your food and allows you to reduce the miles you drive to buy it, being a CSA member makes a significant difference in only one area of your life. So many of the other patently unjust, unsustainable, and unsatisfying dimensions of modern life—the need to make money in jobs that serve neither the self nor the planet, the commuting required to get to work, the energy-intensive nature of most human settlements and dwellings, the conditions under which most of our clothing, furniture, and other pos-

FINDHORN'S VILLAGE ECONOMY

BY DAVID HOYLE

FINDHORN'S COMMUNITY ECONOMY IS ONE OF THE MOST DEVELOPED of any ecovillage worldwide, with an annual income in excess of \$8 million and an asset base of over \$10 million. Collectively it employs over 200 people in approximately 45 businesses and organisations, along with a number of self-employed therapists, artists, and craftspeople.

The primary income-producing activities at Findhorn are personal development courses, overnight accommodations, ecological building, retail, organic agriculture, publishing, printing, and generating renewable energy.

Currently about a third of community residents are employed as staff of the Findhorn Foundation, a nonprofit educational organization. Its employees work in administration or host workshops in exchange for food, accommodations, and a monthly allowance. Most other Findhorn residents are employed by member-owned businesses or are self-employed.

The Findhorn economy is served by several on-site or

regional financial institutions:

- EKO Currency System, a community-wide local currency.
 - Ekopia Resource Exchange: A community economic cooperative (like a small-scale community investment bank) with over 200 members and investment capital in excess of \$600,000. Ekopia administers the EKO Currency System.
 - Two local LETS systems. (LETS is a reciprocal-credit or mutual-trade system that uses a computerized bookkeeping method, rather than a local currency, to keep track of transactions.)
 - The satellite branch of a local area credit union.
- Primary businesses in the community economy include:
- Findhorn Foundation: A renowned educational centre offering workshops on personal development, spirituality, and sustainability.
 - New Findhorn Directions, Ltd.: The business arm of Findhorn Foundation, providing accommodations for guests in the Caravan Park.
 - IT Support and Services: Administers and maintains the



David Hoyle is director of Phoenix Community Stores and founder of its Ekopia Resource Exchange.

Money is to the community as blood is to the body—a circulating substance that provides nourishment to every community member through whose hands it passes.

sessions are made, and on and on—all too often remain beyond our control. We live in a world where it is damned hard for good people to live rightly and lightly. The forces ranged against wise and skillful action often seem just too great to fight against.

But put the various pieces of the economic picture *together*—combining locally-based investment, consumption, ownership, and employment—and it becomes much more possible to re-weave the web of community and right liveli-

hood. Take the money system, for example. Money is to the community as blood is to the body—a circulating substance that benefits and provides nourishment to every person through whose hands it passes as it moves through the community. In

roads and other physical infrastructure of The Park, the community's primary property.

- Phoenix Community Stores: One of the UK's leading alternative retail outlets, comprised of speciality shops including the Food Market, Bakery, Café, Bookstore, Apothecary, and Craft and Gift Centre. The Phoenix rents its various premises from the Findhorn Foundation; however, it's hoped that one day investors will be able to purchase its land and buildings as well.
- Findhorn Flower Essences: Producers of flower essence products and workshops on flower essences.
- Aromatic: A retail business offering a range of essential oils and workshops.
- Earth Share: A leading CSA farm with over 200 member/shareholders.
- Wester Lawrenceton Farm: An award-winning organic dairy farm producing cheese and eggs for the community and for shops throughout the UK.
- Dunelands Woodlot Cooperative.
- Moya Wind Turbine Cooperative.
- Post House Printing: A full-service printer and graphic design service.

- Findhorn Press: A successful book publisher.
- Steiner School: A school offering Rudolf Steiner-based education from kindergarten to age 14.
- Universal Hall: A 350-seat community arts centre that produces its own events and rents out facilities for local, national, and international productions.
- Eco-Village Limited: An ecological design, development, and construction company.
- Build One: An ecological building co-operative.
- Eco-Village Training: An educational organization offering courses and workshops on ecovillage living and development.
- Trees for Life: An educational charity focusing on ecological reforestation. Ω

For more information: www.findhorn.org

For the last 30 years David Hoyle has worked in the natural foods movement in the UK, Europe, Canada, and the U.S., and for the last 12 years as Director of Phoenix Community Stores at Findhorn, and as founder of its Ekopia Resource Exchange.



Many Findhorn residents earn a living on site.

a worst-case scenario, money entering a community leaves almost immediately because residents must spend it elsewhere for basic necessities like water, food, shelter, gas, electric energy, clothing, and so on. Up to 80 percent of the money coming into many American Indian reservations, for example, is spent outside the reservation within 48 hours. Consider the math. If \$100 comes into the system, after one spending cycle only \$20 remains, after two cycles just \$4, then just \$1—yielding a total value to the community as it circulates of just \$125. But reverse the equation

“[It] is critically important for a community to start putting all the pieces together in one place. Then, and only then, can you begin to enjoy the synergies that occur when local ownership is linked with local production, local investing, local purchasing, and local employment.” —Michael Shuman

so that only 20 percent of the \$100 leaves the system on each spending cycle, and the total value to the community is around \$500 as the original \$100 circulates.

Why not go still further and create a closed economic system, where 100 percent of incoming money is retained in the community? In 2002, the first year the Findhorn Foundation issued its EKO currency, the 10,000 EKOs put into circulation are estimated to have generated a turnover resulting in a value of in excess of \$225,000 during the year (i.e., 2002). A significant amount of this value, if it was pounds sterling instead of EKOs, would otherwise have been spent outside the

community. Here, the synergies become apparent. Many of the goods for sale in the Phoenix community shop could be purchased more cheaply at the supermarket in town. However, for those with services to sell within the community (which, if you think about it, is just about everyone: baby-sitting, jam-making, potted plants, massage, construction skills, and so on), it makes sense to buy within the community because that creates a demand for the goods

and services that residents want to sell. Moreover, shareholders in the Phoenix shop earn a five percent discount on all purchases made there, and they get to watch the value of their investment grow as the shop prospers. As it grows, so employment increases, more money stays in the system, and everyone gains.

Or take the less visible benefits of sharing ownership in our various businesses. Membership in the CSA farm requires not just a financial payment but also three work shifts over the course of a season. Three workshifts times 200 subscribers

equals a lot of work parties, a lot of reconnection with other community members and with the land, and a lot of community ownership of the project. And when the CSA farm has a hard year, there's a plentiful supply of willing labour to call on.

A different ethic emerges. Sure, one could draw larger dividends from a conventional stock market investment; earn a higher salary from regular, mainstream employment; buy butter and jam more cheaply at the supermarket. But a shift is taking place, a redefinition of values, a choice for ownership of and commitment to a community that's beginning to take control of its own economic health and destiny.

Folks like Craig work long hours for relatively modest financial returns. But the rewards come increasingly from achievements other than simply collecting money in the bank. They come from the view of the wind turbine generating our power, from the employment being created for our young people, from access to a growing number of goods produced without exploiting people or the planet, from the joys of being active participants rather than passive consumers in our community economy.

People visiting Findhorn are often struck by how much singing, dancing, and sharing goes on here, and how important these are in creating a feeling of well-being within the community. Less visible, but no less important, is getting the economy right, so a high proportion of members can work within the community, engaged in a way that feels meaningful and of value to self, the community, and the planet.

Meanwhile, back in Craig's garden, the feeling of well-being is tangible. Here there is no waste: anything biodegradable that's gone missing from elsewhere in the community has likely found its way into the garden, the compost heap, a new garden shed, or the new addition to Craig's house (of which 75 percent of the materials are recycled). At the foot of the hill, new natural-built, sustainable dwellings emerge in the five-acre meadow known as the Field of Dreams. A steady stream of friends and students pass through the Foundation's many educational programmes, helping with the fruit harvest and catching a glimpse of how society might be differently ordered. The great learning—about how we can live on the Earth with more insight and compassion—takes one small but tangible step forward. Ω

Jonathan Dawson, Executive Secretary of GEN-Europe (the Global Ecovillage Network), lives at Findhorn Foundation Community where he teaches Right Livelihood through the annual ecovillage training programme. For more information: jonathan@gen-europe.org.

Note: We retain the spelling of our British authors.



The organic bakers at Crystal Waters Sourdough Bakery use old-fashioned wood-fired ovens.

AN HONEST DAY'S (VILLAGE) WORK

BY MAX LINDEGGER AND VAL OLIVER

HOW DO YOU EARN EVEN A MODEST INCOME—ideally, through some form of right livelihood—in a rural ecovillage?

The usual challenges of rural businesses apply: identifying suitable markets for products and services and finding ways to transport the products or offer the services locally or nationally. Phone calls are often long-distance and expensive, email connections can be slow, Internet research laborious and more expensive, delivery and courier services may be infrequent to nonexistent; and equipment repairs can cost a fortune if the provider has to travel any distance.

Crystal Waters Permaculture Village, an ecovillage of around 230 people on 640 acres in Queensland, Australia, has added difficulties. We're located in an economically depressed rural area, and fairly onerous building code and health code regulations add extra costs to our businesses, especially those in the food industry. Nevertheless, more than 40 businesses and service professionals manage to produce incomes for their owners and employees. Here are three examples:

- **Crystal Waters Sourdough Bakery.** The bakery was resi-

dent Les Bartlett's idea, even though he isn't a baker. As often happens with good ideas, by fortunate circumstance he not only found a local baker but a builder of old-fashioned wood-fired ovens. In the last two years this start-up business has grown to employ one Crystal Waters member full time and four part-time. Currently they bake eight varieties of sourdough bread twice a week with certified organic flour, selling it at the Crystal Waters Village shop; at several local markets, including the Maple Street Cooperative in the nearby town of Maleny; and at a local farmers market. Les doesn't sell the bread wholesale because it would be too expensive to develop and operate the necessary delivery and invoicing systems. At the moment it is mostly a payment-on-receipt-of-goods business. The bread is baked and sold on the same day and all cash received is immediately applied to purchase more ingredients.

Local wood fuels the oven, mainly eucalyptus, casuarina, and acacia. Baking bread this way is a labour-intensive activity that requires considerable planning. Les's aim is to bake two pounds of bread from one pound of wood.

Crystal Waters Bakery: www.sourdough.com.au.

• **Green Harvest.** Green Harvest is probably the largest organic garden supply business in Australia, and it just about all happens by mailorder. It was started by residents Jeff and Frances Michaels and has been operating from Crystal Waters for about 10 years. “We feel very lucky to be able to pursue our passion for gardening, meet our goal of food self-reliance, and be able to work towards our vision of a greener, more ecological future,” says Frances, a trained horticulturist. She and Jeff offer seeds (often grown around their own house) and an excellent selection of natural pest management aids. Employment is seasonal, with a peak at the end of winter, just before the annual gardeners’ spring planting frenzy. They distribute a gardening resource guide that doubles as a catalogue to about 13,000 mailorder customers throughout Australia. As a family-owned business they are in full control of what they sell and how they package their goods. They have a strong policy of recycling, for example.

The Michael’s created their business with skill and passion, found a market niche, overcame the disadvantages of distance, and turned Green Harvest into a success story.

Green Harvest: www.greenharvest.com.au.

• **EcoLogical Solutions (ELS).** EcoLogical Solutions, a team of four ecological design professionals—Lloyd Williams, Val Oliver, Robin Harpley, and Max Lindegger—has offered sustainable design in permaculture and ecovillage projects since 1979. We have taught courses on these subjects since 1981. ELS is possibly one of the longest-established ecological consultancies worldwide.

We consult with clients well beyond the borders of Australia—at last count in over 40 countries internationally, including the UK, United States, South Africa, Brazil, Europe,



Green Harvest is probably the largest organic garden supply business in Australia. Co-owner Frances Michaels.

and New Zealand. At the same time, people of all ages and backgrounds from probably the same number of countries travel to Crystal Waters to attend our courses.

The Dream and the Reality

When we were designing Crystal Waters in the early '80s we asked the many people interested in joining us what income-generating occupations they expected to bring here. Here are the businesses and services we thought we'd have here, and here are the ones that actually developed. Most residents work on site or close by, though some commute longer distances.

The Dream: Potter, shoemaker, secretary, architect, parrot farmer, electronics engineer, teacher, consulting engineer, film archivist, graphic designer, baker, electrician, shipbuilder, social worker, film producer, forester, welder, farmer, builder, carpet cleaner, real estate salesperson, camera technician, chef, marine biologist, hydraulics engineer, telephone engineer, printer, barrister (courtroom lawyer), police officer, cabinetmaker, doctor, therapist, computer programmer, writer, motor mechanic, ceramic tiler, travel agent, bookseller, bellows-maker, nutrition-

ist, leather worker, geologist, health food store owner, artist, permaculture designer, poultry researcher, fitter and turner, guest house owner.

The Reality:

- EcoLogical Solutions Ltd.—ecovillage design consultancy and education services
- Global Ecovillage Network (Oceania/Asia) Secretariat
- Green Harvest Organic Supplies
- Crystal Waters Sourdough Bakery
- Barry Goodman's Village Tours
- Rammed Earth Constructions (now moved to Maleny)
- Crystal Waters Community Co-operative—visitors' camping/caravan park; meeting hall and commercial kitchen venues for hire
- Forest Farmer—consultant and contractor for wide-scale tree planting
- MultiTech Solutions—mechanical engineering consultancy

Flexibility and willingness to learn new skills are essential.

We work out of two offices under Max's house. We're heated by passive solar and powered by rooftop PV panels. Because the house is well designed we need no air-conditioning in summer and little additional heat in winter. We collect rainwater off the roof and send nutrient rich water from our toilet's Biolytix filter to our pumpkins and citrus fruit. Two of

us travel a short distance by car, one walks to work, and Max just walks downstairs.

Modern communication technologies, even with the shortcomings we experience in this rural area, allow us to be in touch with the world at relatively low cost, while still enjoying the kangaroos hopping past our office windows.

EcoLogical Solutions: www.ecologicalsolutions.com.au.

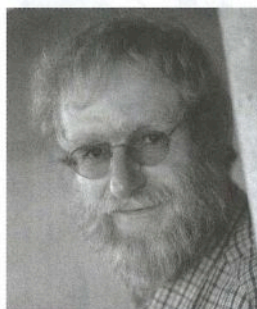
THESE MICRO-BUSINESSES ARE ABLE TO GENERATE MODEST incomes for a small number of village residents and local people. None of them will ever get rich, but they do get to work in businesses that offer beneficial goods and services and contribute to the regional economy.

Flexibility and willingness to learn new skills are essential in ecovillages, and many people here work a number of different part-time jobs. Unfortunately, some new businesses don't survive. Some residents started a cheesery, for example, which produced fantastic soft cheeses and won a string of gold medals against major national competition. But long hours,

state-of-the-art equipment, and innovative marketing were not enough to make it profitable.

I salute anyone who earnestly attempts a small business in an ecovillage. Working from home offers real advantages, but in a world dominated by large companies, government regulation, and the pressure of competition, it takes courage to "give it a go."

Many ecovillages were established by refugees from cities—mostly idealists and dreamers. For such villages to succeed we need new kinds of settlers—realists—equipped with a business plan and some capital, and the means and will to work hard for a long time before seeing profits. Success can never be guaranteed, but good planning can improve the chances. Ω



Max Lindegger, a mechanical and civil engineering designer, is a principal in EcoLogical Solutions, co-developer of Crystal Waters Permaculture Village in Queensland, Australia, small farm manager, and secretariat for GENOA (Global Ecovillage Network—Oceania/Asia). info@ecologicalsolutions.com.au.

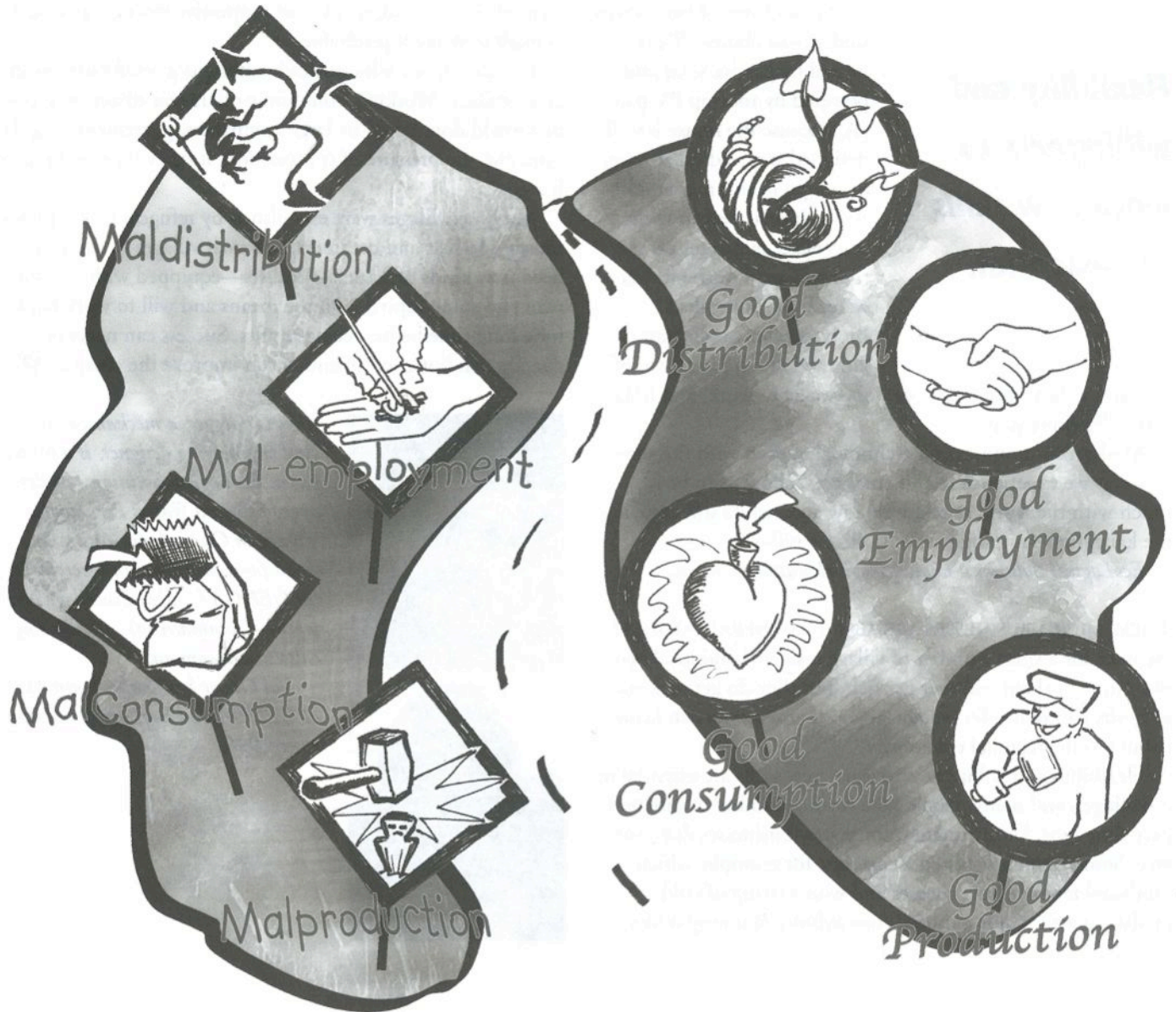


Val Oliver has worked with Max at GENOA and EcoLogical Solutions since 1996.

(part time at Crystal Waters, part time in Brisbane)

- Waterbreath Health Retreat and Guest House
- Earthcare Farm—producing bamboo, galangal ginger, and lotus, mainly for restaurants
- Earthcare Education—facilitation and group dynamics courses; workshops for women
- Crystal Waters Education—school group tours
- Steve Hall Landscaping Services
- Organic fresh food—certified organic citrus, pecans, salad vegetables, and kaffir lime leaves for community residents and local shops
- Clayworks—natural cosmetics
- Bellows and furniture maker
- Emotional Release Therapist
- Farmers (small scale)
- Graham Harpley, builder
- Jan Freyee, builder

- Wolfgang de Frenne, builder
- SEED International—permaculture teachers and consultants
- Jonathan Lloyd, hairdresser
- Primary School Teacher (must drive seven kilometers to get to work)
- Funky Love Tank—rock band
- Social Workers (outside the community; both must drive an hour to get to work)
- Village Organic Farm—mini dairy farm and distributor of bulk food
- Therapists and Body workers, part time—Bowen therapy, Gestalt therapy, acupuncture, massages: Shiatsu, Thai, Kahuna, deep tissue, and Watsu
- Natural Vision Improvement—holistic eye care courses
- Crystal Waters Land Managers—several residents work part-time managing common land and infrastructure (e.g., roads, dams, weed control, feral animals, water). Ω



A TWIN OAKER CONSIDERS HEALTHY AND UNHEALTHY COMMUNAL ECONOMIES

BY PIANKHY THOMPSON

These excerpts are taken from an open letter to Twin Oaks community in April, 2003.

MAL-EMPLOYMENT, MAL-production, malconsumption, and maldistribution. These are the cardinal points of an unhealthy economy. Where any one of these can be found I contend that the others can be found also. Let's take the old plantation economy, for example. In order to supply an overseas population addicted to tobacco (Malconsumption), the institution of slavery and slave holding (Mal-employment), supported by unsustainable farming practices (Malproduction), maintained a regime of

social and economic injustice (Maldistribution) inherited from Europe.

Of course this misery of slavery (and slave holding) required some sort of anesthesia to be tolerable. The anesthesia in various forms (whiskey, sugar, etc.) was usually malproduced by some other mal-employed and miserable people—or perhaps by the same ones. This enabled them to continue to malproduce their major cash crop of tobacco to be malconsumed as anesthesia for the miserable and mal-employed rich and poor overseas and so on.

I believe that it was possible at that time to end that vicious circle and lose-lose dynamic by sufficiently transforming even one of these four aspects.

For example, show me a sustainable and appropriately scaled agriculture that is really healing and restorative to the land (Good Production), and I'll show you a bunch of happy and diversely occupied people who are themselves being restored by what they are doing and how they are doing it (Good

of malproduced and anesthetic "enticements" (coffee, sodas, "canned" entertainment) that seem necessary to get people to work sufficiently long labor shifts. And is it just a coincidence that the hammocks themselves are in many cases made of unsustainably produced, potentially toxic, and non-biodegradable glues and polypropylene materials?

Another sign of Mal-employment here is the exclusive use of the hour quota system to monitor only "underwork" and not overwork. I'm sure that most of us really do care, more than the average corporate employer, whether we work each other and ourselves to mental or physical sickness, but our formal work culture does not affirm or validate this concern. We certainly seem to be willing to put ourselves and each other through much stress to maintain a standard of "living" that amounts to little more than the availability of gadgets and substances—which we would neither need nor want if we were better and more sustainably employed.

In a real sense, even sustainable employment in a sustainable economy is not enough. Just as extreme soil erosion can only be successfully coun-

tered by actually creating soil (for example, by composting) rather than by just slowing down the erosion process, a degenerative economy can only be successfully countered by a regenerative one. The progressive erosion of our economy and culture is a reality that makes any non-regenerative work activities ultimately unsustainable. And of course a cardinal aspect of a regenerative economy is regenerative or Good Employment.

I believe what we really do need for a regenerative economy at Twin Oaks, for Good Employment, is a system that rewards the good work of healing ourselves, each other, and the world around us.



Do we need anesthetic inducements to work long enough shifts?

Beginning this work of healing and mutuality would mean giving ourselves the gift of a labor credit system that validates and encourages us to realize our whole personhood as good extended family members, good community neighbors, good citizens of our wider area, and good souls. A regenerative labor system like this would reflect the paradox that a healthy Twin Oaks can only be one that facilitates the integrity and wholeness of ourselves as individuals, as households, as a community, and as a network of communities (the Federation of Egalitarian Communities). Such a gift of healing—to ourselves, each other, and the world—would generate the kind of Good Distribution which is consistent with Good Consumption, Good Production, and Good Employment, and would be consistent with an economy of mutuality rather than one of parasitism. Ω

Piankhy ("pee-ankh-ee") Thompson has lived at Twin Oaks community in Virginia since 2002, and previously at a raw-food permaculture homestead in Hawaii. His primary interests are Integral Science, which he describes as a sustainable and healthy alternative to the dominant scientific and cultural paradigm, and the Life-Dance, its primary experiment. He facilitates a cultural pilot project, the Life-Dance Party, at Twin Oaks once a week. For more information, contact piankhy@twinoaks.org.

What we really do need for a regenerative economy is to reward the good work of healing ourselves, each other, and the world around us.

Employment). And because the healing nature of their work—their work as whole persons, not just as farmers—is a gift to themselves as well as to the land, these people will have less and less need for anesthesia of any kind (Good Consumption) and will have the time, energy, and inclination to give both of and to themselves and of and to each other in other ways (Good Distribution).

What does this have to do with Twin Oaks? I think our labor system is, in many ways, among the most progressive of such systems of any community in the world. Yet the Mal-employment involved in making hammocks is obvious by the ubiquitous presence in the hammock shop and woodworking shop



Work, Money & Right Livelihood in a Norwegian Camphill Village

BY JAN MARTIN BANG

I'M EATING BREAKFAST AT A TABLE WITH ABOUT A dozen other people. Four are mentally handicapped; here at Solborg Camphill Village in Norway they're known as "villagers." The rest of us are called "co-workers." My wife Ruth and I are houseparents for one of three large group households of villagers and co-workers at Soborg, a small village of about 40 people.

Working to benefit others and ourselves:

We talk at the breakfast table about where we'll work today. Everyone works; that's one of the ground rules in our village. It's school holiday time, so our two oldest children will be working on the farm and our youngest daughter and one of our villagers will work in the vegetable gardens. My wife and I will work in the village office, where I deal with buildings, construction, and maintenance and she deals with culture and health in the village. Our baker, a young volunteer co-worker from Israel, and three of our villagers will work at the bakery.

Our household, eats together as an extended family three times a day, and the bounty on our table reminds us daily how we all contribute. Our tablecloth was woven by villagers at the

weaving shop, and our candlesticks were made by villagers in our carpentry workshop from scrap wood. Our bread and pastries are baked by our baker and three villagers. Our eggs are gathered by one of our villagers who collects and counts eggs, feeds the chickens, and closes them in at night. She is proud of her job; it's one of the first things she'll tell a new visitor. The vegetables that appear on our table every day are lovingly tended by villagers in our gardens and greenhouses.

All these useful products, and many more, result from people's work. They're made not for earnings or profits, but for the sake of producing something for the joy of it and to benefit others. Here work is a service to others, freely given and freely accepted. We strive to get away from independence and aim for interdependence instead. Thus everyone, coworker and villager alike, experiences themselves as having worth and value by contributing something to the general well-being of the community. Of course this is all great theory, but it becomes real when someone says, "Great bread today. Thanks to you folks in the bakery!"

In different parts of the world mentally handicapped people are cared for in various ways, sometimes well and sometimes hardly treated as human beings at all. In the 100 Camphill Villages worldwide we try to find a suitable job for each person according to his or her abilities, something useful and tangible which contributes to the well-being of others. We try to create communities where we all look after each other. And the way to do that is for everyone to work for the good of the community.

Sometimes I feel that life at Solborg revolves around work; always too much to do and never enough people to do it. On the other hand, a sense of useful purpose is an asset, and certainly the concept of unemployment has no relevance here! Unemployment is a curse because it tells someone he or she isn't needed. We all have basic needs to be loved, to be appreciated, to contribute to others. We fulfill these needs by doing things for other people, giving the gifts of our work to those we love. When people are told that they're no longer useful, told to just sit quietly and look at the wall for the rest of their lives, they experience major trauma. We work not only to benefit other people, but to benefit ourselves as well.

Camphill communities are inspired by the writings of Rudolf Steiner and Anthroposophy, the spiritual science he developed. In 1905 he wrote that in any community of people working together, the well-being of the group is enhanced when people work for the needs of others as well as for their own needs, and allow their own needs to be met in the same way.

At Solborg we not only define ourselves through the work we do, but also use our work to develop ourselves, our skills, and our characters, striving to become better at whatever work we do.

One of my jobs here is to create educational programmes for villagers to improve their skill

level in cooking, carpentry, gardening, weaving, or baking, and to create a sense of professionalism in the workplace. This is of vital importance to mentally handicapped people. Even in our most enlightened institutions in the West, handicapped residents are often surrounded by well-meaning caretakers who look after their every need. My neighbour at the table who has a coordination problem may ask me to help her butter her bread. "No," I answer, "you can do that yourself. And can you please pass me the milk?"

By inviting her to do things for herself, or challenging her to do things for others, I help her build up her own self-image.

A few months ago we arranged a course in nutrition and food preparation for 18 villagers from different Camphill villages. One of our Solborg villagers who helps in our kitchen every day attended the course. She returned with a diploma in food preparation and a book of recipes. So now when she sees me, she asks if I liked the salad or the dessert she's just made, and often adds proudly that it was one she learnt at the course!

Here work is a service to others, freely given and freely accepted.



For many people throughout the world, money is the end result of working. This is not so in our village. Norway is one of the most developed welfare states in the world, and here caring for handicapped people is recognised as an activity that

We strive to get away from independence and aim for interdependence instead.

should be paid for. Our six Camphill villages in Norway, through the Norwegian Camphill Trust, negotiate directly with the government for an annual income based on the number of handicapped people living in our villages. A group of representatives from each village then allocates this quite sizable sum to each of our six villages. (In most other countries, income for Camphill villages comes from donations and profits earned by some of the crafts and other products, with very little from the state.)



Thus in Norway, just living here in the village and working to benefit each other provides our income, rather than any specific income-earning tasks we may do from day to day. We coworkers could theoretically do nothing for eight hours a day, and as long as our villagers were fed, clothed, and housed, we'd keep on earning our money. The downside of receiving money from the government is that our working life is not as serious as it might be elsewhere, because we aren't dependent upon making products for any large part of our income. The up side is that our cultural life is very rich, and we are able to help other Camphill villages worldwide, by training co-workers and with gifts of equipment, buildings, and direct financial support. Over the past 10 to 15 years we've helped start Camphill villages in the neighbouring countries of Poland, Estonia, Latvia, and Russia. This year we're helping establish a new village in the Czech Republic, and we are about to start an exchange scheme with villages in Botswana. The Bridge Building School where I work at Solborg has a department of ecological building which teaches and facilitates building strawbale housing in Russia and Latvia. The Norwegian Camphill Trust has funded approximately one and a half million dollars for this over the last decade.

The way I see it, at Solborg and all Camphill villages, "right livelihood" consists of how and why we work, as I've just described, as well as how we use money and how we allocate our resources. Let me explain. We co-workers receive wages and pool all our income before allocating funds to our various projects, households, and individuals. Apart from a few people we hire from outside the community to do work we can't manage ourselves, no one gets a wage related to their work. I believe this is true throughout the whole Camphill network.

The three uses of money:

Money has its own life in our village, divorced from work, but still with a major significance in our daily lives. We try to understand it as something we use three different ways.

Let's say I go into town. I need a new pair of socks, I fancy a cup of coffee, and a new book catches my eye. I buy all three with the cash in my pocket. Literally pocket money. When I go shopping for food or pay the electric bill, I pay with the same kind of money: the cash needed for everyday operating costs. This is one use of money: living expenses.

If we live thriftily, we put aside some of our income, wherever it comes from. Right now our village is about to open a shop in our local town, and using savings to buy shelves and paint. Planning this shop has been a long creative process in our community, and this "investment" is another kind of money, a means to create something new. This is the second use of money: creative investment.

We try not to use all our surplus in investment, but keep some aside for gifts. What do we believe in that we want to support? Who needs our help? What chance factors bring us into contact with people or projects that require donations in order to develop? This is the third

***Our way,
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I have three kids needing schooling, my neighbour has five, and the couple down the road who are houseparents for the third large household in the village have no children. Clearly we three families receive quite different amounts of money in order to cover the costs of feeding, clothing, schooling, and other family needs.

A simpler way to deal with these money issues would be to give each

person the same amount, and tell them to be responsible for their own economic choices.

Our way, much harder but much more educational, is to bring up our differences, look at them, and make sure that our very different needs are met. As human beings we are all different, and have varying needs. Accepting that, living with that, is much harder, but opens up the possibility of learning more about other people and our own responses to them. Loving people who are pleasant and friendly is fine in its own way, but not likely to challenge us. When we share our incomes, the challenge of living with, working with, and loving someone who appears to be greedy, lazy, or "not nice" forces us to take stock of our prejudices and expectations. It brings us to face all the greedy, lazy or "not nice" features of ourselves!

Allocating resources according to need (and to challenge ourselves):

Most co-workers who have made a commitment to living and working long-term at Solborg have formed an Economic Fellowship and share incomes. This means that we put all our earnings into one account, and meet regularly once a month to discuss how to parcel it out. We start off with the same basic amount of pocket money, but from then on things become unequal. I

Thus for me and many Camphill residents, right livelihood is a holistic economic system that involves working for the well-being of others; using money to fund daily life, create something new, and give spiritual gifts; and allocating resources to stimulate our highest personal and spiritual growth. Ω

Jan Martin Bang was active in the Cooperative and Trade Union movements in England in the 1970, then was active in the Kibbutz movement in Israel for 16 years, teaching permaculture courses in the Palestinian areas, Egypt, Turkey, and Cyprus. In 2000 he and his family moved to Solborg Camphill Village in

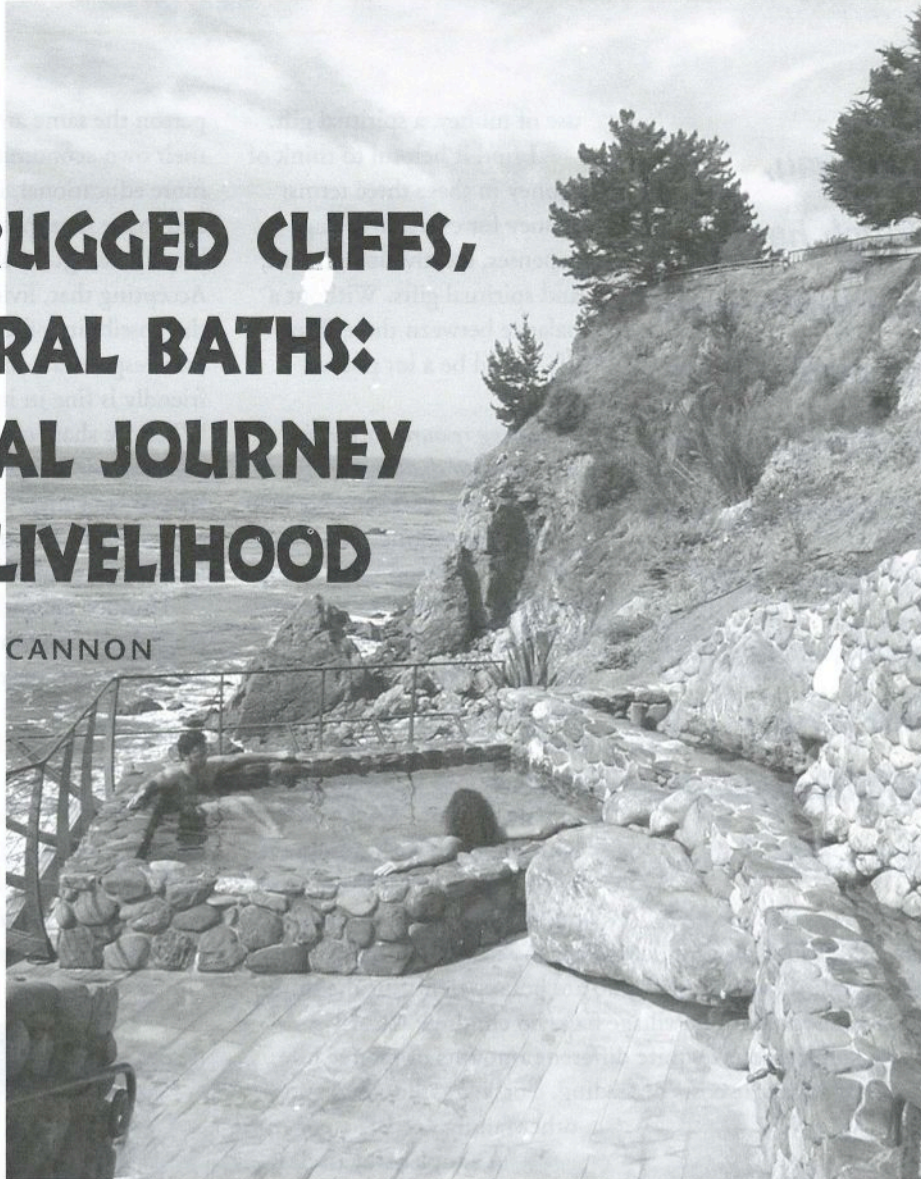
Norway, where he teaches at the Bridge Building School.

Note: We retain our authors' British spelling.



REDWOODS, RUGGED CLIFFS, AND MINERAL BATHS: MY PERSONAL JOURNEY TO RIGHT LIVELIHOOD

BY RICK CANNON



I had butterflies in my stomach as my fellow work scholar, Boel, pinned a hand-painted cloth replica of the American flag to my back. Six other work scholars and I were about to perform a dance we'd choreographed for the celebration party at the end of our month-long residential program. We'd come from seven different countries to the Esalen Institute, a holistic educational center and hot springs resort—and renowned birthplace of the human potential movement—nestled on the edge of a cliff overlooking the crashing Pacific in Big Sur, California. The seven of us



Esalen guests come to take the workshops as well as to enjoy the setting.

strutted into the party room as a popular Abba song bounced off of the walls. We energetically demonstrated the lively movements of the Indonesian Silat, a type of non-conflictive martial art that we'd learned during our stay. We ended by proudly displaying the flags and colors of our respective countries. Everyone loved it.

Thus ended another month of Esalen's innovative work scholar program. Before coming to Esalen I spent 14 years in the data processing industry. I carried a copy of Esalen's workshop catalog in my briefcase and read it in the office, dreaming of the place I'd rather be. I finally threw off my necktie and made the break, first taking an around-the-world trip, then enrolling in Esalen's work-scholar program in 1996.

This program is one aspect of the successful blend of business and community-style living that has enabled this educational center to flourish for over 40 years. Every four weeks, some 38 people from all over the world, whose ages can range from 17 to 80, come to Esalen to participate in the work-scholar program. They each work 32 hours a week and pay a monthly fee in exchange for room, board, and an intensive educational program in subjects ranging from Tai Chi to Vision Painting to

Gestalt Psychology. Like all Esalen community members, they have unlimited access to the hot springs facility, yoga, dance, and meditation classes, various presentations and performances, and discounts on other workshops and items in the bookstore.

Esalen also houses a group of over 30 year-long work scholars, who receive monthly stipends, room, board, and the other amenities all residents receive.

They often supervise the monthly work scholars in their duties in the kitchen, housekeeping services, farm and garden, grounds, office, and maintenance. While the housekeeping crew cleans the guest rooms and the baths, the kitchen crew cooks up a sumptuous buffet with produce grown in the mostly organic garden, often harvested fresh that morning. The year-long residents have the added benefit of being able to attend mostly free of charge a series of in-house educational programs, as well as Esalen's massage certification program at a greatly reduced rate.

Skilled business functions such as departmental management, accounting,

and computer and media work are carried out by residents who sign three-year, often renewable contracts and receive a salary and health-care benefits. I currently hold the non-contracted part-time position of Movement Arts Program Administrator. I've participated in many of Esalen's programs, living there for two years, and after moving off the property, working and playing there for five more years. I live within walking distance and eat most of my meals at there. As an educational center with resident staff members who stay various lengths of time, Esalen is not designed as a place in which to dig in, set up homes, and raise children, yet some enterprising souls have done just that.

On any given day, some 100 to 125 community members attend to the customers, facilities, and land. Approximately 30 live in mostly shared housing on the primary Esalen grounds, and another 40 or so live a mile and a half away in a refurbished motel Esalen owns. The rest live nearby in Big Sur or commute from towns as far as 40 miles away. Many Esalen facilities are shared among guests and staff, such as the mineral baths, the Art Barn, Meditation house, and Lodge, where three meals a day are served buffet-style and people dine at large long wooden tables.

The extra time has given me the opportunity to learn to play guitar and write songs, a lifetime dream.

I believe that the strong vision of Esalen's founders as an innovative educational center in the early '60s, and their ongoing personal commitment to that vision, have contributed greatly to its success. The stunning beauty of Big Sur and its famous 117° F mineral hot springs have helped draw workers and visitors from around the world for 41 years now.

Periodically Esalen holds well-facilitated community meetings for residents to openly express their feelings and opinions. I believe this important tradition of Esalen

ABOUT ESALEN INSTITUTE

The nonprofit Esalen Institute was founded on 120 acres of coastal mountain wilderness by Dick Price and Michael Murphy, whose family owns the land, in 1962. They envisioned an enduring alternative educational center to foster the development of human potential and encourage alternative thinking, unrestricted by the ideologies of academia or religion, and to honor all points of view. It soon became a renowned cultural institution as innovative philosophers, therapists, and body workers such as Alan Watts, Fritz Perls, Abraham Maslow, and Ida Rolf developed or expanded their work there.

Today Esalen offers seminars seven days a week, 51 weeks a year, on various aspects of psychology and transpersonal process, spirituality, environmental issues, and the arts. In any given day typically four or five seminars run concurrently, with 100-plus guests staying on the property. Esalen also holds invitational research conferences and conducts massage certification programs several times a year.

Guests find coastal redwoods, a clear mountain stream running through the grounds and spilling out onto the rocky beach below, and the famous cliff-side hot mineral springs (accommodating 60) high above the ocean. An informal community of staff, work-scholars, and friends supports the Institute's vision. —R.C.



Morning Tai Chi by the baths.

life, which greatly aids in communication and conflict resolution in group dynamics, especially in small work teams, has helped it survive and thrive over the years. In one such meeting I asked co-founder Michael Murphy, "In your opinion, is Esalen a business or is it a community?" "It's both a community and a business," he said. I can embrace this seeming paradox, as Esalen isn't one or the other, but a dynamic phenomenon, adapting to the challenges of the 21st century with an intention to endure for years to come.

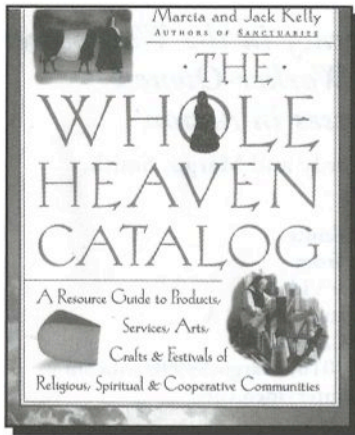
One benefit of living and working in an educational center with a steady source of visitor income and an organized work schedule is that we each have considerably more free time than we would living in mainstream culture. With each staff member doing specific work tasks for the benefit of everyone, many time-draining tasks are eliminated or reduced. For example, most of us eat already prepared meals and don't personally have to do our dishes. Most don't need to maintain a home or yard, and driving time and car maintenance are greatly reduced or eliminated entirely. We don't need money as much, so spend less time shopping, paying bills, or even dealing with money. The extra time has given me the opportunity to learn to

play guitar and write songs, a lifetime dream. On the whole, my overall quality of life has improved.

I'm still learning to live on far less income than I earned in my previous career, living with fewer conveniences and often sharing spaces with other community members. I remain at Esalen because whatever I do here, whether cleaning a toilet or teaching a dance class, I believe I'm helping the world as well as myself. My efforts are supporting a vision of an evolving human potential, a vision which is helping people truly be all that they are capable of being and helping the world be a better place. I may earn less money, but my health has greatly improved from eating wholesome food, breathing clean air, doing daily yoga, soaking in the hot springs, and receiving all the community I could ask for. I am part of a vibrant human experiment where hope is truly alive. My "inner bank account" now contains riches and unforgettable experiences which can never be depleted. Ω

Rick Cannon is the Movement Arts Program administrator at Esalen Institute, where he teaches dance, chanting, and meditation. He lives in Big Sur.

REVIEWS



The Whole Heaven Catalog: A Resource Guide to Products, Service, Arts, Crafts & Festivals of Religious, Spiritual & Cooperative Communities

by Marcia and Jack Kelly

Bell Tower/One Spirit, 1998
Pb., 315 pp. \$18

Reviewed by Diana Leafé Christian

Intentional communities make products and services in abundance, and here's a resource that shows who's making and selling what products where—proof that in communities right livelihood is alive and well. The Kellys' major emphasis is spiritual and religious communities—most listings are monasteries, abbeys, and convents; quite a few non-Catholic Christian communities and a goodly number of yoga ashrams and Buddhist meditation centers. But retreat centers and plain old secular communities are included as well.

The listings are organized alphabetically by state, along with Mexico and

Canada. Each community's products and services are listed vertically in the margin, so you can flip through and quickly and get a sense of the wildly diverse products and services communities come up with. For example:

Arcosanti: Bronze and ceramic wind bells and chimes.

Black Oak Ranch: Wavy Gravy's Camp Winnarainbow Circus and Performing Arts Camp. Jerry Garcia Ties. Wavy Gravy Ice Cream.

Esalen Institute: Mineral Baths. Self-realization courses.

Green Gulch Farm: Garden Produce. Wreaths. Vinegar. Lavender. Books. Statues. Meditation Cushions. Tea. Workshops.

Koinonia Partners: Peanuts. Pecans. Candy. Pies.

The Farm Community: Tofu. Yogurt. Mushrooms. Radiation Monitors. the Farm School of Midwifery. Ecovillage Training Center.

East Wind: Nut Butters. Hammocks. Sandals.

Sandhill Farm: Sorghum Molasses. Honey. Tempeh. Horseradish. Garlic. Communities Directory.

The Catalog also lists community-produced festivals (Arden Community's Gilbert and Sullivan and Shakespeare festivals, for example).

As you might expect, monasteries mostly make or sell crucifixes, religious icons, priest's vestments, chalices, altar cloths, altar bread, religious greeting cards, or provide retreat facilities for contemplation. Buddhist centers sell (Zen) meditation cushions, tea supplies; (Chinese) statues of Buddha; (Tibetan) prayer flags, dorjes, statues and illustrations of Milarepa, White Tara, and other celestial folk. And of course yoga and meditation ashrams have yoga mats, yoga supplies, meditation cushions, yantras, and statues and illustrations of Shiva, Krishna, Durga, and friends. Many communities, spiritual and secular, offer retreats, workshops, books and tapes.

Food seems to play a major role in these small-scale economies, and for some reason, Catholic orders seem more into gourmet or high-quality products: gouda cheese, fine confections, imported coffees, home-tapped maple syrup, dairy products. Community-made crafts also abound: candles, wreaths, pottery, herbal

MOVING?

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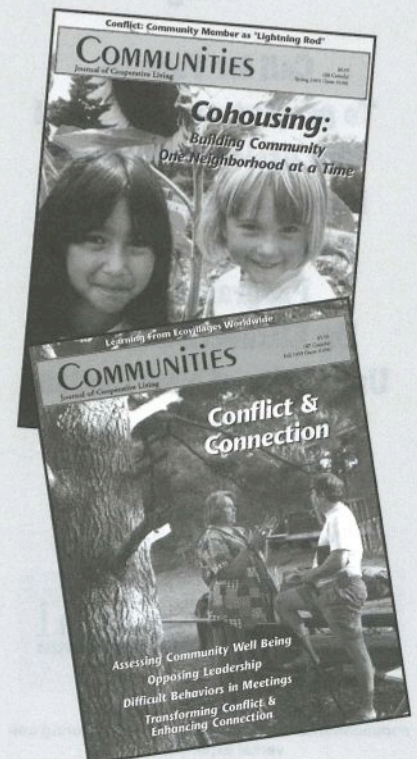
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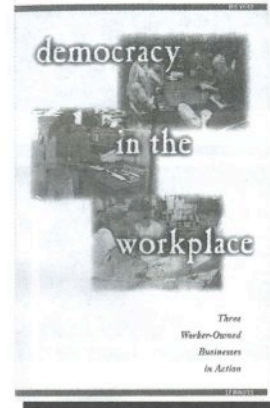


An international organization of
communitarians, scholars, and others exploring uni-
versal experiences.

seasonings. Protestant communities seemed to be into soap making (cleanliness is next to Godliness?) Monks and nuns must especially love their animal brethren, raising pigs, poultry, sheep and llamas for their wools, and dairy cows (think black and white Holsteins; sisters milking them in black and white habits). My absolute favorites are the Monastery of St. Clare in Texas, cloistered contemplatives who lovingly raise 25"-high miniature horses, and the Greek Orthodox brothers of New Skete Community in New York state, who breed and train German Shepherds and are authors of *How to Be Your Dog's Best Friend* and *The Art of Raising a Puppy*.

Listings are interspersed with brief bits to give readers a community flavor: excerpts from St. Benedict's Rule (the first community members' manual, circa 300 A.D.), the kitchen rules of various communities, the odd fact about Zen robes.

The Whole Heaven Catalog is an attractive, engaging resource for anyone who wants to know where they can get unusual or high-quality hand-crafted items, who want to help support communities financially, or who are just curious about how people support themselves who are radical enough to go off and live together for a common purpose.



Democracy in the Workplace: Three Worker-Owned Businesses in Action

Robert Purdy and Margot Smith,
Producers

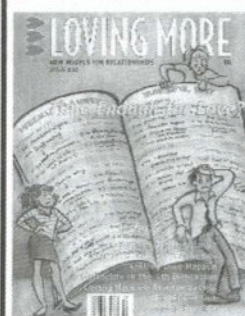
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Berkeley CA 94709
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Reviewed by Diana Leaf Christian

Democracy in the Workplace offers a you-are-there view of three worker-owned co-ops in the San Francisco Bay Area, with observations and insights delivered by a wide variety of co-op members. You meet folks at the Cheeseboard, a locally famous upscale bakery and gourmet cheese shop in Berkeley; Rainbow Grocery, a sought-after whole-foods vegetarian supermarket in San Francisco with 115 employees; and Inkworks, a small print shop in Berkeley serving leftist political activists.

All were started in the '60s or '70s. All



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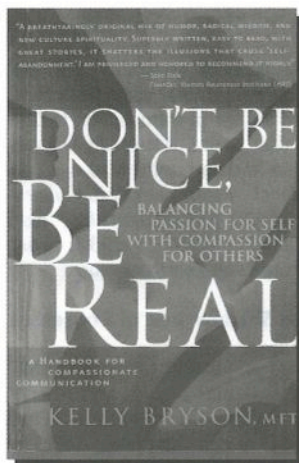
operate according to the Rochdale Principles (we own it, everyone has decision-making rights, we educate ourselves in how to own and manage a co-op, we cooperate with other co-ops and help start new ones). All are multi-cultural and multi-racial. The video was especially enjoyable for me, since I lived for years in both San Francisco and Berkeley and felt like I knew these folks. The Cheeseboard people looked like all my friends in Berkeley; Rainbow members looked like the folks I rode the bus with in The City. Inkworks people looked like the Lefties I met at East Bay hangouts. Not to mention I've bought cheese, produce, and flyers at all three places.

Everyone expressed satisfaction with their work life. More than one said their co-op is like a family, and no other work experience has ever been as good. Many also mentioned that working in a co-op develops a strong sense of camaraderie and community. They mentioned the ongoing cross-training; people learn many different jobs, for example, from say, bread-baking to cheese-cutting to book-keeping to waiting on customers. They liked the flexibility (Rainbow folks can take off when they want to if they arrange it ahead of time with other workers) and exceptionally good benefits (Cheeseboard employees invested profits in rural land where they built a retreat cabin they take turns vacationing in over weekends). They mentioned how they could take in people without much education, or immigrants to the US, and train them and thus help them get established. They mentioned how enjoyable it was to get to know others from vastly different backgrounds and cultures than their own.

Of course they mentioned the patience it takes to make decisions by consensus, and to involve many people in decisions, although they also said that smaller groups are able to make decisions on their own. Some mentioned the pain of sometimes having to point out that certain colleagues need to change their ways, or having to ask someone to leave.

Sounds like living in community, doesn't it?

I highly recommend *Democracy in the Workplace* for anyone wanting to learn about worker-owned co-ops, or turn their friends or family onto co-ops, or for that matter, to intentional communities.



Don't Be Nice, Be Real Balancing Passion for Self with Compassion for Others

by Kelly Bryson

Authors Publishing Cooperative, 2002
Pb., 296 pp. \$15

Reviewed by Diana Leafé Christian

Kelly Bryson, a 30-year family systems therapist and 18-year trainer of Marshall Rosenberg's Nonviolent Communication process, should've been a stand-up comedian. He's funny and his book is funny, from the stories he tells on himself to his nicknames for various aspects of human nature ("nicenecks," Assertiveness Deficit Disorder Syndrome). In *Don't Be Nice, Be Real* he offers an entertaining and entree to a fairly serious subject—how to get along well with others while remaining authentic and true to oneself.

The book is a little like Nonviolent Communication meets Radical Honesty, with a little Riane Eisler (partnership vs. dominator societies) and ZEGG Community (sexual freedom, going beyond jealousy) thrown in. A heady brew for the process-junkie communitarian.

Bryson takes on the perils of being "nice" (and deadened), and how to be "selfish" in the highest and most beneficial sense (not as in self over others), how not to be bamboozled by "duty" and "deserving."

In his chapter, "Do You Want to Be Right or Have Meaningful Relationships?" he writes:

"Every situation, every relationship, and every group we associate ourselves with is an opportunity to create the cul-

tural climate that we want. We can create a climate of compassion or one of fear, depending on what we do with our mistakes and our judgments of ourselves and others."

In chapters ranging from "Healing the Blame that Blinds" to "From Fighting Fair to Fun Fighting" and "Compassion Under Fire—Hot Talk in Hot Spots," Bryson offers principles, practices, and checklists for how to remain more conscious, present, compassionate, authentic, and connected.

"Openness and honesty about the larger culture we live in is just one small thread in a tapestry of transparency that I would like to see develop in our culture," he writes. "The most nurturing transparency occurs in the community of our circle of friends. However, you may have noticed that many of our little community cultures are less than open, honest, and nurturing to their members. Instead they are cesspools of gossip, backbiting, infighting, and politicking."

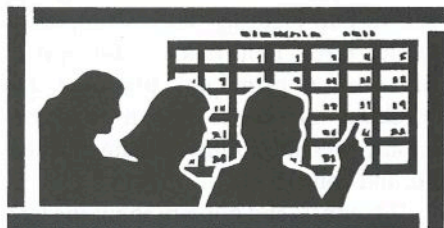
Oops. Sound like any intentional communities you know?

I like this book and recommend it to community folks seeking more tools for the authenticity/honesty/kindness continuum, yet I do have a criticism. Bryson appears to start in the middle and swirl around in interesting directions, rather than beginning with a basic introduction to the concepts of Nonviolent Communication and Radical Honesty then moving along in an organized fashion. Even though I'm familiar with these methods, I hesitate to suggest the book to anyone who's not already a cognoscenti, since it could be so easily misunderstood. One communitarian I know had a fairly negative response after perusing the first few chapters. I think she "walked in during the middle of the movie," and would have enjoyed it better if Bryson had offered a preview trailer first.

Otherwise, *Don't Be Nice, Be Real* is a keeper. Ω

Diana Leafé Christian is editor of Communities magazine and author of Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities (New Society Publishers, 2003).

COMMUNITY CALENDAR



Nov 3-7, 10-13 • Ecovillage Design Course and Practicum

Crystal Waters Ecovillage, Queensland, Australia. With Max Lindegger and others. *EcoLogical Solutions*, info@ecologicalsolutions.com.au; www.ecologicalsolutions.com.au.

Nov 14-16 • Introduction to Permaculture

Occidental Arts & Ecology Center, Occidental, CA OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Nov. 14 • An Introduction to Consensus, with Bea Briggs

Earthaven Ecovillage, Black Mountain, NC. Bea Briggs, renowned international consensus facilitator, teacher, and author of *Introduction to Consensus*, teaches the basics. Especially recommended for people in community who use consensus now. \$95 incl. meals, camping. *Culture's Edge Workshops*, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; workshops@earthaven.org; www.earthaven.org.

Nov. 15-16 • The Shadow Side of Consensus, with Bea Briggs

Earthaven Ecovillage, Black Mountain, NC. Examine conflict, rank and power, agreements, blocking; what to do about personal attacks and sabotage. \$195 incl. meals, camping; \$275 for both Introduction to Consensus and Shadow Side workshops. *Culture's Edge Workshops*, 1025 Camp Elliott Rd., Black Mountain, NC 28711; 828-669-3937; workshops@earthaven.org; www.earthaven.org.

Nov 15 • Wild Mushrooms of The Farm

The Farm community, Summertown, TN. Edible/medicinal wild plants, mushrooms, innovations in vegan cooking with wild food, and guided forest foray and food fest, with Wildman Steve Brill, author of the *Wild Vegetarian Cookbook*. \$75. ETC, PO Box 90, Summertown, TN 38483-0090; ecovillage@thefarm.org; www.thefarm.org/etc/courses.

Nov. 18-29 • Permaculture Design Course in Sri Lanka

Sri Lanka, Living and Learning Centre at Tanamalwila. Co-sponsored by Sarvodaya Shramadana Movement in Sri Lanka, Global Ecovillage Network-Oceania, and EcoLogical Solutions, Inc. Max Lindegger, instructor. *EcoLogical Solutions*. 59 Crystal Waters, 65 Kilcoy Lane, Conondale, QLD, Australia 4552; www.ecologicalsolutions.com.au.

Jan 4-18, 2004 • Earth Activist Training

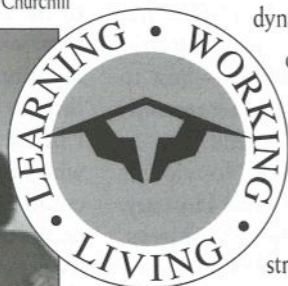
Sonoma County, CA. Starhawk and Penny Livingston-Stark teach two-week intensive synergizing, permaculture, effective activism, nature awareness, and spirituality. Register by December 1: \$1100-\$1600 sl. scl; loans and scholarships available (scholarship deadline November 1). 707-583-2300, # 119; mer@starhawk.org; www.earthactivisttraining.org.

Feb 16-Mar 1, 2004 • Permaculture Design Course

Occidental Arts & Ecology Center, Occidental, CA. Two-week intensive certificate of 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 incl. meals, lodging; \$100 late registration fee. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

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

Winston Churchill



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.

For more information or to arrange a personal visit:

Camphill Soltane

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REACH



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You may use the form on the last page of Reach to place an ad. **THE REACH DEADLINE FOR THE WINTER 2003/4 ISSUE (OUT IN DECEMBER) IS OCTOBER 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, tinkerers, 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 heir-

looms. The new business is taking off at lightning 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; www.aquarianconcepts.org; www.aquarianconcepts.org; www.globalchangemusic.org.

AQUARIUS COMMUNITY, Vail, Arizona. Share picturesque mountain wilderness ranch blessed with ideal weather. \$150/mo. includes utilities. SASE. Box 69, Vail, AZ 85641-0069; jkubias@hotmail.com.



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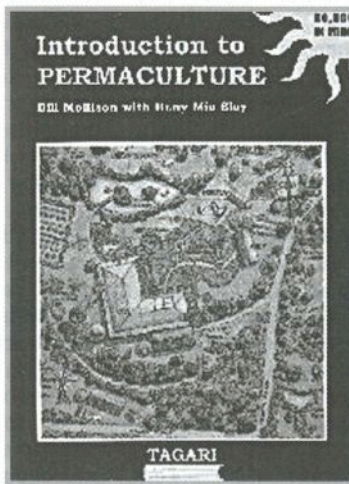
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BREITENBUSH HOT SPRINGS, Detroit, Oregon. We are an intentional community set up as a worker-owned cooperative. We support ourselves by running a retreat and conference center. The work and business ethic is one of stewardship and service. We are located in the Oregon Cascade Mountains next to one of the last remaining old-growth rainforests. We have several hot tubs and natural hot spring pools and a steam sauna. We are on the Breitenbush River, which provides us with the means to generate our hydroelectric power, and all of our building are heated geothermally. Currently there are approximately 50 community members year round, with an additional 30 seasonal workers in the summer. We are looking for community-minded, hard working individuals in the areas of housekeeping, kitchen maintenance, construction, office, childcare, marketing, and massage (Oregon LMT required). We provide modest housing and a wide variety of benefits to our staff. Our mission is to provide a safe and potent environment for social and personal growth. Send inquiries to: *Personnel, Breitenbush Hot Springs, POB 578, Detroit, OR 97342; 503-854-3320-1, ext. 216.*

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.camp-hillvillage-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; dancing-rabbit@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.*

ECO-FARM, Plant City, Florida. We are a small, farm-based intentional community near Tampa, Florida, looking for others seeking this type of community. Our core group has interests in achievable sustainable living, alternative energies, books, drumming, environmental issues, farming, social justice, etc. We farm vegetables and ornamental trees, and also have a small farm mechanic shop in which community members participate. If interested, check out our web site at *www.ecofarmfl.org* and phone: 813-754-7374.

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 organic 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/hand-work 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.FellowshipCommunity.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.*

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.*

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.*

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
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- Host internships and workshops
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- Barter goods and services
- Have fun!



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Summer 2003



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Spring 2004

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

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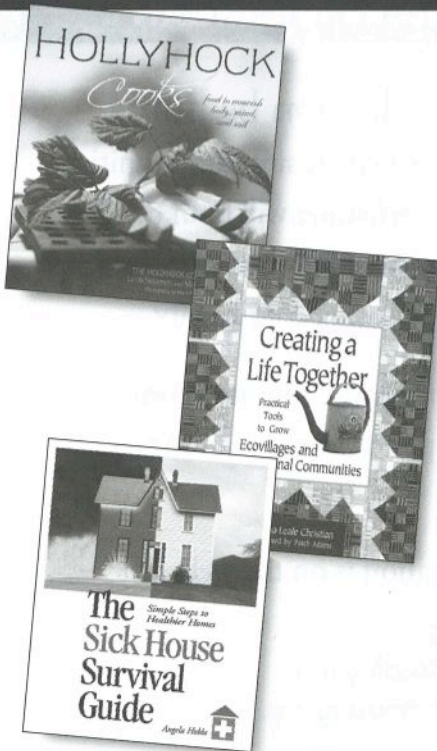
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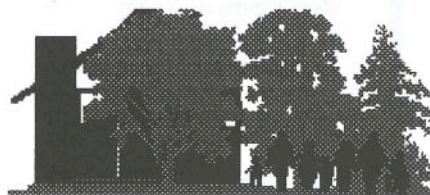
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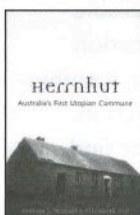
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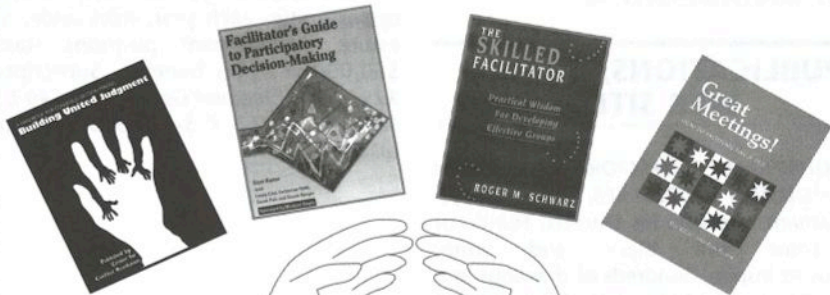
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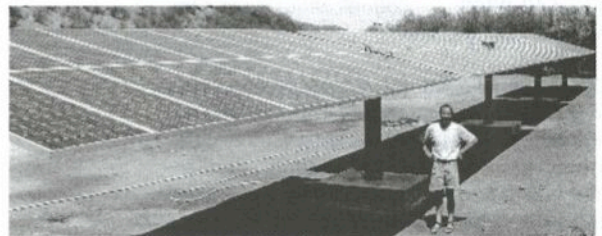
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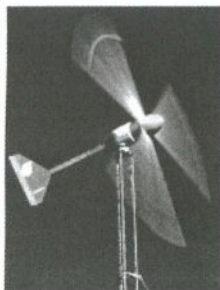
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PERIPATETIC COMMUNITARIAN

(continued from p. 68)

In contrast, HiHi teams were characterized by members taking initiative. They would make suggestions instead of asking for suggestions; they'd volunteer instead of asking for volunteers. In HiHi teams, even though a leader emerged, the majority of the members took initiative at different times.

5. Equitable, Regular, Predictable Communication

Inequitable, irregular, and unpredictable communication hindered trust.

Even though HiHi teams didn't necessarily communicate frequently, they had a regular pattern of communication which assuaged any uncertainties team members might have about their commitments. Members also forewarned one another about upcoming absences.

6. Substantive, Timely Feedback

In HiHi teams, members received explicit and prompt responses, which showed them that their messages and their contributions to the assignments were thoroughly read and evaluated by the other members. Even though all three HiHi teams divided the work, each member contributed to the work of the others. Even less adept members managed to contribute positively. Often, the low-trust teams received no feedback from team members.

7. Productive, Skilled, and Positive Leadership

A problem common in HiLo and LoLo teams was ineffective and/or negative leadership. The leaders of these teams were not chosen for greater experience, and/or they engaged in negative rather than positive reinforcement—complaining about other members' lack of participation, complaining about too little communication, comparing the team unfavorably to other teams, or complaining to the project coordinator.

In contrast, leaders of the high-trust teams emerged after an individual had produced something or exhibited skills, ability, or interest critical for the role. Moreover, leadership didn't remain in one person but rotated among members, depending on the task to be accom-

plished. Those taking leadership roles maintained a positive tone, "not complaining, just letting you know," and sent private rather than group messages to discuss failed tasks with the person responsible.

8. Shifting from Procedural to Task Focus

HiLo trust teams exchanged many messages on rules and procedures, which helped provide an illusion of certainty, but these teams were unable to move beyond setting rules. In contrast, all LoHi teams demonstrated an ability to move from a procedural orientation to a task orientation. Once they began focusing on the task, they were undisturbed by negative comments or by missing team members. The HiHi teams were also able to make a successful transition from a social and/or procedural focus to a task orientation.

9. Remaining Calm in Response to Crisis

All three HiHi teams experienced some turbulence which could conceivably have

permanently disrupted the group. Yet these teams were marked by an ability to remain calm during crises. Even in the early stages, the HiHi trust teams, unlike the LoLo trust teams, were disconcerted over failing to fully complete early tasks on time. Ω

The website that offers the full report of this research is www.coping.org/growth/trust. Another excellent website addresses developing personal trust between individuals: www.ascusc.org/jcm/vol3/issue4/jarvenpaa.

Sharon Villines is a member of Takoma Village Cohousing in Washington, D.C. and a retired university professor. She just finished revising a college textbook reader on becoming an educated person, for which she conducted research on team learning.

Geoph Kozeny's Peripatetic Communitarian column, usually seen on this page, became this issue's editorial (pg. 34).

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Nine Ways to Develop Trust in Committees and Small Groups

IN MY ETERNAL QUEST to learn how to develop more trust in cohousing communities, I found a University of Texas study (see website, below) about what develops trust in virtual teams working online. Most of the factors, the study found, also apply in face-to-face teams as well. Since cohousers and members of other intentional communities work in teams, from small ad hoc groups to standing committees, I thought we could all learn from this research.

First, some terms used in the study for measuring trust:

- *HiHi*: Teams which began with high trust and ended with high trust.
- *HiLo*: Began with high trust and ended with low trust.
- *LoLo*: Began with low trust and ended with low trust.
- *LoHi*: Began with low trust and ended with high trust.

Here are my paraphrased excerpts from the study:

1. Friendly Social Communication

Social exchanges, for example about hobbies, weekends, and families, etc., appeared to facilitate trust early in the team's existence, but were not sufficient to maintain trust over the longer term. The HiHi teams developed social rapport early on and continued to exchange social information, but this information was always integrated into otherwise task-oriented messages. Social dialogue was not used as a substitute for progress on the task.

2. Communication Conveying Enthusiasm or Optimism About the Tasks at Hand

In teams with low initial trust, the messages revealed markedly little enthusiasm or optimism. However the HiHi team members showed excitement about their project, referring to their teams as "virtual family," a "virtual party," or saying things like, "We are beginning to feel like friends, not just team-mates."

The HiHi teams encouraged each other on the task, with

such statements as, "This is getting exciting!" or "Great work, everyone!" or "Everyone, just keep pulling together and we can do this." The teams that moved from low trust to high trust over time began expressing enthusiasm and optimism as the project progressed.

3. Having Procedures to Cope with Uncertainty About Tasks

Teams that reported low initial trust levels were unable to develop a system to deal with uncertainty and unstructured tasks. Although one leader gave his telephone numbers so members experiencing problems could call him, this wasn't a realistic solution because of the expense of long-distance calls and time-zone differences. The low-trust teams also blamed their problems and tardiness on the technology, and these excuses were rarely challenged. Members of low-trust teams also expressed uncertainty over the task goals, but failed to clarify the tasks with other team members.

HiHi trust teams developed methods to deal with technological and task uncertainty. One was using numbered messages so that all members would be aware if they'd missed a message. Another was simply informing other members in advance of the times they would be working or unavailable to work. The HiHi teams also exchanged many messages clarifying and agreeing on the requirements of the tasks.

4. Taking Individual Initiative

The teams with low initial trust, and those that remained at low trust, had members who didn't take initiative; several members on

each LoLo team revealed a desire to be told what to do and simply waited for others to make the important decisions. The teams reporting low trust at the end had group members who were hesitant to commit: "I'll try, can't promise." On teams ending with low trust, members had also failed to provide details with their ideas.

(continued on p. 67)

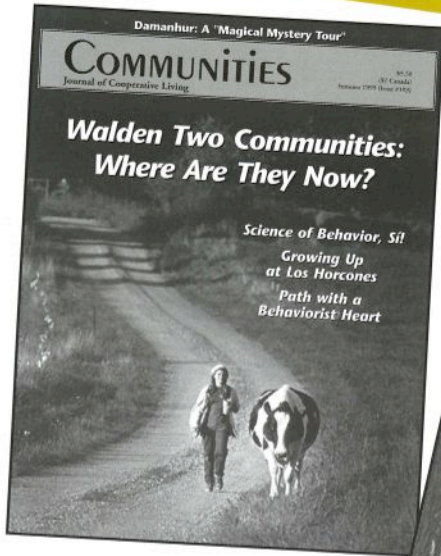
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BY SHARON
VILLINE

The high-trust teams were characterized by members taking initiative.

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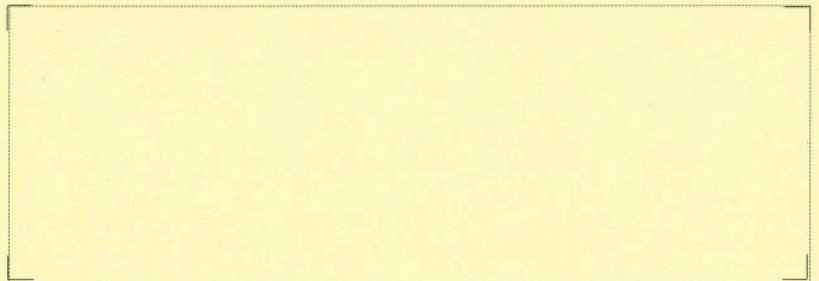
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