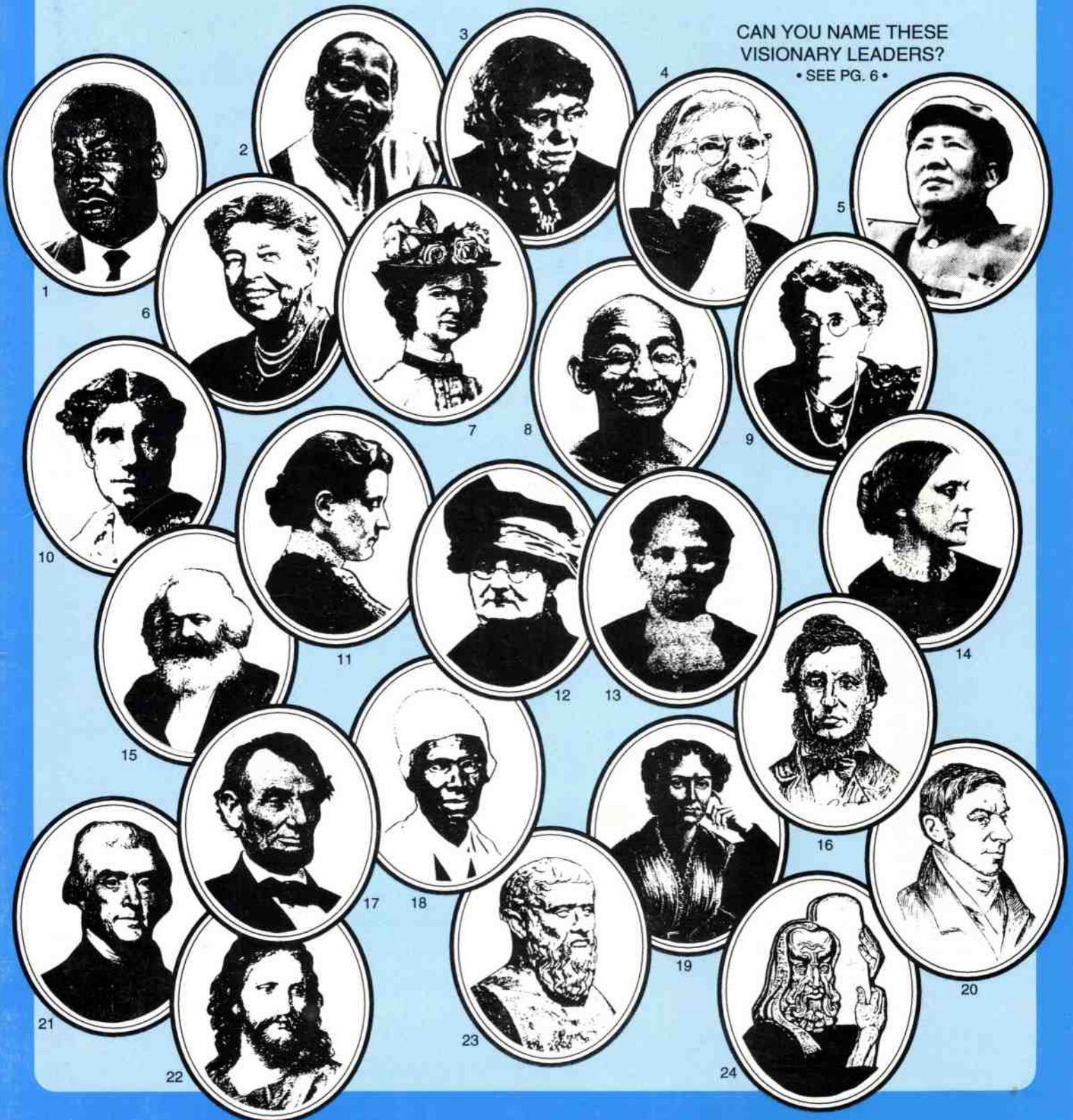


COMMUNITIES

journal of
cooperative
living

CAN YOU NAME THESE
VISIONARY LEADERS?

• SEE PG. 6 •



SPECIAL DOUBLE ISSUE:
VISION & LEADERSHIP



August 26-31, 1993

The Evergreen State College
Olympia, Washington, USA

International Gathering on

- Alternative Lifestyles
- Intentional Communities
- Cohousing • Sustainable Living

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CELEBRATION OF COMMUNITY
August 26-31, 1993 • Olympia, Washington

A First-Time-Ever Event

This international event will be partly a conference, partly a gathering, and partly a celebration — bringing together over 1,000 people to share information and experience from intentional communities, collectives, cooperatives, cohousing groups, and eco-village developments across the country and around the world.

The rich and varied program features speakers, panels, discussion groups, workshops, entertainment, commercial booths, educational exhibits, children's program, an outdoor site for permaculture displays and appropriate technology demonstrations, and a "general store" of environmentally friendly products.

Keynote speakers include Dr. Noel Brown, head of the United Nations Environmental Program; Patch Adams, physician, clown, and founder of Gesundheit!; Kirkpatrick Sale, author of *Human Scale* and *Dwellers in the Land*; Corinne McLaughlin and Gordon Davidson, authors of *Builders of the Dawn* and co-founders of Sirius community; Dorothy Maclean, co-founder of Findhorn community; Caroline Estes, co-founder of Alpha Farm; Debra Lynn Dadd, author of *Nontoxic, Natural & Earthwise*; and comedian Swami Beyondananda.

An Obvious Need

Ever since we published the *Directory of Intentional Communities*, FIC headquarters has been inundated with inquiries from those seeking more information about how to join existing communities, how to start new ones, and how communities are economically organized — plus questions from existing communities about group process, conflict resolution, long-range planning, organizational renewal, and much more. The Celebration will be a forum for sharing our informed and inspiring answers.

Some communities are reporting a major surge in the number of visitors and people requesting membership. Many are grappling with questions about how to:

- handle all the requests,
- accommodate more people, and
- start satellite communities.

At the other end of the spectrum, mainstream media have begun looking favorably at intentional communities, cooperative housing, cohousing, and eco-villages — promoting them as viable alternatives in the face of the growing alienation in the world.

A Learning Environment

This first-time-ever event will be an opportunity to share visions, experiences, and systems for building cooperative alternatives for a sustainable future. Over 125 workshops and discussion groups will give participants nuts-and-bolts information about how to start or join communities, and insight into the myriad of elements in community life.

Sample workshop topics include "Legal options for owning land", "Adult children of community", "Building consensus", "Why aren't the Sunday dishes done on Monday morning?", "Dealing with local zoning issues", "The spiritual glue", "Pets, drugs, and rock 'n' roll", "Bioregionalism & Community", "Community businesses", and "Land trusts."

Discussion groups will explore ways we can collaborate in areas such as creating a community bank, a health self-insurance fund, and a community university. The schedule includes open time to accommodate spontaneous group sessions, sprouting new communities, and lots of networking! And expect to have fun — with clowns, face painters, volleyball challenges, banners, and music.

Plans are in the making for a children's "mini gathering" program. One participant plans to help the kids put on their own play/production, and "Wondertree" hopes to get the children to collaborate in designing a city block into a community.

Getting There

For 10 days before the Celebration, there will be a tour of contemporary and historical communal sites in the Northwest, and "RiverRat" may offer a river rafting trip afterward. A travel company is offering a commercial bus tour before and after the conference, we hope to get special rates on the Green Tortoise's cross-country bus route, and American Airlines is offering reduced rates to Celebration participants (write for our fare discount authorization number). We also have volunteers in various sections of the country who have offered to organize ride sharing from their region.

How much will it cost?

Sliding scale registration fees are listed on page 95. Because we expect to fill up early, please contact us in advance to reserve your place. Meals, rooms, and tent sites must be reserved by August 16. Ω

You are invited to join the FELLOWSHIP FOR INTENTIONAL COMMUNITY

- \$20 - Communities of up to 10 members
- \$35 - Communities of 11-50 members
- \$50 - Communities of over 50 members
- \$15 - Individuals
- \$25 - Organizations
- \$100 - Supporting Member (any category)
- \$250 - Sustaining Member (any category)
- \$500 - Sponsoring Member (any category)

Send your membership and donations to:

FIC (see address below.)

Please include your name, address, phone number, and a description of your community affiliations and/or aspirations.

COMMUNITIES

Journal of
Cooperative
Living

No. 80/81
(Double Issue)

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Spring-
Summer
1993

COMMUNITIES: Journal of Cooperative Living

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61 When Leaders Become Bullies — *Pat Wagner* outlines "bully" behaviors, and lists guidelines for ending emotional intimidation.

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67 From Leadership to Empowerment — *Margo Adair* looks at social conditioning, competition, authority, and the paradigms of control & harmony ... and explains how transformational leadership is about empowering everyone.

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77 A Crash Course in Leadership — *Emmanuel Petrakis* explains why it's time for the New Age movement to consciously develop leadership training programs.

78 Leadership, Teamwork, Individual Challenge: A Ropes Course Experience — *Rodney K. Neubert et. al.* provide an overview of this dynamic group development process: its purpose, safety considerations, warm-up exercises, and sample questions for evaluating the experience.

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Credits

Publisher's Note... Movin' & Shakin'

I can't tell if we've hit the ground running or if the earth's moving under our feet. Either way though, there's a whole lot of shakin' going on. Interest in community is surging, and we're scrambling to keep up.

Every week we get calls and letters from new communities and from people wanting to hear about communities. One of our jobs is putting these two together, and sometimes it's hard to break away from immediate requests long enough to get the magazine out (never mind create a new edition of the *Directory of Intentional Communities*, which we're also doing).

Geoph Kozeny — this issue's guest editor — is one of the Fellowship's main people for answering questions about community, and he finally had to hole up with friends in a finger valley of the Oregon Coast Range to get this issue done. We're glad he did, too, because we're excited about this issue and can't wait to see what you think of it.

This is the Fellowship's first issue with a focused theme, and represents our first chance to test the interest of community people in speaking about their experiences. The response was so strong that we couldn't contain it in less than a double issue. The FIC took on the role of publisher because we believe that there is a lot to say about community — and that a lot of people are interested in hearing it. Well, this issue has certainly proved the first part, and you, our readers, will decide the second.

We've Reclaimed Our Old Name

The subtitle "a journal of cooperative living" first graced the cover of *Communities* magazine in issue #8, and remained there for eight years. Then in #55 (the issue that announced the launching of Co-op America) the subtitle was changed to "journal of cooperation." At that time, the magazine's emphasis had shifted to reflect the interests of its then-current staff: the consumer co-op branch of the movement, and urban grass-roots organizing.

Now, eleven years later, we're returning to the "journal of cooperative living" in an attempt to bring our title more in line with what we've actually been doing — which is emphasizing the practice of cooperation more than the theory. We are concentrating on what groups and individuals are actually

doing to create positive lifestyle alternatives, and want to emphasize that in our view "cooperative living" includes the whole ball of wax: home life, the work environment, children, relationships, communication, economics, play, spirituality, education, ecology, co-ops, grass-roots involvement, networking, and on and on

We still intend to talk about the theory and vision of cooperation — there is a constant need for clarity of purpose — yet we are changing our name to signal our commitment to tying theory to practice, examining the experiences of those who are walking their talk.

What's Next?

Following this double issue will be our fall release on the theme "Women in Community" (and just like this one, we may have trouble fitting all the material into a single issue — though publication is still several months away, we already have enough in hand to completely fill our standard format).

Next winter's issue will highlight the FIC's Celebration of Community ... and reports of what we find bubbling in the wake of that international event. We've also been gathering material for an issue on "Community Economics," but we have yet to decide where in the queue that one will appear.

We'd Like to Hear From You

Themes for future issues are influenced heavily by the interests of our guest editors ... yet we also keep an eye open to what readers would like to see. If you have suggestions for future themes, please let us know.

Further, we'd like your feedback on the breadth of the views expressed. It's our goal to cast as wide a net as possible in collecting viewpoints on community living. We know that the movement is remarkably rich in diversity, and we aspire to be inclusive. Are there voices in the movement that don't seem to be represented in our pages?

We don't expect everything we print to interest every reader, yet we'd like every reader to find something of interest in every issue. Let us know what seems to be missing for you, and any ideas you have about where we might go to get it.

With so much happening in so many places, it takes all of us to make *Communities* a voice of the movement. Together our movement will cause movement, and some of that shakin' going on will be us.

In cooperation,

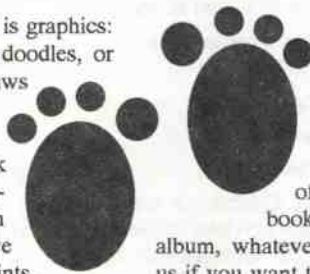
Laird Sandhill

Pause to Consider...

Reader Participation • Visual Relief

In various nooks and crannies of this issue you'll run across invitations encouraging your feedback and participation. One of the easiest ways to add your voice is by writing a quick letter to the editor in response to something that grabs your attention. We want your original articles, poems, book and movie reviews, calendar entries, Reach ads, new community leads — anything that is particularly relevant to living and working cooperatively. We also encourage the submission of informative and inspiring pieces that might be suitable for reprinting, reviewing, or excerpting.

At this point our greatest need is graphics: photos, sketches, computer art, doodles, or what have you — the stuff that draws a reader's attention to an article and makes the pages visually interesting. Send us original artwork or high-quality photocopies — especially if you are submitting an article. If you can send photos, we prefer glossy black & white prints, though color snapshots work reasonably well if the contrast is good. In this issue we've resorted to extensive (excessive?) use of pull-quotes, and we hear from the guest



editor of the upcoming issue on "Women in Community" that graphics are also in short supply for that theme. Have any in your desk drawer?

So please ... send us copies of graphics from your sketchbook, your portfolio, your photo album, whatever the source. Be sure to tell us if you want the originals back, and include a suggested caption as well as source information — so we can properly credit your contribution in the acknowledgements. Your support, graphic and otherwise, is greatly appreciated.

From the Guest Editor... On Founders & Foundering

"Vision & Leadership" has been a favorite topic of mine for years, for personal as well as practical reasons. After living for ten years in a community that I co-founded, I discovered I was in the reluctant yet interesting position of having the status and responsibility of a founder, while at the same time trying my darndest to not be "the leader."

That challenge had its roots in a contradiction.

On the one hand, I tended to take on lots of responsibilities because I really wanted to see the community succeed, thus bringing its underlying vision into reality. I was also quite willing, as a self-appointed "keeper of the vision," to speak out for the preservation of the founding ideals.

On the other hand, I was leery of power imbalances that might mimic the inequities typically present in the mainstream culture, where leaders often win and hold their authority at the expense of others. I was also concerned that our noble experiment might founder — run aground on non-cooperative behaviors — unless effective leadership were present.

When I left my founder's role more than five years ago to begin my networking adventure "on the road" among communities, one of my primary goals was to examine how different groups handle the various aspects of cooperative living — leadership was (and remains) one of my favorite topics of exploration. Not surprisingly, it also inspires some of the most frequently asked questions at my slide shows.

Naturally, when the opportunity came my way to serve as guest editor for *Communities* magazine, I was quick to suggest this theme. I sent out a call for new material and reprints, and this is what was submitted. Very little effort was needed to locate the few pieces needed to fill some obvious gaps; when potential authors told me "Sorry, but I'm already swamped," I seldom pushed.

The "Regulars"

To establish a solid foundation, we've lined up more than a half-dozen regular columnists. Paul Freundlich, a former editor of this magazine and founder of Co-op America, will be writing about the broader co-op movement and, especially, how a focus on "community" is at the core of his work. Lois Arkin, the sparkplug organizer/networker from Los Angeles, has agreed to make sure that we have regular updates on global eco-village developments. Bill Paiss, the new editor for the national cohousing newsletter, will see that we get late-breaking news from that fast-growing corner of the movement. Yours truly, having personally visited something like 500 intentional communities, will be reporting on what he observes from the road. Arun Toké, editor of *Skipping Stones* magazine, will be contributing a column by, for, and about children in community. Plus regular reports from what we call "Alphabet Soup" — network groups such as FIC and FEC.

We're aiming to line up some additional columns, and your feedback is encouraged in helping us determine the



scope. For example, we're working to recruit a columnist to cover Christian-based intentional communities (which number in the thousands). Other suggestions pending: the student co-op movement, community groups emerging through the bioregional and Greens networks, and communities based on Eastern spiritual practices.

Many Perspectives

The articles in this issue represent diverse cultures, a variety of roles, and a useful balance between theory and practice. The cultural perspectives range from Native Americans to Buddhists and Christians; from polyfidelitous extended families to student and land co-ops; from community organizers and worker-managed businesses to professional educators; and more

Some of the pieces were written by leaders, some by less influential group members, some by members of leaderless (or "leaderful") groups, and some by outsiders comparing different communities and trying to spot trends.

The first set of articles, mostly narratives that describe lessons learned by paying attention to our daily lives, are loaded with valuable hindsight. Some of the stories document current successes; others explore spectacular collapses. The second section focuses more on conceptual models and "tools" that we might use in developing our leadership skills and structures. Although most of the conceptual articles are also firmly rooted in real-life experience, the insights they carry will require considerable reflection and unlearning of old ways before we'll be able to make much use of them.

There are several recurring themes: servant leadership; how ego trips undermine stability; why you can be more effective if you don't take things personally; the need to balance overview with a focus on detail, and vice-versa; the critical role of honest feedback and open dialog; how unrealistic expectations can lead to burnout; the dangers inherent in extreme isolation; and how our social conditioning makes us blind to attitudes and behaviors that need attention.

There's certainly a lot of wisdom packed into these 96 pages of shared experience, and your assignment is to dig out the parts that make sense to you and find a way to integrate the new ideas into what you're already doing. How's that folk saying go — if we learn to benefit from the experiences of others, we won't need to repeat so many of the mistakes?

Happy reading....

Letters

We are receiving an impressive flow of mail these days, and the pile is as interesting as it is tall (very). Due to space limitations in this issue, we are able to print excerpts from only a representative cross-section of the letters. They have been edited for length and clarity.

KUDOS & CRITIQUES

Dear Communities,

My husband and I are and some others are interested in starting a community here in Chicago in a Mexican community. Not only do we want to live in community, we also want to work and organize in our community. But first, we need to research other people's [similar efforts]. We hope your *Directory* will help. We are really excited to know that so many people are interested in living a communal life and that not everyone buys into a society which promotes consumerism and materialism. Your work is very important to those of us searching for resources and contacts.

Thank you,
Cristina Martinez
Chicago, IL 12/29/92

[Ed: Remar has recently created exactly this type of community in Chicago. See new listing on p. 88.]

Thanks all ...

for producing such a great book. I especially thank you for switching to recycled paper — I

don't mind the extra cost (even though I am not a wealthy person). Earth Consciousness!

Thanks again,
Cathy Karnitis
Columbus, OH 12/18/92

Dear People,

I was very glad to find #79 in our mailbox, and even more glad to read it. My husband found the "Living in Sincerity" strip regarding the "Gilligan's Island" theme song particularly amusing. (Things like that happen in our household ... he's a TV person, I'm in the anti-television faction. He laughs at me because I miss his TV references and I accuse him of having become a idiot ... and we both have a good laugh over it.)

Love, peace, and joy to all,
Mia Harper-Sweetman
Middletown, DE 1/20/93

[Ed: The "Gilligan's" laugh was on us too. At our High Wind board meeting, one of our members commented that she didn't understand that same cartoon — so we took a poll. It turns out that fewer than half of us got it! We, too, think that Jonathan's a great cartoonist, and we're pleased to have him on our staff for now ... until his fame spreads. He has recently drawn some new cartoons to illustrate Kat Kincaid's newest book about life at Twin Oaks.]

Hi,

Having read and reread the *Directory*, I find no articles on the importance of contacting the soul that is in each of us. The discovery of the soul by humanity is the next major expansion of consciousness. It is time to make this truth

crystal clear to all. It would be a wonderful service if you could include some of these articles [enclosed] in the next *Directory*.

Thanks,
Ron Lowe
North San Juan, CA 8/6/92

[Ed: We are quite open to printing articles on the topic, so long as they are presented in the context of community living. Since about half of the groups listed in the current *Directory* have some type of spiritual basis, we hope Ron's suggestion may inspire some submissions.]

Editorial Team:

The *Directory* is magnificently prepared for someone with a very good education or who has a tremendous amount of time for reading and research. We are so busy with different projects at our community that I have not yet had time to read it and absorb what is in it — other than using it as a reference manual. I suggest that you simplify your charts and graphs.

Having answered our letters since '83, I would "guess-timate" we've had 1500 initial letters and up to 200 direct phone contacts. I would estimate 75% of the people on first replies have little or no understanding of what a community is about. A great many just want to visit while traveling, and their key word is "networking." Then there are those others who want to know how many acres, the number of houses, do we have a swimming pool, more than one tennis court, etc. About 10% are writing research papers on communities, on berm housing, on decision-making process, financial equality in the community, and you name it. Another 25%

Who's Who on Our Front Cover ...

I thought it would be fun to compile a montage of the faces of visionary leaders well-known in history, arbitrarily deciding to pick out a dozen women and a dozen men. It turned out to be quite an educational process for me. It was easy to come up with a list of such men — whose faces would be readily identified by a majority of our readers — and quite challenging to come up with images of famous female visionaries. (It's serendipitous that our next issue will be focusing on "Women in Community"!)

Coming up with names of famous female personalities was easy, but adding the "visionary leader" qualifier pared the list down very quickly. Although women's role in the making of history has been largely overlooked by historians interested in presidents and wars, it has nevertheless been significant (critical!) to the evolution and preservation of society. As Sojourner Truth so aptly put it, "Nobody eber helps me into carriages, or ober mud-puddles, or gibs me any best place! ... And ain't I a woman? Look at me! Look at my arm! I have plowed, and planted, and gathered into barns, and no man could head me! And ain't I a woman?"

Here's a list of the faces on our cover ... I'll wager that you recognized most of the men, right? How well did you do on identifying

the women? For those who'd like to shed some light on this underexposed aspect of our heritage, I've included short biographical sketches describing the women. —GK

24. Moses (a long, long time ago ...)

23. Plato (427-347 B.C.)

22. Jesus Christ (reset your calendars ...)

21. Thomas Jefferson (1743-1826)

20. Robert Owen (1771-1858)

19. Frances Wright (1795-1852) Social reformer, women's and minorities' rights advocate. She was one of the first to break the public silence on women's issues, comparing the wife's status with that of the slave. She proposed divorce to end unhappy marriages, and planned families to protect the health of mothers and babies. She founded and financed the Nashoba community to train Negroes for freedom, and helped them earn their own sale price. She also published the *Free Enquirer* which spoke for labor and against the ten-hour day.

18. Sojourner Truth (1797-1883) A former slave who became an abolitionist, women's rights activist, religious leader, and itinerant preacher. Distressed that the prevailing piecemeal approach could never solve the overwhelming social and economic problems

of the black poor in the Washington area, Truth conceived a plan by which freedpeople would be allocated gov-ernment lands in the West. She was never able to persuade Congress to take action on her petition.

17. Abraham Lincoln (1809-1865)

16. Henry David Thoreau (1817-1862)

15. Karl Marx (1818-1883)

14. Susan B. Anthony (1820-1906) Women's rights pioneer and teacher, also active in the temperance and anti-slavery movements. Demanded equal voting rights, equal pay, equal education, and the opening of employment opportunities for women. She organized canvassing and petitions for suffrage and for the passing of the Married Women's Property Act (1860).

13. Harriet Tubman (1820-1913) Escaped slave who became an Underground Railroad conductor, Union scout and spy, nurse, feminist, social reformer. Tubman made at least fifteen trips from the North into southern slave states, leading over 200 slaves into free northern states. She also devoted herself to raising funds for former slaves, collecting clothes for destitute children, and helping the poor and disabled. She was eventually able to create a home for aged and indigent colored people.

12. Mother Jones (1830-1930) Mary Harris Jones. Labor leader and educator. Traveling organizer, strike leader, ran educational meet-

have just lost their job, are going through hard times, or are just divorced — or a multitude of other calamities — and they found a *Directory* in the library or through a friend, and they figure this will serve their purposes until they get organized. (I am sure, having visited groups from Virginia to Oregon and Florida to New Mexico, that the last thing most communities are interested in is trying to bail people out of their own personal blundered situations.)

My most important gripe is that after you sit down and write or type a return reply, trying to answer all the questions, you are lucky if you hear back from 5%. After years of this, you get to the point where you, unfortunately, pick and choose which ones you are going to devote time to — not a good situation. I think an editorial article in your new directory on this subject, in depth, would be of help to the correspondence people in all the communities across the land.

Sincerely,
Bob Miller
Trail's End
Hot Springs, AR 12/7/92

[Ed: We thought the section in the *Directory* on "Finding Your Community" had pretty well covered the do's and don'ts of hunting for and corresponding with communities, but the critical information obviously did not get through to everyone. We are, indeed, trying to simplify the charts for the '93 *Directory*, but it is likely they will remain intimidating to some. That's one reason we tried to present the information in several forms — so people would have options about how they access it. We've also heard from a number of communities (verbally, not in

writing ... come on, y'all!) that they have been very impressed with the caliber of inquiries and new members that have come in response to listings in the current edition — consistently higher than ever before. Perhaps they've refined the art of writing listings, or the art of screening inquirers? Regardless, if your community has had positive experiences of this type, please send us something describing your experiences and insights.]

Great ... fantastic!

Communities magazine again! I remember when a member of the Limesaddle Commune came to a meeting of our commune (then called Workers Agricultural & Industrial Cooperative) and talked to us about it like a dream — we sent him home somewhat happy with the financial and moral support we invested. It was a happy event to read the first edition — it is a very happy event to see *Communities* magazine come out again. With your masterful skills it will be an organizer, communicator, and educator of prime value to humanity.

[and from a second letter ...] Most all people expect a community to be a group of people eating together. Our Land Cooperating Community is an international humanitarian organization. At one time in the mid '80s we had 62 people working in four countries; we currently have nine doing projects in six countries. Most of our visitors have been of the "escape from reality" type; not a single visitor, of which there have been approximately 100, have been workers/doers/builders — and many have been emotionally and economically destitute. We helped them — money, time, love

— and in return have been taken to court to try to collect wages — contrary to every agreement and social understanding of the community.

It is of great concern to us that there has never been a story about Our Land; no one [at *Communities*] would ever take a minute to look at the reality of the seriousness and devotion of our people to major issues — which all seem beyond the capacity of people trying to escape from the misery of capitalism. None seem willing to face it and fight it, struggling to replace it with a socio-economic system based on humanism. You and I know of some of the outstanding exceptions ... you are not included in the list of escape artists that have plagued *Communities*.

We look forward to your good work,
Roger McAfee
Our Land Cooperating Community
El Nido, CA 12/8/92

[Ed: We invite articles from all communities describing their visions, agreements, and daily lives. Sometimes articles may be rejected due to poor writing, lack of balance (usually an excess of hype and a shortage of substance), lack of available space, or repetition of ideas covered elsewhere. We do try to include diverse viewpoints, so if you feel that certain perspectives have been overlooked or underrepresented, please let us hear from you.]

HANDLING SENSITIVE ISSUES

Help!

We'd like feedback on what to do with the negative feedback we get about individual communities. While the vast majority of

(Continued on Pg. 8...)

ings. Helped to found the Social Democratic Party in 1898, and was present at the founding of the International Workers of the World in 1905. Meanwhile she opposed the Women's movement as a diversion from the class struggle.

11. Jane Addams (1860-1935) Social reform and anti-war activist, women's and minorities' rights advocate. Appalled by urban poverty, Addams founded of Hull House settlement in an immigrant district of Chicago to create a human community offering protection against the anonymous city. She advocated active policies to overcome class barriers and campaigned for social justice and equal rights. She was a founding member of the ACLU in 1920, and continued to work in behalf of negroes, immigrants, and other disadvantaged groups. A few years later she was called "the most dangerous woman in America today" by the Daughters of the American Revolution. In 1931 she shared the Nobel Peace Prize.

10. Charlotte Perkins Gilman (1860-1935) Social reformer and women's rights activist. She despised the house that imprisoned wife and child, and called for its reform. She was an advocate of the cooperative housekeeping/kitchenless house movement, and wrote prolifically on women's issues (*Women & Economics*, published around the turn of the century, may be her best known book; *Herland* was a novel about a feminist nation).

9. Emma Goldman (1869-1940) Anarchist theorist and organizer. Goldman organized meetings and lectured brilliantly against oppression and injustice, advocating wide social changes, especially in the position of women in relation to marriage, child-rearing, and sexual fulfillment. She was imprisoned numerous times: for incitement to riot, once in connection with the assassination of President McKinley, for her views on birth control, and for opposing conscription. In her latter years she did speaking tours in behalf of anti-Franco forces in the Spanish Civil War.

8. Mahatma Gandhi (1869-1948)

7. Margaret Sanger (1879-1966) In her early years she gained international fame as a brilliant medical research scientist. At the age of 67 she launched a new career as a public health worker, and successfully pressed for sweeping and much needed reforms. She did extensive educating of women about contraception — at a time when it was strictly illegal. Though jailed nine times, she managed to turn public opinion in her favor through pamphlets, speeches, research, and clinics. Her basic principle — that every child brought into the world must be wanted and loved, and given education and opportunity — eventually led to the founding of Planned Parenthood.

6. Eleanor Roosevelt (1884-1962) Women's and minority rights; political reformer. She un-

dertook nationwide tours in 1933 to promote husband FDR's "New Deal" policy. An active public campaigner for civil rights and other reform causes, she had major involvement in drafting and lobbying for the United Nations' Declaration of Human Rights in 1945.

5. Mao Tse-tung (1893-1976)

4. Dorothy Day (1897-1980) Champion for the poor, labor rights, peace activism. Day combined her Communist idealism with American Catholicism to co-found the Catholic Worker Movement and its newspaper in 1933. During the depression she helped organize numerous C/W hospitality houses, farms, and hospices for the poor and homeless. Notoriously outspoken, she often offended the Catholic community with her stand against fascism, the Vietnam War, nuclear weapons; and with her support of Chavez's efforts to unionize migrant workers.

3. Margaret Mead (1901-1978) Anthropologist and author. Her influence was enormous, but perhaps her greatest contribution was that she made anthropology accessible and important to ordinary people in understanding their own society. She was one of the first to link child-rearing with overall social patterns; examined the balance between biological differences and social factors in determining gender roles; and studied the rift between generations.

2. Swami Muktananda (1908-1982)

1. Martin Luther King, Jr. (1929-1968) Ω

Handling Sensitive Issues (From pg. 7)
people who read and use our publications report positive experiences, we occasionally hear from people who are frustrated and disappointed by what they find. The complaints usually come when a community turns out to be quite different from what a visitor is expecting.

Though rare, we also get stories from the other direction — members who leave one community under a cloud, only to repeat the experience at the next community. When these reports reach us, we wonder about our responsibility for letting others know of this person's checkered history.

We take all feedback seriously, and try to look into all complaints we receive. It is not possible, however, for us to thoroughly investigate all such matters, and we are sometimes faced with two or more widely differing viewpoints on a situation.

The question is: What should we do? If we print all sides, that might be even-handed; yet we are concerned about rushing into print and making more of something than is merited. A person may have had an unpleasant visit — after all, no community will feel right to everyone — and there may be all manner of innocent explanations: a misunderstanding about what was expected, people having a bad day, poor communication ... That kind of thing is not cause for printing letters of complaint and casting doubt on a community's reputation. While misrepresentation is appropriate for reporting, misunderstanding should be given wide latitude for resolution outside the public eye. Our dilemma is how to be sure that misrepresentation is going on.

What we'd like from our readers is input on the point at which you'd like us to share the critical feedback that comes to us. Should we wait until we hear a complaint twice? Until we feel sure of the "evidence"?

We want *Communities* to be a sensational magazine, but not by sensationalizing communities or the people who live in them. We want to be responsive and responsible, which means we do not intend to resort to yellow journalism. At the same time, we want to be honest, which means we won't pretend that community living is all good news, and as easy as following the yellow brick road.

Let us know how you'd like us to handle complaints. Write: Editor, *Communities Magazine*, Route 1, Box 155-M Rutledge, MO 63563. Here's a letter on the topic:

Dear Communities,

Here is our 1993 Directory listing and questionnaire.... We would also like to renew our [magazine] subscription.... We send our appreciation and congratulations for its revival....

Many of us here were disappointed by the editorial note on Cerro Gordo in the last Directory. If any of you had asked us — or even asked Charles Betterton [the previous editor of *Communities*] — you would have learned that the "barrage of criticisms" in *Communities* #74 came solely from two households who share a duplex in Eugene, who wanted to separate 72 acres out of the heart of Cerro Gordo without

any participation in our non-profit Community Cooperative or our ecological protections. The overwhelming majority of community members opposed their efforts to dismember the property and have since repurchased the 72 acres for reintegration into our community.

It's true that we've had our share of difficulties and debates (what community hasn't?) as we waited 16 years for county and state land use approvals. Nonetheless we've managed to survive and remain true to our original vision: our approvals were finalized in 1989, we've started building homes and businesses, and there is a solid consensus among the 275 households who own Cerro Gordo to proceed with our original plans via the Cerro Gordo Community Trust & CDC.... If you ever have any questions about Cerro Gordo in the future, please give us the opportunity to speak for ourselves and provide accurate information.

With our best wishes and support for your work.

Chris Canfield, Cerro Gordo
Community Development Coordinator
Cottage Grove, OR 12/14/92

[Guest Ed: A large part of my networking "job" involves visiting communities, asking about their vision and daily life, and taking slides to add to my slide show (in a typical month I might make a half-dozen presentations for communities and/or the general public). I made such a visit to Cerro Gordo in the spring of '88 and, being favorably impressed, added that community to my show. Almost immediately I began getting comments from the audience: I should be careful in how I represent Cerro Gordo ... all is not as rosy as it seems upon first impression ... there are a lot of people out there who are unhappy with Cerro Gordo. I subsequently read issue #74 of the magazine and noticed that the criticisms were very similar to what had been reported independently at a half-dozen slide shows. More recently, a friend in Oregon reports contact with five more individuals or groups who have been disappointed by interactions with Cerro Gordo this past year.

It's important to point out that nobody is criticizing Cerro Gordo's vision — people uniformly find it beautiful and inspiring (I do also run across staunch Cerro Gordo advocates, though in much smaller numbers). The criticism is all in the realm of how the vision is (or isn't) being manifested, and the implications on the fluidity of people's life savings. Some claim miscommunication, some misrepresentation, some mismanagement, some merely misfortune (as in the 16 years required for land-use approvals). For whatever reason, the story line has typically been as follows: person(s) gets excited about the vision; person(s) invests money; progress does not happen as expected and frustration ensues; person(s) decides to withdraw their investment; person(s) discovers that their assets are tied up for the foreseeable future; person(s) either a) gets peeved, or b) remains loyal but is thereafter very careful about investing funds. Occasionally lawsuits ensue.

While remaining enthusiastic about the Cerro Gordo vision, I also recommend that people seeking a community be thorough in doing their homework and in getting agreements in writing (a good policy for all long-term commitments). It was I who suggested including an editorial note in the Directory; the directory team agreed, I think, because it was trying to act responsibly in handling a very sensitive topic. I regret that I was not more careful with my choice of words; however, I continue to advocate the inclusion of a carefully-worded editorial note in the event that we receive negative feedback about a group from several sources — what do you readers think? I certainly hope that all the pieces finally come together to actualize the Cerro Gordo dream. —GK]

Dear Editors:

I am conducting research on the Cerro Gordo Project in Cottage Grove, Oregon, and would appreciate hearing from your readers who would be willing to share their experiences and knowledge — pro and con — about this well-publicized project and its director, Chris Canfield. Cerro Gordo, founded in 1971, has been attempting to build "a prototype ecosystem community to explore and demonstrate viable approaches for a sustainable future." I hope to be able to be fair to both sides.

Barbara Koser
711 West 11th
Eugene, OR 97402
(503)343-5739 4/26/93

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SPREADING THE WORD

Dear Friends,

I thank you for the wonderful Winter '93 issue of *Communities*, and for the wealth of information it contains. Enclosed is a contribution to help carry the project forward. If you have an extra copy or two, send them to libraries of your own choosing (ones located in population centers of half a million or more are likely to catch an eye receptive to the idea of community).

Best wishes and warmest regards,
Murray Zuckerman
Santa Monica, CA 2/1/93

Dear Communities,

Thank you for the updated *Directory*, and enclosed is the balance due on our subscription. We greatly enjoy the journal, and use it to refer students in our classes to the alternatives out there. Unfortunately, we have been unable to convince the library to subscribe — so our copies get shared in our office by colleagues and students.

It is unfortunate that large learning institutions such as this one do not take the small but significant cooperative movement seriously. In fact, there has never been a course taught on this campus on intentional communities, their history, successes, and failures. This is on a campus where over 2,000 students live in cooperative housing and affinity households. In our department alone over 20 students live in Rochdale-type co-op housing. One of our most illustrious alums was raised on The Farm in Tennessee!

The *Directory* is a unique and valuable resource.

Regards,
George Leddy
Stephanie Lenhart
Berkeley, CA 2/23/93

Dear Communities,

I'm most enthusiastic about both your *Directory* and the journal, and would love to help. Being recently "retired," widowed, and ready to pursue some of my dreams, one of the most important to me is to find an intentional community in which to live. I've dreamed of that for decades. Two activities that you mentioned I can do — distribute or sell the *Directory*, and attend the board meeting in May. Having served on too many boards in the past, I have no desire to become so involved any more — but I'd like to learn more about your organization and find other ways I might become involved.

With gratitude,
Margot Porter
Andover, MA 1/25/93

Dear Communities,

I'm so happy to see you published again! It was this magazine that first turned me on to the existence of actual intentional communities. I am doubly excited to learn of the gathering at Evergreen — I hope to volunteer for set-up, childcare, local promotion, and/or the newspaper. I'll start spreading the word.

I am eager to correspond with people my age (20s to early 30s) about intentional community.

I see this correspondence as one way (the main way at the moment) of finding potential people to live with. My other interests are feminism and social/ecological justice.

Gratefully,
Karen Sawatzky
Box 7, Lillooet, BC V0K 1V0
Canada 12/21/92

[Ed: It is normally more effective to let others know of your needs and interests through the Reach section. Information about placing such notices can be found on p. 94.]

QUESTIONS

Dear Communities,

I got your address from an issue of *Communities* making the rounds among several of us in the very early stages of discussing the formation of an intentional spiritual community. We're struggling with what level of diversity, in what areas, makes a good basis for community formation. Does it take a good dollop of like-mindedness re boundary stuff (like sound, air, food, privacy, etc.) to permit the healing that allows for more embracing of diversity?

Rev. Kathleen Marguardt
Milwaukee, WI 2/14/93

As long-time communitarians ...

We'd like to thank the creators of the *Directory* for the shared vision of a utopian society so clearly communicated.... Winter is often a time for questioning our values and experiences of community. Some of the problems we have experienced are: Balancing freedom and responsibility; creating a free-flowing structure that will maintain order and allow for the needs of the individual; scapegoating; emotional dysfunctionality; too many radical values at once — living without cars and polluting, without money, organically, simply, openly; intimacy vs. boundaries. Any way to discuss these issues with the "communitarian" community at large?

Peace,
Tom Tucker
Earth Family Farm
Gardner, CO 1/4/93

[Ed: We encourage the submission of articles on any and all of these topics for future issues; many such questions will be explored in depth at the Celebration at Evergreen this August (see page 1). Make your reservations soon!]

Dear Communities,

Congratulations on a clearly-written, well-formatted magazine! I am very impressed with the new incarnation. I am very interested in finding ways to help single mothers, in particular, to create intentional communities. It seems that the 1990s may be a time of intentional community renewal — especially with the faltering economy. I would like to know if anyone in your membership has applied for and received a government or private grant to create a community for various populations. If so, would they contact me and guide me in obtaining funding to create such a community? Do you have any suggestions on establishing intentional communities for specialized populations

such as seniors, single parents, or low-income people?

Sincerely,
Sharon Lee Tenney
26 Windcrest Drive
Cheektowaga, NY 14225 12/1/92

NETWORK NEWS

Dear Communities,

Congratulations on the renewed *Communities* journal! Fine job! Must be a bunch of borderline(?) workaholics around there. Great cartoons (Doodlesbury, look out!). Wish I could join you in your endeavors, but it's too far and I'm hooked on this area.

Thanks for including my name in the journal [as a contact for a forming group]. No action to report yet, save a letter exchange and long telephone chat with Bear Creek Farm. My '92 effort, building a community at Chrysalis Farm just north of Mt. Shasta, is on hold for now for lack of people and resources. Think I'll write to listed groups in the area and do a little local networking ... see what evolves.

The Second Annual Bioregional Gathering that we (The Mt. Shasta Bioregional Ecology Center) and Planet Drum co-sponsored here last September was very successful. Over 100 attended the full three days, and another 80 or so part time. The lead-off workshop on Building Community was well received; Caroline Estes of Alpha Farm did her usual fine work, starting us off with a keynote on Consensus Building; Diane Brause of Lost Valley, Carolyn Shaffer of Shenoa, and Faith Morgan [who grew up at The Vale] led groups focused on Intentional Community; Sheila Purcell went into Conflict Resolution and Arbitration; and Brian Hills gave a popular workshop on Bioregional Community Economics. My favorite quote from the Gathering (credit to Faith Morgan): "To be a community person you need to have fuzzy edges."

My best to all,
David Coe
Mt. Shasta, CA 12/10/92

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Notes In Passing...

Values Worth Replicating

Paul Freundlich

Fifteen years ago, when I was editing this magazine, I ran a piece by Phillip Slater which derided the "tinkertoy" theory of human development. Slater argued that far from coming into this world as separate individuals, we were born into a set of familial and tribal relationships which defined us as human beings.

Fifteen years later, I still like the metaphor, but I think tinkertoys have the greater reality. Family, tribe, and community have become the mythology which we call on for presidential campaigns and major holidays.

For all the rhetoric about one planet and hands across America, we often find ourselves personally and societally playing a zero-sum game: win-win usually means that someone has won twice.

In the USA, the dominant experience is the national media, challenging us to go one-on-one with Michael Jackson and Donald Trump for the big prize in the sky. The expectations of plenty and progress which they transmit have overwhelmed the increasingly fragile ties that bind us to home.

But not for everyone, and not all the time.

We heard a great deal about traditional "church and family" in the recent presidential election. But there is also a "spiritual and tribal" culture which is equally dismayed by the values of the mainstream.

The new wave of the communities movement which emerged in the '60s has been refined to incorporate the values of neighborliness, human scale, and cooperation — but without the prejudice which seems so often to accompany traditional community.

Is it possible to establish functional boundaries which identify inclusion, without looking down on those who are outside the community? Is there a way to extend community for a few into a flexible system which benefits the many?

Maybe. The Israelis did it with the kibbutz system. For all their dogma, the Chinese communes replaced a bitterly repressive feudal system. The Basques developed a comprehensive co-op system in Mondragon which has survived a half-century. And although each of those three systems has a measure of ethnocentricity — Israeli, Chinese, Basque — they have flourished on the basis of productivity and cooperation.

North American communitarian experiments in the '70s and '80s — such as Alpha Farm in Oregon, Twin Oaks in Virginia, and the Life Center in Philadelphia — offered a good life to their members, were open to new folks, and contributed to the

larger society: Alpha through rural mail delivery and a local restaurant/bookstore; Twin Oaks through their commercial hammock business and *Communities* magazine; and the Life Center through organizing and publishing.

In many ways, I still think of our communitarian endeavors as laboratories for the larger society. When I helped start Dance New England and founded Co-op America in the early '80s, the challenge was to define a vision compelling enough to draw people in, and a reality dependable enough to retain them.

While co-ops, community-based services, cohousing groups, and employee-owned businesses don't have all the day-to-day presence which characterizes intentional communities, they do provide opportunities for defining shared values and acting on them. National and grass-roots non-profit organizations like the Sierra Club, Citizen Action, and the various public interest research groups have a long-standing American tradition of a private voluntary sector, and have blended the need for belonging and participation with a call to action.

Which brings me back to the beginning of this piece.

Most of us haven't had the fortune to be born into a set of defining relationships which will surround us for the whole of our lives. Yet as the '80s pushed the limits of individual greed, so the world now returns to visions of cooperation — in the workplace, among races, between nations.

What have we learned from the past few decades of communitarian experiments that has some benefit in this larger dialog?

First, intentional community remains an option. You *can* go home again. Through all the changes, trips, and downright disasters, there are several hundred intentional communities which began in the '60s and '70s which are still around and showing vitality.

People have been able to transcend their usually middle-class, uptight, suburban roots. By facing physical and psychological challenges, they have proved that in the USA there is still room for pioneers on the frontiers of rural and urban intentional community.

Second, traditional institutions need communitarian values, and as mediating institutions, intentional communities offer the alternatives of tribal scale and deeper satisfaction.

Consensus, cooperation, intimacy, and collectivity are critical skills in reorganizing society — from businesses requiring more flexible and participatory workplaces, to our schools, health care system, and neighborhoods — and these skills are among the practical lessons of community. You don't survive there unless you have learned them, right down to the basics like how to define your own space.

Third, if we look at our most critical environments from the perspective of organizing community, we can transcend the accepted limits of available resources.

Whether it is the country club or the Rio Grande, a border usually draws a line between "More" and "Less" ... and someone on the outside will be asking, "How do I get in?" As a society it's time we faced the reality that the answer is usually "You don't."

Yet every neighborhood and workplace and school has the potential for the creation of value through teamwork, sweat equity, and karma yoga. To the extent we have models for social and economic productivity worth replicating, there is an alternative path to endless inclusion: providing the technical assistance, resources, and inspiration for people to create their own communities, their own institutions, their own jobs, their own value. Ω

Paul Freundlich is an old-timer with Communities — serving as co-editor and publisher from the mid-'70s to the mid-'80s. He also served as a consultant and filmmaker to the Peace Corps in the '60s, and organized co-ops and community institutions in the '70s, primarily in New Haven and New England. As founder and Executive Director, he led Co-op America to national success in the '80s, and served as president of the Social Investment Forum. He is president of the Fair Trade Foundation (creating marketing opportunities for community-based, Third World craft producers); makes documentary videos; serves on the boards of Co-op America, the CERES Coalition, and the International Labor Rights Fund; and is a member of the Social Venture Network, and the Council of Elders of Dance New England.

An Overview of...

The Eco-Village Movement In North America

Lois Arkin

The eco-village movement in North America, though young, is one model for living in a post-industrial era that is rapidly gaining momentum — more and more people are coming to understand the value of living in a whole systems context. For some it's still a state of mind, an attitude, a dream, a vision. For others it's advanced to the level of a core planning group. Still others have moved closer together to simplify the planning process, and some have gone on to purchase or lease common property. Some well-established intentional communities, such as High Wind in Wisconsin, have re-identified themselves as eco-villages.

An eco-village is a type of intentional community, one in which the group's primary interest is to live in a cooperatively oriented ecological neighborhood. Eco-villages are as diverse as the gamut of intentional communities in their physical, social, and economic systems — and, like cohousing, tend to be more accessible to the mainstream.

To counter industrial homo sapiens' well-documented race toward extinction during the late twentieth century, eco-villages embrace specific transformational strategies designed to quickly and significantly influence business, government, public policy makers, and grassroots organizers. All eco-villagers I have spoken with during the past few years are committed to public interest purposes, including:

- Modeling low-impact, high-quality lifestyles
- Reducing the burden of government
- Reversing negative environmental impacts of growth and development
- Modeling sustainable development strategies to encourage Third World communities to bypass the unsustainable patterns so prevalent today.

A Whole Systems Approach

In an eco-village, all systems are interrelated as in a dynamic living organism — building upon and spinning off from one another, simulating the development, maintenance and resilience of healthy natural eco-systems. The neighborhood is planned, developed, owned, maintained, and changed primarily by the people who live there. Eco-villages are ongoing processes with an emphasis on healthy human relationships. Eco-villages strive to be self-reliant rather than self-sufficient*, recognizing their interdependence with surrounding neighborhoods and the larger regions in which they function. Their boundaries are always

* "Self-reliance" means providing for a significant portion of the community's needs. In some cases this means also having enough surplus to trade for the other needed/desired goods and services; "self-sufficiency" goes further, requiring that all needs and goods be produced at home.

permeable and encourage interaction with other communities.

As a rule of thumb, in an eco-village any activity that helps preserve, restore, and create clean and healthy water, air, soil — our most basic life support systems — is to be included. Anything that does not preserve, restore, and create clean and healthy

WHAT IS AN ECO-VILLAGE?

An eco-village is a human-scale sustainable neighborhood in which economic, social, and physical systems are integrated for high-quality, low-impact living. This means that housing — along with livelihood, recreational, and civic activities — are all integrated in a self-defined community within walking or bicycling distance. People live close to where much of their food is grown. The physical, economic, and social environment is arranged in a way that encourages quality time with family, friends and neighbors. An eco-village strives to use natural resources at the pace at which they can be restored.

water, air, and soil is to be avoided, mitigated, eliminated. When people begin to seriously understand this concept, there is a lot less time spent shopping, driving, and engaging in a variety of other polluting activities. That time and energy can be brought to eco-village development tasks and play.

Every eco-village is created in response to the problems and resources in its bioregion, at the level of understanding held by the residents. Because that understanding, like nature, is constantly changing, an eco-village itself is a dynamic ongoing process. To help eco-village planners and others think about, evaluate, and select the systems most appropriate for their situation, I have broken them down into the macro categories of Economic Systems, Social Systems, and Physical Systems. The following list is not intended to be comprehensive by any means, but rather representative of the three categories. All systems are, of course, related to all other systems. (Continued on next page.)

Lois Arkin is founder and Executive Director of the Cooperative Resources & Services Project (CRSP) and coordinator of the L.A. Eco-Village. She is co-editor of the books *Sustainable Cities: Concepts and Strategies for Eco-City Development* (1992, *Eco-Home*

Media, 4344 Russell Ave, Los Angeles, CA 90027) and the *California Cooperative Housing Compendium* (1993, Center for Cooperatives, UC Davis, available from CRSP). Lois is an alternate on the Board of the *Fellowship for Intentional Community*.

ECO-VILLAGE OVERVIEW (Continued)

Economics Systems: Local currencies; local exchange trading systems (LETS); service credits; gift exchange; credit unions; revolving loan funds; micro-lending; community-owned banking; community land trusts; mutual housing associations; limited- and structured-equity housing and business cooperatives; worker- and consumer-owned businesses; non-polluting products and services; emphasis on local crafts, environmental restoration, human services, education, and training; careful matching of human resources and needs within community.

Social Systems: Ongoing training, education, and practice in interactive community planning; ecological planning principles; communications skills; consensus decision making; win/win conflict resolution; meeting facilitation; personal and community "ownership" of care-giving (reversing the tendency to treat social services as commodities available only through professional care providers); education at every age level for living in the context of dynamic eco-systems; the creation of art, ritual, and spiritual orientations which validate the values and ethics of the eco-village; play, fun, business, and social interaction built on cooperation rather than competition.

Physical Systems: renewable non-polluting energy systems; non-polluting transportation systems; native, regional, recycled, non-toxic building materials; organic agriculture; composting; water conservation/reclamation systems; mixed-use development (commercial/residential); pedestrian-friendly; closed-loop waste-to-resources systems; wildlife habitat restoration or preservation.

EXISTING ECO-VILLAGE GROUPS

The following examples are intended to give a brief sampling of the range of thinking, planning, and implementation currently going on in eco-villages. Each group has a newsletter which readers can subscribe to for on-going updates.

• **BAMBERTON** • is located near Victoria, British Columbia. It is planned as a city that will grow to 12,000-15,000 people over the next 20 years. People will live in many eco-villages on its 2,000 acres.

Bamberton's main features include pedestrian-oriented Traditional Neighborhood Development* with an emphasis on affordability, art, and cohousing clusters. Fifty percent of the land is planned as open space for parkland, native habitat, gardens, organic horticulture, and biological sewage treatment. Bamberton plans significant waste stream reduction, non-polluting transit system, non-toxic building materials, energy-efficient design, advanced telecommunications systems, and home-based business options. A Green Business Code has already been established which supports all of these features.

Considering the brief years of its existence, Bamberton's accomplishments and current status are impressive. The land was purchased in April, 1990, for \$15 million. Another \$5 million has been expended on planning. Currently, they are working on detailed street planning and a business development network, and they've applied for rezoning to allow mixed commercial/residential use. Both a negative NIMBY group

("Not In My Back Yard!") and a positive support group are active around the project.

The financing for Bamberton is particularly impressive. Four trade union pension funds — IWA of Canada, Local Carpentry, Food & Commercial Workers, and Telecommunications Workers — have provided the financing and will continue to do so. Their purposes are to create ecologically sensitive, decent-paying employment for their members while providing a fair return on their investment and making social and environmental contributions to the community and the planet. The project is expected to receive assistance from the Province.

All of the Bamberton activity is being developed and coordinated by the South Island Development Corporation (owned by the four trade unions). Contact Guy Dauncy, Bamberton News, South Island Development Cooperative, Suite 550, 2950 Douglas St., Victoria, B.C. V8T 4N4.

• **ECO-VILLAGE AT ITHACA** • in upstate New York, has a 100-person planning committee that is now working to create an eco-village at Ithaca for 500 persons. The design features eight cohousing clusters of approximately 25 units each. Though sited on 177 acres of prime agricultural land, EcoVillage plans to restrict development to less than 20% of the land (if not for EcoVillage, the land would have gone to sprawl development). Begun in 1990 by visionary communitarian and Great Peace Walk organizer Joan Bokaer, the EcoVillage expects to occupy its first cohousing cluster by 1995. The project is sponsored by the Center for Religion, Ethics, and Social Policy (CRESP) at Cornell University

Main features planned for EcoVillage at Ithaca include organic food production; aquaculture; biological waste water reclamation; renewable energy systems from sun, wind, and biomass; wetlands restoration/preservation; permaculture design; cohousing with daycare centers, recreation areas, workshops, guest quarters, laundry rooms, and pedestrian streets; community land trust to secure permanent affordability; and small, ecologically sound business development.

With less than three years in the planning stage, the Ithaca group's accomplishments are also impressive. Last summer they purchased the land with an innovative "private mortgage lending pool" made up of friends of the organization. Repayment of the \$400,000 in loans does not begin until 1995. Nine working committees have been formed from a core group of 50, and their process is consensus-oriented. Additionally, they have broader support from a constituency of 200 living in the surrounding area, and a network spanning the country. They hosted a national conference on eco-villages in April, 1992, attended by several hundred folks, and have a sister-village relationship with Yoff, a community in Dakar, Senegal. Dakar's mayor recently approved the Yoff Eco-Village project, an endorsement that will be helpful in attracting needed resources.

The EcoVillage at Ithaca will be a demonstration community, living laboratory, and teaching center that brings a sustainable systems approach to redesigning human habitat. The group, a tax-exempt nonprofit organization, works with a variety of volunteer professionals in the Ithaca area, many of whom are associated with Cornell University. The core group invites inquiries from potential residents, volunteers, and those interested

*Traditional Neighborhood Development (TND) is a planning concept developed by Andres Duany, Town Planner in Miami, Florida.

in exploring opportunities for charitable contributions and/or socially responsible investment. An annual report is available for \$10, and a quarterly newsletter for \$15 per year. Write or phone Joan Bokaer, The EcoVillage at Ithaca, CRESP, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853, (607)255-8276.

• **IMAGO** • located in the inner city of Cincinnati, Ohio, is a two-block-long neighborhood that includes some 250 residents living in about 90 houses, and sharing (or stewarding, depending on your perspective) a 3-acre commons with woods and meadow. Imago members privately own about 15 of the homes in the neighborhood; some are owner-occupied, and others are rented to neighbors or other Imago members.

Begun in 1979, this grass-roots non-profit community organization is committed to living in harmony with the planet and all her people. Their vision, which they attempt to embody in their daily lives, is based on the premise that all of Creation is sacred. Drawing on Earth-centered traditions and an emerging bioregional consciousness, they are building community through seasonal celebrations, educational programs, and the development of an interdependent urban neighborhood.

The main features at Imago include tree planting, organic gardens, a wildlife corridor, and energy conservation measures aimed at reducing neighborhood use by 30%. In the social arena, Imago is an association which supports its members' efforts to try out new behaviors — experiencing what works well, and modeling those behaviors and activities for other neighborhoods. They have an annual Harvest Festival, a Block Watch, and a neighborhood conflict resolution process. Members participate in shared meals, publish a monthly Street Newsletter, and are exploring Earth spirituality within the community. Economic systems include a food co-op, the energy conservation co-op, and a street-wide recycling program. A 500-member support group of non-residents helped raise \$27,000 needed to purchase a 3.5-acre wildlife corridor for the demonstration neighborhood, and the group plans to purchase an additional four acres to be preserved as open space.

On-going workshops and community educational events are held on such topics as "Spiritual Eco-Village" and "Reinterpreting Our Ecological Legacies: Beliefs, Stories, Myths" with Thomas and Jim Berry. Imago has also hosted special educational and training events for social work counselors.

Imago's newsletter is available from 553 Enright Avenue, Cincinnati, OH 45205, (513)921-5124.

• **LOS ANGELES ECO-VILLAGE** • In the City of the Angels, three miles west of downtown — in the north end of last April's "zone of the civil uprisings" — a unique two-block neighborhood is rapidly becoming known as the Los Angeles Eco-Village at Bimini-White House Place. This ethnically diverse inner city neighborhood houses approximately 500 persons, and has been home to the non-profit Cooperative Resources and Services Project (CRSP) for 13 years. Although CRSP has been working

on development of eco-village projects for about eight years, the current site for the village was only recently established by the Eco-Village Planning & Advisory Group. Previously, L.A. Eco-Village was being planned for an 11-acre city-owned landfill site about seven miles northeast of the current location. Now the group hopes to turn the old landfill into an urban site for community-supported agriculture, rebuilding the soil over the next several years through use of organic farming practices.

During the coming decade, L.A. Eco-Village plans to acquire existing apartment buildings for conversion to permanently affordable housing, cooperatively owned by the community's current and future very-low- to moderate-income residents. Some of the buildings will lend themselves nicely to cohousing and other collaborative housing arrangements.



The L.A. Eco-Village is taking it to the streets with their Saturday morning neighborhood brunches, part of the strategy for slowing traffic.

Another planned feature is extensive "street calming" — employing techniques to slow down the traffic, including the unpaving of some traffic lanes to create open space for use by the community. Organic urban agriculture, fruit tree plantings, and a community composting project already exist within the neighborhood; both rooftop and vertical gardens will be added later. Extensive retrofitting is planned for water conservation systems, biological greywater reclamation, renewable energy systems, and energy conservation. Other features being discussed include: waste-to-resource systems; community plazas; conversion of adjacent commercial spaces to mixed residential/commercial use; new construction using non-toxic, recycled building materials from local and regional sources; and non-polluting community-owned and -operated vehicle pools.

Planned social systems include collaborative design and consensus processes; the maintenance of our diversity in income levels, ethnicity, age-mix, and family structures; community-planned and -owned services including resource center, neighborhood education, and training programs — focusing on learning and practicing the techniques of ecological economics,

Continued at bottom of next page...

Cohousing Column... Creating a Collective Vision

Bill Paiss

An important step every cohousing group will eventually take is creating together some written expression of who they are and what their group mission is. According to Jo Landstrom, a business owner and consultant on vision and mission statement work, "Mission comes from vision". A core group should allocate time early in their development to explore the individual visions within the group and meld them into something they can all agree upon. Included should be those aspects of what the group doesn't want as well as what they do.

A vision is only as good as the parameters or the boundaries which contain it. Care and time must be taken to be honest and thorough in the investigation and subsequent approval of the group's individual and combined goals. This process will, in itself, create a new level of cohesion among community members.

Once a group has established a clear common vision, they can then develop their mission. An actual mission statement should be concise. Landstrom explains that "a mission statement is the foundation, the point from which your decision making should be based." Mission statements, goals, or agreements can take many forms. The most critical aspect is that the group reaches consensus around what is being said.

Having a set of agreements provides a group with something to refer back to. It is a platform against which immediate concerns can be evaluated, to determine if ongoing decisions are in line with stated values. It creates a thread of unity or consistency

in decisions that are arrived at over what may be a very long period of time. A written mission statement is also an excellent tool for introducing potential members to a group and having them understand very rapidly what the group is about, and if they wish to belong.

Often it is healthy practice to review the stated mission of a group. This not only refreshes participants memories as they get bogged down in details, but, it also gives the group an opportunity to determine if those are, in fact, the values they still wish to be identified with. As a group evolves in its physical and emotional connection, there may be new visions or emphasis that they wish to embrace.

The following are examples of Mission Statements from three core groups in the Rocky Mountain region.

Nyland Community

We are a group of individuals, couples and families desiring to live and participate responsibility in a cooperative housing community. At this point in our development, we seek:

- to respect both the individual and the community
- to be sensitive to the environment
- to be diverse
- to share human resources
- to foster safety and well-being
- to nourish the community's spirit and have the flexibility to make it a reality

We understand that we are doing the creating and that the creation of this community is a process that evolves and is not known by any one of us individually but by all of us collectively.

ECO-VILLAGES (Continued from p. 13)
sustainable physical technologies, and living patterns.

Planned economic systems include the opening of a credit union; socially responsible investment opportunities for neighbors and others; non-polluting livelihood opportunities created through a community-owned neighborhood Eco-Business Incubator; and legal structures to secure permanent affordability of land, housing, and other buildings. A Local Exchange Trading System (LETS) and a revolving community loan fund are already established.

The current emphasis is on community organizing for building friendships, trust, and leadership skills among neighborhood residents. Toward that end, we have started monthly potluck gatherings, and several project work groups (including Neighborhood Watch, Earthquake Preparedness, Local Exchange Trading System, English as a Second Language, Walking for Health, and Recycling). The

Community Composting, Vegetable Gardening, and Fruit Tree Planting Project is substantially under way, offering regular workshops to train people living within the neighborhood. We have a monthly newsletter, and hold potluck brunches each Saturday morning — bringing together residents of the neighborhood, members of the core coordinating group, and the

Sustainability means that people can meet their own needs in healthy ways without jeopardizing the ability of future generations to do the same.

Planning & Advisory Group. Daily walks up and down the block by members of the core coordinating group provide regular opportunities for community building and spontaneous information sharing.

We have compiled information about eco-village concepts and policy development for inclusion in the city's

Community Plan, General Plan, and Housing Element. Eco-village concepts are regularly being presented to public sector agencies, business associations, and community groups by several members of the Los Angeles Eco-Cities Council. We are working with both graduate and undergraduate students from a half-dozen local colleges and universities, focusing on a multi-disciplinary approach to urban issues. Many are making Eco-Village the subject of their research projects and theses.

CRSP is the coordinating organization for the overall project, and our affiliated non-profit Los Angeles Mutual Housing Association will be responsible for coordinating much of the co-op housing and business development. The L.A. Eco-Village intends to expand public awareness about sustainable neighborhood development processes both within the L.A. area and throughout the world. For more information contact CRSP, 3551 White House Place, Los Angeles, CA 90004; (213)738-1254. Ω

Geneva Community *(more on following page)*

MISSION: To assist each other to fulfill our lives' purposes and contribute to the sustainability and evolution of all life and our Earth.

GOAL: To create a community where we care for one another and our Earth, and from which we are supported to fully express our potential; and to serve as a model for others who wish to do the same.

OBJECTIVES:

- construct an energy-efficient, ecologically sound living, learning, and working environment
- institute viable economic strategies that ensure a sound financial base
- model loving, supportive, co-creative relationships that provide the foundation for global family
- create a joyful environment for the child to flourish
- demonstrate replicable community living technologies and philosophies that exemplify the world in which we choose to live
- identify and support "trimtab" acts, events, and projects
- foster the development of new energy technologies
- serve as a gathering place for emerging and world leaders
- create an environment that supports and is supported by paradigm shifts in economic, social, scientific, political and spiritual realms
- inspire and support the creative arts
- provide an environment in which people may come to be healed, nurtured and experience unconditional love

Bill Paiss is president of the Rocky Mountain CoHousing Association based in Boulder, Colorado, and works full-time as a cohousing consultant for several groups in the area. He conducts workshops in Colorado, Montana, Wyoming, and New Mexico that focus on the cohousing process, decision making, and group process. He was publisher of the Rocky Mountain CoHousing Quarterly, and has recently signed on as editor-in-chief of the national CoHousing newsletter.

A National Cohousing Network

There are presently four completed/inhabited cohousing communities in the U.S. (Davis, CA; Emeryville, CA; Lafayette, CO; and Bainbridge Island, WA); ten more are in the preliminary building stages; around 120 groups are in the planning stages, with up to 50 of those seriously looking to purchase land. These assorted groups are networked through a series of regional associations that sponsor newsletters and annual regional gatherings. Typically these get-togethers feature numerous information-packed workshops, countless hours of networking, and wide-ranging discussions — providing participants with much encouragement and renewed conviction for the underlying concept.

Recently there have been extensive dialogues among the various national and regional cohousing newsletter editors, resulting in a decision to create a national newsletter/magazine

Harmony Village

To create a cooperative neighborhood of diverse individuals sharing human resources within an ecologically responsible community setting

COMMON VALUES:

- balance the need for individual privacy with the benefits of cooperative living
- be sensitive to the environment by living in harmony with nature and lightly on the land
- value diversity - including age, income, family status, ethnic background, etc.
- increase resident interaction and sharing which reflects responsibility for the health of one self, the community, planet and cosmic muffin

Cohousing Basics

Cohousing communities are resident-developed cooperative neighborhoods where individual households are clustered around a common house with shared facilities such as a community dining room, an area for childcare, workshops, and laundry. Each home has its own complete kitchen, but dinners are often available in the common house for those who wish to participate.

These developments are also unique in that they are organized, planned, and managed by the residents themselves. By redefining the neighborhood concept to better address contemporary lifestyles, cohousing communities can create cross-generational communities for singles, families, and the elderly.

Cohousing was "born" in Denmark more than 20 years ago out of a desire to create cooperative housing that satisfied the needs of changing lifestyles. Cohousing developments in Europe range in size from six to eighty households, with the majority between 15 and 33.

This form of community development was brought to the United States in 1988 by Kathryn McCamant and Charles Durrett, a wife/husband design team who formed the CoHousing Company in Berkeley, California. They report that cohousing projects are "based on democratic principles that espouse no ideology other than the desire for a more practical and social home environment."

The CoHousing Company is located at 1250 Addison Street #113, Berkeley, CA 94702, (510)549-9980.

format that allows for combining energy and reducing repetition on items of national interest. Don Lindemann, former editor of the national newsletter, reports that this format will include "in-depth articles about the people, projects, challenges, and successes experienced across the nation that are of interest to everyone involved in the various levels of cohousing's development. The coverage of individual regional concerns [will] be handled by an insert specific to the region in which a subscriber lives." Don explains that "since cohousing has cooperation and resource sharing at its core, it seems natural to evolve the myriad of separate publications into a more unified and financially secure arrangement."

For more information about the national *CoHousing* newsletter contact: Rocky Mountain CoHousing Association, 1705 - 14th Street #317, Boulder, CO 80302, (303)442-3280.

Getting Everyone to Agree

From the Geneva Cohousing Community

by Marian Head

Over the past three years the Geneva Community has been using a series of philosophical agreements which were adapted from the employment agreements of an early 1980's restaurant called Kilgore Trout, which were, in turn, adapted from a work of Marshall Thurber. We have no idea where he got the insight. These evolving agreements form a values foundation for the Geneva Community, and are read aloud at the beginning of each general meeting. We believe that one of the reasons our community functions so well is because our community members are attracted to fully living these agreements.



Geneva Community at one of their monthly general meetings.

Geneva Community Agreements

- 1. To Commit to the Mission:**
I agree to use the mission of Geneva Community as a guide to my actions.
- 2. To Communicate With Integrity:**
I agree to tell my truth, with compassion for myself and others.
- 3. To Listen With My Heart:**
I agree to listen respectfully to the communication of others and attune to their deepest meaning.
- 4. To Honor Each Person's Process:**
I agree to acknowledge that everyone, including myself, is making the best possible choice or decision we are capable of at that moment of choice or decision.
- 5. To Appreciate My Contributions:**
I agree to take responsibility for acknowledging myself and receiving acknowledgement from others.
- 6. To Express Appreciation for Others:**
I agree to acknowledge others.
- 7. To Honor Our Differences:**
I agree to come from a sense of cooperation and caring in my interactions with others, and from an understanding that goals are often the same even though methods for achieving them may differ.
- 8. To Use Grievances as Opportunities for Self Growth:**
I agree to look for the unresolved issue within me that creates a disproportionate reaction to another's behavior.
- 9. To Maintain Harmony:**
I agree to take the time to establish rapport and then to re-connect with anyone with whom I feel out of harmony as soon as it's appropriate.
- 10. To Resolve Problems Constructively:**
I agree to take problems, complaints and upsets to the person(s) with whom I can resolve them, at the earliest opportunity. I agree not to criticize or complain to someone who cannot do something about my complaint, and I will redirect others to do the same.
- 11. To Go For Excellence!**
I agree to support others and to be supported in participating at the highest level of excellence.
- 12. To Learn From Experience:**
I agree to look for opportunities to learn from my experiences, to continue doing what works and discontinue doing what does not work.
- 13. To Be a rEvolutionary Leader:**
I agree to foster an environment of genuine collaboration, in which all people, including myself, feel empowered to express our individual and collective potential.
- 14. To Re-evaluate My Commitment:**
I agree to choose and re-choose to participate in Geneva Community. It's my choice.
- 15. Lighten Up!**
I agree to create fun and joy in my relationships, my work, and my life.

These agreements has been reprinted, with permission, from the Rocky Mountain CoHousing Quarterly, (Vol. 2, No. 4, Winter 1993). A similar, more generic version is available in calligraphy on parchment-like paper for \$5 (including shipping tube and mailing costs) from the New World Design Center, P.O. Box 4488, Boulder, CO 80306.

The Peripatetic Communitarian... A Reality Check

Geoph Kozeny

A dozen years ago, a friend told me about a discovery he'd made on a recent tour of communities. In effect, he'd concocted a spontaneous research project in which he would ask each individual member of a community to describe their views about what was working for the group, and what wasn't.

In the category of "things that could use improvement," the most common recurring theme was the belief that not everyone was doing their share of the work. Upon further inquiry, my friend discovered that most of the individuals within the community shared that impression — yet each of them believed privately that she/he was already doing her/his share of the work, and it was other people who weren't carrying their own weight.

Hmmm ... where's the objective reality here?

Mindful of that story, I've been gathering updated perspectives as I make my rounds among communities. What was true then still applies, though with less self-righteousness. Today when some of the work doesn't get done, people are slower to assign blame, and more likely to reconsider the immensity of the task.

For starters, people are becoming more aware of just how much work is involved in trying to design and live a reasonably self-reliant lifestyle. For many, doing this on a small scale is challenge enough. However, for communities with a grand (or grandiose) vision, the difficulty of getting organized increases dramatically as the vision gets more complex. On the other hand, larger groups can also set their sights higher because of the efficiencies of cooperation (pooling efforts to run errands, do chores, take care of the kids, etc.).

For example, several of the large communities I have visited use labor/credit systems to organize and equalize the workloads. It's common for a member's required "labor quota" to fall in to the range of 40-50 hours per week ... a number deceptively similar to the standard "work week" in the mainstream.

Outsiders with preconceived notions about what an ideal lifestyle would entail are often puzzled about why this number is so high. The explanation is actually quite straightforward: putting in 40-50 hours per week at such a community is roughly equivalent to working half-time in the outside world — it covers everything, from taking care of the kids and getting the dishes done, to maintaining the vehicles and paying the taxes. A person who holds down a full-time job, especially if they need to commute to work, needs to put in an extra 30-50 hours per week to take care of these other non-paid (but quite necessary) tasks. In both of these communities, the flexible work schedules enable members to be extensively involved in outside social and political activities, mostly on their own time.

Years ago, when I was feeling a bit overwhelmed by the load of responsibilities I had taken on, I designed a simple exercise to explore the priorities in my life. I first set down a list of all the activities I thought I might like to do in a "typical" week, and then assigned an approximate number of hours I would expect (hope?) to spend on each one. To simplify the process, I assumed this would be happening at a hypothetical time in my life when there would be no "start-up" energy required for launching some new project, that all the equipment and facilities would be in good working order (no major repairs pending!), and that I would be current with my commitments. Imagine — no backlog of responsibilities ... a clean slate!

The exercise required only a couple of hours to complete — and what a rude awakening! I recommend you try it.

After figuring in time for chores and kids, cooking once a week, doing my "vocations" (out of love rather than economic considerations), bathing, playing, networking, artistic endeavors, relationships, a meeting now and then, community service, routine maintenance and repairs, balancing the checkbooks, etc. — I discovered I would need only 33 hours per day to accomplish this idyllic lifestyle ... and that was *only* if I could keep the sleep down to no more than six hours per night! Needless to say, I gained some useful perspective about the difference between what I can imagine for myself, and what is actually possible.

And so it is with communities. There will always be more opportunities for work than there are hours in the day — partly due to unbridled ambition, partly to invisible work (those things that we take for granted and therefore tend to overlook), and partly due to our ability to underestimate the amount of work required to complete a task (every professional contractor I know takes the original estimate and doubles it ... or more). It's certainly sage advice to "do your share and then some" to help compensate for such factors.

Perhaps the real issue in community is not so much that people aren't doing their fair share of the work — but that our perspective needs grounding in reality. For a lifestyle to be sustainable we need to find a balance between work and play, practical matters and visionary ideals, social activism and our home lives. Ω

Geoph Kozeny has lived in communities of one kind or another for twenty years. In 1978 he co-founded the Stardance Community in San Francisco, living there until he created the Community Catalyst Project in 1988. His work with CCP takes him across the continent on visits to communities of all stripes — enabling him to get involved in the daily routine of each group, asking about their visions and realities, taking photos and slides, and giving slide shows about the diversity and viability of the communities movement. He is on the editorial team of the Directory of Intentional Communities, and is guest editor of this issue of Communities magazine.

peripatetic (per'i-peh-tet'ik), itinerant; one who walks from place to place.

Children's Column... Skipping Stones in Multicultural Waters

Arun Toké

Awakening to our global interdependence challenges us to understand cultural nuances, appreciate differences, and realize the potential (rather than the prejudice) inherent in diversity. We must explore and learn stewardship of the ecological web that sustains us — through experiences that are interactive and cooperative, multi-cultural and pluralistic.

Having visited over a score of intentional communities and lived in a couple of them all across North America, I have seen that communities have much to offer to the mainstream society — though we must learn to integrate the experience. Human societies can only become sustainable when our relationships with each other (the multi-cultural world around us) are sustainable and our relationship with nature (our lifestyle) is harmonious.

Skipping Stones, the magazine I edit, is one of many multi-cultural educational projects wading the waters that separate cultures and generations. We regularly publish writings in languages other than English, and include a side-by-side English translation. We know that we must be multilingual, not only to communicate with non-English speaking people, but to make them feel at home. We can learn a lot about another culture and its flavor by understanding their language and comparing it with our own.

When studying a writing from a different language, we can try to guess the meaning of words, examining the sound and syntax. How long are the words and sentences? What kinds of sounds are common? What types of words are common (nouns, verbs, prepositions)? Where are they put in the sentence? How are these different from our own language?

When studying arts and writings from another culture, we must allocate ample time for questions like: What stands out the most in this writing or painting? or, What do I think is important to the artist? What do I think happened before or after? Have I had a similar experience?

When seeking to understand a culture through visual images, we could look at the photos or slides in depth, noticing the background, the setting, the clothing and things, the faces and their expressions. What do we see? We could discuss any stereotypes or assumptions that come up. What's familiar? What is surprising? What in our life might seem unusual to a person in this scene? We could then choose roles as people in photos and have a conversation among ourselves.

Let us remember that reading books or magazines such as *Skipping Stones* is only one step in our quest for a sustainable, multi-cultural society. Ω

Arun Narayan Toké, a native of India, is the editor of Skipping Stones Magazine. Prior to founding the magazine in 1988, he coauthored a textbook Energy, Economics and the Environment (Prentice-Hall, 1984) and edited Cookstove News, a journal on energy conservation and appropriate technology.

Myself

Sometimes I feel like
A flower in a garden
That got trampled over,
Or I feel like a butterfly
Flapping my wings in the sun.
Sometimes I feel like a bee
That can't make honey,
Or a snail creeping in the shade.
Sometimes I feel like a book
That just got opened,
Or a door that got closed.

— Amy Gosser, 11, Springfield, Oregon

The Ol' Swimmin' Hole

I went back to that ol' swimmin' hole;
the one in which I swam as a bucktoothed kid.
I wanted to show my boys
where I spent my childhood summers;
and that's what I did.

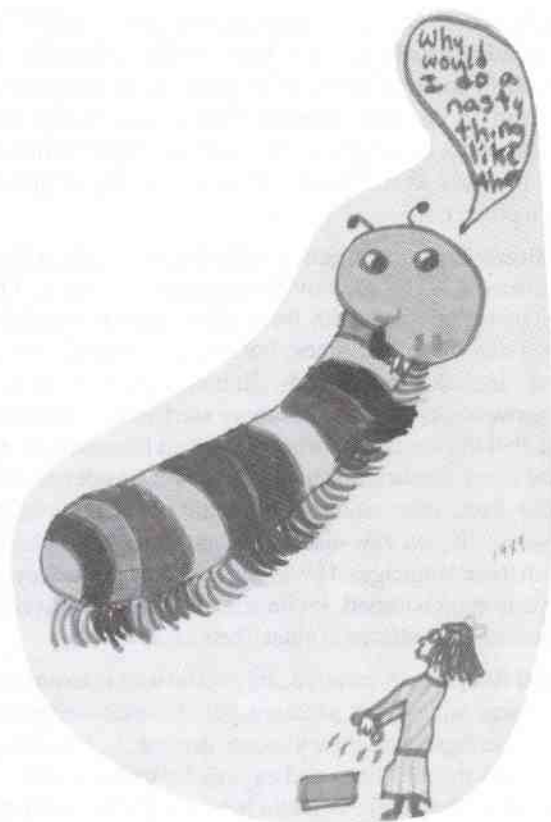
Havin' splash wars with chubby Jimmy
with his homemade swimmin' trunks.
Hoopin' and hollerin', tryin' not to get dunked.
Jumpin' from that ol' tire swing as it swooped us
over the crystal mere.
Only Mizz Hazert complained of our screams
for those few precious years.
We were so young, so careless, and free.
I wonder if that swing still hangs
from that knotted ol' hickory tree?

Well, I went back to that ol' swimmin' hole;
and what a hole she had become.
Trash of all nature floated and sank below,
the surface was laden with scum.

My children had looked forward to swimmin'
in what was now a pond filled with rusted bikes
and an abandoned truck.
To swim was out of the question
arms would be wrapped in putrid muck.
To fish was out of the question
they lay rotten on the shore.

I looked to that famed ol' hickory tree
a rope hung alone where a tire had once hung before.
"Daddy, was it always this dirty?"
was my babies' honest cry.
I realized something terrible was wrong
with my ol' swimmin' hole
It had gone and died.

— Jennifer Smith, 15, Ogunquit, Maine



One day I was walking along the neighborhood when a bloodthirsty huge centipede ran in front of me.

"Don't eat me!" I said.

And he stopped his drooling, and said,
"Why would I do a nasty thing like that?"

—Crystal Green, 9, Milton, Vermont

Fading In . . .

It's after school and boredom
hits me like a train.

I sit down and listen
to the rain.

I lounge on my window seat,
good book in hand
cat at my feet.

The howling wind puts my
mind at rest,

And I fall into slumber,
my dreams, all the best.

Darkness prevails when my
peace has desisted

Leaving my warm cocoon—
I resisted.

In an act of tenacity
I lay my head back
In peace once more,
I fade into the black.

— Sarah Hopper, 13, Lebanon, Oregon

About *Skipping Stones*:

The ideas, poetry, and art in this column first appeared in *Skipping Stones*, a non-profit children's magazine that encourages cooperation, creativity, and celebration of cultural and linguistic diversity.

The magazine features original art and writing in all languages, and much of the material is contributed by children (especially encouraged are those from under-represented populations). Gentle and positive in its outlook, *Skipping Stones* does not shy away from addressing difficult issues such as war and peace, homelessness, or death and loss; upcoming issues will feature The Family; Television; African-American, Japanese-American, and East Indian Cultures.

Skipping Stones is designed to be read cooperatively and interactively. Each issue contains a guide for parents and teachers to help facilitate inter-generational interactions that are becoming increasingly uncommon in our modern world of Television, VCR, and Video games.

Subscriptions are US \$15; \$5/single copy; low-income discount 50%. Contact: *Skipping Stones*, P.O. Box 3939, Eugene, Oregon 97403-0939 USA.

Summer Activities Guide for Parents & Teachers

New Experiences: Try something new for a week, and then something different for the next week, and then something else.... Choose these themes for each week in consultation with your children. For example, last April many kids in Eugene went without TV for a week. The Library organized extra activities for the kids during this week. Here are some possible themes for your summer weeks:

Eat those delicious fresh garden vegetables from your garden or farmers' market, using only sign language; experience life without a telephone or motorized transportation; write letters everyday to friends and acquaintances that you have lost touch with; invite at least one new and different family in your neighborhood for dinner; live without a clock for a week; spend a week backpacking in the wilderness; eat different ethnic food each day, or, with left hand, fingers, chopsticks....

With your help, kids could generate their own ideas. Discuss the reasons and implications before, during and after these week-long activities.

Summer Travels: Going on summer travels? Opt for uncrowded, un-touristic attractions closer to real life. Plan for group activities as well as for quiet, alone times in your journeys. You may wish to take supplies that would help you offer various activities during the train, plane, or car ride. If your children are very young, prepare a surprise activity package for each hour of the ride. Note: children do not always need an external stimulus; time to day-dream or gaze out the window is also important.

Together, choose destinations that offer a cultural experience. If you go to places with a history, explore the region's culture—people, animals, and plants alike. When you go out to eat, consider authentic, ethnic foods of the region; if you go to a movie, concert, or a theater, let experiencing the culture be an equally important priority.

(Continued on following page...)

Summer Activities Guide for Parents & Teachers *(Continued from p.19)*

Summer is a good time to explore new languages. Try browsing through books, magazines, music, and radio programs in the language of the places you plan to visit. Continue this after your trip. A willingness to learn the language of the region being visited will bring you much closer to understanding the real life of the region.

Nature Awareness: Although going to faraway, exotic places at a great expense can be exciting, nearby botanical or zoological gardens, nature preserves, sand dunes or beaches, river-rafting or canoeing on lakes, are all fertile learning grounds. Enjoy skipping stones, splashing, and swimming in natural waters. Check out the organizations in your region that offer day hikes, birding trips, etc. with people who're knowledgeable and who'd make you feel comfortable in natural surroundings.

Kids love to explore, to go off the beaten track. Do not dampen their spirits. Wherever you go together — hiking, camping, or walking — learn to be careful observers and explorers. Be still for long periods, silently and restfully, sensing the presence of wildlife in the area. Feel and be a part of the whole ecosystem. Develop the skills of critical thinking, comparison, and evaluation. Encourage children to be articulate in asking questions, and in sharing their genuine feelings and concerns about what they experience.

Gardening: No space for a garden? See if there are groups such as Gardens for All, or Community Garden Projects in your area. Or, start your own with a few friends, or in your school. Not possible? Try a window-sill garden, a terrace or roof-top garden to strengthen your connection with nature.

If you have a garden, maybe your kids could have an experimental plot for gardening — an area where they are the boss and you play the role of an adult helper — if they ask you. You can cooperate with them, on their terms. You may request their cooperation on the family plot. Schedule regular chunks of time for gardening activities. You may all want to keep a journal for your garden experience.

Projects: Have any construction projects in mind? How about something totally unique? Your children might like to get involved in some of them, from planning to completion. Involve them in decision making. Rather than going full-swing to start with, begin gradually. Check the level of interest regularly. It's okay to take time — give kids plenty of time to complete a project.

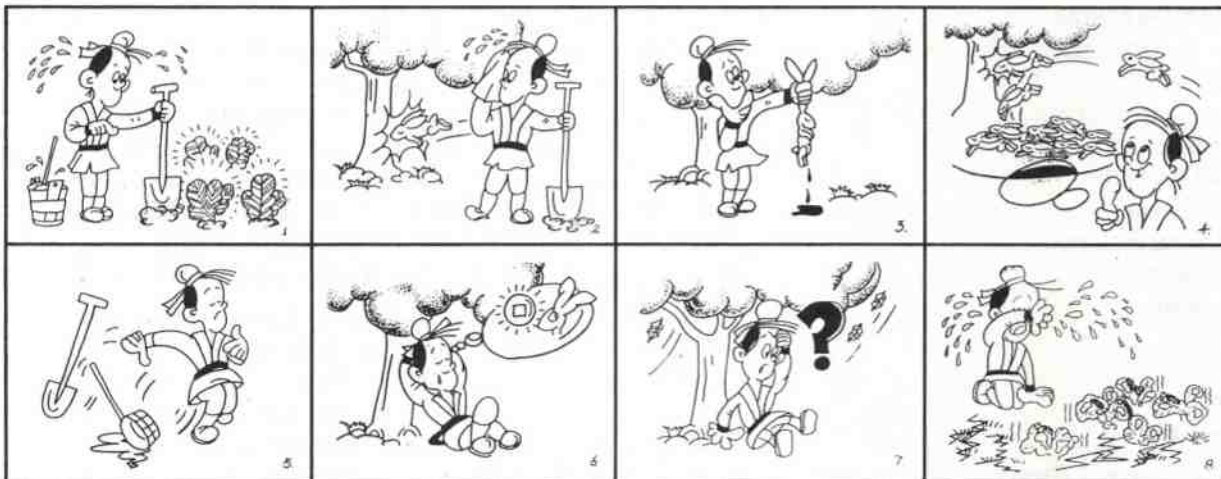
Storytimes: Encourage, gently and softly, your kids to share their experiences — by attentively listening to them, and by sharing your experiences with them when appropriate. Read stories on rainy days, bed-times, hot days, or overstimulated afternoons. Include new friends. Rather than buying new books, borrow books from the library or start an informal book exchange club in your neighborhood. Consult librarians, storytellers, and other teachers for books to read. Consider reading story-books from other cultures, authentic translations of the original works. If you can read other languages, also choose books from these languages. Have a story-telling potluck every week in your neighborhood. Invite someone who has lived in other countries and cultures to share their experiences.

Journal Keeping: A creative and artistic way to expand on our experiences using words, sketches, photographs — anything to express feelings, thoughts, visions, dreams.... Encourage kids to express their feelings and experiences in this safe and private space of theirs. They should have complete ownership and control of their personal diary. Ω

Resources:

- Every One A Storyteller*, by Harriet Mason & Larry Watson.
- Children at Play: Preparation for Life*, by Heidi Britz-Crecelus, Inner Traditions Intl., 1 Park St., Rochester, VT 05767.
- The Creative Journal for Children*, by Lucia Capacchione, Shambala Publishers, Boston and London.
- Keepers of the Animals*, by M. Caduto and J. Bruchac. Fulcrum Publishing, 350 Indiana St., Golden, CO 80401.
- Lariat Publications, P.O. Box 66714, Portland, OR 97290.

**Waiting by a stump for hares to dash themselves against it.
(Don't just sit and wait for your fortune!)**



*Drawings by
Xiang Jia-Yin
Shanghai,
Peoples' Republic
of China*

FEC: Federation Update

Jonathan Bender

This past year has been a very active one for the Federation of Egalitarian Communities and its member communities. As the communities movement has picked up steam, so has the FEC; we have added a number of new member communities, and have continued to develop programs to serve them. We have every expectation that 1993 will see a continuation of these trends.

The 1992 FEC assembly was held at Twin Oaks in mid-November. Eight communities were represented, including four who were in attendance for the first time.

Tekiah (located in Floyd County, Virginia) expects to complete the process for becoming a full member shortly, joining the three existing full member communities — East Wind, Sandhill Farm, and Twin Oaks.

We have three new Communities-in-Dialogue — Northwoods (Minneapolis, MN), Veiled Cliffs (Scottown, OH), and Acorn (locating in central Virginia, as an offshoot of Twin Oaks). They join Ganas (Staten Island, NY), Krutsio (Baja California, Mexico) and Community Evolving (North San Juan, CA), bringing the total number of FEC affiliated communities to 10, an all-time high. All told, there are now over 200 people living in Federation communities.

Highlights From the Assembly

- Dues policy has been modified to lessen the burden on communities during their first two years of membership. Finances have sometimes been an obstacle to communities joining in the past, and we hope that this new approach will address that issue.

- Intercommunity labor exchange was reviewed, and as a result our support program has been expanded to make it easier for newer communities to take part. They are often most in need of the help and least able to repay it soon.

- \$12,500 was set aside to capitalize a revolving loan fund for affiliated communities — to finance business operations, property acquisition, or other improvements.

- Strong continued support for the Fellowship for Intentional Community (FIC) was affirmed and funded. We have subsidized travel to FIC meetings, and both Sandhill and Twin Oaks are actively involved in helping with distribution of the *Directory of Intentional Communities* and *Communities* magazine.

- Friends of Community (the FEC's fund-raising and support program for more than a decade) has changed its name to Friends of the Federation. This move was taken to make way for the FIC to have the more generic old name for its fund-raising efforts.

- FEC meetings in 1993 will include an Executive Committee meeting at Tekiah, June 8-10, and a full assembly December 1-5 at East Wind. Both sets of meetings are open, and you can contact Don Rust, Federation Secretary, at East Wind, for information about attending.

Be careful what you ask for ... you might get it

For most of the Federation's 16-year history, one of its primary purposes has been unified recruitment — trying to attract new members to our communities. Now, a few years into the recent surge in community interest, some of our communities are filling up and are no longer able to absorb all those who would like to join.

Twin Oaks, for the first time in more than 15 years, now has a waiting list of 30+ people. The creation of Acorn is largely in response to this. East Wind, similarly full, is contemplating buying additional property, and is thinking about the possibility of starting a sister community.



At the same time, some of our other members — particularly the newer ones — are still very much wanting to grow. So recruitment remains a primary Federation mission, even if we need to fine-tune the focus.

For many years in the '70s and early '80s, Twin Oaks and Dandelion (a former FEC community near Kingston, Ontario) regularly hosted regional communities conferences. As interest in these waned, the communities stopped doing them. Twin Oaks tested these waters again with a modestly publicized three-day conference this past Labor Day Weekend ... and met with strong response (counting community representatives, more than 200 attended).

In addition to fun and a wealth of informal activities, the conference featured workshops on a wide range of subjects including sustainable agriculture, consensus decision making, conflict resolution, and how-to-start-a-community. The weekend provided great opportunities to exchange ideas, share experiences and generally have a good time with people from a wide range of communities.

Inspired by the success of last year's conference, Twin Oaks has scheduled another for June 5-7 (Ira there is the contact person). And if a low-key Twin Oaks conference attracted 200, what kind of participation might we expect at the well-promoted international Celebration of Community being hosted by FIC next August? It should be amazing to see and experience. Ω

Jonathan Bender is a member of Tekiah Community. Between running a small business and doing childcare at the community, he considers himself fortunate to keep his head above water.

FIC • News

SUPPLEMENT TO COMMUNITIES MAGAZINE

While it may be an exaggeration to say we're doing it with mirrors, it's impressive to reflect on the amount of work the Fellowship has taken on in 1993.

In addition to hosting the international "Celebration of Community" this coming August (see pages 1 and 95), we're creating a brand new edition of our best-selling *Directory of Intentional Communities*, expected in the fall, AND reviving this magazine (while this is only the second issue we've produced since the Directory — wouldn't you know, it's a double issue; once we get into a topic, it seems there's always more to say). Occasionally we also eat and sleep.

These are exciting times for the movement, and the Fellowship is using the momentum toward cooperative living to try to bring community people together — to see what kind of a movement we can be, and to see how far we can build cooperation as a model for how people relate.

We invite you to look us over and see if our message and our work are appealing. Maybe there are ways we can help you, or the other way around. Maybe you have another mirror we can use, a different perspective on our work which will broaden our sense of cooperation and strengthen its promise.

Here's some of what we've been up to lately ...

Last year FIC Membership reached an all-time high: 120 intentional communities and 87 individuals. Interest in the intentional communities movement is strong and expanding — also evident in the fact that numerous board members have been interviewed in widely distributed publications such as the *Boston Globe*, *USA Today*, and the *New Age Journal*.

Over the Halloween weekend last fall, the FIC Board of Directors gathered near Milwaukee, Wisconsin, for nine days of intensive work on our internal organization, our ongoing projects, and our networking efforts. At times (primarily during the three days of "official" board meetings) we were joined by as many as 20 visitors who came to learn more about the Fellowship's work, to glean ideas and resources, to develop network connections, and to make new friends.

Our host was High Wind, a 12-year-old community in the process of redefining itself as an eco-village. Most of our meetings were held in their Bioshelter, a passive-solar duplex built into the south-facing slope of a hill. A handful of board members came early to help with some much-needed improvements: mounting stairwell handrails, installing a new window, replacing and painting the siding on the "Chicken Coop" dorm, and reinforcing/weatherstripping some huge solar shutters in the Bioshelter.

High on our agenda was the relocation of our headquarters. For three years the Center for Communal Studies (CCS) at the University of Southern Indiana (USI) had served as a central address for the far-flung operations of FIC. However, the official FIC/USI relationship was terminated on October 1, compelled by a lack of agreement about how to handle accounting difficulties and severe cost overruns. The FIC appreciates, and will miss, the valuable CCS staff support. The

Fellowship and the Center still enjoy a good working relationship, and continue to collaborate on projects of mutual interest.

Due to the nature of our work, the Fellowship has always operated quite independently of CCS — so this abrupt transition proved to be a major inconvenience rather than a huge disaster. At High Wind we officially affirmed that our functions are decentralized, an arrangement that more accurately reflects the way we operate. Though perhaps confusing to someone trying to track us down for the first time, having multiple addresses will, we hope, decrease the average length of time it takes to get our mail onto the right person's desk.

Until further notice, FIC communications should be sent directly to the following decentralized office sites:

Main Office

P.O. Box 814
Langley, WA 98260
(206) 221-3064
Contact: Betty Didcoct

FIC Newsletter

Route 2, Box 343
Afton, VA 22920
(804) 361-2328/361-1417
Editors: Julie Mazo,
Dan Questenberry

Publications/Media Office

Route 1, Box 155
Rutledge, MO 63563
(816) 883-5543
Contact: Laird Schaub

Treasurer/Membership

P.O. Box 4176
Ann Arbor, MI 48106
(313) 996-5956
Contact: Elph Morgan

The *Directory of Intentional Communities* is currently in its third printing, with well over 16,000 copies now in circulation — more than double that of any previous directory. The all-new 1993 edition is well under way, and preliminary contacts with communities not previously listed have given rise to speculation that the next edition will include listings from over 500 communities.

FIC continues its negotiations to take over CESC's business loan fund for intentional communities. FIC proposes to develop and administer the fund, aiming to increase the number of loans, expand the lending limits (currently \$5,000), and attract more fund deposits. Bylaws revisions are now being drafted to keep the IRS happy.

Due to space limitations, we can't elaborate here on all the other projects patiently pending in our pile ... but here's a peek at some of the bigger ones. We are negotiating with the Federation of Egalitarian Communities about taking over its Friends of Community program, since our base of contacts is much broader than the FEC's. We continue to build our networking ties with the Communal Studies Association and the ICSA, and have been maintaining a visible presence at their conferences; we also expect a good showing from them at our Celebration in August. Our evening discussions continue to focus on issues important to FIC's future development: How do we remain inclusive? Are we putting up barriers to involvement that are invisible to us? How can we best serve the needs of established and forming groups?

Exciting, no? For more information about what we're up to, become a member of the Fellowship (see pg. 1), subscribe to our newsletter (\$5/year), or — best of all — come to the Celebration of Community in August! Ω

Living the Four-Fold Way

Angeles Arrien

Indigenous peoples are one of the world's most persistent voices of conscience, alerting humankind to the dangers of environmental destruction. And as the world searches for alternative strategies to deal with global problems, it is turning more and more to indigenous peoples. Much of their respect for nature, their methods of resource management, social organization, values, and culture are finding echoes in the writings of scientists, philosophers, politicians, and thinkers.

—Julian Burger, *The Gaia Atlas of First Peoples: A Future for the Indigenous World*

Today it is imperative that we pay attention to ecological issues. Our planet, the house we live in, is in danger of becoming unlivable, due primarily to the neglect of our own industrialized society. It is clear that we need to take action for change before it is too late.

Our word *ecology* comes from the Greek word *oikos*, which means "house." As we move into the twenty-first century, it is the work of all human beings to attend to the health of both our "inner" and "outer" houses: the inner house of our selves, the limitless world within, and the outer house of the world in which we live our daily lives. Many people in contemporary society feel little or no connection between these two worlds, a state that the indigenous, land-based peoples of the earth, whose cultures reach back thousands of years, would find not only sad but incomprehensible.

In *Voices of the First Day*, Robert Lawlor quotes an aboriginal tribal elder saying, "They say we have been here for 60,000 years, but it is much longer. We have been here since the time before time began. We have come directly out of the Dreamtime of the Ancestors. We have lived and kept the earth as it was on the First Day." And it is to native peoples that we can now look for guidance on how to care for the earth as if it were its first day. Their universal, ancient wisdoms can help restore balance within our own nature, and assist in rebalancing the needs of the nature environment.

Becoming Change Masters

For many people the ideas of the Industrial Revolution—towards more progress, more development, and greater wealth—no longer seem relevant, yet we have trouble letting them go. But if we are to survive in the twenty-first century, we must reconsider our priorities.

Indigenous and Eastern cultures have long recognized that the only constant is change, and that the principle of interdependence is essential for survival. Among tribal peoples, medicine men and women, chiefs, shamans, teachers, and seers are the "change masters," a term Rosabeth Moss Kanter introduced in her 1985 book *The Change Masters*. The shamanic traditions, practiced by agrarian and indigenous peoples the world over, remind us that for centuries, human beings have used the wisdom of nature and ritual to support change and life transitions, rather than ignore or deny life processes, as we so often do.

No matter what world we live in now, we are all people of the earth, connected to one another by our mutual humanity. When we listen to land-based peoples, we are listening to our oldest selves. Indigenous cultures support change and healing,

transitions and rites of passage, through mythic structures and through the incorporation into daily life of art, science, music, ritual, and drama. Every culture in the world has singing, dancing, and storytelling, and these are practices to which we all have access. We also have access to the four inner archetypes, or blueprints for human behavior, which are present in the mythic structure of societies the world over.

Archetypes

My research has demonstrated that virtually all shamanic traditions draw on the power of four archetypes in order to live in balance and harmony with our environment and with our own inner nature: the Warrior, the Healer, the Visionary, and the Teacher. Because each archetype draws on the deepest mythic roots of humanity, we too can tap into their wisdom. When we learn to live these archetypes within ourselves, we will begin to heal ourselves and our fragmented world.

The following four principles, each based on an archetype, comprise what I call the Four-Fold Way:

1. *Show up, or choose to be present.* Being present allows us to access the human resources of power, presence, and communication. This is the way of the Warrior.
2. *Pay attention to what has heart and meaning.* Paying attention opens us to the human resources of love, gratitude, acknowledgment, and validation. This is the way of the Healer.
3. *Tell the truth without blame or judgment.* Nonjudgmental truthfulness maintains our authenticity, and develops our inner vision and intuition. This is the way of the Visionary.
4. *Be open to outcome, not attached to outcome.* Openness and nonattachment help us recover the human resources of wisdom and objectivity. This is the way of the Teacher.

When we understand these universal experiences, we are better able to respect the diverse ways in which these shared themes are expressed by all people. Even though these four archetypes are emphasized in most shamanic traditions, it is important to understand that they are universal and available to all humankind, regardless of context, culture, structure, and practice. In our society, we express the way of the Warrior in our leadership ability. We express the way of the Healer through our attitudes toward maintaining our own health and the health of our environment. We express the way of the Visionary through our personal creativity, and through our ability to bring our life dreams and visions into the world. We express the way of the Teacher through our constructive communication and informational skills. Ω

Angeles Arrien is an anthropologist, author, educator, and corporate consultant. She lectures internationally and conducts workshops that bridge cultural anthropology, psychology, and comparative religions. She teaches the universal components of communication, leadership skills, education, and health care. Excerpted from *The Four-Fold Way: Walking the Paths of the Warrior, Teacher, Healer, and Visionary* by Angeles Arrien, PhD. Copyright © 1992 by Angeles Arrien. Reprinted by arrangement with Harper San Francisco, a division of HarperCollins Publishers Inc. For more information on her work call (415)331-5050, or write P.O. Box 2077, Sausalito, CA 94966, U.S.A.

The Dynamics of Buddhist Community

A conversation with Stephen and Martine Batchelor

Donald Rothberg

Stephen and Martine Batchelor are writers, translators, and teachers who are currently living at Sharpham House in Devon, England. Stephen was for many years a monk in the Tibetan and Korean Zen traditions, and has written and translated several books on Mahayana Buddhism. His latest book is The Faith to Doubt: Glimpses of Buddhist Uncertainty. Martine lived in Korea as a Zen nun for ten years, and is the translator of her teacher Master Kusan Sunim's book, The Way of Korean Zen. They lived in the Sharpham North community discussed in this interview for seven years, and continue to teach and work with the Sharpham educational programs as well as elsewhere in Devon and in Europe.

DR: Why is spiritual community important for you?

Martine: My Zen teacher used to say that there are three important things: the place, the teacher, and the good friends. As Buddhists, we speak of taking refuge in the Triple Gem — not only in the Buddha and the Dharma, but also the Sangha. It's very important to your spiritual well-being to have people with whom you share the the same values and aspirations, so that you're not just alone out there.

Stephen: The emphasis on community, on sangha, is an extraordinarily central one in Buddhism. Practice always takes place as part of a much broader context. This context is found both within the immediate support community of other practitioners and, in a more extended way, in a recognition of how your practice is interconnected with others — how it reflects a wider nexus of relationship to life as a whole.

DR: How did the notion of sangha evolve? Why did the Buddha conceive of a community of practitioners, rather than following the model of the solitary, wandering yogi?

Martine: After the Buddha awakened under the Bodhi tree, his first thought was, "I can't teach anybody. Nobody is going to understand this." As the legend goes, Brahma came down and said, "No, no! There are some people with just a little dust in the eyes; you should be able to teach them." And he thought, "Well, I'll give it a try." So he went over to the six people with whom he had been practicing. As soon as they saw him, they bowed to him, and that's how the sangha began. I don't think he had the grand idea to make some big Buddhist monastic community; he wanted his monks to wander about, not to stay in one place, because he saw the danger of becoming too settled. But then his followers became very numerous, and rich

people gave them gardens in which to settle. In this way the community started. Then the Buddha's auntie wanted to become a nun. At first he was against it, but finally he was convinced by Ananda, and so the nuns' community came into being. What is interesting is that he didn't have a grand master plan, but according to the circumstances, things just happened and he responded in the way he thought best.

We can see that flexibility again when Buddhism went to China; things developed according to the practical sense of the Chinese and the historical circumstances. For instance, at one point they decided to work in the fields, which was actually against the rules in India.

Stephen: This is something that we need to look at when considering forms of adaptation in the West — that in an important sense we are not innovating when we develop new forms here. One is simply continuing a tradition of adaptation that has characterized the evolution of the Buddhist community throughout the last two thousand years.

DR: You both spent a number of years in a Korean Zen monastic community. What does one learn from such an experience?

Martine: The first thing it teaches is humility. As a Westerner in a Korean setting, you learn the very basic truth that people do things in different ways; it gets you out of the ego-centered view that "this is the right way to do things." Very quickly, one sees that this is, for example, the "French" way or the "English" way, but not *the* way to do things.

Koreans go through a similar process when they enter the monastery, especially men, who generally haven't ever — at age 18 — washed their clothes or touched the dishes. They come to the monastery and do these things men don't generally do. So for them too it's a breaking of the conditioning of their little ego-centered selves. As a postulant, the main initial learning is to see that one is part of a greater whole, that one is important in the context of the whole, but not *the* only important being.

One also learns about how others support one's practice. In the meditation hall there is the incredible support of everyone sitting together. Often one may not want to meditate, but if it's time to sit, everybody goes. Or, one may see a person who is more enthusiastic than the others; it helps to see that some people really have strong faith. If one is flagging, this can be refreshing.

Stephen: Living in an Asian community as a Westerner really challenges one's presumptions about individuality, about living one's life with the goal of controlling the immediate environment. In such a community, one learns to be more flexible, recognizing that everybody has an equal right. While we may aspire to such an ideal theoretically in our spiritual practice, living in a community actually *forces* one to enact one's ideals. That can sometimes be very painful — we discover the extent to which we are egocentric, in a very different way from just meditating on non-self. The monastic community provides a very *practical* context for the realization of non-self, for understanding the relativity of one's position in society.

Donald Rothberg is a teacher and writer on the faculty of Saybrook Institute in San Francisco. He is a board member for the Buddhist Peace Fellowship, and helped organize their 1992 Summer Institute on "Practicing Community."

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I think the monastic rules and the framework of the monastery are set up very much to challenge egocentricity.

Martine: Yes, but often the rules one has to keep are actually cultural rules, not Buddhist ones. For me the great example of cultural influence is behavior concerning socks. In Korea, one has to wear socks all the time, while in Japan one should not wear socks; in Taiwan sometimes one wears them and sometimes it's OK not to. People sometimes think this is Buddhism, but it isn't; it's just cultural context.

Stephen: Another example of cultural differences: in Korea (and in Asia generally), reason is not the authority it would be in a contemporary Western situation. In the West, generally if a problem arises or if one disagrees with someone in a position of authority, the first recourse is to reason with the person, saying "I respect your point of view, but if you do this, then that will happen." One expects that reason will at least bring about a compromise. In an Asian Confucian society, what counts is one's position within the hierarchy, or one's age; there is a stratified order, clearly defined, that gives one person more authority than another person. So if a superior says to do something that in your reasoned estimation is ridiculous, you nevertheless simply have to do it. At least, you have to *say* you will do it, and then sort out some alternative behind the scenes. A Westerner's initial reaction is usually to start arguing immediately. But that is seen almost as an affront.

DR: Were there conflicts within the community, and if so, how were they resolved?

Martine: Once, there was a big conflict between two monks in the meditation hall; they hit each other, and bang, bang, one had a black eye. The other disappeared up the mountain. There was a lot of "hush-hush" about it, and everybody was speaking about it. The monks involved were very, very respected, so one day they gathered everybody in the temple and the two monks apologized in front of everybody. They bowed and said, "We're sorry; we made a mistake." After that it was forgotten. Generally that's the way conflicts are resolved.

However, when conflicts involved Westerners, they often had to be told how the system worked. Once, there was a German monk who, in terms of hierarchy, was inferior to an elder Korean monk. The German monk started to shout at the Korean monk. So everybody got together and explained to this German monk that one was not supposed to do these kind of things; someone in an inferior position is not supposed to shout. It is not proper.

Stephen: The reason for his shouting would have made sense to a Westerner. During a meditation period, the elder monk was sitting outside the hall, having a loud conversation, making a lot of noise. This German monk thought this was completely inappropriate behavior, and so he flared up.

DR: Let's talk about your experiences as part of a growing

community (Sharpham) in Devon, England. Do you define it as a Buddhist community?

Martine: We call it "Buddhist-based." We have one resident who is "Quaker-Buddhist," another who is a "Krishnamurti-Christian" kind of Buddhist. But generally people come from one of the Buddhist traditions: Tibetan, Theravada, Zen, and so on.

Stephen: The idea of the Sharpham community — founded about eight years ago — came from Maurice Ashe, who owned a large estate, about 800 acres, in Devon. He wanted his estate to be a model for a sustainable community life. He didn't want to turn the estate over to monoculture farming, which would be economically viable in modern terms; he thought that by creating a sustainable community here, we might be able to survive through a period of the breakdown of communities elsewhere. Sharpham is a community with a spiritual dimension. So there is a connectedness to the land which hopefully will ground the spirituality of the community, as well as a recognition of the value of meditation and inquiry in elevating the *awareness* of one's relationship to the land.



Martine and Stephen Batchelor

The Sharpham community is made up of people who are established in some form of Buddhist practice, and who wish to live a life that is in accordance with the values of Buddhist practice and tradition, but who do not wish to become too strongly identified with a particular sect. So we are non-sectarian Buddhists. That's one of our great strengths — the recognition that

community can work without an enforced common ideology. And I think that's one of the particular strengths of what can evolve in the West; we don't need to be bound by ideologies. We can have a diversity of traditions, a pluralism of practices, a pluralism of philosophies, that can function very well as an identifiable community of shared concern.

Martine: We have in common the Four Noble Truths, the Three Jewels, and the Five Precepts; that's what holds us together. When people come, they really pledge themselves to share these values.

Stephen: But we don't present ourselves as a place where people can come to train. To join the community implies that one *already* has had a training in a particular tradition. It's really a community for those who have been through, as it were, Buddhist graduate school, and are now co-existing with people who have graduated from different traditions.

Martine: The community has two main purposes. First is spiritual development — through meditation, living together, and working in the garden, so that we won't lose contact with nature, with the soil. We work three hours a week in the garden throughout the year. We meditate once or twice a day together, and twice a year we do a week retreat in silence. We eat together; we have a rotation for cooking and helping each other, and we have breakfast and dinner together. (Continued on next page...)

The second purpose of the community is to give service, and to provide education in "spiritual matters" (understood in a very broad sense). We offer a Tuesday evening talk during ten months of the year; after 40 minutes of meditation we have a speaker, sometimes one of us, but often someone from outside. Of those speakers, 60 per cent are Buddhist; the rest include Christians, Muslims, representatives of alternative therapies, speakers on ecology, sometimes musicians. Twice a month we have workshops, about 70 per cent Buddhist; the rest have to do with therapies, massage, and so on. And we have guest rooms where people can come stay for three days to see how it feels to live in community. In addition, we become a kind of support structure for some people in the wider local community as well as sometimes for foreigners, helping with spiritual problems and everyday life concerns. People know we are there for them; we are available to talk, to be friends.

Many of us do volunteer work, responding to needs of the local community. Stephen is a Buddhist chaplain in local prisons. I visit old people in the nursing homes. One of us is a member of Amnesty International.



Stephen Batchelor, Sharpham House in the background

DR: How has being in community enriched your spiritual practice?

Martine: For myself, there are two important ways. First, we live together according to consensus. Nobody is on top and nobody is at the bottom, so everybody has to agree, which means that we must respect and accept each other. This is a great lesson. If you have practiced Buddhism for ten or fifteen years and think that you are a meditative person, community is a great testing ground. Are you up to the challenge or not? You have to accept failing again and again, but never giving up. Secondly, I love working in the garden; it's a great opportunity to be with nature, to have that connection.

Stephen: It's a constant challenge. One is not allowed to isolate oneself in one's practice; one's practice is constantly being challenged. When you sit down for breakfast every morning you are facing eight or nine other people to whom you have no allegiance through marriage or family, but simply through spiritual affinity. Living in a community is not a passive thing, something one has to cope with. It is a practice in itself. Living in a community is *work*. It's work to sustain relationships in a meaningful way, not only with other individuals, but also

in terms of one's identity as part of the group. You learn not to be in just "my" little world, but also in "our" reality that we are creating together. There are, of course, conflicts and tensions and all the other things that characterize human life. But there's a tremendous sense of achievement and satisfaction in being able to continue living through the weeks and months and years within this evolving community, defining one's practice not just in terms of how it helps "me," but in terms of how it actually helps create an interconnectedness of beings.

Martine: When people want to join us, we look at whether there is a sense of responsibility, whether they are "solid," and whether they are too narrow-minded. One time we had a couple of people come who were very nice, but we refused them because they seemed to be so narrow-minded in their views of what was good to do, like not putting butter on one's toast. We thought, "Well, if they are upset about butter on the toast"

People must be open, yet not too open so that they become irresponsible. And potential members must be generally committed to practice, to meditation. They must also be prepared to work in the garden.

DR: What conditioning do you think people bring, especially if they haven't lived in community before?

Martine: Most people need a lot of space, if they ever had their own house before. Someone who has come from travelling about, having little personal space, usually fits in more easily than someone who is used to living on his or her own in a house or apartment. In the community one's own space is only one's own room; everywhere else is common space. Some people have had to work through that.

Stephen: Not only having space, but also having *control* over the space. This is a big issue. And people have to learn not to be so attached to their standards, which they have built so much into their consciousness that they take these standards as almost external norms — "cleanliness is always right, and that's how it has to be."

Martine: There is a general concern for ecological issues — like switching off lights, newspaper recycling. We always try to keep the same number of men and women, and we try to make sure that we don't have stereotyped roles. And we all vote the Green Party and so on.

Stephen: Do "we"? One person votes Conservative.

Martine: He's new. [Laughter.]

Stephen: When you live in close proximity with people over a period of time, political and social issues are interwoven into the fabric of your relationships. In community you don't have to sit down so deliberately to discuss things, as you do when you meet in, say, a weekly meditation or study group. These issues are organic parts of your life together.

But I do think there is in Buddhist circles a tacit assumption that one is a liberal, ecologically minded, Green-biased sort of person. I think that kind of ideological assumption is just as dangerous as any other kind. The point is to create a forum for *questioning* assumptions, not just taking an idea on because it is somehow expected.

Martine: I agree that peer pressure is a danger. But it is more dangerous if you have one authority over the group, a guru or

cult situation. If you are already relinquishing your power to a higher authority, it's even easier to coerce each other. Our community is consensus-based and everybody has the same say. So everybody speaks as an autonomous person and is listened to; there is less pressure to conform.

Then there's also the danger of the group becoming insular — developing an “us versus them” mentality. Our community has sometimes become too closed, and visitors would tell us it felt uninviting and cold. So we tried to address the problem. I think you have to strike a very fine balance — to be close-knit enough that you have a feeling of community, but not so close that other people can't come in and feel welcome.

Another problem that arises again and again is the problem of power. Although we are all friends and are consensus-based, there is a natural tendency to place oneself in a way that one has more implicit power. Maybe it's so natural that it cannot be eradicated, but by talking about it, we bring it into the open, and make it easier to work with and less worrisome.

Stephen: Power-play or “politicking” is inevitable within any human group, almost a kind of a herd or animalistic instinct to establish oneself in a position of relative power. I was listening to a program on the radio recently about how monkeys organize themselves in very clear power relationships. That is something you just cannot pretend doesn't exist. For example, though we have meetings where the group discusses an issue, there's also what could be called the “corridor work” which goes on behind the scenes — where people get together and talk about the issue just between themselves. They'll form alliances, and then there's a kind of building up of sides. We form closer friendships with some people than with others, which can be interpreted as power alliances. We have had situations where the community becomes divided, with one set of alliances set up against another. At these times, we always remind ourselves: What are we really here for? What are the values that we are trying to live by? We usually find that the bond between us is more important than a particular conflict that has arisen.

But I also think the community must hold to its primary values and accept that it cannot accommodate all concerns or interests. Some concerns are not going to be in accordance with the primary values, and at that point, a person has to choose whether to stay in the community or leave. A community shouldn't be seen as a kind of 60s commune where we all somehow just love each other and it all works out. I cannot see community working in the long term without it having a common spiritual focus.

DR: How would you describe the common focus and shared values in your community?

Martine: The Five Buddhist Precepts or the Tiep Hien precepts, refuge in the Three Jewels, and practicing meditation and being aware. That's what always lifts up the debate, whatever conflict arises. It seems that every time we reach an impasse, at least one of us will reach out to these higher values.

For example, we sometimes complain about guests — “So many guests and it's so tiring!” Then one of us says, “But what about the idea of compassion? It's not just for ourselves that we are doing this, we also want to be of service.” That totally switches the debate. “Oh yes, these people, they enjoy coming

here, they actually *help* us by coming here.” The precepts help us look at the positive side of things. With power-play issues, we always try to come back to the idea of emptiness and impermanence.

Stephen: But just having insight into impermanence and emptiness doesn't resolve the problem. Power issues are the unspoken part of any dialogue or discussion, so we start by simply acknowledging these hidden motives, making them conscious, if you like. If you understand Buddhist practice as a process of becoming conscious of the hidden forces that drive your behavior, then self-awareness is very much a part of the process. It's selflessness, in the sense of exposing your hidden motives, your hidden agenda, which is often quite painful to do. One also can observe one's language, when one starts thinking in terms of “them”: “Oh, look what *they're* doing now. Isn't it typical that *they* would want to do that?” When language starts to reflect “us” and “them,” that is a warning signal that some kind of fracture is beginning.

Buddhist practice is about constantly questioning how much your action is self-serving and basically concerned with achieving a certain set of acceptable feelings within your own ego-defined boundaries. It's difficult to practice, but that questioning is really what spiritual community is there to support.

DR: What is your vision of what community might be in the West?

Martine: I think it's important not to impose one's own view of how community should be, because there are so many different ways of having community, especially in an urban setting. It's important that a community develop organically.



“If you think that you have practiced Buddhism for ten or fifteen years and that you are a meditative person, community is a great testing ground.”

Instead of having these big visions, each of us could start, say, first by smiling to each other, second by inviting each other, then by practicing together, and then by trying to live and work together. It is important to do one step at a time, for people to consider their own lives, and look at what they can do to improve the sense of community, especially in the city.

Stephen: I think it is important to de-monasticize the concept of sangha. The monastic concept of sangha is a legacy that is not appropriate to our present situation. We need to conceive of sangha as a pluralism of communities, which include monastic communities as well as lay communities, both tightly as well as loosely defined.

We also need to spend time actually practicing community living — learning to live with people in the context of a shared spiritual concern. That form of life is one that is a challenge to many people in our society; not the fact that it's Buddhist, but the fact that we are re-introducing the value of communal living, as opposed to a nuclear family. This is something that has to be *done*, not just dreamed about. Ω

An Interview with John L. Hoff

Phil and Rosemary Stark

John Hoff, Goodenough Community's chairperson, had a dream about a couples event in which someone complimented him on his working well with couples in peacemaking. The person then asked why there were other people, especially men, who left the community over differences with him. John decided he wanted to take the guidance of his unconscious to raise and discuss this question, so an interview was arranged with Rosemary and Phil. What follows are some excerpts from that conversation.

Rosemary: Is one of the issues explored in your dream about aloneness in leadership?

John: Yes. Community leadership, as I practice it, involves sharing my own life with others as friend with friends. However, I sometimes experience people forgetting the personal nature of my sharing, or leadership, and depersonalizing me by giving my opinion more power than their own. While I do not initiate this inequity, I am often forced by the situation to deal with it as though I do.

Phil: As you move from being a counselor or consultant in a private setting to being a spiritual teacher or leader, what happens to your own sense of boundaries?

John: I do not experience role changes as affecting my boundaries, since I live by the same principles in either case. Whether in the privacy of the consulting room or in front of the community, I am honest and forthright in responding to questions. I am asked questions that the person asking may not be prepared to follow through on. When that occurs, the cost to me is heavy. I am always modeling self-disclosure, so if the questioner is unable to deal with intimacy, the information conveyed up to that point is left floating around in the community as unfinished business. It is then subject to misinterpretation and misuse.

Sometimes this dynamic is regarded as a reflection on my leadership, especially when the questioner has responded in a flip or angry way to end the uncomfortable dialog. Occasionally someone confused or dismayed by such an event will take the trouble to check it out with me, but often these experiences go unresolved.

Phil: It seems as if there would be great frustration in having unfinished conversations.

John: Yes. I need some people who will spot misunderstandings developing and assist me in completing conversations. I also want people to know that I am very open to constructive confrontation and that I love a good hot dialog. I think we could do a much better job of communicating in community if we learned to have more non-adversarial debates.

Rosemary: I must remind myself that you are in the same process of living that I am, and that you don't have all the answers to life's important questions yet.

John: Yes. I am committed to community as a good place for me to learn. And I often wish that people would ask me how I came to know some "truth" or another that I have learned. I need to be seen as someone always in the process of learning from what is at hand. For instance, much of my learning about community was acquired during my work with the National Training Laboratories and in Human Relations Laboratories. We created learning environments where all individuals were held responsible for their own learnings.

In a learning laboratory, Colette [John's wife] and I are usually under "contract" to provide a setting for learning. This setting often has tension built into it, just from the content in the lives of the people present — so it is not anybody's fault that such environments put us all on the spot to communicate and collaborate. Much social learning involves seeing ourselves as others see us and learning to accept our differentnesses as individuals — and celebrate them.

Phil: How can we celebrate differences?

John: By enjoying and giving attention to what is different, rather than what we share in common. By beholding the mystery of another's life and truth without judging it in terms of our own religious, ethical, or political biases.

It boils down to celebrating how different the stories we have lived really are. Each of us embodies a unique, experientially-learned philosophy. When we learn to celebrate uniqueness, it paradoxically increases our interest in pursuing a truly common human feeling of kinship with one another.

Rosemary: Can you give an example of sharing our individual philosophies?

John: Sure. Encouraging and pushing one another into reflection and growth is something we could all do by listening and sharing with each other. Community involves more than "hanging out" together. We gain a deep mutual respect when we come to an understanding of events that stretched our capacity for human love. Seeing each other reap the rewards of this struggle is another way of experiencing the common ground.

Phil: I'm becoming aware that much of what is difficult for you in leadership comes from community members forgetting that we hired you to lead us and that in reality we expect you to act leaderfully.

John: Yes. Let me conclude this line of questioning with this thought: I don't think community can function, any more than a family could function, without parents, teachers, and leaders. It is important to have leaders, to honor them and to recognize that these folks are human. Robert Cole, an international authority on children and family, says that in the last three generations, we in Western civilization have been encouraged in our disrespect for parents and leaders by society, the media, even psychology.

Rosemary: How can we reconnect with our parents and leaders?

John: Psychology has not emphasized how to notice and appreciate the positive contributions our parents and leaders have made to our lives. I would like to enjoy the good feelings

Phil and Rosemary Stark, members of the Goodenough Community, guest edited the October '91 edition of their community's newsletter, The Sandpiper, which focused on the topic of "Reconciliation in Intimate Relationships." All three of the articles on this and the next two pages are reprinted, with permission, from that publication.

Reconciliation & Intimacy Defined

Bill Sieverling

Pondering the words “reconciliation” and “intimacy” sent me to the dictionary in search of root meanings. “Reconciliation”, I learned, traces back to the Latin word *conciliare*, “to bring together or to win over.” The prefix “re” adds the sense of doing it again or afresh; hence to “bring together again or anew.” The word “intimacy” is rooted in the Latin word *intimus*, “inmost or most inward.” The first synonyms listed in my dictionary are “inmost, essential, most inward, internal.”

So what?

Consulting my dictionary reminded me that reconciliation and intimacy are an inner dynamic or process. When the various parts of my being are brought together harmoniously, I am reconciled, I am at peace. The dictionary also reminded me that as an experience of what is most inward or essential, intimacy is an encounter with the spark of the divine which is in all of us. When I am operating from my center and when the various aspects of my being (i.e., “sub-selves”) are assembled in an orderly fashion, then I am ready to be at peace and enter into deep sharing with others. Once I experience inner reconciliation and intimacy, I am prepared to re-create it with others.

Paradoxically, the process also works in reverse — at least for me. Sometimes closeness and deep sharing with another person help me touch my own center, especially when I am scattered, exhausted or depressed.

The dynamic of reconciliation and intimacy is never finished. Like the moon, it waxes and wanes. I lose it and find it, over and over again. As I have grown older, I have learned to trust — at least most of the time — that, with intention and the support of others, I will find it again. And that is called grace. Ω



and the credit for bringing my children a lot further along in life than my parents were able to bring me.

Rosemary: Yet our children have no way of knowing it when this does occur. Can we blame them for taking it all for granted?

John: It is part of our work to discover and appreciate these positive contributions of our parents for ourselves. The pain of leadership is similar to the pain of an unappreciated parent. It is more transpersonal than personal for me. As an individual, I take my leadership as a privilege, but as a professional I am deeply concerned over the lack of maturity in our society and the task of overcoming this in time to save ourselves and our planet.

Rosemary: This could be the subject of another interview. It is apparent from this that you experience both good intentions for community and frustrations over the immensity of its calling.

John: This leads me, and I hope most of us in community, to offer leadership and love to a society that is not prepared to receive it. This is the tragedy of our current existence. Ω

Risks

To laugh is — to risk appearing the fool.

To weep is — to risk appearing sentimental.

To reach out for another is — to risk involvement.

To expose feelings is — to risk exposing your true self.

To place your ideas, your dreams before the crowd is — to risk their loss.

To love is — to risk not being loved in return.

To live is — to risk dying.

To hope is — to risk despair.

To try is — to risk failure.

But risks must be taken, because the greatest hazard in life is to risk nothing. The person who risks nothing does nothing, has nothing, and is nothing. He may avoid suffering and sorrow, but he simply cannot learn, feel, change, grow, love — live. Chained by his certitudes, he is a slave, he has forfeited freedom.

Only a person who risks is free.

—Anonymous

Community: A Conciliatory Context

John L. Hoff

In order for there to be a community of active, enduring reconcilers, there must be a community-wide commitment to telling the truth, asking for what we want, engaging rigorous dialog and maintaining mutual respect for the good intentions of everyone. Also, we must provide visible encouragement for individual and collective maturity — sufficient to gracefully implement decisions and agreements. However, for the community as a whole to be a context which supports reconciliation, there must be a sufficient core of mature and socially skilled people to embody, or demonstrate, these processes. According to literature I have read and [based on] my own experience, a community needs at least 30% of its involved membership committed to the highest quality of social interaction and intimate resolution (peace). Yes, community as a social organism must be intimate, too. This core 30% may be likened to leaven or yeast which becomes the agent for lifting the whole.

Second, the community's support of individual peacemakers involves the commitment to pro-active *conciliation*. The Goodenough Community has a council. This council tries to work in such a way that we minimize the *need* for reconciliation by being an effective council in administration and program planning, staffing, implementing and evaluating. As a council we intend to reduce misunderstanding and help people enjoy working together in a successful manner.

In this community we need to appreciate the continuing process of conciliation as demonstrated by our council. Without this council's pro-active, long-range planning, we would be in a constant state of fragmentation and conflict, since we receive literally dozens of criticisms and suggestions each month. A community that supports its members as peacemakers must itself demonstrate processes that maintain the peace at an organizational level through careful planning, the selection of leaders, the attention to detail in implementation, and evaluation processes which are actually a continuing learning process for self-correction.

My third point is that literature on the problem of social conflict and the task of creating a peaceful social context usually points out that we have few individuals with maturity and skills to show us how to be reconcilers. Similarly, a social situation rarely has 30% of its people modeling conciliation as an active but neutralizing force. Perhaps our greatest societal need is for communities to develop models for working organizationally to demonstrate conciliation, or peace-making.

Conciliation is not problem-oriented. It is not conflict-oriented. Conciliation brings leaders together in a non-anxious environment to make the best plan possible and to choose the right people for the task. Conciliation requires us to bear a concern for efficiency so that we accomplish our goals in such a way that all present learn from the doing and increase the ability to live and serve without fear, judgmentalism and self-doubt. Our social life should exist for the increase of our being — being truthful, being wise, being loving, being powerful — not primarily for getting more tasks done.

The Goodenough Community's "Mandala Model of Community Organization" prioritizes education of individuals and training in collaboration. The organization itself possesses standards and standard processes for planning, resourcing, implementing and evaluating. As a community, we are learning that when we short-cut or avoid working things relationally in a team or core group, it causes us many more hours of remedial time in meetings and re-conciliation.

I also observe the correlation that people who work with us organizationally are also growing personally. As a community we are currently examining our mission and goals. Central to our mission has been a commitment to being a learning community whose first project is to use the best of ancient and modern wisdom in "counseling" ourselves in a confusing society that tells us many contradictory things. We have chosen to be a people who together think deeply about our lives, choose among alternatives, decide to go about things so as to learn in a self-correcting process of on-the-job training. Our mission has been, and I hope will continue to be, a training organization for people who want to be the best version of themselves and live in constructive peace.

When I personally look at all the possible levels of endeavor, from individual to global, and examine what is most needed, I feel called to improve our individual capacity to live in communities and at peace. I observe people don't grow well in the soil of the larger society. Community is a comprehensive model for personal and social transformation. Ω



John L. Hoff is the chairperson, or "center," of the Goodenough Community, a non-residential group in Seattle. This article is a companion piece to the two on the preceding pages.

What Happened to Kerista?

Eve Furchgott

The Kerista Commune of San Francisco, like many other "utopian" experiments before it, had a life cycle with a beginning, middle, and an end. Some of the things we did while it lasted were bold, fun and exciting, breaking new ground. Some were arrogant, crazy, and, from today's vantage point, downright embarrassing. Certainly whichever way you look at it, there are valuable lessons to be learned for anyone with a serious interest in cooperative endeavors, group living, and human relationships in general.

Personal Responsibility

Of all the complex issues I have attempted to sort out in the past year since the commune split up, none stands out so prominently as that of people taking personal responsibility for their lives ... and the consequences of not doing so. Those who heard about Kerista while it existed most likely heard about its many standards. We had a social contract with hundreds of points of agreement in it (some written, others not). We felt that a group could not hold together without a very unified outlook and approach to life. The idea was that no one would join who did not feel internally "aligned" with all these points, so that no one was forced to do or not do anything she/he didn't believe in. And in fact, the group never grew very big (the population hovered at about 25 people during most of its history), in large measure because of that heavy-duty standards "screen."

In addition to this overarching, institutionalized, collective attitude, many other things were handled at a collective level. We practiced economic communism, where no one accumulated personal wealth above a small, limited amount regardless of the work load they carried, and a communal fund covered all living expenses. All living space was considered community space; no one officially had her or his own room. Decisions were made democratically (though the politics of influence in Kerista above and beyond one-person-one-vote could make up a whole mini-series), and often the group made decisions about what an individual would or would not be doing with regards to things like vocation, how to handle a relationship problem, childcare decisions, educational pursuits, and other personal matters. "The wisdom of the group mind" was given great reverence in virtually all arenas.

There were definite benefits to much of this. For starters, once you were in Kerista, you had a real sense of belonging to a tribe. You always had a group of friends to move around with. You didn't have to worry about paying your bills — the community took care of that. Those of us who were parents did not have to bear the stress and strain of raising kids alone. You always had help figuring out a difficult problem. And, somewhat more abstract, yet still significant, you always had a sense or belief that you were doing something good for the world. We had a whole rap about how we were building a huge communal movement that would save money via cooperative living, use the surplus for philanthropy, and thus eventually save the world. So it didn't really matter what you did day to day — simply by being involved in the community, you were a part of that plan.

The down side of all this was that the collectivization of life in general gradually eroded people's personal motivation to do anything creative, unusual, risky, beautiful. In the early days it was not that way so much — many people did explore different kinds of artistic, musical and recreational activities, and there was a spirit of fun and excitement to the scene. But, over time, this faded. Though other things no doubt affected people's morale as well, I believe that our communistic approach to life effectively immobilized people. It was an interesting coincidence that, at about the same time that some of us in Kerista were becoming aware of, and uncomfortable about, this problem, the Soviet empire was crumbling and the world was getting a very clear understanding of the incompatibility of communism and personal motivation — and the social gains that derive from individual creativity.

The manifestation of this in Kerista was equally clear. Our living spaces were disgustingly messy and unaesthetic, largely because no one felt any personal responsibility for them. It was everyone's — and therefore, no one's — problem. People felt free to spend money on all kinds of things in a way that they would never do if they were solely responsible for balancing their checkbooks and making ends meet. (And, as it turns out, when the accounting was done after the commune's demise, we found that our communal fund had been running in the red for years.)

Every ex-Keristan I have talked with remembers numerous instances of going along with the prevailing group sentiment on an issue rather than take a contrary stand, or, worse still, without even bothering to really think the issue through independently. Often the matters were relatively inconsequential, but there were also many which were not that had major effects on the lives and minds of other people. There are memories of this sort about which many of us will probably continue to cringe for years to come ... times we gave some innocent person a hard time for thinking, saying, or doing something that didn't synch with current Keristan doctrine ... or times we sat by and watched while some of the "heavies" in our tribe verbally abused someone else in the name of honesty, growth, the pursuit of "righteousness" or some other such rationalization.

There were other factors that complicated the situation and made it what it was. Jud, the charismatic man who had started Kerista as a hip "scene" years before the commune ever formed, was intensely focused on his visions and ideas of

(Continued on next page...)

Eve Furchgott was a founding member of the Kerista Commune and lived there throughout its 20-year lifespan, from 1971 to 1991. She is now living in Marin County, California, with her five family partners and daughter. The group is planning to relocate to Hawaii within the next few years to lead a more art- and earth-oriented lifestyle, and is forming a new non-profit organization, the Sustainable Living Institute, to pursue some of their continuing idealistic and humanitarian interests. The Institute will be publishing a newsletter featuring perspectives on group living and human relationships. Send mail to: Eve Furchgott, 514 Bryant St., San Francisco, CA 94107.

what life should be like. Though we had never considered ourselves to be guru-centered (after all, we believed in democracy, equality of the sexes, and other “politically correct” positions), from our perspective today, Kerista was in many respects a cult with a charismatic leader. Jud’s forceful personal style of conversation and confrontation became the model for how Keristans related to each other and outsiders; only the most courageous Keristans dared to openly disagree with Jud. His personal visions originally encompassed many positive, basic hippie ideals that matched the ideals most of us held when we first encountered them/him as young alternative lifestyle-seekers. But it seemed to many of us that, as time went on, Jud’s schemes grew more unrealistic and more grandiose — and his personality became increasingly aggressive and difficult to deal with. [Ed. note: see page 34 for Jud’s perspective.]

Over time, our lives became increasingly caught up in developing our business (a computer company). The business experience brought many of us out of the more sheltered, cloistered previous commune period, and into more contact with the outside world. We found, among other things, that there were many more nice, “cool” people out there than we had let ourselves believe in our cultish, we’re-better-than-everyone-else mindset; also, that we actually did have the skills and abilities to succeed in the world as individuals. This increased people’s confidence and broadened our perspective, factors which ultimately contributed to the commune’s dissolution.

Polyfidelity

Kerista was probably best known for its pioneering efforts in the area of multiple adult family relationships, for which we came up with the term “polyfidelity.” At the time of the breakup, just about all of the approximately 25 people were in one or another of three polyfidelitous families, ranging in size from three to fourteen people. Today, only nine people are still in polyfidelitous groups — one family of six (the remains of the 14-person group, of which I am a member), and another of three (though not the threesome that had existed in the commune). A few other individuals are still involved sexually with

each other, either in monogamous or in open relationships.

Why the big drop-off of relationships between people who were supposedly in love up until that point? To me the answer has to do, again, with the matter of personal responsibility.

Many different pressures exerted themselves on people with respect to relationships in Kerista. For starters, you *had* to be into polyfidelity as a lifestyle preference. Though occasionally we made exceptions, if you didn’t agree with that you had to leave the community, just as you had to leave if you differed on many other things. So once that enforced structure was removed, many of the people began opening up to other sides of themselves, and began to explore other types of relationships.

It gets worse. We used to scoff at people who would show up at one of our rap groups and ask, “But what if you end up in a

group with someone you aren’t attracted to?” We would tell them they obviously didn’t understand — you only joined a group if you wanted to be with all the people in it, and they all wanted to be with you. That was the ideal, which made sense.

In reality it was often not that way. Many of us did find ourselves at different times in bed with people that, on our own, there was no way on earth we’d have ended up with. The way it sometimes worked was that a few influential members of a group would be interested in a new person, and they would “gestalt” (read, harangue) others who didn’t share that feeling until they assented to accept the new person. Sometimes a newcomer would feel attracted to some members of a group and not others, but would decide to join anyway — on the grounds that we were all nice people and all relationships are unique, so it was OK if closeness developed quickly with some members and more slowly with others.

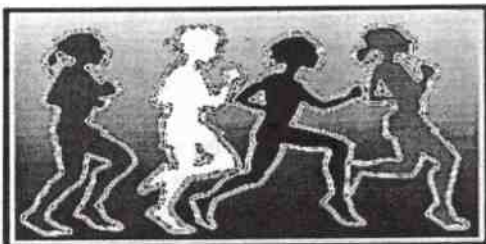
That in and of itself was not so bad ... it’s true that relationships can and do evolve. But what was really bad about it was that there could be situations that went on for years where one or both people in a given dyad (an intimate pair within the family) would know, in their hearts and minds, that they weren’t really in love. Yet because of all the other things and relationships going on, they could both sort of pretend that all was well. In a couple or small group it’s not so easy to put such a problem out of mind, but in a larger group, more things can slip through the cracks.

Within a family, the consequences of singling out one person with whom you felt you had a problem were usually severe: more often than not, you’d wind being pressured to leave the group you were in, and end up separated from the ones you loved as well as the one or ones you did not.

Another peculiar aspect of polyfidelity in Kerista was the numbers game. We had (mainly on the force of Jud’s conviction) decided that we wanted our families to eventually reach 36 people each: 18 men and 18 women. The upshot of it was constant “cruising” — unceasing efforts to look for and recruit interesting and attractive people. Even though, at least in some cases, we had a number of good relationships going, we could not rest on that and be satisfied with nurturing those relationships. We were always looking for that next person. It became a kind of obsession and game, and, in its own way, a distraction from our other problems. In the end, it became exhausting.

The situation was complex. I do not believe that the only way to have shown good character and taken responsibility for our relationships would have been to clearly acknowledge where our true affinities lay, and separate from the group if we could not have worked out a solution to be with those people only. For one thing, it was not always that clear; sometimes it took courage to hold on and try to work things out, trying to hang onto relationships that were dear in spite of the other difficulties.

What happened with those of us who are still together was that somehow, despite all the flak, we managed to connect with each other and form the beginnings of real love relationships. All of us in Mariah (my six-person family) played a leading role in initiating the sequence of events that led to the com-



mune's disbanding, and I believe that one reason it happened that way is that we finally reached a level of trust and closeness among ourselves that gave us enough motivation and confidence to take the stand we finally took.

The way I see polyfidelity today is much more in terms of ordinary relationship issues than as some sort of major breakthrough unique to our idealistic lifestyle. Even though it is rare, I know that what makes it work are the same things that make other relationships work: commitment, communication, compatibility, trust, love, and so on. We do not so much define ourselves as polyfidelitous in any ideological sense — this is just the way we feel like relating to each other.

To be in a group has its own inherent drawbacks and advantages, as any lifestyle does. To choose it is to let go of other possibilities, but so far as I have been able to tell, that's just the way life is. To imagine living with a group of 36 people now boggles my mind. We are three men and three women in Mariah — but that's about the extent of it. We're very satisfied with this arrangement, and have no ambitions to recruit additional members. In Kerista there was some trade-off between quantity and quality. I'm done with that.

It is an amusing irony that the heavy-duty recruiting energy generated by the commune does seem to have been the most successful technique we've seen for gathering together polyfidelitous people ... yet it is precisely those techniques that totally burned us out and which we don't believe in anymore. Oh well. I'm relieved that we no longer face the dilemma of how to find partners for a multiple adult family without relying on a "glamorous" vision and a zealous recruiting team.

Lessons Learned

What kicked off the breakup of the Kerista Commune was really pretty straightforward. Bottom line, some of us decided it was time to make Jud answerable to the same standards everyone else was expected to live by — and play as an equal. Given that demand, he decided to leave ... first his polyfidelitous family, then the commune as a whole. That was in November of 1991. By the end of that year (following a lot of personal soul-searching, group debate, and dialog), the economic, social, and ideological union that had formed the Kerista Commune was dissolved.

Obviously, for the whole thing to unravel because one person left means that there was a lot more lurking beneath the surface. One way to see it is that, basically, most of us had just grown up and were ready for a different set of challenges in life. I also think that a community of people cannot be united by social contract or ideological agreement alone. While common beliefs and values do play a part, there are many other less tangible things that make people like each other and want to do things together.

In the wake of the commune split-up, many of the folks involved have realized that, in reality, they do not have that much in common with some of the others who were their previous community partners. In the end, the mix of forces that held the thing together — the feminist, egalitarian rhetoric; economic security/expediency; aversion to being alone; the presence of some pretty cool, intelligent, attractive people; the

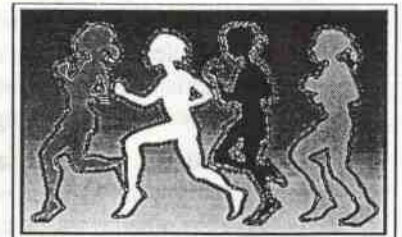
sense of camaraderie; Jud's charismatic personality; some shared ideals and beliefs and whatever else — weren't sufficient to make up for that absence of more fundamental social affinity.

I should also say that the experience was no doubt different for the various individuals involved. My impression is that some may have been happier, at least on some levels, if the commune had not broken up ... but lacked the conviction or leadership skill necessary to try to hold the community together or to build something new. This was another whole issue in Kerista (as in all organized groups) that is worthy of exploration: how to deal with the concentration of leadership energy within a small percentage of the membership. No dictates requiring equal participation seem to have any enduring impact on this apparently human fact. In any event, for better or worse, all of us who were once Keristans must now face the world more directly and make it or break it on our own steam. It's scary and liberating at the same time.

"The business experience brought many of us out of the more sheltered, cloistered previous commune period, and into more contact with the outside world. We found, among other things, that there were many more nice, "cool" people out there than we had let ourselves believe in our cultish, we're-better-than-everyone-else mindset."

A final thought: I think we used up our enthusiasm for the belief that any one group or plan was going to "save the world." The world is pretty screwed up, but things are far too complex for a single, simplistic solution. Improvements will happen as good people with their own visions dedicate themselves in whole or part to doing creative things that are good for the planet and for people. The more who do that, the better.

Cooperative activities and a sense of community still have a valuable part to play, but I now have a deep suspicion of any person or group who tries to direct or control these things. Change of consciousness leading to change in behavior and lifestyle is still important, as is making intelligent use of available philanthropic funds, and as is changing legislation at the governmental level. Beyond that, it's up to the higher forces to deal with as they see fit. If they exist, and if they care.



So that's the gist of the story as I see it. Though others, no doubt, have different perspectives, I think much of what I have said here are experiences that most of the others involved would identify with. There's much more that could be said, and it makes a rather fascinating study in human psychology. Maybe someday I'll write a book about it. I hope it will be a best-seller, because now that the commune doesn't pay my bills, I could use the cash. Ω

A Friendly Difference of Opinion Brother Jud's Perspective on the Kerista Breakup

[Ed: We asked Jud to review Eve's article, and comment from his different point of view. Here is his reply....]

Hi Geoph,

Well, I have a friendly difference with Eve when she says that the Kerista Commune in San Francisco had "a beginning, middle, and end." Since the split-up, the commune has emerged stronger than ever. Those who left to pursue other interests are no longer Keristans, they say. They are no longer interested in grandiose concepts and ideas to bring about universal prosperity in the quickest possible time. Unless they've changed their minds, they say they're no longer interested in community. They've made it clear that they wish to privatize their individual lives to the optimal degree. They no longer believe in the idea of religion. This is what they say.

With regard to Eve, in particular, I wish to state that I not only believe that she's the world's greatest living artist, but that when she was in "the cocoon," also known as the middle tribe, her art was inspired and her writings were superb. I hope there are archivists who will collect and preserve the 21 years of art and writing of what were then true Utopian idealist dreams.

However, the cocoon burst and the butterfly emerged. That phase of Kerista's development was merely a stage along the path of Kerista's evolution. The future is as real as the past. When Eve and the others pulled out, I knew there was only one thing to do—carry on regardless. I mobilized my friends who were still loyal to the idealism and noble motives of Kerista. We saw it as the self-improvement movement on the peer frontier. We totally reorganized it. We immediately filed for a California non-profit corporation, World Academy of Keristan Education, Inc. (WAKE, Inc.) and began to organize ourselves into a theater arts repertory company. The Keristan Greater Invitation List now has 200 people on it, and we have a calendar of activities which brings us all together at ongoing scheduled events, workshops, and so forth. The new version of Kerista (Kerista Lite) is based on the principle of location-independent networking.

I differ with Eve when she says we thought we were better than other people or that we were a cult. As I remember it we thought our mission was to create a skeletal framework for a prototype model in the field of "estate design and smart housing." Our four main themes were and are humor, equality, liberation, and love. We all venerated the idea of equality of all human beings. Of course, I differ with Eve's statement that I didn't live by our standards. We have 111 (one hundred eleven) standards, and it's interesting to see how she remembers me leaving the Kerista movement and the others disbanding it, when, in fact, they became disenchanted and defected. The Kerista movement continues without them.

There are at least ten or more changes in the evolving and emerging Kerista movement. It will be fun to prove that the



Kerista, Circa 1965, by "Even Eve" Furchgott

break-out was merely another evolutionary step in the growth of the movement, and in the personal growth of all of the members of the Traveling Truth Troupe (as we used to call it.)

Another area of difference I have with Eve is her statement that there is no single, simplistic solution to "save the world." In my opinion, the only thing that can and will do it is *one* incredibly clever, single, simplistic solution. A plan that meets the basic criteria. I'm calling my plan The Presmont Plan. Will the plan work? We'll never know unless we try. Will I be able to communicate the plan? That's the \$64,000 question. Meanwhile, the plan grows clearer every day! And I'll keep on trying to communicate it.

The *main* flaw, or contradiction, in Eve's position is her statement, "I now have a deep suspicion of any person or group who tries to direct or control these things." Wow. Let's do away with all inventors, architects, designers and real estate developers who dare to create skeletal frameworks or who dare to design more desirable ways to live. To me the Utopian movement means using creative innovation to build working prototypes. These can then be analyzed by prospective participants who decide for themselves whether they wish to participate (by replicating the prototype). With regard to Eve's statement that "maybe someday I'll write a book about it ..." Of course she should; she already has more than enough great graphics and essays to fill a Museum of Utopian Art. I hope she does! She's truly a great artist.

My current plans are to take the Kerista movement international as the Kerista Global Village Network and to produce 26 one-hour video tapes on "Utopian Capitalism." I'm calling it *The Bro Jud Show*. We'll be designing a methodology to bring about prosperity in the quickest possible time. Theatrically, it's all called "The Cosmic Opera."

Cordially,
Jud (Jud Presmont)
P.O. Box 410068
San Francisco, CA 94141-0068

Ukiah Research Institute: Why the Group Split Up

Tom Let

The Ukiah Research Institute (URI) began in Denmark in 1963 as The Living Center; later moved to Berkeley, California, where it was known as The Open Center; and in 1971 settled in Ukiah, California. The group's focus was on living a social experiment rather than being a community per se, and their main emphasis was on living "the Theory" (see sidebar) and creating programs to model an alternative social system based on that idea. Although URI disbanded in 1986, its founder/leader Wally MacDonald is still pursuing implementation of the basic ideas.

There are, I am sure, many explanations why the URI is no longer a functioning body — at least as many as there are people who at one time or another were a part of or associated with the group — but I am sure that the major themes are all the same, and the many “reasons why” just variations on the themes.

One of the root causes, as I see it, was “time”, that is, the orientation of the group members toward time. It does not seem very obvious that something as abstract and intangible could have so seriously affected the fate of a group such as ours, but it did. Let me explain.

Picture the initial group — young, vivacious, unattached to any area of social life, full of optimism and hope, and literally willing to go almost anywhere the endeavor might take them. There was also Wally, the group's founder/philosopher, whose unlimited enthusiasm and unfaltering faith provided the initial impetus, the inspiration, and the leadership necessary to sustain the group in its activities.

Now, picture the same group some 20 years later. URI at this time consisted of some dozen adults whose history with the group ranged from less than one year to more than 20. Of the original four founding members, three remained. None of the lofty goals the group had set for itself at its inception had even been approached, and it had become all too obvious (at least to anyone willing to thoughtfully examine the situation) that none of the members nor, consequently, the group as a whole, had undergone any substantial degree of transformation.

One should note here that transformation of the self, and hence the world, was the major and only emphasis of URI. Community formation was seen only as a means, never an end in itself. Also, the world had taken a sad turn toward the worse: the '60s were clearly over; the Aquarian Age had passed, leaving behind some empty shells of self-improvement practices; and the age of greed and self-interest had set in. On a more immediate level, the group was experiencing chronic financial difficulties — seemingly insurmountable, given the general demoralized atmosphere within as well as without.

Tom Let lived at Mariposa School for three years during the 1970s (Mariposa was an alternative community school and intentional community), and joined URI in 1981, remaining an active member until it folded five years later.

What does time have to do with any of this? Everything! To a person who holds a fairly conventional world view (as did all URI members*, to the very bitter end), time has a quality that can best be described as “running out.” At URI, all but one person were in their late 30s, or older. As time wore on, and given the seemingly dead-end state of affairs, such questions as “What have I done with my life?” and “What do I have to show for it?” must have entered most of the members' minds in one form or another.

There was also the ever-present feeling of dividedness, so aptly described in the group jargon as “having the brakes and the accelerator on at the same time.” On the one hand, there was URI with its world view, known to the members as “the Theory”; it held a certain attraction, though members felt unable to embrace it fully. On the other hand, there was the world with its conventional view; it was here that the members had their feet planted (to the extent that they had their feet planted anywhere), and it was this world view from which all their beliefs and values were drawn. Ironically, “Theory” was at the heart of the endeavor from the beginning, and it was this Theory that differentiated URI from all the other diverse groups that had evolved in the '60s and later.

Without its theoretical basis, URI would have been but another experiment in group living. In all fairness, judged by any standards one could invent for assessing groups engaged in communal lifestyles, URI would have received the highest ratings in every area but economics. Above all, the group was well organized, orderly, and — we thought — superior to most in its decision-making process. However, these are nothing more than “worldly” or conventional categories, and were rarely applied to the performance of the group by any of the members themselves.

They all knew better. They had their own standards against which they measured their situation, their involvement in it, and their relationship to the outside world. Unfortunately, these standards had never been wholly integrated into the members' perspectives and behaviors. People in the community had failed to come to terms with the essence of their ambitious undertaking — that the URI Theory needed to be understood on its own terms, and *not* merely interpreted through the very world view that it was designed to transcend. Major shifts in perception needed to happen before any true understanding could take place.

Forever feeling inadequate to the task of self-transcendence, members learned very early on to translate the Theory into behavioral terms — not unlike the problem that has plagued Christianity from its very inception. The Theory became a system of “oughts” and “shoulds”, and these were more or less thoughtlessly applied to the conduct of self and others, with little corresponding conviction that — (Continued on next page...)

* I exclude Wally from any of this discussion, except where specifically mentioned, for he is a category all to himself.

Why URI Split Up (From preceding page)

would make such judgments justifiable. The result was that we became a community of Scribes and Pharisees.

What stood between the individual members and their acceptance of the mission placed in front of them? Had the existence of the group itself become a barrier to what seems should be a very individual and private choice? Was it that Wally, whose leadership often drew criticism, had failed to inspire his charges? The answer to both questions is a qualified "yes" — though there was nothing inherently wrong with the group endeavor as envisioned and implemented by Wally. The failure, in my mind, occurred simply because Wally carried an underlying and ongoing assumption that people were more grounded in the Theory than they really were.

It can easily be understood why Wally would make such a serious error. What he failed to perceive was the URI "mask" that members so readily cast aside when not present at group functions; individual members, on their own time, continued to pamper their private and conventional lives. Of course, there were signs all along — the programs that did not last, group members' various expressions of resistance, etc.; but in defense of Wally, the problem did not stem from his blindness or unwillingness to see, but from people's well-guarded dividedness that prevented him from correctly interpreting the situation.

The next logical question is: "How is it that after so many years of participation, people managed to maintain their dividedness?" The answer is not all that simple, and I suspect that it dwells, at least partially, in the area of "understanding". For instance, it has been said that fear was one of the main obstacles to people's embracing the Theory, with all its inherent implications. However, it would seem that if there

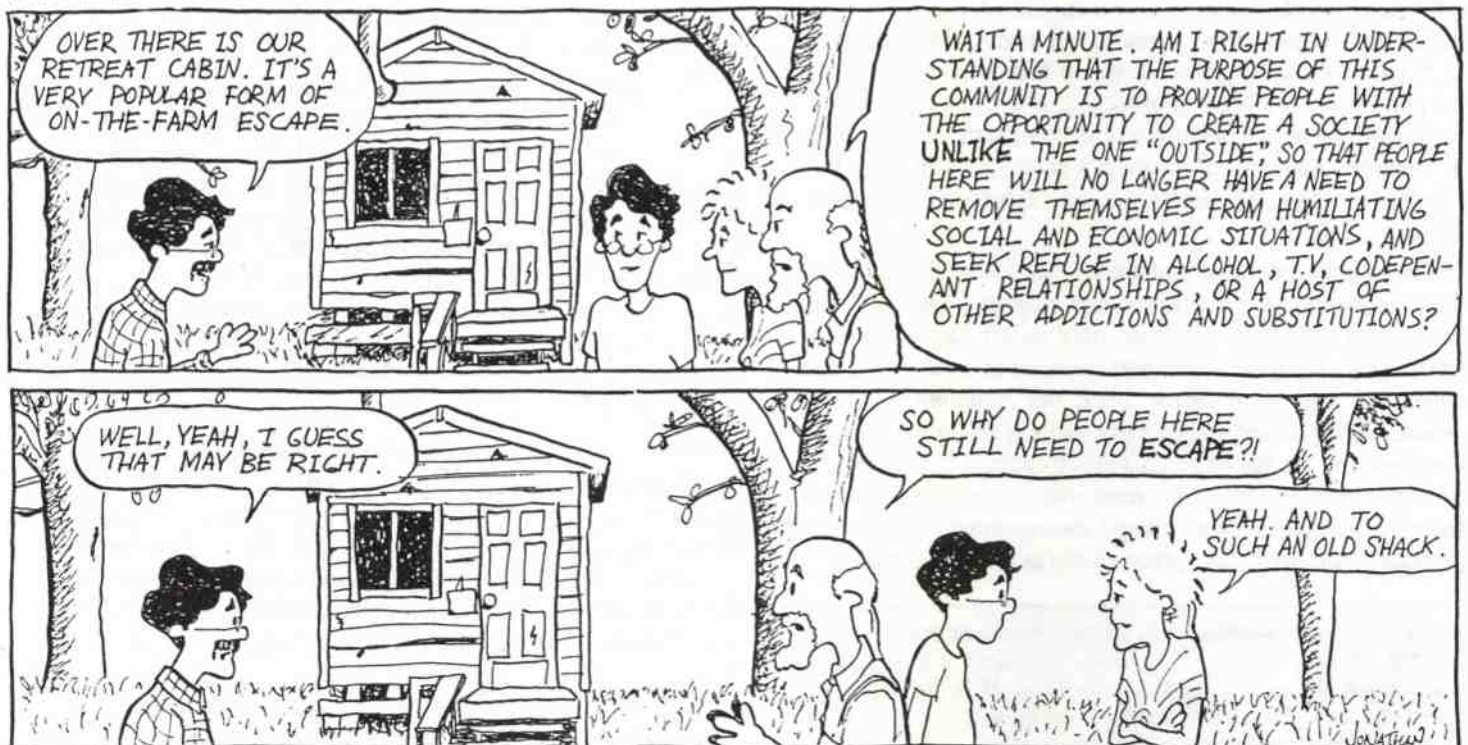
were true understanding, then fear would play no more than a residual role in the emotional economy of the members.

Another instance where some understanding might have helped was with respect to the notion of "grace". The prevailing feeling among participants in the URI experiment can best be expressed by the phrase: "I can't do it!" Had members been able to accept the notion that "It is not all up to me," the whole thing would not have appeared so difficult and insurmountable.

By the way, these observations are hardly new or original — they have been hashed out and rehashed many times during the group's existence and afterwards. Wally had entered the situation with some wisdom which undoubtedly grew with time; however, I think that others joined the group endowed with common sense, and left it likewise. All those years of living together in the "shadow" of the Theory did not seem to make for noticeable progress in any other member's personal transformation.

So what can be learned from the URI experience? There is the fact that individual members of the group failed to embrace the Theory at the heart of the endeavor. The explanation of how this came about is not all that clear or readily forthcoming, though surely there is one to be discovered. It would certainly be worthwhile to further reflect on what happened, distilling additional insight from the experience, and making those lessons available to any who might be inspired to carry forward the URI concept. Understanding, even in retrospect, would be of great benefit — to the various members who dedicated their energies to what now seems to be an otherwise wasted effort, and for the salvation of that which is good in this world. Ω

LIVING IN SINCERITY



JONATHAN ROTH © 1993

The URI "Theory"

The following has been adapted from The Global Challenge, a thick compendium of ideas published, in tabloid format, by the Ukiah Research Institute in 1981.

URI has been described in various ways [by outsiders], but we are not easy to pin down to any "this or that" because we are involved in an ongoing social experiment which makes for often-changing external configurations, activities, and programs. We are a group of people groping intuitively toward a more or less dimly shared vision of what is not only possible but intended by life.

The world view we are trying to practice, and out of which we are trying to create the seeds of a new culture, is basically an old, familiar idea — one the mystics and prophets of all ages have intuited. What distinguishes us from most other groups is our emphasis on the practice of this idea as a social endeavor. We believe the process of realizing value and unity is basically a social process, whereas a lot of "self-help" and religious groups today emphasize the individual, his responsibility for himself, individual meditation, etc. We believe that the key factor in life is relating to the Whole, in the sense that if you establish the right relationship to the Whole, you necessarily establish the right relationship to society, to people, and to nature — and that the easiest way to do this is *with* other people. Our emphasis is on what can be done together. It seems that anything can be encouraged and augmented by a set of collective forms which facilitate the kinds of activities which help people get in touch with the whole of life and their experience of it.

In this vein we have developed and practiced social forms and institutions to break through what we see as artificial barriers of limited self-hood and facilitate the realization of the Cosmic Self. Some of these forms are:

- Mutual criticism and description (à la the Oneida Community);
- "After-the-Party" Games: in which people discuss someone or ones [still present!] as if they had just left, the way people talk about a party they have just been to;
- Psychodrama: to help detach us from our ideas of ourselves and/or specific events or situations;
- Dialog writings, whole group writings, reflection writing....;
- "Appreciations" Games: a verbal or written "go-around" in which people look for and express things they appreciate;
- "Dissatisfactions" Games: the opposite of the previous one;
- Soliloquies: to facilitate expression in front of others, and to oneself;
- Continuous marathons of the whole group;
- Breaking up into smaller "trip groups";
- Going on trips and practicing our institutions continuously;
- Work parties with intentionally collective preparation, action, and reflection;
- Individual solitude and retreat;
- Study groups;
- And more which are always evolving and changing

Although we function as a unit — and after all these years, a very efficient one on the practical level — and share money, cars, possessions, living space, children, etc., carrying out the logic of the idea of one Self means that we can never put limits on who is "in" and who is "out" except in terms of commitment to carrying out the implications of the idea we're trying to practice (in actuality that alone has been a great sifter of humanity). We've found that not very many people feel willing to give themselves up to sloughing off the old culture of claims, expectations, possessiveness, separateness, etc. But we see our effort to create a microcosmic social system as a necessary response to our times. The global crises — nuclear, ecological, economic, political — all seem to grow out of a basic, nearly worldwide cultural assumption that almost all people are separate and against each other — so we feel an urgency to do what we are doing.

As our sense of urgency about the state of the world has been increasing, we have turned outward more. We spent many years focused primarily on our microcosm, and are now turning outward by starting a school, developing a correspondence course on jealousy and other troubling outgrowths of the logic of our culture, holding two-day training seminars in our idea-approach to life, writing a study manual and a history of the URI, and holding meetings and discussions about disarmament and the threat of nuclear war. Ω

* * *

URI's experiment was based on the idea of "all for one and one for all." According to Wally MacDonald, the group's founder/leader, the group was "... a day-to-day, moment-to-moment effort to transform how people relate to themselves and one another based upon th[e] notion of a shared divine selfhood which works through each, always pressing for the fulfillment and good of all." Wally can be contacted at P.O. Box 1570, Ukiah, CA 95482.

"We've found that not very many people feel willing to give themselves up to sloughing off the old culture of claims, expectations, possessiveness, separateness, etc. But we see our effort to create a microcosmic social system as a necessary response to our times. The global crises — nuclear, ecological, economic, political — all seem to grow out of a basic, nearly worldwide cultural assumption that almost all people are separate and against each other."

A Personal Quest: Decision-Making Modalities

Kathleen Blue Corn

There are many ways for groups to make decisions. Some of these ways work; some of them don't work. Most decision-making structures require a high price to be paid in time, energy, or self-esteem. It is only after years of exploring the subject with the spirit of an adventurer that I have come to a structure which satisfies my requirements for a successful community group.

I have personally witnessed many different decision-making processes and held wildly divergent theories (from one group experience to the next) in an evolutionary development spanning chaos/anarchy to consensus; ad-hoc committees to time-honored ceremonial hierarchies; and women's circles aspiring to shared authority, to well-defined and accepted leadership and authority.

First came several painful and costly experiences which caused me to take a good long look at my total rejection of authority in any form. The classic example from this era was when a group of friends purchased 120 acres in Northern California and proceeded to actualize our hazy, half-formed ideas about living together in a community.

We were young and idealistic. I do give us credit for having the courage and ability to follow through and do it, but we soon discovered we had taken a tiger by the tail.

I remember the day we actually drove to the land to begin living there. I had an overwhelming feeling of entering a sort of womb where I expected life would suddenly become much easier. I figured that the group would somehow take care of me and all the responsibilities of our collective life, without me personally having to be challenged or stretched in any way. To my dismay, the community honeymoon bubble was soon burst by the need to deal with new sets of challenges and finding a way to meet these together, as a group.

We had a consensus procedure which was instituted because one of the couples would have it no other way, (?). We tended to go along with the decisions of those in the group who had the loudest bullying tactics under pressure and who had the most money. My general choice was to keep quiet and try to soothe the two men who seemed to be constantly locked in a power struggle (one of them my husband, the other a close friend). The disputes escalated until the community split up, nine months after we began to live together. It was a fertile experience for learning, but very difficult.

Kathleen Blue Corn, also known as Blue Evening Star, is currently a member of the Aquarian Concepts Community in Sedona, Arizona. She has lived in various forms of intentional community over the years, and this is the story of her search for one that she finds truly satisfactory. She reports that her current community is one in which she can hold her place with enthusiasm and joy.

"We were young and idealistic. I do give us credit for having the courage and ability to follow through, but we soon discovered we had taken a tiger by the tail."

Still, there were many parts of those nine months which were especially beautiful: working together on the land, making meals and music together, my son's birth, walking the paths and whistling while approaching another camp. I am happy to say that we are all still friends and take the rough spots of the past in stride and with humor.

...

Another memorable experience was my involvement in the Big Mountain Support Group in Southern California in 1986. It was an ad-hoc committee which was open to anyone who wished to assist the Dine in their relocation crisis. It began in the early part of the year with ten people, then swelled rapidly to hundreds. Who was to run things? Who was making the decisions? It was a truly amazing process. To complicate matters, there were the racial issues between Native Americans and whites.

I found myself running the office because I seemed to be the only person whom everyone could trust. There were actually committees battling each other because their self-appointed leaders didn't like one another. During meetings there would often be a question raised which needed a decision, yet we had no agreed procedure for coming to a decision or for recognizing when a decision had been made.

After months of this, we had a meeting. Using the consensus process, we decided to delegate authority in certain areas where people seemed qualified, and to use consensus with a 60% backup majority vote when time would not accommodate our consensus process. This allowed us to get the job done — but since majority vote can be consistently wrong, it was a mediocre solution at best. For me, the whole thing was a rich learning experience.

...

I then entered several years of involvement with women who were exploring group energy being held by the group itself. Sort of a group mind being shared and interpreted in creative, ritualistic ways. This was fun, but also had its limitations when it came to functioning in projects and so forth.

...

There are other formats available for decision-making, yet I think I have found the one that is really satisfactory for decision-making in community.

I noticed over the years that the intentional communities which have the longest success rate and healthiest personas are the ones with well-defined leadership and authority structure. I have released my earlier concept that it is impossible for a leader or authority to be balanced and of the highest integrity, and now find myself living in a community which has such a leader.

The Aquarian Concepts Community in Sedona, Arizona is led by a man named Gabriel. He shares the mandate of leadership of this community with his wife, Niann. Within our spiritual

Continued on page 40...

Cooperative Leadership Development at Sunflower House

Deborah Altus, Tom Welsh, & Keith Miller

The relationship of a charismatic leader to the survival and prosperity of intentional communities is one that has been discussed ad nauseam. Examples abound of communities that have fallen apart upon the departure of their leaders, and communities where strong leadership has hindered the active practice of democracy. Alternatively, we rarely hear of working examples of how to avoid these problems. Sunflower House has developed programs to promote both democratic control and cooperative leadership.

Sunflower House, founded in 1969, is a 30-member student housing cooperative at the University of Kansas. In the tradition of consumer cooperatives, Sunflower House follows the six Rochdale Principles: open membership; democratic control (one member, one vote); limited return on share capital; non-profit operation; continuous education; and cooperation among cooperatives.

These principles are not meant to be moral injunctions — rather, they are operating guidelines necessary to the continued health and survival of the cooperative. Although they are superficially straightforward, they are not always easy to implement. For example, the principle of open membership is easily threatened by allowing membership shares to get so expensive that poorer families are unable to join. Similarly, although “one member, one vote” is easy to implement, true democratic operation is often hindered by weak or absent programs of member education, leaving members with insufficient information to make informed decisions.

Often as the result of a weak program of member education, a cooperative ends up being run by a single leader or an elite group — a situation that undermines the very purpose for which the cooperative was founded. As cooperative scholars have noted across the years, the idea of democratic control is meaningless unless all members are educated about cooperative history, principles, and practices.

The Growth of Democracy at Sunflower House

Currently, Sunflower House has well-organized programs for educating members and running meetings — programs designed to insure the active practice of democracy and the equitable distribution of leadership responsibilities among members. But these programs were not there from the beginning. Rather, they developed out of a roller-coaster of experiences, including the departure of two strong leaders and a period when internal strife led to a brief closing of the co-op. How the co-op was able to survive those turbulent times is probably a result of luck as much as anything, but today the co-op is a strong organization that no longer relies on a charismatic leader or serendipity for its survival.

During the first few years of its operation, Sunflower House members showed little interest in the management of the co-op — a stance in keeping with the laissez-faire spirit of the times. One member (we will call him Steve) gradually began to take on more and more of the management responsibilities of

the co-op. He recruited new members, supervised the housework assignments, bought the food and supplies, kept the financial records, chaired the meetings, and more. He assumed these responsibilities not because he was power-hungry, but because he desperately wanted the co-op to survive and he knew it would not if the managerial duties were ignored.

For the most part, members liked Steve and were happy to have someone take responsibility off of their shoulders. Further, he helped solve a problem that is a major stumbling block for many intentional communities: how to get members to share equitably in the housework.

Steve designed a labor-credit system that was inspired by B. F. Skinner's utopian novel, *Walden Two*, and similar to ones used by other intentional communities such as Twin Oaks and East Wind. This system for sharing the basic household tasks was tremendously important to the co-op's health and survival — but more than cooking and cleaning was needed to keep the co-op going. The co-op grew progressively more dependent upon Steve's managerial skills.

When Steve graduated from the University and left Sunflower House, the co-op nearly closed its doors. Membership turnover skyrocketed, and interpersonal problems reached an all-time high. Operations were rocky until another member (we will call him Dave) moved in who, like Steve, took responsibility for management of the co-op. Dave realized that the house was far from democratic, and he spent the next ten years working with the members to develop programs that would reduce his involvement while increasing the participation of all members in the leadership of the co-op.

The Education Program

One of the most obvious deficits of the co-op in its early years was in member education. Although longer-term members

“The idea of democratic control is meaningless unless all members are educated about cooperative history, principles, & practices.”

Deborah Altus, a one-time member of Sunflower House, has been active in the cooperative movement for the past decade, and now lives at the Blue Moon Ranch, an intentional community outside of Lawrence, Kansas. She has written on the history of student housing cooperatives, and on women's contributions to the cooperative movement. She is currently researching shared housing options for older persons for the Gerontology Center at the University of Kansas.

Tom Welsh has lived in three Walden Two-inspired communities, including Sunflower House, over the past 20 years. A long-time co-op activist, Tom was inducted into the hall of fame of the North American Students of Cooperation in 1990. He currently teaches at Florida State University.

Keith Miller, a founder of Sunflower House, has been active in conducting research on cooperative living for over twenty years. He is a professor in the Department of Human Development and Family Life at the University of Kansas.

were around long enough to pick up information about the history and practices of the co-op, their education was unsystematic and costly to the group. A skill that might have taken a day or two to teach in a structured format would take much longer for members to pick up on their own. Further, longer-term members who understood how the co-op worked were able to promote their personal agendas at the expense of the group. Newer and less experienced members were unable to affect change ... or even to recognize when doing so would be in their best interests.

The first attempt to develop a member education program at Sunflower House involved writing a handbook that taught both the rules governing co-op operations and the methods for changing those rules. But this rule book did not explain the rationales behind the rules, and Dave found that this burden usually fell on his shoulders. Once he'd recount the thinking that led to the rules, members were usually supportive of them. As a result, Dave became the person who passed on the cooperative culture to new members. Once again, the co-op had developed a critical, and unhealthy, dependence upon a single person for its survival.

The obvious next step in the evolution of the co-op's education program was to document the rationales for its procedures and practices. "Sally" researched the history of the Sunflower House rules, and expanded the handbook to include the rationales. New members who read this expanded version of the handbook were able to achieve the knowledge level of longer-term members in a much shorter period of time. But an even bigger problem still had not been addressed: how to ensure that members participated in the education program and mastered the material.

Participation in member education is not a problem unique to Sunflower House. While most co-ops have some sort of member education program in place, they report that low member participation is one of their toughest challenges. Sunflower House solved this problem by deciding to allocate labor credits for education. New members are expected to earn part of their labor-credit requirement by participating in the new-member education program. Similarly, longer-term members may earn labor credits by learning managerial tasks. To compensate for the labor credits needed to run the education program, all members must put in slightly more work each week — but Sunflower House members have made this adjustment ungrudgingly for over a decade.

While allocating labor credits to housework is understandable to most people, allocating credits for education is a practice that many may see as unnecessary. Yet if members can earn labor credits for cooking meals, why not give credits for learning about the history and goals of the co-op? While the payoff of the former to the co-op may be more directly obvious, focusing the group's resources on housework to the exclusion of education is, in our opinion, penny wise and pound foolish. Indeed, by including the education program within the labor-credit system, Sunflower House members have asserted their belief that education is at least as important as the other work required to operate the cooperative.

Although some people view labor-credit systems as coercive, others see them as an egalitarian process that compensates members for completing work vitally important to the survival of the group. Labor credits clearly had a positive impact on Sunflower's education program. When members were given

MODALITIES (From page 38)

context, this is the mandate of the head administrator of our local universe of Nebadon, "The Bright and Morning Star." We have an eldership which includes Gabriel, Niann, and others who are teachers in The Extension Schools of Melchizedek. All elders, including Gabriel, have been deemed worthy by the celestial personalities under whose authority we serve. We have a check and balance system between the leader (Gabriel) and

eldership—and if that fails, between Celestial Overcontrol and our leader. The beautiful thing is that because we work within the Divine Mind and individually seek God's will on all matters, each of the elders hears corporately on all matters. Very seldom does Gabriel make an independent decision that all the eldership have not already reached, because the spirit of God speaks to all.

When Gabriel makes decisions of importance that some elders or other community members may not agree with, he is given the honor and respect to make those decisions, because of his spiritual ascension status. Over a period of time it has been shown that all community members benefit from his judgements and decisions, resulting in individual spiritual growth for all. Gabriel and Niann will, without hesitation, reconsider a decision that is questioned by other elders or assistants; it is more important to them to make the correct decision than to have the personal glory of always being right.

•••

Naturally, all communities do not have a leader who is an audio receiver of celestial personalities; but all communities should have a leader who is spiritually ascended, who is balanced and striving for perfection, and who is supported within his or her structure of higher authority. If these conditions are satisfied, then life in that particular community will be characterized by much enthusiasm and joy. Ω

Aquarian Concepts Community

Gabriel, the leader of Aquarian Concepts, is a material complement (an interplanetary/interdimensional audio receiver) for the Bright and Morning Star, Paladin, and other orders of our Universe Father, Christ Michael. He is being used to bring to our planet Continuing Fifth Epochal Revelation (an extension of the Urantia Book, which was published in 1955). We have been told that the planets in alignment with Divine Will, unlike our fallen world, enjoy a series of well-defined regions with appropriate leadership and clear decision-making procedures based on universal, absolute principles taught by divinely mandated human and other mortal authorities. We are preparing for the earth changes which are challenging the whole collective community of Urantia. Write for a copy of Transmission #210, an explanation of true spirituality authored by the celestial personality Paladin, who is a finalitor.

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labor credits for participating in the education program, 90 to 100% of them did so. When no labor credits were given, at most 10% of the members participated — even though member surveys indicated that the program was considered important.

The education program at Sunflower House has gradually evolved from a book of rules to a full-fledged curriculum consisting of eight weeks of written lessons with study guides, hands-on skill training, and discussions with experienced members who act as mentors. Members learn everything from operating the food processor to the rationales for the co-op's system of rebates. This curriculum passes on the cooperative culture and the skills required to maintain it, quickly and effectively, to each new generation of members.

There is an additional consideration, however, if the education program is to continue to meet the ongoing needs of the co-op: The content of the program must be re-evaluated regularly. Sunflower House found that if the curriculum is imposed on members, support for its continued use will wane. Alternatively, if members play an active role in designing and revising the curriculum, they become invested in the education program and work to see that it survives. The forum that Sunflower members use for this design and revision process is the house meeting.

The Meeting Program

The importance of effective meetings to the health of cooperative groups cannot be overemphasized. Unfortunately, meetings in just about any type of cooperative organization can be (and often are) particularly divisive and undemocratic. Members quarrel angrily, belittle each other's ideas, force through their own agendas, interrupt each other, hog the floor, and show off their superior knowledge of an issue. In addition, meetings are often filled with boring, endless, ineffective discussions of issues that seldom result in action.

Fortunately, there is nothing inherent about meetings that necessitates their being acrimonious and unproductive. Meetings can, in fact, be used to acknowledge achievements, share information, offer support, and arrive at decisions that are mutually agreeable — all in a manner that makes efficient use of members' time. Although the meetings at Sunflower House have not consistently achieved the level of harmony described in the latter scenario, they have made enormous strides in that direction over the past 20-some years. Meetings in the early days were dreaded by most members due to the endless, unpleasant discussions that were orchestrated by a few powerful members who knew the ropes. Today, although meetings are not happily anticipated by all members, they are nonetheless run efficiently, in a cooperative manner, and usually produce mutually satisfying decisions in a relatively painless way.

In the early years of Sunflower House, meetings were purposely unstructured. Members thought that this lack of structure was necessary to promote creativity and innovative problem solving. In reality, however, the lack of structure resulted in abuses of power, long and ineffective discussions, and unpleasant interactions among members. As so aptly described by Joreen in the *Directory of Intentional Communities*

(see page 76), "structurelessness becomes a way for masking power". The meeting structure that evolved out of the original structurelessness at Sunflower was far from arbitrary — rather, it came as a direct response to the need for sharing power, respecting all members, and using time more efficiently.

Sunflower House does not use Roberts' Rules of Order, nor does it follow strict consensus procedures (although members sometimes express interest in moving to a pure consensus system, the high rate of turnover and demands of a student setting have made that move difficult). House meetings are made up of a distinctive mix of procedures that allows for majority rule but usually produces consensual decisions. Interestingly, the unique aspects of the Sunflower House meeting don't lie as much in the voting procedures as in the problem-solving process.



Sunflower House: Two houses joined at the hip.

Sunflower House members meet on a weekly basis to discuss problems and make decisions about issues ranging from setting budgets to throwing parties. The meetings are divided into two sections lasting about an hour each: problem solving, and decision making. Dinner is served between these two sessions, giving members a much-needed rest, time to socialize with other members, and a chance to gather their thoughts. In keeping with the dinner break, a deliberate attempt is made to keep the atmosphere pleasant. For example, the chairperson opens the meeting with a joke; members who have made special contributions to the cooperative that week are acknowledged, and someone prepares a snack for the group.

The first section of the meeting, devoted to problem solving, developed in response to a desire to keep problem solving separate from decision making. In these problem-solving sessions, small committees caucus to discuss problems and develop proposals for solving them. Each committee is chaired by a member selected from volunteers. Prior leadership experience is not a requirement for this role, so even brand-new members find it easy to participate at this level. Novice chairpersons are aided by the use of a "task checklist" created specifically to help committees develop complete proposals that are mutually agreeable to participants.

During the decision-making section of the house meeting, committee chairpersons present proposals for discussion by

the larger group. Each presentation is limited to seven minutes in order to discourage problem solving—a process that members find better suited to small-group committee work.

Proposals do not always result in a vote. In fact, if members feel that a proposal needs more problem solving, they will suggest that it be tabled for more discussion. Additionally, any member can object to voting on a proposal if he or she feels that the proposal is being pushed through, or that more information is needed on the topic before a vote is taken.

Objecting to vote is similar to the procedure of blocking in consensus decision making. Although it is a process that members could easily misuse, objecting to vote is a right that

members take very seriously and use judiciously. That members have this right, however, is undoubtedly comforting. It provides members with the assurance that, even when they hold a minority viewpoint, their needs will be considered by the group.

Another important aspect of Sunflower House meetings is the way in which the decision-making sessions are chaired. Members volunteer for this position, and go through a short training program before they begin a three-week term as chairperson. The training consists of reading a training manual, completing a study guide, and discussing the material with the Meeting Coordinator—an

experienced member who coordinates the weekly meetings. New chairpersons also receive feedback from the Meeting Coordinator on their performance and how it might be improved. Members receive labor credits for both participating in the training and serving as chair.

The chairperson's duties are fairly complex, as anyone who has chaired large meetings will understand. To make the job easier, chairpersons are given a checklist that serves as a prompt sheet for directing the meetings. With this checklist, even inexperienced, shy, or inarticulate members can appear competent and confident.

That so many inexperienced Sunflower House members have competently performed the complex role of meeting chairperson suggests that the training procedures and chairperson checklists are useful and effective. While many co-ops expect chairpersons to have previous leadership experience, Sunflower House meeting procedures allow any willing member to serve as chair. Further, frequent rotation of that responsibility prevents a single member or an elite few from exerting unfair control over the rest of the group through this key position.

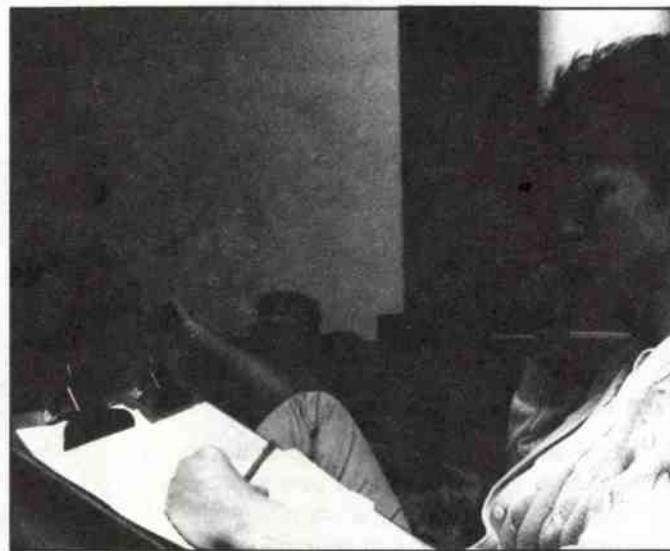
Conclusions

Dave left the co-op about four years ago. His departure, although sad, created none of the same shock waves experienced when Steve left. Members now have the knowledge and skills necessary to run the co-op themselves, and require no strong leader. They have an education program that passes on cooperative culture to each new generation of members. And they have a

meeting program that encourages the active and direct participation of every member. These two programs give members the tools they need to participate skillfully in the decision making and management of the cooperative, creating an environment where democracy and cooperative leadership are actively practiced.

As Joreen points out in "The Tyranny of Structurelessness," structure is often resisted by those who are seeking alternatives to an overly bureaucratic society. But structure can be provided in a way that is liberating rather than stifling. Although Sunflower House still has plenty of room to grow in this regard, at least it appears to be growing in the right direction. Ω

"Frequent rotation of the chairperson responsibility prevents a single member or an elite few from exerting unfair control over the rest of the group through this key position."



Chairing a meeting using the checklist.

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Worker Ownership at Co-op America... Who Makes Your Decisions?

Jyotsna Sreenivasan

In researching an article on how to convert a business to worker ownership, I talked to members of two businesses that had converted to worker cooperatives, then converted back to being privately owned. I asked them why they were no longer worker-owned and they both had similar answers: the consensus decision-making process wasn't working.

Both agreed that the legal and accounting aspects of worker ownership were fairly simple — hire a lawyer, file the right papers, and you're all set.

The problem was how to make decisions with all worker-owners participating. "Not everyone we hired had the same ideas about the business," one explained. "There were lots of power plays and philosophical clashing." In fact, for this business, the very process of deciding how to structure the cooperative seemed to ensure that it couldn't last. The staff decided by consensus that they would commit to paying shares to employees who'd left long ago, and the co-op soon found itself running out of money.

"We couldn't even agree on how to convert out of worker-ownership," the other said. Finally, the two original owners of the company forced a minority buy-out. "It was a bitter divorce ... nothing in the business has been as bad."

I mentioned that at Co-op America we frequently make consensus decisions with all 25 of our staff members. "You should write about that," said the person I was talking to. "I've never heard of consensus decision-making working with that many people."

So I decided to talk to a few long-time staff members to discuss why our decision-making process works. As we talked and started putting all the pieces together, we ourselves discovered some new things about why our system works. We don't have all the answers, but we hope this article will help you avoid some of the problems that new cooperatives and worker-owned companies have with decision-making.

Functional Hierarchy & Information Sharing

I discussed with our executive director, Alisa Gravitz, why our process works so well.

"First of all, I think it's important that we don't define consensus as everyone agreeing on everything," Alisa commented. "As a staff, we agree on our overall direction during our yearly planning process (described later). Then individual teams and departments make their own internal decisions." For example, the catalog department decides on catalog products, prices, and cover art. The rest of the staff would get involved only if the catalog department decided they wanted to do a bigger catalog, or no catalog at all.

Co-op America is organized as a "functional hierarchy" with checks and balances (see chart on next page). Each of our four departments has a director who is responsible for guiding and teaching the staff in that department. Department staff hire and evaluate their directors. One of the most important checks and balances is that staff representatives comprise half of the

Co-op America board of directors (the other half is representatives from individual and business members of Co-op America). So, in effect, the staff have a strong voice in the direction of Co-op America, and in the hiring/firing of the executive director. This turns our day-to-day hierarchy into a circle.

Every other week, all department directors and the executive director meet to plan and discuss long-range goals and ideas, to work the bugs out of new programs, and to share information among departments. Any decisions that impact the staff are brought back to individual departments by their director, to be discussed during department meetings. Notes from the directors' meetings are printed for all staff to read. These notes are discussed at department meetings, and staff can give feedback and comments on any item in the notes.

In addition to the directors' meeting and department meetings, the staff as a whole meets on alternate weeks to discuss items that impact all staff members. There, we share news about our personal lives, and again exchange information among departments. "I think it's useful to have some redundancy when it comes to sharing information," Alisa said. "That way we make sure everyone knows what's going on and nothing gets left out."

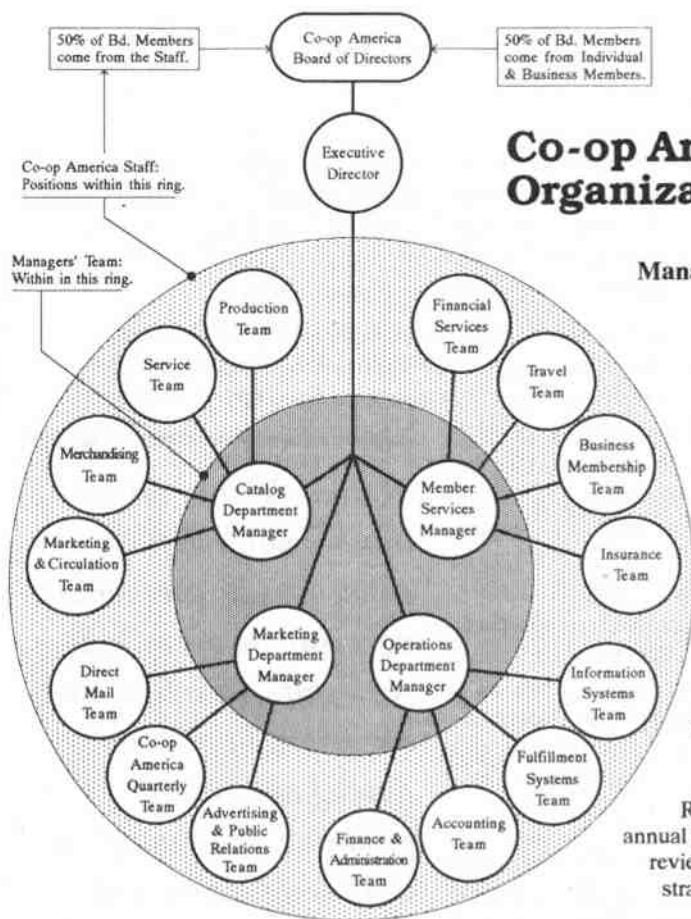
Making Decisions at Staff Meetings

At staff meetings, we might do something as routine as going over the previous month's financial statements, or we might discuss something philosophical, such as what Co-op America's reaction should be to the Gulf War. Generally, one person is in charge of presenting the topic to the rest of the staff, and taking questions. More ideas for solutions may also come up at this time. We've had as many as eight or ten possible solutions to decide among. Then we might have a "go-around" to give everyone a chance to choose their favorite solution and explain why they chose it. This allows people to speak who may have been silent. But passing is OK too.

"The go-around is not only a chance to let everyone's voice be heard," Alisa commented, "it's essential to the decision-

"I think it's important that we don't define consensus as everyone agreeing on everything. As a staff, we agree on our overall direction during our yearly planning process. Then individual teams and departments make their own internal decisions."

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Co-op America's Organizational Chart

Management Team Meetings
(Every other week)
Executive Director & All 4 Dept. Managers
Long-range goals; work out bugs in new programs; share information among departments.

Staff Meetings
(Alternate weeks)
Everyone Together
Personal news; exchange among departments; routine reviews; philosophy applied to policy.

Yearly Planning Process
(Over several weeks)
Everyone Together
Review vision & goals; create annual plan; evaluate previous year; review programs; staff expansion strategies; train new employees.

Co-op America (From preceding page)

making process. As we go around the room, people listen to each other's reasons for choosing particular solutions and often, by the time everyone's finished, we've narrowed our acceptable solutions down to three, two, or even one — or we might come up with some completely different possible solutions. If we'd just voted on all the possible solutions, we might not have come up with a winner. But because people are listening to each other, they get convinced about one or another solution during the go-around." Often after the first go-around we'll have a second, because the people who started the first one have changed their minds, or because new solutions have come up. At this point, if the staff seems to be leaning strongly in one direction, the facilitator will ask the few people who did not like that solution whether they can live with it. They may say yes, and the decision is made. Or they may suggest yet another possible solution, at which point we have more discussion, questions, and maybe another go-around. This process allows us to use everyone's ideas and needs to come up with a creative solution that no one of us would have thought of.

Our Yearly Planning Process

As we talked, Alisa and I realized the most important reason our decision making proceeded so smoothly was not so much our structure, and not so much the go-arounds, but that we take time every year, as a staff, to review our goals and plan out course for the next year. "This is the time we review our mission and come to consensus on our goals and programs for the year," Alisa summarized.

I thought about the recent yearly plan we just completed. The staff members of each department and each team wrote a review of how things had gone the previous year, what their goals for the next year were, and what needs they had in order to meet those goals. From this base, as a staff we created lists of decisions to make, such as: which new positions to hire; whether to spend more money on a member solicitation campaign; whether to launch a new program, and how much money to put into it; and so on. Not only did I get the chance to convince the staff about changes I wanted to make within my own program, but I (and everyone else) gave input on programs we never worked on. Some of the best suggestions came from people who'd never worked on a program. This process took four or five hours of meeting time every week for several weeks. The down side for me was that sometimes we went over issues that I wasn't interested in! At the end, however, we had come up with an operating plan we all agreed with and were committed to making work for the coming year. Once we

take the time to decide on our plan, we don't generally feel the need to revisit the issues until it's time for the next year's plan.

A Culture of Listening and Compromise

But I still wondered: why does our yearly planning process work so smoothly? This would seem the time when someone with very strong views could oppose the rest of the staff's decisions and block consensus. Why does that rarely happen here?

"We are fortunate to have a culture of listening and compromise at Co-op America," Alisa surmised. "People respect and trust each other, and are open to others' ideas. We have very little politics or hidden agendas."

"Our staff is also large enough and experienced enough that no one person has a monopoly on a certain kind of knowledge. For example, if the Chief Financial Officer said something about our finances that didn't sound right, there are several people who are knowledgeable enough to be able to challenge it."

Alisa feels that another reason our meetings proceed so calmly is that we have four deaf staff members, and so we use interpreters at all staff meetings and some department meetings. "I don't think we could make decisions with 25 people if we didn't have deaf staff and interpreters," Alisa says. "With most groups, when a topic gets hot, people start talking on top of one another and stop listening. But for us, that's when we have to be extra careful to speak one at a time, so the interpreter can translate what we're saying. We self-facilitate so both hearing and deaf people know what's going on, and we all benefit."

Worker Membership

What about the problem of an employee who felt Co-op America should be going in a completely different direction than we are — that instead of working towards a sustainable economy, we should be working on the homeless issue, for instance? Or that we should be restructuring our workplace in a different way, or making decisions in a different way? Why don't we have a problem with that at Co-op America?

Alisa gives our worker-membership process credit for balancing both continuity and change. When a new staff member joins Co-op America, they go through a period of probation for the first year, both so we can see whether their work is good, and so they can decide whether they like what we're all about. The staff member comes in knowing exactly what their job description is. They can read our operating plan to learn what their department is in charge of, and what other departments do. We can chart out for them how decisions get made — at what meeting to bring up a topic, who needs to be consulted, and so on. If new employees aren't happy with the way things are, we don't feel obligated to change things for them right away. We feel confident that our system works, and that when they've participated in enough decisions, they'll like it too — or else they'll have very specific and useful ideas on how it could be better. And new employees don't have to feel they must take responsibility for the organization right away. After they've been here several months or a year, and have had a positive evaluation, they can apply to be worker members if they like what they've seen. By this point, they know the process and how to change it, as well as some history about what's worked well or failed in the past.

Worker members have certain rights and responsibilities that non-worker members don't, such as: making decisions about allocating the budget, voting for representatives to the Board of Directors, being able to participate in profit sharing, and not being fired without a staff-wide review. Worker members can agree to let all staff participate in these rights and responsibilities if they choose (and they usually do).

Team and Egos

At this point, Alisa and I were satisfied that we had described the key inner workings of our system had been explained, but I was still curious about how we developed our current structure. To find out, I asked Denise Hamler, one of our founding staff members.

Denise told me that it was always the founders' intention that Co-op America would have a functional hierarchy. "I'd been in too many situations where everyone was trying to make all decisions together as a collective, and I knew it didn't work. We wanted a democratic structure that would hold people accountable to certain tasks, that would take

advantage of people's expertise in one area or another, and that would make sure that people were involved in making decisions that affected them or their programs.

"When we first started out, the three founders made all decisions together. Then, as we added staff, we developed our *team* structure. Teams were organized depending on the tasks that needed to be done, and someone was appointed team leader, to make sure everything got done and provide guidance to other team members. Teams are different from departments because someone can be the leader of one team, and a member of other teams."

Nowadays, Co-op America still uses cross-departmental teams for many projects. For example, our magazine, the *Co-op America Quarterly*, is produced by a team whose members are from two departments. The team is headed by Cindy, the editor of the magazine, with Denise, Cindy's department director, as a team member.

I asked Denise what factors she thought were important for democratic decision making, given her experience with other organizations that had trouble making decisions. "Leadership is very important," Denise said. "You need to have someone on staff who is capable and committed to leading the staff through the consensus process. It's also really important that staff members not have big egos. It's hard to listen to others' opinions if your ego depends on getting your way. Accountability is very important — everyone should know what they're responsible for and what others are responsible for. And patience — the staff must be willing to buy in to the process of long meetings, because it takes time to make decisions democratically. The payoff is that if you spend the time defining goals, identifying potential problems, and making sure that everyone is committed to the decision, you won't have to go back to these issues later on down the road."

Of course, we still have problems that need working on. Some people do find it hard to catch on, and confusion can arise. For example, a newly hired department director might wonder, "How much authority do I have to make sure the people in my department get their work done?" Another problem we share with many other organizations is too many exciting projects and not enough time — so some important procedures, like staff evaluations, get put off for months or sometimes years. These are challenges we are continuing to work on. Fortunately, our yearly planning process, our structure, and our culture of listening and compromise help us deal with the inevitable problems of running an organization. Ω

"We are fortunate to have a culture of listening and compromise at Co-op America. People respect and trust each other, and are open to others' ideas. We have very little politics or hidden agendas."

"The payoff is that if you spend the time defining goals, identifying potential problems, and making sure that everyone is committed to the decision, you won't have to go back to these issues later on down the road."

The Use and Abuse of Experts

David W. Felder

After we had purchased the 319 acres that make up the Miccosukee Land Cooperative and lived on it for 14 years, we noticed that our land was changing. Part of the change was natural, and part was due to our settling on the land. What were once open ponds were drying out, and were now on their way to becoming meadows. We needed to be aware of changes that are occurring so we could decide whether or not we wanted to influence these changes,

We compiled reports based on a specific decision-making model: begin by gathering all available information, next list the possible options, then conclude by evaluating each of the options, weighing each against the others. The information we needed was facts about ponds; the options were the various actions we could take; evaluation of these options involved not just looking at the cost of each, but considering the values that should guide our decisions.

We decided to draw on experts to help us consider the options. Fortunately, there is a Forest Stewardship program in Florida which was able to provide us with experts to help us come up with a management plan. Even more fortunately, a neighbor who lives across from the land co-op works as an urban forester, and offered to help us formulate the plan.

We formed a committee to work with the experts. This is as it should be. Experts should not be expected to tell citizens of any community what they must do, rather they should help provide people with all the facts necessary to make intelligent decisions. That even an expert's best-thought-out plan needs to be examined by citizens in a critical manner is illustrated by the interaction between our committee and the experts who helped us explore the options.

The first step in making intelligent decisions is to gather information about all the options, and the consequence of choosing each. We had at least four different ecosystems to choose from that might have been appropriate for one of our pond sites, Sun King Lake.

1. In the 1950s this was a lake deep enough for catfish. It was also known as Smokehouse Pond, named after the smokehouse on the shore that was used for cooking the catfish. Stones from this structure remain today, but there are no longer catfish.

2. Two years ago the pond site was completely dry and was nearly covered with buttonbush. The community decided to

burn the pond site and to dig out a few holes, using the dirt to place mounds next to the holes. It was thought that this would encourage wildlife, and would allow for fish. This was done in one pond, but not the other.

3. More recently the site has become a wetland that has water only part of the year. This ecosystem supports frogs and salamanders and other creatures that would not exist in such large numbers if the body of water remained full enough year-round to support predatory fish.

4. If nothing more were done to the pond, it would become a meadow as organic matter builds up. This is a natural process which is accelerated as people move into an area.



One of the many wetland areas (not Sun King Lake) in the Miccosukee Land Cooperative.

So what choices does our community have regarding wetlands such as these, and how can experts help in making those decisions? First, the community needs to decide whether to do nothing, or to take action. If nothing is done, then Option Four is being chosen, because the wetland will eventually become a meadow. Option One would involve restoring the pond to what it once was; Option Two requires that the community review its past decision to modify the environment slightly by digging some holes and establishing some mounds to aid wildlife; and Option Three involves maintaining the pond as it is now.

Experts cannot be expected to automatically gather information that meets the needs of community decision makers — they do not normally see that as part of their job. In this case, what we ended up with was an excellent report on the existing ecosystem, and a plan for how it might be maintained. What we did not get was an analysis of the various options available, with information about the advantages and disadvantages of each. Although

(Continued on page 48)

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Autonomy in Community

Walt Patrick

Recruitment is a tricky thing for us, since here at Windward we have a prime commitment to personal autonomy. For us, the key issue involves exploring the best ways to create a close bond between self-reliant individuals. Most people who come to us have a deep need to be told what to do, and we're very hesitant to take on that mantle. It's a tough conflict for us to work around, but we try.

For most people, the decision to try an alternative lifestyle is an emotional one. The problem is that most people who are feeling emotionally driven know only two options when it comes to relating to others: they can dominate or they can submit. For us, the recruitment question comes down to figuring out how to communicate to people that getting involved with Windward needs to be based on their own self-interest.

Then, once they decide to get involved, we have the very tricky step of asking them to temporarily suspend their autonomy while they learn our way of doing things. There are many valid ways to approach the problems inherent in intentional community; we're not saying that our ways represent some transcendental truth, just that they work for us. I like to use the image of a rowing team where there are many possible rhythms to use. Which particular rhythm is chosen isn't important, but it is *very* important that the entire crew row with the same rhythm.

One of the core questions for Windward is "How can people come together and bond without losing their sense of individuality?" We operate from the premise that only within a rational context is cooperation possible. That means that, for us, any form of recruitment which relies on emotional persuasion is a trap. This isn't to say that emotions don't play an important role in life at Windward; just that we work to see that emotions are balanced by rational motivations.

The vast majority of people we meet simply aren't capable of making radical changes in their lives for rational reasons; emotion is that which gets them in motion. In the short run it's easy enough to maneuver someone into doing what you want them to do — but we're profoundly convinced that emotional manipulation won't take us anywhere worth going. If I were to talk you into joining Windward, then you would be expressing my dreams, not yours. Unless joining Windward meets your needs, Windward isn't going to work for you, and we're all wasting our efforts.

The rational process has four steps: 1) the perception of a problem, 2) a review of the possible solutions, 3) the selection of a solution, and 4) a full and earnest effort to implement the solution. The most common flaw that people make when trying to be rational is to leave out the second step. Instead of doing their homework, they intuit a solution and then turn their rational skills into making that solution function. It's ironic, but the more intelligent a person is, the more likely it is that they'll be able to make a random solution function at

least passably, thereby setting in place a habit that will prevent them from ever fully realizing their potential.

This leads to the interesting question: why hasn't our listing in the Directory of Intentional Communities been more fruitful for us? There's no doubt that a person looking through the Directory is at least going through the motions of researching the possible solutions (step 2), but we've found that the gap between their fantasies and their abilities is almost unbridgeable — and they lack a useful understanding that there's a difference between where they are and where they'll need to go. It's a sad fact, but way down deep, most people are shallow; generally, it's asking too much of the average person to expect them to make proper allowance for their own shortcomings.

"I like to use the image of a rowing team where there are many possible rhythms to use. Which particular rhythm is chosen isn't important, but it is very important that the entire crew row with the same rhythm."

It seems that as people thumb through the Directory, their perception is that they have all these groups to choose from — so they go from group to group, looking for who'll offer them the best deal. If this quest were carried out with real understanding of their personal needs and their options, then it might have a chance of working; but the people we've met through the Directory have been looking for a way to escape an unpleasant situation, not a place in which they can make a contribution.

It's sad, because there's so much in the front section of the Directory that explains the things that need to be understood by the potential communitarian. I guess that seriously reading the front part is too much like doing your homework; it's much more sexy to read through the listings and dream.

Making the rational process work isn't easy for anyone. That third step is composed of three sub-steps, and you can't skip any of them if the process is going to work. First of all, you have to have sufficient data to work on, and the data has to be valid. The old question of "What do you know and how well do you know it?" is the first order of consideration.

The second sub-step involves processing the data, and the basic skills required are not intuitive, they have to be learned. Additionally, there are a number of ancillary skills needed to be fully rational. The number of ways that the rational process can get derailed are many, and the fact that the errors have been well charted hasn't made them go away.

The third sub-step is the really tough one: you must have the integrity to face up to the answer — even when you don't like what you hear. It's something like the Christian

Walt Patrick is a founding member of the Windward Foundation, a rural community located in Klickitat, WA. He's involved in a lot of interesting projects, including most of the things outlined in the last paragraph of this article.

Autonomy (From preceding page)

observation that while God does answer prayers, sometimes the answer is "No." Sometimes the rational answer is "You can't get there from here." Bargaining ahead against reason may be emotionally satisfying, but it's not practical for an organization of autonomous individuals.

So what does Windward do? Our approach has a lot to do with that second step in the rational process — we work to position ourselves so that people will gradually become aware of who we are, what we do, and how Windward might benefit them. We do not strive to convince them that they should leave where they are to come join us. Rather, we rely on the knowledge that in time, a day will come when their lives will be in flux and they will start to reconsider their options. It's our

hope that when that day comes, Windward will be one of the options they consider.

We have an organizational premise that "success comes through service." We express that ideal by working with groups doing worthwhile things. This ranges from supplying baby goats for Animal Assisted Therapy, to serving on the Board of local human service non-profits. On a more frivolous level, Windward is recognized as a Special Interest Group of Mensa and as a Shire within the Society of Creative Anachronism. These activities bring us in contact with interesting people doing interesting things, and over time more and more of them are realizing that Windward has something important to offer them. Ω

Experts (From page 46)

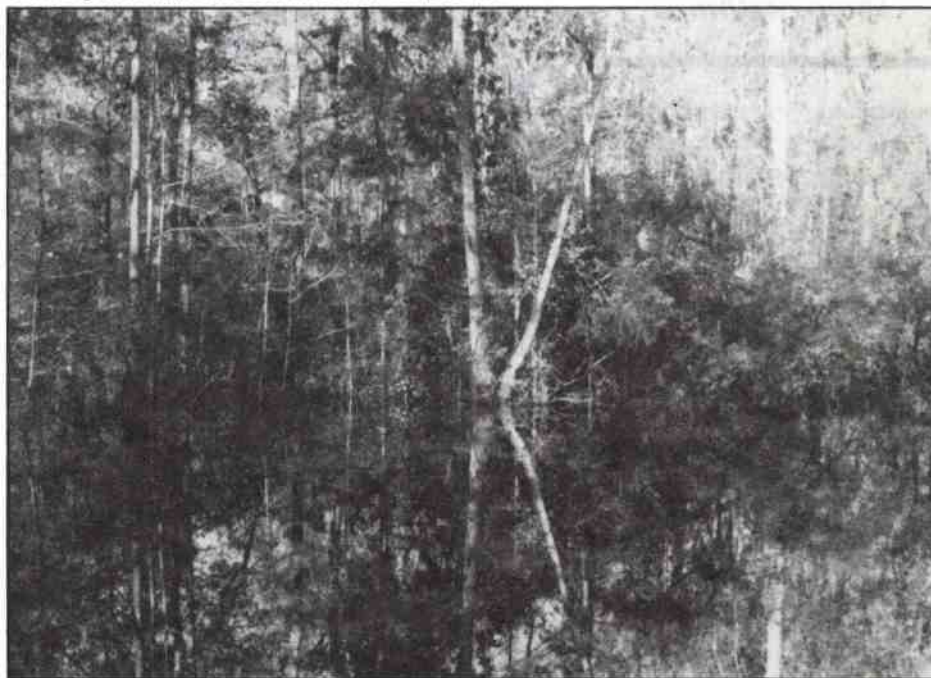
maintaining what is there now might, in fact, be the best course of action, that is for the community to decide. Even though the community had already decided in favor of digging some holes, it is appropriate to study the effect of that past decision before deciding on a final course of action.

Community members have a perspective that no expert can share, as we are the ones who are stewards of this land, and we are the ones who will be doing the work. In the report evaluating the option of maintaining the existing temporary pond, a recommendation of burning and some light scraping of the surface was made. Since community members are the ones who would provide the labor, it is their decision whether to rely on yearly fires and light scraping, or to opt for scraping the surface more deeply so that fewer fires and less work are needed.

Although experts can provide facts, it's often inappropriate to have them make the decisions. It is up to the members of a community to make sure that they get the facts that they need to understand each option, and this is the appropriate use of experts.

Much of what is decided will depend on the values of the members of the community. In this case, with regard to the ecology, there are competing values that must be discussed. We might preserve what remains, we might restore habitats to what they once were, and we might manage habitats so that preserved and restored land is protected forever. One value shared by all members of the Miccosukee Land Co-op is a love of the land; we desire to be wise stewards of the beautiful piece of our planet that we share in common. Ω

Sun King Lake at the Miccosukee Land Cooperative



Jan '93 Update:

Recently, MLC adopted a stewardship plan that maintains Sun King Lake as a wetland that has water only part of the year. An addendum was included that allows us to dig out a few holes and place mounds next to the holes, and also allows us to dig out a two-foot-deep fire stop at the edge of the pond, making it easier for us to maintain the ponds with regular burnings. Our decision combined two of the options: digging some holes to aid wildlife, and maintaining the pond as it is now.

Living Democracy

Human Dignity and Grass-Roots Leadership Are Fundamental to Effective Organizing Efforts

Trena M. Cleland

In many communities, citizens feel powerless to affect even the most basic conditions of their lives, much less the direction of national or world events. Poverty, crime, illiteracy, and racial discrimination often make positive change seem out of reach.

But some groups have found ways to use their collective strength, both to win improvements in their communities and to foster a sense of dignity and self-worth among their members. This process sometimes involves the direct confrontation of those who hold power by those who traditionally have been without power. Such confrontation is often essential to get the attention of the powers-that-be and to build confidence among the disempowered. Yet there is much more to successful organizing than just the ability to confront.

Trena Cleland has been researching grass-roots organizing efforts in California to find out what makes some of them so effective. In the following article, she describes the key lessons she learned from these groups.

Bernie Knox, a single welfare mother raising three children in Santa Rosa, CA, had never been involved in public affairs. Then she attended a meeting to show support for local people who were pressing the sheriff to deal with street crime in their neighborhood. She was amazed at the assertive and confident way that people like herself took the sheriff to task and succeeded in holding him accountable to his promises. Intrigued, she found herself drawn to subsequent meetings.

Then, a subject of immediate concern to her family motivated Bernie to try out some of that same assertiveness. Concerned about heavy traffic in front of their children's school, she and another mother used some of the organizing skills they had seen demonstrated, and mobilized a group to pressure school and town officials until a new street light and crossing guard were in place. The friends she had made at the crime meetings backed her up in her campaign.

Bernie is thrilled to discover the power she has to effect change. "There's a lot of things we feel we can't do anything about, that we really can," she says.

Now Bernie is eager to take on bigger challenges, starting with the unsatisfactory bus system in Santa Rosa. She tells others who are still unsure about their own capacity to make a difference to "Go to meetings, follow an action, and see what happens. Talk to the people who are leading it and find out what they're like. And you'll find out they're just like you. You'll see that you can do the same things."

*

What makes successful grass-roots organizing efforts work? I've recently explored this question by researching 13 groups for the Institute for the Arts of Democracy. The organizations I studied are part of a growing number of citizen groups that use creative, heartfelt, and truly democratic techniques to draw people into public life and tackle issues that affect them.

The strategy of these groups is to empower a broad base of citizen leaders by showing them how to achieve tangible goals that address their immediate needs. The focus is on organizing rather than on activism. It isn't enough to see a problem, schedule a demonstration, slap a poster up, and expect to change things overnight.

Organizing means working with people day to day on issues that affect them where they live. People get involved when they care about an issue and see it as related to their self-interest.

At the foundation of this approach is the understanding that we Americans have a deep longing for community and want to make a difference with our lives, but are confused and unsure about how to negotiate an overwhelming world of complex social problems. As a result, we often hide our desire for connection behind a front of apathy, cynicism or being "too busy."

Developing Effective Leaders

In response to this, good organizers focus not only on the political, but on the personal. Political action, they say, is only as effective as the individuals who are involved in it. To be effective, we must feel that involvement is meeting our needs to enjoy ourselves, to add more skills to our personal tool kits, to be valued for our contributions, to have "kindred spirits" in our lives, and to be directly involved in tangible change.

In the new model of citizen democracy, involvement in public affairs is not considered a burdensome obligation. Rather, it holds out the possibility of significant intellectual and emotional growth, heightened personal pride, more friends, and the achievement of our political goals.

Real power emerges when organizations put priority on inclusiveness, shared leadership, the encouragement of disparate talents, and the development of practical skills (creative conflict resolution, meeting facilitation, active listening, and the like).

Dorothy Kwiat of San Diego was invited to a meeting at her church to talk with lay leaders about the city's skyrocketing social problems. The discussion was led by people like herself – in other words, not by activists.

She liked the fact that the organizers did not "come in like a railroad train" with a flashy presentation and with their minds made up about what the church should do.

Instead, the organizers asked the group, "What are you feeling? What is it that you're really mad about? What do

Trena Cleland did the research for this article under the auspices of the Institute for the Arts of Democracy. For a complete version of Trena's case studies, write the IAD at 36 Eucalyptus Lane, Suite 100, San Rafael, CA 94901. For a more in-depth look at their work, see In Context magazine, Issue #30.

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ACTIVE LISTENING IN ACTION

Because good listening skills are so unusual, they can be disarming. Active listening can help adversaries discover common ground. And focused, sympathetic attention validates the reality of those who feel angry or discouraged, freeing them to think clearly about alternatives.

Homeless citizens in Oakland, for example, had a series of sessions in which they took turns expressing their resentment and despair about the indignity of their situations, the oppression of police, and the squalor of shelters. Once they had aired their grievances, they were able to turn to what they did want. They formed the Oakland Union of the Homeless and engaged in repeated acts of civil disobedience until some of their key demands were met.

—Trena M. Cleland

Living Democracy (From preceding page)

you want to do about it?" Dorothy says, "They took us seriously, which I think most of us are not used to."

The church joined nine other congregations as members of the San Diego Organizing Project (SDOP). Dorothy and others conducted interviews with their friends and neighbors to learn about their values and their dreams.

Deep concern about the drug epidemic was the concern most often expressed during the listening process, leading SDOP to take it on in a popular city-wide organizing campaign. A great many of those whose opinions had been solicited were eager to be of help because they felt invested in the group's work. The organizers knew they had thousands of people on their side – and they had the names and phone numbers of these individuals. When it came time for a public meeting with the mayor, 1,000 committed citizens – all of whom had had personal contact with SDOP – agreed to attend.

The televised meeting was held in a church on SDOP's turf, and citizens, not the mayor's staff, controlled the agenda. Several SDOP members, who had been supported to speak and coached by others in the group beforehand, took turns verbally holding the mayor accountable for the city's plight and telling her the specific improvements and timeline SDOP expected. One elderly woman told the mayor, "I hired you to do a job, and you're not doing it in a way that satisfies me. You're going to do this job better!"

This community initiative – which involved research, networking, role-playing, strategy, public speaking, training, and more – eventually resulted in the city allocating \$28.5 million to drug education and prevention programs.

"Democracy is what people are doing in their day-to-day contacts with each other," says Rev. John Baumann, executive director of Pacific Institute for Community Organizing (PICO). "The radical part is building relationships, talking to people."

"Often, organizations want to skip those steps because it's much easier to get that small committee and identify [a problem such as] 'drugs,'" Baumann says. "But if we talk about democracy, unless people are a part of making the decisions, I don't see where we're going to change things in our cities."

"We're In This Together!"

The "radical" activity that is the foundation of PICO's many victories is the time invested in the personal development of each individual in its member organizations. Members treat each other with kindness and respect, and focus as much on uncovering each person's best self as they do on particular campaign objectives.

One finds qualities there that therapists are paid to provide: the validation of each other's feelings, focused listening when each person speaks, guidance in overcoming obstacles, celebration of personal growth and successes, constructive criticism, and honesty.

Really knowing the members of an organization – where each person comes from, who they are, what they yearn for – may seem like a time-consuming indulgence when the fate of the world is hanging by a thread, but it is necessary in order to establish the solidarity needed for deeply effective, ongoing civic action.

People who are not otherwise attracted to political life will stay with a group if they experience it as a support and friendship network – in short, as community. Speaking in a public hearing or in a legislator's office is a lot easier with a "safety net" of friends and allies who believe in us. Over and over, one hears words, spoken in relief and delight: "I'm not in this alone." "We're in this together."

Finding a Niche

Those who are reluctant to join a group because they feel they don't know how to do anything are gently coached and supported until they find their niche (then, later, nudged to expand that "comfort zone"). Musicians might perform at a rally or teach the group songs of struggle and celebration; cooks might prepare refreshments for the group; gardeners can brighten the meeting room with fresh flowers; artists can design a float for the local parade or create colorful banners. Fund-raisers and computer operators are always needed.

Evelyn Stuart was brought to a meeting of the Oakland Union of the Homeless by a friend she met when both were staying in a homeless shelter. She loved the Union's sense of community but was feeling useless as a participant until she was encouraged to sit in the Union's tiny office and answer phones. She worked her way up to a direct service position and, in the process, gained the confidence and self-esteem she needed to pick herself back up again.

Stuart particularly appreciates the frequent praise she receives from others in the Union. "They don't just pat you on the back for the big things you accomplish; they pat you on the back for the little things too. That's inspiring, that's encouraging," she says.

Going Public

For many Americans, work life and private life are the only two familiar modes of existence. The creation of a satisfying public life is something new and strange; it takes practice.

Once the range of empowering civic skills is developed, they can be applied in other arenas: the workplace, the family, the school. When emphasis is put on process as well as product, democracy in every sphere can come alive as a fluid, humane, and ever-evolving dynamic – in short, as a practice.

"We're the Experts!"

What all of these principles have in common is that they encourage a sense of individual self-respect, an understanding that we are the experts. We know more about our own experience than anyone else. We know what our values are and which problems in our lives and our communities most need attention. And we can each contribute to their solution. Ω

Cooperative Leadership: Collaborative Decision Making

Joel David Welty

The nature of an organization is closely related to the kind of leadership exercised within it. It is no accident that intentional communities seeking to change the nature of society are also searching for improved methods for making decisions.

The old rules of order have been dumped by most groups, for good reason. The old rules of order say you must start every discussion by first putting a main motion on the floor. But most groups find that no one is ready to make a motion until the members have chewed over the issue for a while — so we don't start with a motion. However, we do end up being able to state a summary of the group's final agreements for the minutes.

The old rules allow you to discuss only one alternative at a time, the main motion. Sure, you can offer a substitute motion, but that means dropping the first motion and discussing only the substitute. Trouble is, we want to be able to look at all the available alternatives and pick the best one.

The old rules say you decide by voting for or against the motion, and the majority wins. Bad vibes here. We want to make decisions without splitting our groups into winners and losers.

The emphasis on the contest between the "pros" and the "cons" in the old rules means that it is mostly those members who enjoy a rip-snorting donnybrook who seem to make the decisions for the group. Members with more serene personalities keep their mouths shut, and the group is deprived of the good ideas lurking unspoken in the backs of their brains.

The old rules require one person to make the main motion, even inscribing his or her name in the minutes. The ego of the maker of the motion is linked forever to the motion. A vote against Sam's motion is taken as an insult by Sam. "Aren't you friends anymore? Don't you owe Sam a favor?" "That's politics," some say grimly. But isn't that sort of contention one of the things we'd like to eliminate from our lives?

Consensus

A variety of new consensual techniques have been developed — are still developing — in many groups. But not everyone is pleased by the results. At issue here is the reality that a lot of groups claim to be using consensus, yet they have very little understanding of its intricacies and possibilities.

Some methods, in effect, give every member an unqualified veto over the actions of the group. Result: the larger the group, the quicker it is paralyzed.

Some methods discourage honest disagreements, leading some members to suppress views which they fear might not be popular. But the group needs to have those contrary opinions expressed in order to avoid making bad decisions. Disagreements can bring really fresh points of view about the emperor's new clothes, and the group needs every point of view it can get.

Some methods still retain the old atmosphere of combat between opposing forces, now merely clothed in a strained pretense of tolerance.

Yet in recent decades, cooperatives and intentional communities have developed effective and systematic methods of participation in decision making by consensus that show great promise. These systems offer constructive attitudes that help keep the peace, and collaborative techniques that make for better decisions.

Constructive Attitudes

Bring to the meeting constructive, open-minded attitudes. Do not come thinking that you know just what is to be done, with determination to sell your ideas to the others. Be as anxious to listen as you are to speak. You want to apply as much brainpower as possible to the problem, not merely rely upon your own thinking in the matter.

Do not identify your own sensitive ego with any one solution. You are sitting together with your fellow members to consider an issue as peers, not as combatants championing your personal causes. You want to come up with a good decision, not win a fight.

Never speak badly of another member, or stoop to personal attacks — and never permit others to do so. The object is to support others' self-esteem, to draw from them their best thoughts, and to join their thinking with your own.

COLLABORATIVE TECHNIQUES

- **Define the problem or objective.** Start not with a proposal for action, but with a definition of the problem to be solved or objective to be achieved. If the group does not agree on what the problem is, they certainly can't agree on what should be done about it. In this case, the meeting facilitator should put the question to the group: "Just exactly what is the problem?" And make sure that someone writes it out on newsprint with a felt-tip pen, large enough so that all the people in the room can see.

- **Examine the facts.** When satisfied that a useful definition of the problem has been framed, the facilitator should say, "Now that we have our definition, we are shifting gears to get a good look at the facts of the case." As they come up, list the known facts on the newsprint. The power of the group to present the facts is far greater than that of any single individual. However, if the group finds that it just doesn't have enough facts to go on, it can ask a committee to "Go investigate, and bring the missing facts to our next meeting."

- **Create a list of alternative solutions.** When satisfied that the group has sufficient information to begin making a decision, shift gears again and begin creating a list of alternative solutions. Don't criticize any of the alternatives that members come up with, just list them all. Brainstorming techniques are useful here, as non-judgmental thinking will stimulate everyone's

(Continued on following page...)

*Joel David Welty is a veteran organizer of cooperatives who conducts seminars from coast to coast for democratic membership groups. He is author of *Sylviron*, a novel that describes a co-op village in the 21st century.*

creativity: piggy-back on someone else's ideas, reverse an idea, join a couple of ideas together — but don't criticize or ridicule any idea. Even the most absurd idea may suggest something to someone else that will turn out to be just the insight that the group needs.

Notice if anyone is letting their ego get attached to any one idea. Ask that each idea be given to the group, and that the group accept ownership of every idea. Besides, if idea 12 is a reversal of idea 9, which was piggy-backed on idea 6 — whose idea is it, anyway? Certainly not any one individual's. It evolved through the group process.

• **Interpret the alternatives.** When the group has exhausted its ideas about all possible solutions, it's time to start interpreting those ideas. What are the relative costs of each option? How much time would each take? Do we have the facilities and resources required? Etc. This interpretation phase will allow the elimination of some of the least useful alternatives; since all ideas were given careful consideration by the group, this paring down comes through judgment, not from inattention.

Eight Steps Toward Being Decisive

- Define the problem or objective
- Examine the facts
- Create a list of alternative solutions
- Interpret the alternatives
- Select an alternative for action
- Instruct the person who is to act
- Verify the results of the action
- Evaluate the procedures used

• **Select an alternative for action.** Now that the foundation is in place, begin to select the best alternative (or combination of alternatives) for action. At this stage, it is often evident from discussion that the group is moving toward a particular solution or objective.

The facilitator should ask for objections: "Does anyone see a problem the rest of us haven't noticed with this alternative?" You want and ask for disagreement about the general direction the group is taking. When someone raises a point, the facilitator asks the group to consider it. Unlike an amendment to a motion under the old rules (which requires majority approval to be accepted), the facilitator asks the group, "Can we live with this proposed modification, in order to get more support for the solution?" The others in the group may not be in total agreement, but if they can live with it in order to gain the support of the dissenter, they will accept it.

Sometimes the modification will not be acceptable, perhaps for good reasons. At least the dissenter knows the group gave

thoughtful consideration to the concern. Here is disagreement without conflict, and certainly without the hostility commonly found in conventional debate. Dissent is a welcome resource, not a threat to peace and good will.

The group may accept several such modifications in order to build more support. The fact is, no decision is ever perfect. In order to work most effectively, a decision needs the broadest support possible. Consensus treasures dissent, utilizing it to anticipate and cure defects in the solutions under consideration, and to build a broader base of support for implementing the final decision. Under the old rules of order, with 51% approval there may be a 49% minority determined to prove that the majority were idiots. A decision that is sabotaged by 49% of the members is unlikely to be a big success.

• **Instruct the person who is to act.** At this point, the process is far from over. The group now needs to give instructions to the person(s) who will carry out the decision — perhaps hired contractors, an attorney, an accountant, a committee, a volunteer ... whoever. The results will likely be no better than the instructions provided by the group.

• **Verify the results of the action.** Over time, the group needs to verify that the work has been done, and seek comments about the process and the product. Frequently this is simply a report from the person who volunteered for the assignment. Sometimes the group will want a committee to check something out and report back at the next meeting. Or if it's a complex matter — like building a building — it may be appropriate to hire an expert (say, an architect) to review progress periodically and report back to the group.

• **Evaluate the procedures used.** The final phase is to evaluate the decision-making process once the decision has been carried out ... a postmortem. What went wrong? Why? Can the problems be avoided in the future? How? What went right? Why, for heaven's sake? Can we do it again next time? In retrospect, was our original definition adequate? Did we really think of all the possible alternative solutions? Etc., etc.

An evaluation session will help sharpen decision-making skills, and the group's decisions will get better with experience. Subtle ways will surface to apply the community's brainpower to solving its problems and meeting its objectives. Better, the group will be participating in the developing evolution of an ever more democratic society. Ω



First Among Equals: Servant Leadership

Larry Spears &
Deborah Brody

The notion of “leaders as servants” goes back to Biblical days and perhaps even further. And in ancient Rome they had a saying: *primus inter pares*, first among equals. The former requires that leaders perform their duties as a public service, and not for personal advantage; the latter means involving staff in making decisions and setting organizational goals.

Unfortunately, in modern times many leaders seem to have forsaken these simple yet powerful concepts in favor of leadership as self-aggrandizement and power. The ever-increasing popularity of the philosophy of Robert K. Greenleaf can be attributed, at least in part, to a loss of faith in our modern leaders — be they corporate CEOs or politicians.

Greenleaf spent 40 years working with the AT&T company as essentially a “talent scout.” He identified promising middle managers within the company and developed educational programs for them. Along the way, Greenleaf developed a knack for identifying exceptional leaders and found that these people had something in common: they worked primarily to empower their team and generally were not motivated by personal gain. They used the sharing of authority and responsibility as a way to enhance the well-being of their programs.

Following his retirement in 1964 as vice president for management research, Greenleaf embarked upon a second, 20-year career as a writer and management consultant to organizations such as the Ford Foundation, the Lilly Endowment, and the American Foundation for Management Research. In 1970 he wrote *The Servant as Leader*, the first in a series of essays discussing the servant-leader concept. In it, Greenleaf describes the prototypical servant-leader:

“The servant-leader is servant first It begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead The difference manifests itself in the care taken by the servant — first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or at least, not be further deprived?”

Greenleaf’s central concept, however, did not come from studying the practices of contemporary corporations — he was inspired by reading Hermann Hesse’s *Journey to the East*. In this novel a character named Leo, a quiet man in the company of a group of travelers, performs most of the menial support work for the group while, at the same time, boosting their spirits with his songs and his light-hearted demeanor. Indeed, when Leo disappears, the travelers find they can’t go on with-

out him. Greenleaf writes: “The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that has sponsored the journey. There he discovers that Leo, whom he had known first as *servant*, was in fact the titular head of the Order, its great guiding spirit, a great noble leader.”

Greenleaf combined that insight with experience gained in his management development career to create the philosophy of servant-leadership. Today his work continues through the Robert K. Greenleaf Center (see box on page 55) in Indianapolis, whose mission is to exert influence upon educators and leaders working within both large and small institutions, promoting a new approach to leadership, structure, and decision making. The Center advocates a holistic approach to work, a strong community, and shared power — promoting a more caring society by catalyzing change in our institutions.

The practical applications of servant-leadership are of keen interest to people working within all kinds of institutions. A handful of large U.S. corporations have adopted servant-leadership models as part of their corporate philosophy and mission statements. For a corporation, servant-leadership requires turning the traditional corporate “pyramid” structure upside down, thus making it an inverted pyramid with employees, customers, and the community at the top.

Likewise, a number of not-for-profit corporations have adopted Greenleaf’s organizational model because it advocates a group-oriented approach to analysis and decision making, emphasizing the power of persuasion and seeking consensus.

At the heart of the servant-leader concept is the importance of a leader to nurture both the institution and individuals affected by the institution. “Caring of persons, the more able and less able serving each other,” said Greenleaf in *Institutions as Servant*, “is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions — often large, complex, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them.”

Two other important questions Greenleaf posed in his essays: “Whom do you serve?” and “For what purpose?”

(Continued on page 55...)

Excerpted from “First Among Equals” by Deborah Brody (Foundation News, Sept/Oct 1992, a Council on Foundations publication), and “Servant-Leadership and Experiential Education” by Larry Spears (Experiential Education News, May/June 1991, National Society for Experiential Education, 3509 Haworth #207, Raleigh, NC 27609).

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Intentional Communities as Laboratories: Learning Participatory Management & Direct Democracy

Mildred Gordon, for the Ganas Community

"I know of no safe depository of the ultimate power of the society but the people themselves, and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion".

—Thomas Jefferson

I assume that most everyone agrees with Mr. Jefferson. Attempts at effective, universal participation in direct democracy date back to early Athens, at least, and possibly to the first time homo sapiens stood upright. In the intervening centuries, countless groups, large and small, have had a go at it — but nobody has yet succeeded in making direct democracy work consistently, effectively, economically, humanistically, and replicably. Few empower themselves to create cooperative worlds the way they want them, even when the world in question is as small as one couple, a few children, and several friends and associates. This seems as true personally as it is politically, precisely because people everywhere tend not to be (in Mr. Jefferson's words) "enlightened enough". The mandate therefore is to "inform their [our] discretion". The catch is that Mr. Jefferson didn't say *how* to do it. Many good people think it's impossible — but I think it's the responsibility of intentional communities to try anyway.

Ganas, a NYC intentional community of about 60 people, considers itself an experimental laboratory established primarily for this purpose. A lot of time at Ganas is spent learning how to exchange information effectively enough and truthfully enough to govern cooperatively and well. In the process, it has become necessary to take a hard look at the problems involved, and what needs to be done about them. For example:

1. To be successful, direct democracy requires that most of those involved are willing and able to participate somewhat effectively at all levels of planning, problem solving, and decision making — and it is necessary that they stay actively involved, most of the time, in spite of the hardships and inevitable failures (and they are considerable). Even a small number of negative, discontented, disruptive, or just plain uninvolved individuals can do quite a lot of damage to the well-being and the work of a cooperative group. It has been noted, and truly, that "if you're not part of the solution you are inevitably part of the problem".

2. Direct democracy requires participants to inform themselves as fully as possible about each situation. Full information reflects not only the objective reality (as well as it can be determined), but also the subjective points of view (to the extent that people are willing and able to express them). Further, the relevance of any particular event is often

apparent only in the context of the whole situation, and therefore that context also needs to be made known.

To understand what's really going on, we need to bring thought and feeling together in the process of exchanging meaning. If we're not prepared to expose our feelings, or to be open when others expose theirs, we frequently lose touch with our own and with each other's experience of thought as well as emotion. In extreme cases we'll not even be able to identify, let alone understand, the underlying causes of most conflicts and the problems they generate. In the process new ideas (often good ones) can be blocked, and important information refused. Usually our resistance stems from feelings of inadequacy or fear — yet these are feelings that we're barely aware of, rarely understand, and, if asked, will usually deny vehemently. Unexpressed and unknown, the conflicted thoughts behind such feelings don't usually get resolved, and the resulting damage to group process goes unchecked.

New ideas that lead to new decisions usually require effective (undefensive) interactive group discussion. This is very hard to do when our pet notions, values, performance, or habits are criticized — which is precisely when the new input is most needed.

Clearly, everyone involved must have access to all this information, and everyone must want to receive it. Uninformed, misinformed, or defensive participation in group process can be worse than no participation at all — and some people are largely unwilling to expand or upgrade their information; don't want to relate to issues interactively; refuse to listen with interest to opposing views; and won't change their minds no matter what.

3. Good participation also requires people to maintain active interest in things — even those areas in which they themselves have little jurisdiction or direct involvement, because these issues are important to others or to the group as a whole. This, as everyone in community has experienced, rarely happens.

4. Group process won't work well unless each participant is willing and able to present thoughts and feelings clearly, and agrees to respond to whatever is presented, despite the possibility (probability) that others won't necessarily make it easy to do. What people have to say, and whatever response is made, will be sometimes unwelcome; sometimes true; conceivably ridiculous; occasionally ridiculed; very often contradicted without full understanding; and all too frequently met with indifference, hostility, or even outright aggression. To persist, one must learn to cope with frustrations, mistakes, criticism, occasional feelings of humiliation, and possibly rages. Continuous open dialogue also requires that people learn to handle their own and other people's competitive feelings of inadequacy through it all.

Attempts to establish "safe" environments that encourage people to open up haven't done too well either. When people are open they can sometimes be hurtful. Conversely, if they are

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consistently “nice”, they’re probably not very open — rather they’re probably following the group’s norms as well as they can, often at some considerable cost of awareness, ease, and spontaneity. To set the stage for truthful exchange, we must learn to trust our own ability to handle whatever comes up, and not fear the possibility that something bad will come up. Developing this skill is clearly necessary — but certainly not easy.

5. The single most difficult requirement for effective participatory democracy is strong positive motivation to participate. The motivation needed is the kind that comes from wanting things to work, that is, from wanting each individual to get as much as possible of whatever they want and need in each situation — while also serving the needs of the group as a whole in terms of its stated objectives. Such motivation can bring a wonderful joining of energy, sharing of information, and complement of skills that can produce exciting group thought, creative action, and real power, individually as well as collectively.

Unfortunately, no matter how joyful the experience, it’s apparently too hard for most people to maintain positive motivation of this kind when they experience others in the group as having narrow and competitive self-interests, or as having negative, possibly destructive, inclinations. Inevitably, some active “participants” will take their energy largely from power battles, even from raging fights that seem to bring everyone down. It’s often hard to remember that negatively motivated people won’t get more cooperative when they’re judged and punished — that instead they need understanding and help. The trouble is, rivalrous individuals seldom appear to want any help, well-intentioned or not, and usually view such “benevolent intervention” as competitive rather than helpful. What’s worse — that’s often true. Most of us who have *tried* to maintain positive motivation have had frequent occasion to doubt our *own* purity of purpose.

Servant Leadership (From page 53.)

Sister Joel Read, a member of the Center’s Board of Trustees, points out that “The servant-leader is not a concept to make a person’s judgment always right. Rather, a servant-leader understands that leadership that is true and beneficial leads people to believe that they can, by their own efforts, achieve desired ends. That feeling of belonging and contributing is basic to the internal coherence of societies and to the release of their most creative energies.”

The idea is both simple and deeply profound; it is a process of being open to changing one’s self, and of evolving as a human being. It is a journey, and not a destination — and for most of us, the journey is not an easy one. By applying the values of servant-leadership, institutions will begin to better serve the general needs of society, and the individuals working within those institutions will be able to achieve a more fulfilling work life. Ω

Yet it is clear that motivation stemming from competitive desire for dominance, status, general approval, etc., makes effective participation difficult to achieve. Since competitive motivation and power plays are almost always present, it is not surprising that direct democracy and cooperation don’t tend to work very well — in or out of community. In fact, it is surprising that effective cooperative effort ever happens at all; but it does — and often.

INTENTIONAL COMMUNITIES AS LABORATORIES

Intentional communities seem particularly well-suited and highly motivated to learn how to develop the skills we need to do the job of building better worlds:

1. Political motivation: Non-religious community people tend to be very aware of the dangers implicit in hierarchy and strong central leadership. Some are also eager to get rid of the fixed norms and moral dictates that too often continue to influence lives long after any rational belief in them is gone. These are the old dictates that demand conformity regardless of current functionality, and create anxiety if we try to ignore them.

Many communities have evolved complex rule structures and politically correct dogma that have become as irrationally rigid as the outmoded social norms they’re trying to replace. We’ve all seen legislation proliferate into restrictive tangles of

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The Greenleaf Center is trying to provide the introductory and foundational basis for understanding servant-leadership — and to serve as a networking agent for the many other groups and individuals who share their commitment to the idea.

Servant-leadership is gaining influence in a half-dozen broad areas of application, including both for-profit and not-for-profit organizations, boards of trustees, community leadership education programs, and experiential education programs. Additionally, servant-leadership has been embraced by a number of people who are involved in the personal transformation movement, including men’s and women’s self-awareness groups, twelve-step programs, and Jungian psychology.

The Center’s programs now include frequent lectures and other programs across the country; a one-day introductory workshop; an annual servant-leadership conference; the publication and distribution of a growing number of essays, books, and videotapes; a new Greenleaf archives research project; and working with a network of writers and editors to encourage the publication of articles and books pertaining to servant-leadership.

-From The Servant Leader Newsletter, Fall 1992

contradictory concepts. In fact, new rules can become more tyrannical than either controlling morals or strong leaders. What makes the rules dangerous is that so many people take comfort from their promise to prevent problems. In fact, rules rarely prevent new trouble, and they often interfere with the group's intelligent attempts to solve the problems that inevitably do come up. The tendency to stifle appropriate new ideas by attempting to enforce currently inappropriate rules or agreements (either new or old) is all too familiar and feels alarmingly righteous.

Further, rules must be enforced by law, norms, or moral codes ... and punishment of some kind is required either to deter would-be violators or to control deviants. In community, peer pressure or expulsion is the usual leverage applied. Many of these measures tend to get compliance without agreement, or they fail to deter or control at all. In any event, they rarely change anyone's mind about anything. Sometimes internal conflict results in conformity and rebellion alternately

(or simultaneously in very dysfunctional people). Mostly, trying to enforce rules just gets rid of difficult (and often good) people. When unquestioning compliance does happen, it is often at too great a cost to creative, open, and easy communication — and therefore the cost to effective participation itself is just not affordable.

If the void left by an absence of good group process is not filled by strong leadership and/or centralized rule of moral or civil law, the usual result is chaos, bad management, poverty, and ultimate failure of the group. In order to avoid the emergence of strong leaders, or the disasters that can happen without them — and because good group process is so hard to come by — most communities ultimately do rely heavily on rule systems that are no wiser than the people that create them. Such systems are not necessarily responsive to “here and now” reality, and, for the most part, just don't work very well. The leaders that do appear, mostly stay “behind the scenes”. Combinations of open and hidden leadership, some political dogma arrived at by vote or by consensus, and a proliferation of rules or agreements are the common compromises.

Once a new compromise is instituted, by whatever means, it may be years before the need for widespread effective participation in economic and political management comes up again for consideration. For a while, people think they've solved the problems. Everyone tends to get more content and to bother less about the issues, because things *seem* to be working well enough (as long as nobody looks too closely). It is often possible to maintain the status

quo in this way long after real trouble has set in — because the consequences are not yet visible.

In Mr. Jefferson's statement that he knows of “no *safe* depository of the ultimate power of society but the people themselves”, perhaps the key word is *safe*. The failure of “the people themselves” to learn how to accept and intelligently exercise “the ultimate power of society” has repeatedly put that authority into the hands of leaders, benevolent or otherwise, who are bringing our planet to the brink of destruction. This direction seems inevitable, regardless of good or bad intentions, with or without moral and civil law. Perhaps it would take as much concerned, cooperative group intelligence, to select and inform good leaders — as to do the job of running things ourselves, directly. There really does not seem to be any other *safe* way to govern but for the people to do it themselves.

2. Economic motivation: Communities are composed of people who got together to satisfy their personal and collective lifestyle desires. As groups they tend to want to maintain economic stability, secure a good standard of living, and enjoy a range of occupational choices that employ talents and allow preferences. These goals can't be achieved when management positions are held too long by inexperienced, inadequately informed, or poorly motivated people. The problems are compounded when the managers are not sufficiently accountable to those they manage. Poorly coordinated, lethargic, inadequate input by community members, and weak or bad management almost inevitably lead to destructive power struggles. Dialogue tends to turn to argument, and argument to fights. People blame each other for the work problems that emerge if they don't know how to get together to solve them. Everyone gets discouraged, productivity gets low, waste of resources gets high, and economic deterioration follows. If strong, wise leaders don't take over, there is a pretty good chance that poverty and/or bankruptcy will. Therefore, communities aware of such pitfalls are (or should be) motivated to prevent them by

trying to keep the economic as well as the political and social direction of their lives where it belongs — in the hands of “the people themselves”.

3. Relationships motivation: Opportunity for secure, close relationships is a major value in community. Intelligent, lovingly motivated interaction around economic issues, politics, or personal intimacy, *all* call for relationships that are strong enough to handle truthful exchange of feelings and perceptions with minimal anxiety. Whatever the nature of the interaction, they all rely on truthful communication for their sustenance. If we choose to lie to each other by omission (to

prevent hurt feelings, or to avoid trouble of whatever kind), usually other more explicit lies by commission proliferate in the cover-up. As intentional communities free of moral absolutes, we *can create* whatever kind of emotional and social climate we feel will help us maintain the truthful communication that nourishes meaningful relationships.

“For a while, people think they've solved the problems. Everyone tends to get more content and to bother less about the issues, because things seem to be working well enough (as long as nobody looks too closely) ...”

“... It is often possible to maintain the status quo in this way long after real trouble has set in — because the consequences are not yet visible.”

It's possible to create communities in which individuals rarely risk rejection because they don't lose value with each other. We can agree to try to welcome the process of understanding — what's happening, what's wanted and what's to be done, whether the issues are personal, economic or political — and we can help each other keep the connections between these things in clear focus. As groups, we can empower ourselves to allow a vast range of differences between individuals. As individuals, we can agree to negotiate the compromises that are always available to aware people who care for each other. As communities, we can arrange our interactive lives so that we create safe space for whatever behavioral learning we decide we want.

It may be necessary to have a truly secure social/sexual/physical base before people can take the emotional risks that seem inherent in behavioral learning as complex and threatening as open communication. The prospect of working on positive motivation and self-empowerment is very frightening to most people, and good rational/emotional dialogue requires both and a lot more. Some intentional communities have the resources and might eventually have the capability to offer such security. Because many in community know the importance of really good personal and work relationships, and because we have the possibility to create an environment in which such relationships can happen, we have the responsibility to try to learn how to do it. This is what the Ganas experiment is about.

4. Control of reinforcers: As intentional communities responsible for creating our worlds as we want them to be, we are in charge of controlling many of the social reinforcers that facilitate or prevent change.

In community, we can hope to learn how to take charge of and reshape the forces that shaped us in the first place. In the big world it's not uncommon to rely on competitive motivation and winning for gaining approval, material rewards and even security in relationships. The rewards are often great even when "winning" is the direct outcome of activity known to be socially destructive.

The environments most people live in tend to discourage emotional expression. The outcome of telling the truth can be ostracism. Intelligent input to economic management can get you fired, and meaningful participation in politics is at least disheartening and generally just not an option. Together we can decide to support dialogue that is conducted with as much honesty and understanding as we can muster. We can allow and reward self-empowerment. In time, we can successfully decide to feel good about receiving performance feedback of any kind and to celebrate occurrences of the behaviors we choose to support.

Ultimately, we can begin to design our own behavior changes by developing our ability to take charge of our responses to the events that shape us. In the larger world we have little control of the social structures that determine the rewards and punishments (approvals and disapprovals) that tend to

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direct how we feel about what we do. Yet these are the factors that influence the way our personalities evolve. This shaping process keeps happening every day, without our input or consent, and often without our knowledge. Of course it is possible to resist the social pressures that have made us what we are, but it is very difficult. Very few of us have managed to become sufficiently autonomous, strong, or wise to deal competently with the huge impact of the approval and disapproval of the significant others in our lives — who are themselves responsive to the pressures of society at large, just as we are. We need to learn to allow others their responses to our behaviors; be glad to have their input; give them a full hearing; weigh it all out and then chart our own course — (accepting that everyone else will also do whatever they decide). Then we can finally hope to make open dialogue a reality instead of just an exciting dream. Ganas people spend most of their time trying to understand and do something with these issues.

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5. Experimental precedents: Historically, path blazing has been the dream — and social innovation the self-declared purpose — of many non-religious intentional communities. They are thus the logical places in which to build our laboratories for learning how to learn the art of autonomous self-governing. The Foundation for Feedback Learning, of which Ganas is a part, has viewed itself as such a laboratory for over 15 years.

THE GANAS EXPERIMENT:

The Ganas Experiment — using behavioral feedback as a method for achieving personal autonomy and effective self-governing in cooperative community.

Ganas is exploring the premise that information deficits (a result of almost universal resistance to giving or getting performance feedback) are a central factor in the widespread breakdown of effective group thought and action.

Physical feedback is the necessary self-regulating system employed in all body functions. We couldn't live without it for more than a few minutes. Emotional feedback constitutes awareness of the feelings and intuitive experiences that form the basis for most meaningful relationships. The assumption researched at Ganas is that performance feedback is just as important to healthy cognition and social interaction as body feedback is to physical survival, and emotional feedback is to relationships. Because resistance to this is very great, the feedback process happens at Ganas only between people who have agreed to engage in it, and only at the times they've agreed to. Those who have elected to be part of the experiment try to learn to welcome feedback in all its forms. Only very limited progress has been made to date. (Con'td. next pg.)

The Ganas Experiment (From page 57)

What has become clear over the years is that most people really don't want to hear negative or critical information about their behavior, especially when it's accompanied by strong emotion. Almost always when people are given this type of information, the first impulse is to resist hearing it and deny that it could possibly be true. If the initial resistance is overcome and feedback is accepted as having possible value, it is almost inevitable that the person getting feedback will lose energy and feel bad about the whole thing. As a consequence, feelings of "not wanting to know" get reinforced because "knowing" feels bad, and motivation drops for hearing other people's point of view about what's happening.

Improved motivation to accept feedback and use it for new behavioral learning is essential to our quest. The central issue is learning to accept the obvious fact that nothing is for sure, that failure will always happen — and that how we cope with the inevitable problems and setbacks is the basic source of new wisdom.

Once *motivated* to accept the possible value of all information, the next step is learning to focus undistracted attention on whatever is happening. We've had good success with this objective. Space-out is less, group energy is often high, and attention is quite good for many of the people a lot of the time. However, most of us wisely accept that *upgrading* the skill of clearing our minds of noise (in order to be ready to receive what's happening in the present) is a life-long endeavor at best.

After people develop the ability to focus well enough to hear what's being said, non-verbally as well as verbally, they're ready to concentrate on learning to respond fully, honestly, and relevantly to what they've heard. The stumbling block here is that very often, once people start responding, they find that others are not necessarily interested in their response. Commonly people speak for a number of reasons that have nothing to do with what's supposedly being discussed, and they often need (and want) no answer. Looking good, avoiding disapproval, winning competitively over the others,

"What has become clear over the years is that most people really don't want to hear negative or critical information about their behavior, especially when it's accompanied by strong emotion."

controlling the agenda, and making sure that outcomes go the way one wants them to — these are too often the primary motivations for speaking, and have little relationship to interactive communication.

At the present time Ganas' work focuses on learning to postpone disagreement, argument, or defense of one's position (or behavior) until what's been said by others has been fully understood.

All of this learning takes place in the context of the ongoing life and work of the community. Many techniques have been tried — and many more will be explored. Two- to three-hour breakfast meetings, nightly dinner discussions, and after-dinner get-togethers, as needed, are all occasions for feedback learning. Everyone is welcome to attend, and no one is *required* to participate. The purpose is to learn how to solve problems together rather than to resolve any particular issue. Group interactions at Ganas are often intense, usually interesting, and sometimes just an excuse to have a good time together.

We think we have identified the missing, indispensable ingredient — openness to new information, effectively processed in a group — necessary for accurate reality perception, awareness of self and others, effective conflict resolution, and perhaps even for loving relationships. We also assume that this is the learning required for cooperation in self-governing. These objectives, and our strong commitment to take charge of the behavior change process required to achieve them, have met with only moderate success so far, but the effort continues. Right now, things are going well. Ω

LIVING IN SINCERITY



Leadership and the Cost of Eggs

Leslie Greenwood

Where would we be without leadership? The contributions of creative, responsible people who can rally support and energy from others very often move the community in desirable directions, get needed work done, and make life better.

Sometimes these folks feel hassled and under-appreciated, and sometimes they are.

Sometimes a person will take initiative, carrying out a task to the best of his or her ability, and suddenly there is an overwhelming response from the group: HEY! JUST ONE DARN MINUTE! STOP! YOU CUT THAT OUT! The efforts of the able and willing contributor have been suddenly thwarted by the group.

What happened? The authority taken by this person has exceeded the will of the community. A great flurry of anger, blame and frustration takes over all involved. Then what? Resentment, distrust and subsequent defining of limits if the person, after all the fuss, is still willing to carry out the task. But by this time the damage has already been done. And oh, what damage. The groovy cooperative atmosphere is now prickly tense.

An unfortunate occurrence. Simply another case of ego gone out of control? Perhaps, but what part did the group play in this drama?

Some leader-types see the requirement of "going through process" simply as part of an obstacle course, something to be navigated with smooth persuasive confidence and optimism. That attitude doesn't really jive with the spirit of cooperation, and invites problems: by omitting careful agreements about spending, decision-making, and adequate process, the group is tacitly setting its priority as "getting the job done". When a person initiating a project goes through the appropriate motions at the beginning, it seems well enough for the group to assume that things will proceed in the same manner. But if things don't measure up halfway through, the group can react quite critically. We rail at the doer, "We trusted you! You betrayed us! You should have known that wouldn't be ok!"

Ah yes, well, maybe so. But really, what is it that keeps the community from being clear about its limits and expectations from the beginning? Why don't we set up systems of regular checks and balances when planning large projects and implementing changes in community directions? Why do we assume that someone with a specialized skill is also adept at communication, process, and diplomacy (not to mention managing money, people, and outside entities)?

There's a Woody Allen joke about a guy who goes into a psychiatrist's office and says, "Hey doc, you gotta help me. I got this brother who thinks he's a chicken." Doctor says, "Bring him in." the guy hesitates, then says, "I would, but see ... there's just this one thing ... I need the eggs."

We notice the problem long before we take any action to correct it. Why? Because we don't want to lose the goodies! But, c'mon — if we need the eggs, let's pay for

them up front. If cooperation is important, that has a price too: time and careful thought, and perhaps many dreaded meetings to work out agreements.

It's appropriate to grant a certain degree of autonomy and decision-making power to people who take on tasks — enough to match the level of their responsibility. Most communitarians understand this give-and-take relationship, and are glad to give a certain amount of slack if they trust that the important expectations will be met.

Well, trust *is* an important element in cooperative work agreements — but without clear communication, there is no way to ensure a trusting arrangement. Everyone involved needs to figure out their own bottom line of expectations, and take responsibility for getting them included in the recipe. And once the job is begun, and until it's done, appropriate information needs to flow in both directions.

In the world outside our community, written agreements are commonplace; here, they're not. Being an alternative community with lofty values, we avoid structures that we feel are too "business-like" or distrustful of each other. We want to believe that in our work, harmonious relations will arise out of our belief in a non-violent, egalitarian society.

Sometimes it works, and it's very exciting. When it does, usually the person given the responsibility also has skills and values of cooperation and co-creation.

When it doesn't work, we often conclude that the person we trusted was simply not trustworthy — a conclusion that deserves a long hard look, 'cause it ain't necessarily so. If the group can determine where both parties fell short, then, hopefully, similar problems can be kept from happening again.

Here's a checklist to prevent many problems:

- agreements clearly laid out
- checks on money and labor budgets,
- regular check-ins and reviews
- clear limits of authority
- a method for negotiating changes.

If a group is willing to take more responsibility for establishing clear channels of authority and communication, it is more likely to yield a favorable outcome — and any success would likely benefit everyone in the loop of responsibility and accountability. It's not asking too much to expect a viable alternative egalitarian society to take an active role in preventing its members from putting out, burning out, flaming out, and moving out.

Them eggs ain't free. Ω

Leslie Greenwood has lived nearly ten years at Twin Oaks, and prior to that, four years at Heathcote Community. Her most stimulating work is with the Process Team — doing meeting facilitation, and examining and initiating systems and process. She's also been involved in musical and dramatic theater productions at Twin Oaks — writing, directing, acting, and singing. She likes what she's doing with her life.

The Art of Supportive Leadership Leadership Is Not An Ego Game

J. Donald Walters

The tenor of every group endeavor is always a reflection of the spirit of its leadership.

I myself came to this understanding after trying for years to deny it. I had the job of organizing groups under the coordination of an international headquarters. My endeavor was to free those groups from uncertain dependency on any one leader. It was only gradually that I came to see that I had been working against a simple reality of human nature: Rules and procedures are no substitute for creative leadership. And it was then I realized that leadership means cultivating people, not abstractions.

"Genuine leadership demands a sense, not of glamour, but of responsibility. The true leader is concerned not so much with the opinions of others as with the truth, with getting a job done, with inspiring others to join him in working toward a worthy common goal."

For as leader is, so will the group be. A good leader attracts good subordinates — or in some cases, simply magnetizes them so they can become good. A bad leader, on the other hand, can dissipate the magnetism of even the best team. No one with spirit, moreover, would remain longer than absolutely necessary under the direction of anyone completely lacking in spirit.

What is important in every creative expression, including that of creative leadership, is to not allow one's creative flow to be blocked by the thought of "I". The ego itself must be used creatively. It is the very thought of "I" that first generates creativity: "A new product is needed by my company; let me try to invent one"; or, "I'd like to write a new song"; or, "I accept the responsibility for leading this army to victory."

The important distinction lies in the *direction* of one's flow of energy. If that flow is focused inward upon the ego, in the thought of one's own importance, it becomes contractive and limiting. If on the other hand it is a radiation outward from one's self, it becomes expansive. The more powerful that outward flow, the more magnetic it will be — and, ultimately, the more self-transforming.

If one's concentration is on "I, the great inventor," or "I, the great poet," one's creativity will become blocked by the

ego. But if, on the contrary, one's energy flow is directed outward — toward the thing one wants to invent, or the song one hopes to write — one's creative energy becomes liberated, and the flow toward success is assured.

Leadership, then, must be focused on the job to be done. Your own role in the completion of the task should not be the focus of your attention, however vital that role may be to the task itself.

The greater one's mental emphasis on himself as the doer, the less he will be able to accomplish — whether as a leader or in any other capacity. On the other hand, the greater his mental emphasis on the job to be done, the more likely he will be to succeed.

Leadership Means Responsibility

Genuine leadership demands a sense, not of glamour, but of responsibility. The true leader is concerned not so much with the opinions of others as with the truth, with getting a job done, with inspiring others to join him in working toward a worthy common goal.

This concern implies a willingness to assume the responsibility not merely for success, but also for failure; a willingness to take the risks himself, instead of waiting for others to take them (absolving him thereby of any blame!).

Most people are happy enough to take the credit for having been right, but few are willing to take the blame for having been wrong. The genuine leader is indifferent equally to praise and to blame.

There are times, indeed, when he knows that he must shoulder an undeserved blame — perhaps because others wouldn't be able to bear the weight of it, or perhaps simply to see an issue dropped as soon as possible, so that everyone can get on with the job.

One learns in the role of leadership that the only way to get a job done is to get people to stop *reacting*, as they tend especially to do when they are blamed, and to start *acting*.

In this sense, a leader must be like a good athlete. A skier, for example, hasn't time to think whether she likes a particular rough spot on the slope. Her one thought is, "What shall I do about it?"

Leadership doesn't have to be unfeeling! The best leadership, indeed, is rooted in compassion, in kindness, in deep concern for the welfare of others. But to be most effective, it must at the same time be liberated from personal likes and dislikes. One's feelings — and even more important, one's intuitions — will actually be the clearer and deeper for being impersonal.

Look to the longer rhythms. Don't let yourself be jostled by the importunities of the moment.

Remember then: Leadership doesn't mean glamour, it means responsibility. And responsibility means thinking in terms, not of credit or blame, nor of how one might feel, personally, in any given situation; it means focusing simply on getting the job done.

It means, finally, taking responsibility for finding creative answers, even when one has every excuse for finding none. Ω

J. Donald Walters, a disciple of Paramahansa Yogananda, is the founder of Ananda World Brotherhood Village, a spiritual community based on communitarian principles. Since its start in 1968, the community has added several branches, including one in Europe, and numbers some 500 members.

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When Leaders Become Bullies

Pat Wagner

It is a shock when it happens, because you thought you were doing such a great job. You are in the middle of congratulating your community members about finishing the project or the meeting the impossible deadline, when you notice the hostile looks on some of the faces. "What's wrong?" you ask the group. And then comes the explosion.

You hear yourself described as a bully, a dictator, a swaggering know-it-all who has exploited your friends and controlled dissent by smothering new opinions. People you trusted and liked say they have dreaded living and working with you. You feel like you have been destroyed.

Of course, you feel defensive and angry. Of course, being a mere mortal, you lash back and feel vindicated when some of the group takes your side. Accusations land like poison arrows. After what seems like hours of tears and threats, the meeting breaks up. Some people storm back to their living quarters, pack up and leave that night. The peacemakers move around among the survivors, making soothing noises. A small covey of supporters sits near you, but no one looks you in the eye.

What happened? Were you simply the victim of some damaged ingrates who were threatened by your abilities as a leader? Was it a palace coup, a mutiny, a power struggle? Why were you attacked?

I have been on both the receiving and delivery end of such bloodbaths more than once over the years, and I recognize how easy it is for a leader to fall into the role of bully. My own working description of "bully" behavior is "the conscious or unconscious use of emotional and physical intimidation". If you find yourself continually acting out some behavior instead of asking for what you want, clearly and in a level* manner, you are likely to be perceived by most people as a bully.

I have two theories about leadership and bullies in community settings.

The first theory is that most of us are genuinely unaware of how our behavior is perceived by others or how it influences them. The coping skills we patch together in a lifetime of experience, including formal education as well as the latest in human potential growth workshops and community training, still leaves the best of us with large blind spots. It is not uncommon, for example, to be told by a group of people how difficult and oppressive the leadership in their community is — while at the same time, leadership is sincerely boasting how good their relationships are with the people they serve. Without effective feedback from many people, most leaders will do the best they can, never knowing that their "efficient" style of conducting the business of the organization is perceived as ruthless and overbearing by most of the rest of the group.

What are some of the behaviors that the average person is likely to perceive as "bully" behavior? There are no great

secrets or surprises here ... the trick is to realize how much of the time you and I do these behaviors, and how they affect the people around us.

1. Shouting, yelling, profanity. Many adults yell when feeling anger and fear, while, at the same time, they find the same behavior very offensive in others. I used to yell and curse for what I thought was humorous effect, and if the other party got upset, that was their problem, right? The result was that a lot of good people chose not to work with me.

2. Insults, sarcastic humor, putdowns. Again, I thought at one time that my sharp sense of humor, which I learned growing up in a loud-mouthed and damaged family, was a sign of my intelligence and ability to deal with stress. I did not recognize how my clever retorts were able to damage the self-esteem of the people around me. They either had to develop a very thick skin, which meant they themselves were becoming less sensitive and aware of their own behavior, or they learned to tiptoe around me, hoping I would keep my mouth shut. Some even copied my ill-mannered behavior.

No one said to me, "Pat, I feel hurt when you say such-and-such, and I am afraid to speak up in meetings because I don't like how I feel when I am the brunt of your jokes." Now, I wish they had.

3. Pouting and cold silences. Surprised that heaved sighs, rolling your eyes, slamming down a stack of papers, purposely refusing to acknowledge a person's presence or storming out of a room are considered "bully" behaviors? Some leaders never raise their voice or let a nasty word sully their images of themselves, yet they are masters at controlling the behavior of others with nonverbal digs.

4. "Ruthless competent" behavior. These are things we do because we think we are being efficient. I include in this category interrupting others and dominating conversations (a favorite technique of mine is not taking a breath between sentences so that polite people will hesitate to break in). Both corporate executives and new age therapists do these things. Other behaviors in this vein: poor active listening skills, rushing through meeting agendas, and not accommodating people who process information at a slower rate. In one organization where I worked, the leader would break in and take over other people's presentations if they were not conducting them fast enough. He thought he was helping his group reach their goals.

Continued on following page...

Pat Wagner and her partner, Leif Smith, own Pattern Research, an information and communications services company in Denver. Since 1975, they have run the Office for Open Network, a idea exchange with clients in most states and several countries. Pat has conducted over 800 workshops and programs on communications and conflict management in the workplace, and on how to use marketplace principles to help individuals and the organizations they support in the public, private, nonprofit, and community sectors. She is author of the book Building Support Networks for Schools. For more information: Pattern Research; Box 9845; Denver, CO 80209; (303)778-0880.

*Note: "Level" is a term used by the late Dr. Virginia Satir to refer to straightforward communication unencumbered by negative emotional baggage.

When Leaders Become Bullies (From preceding page)

Another sub-category of ruthless competent behavior is not eliciting the best from others. The rationale is usually rooted in the belief that only the leader can do the job properly. Typical behaviors include not delegating significant responsibilities, having all decisions subject to the leader's final approval, and stepping in to solve problems before giving the other participants in the community a chance.

Is it possible to delegate important tasks to people less skilled than you? I knew a very experienced doctor who was in charge of running a large hospital laboratory. When he would have to deal with a touchy diagnosis, he would invite several people into his office to view the specimen or slide, including one of the newest medical technology school graduates. He discovered early in his career that young and unexperienced people often viewed problems more clearly than experts. Half the time the young graduates were the ones who had the right answer.

When I share that story with community leaders who are protesting that only they have the training and wisdom to guide their communities, I ask them if the decision-making ability they are hoarding is being applied to issues as crucial as the life-and-death decisions in a hospital laboratory.

5. Speaking on behalf of others. Many well-intentioned people will forget that they are often speaking for only themselves. They think it sounds selfish or uncooperative or competitive or too patriarchal to say "I think" or "I feel". Also, leaders sometimes believe, not always with justification, that they have been given a mandate to speak for the group in public matters. These leaders identify so strongly with the shared goals of the group that they forget that even in a tight-knit community, there are minority views and differences of opinions.

The result of these kinds of behaviors, if they are perceived by most of the other people as emotionally intimidating, is that they stifle the free flow of communication. If the leaders do not get any clear and truthful feedback about what they are doing, they assume everything is fine. Thus the shock when the inevitable blowups occur.

When I review some of these behaviors in workshops, many people protest. "Not just the leadership are guilty. Everyone does these things!"

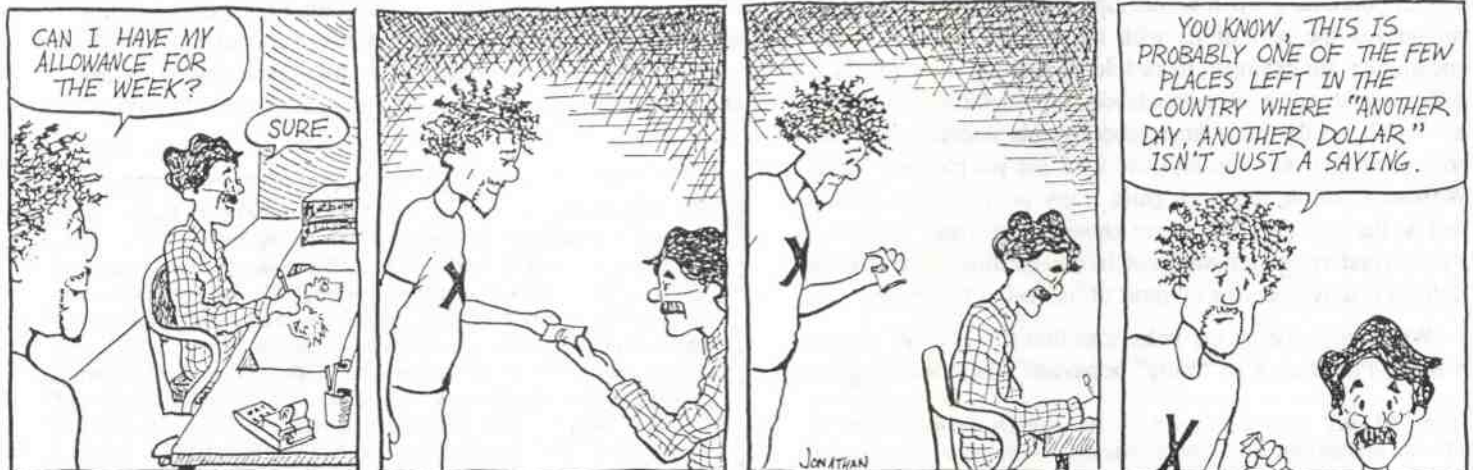
I try to make it clear that, though guilt may be useful to the extent that it gets us to pay attention, wallowing in it is not an act of nobility. As individuals we can be responsible only for what we do, and for our share of the communication dance. However, the insight that everyone does these things led me (and a bunch of other folks) to postulate a second theory about bullies and leadership: that everyone participates in communication. Consequently, if the consensus of the community membership is that the leaders are acting like bullies, then each individual member needs to ask: "How did I personally participate in allowing and even unintentionally encouraging the leaders' behavior?"

One model of human communication states that the person who uses emotional intimidation violates other people's boundaries, but the person who feels intimidated probably did not set good boundaries. Some of those are internal boundaries, as when you are able to make a decision not to let someone's frequent profanity bother you. Other boundaries are external, as when you speak up privately — *before* there is a crisis — to let the other person know what you think about their behavior.

In one painful encounter where I was the focus of an angry mob who wanted my head (just a slight exaggeration), I certainly was responsible for thoughtless behavior. However, my unintentional emotional intimidation had gone on for two years before the rest of the collective confronted me. What would have happened if someone had pulled me aside privately a year before and told me that she felt that I was hiding financial information by not sharing the books with everyone? Or that it felt like a battle to get me to set an agenda for meetings, and that she wanted to share the duties? Or that my sense of humor made her uncomfortable?

What if everyone in the group who felt these things (and it seemed that everyone did) had approached me one-on-one? (I emphasize one-on-one and private behavior because I believe it is the best way to deal with almost all situations involving criticism.) Admittedly, I was a forceful person who was as unaware of my problems as a human being can get. I probably would have cried or pouted or shouted or threatened to leave. But I think that if my community had approached me one at a time and privately, that I would have had a much better chance of listening and learning. Actually, anything would

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have been better than that difficult mass meeting where everyone dumped their justified concerns on me in one huge lump.

What if you are a member of a community who is concerned about the behavior of your leadership? What if your collective is really being run by a few strong personalities who seem to take it for granted that everyone else is pleased with how things are going? What if you are a leader who is sensing that things aren't as good as you think they could be? What can you do?

The guidelines for ending emotional intimidation in communities are common to a thousand different spiritual philosophies and therapeutic practices. Here is a simple review.

1. Invite people to meet with you privately, one at a time, in a friendly setting. Pick those who know you well, and ask them to tell you something you are doing that they think is creating a barrier to better communication with others. Be prepared to be surprised.

2. Practice asking for what you want from other people in such a way as to make it easy as possible for them to say "yes." When they say "no," listen carefully, ask questions, and use the information to try again, understanding that they have the right to say "no." Even if there is some kind of social or legal contract which requires that they do something, you can ask them politely within the context of that contract, and remind them of the consequences if they don't do it — like the whole community starves to death in the dark, and they personally will be thrown into a ravine to be ripped to shreds by tigers. (Just kidding.)

Asking for what you want can almost always be done in a straightforward, kind, and good-humored manner. And ask for what you want *before* there is a crisis, before you are angry or afraid or damaged. Ask privately, and use your best skills to influence the other person positively.

3. Understand your own boundaries and your own hierarchy of values, and note how they match those of the other individuals in your communities. Be aware that these values change. Ask yourself what is your "red zone" where you will feel the need to fight or flee, and ask what you need to do to prepare to stand up for what you believe in effectively and humanely — or else what you need to leave gracefully and with good humor. In either case, you want to avoid inflicting or experiencing damage.

4. Say "please" and "thank you" frequently and indiscriminately.

5. Shut up and listen. Let other people take responsibility for making decisions. At the same time, avoid stepping in to keep people from experiencing the consequences of their actions. Some people believe experimentation and failure is an important part of the human spiritual experience. I agree with them.

6. Take vacations. Go away and let other people be the leaders. Measure your success by the degree to which you were not missed or needed.

7. Develop a sense of humor about your own failings and other people's struggles. In other words, cultivate a sense of perspective.

It is not a betrayal of the community ethos to question the leaders or to set limits on what you believe is right and good behavior. It is appropriate to expect and welcome healthy conflict and dissent about everything from the vision statement to who buys what kind of toilet paper — this is true of every kind of human community, from small rural collectives to huge international businesses.

Since we all influence each other, in the final analysis we are all leaders. We each need to look in the mirror, listen to our own words, and understand our own behavior in the context of our communities.

Do I, Pat, still use emotional intimidation? Yes. Am I doing it less and asking for what I want in a level manner more often? I have been told I am. The evidence of improved relationships in my community seems to verify that I am learning and practicing a different way of influencing others.

At first it was scary to think I could abandon the behaviors of a lifetime and still get what I wanted without being either a bully or a wimp. Now, not only does life seem easier, but my leadership style seems light-years ahead of where I was just a few years ago. And even if I do have to live through another nasty meeting of people sharing unpleasant surprises about my behavior, I am anticipating that it will be much easier for me to listen, ask questions and say "Thank you. I need to know this." Ω

LIVING IN SINCERITY



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The Shoals of Fantasy

Helen Forsey

I recently had occasion to talk with a friend who for the past several years has been involved in starting up a small intentional community. The land, bought more than a decade ago by an informal collective, is now the site of a garden and a half-built house — and the focus for the sometimes contradictory dreams of a dozen people.

The women and men involved have worked together closely and effectively over the years on many difficult political issues. They have shared resources and at times living quarters, exchanged child care and other labour in a strong informal framework of mutual support. They are hardly strangers to collectivity or consensus process, and they see the community as an exciting opportunity to put into practice the beliefs in equality and justice that they hold dear.

And yet the effort to build that community has been, over the past year and a half, the source of the bitterest and most intractable conflicts the group has ever known. In particular, several of those perceived as “leaders” have been attacked, vilified and scapegoated. The resulting hurt, anger, and sense of betrayal in the group have shattered the warmth they once shared, and threaten the vision that brought them together.

Anyone who has experienced similar struggles and rifts in their own communities will find a bitter taste of recognition in Canadian poet Tom Wayman’s poignant description:

“solidarity broken on the shoals of fantasy
and personalities, less human fellowship
remaining between ourselves
when we gather to talk of a better life
than we share each day on the job,
working for the owners.”

For those of us with a political analysis which attributes the mess the world is in to the sexist, racist, and classist structures that surround us, it is devastating to find that the same scenarios can be played out with such a vengeance in our own communities, with people who share our values, people who are sometimes our closest friends.

Marge Piercy, in her poem “The Death of the Small Commune”, expresses the sadness and frustration many of us have experienced in community when our vision seems to have failed us:

“What we wanted to build
was a way station for journeying
to a new world,
but we could not agree long enough
to build the second wall....”

Helen Forsey is a writer and activist in the feminist, environmental, and Native solidarity movements. She has worked extensively in community-building and international cooperation, and lives communally in the woods in the Ottawa Valley of eastern Ontario. She is the editor of a book recently published by New Society Publishers: Circles of Strength — Community Alternatives to Alienation.

It is only too easy to turn away from this unhappy picture, to claim that it is the exception rather than the rule, and that our particular group is beyond all that. But I don’t think it’s so simple, and I know that what I’m talking about is not so uncommon. In fact, it seems as if in highly idealistic communities, there is often a kind of phenomenon where leadership and vision are actually punished, sometimes cruelly. Of course, intentional communities are not the only place this happens, but in the crucible of community the experience can be utterly shattering.

Visionary Sonia Johnson, now part of a women’s community in New Mexico, was scapegoated some years ago when the “leaders” of a large women’s organization felt threatened by the power of this dynamic ex-Mormon’s radical vision and the leadership she was showing. She describes the scapegoating process in chilling detail: “... As others joined the fray around the circle, I saw that the point of all comments was to make me question myself. The effort seemed to be to create an image of me that, because they were all forcefully affirming it, I would accept as true — an image that would crush all ‘uppityness’ out of me. The Sonia they urged upon me was simple-minded, naive, power-hungry, famished for fame, politically bumbling and ignorant, conceited, and weak. ‘Why are they so afraid of me, then?’ I thought wryly as the attacks continued and

“For those of us with a political analysis which attributes the mess the world is in to the sexist, racist, and classist structures that surround us, it is devastating to find that the same scenarios can be played out with such a vengeance in our own communities, with people who share our values, people who are sometimes our closest friends.”

reality twisted into more and more surreal shapes. I knew I was witnessing a sort of exorcism ritual, in which I was seen as the one possessed of the spirit that could destroy the organization....”

This theme of exorcism is repeated by Brugh Joy in an astonishingly similar description of his own scapegoating in a “New Age” community with which he had a significant history. Joy identifies this as a consequence of the denial involved when a community starts feeling too “special” as a result of its idealistic vision. “Doing battle against the ‘evils of the world,’” he points out, “not only creates the ‘enemy’ but is actually a projection of the darker aspects of the community onto the world screen.”

Another part of the explanation has to do with expectations. Many of us, having rejected the model of the nuclear family in its usual oppressive patriarchal form, see our communities as recreating, in a free and egalitarian form, the closeness and

warmth of "family" that we all need and long for. This vision is indeed one of the most real and wonderful potentialities of community. However, we all carry over into our community experience the wounds of our past and whatever unresolved issues we may have around nurturing and support.

When this translates into a need for the community or its perceived "leaders" to mother us unconditionally, the stage is set for disaster. Disillusionment can quickly turn to bitterness and vindictiveness. The temptation, which can spread like wildfire through a group, is to abandon individual responsibility and put the blame on one or two individuals for disappointing us, for not living up to our (perhaps impossible) ideals. The obvious targets are those people who have been in the community the longest, those who are older (and therefore perhaps parent figures of a sort), or those who have taken on many of the functions and roles that make up the "leadership" package.

The issue is complicated by the fact that a group's attack on a "leader" or "leaders" may be justified, in whole or in part. We have to acknowledge that in any community there will inevitably be differences in skills, experience, level of commitment, and willingness to work and contribute. If these differences translate into a hierarchy which conflicts with a group ideal of equality, resentment and rebellion are sure to grow, and attempts to deny the inequalities or bury them in rhetoric can make the situation even more difficult.

However, such differences need not mean a power hierarchy. On the contrary, the entire group can choose to recognize and work creatively with its diversity. In these as in other areas, our differences can be a source of strength, but if misguided idealism dictates denial, there will be problems.

Because we have all been shaped and moulded to a greater or lesser degree by a brutal patriarchal society in which the only apparent choices are to oppress or to be oppressed, few communities are completely immune to the dynamics of divisiveness and scapegoating. Laird Sandhill of Sandhill Farm and the Federation of Egalitarian Communities acknowledges that "people can get into things that they're not capable of finding a healthy way out of. It can be destructive; it's possible to have abuses." He points to the vital importance of collective responsibility and of good group process, facilitation and mediation skills as key in developing our communities' abilities to identify the danger signals and work creatively through the challenges they pose.

There is a whole other level at which we can look at our expectations and at the tools we come equipped with to face the challenges of community. Jean Trickey is a non-violent activist who was one of the "Little Rock Nine", the first Black students to integrate Little Rock Central High in the early days of the civil rights movement in the southern United

"When the issues we have around nurturing and support translate into a need for the community or its perceived "leaders" to mother us unconditionally, the stage is set for disaster ..."

States. She reflects on her years of homesteading in Northern Ontario, when she was part of a close-knit group who had planned to have "the sort of community thing where we were going to share everything." It didn't quite work, she says.

"At that time when we were trying to build our communities, some people thought that you could just throw everybody together. Well, in tribal cultures, respect, non-interference means that you recognize people's rights to their boundaries, you don't mess with them. Communal people have lots of different other ways, and it's more than just appearance; it's woven into all the traditions and in the behaviours, and it takes a long long time to establish that. We haven't been trained for that in our society,

so when people come close together, we erupt into all kinds of craziness, because we've rejected all those teachings which gave us rules to live that way."

She goes on, "As 'hippies' trying to set up these communities, we wanted to throw away all the boundaries, we wanted to just pack into one space and be one big happy family. Which is impossible. People need to keep their boundaries, where they feel safe. So part of the reason why we had so much trouble, why we're having to feel our way every step of the way in community, is because we threw out all those archaic, 'primitive' rules by which to live, which were very effective."

In tribal societies the world over, those "rules" include respect for and harmony with the natural environment, ways of living that "give back" to the Earth whatever they take, that waste nothing, that honour the sacred in everything. Such traditional cultures almost always honour the female, with women playing equal and often central roles in their societies. Another universal element of tribal cultures is a special respect for elders, for their life experience and for the wisdom they pass down, enriched, from those who have gone before.

Paula Gunn Allen, Laguna Pueblo/Sioux author and theoretician, points out that traditional tribal people are "the carriers of the dream that most activist movements... claim to be seeking.... Understanding tribal cultures is essential to all who seek life-affirming social change that can result in a real decrease in human and planetary

"... Disillusionment can quickly turn to bitterness and vindictiveness. The temptation, which can spread like wildfire through a group, is to abandon individual responsibility and put the blame on one or two individuals."

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destruction and a real increase in quality of life for all inhabitants of planet Earth."

Fundamental to the "rules" of tribal society is a profound sense of responsibility to the group — the responsibility to contribute to the utmost of your ability in return for the assurance that your needs will be met. In traditional communities, not to meet these responsibilities is inconceivable; they are the

source of the individual's pride, sense of self-worth and of belonging.

"Clarity involves the need for each person and the group as a whole to do the work of being clear about their needs, their visions, their bottom lines, and to share that clarity with the others involved."

Needless to say, this deep sense of shared responsibility is not a part of patriarchal capitalist culture; the even distribution of goods among all according to need is the antithesis of private property and the profit motive. At best, our understanding of responsibility has been limited and distorted in the service of the nuclear family; at worst, it has been eliminated altogether in the philosophy of "looking out for Number One." Something that many intentional communities are trying to do is to somehow

recreate that kind of responsibility in each individual member.

This can be very difficult. Most of us now in intentional communities, even those from working-class backgrounds, have grown up in conditions of privilege unimaginable to the vast majority of people on this planet, privilege that is usually largely invisible to ourselves. We take for granted not only our creature comforts — "basic" things like running water and electricity, dependent even in community on the overuse of resources and the creation of waste — but also intangibles such as our literacy, our articulateness, a degree of self-confidence. Where gender, class, or skin colour have conferred further privilege, this phenomenon tends to be more pronounced.

Moreover, those of us who have adopted a "progressive" world view — espousing all the right causes and working to eliminate the "isms" from our thinking and actions — tend to take for granted the "rightness" of our own views, and hold them as the standard against which all else is measured. Our sense of self-worth — even our very identity — can often be bound up with our image of ourselves as politically correct, and woe betide anyone who suggests otherwise. Our vision of a better world may be fabulous, but we ourselves are not noted for either our humility or our flexibility.

For example, people may feel it is bourgeois, materialistic, or arrogant to assume that a greater contribution to the community somehow carries greater weight. Members who are less involved may take for granted, and routinely take advantage of, the work and resources, both obvious and hidden, that others have put into the community. These less involved members may feel threatened, insulted, and resentful if their attitude is questioned as cavalier. Isn't everybody equal here? What is this anyway, a new elite, a new hierarchy?

On the other hand, those against whom such resentment is directed — often the founders or "leaders" of the community — have in fact made enormous commitments of time, energy and resources. In their idealism, they may expect everyone to be equally committed, to recognize and match their own contributions to the fullest extent of their capacity. They may feel disillusioned and angry when reality turns out to contradict these assumptions. If no mechanisms are in place to deal with these problems, the frustrations that arise may spell the death of the community.

Since, as Jean Trickey points out, the societies that most of us come from have not equipped us to cope with these situations, we need to abandon our false pride and our naivete, and seriously go about equipping ourselves. Intentional communities which have already survived a decade or more don't have all the answers, but they do have some. We can also learn from the experience of other types of collectives, and from the wisdom of tribal communal societies.

One truth that emerges over and over again from these sources is that community structures for sharing decision-making and power need to be acknowledged and agreed upon. Every group has such structures, whether they are recognized or not. Abandoning ourselves to "the tyranny of structurelessness," even if it is politically disguised as anarchism, is no solution. As Brugh Joy says, "When we attempt to deny what is, enormous energy is required. That energy is then not available as a resource for other activities." Moreover, that energy may be turned to destructive purposes, sometimes developing into terrifying and very real "mob psychology" phenomena like scapegoating and other forms of abuse.

In contrast, healthy community dynamics involve an ongoing rebalancing of shared and fluid leadership functions, and the development and constant use of a range of group dynamics and mediation skills. They also require a fully developed sense of responsibility ("knowing what it takes to live," as one community woman put it), and respect for the realities and experiences of every individual in the group, including ourselves.

A group of friends in a community in British Columbia use as a touchstone the simple guidelines they have developed over some twenty years of trying to live together in a context of full respect for each other and for the mountain valley they call home. Two of their key words are "clarity" and "generosity." Clarity involves the need for each person and the group as a whole to do the work of being clear about their needs, their visions, their bottom lines, and to share that clarity with the others involved. Flakiness and vague good intentions lead only to misunderstandings, frustration, or worse. The generosity comes in once things are clear, when each person can understand where the other is coming from, and each be willing as a result to "give" — or forgive. Then, looking forward instead of back, they talk about "next time," drawing from the situation whatever learnings they can apply constructively in the future.

Some people leave community because of the problems and complexities naturally involved in living out a worthwhile communal vision. Those who choose to stay do so with the recognition that there is nowhere in this imperfect world that is free from contradictions and limitations, and that egalitarian communities provide quite possibly the most fertile ground for addressing these challenges creatively. Ω

From Leadership to Empowerment

Margo Adair

When we think of leadership it brings to mind images of competent men who have all the answers. Television presented the epitome of this model to the '60s generation in "Father Knows Best," where we were shown how the head of the house could always be counted on to take charge and fix anything that had gone amiss. We've been taught to expect that leaders do all the crucial thinking — thinking for people.

It turns out we've all been misled. Philip Slater captures the contradiction of authoritarian rule in *A Dream Deferred* (Beacon, 1991):

The Achilles' heel of authoritarianism is that the leader by the very nature of his position is able to ignore the wisdom of anyone "below" him — that is, anyone who stands between him and the real world. This is what authority means: immunity from competence. The authoritarian leader need not be wise or knowledgeable or skilled. By the nature of his position he has the right to be as stupid, insensitive, and blind as he chooses and still be obeyed. This is one of the many reasons power so inevitably corrupts. No individual used to being automatically obeyed can retain his or her flexibility, balance, adaptability, and judgment — like unused muscles these capabilities will eventually atrophy....

The authoritarian leader is insulated from his environment. All his information is filtered through people whose well-being depends on his approval, hence they tend to tell him what he wants to hear — that his decisions are correct and everything is going well. Bad news — that is, news suggesting his policies are misguided and he needs to make drastic changes — tends to be received as a personal affront. The messenger is shot, the whistleblower fired, the loyal dissenter accused of treason.

For some five thousand years this supremacist model of leadership has maintained the status quo — devouring any other cultural forms that happen to be in its path as it gobbles down more and more to feed its insatiable appetite for power. Now for the first time in history the end of the path is in sight — if humanity keeps careening down this course, the planet will no longer be able to sustain life as we know it. The question is: Will we establish another way before it's too late?

Coercive or Cohesive Relations?

Egalitarian and supremacist social orders have fundamentally different world views. Under hierarchy, life is viewed as inherently dangerous; everything must be kept under control or it will go wild and chaos will reign. It is not a difficult task to propagate this perspective when wielding weapons of destruction and controlling all the resources necessary for survival. Under hierarchy, nature and human nature are seen as menacing.

Egalitarianism views life as a benevolent force, to be trusted; given the space, healing takes place naturally. In an egalitarian society both nature and human nature are conceived of as basically congenial.



Charles Rapp

The hierarchic model is what I call the Paradigm of Control, the other I call the Paradigm of Harmony (see chart on p. 68). Functioning on opposite assumptions, each asks an entirely different set of questions for any problem that arises, and therefore draws totally divergent conclusions about the sources and solutions to any malaise.

Harmony is about letting go. Everything that makes life worth living is possible only when we give up control, let go, and trust the process. This is true for love, orgasm, creative inspiration, intuitive insight, spiritual revelation and healing. Trust can be attained only through

communion — it cannot be had upon demand, nor can it be regulated. Native American traditions teach that an honorable relationship to the land is one of stewardship, living with the earth in a symbiotic relationship of reciprocal care. Everyone is a part of the whole, living interdependently with each other and nature — in a state of communion. When relations are harmonious, the concept of ownership is incongruous.

Control, on the other hand, must come from the outside, and its nature is inherently alienated — as soon as one moves into communion, one loses the motivation to control. A cross-cultural survey found that the more pleasure-seeking behaviors are repressed in a society, the more militaristic the society is, and further, sadism increases in societies where nurturing behaviors are not socially sanctioned (Slater, 1977). Control is about holding on, and holding on blocks life force energy.

Maintaining control is straightforward — it is called ownership (of land, natural "resources," women, children, people's time, etc.). Ownership has no meaning if it is not backed up with the power of the state (law), which, in turn, is meaningless unless backed up with the threat of physical force. Without a widespread belief in hierarchy, privilege obtained through exploitation would be impossible to justify and could not be upheld without violence. Misled again! — we're told

(Continued on following page...)

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PARADIGM OF CONTROL PARADIGM OF HARMONY

- respect must be earned respect is a given
 constricted & rigid open & fluid
 time is linear time is cyclic
 dualistic holistic
 mechanical ecological
 competitive cooperative
 product process
 quantity quality
 suspicion & deceit trust & honesty
 centralized decentralized
 hierarchical egalitarian
 manipulation negotiation
 alienation communion
 violence peace
 suppression celebration
 blame & punish learn & forgive
 revenge reconciliation
 conformity creativity
 hateful compassionate
 bureaucratic democratic
 dogmatic exploratory
 exclusive inclusive
 secretive communicative
 trivialize validate
 image authentic
 greedy generous
 coercive cohesive
 god fearing god loving
 hostile congenial
 secrets & lies shared information & truth
 egotistical humble
 aggressive receptive
 individualism fellowship
 authoritarian participatory
 final solutions continual evolution
 efficiency patience
 posturing nurturing
 serious & earnest humorous & playful
 isolate integrate
 categorize synthesize
 tense relaxed
 reactive creative

Listed above are the tendencies of the two divergent world views — their values, concerns, approaches and attributes.

Empowerment (From p. 67)

we're being protected from the hordes when, in fact, the greedy are only protecting their own hoards from the possibility that they might be shared.

The Paradigm of Control views the world from the mentality of law and order. Life is conceptualized in oppositional, dualistic, either/or terms. Progress is linear, so the ends justify the means. The world is composed of good guys and bad guys, winners and losers, saviors and savages — all in competition for control. Everything and everyone is objectified and reduced to isolated things and personalities, categorized into a hierarchy of value, and manipulated for advantage. The only relationships taken into account are property relations. Society is composed of mindless masses and brilliant charismatic men who always have final solutions. The context is infused with constriction, competition, rules, secrets, lies, hoarding, posturing, egotism, suppression, obsession, cold calculations, distrust, deceit, demands, dogma, and violence. Security is believed to depend on military strength, coerced control, righteous rigidity, compliance to authority, and centralization.

The Paradigm of Harmony views the world from the mentality of trust and respect. Life is conceptualized in holistic terms: time is cyclic, progress spirals, the means are the end. All are embedded in ecological relations. The personal is political, everyone matters, everyone is responsible. The focus of attention is on relationships *between* everything and everyone. Existence in and of itself is reason enough to be awarded respect. Everything is part of an ever-evolving organic whole. Society is composed of intelligent, good-willed people who, when given the chance, will collectively figure out the best course of action. The context is infused with receptivity, fluidity, generosity, spontaneity, idiosyncrasy, negotiation, reconciliation, cooperation, care, patience, synthesis, and belonging. Security is thought to depend on peace, truth, cooperation, participation, flexibility, creativity, diversity, and decentralization.

The Paradigm of Control is at the root of nearly all contemporary problems; we cannot expect it to provide solutions. What if we lived in a world in which everyone was socialized to be generous — where trust was a given? Imagine how much strife the world would be contending with if cultural norms emerged out of the Paradigm of Harmony. This shift is the key to true security.

Disarming Ourselves from Competition

Authoritarian forms of leadership are not found only among the power elite — we are all guilty. Despite our best intentions, our most common forms of leadership rise out of assumptions rooted in the Paradigm of Control. After all, authorities are by far the most visible role models. We find supremacist attitudes alive and well in progressive settings — from intentional communities founded by charismatic visionaries, to vanguard revolutionary groups that believe everyone will eventually catch on and follow them. Authoritarian leadership is very seductive — for the leader, it is a powerful ego booster to have a following; and for the followers, it is a relief not to have any responsibility to make choices.

At the heart of developing new kinds of leadership is the need to recognize and transform the patterns of competition that grip us. We've all been superbly socialized to do our part in upholding the status quo. Competitive conditioning has penetrated deep into all our psyches. We *think* in hierarchical terms. Our thoughts are riddled with either/or oppositional thinking that is perpetually preoccupied with comparisons, striving to answer the eternal question: "Who is the best?" This leads to the dismissal of our own selves and others as we cast everyone into the roles of followers or leaders — and thus recreate hierarchy. Contrary to our egalitarian values, we find ourselves entrenched in the same patterns of domination and compliance that we are trying to get rid of in the greater society.

Competition renders us oblivious to the web of relations we are all embedded in. It acts like acid on the fabric of our relationships, destroying the bonds which connect us. Instead of encouraging generosity, it fosters the attitude that well-being is attained *despite* each other, not *because of* one another. Our interactions are filled with put-downs. We find ourselves isolated and suspicious of each other, either intimidated and protecting ourselves from potential humiliation, or vying for special praise and prestige.

The most important factors that shape our relationships hardly enter our awareness. It doesn't occur to us to consider historical forces, cultural traditions, power relationships, and the social impact of private actions. Instead, all situations are cast in terms of personalities — individuals are the cause and effect of everything that transpires. Since personality has been elevated to hold chief importance, it becomes critical to protect one's public image in order to retain respect and advance one's position. Smooth veneers replace authenticity. One must always conform to socially sanctioned behavior: "Keep yourself under control; be cool, calm, and collected; be objective; and make sure you have the facts straight!"

We are expected to *already* have the answers. Problems are to be independently solved in private. In this atmosphere we don't speak up unless we are confident we "know what we are talking about." We feel we would be exposing weakness if we were to express our dilemmas, to say nothing of asking for help. Rather than learning from one another, in order to gain status we look for ways to dismiss the validity of each other's perspectives.

When problems arise, they are experienced as a threat to one's image. People want to be sure they're not blamed when things go wrong, so they become determined to keep all blemishes covered up. In turn, this secrecy obstructs substantive collective problem-solving — inhibiting collective exploration, shared learning, and generosity of spirit.

When everyone believes the source of problems is simply personalities run amuck, problem-solving boils down to scapegoating. Blame is not holistic, it doesn't engender integration, and instead promotes the illusion that if the guilty

party is controlled, all will be well again. People seldom examine the social context that fosters any particular actions. The culmination of these dynamics results in public life being devoid of collective exploration, learning, and generosity of spirit.

Even the ways we have been taught to cooperate and nurture have been delivered with a double message. Sensitivity is seen as "feminine," lacking the grit that will get us out of a bind. Men are taught that the most deplorable way of being in the world is to "act like a woman." Meanwhile, women are taught that they must be feminine, i.e. subservient and nurturing — especially toward men, who do the *real* work of running the world. Linguist Deborah Tannen tells us that men's style of talking is aimed at increasing status, while women's style is aimed at increasing rapport. Men dominate talk in the public sphere, women in the private. (1990) We are told: men are "naturally" rational while women's "nature" is emotional and intuitive.

Rationalism is the only mode of decision making taken seriously in our culture, and it is at the center of what keeps competitive control patterns in place. The very nature of rational thinking is to separate out and order reality in a linear way. Rational analysis takes us into the realm of abstraction; it takes us out of the context — making it possible for us to objectify (rationalize). Emotions and intuition are rooted in being "a part of," not "apart from." How often have you disqualified yourself from participating because you couldn't be objective enough — in other words, because you were too involved? I am not suggesting that we should ban rational thinking — it is not an either/or choice — it is that logical reasoning should not always be given the driver's seat, relegating every other aspect of consciousness to the back (if it's lucky enough to have any seat at all).

When we reflect on the times in our lives when we have felt the most empowered, supported, and spontaneous — times when we have been able to be fully honest with ourselves and others — we realize that the context has been full of qualities other than our cold calculations. We have felt part of, not apart from — experiencing communion, not alienation. Our humanity is evoked when other aspects of ourselves have become central in our interactions: our emotionality, spirituality, imagination, and humor. We laugh, we sing, we play, we cry together, and we're moved to

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(Continued on following page...)

take care of one another. This is what transpires in our most intimate settings. *Public life must become intimate.*

Shifting the Public Climate

If we are to heal the future, it is vital that we adopt ways of being that transform the climate of public life. The biggest obstacle to harmony is the socialization instilled in each of us — if we don't uproot it, it remains at the root of our behavior, and our conditioned responses only replicate the very conditions we need to change. *To bring about harmonious relations we need new habits of consciousness — new maps for navigating cognition. We literally have to establish new pathways for the movement of our thoughts, replacing the familiar up and down motion of analysis with thought paths that move in cyclic, spiraling, holistic patterns.* When we shift out of linear reasoning as our prime cognitive activity our horizons widen and become inclusive.

Moving from alienation into communion requires that we develop what I call "context sensitivity" to replace goal orientation. This is not to say we ought to relinquish goals, simply that we change what is given priority in our awareness. When anyone is *invested in a goal, s/he becomes oblivious to the current situation.* Product becomes more important than people; the end justifies the means. The more energy one spends in holding on, the less energy there is left to perceive what is.

Clutching to the "right" point of view both results from and causes insensitivity to others, and creates a self-perpetuating dysfunction in groups. When people are focused exclusively on goals, they start to develop hidden agendas and manipulate others. Manipulators don't respect where people are in the present; instead they arrogantly assume they know better. This approach will eventually backfire. People do not readily express their concerns if they expect to be dismissed by someone who insists on getting their own way. Instead, important issues get relegated to the world of silence — where they fester, waiting to re-emerge in an undermining way.

Moving "forward" without everyone's *full* participation is a sure prescription for stumbling into bigger problems down the road. *We fool ourselves when we think it is more important to be "efficient" now, and to take care of feelings later. What does it reveal about our values when saving time is more important than each other? We need to be sure our whole selves are participating.* If we change our attitudes toward one another, it's amazing how much more work we do get done. We never "waste" our time when it is for one another.

With context sensitivity, concern for others is central; people think with each other, not *for* others; manipulation is

understood to be incompatible with resolving anything. Furthermore, goal orientation often traps us into thinking that people will want to join us *only after we have our project and perspectives completely together* — packaged and ready for sale. We need to move the focus of our attention from product to process, from object to relationship. Instead of providing answers for people's consumption, transformational leaders provide questions that engage everyone's collective thinking.

The Paradigm of Control is dependent on individualist thinking. To rid ourselves of its hold, not only do we need to put ourselves into the context, the contexts themselves need to be broadened to encompass *social* and *historical* currents that inform who we are. *What has been marginalized must move into the center.* For instance, one is likely to feel awkward

when referring to an ancestral practice, or lack of time and money as a single parent, or one's sexual identity — any of which are likely to hold an important place in one's life. More often than not we remain silent. Yet it is these kinds of matters that enable us to experience one another as full human beings, with both particular needs and contributions. We are creatures of habit, tending to recreate dominant norms. Because of our allergy to potential problems, we have excluded from our interactions the very substance of our lives that give texture and depth to relationships.

Our society has coated reality with a hard, shiny veneer — keeping out of view anything that might undermine the status quo. Underneath, power struggles are seething. Historically the cultural norm that dictates access to the ladder of upward mobility is to act as if all is well, pretend you are just a bit better than the Joneses, and give up your loyalties to your people, traditions and principles. To get and keep a job, to stay in the mainstream, you must be homogenized. As a result, everything of importance gets relegated to the world of silence, acute alienation develops, and we remain ignorant of how groups other than our own are oppressed. The veneer also hides from view the rich histories of resistance — how oppressed people have maintained pride and dignity. Knowledge of successes bolsters our courage to reclaim different ways of being, and gives us the information we need to establish respectful relations. This knowledge is crucial to our survival and liberation.

Privilege is taken for granted and invisible to those who have it. If we don't uncover the particularity of the myriad oppressions, then in spite of our good will, we are doomed to duplicating patterns of domination and perpetuating an oppressive status quo. We unknowingly act in ways that are sexist,

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homophobic, ageist, etc. To overcome this we need to commit ourselves to discovering the world through the eyes of people different from ourselves. This can be done easily through reading their writings, finding out their true histories—as they themselves define them—and respectfully witnessing their cultures. When we do this we come to appreciate the real conditions of one another's lives, reality replaces image, and our horizons expand. We naturally create a climate that welcomes diversity, providing fiber to our relations. Alienation dissolves into community. If we are to create egalitarian contexts, we need to raise our consciousness so the issues become everyone's concerns.

Informing ourselves will provide us with the insights we need to understand why people act as they do. A major component of conflict resolution is creating a setting that embraces diversity, and to do this we must be informed. *Only* when we recognize the undercurrents that result from differences in gender, culture, access to power, etc., can we name the different issues people are silently grappling with. This eliminates the marginalization of those in minority positions — instead they are validated and often find themselves inspired to participate.

Because we all have had the experience of our mistakes being used against us, we need to create forms of sharing that make it safe to disclose our vulnerabilities. When we do, then we develop relations in which we can check ourselves. Because our processes have been so contaminated by the dominant norms, we need each other to decide if a change is called for. I often get confused about whether I'm operating out of internalized oppression or privilege. I have a hard time sorting out the impact of my actions — am I taking up too much space because of my middle-class sense of entitlement, or am I encountering sexist prejudice? I depend on my friends to help me sort out what will best serve the process. When we share our dilemmas, and especially our greatest difficulties, we inspire support and build relations of substance.

Problems are neither individually created nor solved — we need to support one another's transformation, not affix blame. *Problems are social, not private.* Our propensity is to protect another's feelings initially, then abandon them when things get uncomfortable. When we let our fear of hurting someone's feelings stop us from speaking up, behaviors continue which are qualitatively more harmful — and no one learns new ways of being. Because we all make mistakes, it is crucial that we create supportive contexts for giving one another feedback, in a caring and honest way, about the impact of our actions.

When we focus on context instead of personality, on historical cultural legacy instead of image and status, on social consequence instead of private character — then we are all relieved of the burden of blame. This inspires us to replace scapegoating with compassion, and we find ourselves moved to participate in one another's healing process.

It is helpful to think of things that can be done to help individuals transform their limitations. For instance, someone who has a propensity to discount herself and remain quiet in meetings may welcome being asked what she thinks would support her in shifting a deep-seated pattern. Ask her what might make expressing herself a little easier. Change not only requires recognizing what's problematic, but also what could replace the old ways and, further, what could be done *collectively* to support establishing new habits.

We need to monitor ourselves: noticing when our thoughts and feelings are moving in the direction of isolation or collectivity; witnessing precisely what is motivating us at any given time, and noting if what we are aiming at serves the common good. Observing when we constrict ourselves and/or censor ourselves will reveal the areas that need to be examined. For it is these times we are no longer able to express our wholeness, and everyone loses. Ask yourself: Why are you tense, what are you protecting yourself from? What do you need in order to relax? What if you said what you really think/feel? If you can't be fully honest — what can you ask for that might make it safe?

“Transformational leadership is not about thinking for people; it is about inspiring people to believe in themselves and realize that they already have the capability to bring about change. At its core is the empowerment of everyone. This kind of leader exudes confidence that everyone is their own best judge, evoking people's self-respect so they take their own experience seriously.”

Developing Transformational Leadership to Establish Trust for the Long Haul

Transformational leadership is not about thinking *for* people; it is about inspiring people to believe in themselves and realize that they already have the capability to bring about change. At its core is the empowerment of everyone. This kind of leader exudes confidence that everyone is their own best judge, evoking people's self-respect so they take their own experience seriously. In this atmosphere one's integrity is a given. Rather than expending energy defending one's status, energy is focused on caring for each other, sharing different perspectives, and learning. This kind of leadership takes place behind the scenes and aims at making itself obsolete.

Setting a tone that inspires sharing is the most important task of transformational leadership. Starting any meeting with poetry, singing, playing cooperative games, or meditating inspires a generosity of spirit that fosters cooperation. Such activities evoke our humanity, and open our hearts.

Creating a harmonious environment is not mysterious; one doesn't have to go to school to learn how. Caring is *a natural reflex we are all endowed with.* Our inclination to act in

Empowerment *(From preceding page)*

nurturing ways has simply been overridden by competitive patterning. The fact is, we all feel alienated and hungry for authentic connections. Choosing a different mode is fully accessible to all of us. All we need do is to stop, reflect, and insert warmer ways of being together. Our common sense will provide us with the ideas needed to shift the context. Look at the chart listing attributes of Control and Harmony on page 68. When you find yourself and/or your group on the left side, simply ask "What would it take to move over to the other side? What's at stake? What's being protected? What's needed to establish trust? Who could help?"

Initially, doing things differently will almost always feel awkward because the actions are so unfamiliar — yet we have no other choice if we want to bring about change. Without new forms of interaction, we simply revert to our old habits. Small acts can have a profound impact on the quality of our relations. For instance, doing a simple go-round of appreciations at the dinner table or in a meeting will usually help to open our hearts and build trust.

Another vital step in building a collective and creative process is to break through the dynamics of dominant talkers and compliant listeners. To do our best work, everyone's voice must be present, and making this change usually requires a shift from head to heart. Talking Circles, a tradition common among Native American tribes, are one of the most effective ways to elicit everyone's participation. Taking turns, each person speaks from their heart while everyone else listens with theirs — there is no discussion. In a talking circle there is no such thing as being wrong; there is no analysis, people's experience simply is — nothing needs to be proven or defended.

When we share our stories, we make possible a fuller appreciation for one another. Because some of us tend to be long-winded, groups might elect to use a timer (usually three minutes is ample time for a turn). Questions or suggestions that focus the sharing are often helpful. For instance: Tell us about three turning points in your life; Tell us about a role model that

inspires you; What have you enjoyed lately?; What has been difficult?; What is a burning question for you?; Name something from your heritage that you take pride in; Describe how the people who raised you made a living, and how they felt about it. In addition to opening the heart, listening to one another's stories is a great process for consciousness raising. We learn what is needed to create contexts that invite diversity. Questions need to inspire stories, not analysis—so don't ask why ... ask for a description.



Talking Circles are one of the most important processes I use when I facilitate, mediate, or conduct alliance-building trainings. I was once asked to mediate for a collective household which had just remodeled to create three new bedrooms — all of which were much nicer than the old rooms — and the group had no process to decide who got the better rooms.

We used talking circles as our primary format for nearly the whole mediation. To set the tone, I first asked each of them to share something good about what it meant to live in the collective. After everyone had spoken, I asked that in the next round they tell each of their housemates about something — however small or large — that they appreciated about living with her/him. Finally, I asked each housemate to describe those things they found especially difficult. By this time, any trace of competitive spirit had been dissolved. Seniority had been the precedent for room choice before, yet the man with the most seniority was the one who now suggested drawing straws. Decisions are easy when we are all working from the heart.

For humanity to get off the road to destruction, we need to create communities of self-reliance while we resist and transform the institutions that hold power. We will succeed only if we learn how to work *well* with one another, learn how to *depend* on each other, and embed ourselves in community for the long haul. Replacing authoritarian forms of leadership is not merely a luxury reserved for those interested in their own personal potential, it is imperative if we are to safeguard the future. Ω

Feminism in Student Leadership Development

Dianne Dailey

I got into student union work through the back door — Women's Programs to Student Activities without a net. Would I fall from feminist grace in this den of activities?

At my first professional meeting it looked like the answer would be yes. In a session designed for sharing successful program ideas, a wet T-shirt contest was described as one college's most successful program — drawing 2,000 visitors from the surrounding countryside. My conscience urged me to say something about sexist programming. I ignored it and chose to be silent. My feminist credentials were as useful as Mike Dukakis' ACLU card during the 1988 election.

Fortunately that scenario was never repeated. Even more fortunate was my introduction to ACU-I with its Women's Issues Committee; its commitment to diversity; its insistence on inclusive non-sexist, non-racist language; and its many professionals sensitive to all student issues including women's issues.

In May 1988 the *ACU-I Bulletin* contained a prize-winning article by Golde and Duerst-Lahti entitled "A handmaid's tale: The student affairs perspective in the university setting." This confirmed what I had experienced — the neat fit between feminist pedagogy and student development theory, as well as the similarity of values between feminist and student affairs perspectives. They also discussed the differences between masculine and feminine leadership styles described in the following table:

Table 1
Masculine and Feminine Leadership Styles

Characteristic	Accommodating (Feminine)	Conventional (Masculine)
Operating style	Cooperative	Competitive
Organizational Structure	Team	Hierarchy
Basic Objective	Quality Output	Winning (Quantity)
Problem Solving Style	Intuitive/Rational	Rational
Key Characteristics	Lower Control Empathic Long Term Collaborative High Performance Standards	High Control Strategic Short Term Focus Unemotional Analytical

Lest this table look like a new version on an old theme — woman good, man bad — keep in mind that student development personnel and a number of males prefer the accommodating style, while some females choose the conventional leadership style.

I'd like to share my observations of male and female leadership styles and propose ways we can help students move past narrow gender roles into balanced leadership styles.

Like student development professionals, I want students to recognize their potential and to gain the confidence and the tools to realize it. We want them to achieve balance in their lives; to go for the gold and be good team players; to speak and

listen well; to know how to lead and when to follow; to work hard and make time for play. How can we help them achieve the Apollonian ideal without extinguishing their Dionysian fire? How do we do it for ourselves?

Rigid adherence to gender-typed behaviors is a major block to personal development. As professionals, we can train ourselves not to stereotype or be sexist. But what can we do about the unconscious attitudes our students bring with them?

Limiting attitudes and behaviors in women students:

- Avoiding the limelight and choosing to work behind the scene investing energy in the support and nurture of others.
- Speech patterns ranging from listening and making brief supportive sounds (uh huh, yes, that's good), to asking questions to draw out others, to tentative statements with rising inflectional tags so no one will take them too seriously.
- Unwillingness to risk; unwillingness to experience fear and move through it.
- Viewing themselves as not ready enough, prepared enough, or smart enough to take on a new job.
- Not seeing themselves as leaders.
- Not owning their authority or seeing the power of their own experience.
- Underestimating their intelligence and abilities.
- Needing to please authority figures and especially to gain male approval.
- Focusing on maintenance tasks and ignoring the big picture.
- Not gaining mastery of "male" tools like Parliamentary Procedure, Robert's Rules of Order.

Limitations male students carry are often the opposite of female characteristics. For example:

- Demanding and expecting center stage and being unwilling to share.
- Knowing how to compete but not how to cooperate.
- Not seeing the need or knowing how to support and nurture others' aspirations.
- Communication patterns including poor listening skills, inability to draw others out, making lengthy statements, interrupting, and domination of air time.
- High need to control.
- Expecting/needing deference and ego stroking from females.

(Continued on following page...)

Dianne Dailey is a student union professional at Shoreline Community College. Although this article was written specifically for an audience of other student union and student development professionals, the issues are quite relevant to contemporary intentional communities. Reprinted here with permission, it appeared originally in the 1990 ACU-I conference proceedings as "A Harrowing Experience: Finding Common Ground Between Feminism and Student Development." Association of College Unions—International, 400 East 7th Street, Bloomington, IN 47405. A subscription to the ACU-I Bulletin is \$20/year (6 issues).

Education Goals

The purpose of our educational processes must be clear, and should be designed to intentionally assist students in attaining broad life competencies.

1. Autonomy: The intellectually, morally, and psychologically autonomous person is able to think and act independently without continual reassurance and approval from others and without excessive reliance on authority figures, including family, peers, teachers, advisers, or mentors. Autonomy is a necessary condition for the development of critical thinking and for the achievement of a sense of true interdependence based upon a solid and affirmative estimation of self.

2. The Commitment to Values: The discovery and affirmation of a set of central life purposes and values which may be broadly moral, spiritual, religious or non-religious, artistic, vocational, recreational, political, or social. One sometimes speaks of such a commitment as entailing the formation of a philosophy of life, grounded in a thorough and reflective examination of alternative values and belief systems, and including a critical inquiry into one's values, beliefs, and interests.

3. Integration of Knowledge: The ability to appreciate and understand the connections among the various fields of study — both their content and methods of inquiry. Such understanding should result in a much deeper knowledge of each of the disciplines as well and greater skill in applying that knowledge to everyday life, the experience of which is not sorted out into neat curricular categories.

4. Intellectual Competence: The intellectually competent person is able to think critically and creatively when drawing conclusions, making decisions, and generating and developing ideas

5. Interpersonal Competence: The ability to communicate and interact effectively, and to initiate, develop, and maintain relationships with diverse individuals and groups.

6. Moral Maturity: The morally mature person acts with a set of ethical principals and beliefs based upon concepts of justice and fairness. Moral maturity depends, however, as much on the cultivation of qualities of empathy and caring as on the operation of critical intellect.

7. Respect for Persons: Grows out of the capacity for caring, and involves the ability to appreciate others for their essential humanity without bias to race, class, gender, age, ethnicity, country of origin, sexual orientation, or physical disability. Respect for persons results in the acceptance, affirmation, and celebration of human diversity.

Feminism in Student Development (Continued)

- Overestimating talents and going for any job, even those for which they have no abilities.
- Unwillingness to do or share in maintenance tasks.
- Not seeing females as leaders or having difficulty accepting their authority.
- Assuming they are the authority.

I see an identification of male student senate members with the U.S. Senate. In a sad parody of national politics, one can see the same foolishness, puffery, posturing, and behind-the-scenes wheeling and dealing that reveals the shadow side of our representative system. Robert's Rules of Order are used to finesse another member or achieve additional power and control. Teamwork is often missing. While the male students have a wide variety of American role models to copy (both positive and negative), the females have few. Many female students do not know the names of women in Congress, much less how they make speeches, develop policy, or conduct themselves. So female members of the senate will sit by quietly, sometimes impatiently, while their male colleagues pull power plays, speechify and dominate the activities, and monopolize air time. Female senators will roll their eyes, play with their hair, look down at their papers, signal boredom and exasperation to a female or sympathetic male, but rarely enter the fray, and act out their version of a senator.

One task we have as advisors is to help students move away from stereotyped behaviors that don't work, and toward the development of a personal style that does. This involves exposing them to new ideas, new styles of leadership, new pictures, and teachers who will help them acquire the necessary skills.

What works?

Flo Kennedy's popular battle cry of the '70s: "A woman without a man is like a fish without a bicycle" is being replaced by Robert Fulghum's affirming plea of the '90s: "Fish don't need bicycles; men and women need each other." Breaking through the stereotype is everyone's job. We may not realize how powerful our influence is on the opposite sex.

Empowerment of females by males

"I had not experienced men treating me as an equal. It was very empowering and gave me that edge to keep reaching out." Diane Tomkins, Shoreline Community College's first student advocate, spoke those words at a lecture given on leadership by four women members of the Student Body Executive Board. Patricia Brown, first female Student Body Association president in Shoreline's 25-year history, was influenced by the same two men — former SBA president Jeff Hood and vice president Chris Daniels. "They were supportive and nurturing. They'd say: 'You're great. We like you. If you run, we'll support you.' Not being certain if my skills were suitable, I went ahead and jumped in." Today Patricia looks upon that time in student government as one of the richest experiences in her life; a turning point where she decided her gifts were as good as anyone else's and she was going to share them with the world.

These two gentle men had a liberating effect on everyone in student government. They were catalyst and guide for the

Education Goals (above) and Lifeskills (p. 75) have been excerpted/adapted here, with permission. They appeared originally in the 1990 ACU-I conference proceedings in "Measuring Student Development: A Good Place to Start" [see p. 73 for contact info]. All three authors of that article (Richard Melton, Bernie Molitor, and Jennifer Soderholm) are from the University of Minnesota. They, in turn, adapted the lifeskills from a set developed by Kathleen E. Allen, dean for student development at Mount St. Mary's College in Los Angeles.

process of freeing the SBA Constitution and By-laws from sexist and non-inclusive language. They modeled participative government and decision-making by consensus. They listened women into speech and encouraged them into participation. They set a tone and style others followed. Because they understood and could use both conventional and accommodating leadership styles, they had credibility with their peers and with the administration.

As long as the quest for male approval supersedes a woman's quest for self, men who are supportive will be of inestimable value to women's growth.

Empowerment of males by females

It can be as scary for male students to try new behaviors and be open and vulnerable as it is for women students to risk visibility as leaders. Encouragement, support, information, and skill sharing work equally well with males learning the basics of an accommodating style.

Each year I meet young men doing the personal work necessary to help them shake loose from traditional male shackles. They are willing to look at their speech patterns and listening behaviors and change them. They are not threatened or lessened by taking instruction or direction from a woman. They avoid behaviors that could be misinterpreted by their female colleagues. In their personal and working relationships with women, they are willing to risk new ways of relating.

When the word gets out in student government that I'm a feminist, and it usually does quite quickly, and when they discover that feminism for me is men and women having an equal opportunity to discover their true nature and realize their potential, they often drop into my office to discuss the issues they're grappling with. I am asked for books, references, resources, advice, and counsel. It is a precious opportunity and responsibility to be a part of a student's personal growth.

Women's studies professors can be excellent facilitators for personal growth for men and women students. There has been negative publicity about "male bashing" that allegedly occurs in women's studies classes. This may be true in some instances and, if so, it is regrettable. Certainly sitting for an hour each day, five times a week, listening to talk about women may seem cruel and unusual punishment for students who fail to realize that women have been studying men's culture full-time for as long as they've been allowed in the classroom. On our campus we have three women's studies classes: Women & Abuse, Women & Work, and Women & Power. Male students who have taken the Women & Abuse class have expressed new understanding and empathy for women, are less threatened by women's anger, and are more understanding of the power our culture gives them; they are also more willing to examine their responsibility and use of that power. Male students recommend these classes to each other and talk of how much they've grown as a result of them.

Giving students a new picture

Flip Wilson's Geraldine used to say, "What you see is what you get!" In the case of high media visibility of female leaders

(Continued on following page...)

Lifeskills

Lifeskills are the teachable and transferable activities that are connected to major development goals. They are its tangible manifestations.

1. Adaptability: Tolerance and acceptance of others; the ability to relate to many types of people and situations; to make transitions fluently; to be flexible.

2. Assertiveness: To speak for one's self in a clear, direct, and positive manner.

3. Communication — Non-Verbal: The ability to be an effective observer and active listener; to recognize and understand body language.

4. Communication — Verbal: The ability to express oneself in writing and orally with clarity and effectiveness.

5. Creative Thinking: The ability to generate and develop new ideas and concepts. Involves thought processes such as theorizing (speculating on the basis of fact); imagining or forming mental images; visualizing (much like imagining but based on a clearer advance notion of the image); and design (conceptualizing and fashioning according to a plan). Thinking creatively does not necessarily follow a set of rules, but it does lead to ideas that in turn can be analyzed critically.

6. Critical Thinking: The ability to gather and organize information relevant to the subject under study; to analyze the information and the arguments that it contains; to develop hypotheses; and to construct convincing arguments on one's own. Such analysis would involve generalizing; drawing comparisons; separating large, complex ideas and problems into smaller, simpler ones; identifying unstated premises; generating questions from hypotheses; and detecting logical fallacies in arguments.

7. Decision Making: The ability to be objective and logical in making a decision; to be able to prioritize, take responsibility for decision, and direct action resulting for one's decisions.

8. Financial Management: The ability to plan, develop, implement, monitor, and manage a budget.

9. Follow-Through: The ability to stay on a project until completion, to be persistent, to recheck progress of others and help solve problems as they arise during each phase of task completion.

10. Implementation: The ability to plan the steps and time frame needed to accomplish a task; to select and organize appropriate human and material resources and delegate tasks to manage the resources at the time and place of delivery.

11. Initiative: The ability to recognize an uncompleted task or potential opportunity or problem and do the job without being told; to be a self-starter.

12. Planning: The ability to develop informal and formal statements of purpose, plan potential uses of resources, identify the criteria for success in achieving goals.

13. Relationship Building: The ability to initiate, develop, and maintain relationships on a number of levels and in different situations.

14. Problem Solving: The ability to evaluate, assess, diagnose, generate alternatives, and anticipate needs.

15. Tolerance for Risk: The willingness to try something new, to experiment, to be able to make a decision which one hopes will be helpful but which is without assurance of success or improvement and may result in failure.

16. Tolerance for Stress: The ability to cope, control emotional reactions, and deal appropriately with failure, ambiguity, or success.

Feminism in Student Development (Continued)

or accommodating male leaders or leaders of color — we're not getting much. We are all visual learners, but the present generation of students with its steady exposure to television, video, photo opportunities, and information bites really must see it to believe it. How can you become a leader if you can't see yourself as one?

The Spring Women's Leadership Conference held in Washington, D.C., is an excellent antidote for women's invisibility syndrome. Students sponsored to attend the conference by the Women's Center and Student Activities Office agreed "it was so impressive being surrounded by hundreds of successful women." A newly-elected student leader said, "I was fearful after winning (the student election). I felt I should be a combination of Jeanne Kirkpatrick and J.F.K. I felt I should fit a stereotypical leadership style. Men have succeeded with theirs, and I thought I'd have to knuckle down and learn how to do it." At the conference "I realized styles are all to be honored. Styles that we have been accustomed to seeing succeed are not the only ones that will succeed." The women returned with a vision of themselves as leaders. They were different from one another in style and personality, but each felt empowered by what they had seen and emerged with respect for their own and each others' unique leadership styles.

The USSA conference, with its emphasis on grass-roots organizing and multiculturalism, provides another vision of leadership for men, women, and students of color.

There are ways other than conferences to transmit new pictures to students: the lecturers and entertainers we bring to campus, the trainers, workshop leaders, and consultants we hire are a few examples. Do they reflect our commitment to diversity and equality — a balanced picture? One of the pleasures of attending ACU-I conferences is knowing its values include that commitment and its program will reflect them. Becoming a leader may mean looking in many mirrors until one sees her or his own face reflecting back.

Using the campus culture to transmit values

Student union professionals program, schedule, and support a major portion of the events that occur on campuses. We can and do create events and rituals that support and affirm students and communicate the student union values and vision. An example of an affirming ritual on our campus is the annual

Women's History Awards Banquet where awards are bestowed on the Woman of the Year and the Gentle Man of the year. These awards are coveted, and a number have been won by student leaders.

Each year the college president and key faculty, staff, students, and administrators gather at this luncheon to honor those who work toward equity, equal access, and opportunity. The most moving acceptance speeches come from the students — male students who want to thank those who have helped them move into new emotional and psychological territory, and female students who express appreciation for having their talents recognized and for being encouraged to use them. It is always an emotionally moving event and reminds those present of the values and vision we share.

Using ourselves as role models, mentors, guides

We think of ourselves as educators, but we have few traditional trappings. Our classroom is our office, a meeting room, a bustling stage. How we are and what we do may have more potency and influence than what we say. How aware are we of our own stereotyped ways? How fine tuned are we to the issues that keep our student stuck? If we have worked hard in this area, do we take our knowledge, insights, and skills for granted, failing to transmit them to the next generation because "it's old stuff and students don't have to deal with those issues anymore"? What about our own leadership styles? We may have mastered the accommodating style, but what about incorporating aspects of conventional leadership? or servant leadership? or transformational leadership? Have we discovered a style of leadership that honors our inner self? Pushing ourselves beyond our comfort zones is a sure way to know how it feels for students. It is also makes us more valuable teachers.

Conclusion

We become more fully human as we shed our stereotypes — the ones that bind us and restrict the growth of others. We must start where we are and where our students are. Some may be temporarily stuck at the wet T-shirt stage. But keep in mind that acceptance and support precede awareness and insight, which precede change. With encouragement, education and guidance, and new pictures, better leadership styles will emerge. Our work will help create the leaders we envision and need. ♪

LIVING IN SINCERITY



A Crash Course in Leadership

Emmanuel Petrakis

Both vision and leadership are essential for birthing the New Age movement and for catalyzing growth and maturity in intentional communities. The issue of socio-spiritual training for potential leaders is a fundamental one. As a psychologist and a person who has experienced and is experiencing community living, I am very much aware of the pitfalls of ego-trips, personality clashes, and unresolved childhood emotional situations that lead to projection — such as automatically opposing the authority figure (“anarchist” syndrome), or worshipping the leader (the “guru follower” syndrome), or other relationship complications.

Leaders need to be trained to know themselves, to take responsibility for their personal growth, and how to act as a catalyst in the growth of others. They need skills in communication, conflict solving, relationships, and practical know-how. Above all, they need to develop love and compassion, clarity about their vocation in the plan of Life, knowledge of the Laws of Life (natural and spiritual), an understanding that they are eternal spirits, and a holistic outlook. All this requires intensive training.

For centuries men have trained for war. Now men and women need to train in the skills of peace. It takes years to train a doctor or an engineer. However, time is running out in the face of the planetary crises. We need, in a short period of time, to prepare those who will go out to train others in their local communities, intentional or otherwise.

With these considerations in mind, I created a one-year training program known as the “Science of Creative Living and Self-Realization” which has recently been offered at The New Humanity Centre, in Greece. No fees were charged for the course, though donations were accepted. It is a personal and group process, and a living workshop experience. Naturally, the program is constantly evolving, and I look to integrate promising new elements from other similar training programs. We collaborated with other centers to produce an improved synthesis that might serve as a worldwide prototype of training for New World leadership. The training includes:

1. A one-year residential training course for potential New World servers and community leaders interested in acquiring the necessary social skills and spiritual understanding, who will then go on to develop similar training programs or centers in their own region or country.

2. Seminars and workshops (usually 2 to 15 days), open to the public, on themes of general interest:

- Self-knowledge and personal growth (Applied Psychology)
- The laws and principles of Nature (Philosophy of Nature and Social Ecology)
- The higher self, i.e., the Divine in the individual and how it relates to the personality (Spiritual Psychosynthesis)
- Learning to function in harmony with others: skills in cooperation, communication, conflict resolution, sensitivity and awareness training, etc. (Social Dynamics)

- Creative thinking, living, and problem solving; local and world outreach for peaceful social change (Applied Sociology)
- The inter-connections between all disciplines and forms of life (Synthesis — of Science, Religion, Philosophy, East & West, Ancient Wisdom & Modern Discoveries, Mind & Body, Masculine & Feminine Polarities)

The training is based on these beliefs:

1. The human being is a multi-dimensional entity in a multi-dimensional universe. He/she is a divine seed (Spirit/Being) in constant evolution according to a Divine and Cosmic Evolutionary Plan. This Divine Essence is immortal and eternal, not limited by the body, time or space.

2. Life on earth is one classroom among many, part of a vast educational system in the universe.

3. A person learns through the Law of Action and Reaction (we reap what we sow) in a number of cycles (incarnations) enabling him or her to develop the necessary soul qualities, and ability to create on many levels.

4. The study of basic psychological self-help techniques and practical social applications will improve the quality of our living.

The aim of this training is to provide a replicable model (adapted to local conditions) in social responsibility, economic and social self-help, universal values, community living, and the practical daily application of the Ageless Wisdom to every area of our lives. Not a dogma, it is an open-ended process and an ever-growing synthesis of universal nature which respects all *sincere* approaches to understanding the Greater Reality.

The training seeks to mobilize a vast number of positive and capable individuals to face the planetary crises of our times, by getting to the roots of the problems within us, and by promoting the constructive cooperation worldwide to cope with these issues. Ω

“For centuries men have trained for war. Now men and women need to train in the skills of peace. Leaders need to be trained to know themselves, to take responsibility for their personal growth, and how to act as a catalyst in the growth of others.”

Emmanuel Petrakis, a Greek national, is a widely-traveled New Age and community living pioneer, psychologist, psychotherapist, educator, writer, poet, worldwide networker/coordinator, public speaker, and journalist. He has been living/working at the The New Humanity Centre, with his wife and two children, on a one-year volunteership. They are presently searching for an existing community, perhaps in the United States, which would support this type of teaching as part of its program (creating a home-study course on this topic would be one of the possibilities).

Leadership, Teamwork, Individual Challenge: A Ropes Course Experience

Rodney K. Neubert, Laure Chantal Tartaglia,
Georganne Neubert, Dave Secunda, Bill Rizzo

WHAT IS A ROPES COURSE?

The main goal of a ropes course is to develop personal and interpersonal competencies by providing a unique environment of challenge and support with high accomplishable expectations, adventure, drama, and suspense. A course with its cable, ropes, and weird contraptions resembles an obstacle course. Its objective, unlike an obstacle course, is not physical conditioning, recreation (although it is fun), or competition with others. A well-laid-out and -administered course can facilitate self-confidence, trust, interpersonal effectiveness, feelings of belonging, teamwork, and self-worth as a participant progresses to more and more challenging individual and group elements. Since, on low events, the group is the safety net, the perceived danger encourages strangers to communicate, trust, and work as a team from the beginning. In addition, the group elements are designed so success is impossible without a quick collaborative effort. With many such events encountered throughout the course and the processing by the facilitator (change agent), the group gradually understands, learns, and finally improves (or refines) effective processes.

The word "processes" indicates the dynamic nature of a group. Process in any organism is a continuous, dynamic, and directional movement. This includes all that takes place within the individual and his relationships with his external environment.

ARE ROPES COURSES SAFE?

Project Adventure 15-Year Study:

Program Exposure	Accident Rate Per Million Hours
Project Adventure Ropes Courses	5.13
Physical Education Classes	9.60
Outward Bound	37.50
Automobile Driving	60.00

From the survey results, Project Adventure concluded their program was as safe as, or safer than, other physical education programs for youth.

The San Francisco YMCA reported that more than 7,000 individuals have completed their ropes course without one serious injury since its opening. Participants have ranged in

This article, reprinted here with permission, appeared originally in the 1990 ACU-I conference proceedings as "Leadership... Teamwork... Individual Challenge: The Magic of Ropes Course Experience." The authors' affiliations are as follows: Rodney K. Neubert, California Polytechnic State University-San Luis Obispo; Laure Chantal Tartaglia, California Polytechnic State University-San Luis Obispo; Georganne Neubert, YMCA; Dave Secunda, Outdoor Network; Bill Rizzo, Michigan State University. Association of College Unions — International, 400 East 7th Street, Bloomington, IN 47405. A subscription to the ACU-I Bulletin is \$20/year (6 issues).

age from 4 to 71 years old and have included members from groups as varied as the Girl Scouts, the U.S. Marine Corps, the Recreation Center for the Handicapped, clubs, and church groups.

SAMPLE OF ROPES COURSE WARM-UP GAMES

Pass the Hoop. (Good for icebreaker.) Have the group make a circle and hold hands. Hang a hula hoop on one player's arm. Have the group pass the hula hoop around the circle without breaking the chain of hands.

All Stand Up. Each participant chooses a partner. Partners sit facing each other with the soles of their feet touching, and grasp hands. Next, both partners stand up at the same time without letting go of each other or moving their feet. Try with three, four, or five participants once they've mastered two.

Lions, Tigers, and Bears. For large groups, explain that each person, by nature, is either a lion, tiger, or bear. Lions like to sit in the sun and yawn, tigers like to growl and claw at folks, and bears like to eat honey. As a facilitator, illustrate sounds and expressions for each. Have participants think about which they are and begin to make those animal noises. Have participants find two people making different sounds from themselves. It's a great way to break people into groups of three.

Human Knots. Have group stand in a circle, shoulder to shoulder, and place their hands in the center. Have each person take another person's hand (preferable not with the same person and not with the person right next to them). Now, without breaking their grasp, the group needs to untie the knot they've formed. Wish them luck!

Blind Tent Building. The object is to erect a tent blindfolded. A leader is picked to give oral commands (this person is not blindfolded) to group members. The goal of the leader is to get those who are blindfolded to set up a tent as accurately as possible without the leader touching them or the tent. Try switching leaders every few minutes.

Spider Web. The object is to get all participants through a rope web without touching the strands. Depending on the type of web you construct, limits can be set on the number of times group members can go through the holes. If the group touches any part of the web, it awakens the spider and the group has to start over. (Be careful not to allow people to dive through or over the web, as injuries to participants or your web may result.) Spotting is essential in the activity.

All Aboard. Using a 2' x 2' constructed platform* the object is to see how many people can fit on a small area at one time (preferably the whole group). In order to be counted as on the platform, each person must have both feet off the ground, and must hold a balanced pose for at least five seconds. This activity can pose some physical risks. Be sure to watch for stacking ideas that might not be safe.

*See *Silver Bullets: A Guide to Initiative Problems, Adventure Games, Stunts, and Trust Activities*. Project Adventure, P.O. Box 100, Hamilton, MA 01136; (617)468-1766.

Blindfolded Hike. Blindfold your group and have them join hands. Lead them over the safe terrain with interesting obstacles. Carefully lead your group through areas with each member responsible for communicating what is ahead to the person behind. A small bush or log can be an incredible experience.

Pivot Trust Fall. Have the group stand in a circle, shoulder to shoulder. Have one member of the group stand in the center. The object is to have the group support the person in the center as the person slowly falls backward, forward, and side to side with knees locked, using their heels as a pivot. Care must be taken to use teamwork and concentration. Everyone must pay attention.

SAMPLE QUESTIONS FOR PROCESSING GROUP EVENTS

Introductory Questions

1. Begin with the group's gut-level reactions. "How did you do?"
2. What key elements made it happen or fail to happen?
3. If your life depended on the success of the event, what would you do differently?

Topics for Questions

Leadership	Efficiency	Carry-over
Fellowship	Competition	Fear
Group support	Spotting	Pleasure
Peer pressure	The "ism"	Hostility

General Questions

1. How many leaders rose to accomplish the task?
2. How were decisions made? Consensus? Democratic?
3. Who was the official/unofficial leader? Do we take a similar role in the normal work environment?
4. Were there ideas that were not listened to, or listened to but not acted upon?

5. How did you handle members who were uncomfortable participating? What methods did you employ to persuade/ensure safety?
6. How did you handle hostility or lack of enthusiasm?
7. Was the group efficient in the decision-making process?
8. Did we discriminate? How did we handle a person who is disabled? Are we more inclined to participate because we are in shape? Is strength important?
9. Was anyone nervous? Apprehensive? Why?
10. Do these fabricated problems have real-life implications? If so, perhaps we can brainstorm ideas on how to solve related issues in the office!

Processing for the Individual

1. How are you feeling right now?
2. Did you ever think you could accomplish these tasks?
3. What new things did you discover about yourself and others?
4. Were these tasks difficult?
5. Were you nervous or fearful?
6. What are some of the problems you encountered?
7. In what way did you supply support for team members?
8. In what ways did you need support?
9. How has your team acted as a hindrance or support?
10. In what ways have these challenges taught you things you can apply to your daily life?

Ground Rules

1. Members should be able to maintain eye contact during conversation.
2. No interruptions or ridicule.
3. Right to pass (remain silent).
4. Models, discussion, and processing should be tailored to the needs of your particular group. Ω

Event Coordination Report [For CALENDAR — see page 80.]

Name of Event _____

Name of sponsor or host _____

Contact Person _____

Phone _____ Date this form completed _____

Street Address _____

City _____ State _____ Zip _____

Proposed dates of event _____

Make photocopy of this form if you don't want to cut up your copy of the magazine.

- Check here if dates are firm.
- Check here if dates are tentative, and give alternate dates being considered.
- Check here if you would like information from us on other events scheduled for the dates you have listed.
- Check here if you would like information about your event to be published in the FIC Newsletter or *Communities* magazine. Please send us descriptive information of your event if you want it publicized.

Please mail completed form to:
**FIC Events Calendar • Route 1, Box 155-M
 Rutledge, MO 63563 • (816)883-5543.**

Summer/Fall '92

COMMUNITY CALENDAR

- May 22 Herb Workshop** at Twin Oaks. What you can grow n your own garden, and ways to use it. Route 4, Box 169, Louisa, VA 23093; (703)894-5126 (contact: Ira).
- May 28-30 FIC Spring Meeting.** Hosted at Sirius Community, in Shutesbury, MA. All FIC Members welcome, plus folks interested in community lifestyles. For info write FIC, P.O. Box 814, Langley, WA 98260; (206)221-3064.
- May 28-31 Softening the Stone.** Men's gathering at Twin Oaks, Route 4, Box 169, Louisa, VA 23093; (703)894-5126 (contact: Matthew or Ed).
- May 28-31 Branching Out.** 7th Annual National Forest Reform PowWow. At Cathedral Domain, near Red River Gorge in eastern Kentucky. Sponsor: Forest Reform Network. Contact: Andy Mahler, P.O. Box 402, Paoli, IN 47454; (812)723-2430.
- May 29-31 Kingdomism, the Next Covenant of Human Society.** All people interested in living cooperatively are welcome. Padanaram, Rt. 1, Box 478, Williams, IN 47470; (812)388-5571.
- June 4-6 Communities Conference** at Twin Oaks, for folks now living a communal or cooperative lifestyle, and those who think they might want to. Route 4, Box 169, Louisa, VA 23093; (703)894-5126 (contact: Ira).
- June 7-16 Alternative Communities.** Credit course through Univ. of Mass., with Corinne McLaughlin at Sirius Community in Massachusetts; (301)320-6394 for info.
- June 8-10 FEC Executive Committee** meeting open to those living in or interested in egalitarian intentional communities (see update on pg. 21). Hosted by Tekiah in Check, VA. For info write Federation Desk, Tecumseh, MO 65760.
- June 12 Herb Workshop** at Twin Oaks. What you can grow n your own garden, and ways to use it. Route 4, Box 169, Louisa, VA 23093; (703)894-5126 (contact: Ira).

This is a calendar of:

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

Most of these events occur with some regularly, so this calendar is a reasonably accurate template for what to expect next year. Write specific groups for information about future events. Events listed as "hosted" are generally scheduled with a new site for each meeting.

Please send us suggestions of what we might include in future calendars — use form on pg. 79 — thanks! Also note that the Fellowship publishes a newsletter several times a year (free to members) which includes announcements of and reports about similar events. Information about joining the FIC can be found on page 1.

- June 16-22 Northwest Rainbow Tribes Regional Gathering.** Info c/o Allen Sayble, P.O. Box 116, Fruitvale, ID 83620; (208) 253-6059. For NW Newsletter, write P.O. Box 545, Eugene, OR 97440.
- July 1-7 Rainbow Tribe: National Gathering.** P.O. Box 187, Tateville, KY 42558. Include SASE; donations welcome. (606) 561-6185, 9:00am to 11:00pm (no collect calls, please).
- July 25-27 Power: Its Use and Misuse in Anabaptist, Mennonite and Brethren Communities.** Co-sponsors: Young Center for the Study of Anabaptist and Pietist Groups and The Association of Mennonite Sociologists and Anthropologists. Public conference at the Young Center, Elizabethtown, PA; (717) 361-1470.
- Aug Early Europa Rainbow 1993.** Around the first full moon in August; in Eire (Ireland). Contact Rainbow Info/Coordination, P.O. Box 60, CH - 8955, Switzerland. Please include an international reply coupon with request.
- Aug 20-22 Celebrating Our Creativity.** Women's gathering at Twin Oaks, Route 4, Box 169, Louisa, VA 23093 (703)894-5126 (contact: Ira).
- Aug 26-31 Celebration of Community.** The first international gathering/conference of its kind, hosted by FIC (see pg. 1) at The Evergreen State College near Olympia, WA. For info write FIC, P.O. Box 814, Langley, WA 98260; (206)221-3064.
- Sept 6-8 FIC Fall Meeting.** Near Seattle, WA (host to be announced). All FIC members welcome, plus folks interested in community lifestyles. For info write FIC, P.O. Box 814, Langley, WA 98260; (206)221-3064.
- Oct 1-3 Shalom Connections.** Conference on Christian Community at Reba Place Fellowship. Info: David Janzen, 726 Seward #2, Evanston, IL 60202; (709)475-8715.
- Oct 14-17 Culture, Thought & Living in Community.** Joint conference of the Communal Studies Assoc. & International Communal Studies Assoc. at historic New Harmony, IN. Contact: Don Pitzer, USI/Center for Communal Studies, 8600 University Blvd., Evansville, IN 47712; (812)464-1727.
- Oct 22-24 Kingdomism, the Next Covenant of Human Society.** All people interested in living cooperatively are welcome. Padanaram, Rt. 1, Box 478, Williams, IN 47470; (812)388-5571.
- Nov 4-7 Society for Utopian Studies.** Its 18th annual meeting will be held in St. Louis. Inquiries to Naomi Jacobs, English Dept., Univ. of Maine, Orono, ME 04469-0122; (207)581-3809.
- Dec 1-5 FEC Fall Assembly.** Annual meeting of delegates from FEC member communities; also open to those interested in egalitarian intentional communities (see update on pg. 21). Hosted by East Wind, Tecumseh, MO 65760.

Macrocosm USA genuinely serves the values of democracy.

Theodore Roszak
author of *The Voice of the Earth*

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An Environmental, Political, and Social Solutions Handbook with Directories

Macrocosm USA

Possibilities for a New Progressive Era...



Edited by Sandi Brockway

Foreword by Marilyn Ferguson
author of *The Aquarian Conspiracy*

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ECUADOR
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FRANCE
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THAILAND
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In the pages that follow, we list much of the information we've gathered since the update published last fall (issue #79) — changes of address, new listings (for old groups recently discovered and for new groups recently formed), and reports of groups that have folded. In a typical week, we receive three or four letters with inquiries and new leads.

There are several reasons that information has been pouring in so rapidly. First, there are now about 16,000 copies of the Directory in circulation. Folks who read it thoroughly are often inspired to send us their comments, updated information, and new leads.

Second, members of our FIC network have been actively networking among existing communities to encourage regional alliances and resource/skills sharing. We do a lot of referrals for folks seeking a community that matches their needs and aspirations, and talk with reporters in the mainstream media (who are sensitive to growing popular interest for bringing a "sense of community" into our everyday lives).

And third, we have done massive outreach mailings to recruit listings for an all-new directory that's due out later this year. Please send us more updates and leads!

Where possible, we've included brief descriptions to give you a feeling for the individual communities. At the end of each entry is a date to indicate when the listing was submitted or, in some cases, the date the group confirmed that old information is still accurate. "SASE" means to enclose a self-addressed stamped envelope with correspondence.

Ultimately, the interpersonal dynamics and overall "feel" of a community are the most important indicator about whether or not a given community might be right for you. We encourage you to explore community with an open mind, an open heart, and a willingness to grow and experience. ☉

New Information for North American Communities

This is updated address and/or telephone information about communities that were listed in past printings of the Directory.

Adirondack Herbs

Box 593
Broadalbin, NY 12025
(518) 883-4196/883-3453
New phone numbers. 10/30/92

Bear Creek Farms

39701 Deaf Mule Trail
Fall River Mills, CA 96028
(916) 336-5509
New Address. 4/24/92

Carpenter Village (Forming) (Formerly Paideia)

P.O. Box 5802
Athens, OH 45701
(614) 593-6562
New name, address, phone. 12/17/92

CEEDS

C-184, Horse Lake Site RR#1
Lone Butte
100 Mile House
B.C. V0K-1X0 CANADA
(604) 395-4225/296-3216
New address & phone. 12/1/92

Celo Community

1901 Hannah Branch Road
Burnsville, NC 28714
(704) 675-4361
New address & phone. 10/10/90

Common Place Land Cooperative

4211 Route 13
Truxton, NY 13158
(607) 842-6849/842-6858
New address. 4/26/92

Duck Mountain Circle

Box 41
Boggy Creek
Manitoba R0L-0G0 CANADA
(204) 937-3238
New address & phone. 4/11/92

Earth Cycle Farm

Waukon Institute for Co-Creative Art
Route 1, Box 9-C
Waukon, WA 99008
(509) 236-2265
New name & address. 1/2/93

Eden Sanctuary

P.O. Box 2247
Athens, OH 45701
(614) 594-3235
New Address. 1/3/93

Farm, The

34, The Farm
Summertown, TN 38483
(615) 964-3574
New phone number. 1/9/93

Greening Life Community

Route 1, Box 265
Shermans Dale, PA 17090
(717) 545-4761/545-4363
New phone number. 6/18/92

Greenwood Forest Association

Star Route, Box 70-H
Mountain View, MO 65548
(417) 934-2566
New phone number. 1/24/90

Griffin Gorge Commons

Box 531
Wells, NY 12190
(518) 924-2112/924-2335
New box number. 12/17/92

Hawk Circle Cooperative

(formerly Third Place House)

890 Green Road
Tipton, IA 52772
(319) 886-3624
New name & address. 1/20/93

High Wind Association

W 7136 County Road U
Plymouth, WI 53073
(414) 528-8488 Info
528-7212 Registrations
New address & phone. 11/22/92

Jubilee House Community

902 Wilson Lee Boulevard
Statesville, NC 28677
(704) 872-9230/871-0047
New address & phone. 12/31/92

Kerista Global Village

P.O. Box 410068
San Francisco, CA 94141-0068
(415) 863-1909/255-7263 (Messages)
New address (see articles on pgs. 31-34.) 3/20/93

King View

P.O. Box 217
Aurora, Ontario
L4G-3H3 CANADA
(416) 727-9171/727-1013
New phone number. 4/16/92

Northern Sun Farm Co-op

P.O. Box 689
Steinbach, Manitoba
R0A-2A0 CANADA
(204) 434-6887/434-6143
Address correction & new phone info. 1/20/93

Port Centauri

P.O. Box 11919
Baculite Mesa Road North
Pueblo, CO 81001-1919
(719) 546-3654
New phone number, long distance calls returned collect. 1/11/93

Rowanwood Conservers Society

RR 2, Oro Station
Ontario
L0L-2E0 CANADA
(705) 835-2674
New phone number. 9/11/92

Spaulding Unit, The

2319 Spaulding
Berkeley, CA 94703
(510) 549-1803/549-3161
New phone numbers. 12/11/92

Stonehedge

(Formerly Dandelion)

Route 1
Enterprise, Ontario
K0K-1Z0 CANADA
(613) 358-2304
New name. 3/30/91

Tekiah Community

(Institute for Sustainable Living)

Route 1, Box 35
Check, VA 24072
(703) 651-3412
New name. 1/23/93

Teramanto Inc.

10218 - 147th Street SE
Renton, WA 98059-4103
(206) 255-3563
New address. 7/30/92

Trails End Ranch

Box 2406
Hot Springs, AR 71914
(501) 767-2431
New address. 12/2/92

Wellspring House, Inc.

302 Essex Avenue
Gloucester, MA 01930
(508) 281-3221
Changed area code. 6/30/92

Wellspring

P.O. Box 72
Newburg, WI 53060-0072
(414) 675-6755
New address. 11/10/92

Woodcrest Bruderhof
 Hutterian Brethren
 P.O. Box 903
 Rifton, NY 12471-0903
 (914) 658-8351
 New phone number. 6/1/92

Zen Community of New York
 5 Ashburton Place
 Yonkers, NY 10701-2503
 (914) 375-1510
 375-1514 (Fax)
 New address. 4/13/92

**New Information for
 International Communities**

Dolphin Tribe (Forming)
 Apdo 69, Puerto Jimenez
 Peninsula OSA
 COSTA RICA
 (506) 785045 (Fax)
 New name & address (formerly The
 Dolphin Society, Torrence, CA). 12/14/92

New Listings • North America

*About a third of these listings were
 in the update published in issue #79;
 they have been included again here
 because we have additional descriptive
 information. The listings in the
 forthcoming Directory will, in most
 cases, be notably longer than what is
 presented here.*

Acorn (Forming)
 Route 4, Box 169-D
 Louisa, VA 23093
 (703) 894-5126
 894-4112 (Fax)

Acorn is a spin-off of Twin Oaks, and
 philosophically similar (rural, egalitarian,
 income-sharing, non-violence). Now
 negotiating to buy land nearby. 3/15/93

**Agahpay Fellowship
 (Re-forming)**
 HC70, Box 111
 Moorefield, WV 26836

First Century-type Christian community
 with rural location/lifestyle, conserving
 the planet's resources. Simple diet, de-
 velop own school and businesses.
 Consensus decisions; common purse.
 Want new members; children welcome.
 Write first. 10/10/92

Anaami (Forming)
 c/o Stefan Fuegi
 P.O. Box 1726
 Silver City, NM 88061
 (505) 388-5162/535-2452

A community in the mountains of southern
 NM, focused on spiritual growth. Emphasis
 on sustainable organic agriculture
 (permaculture). SASE required. 1/15/93

Ananda Marga
 Route 2, Box 45
 Willow Springs, MO 65793
 (417) 469-4713
 (718) 898-1603 (NY office)

Branch of the global socio-spiritual
 network. Teach free meditation and yoga
 classes; provide various social service
 projects: disaster relief, food/health/
 medical programs, schools, group homes.
 12/19/92

Aquarian Concepts
 P.O. Box 3946
 West Sedona, AZ 86340
 (602) 204-1206

Planetary Center of Light; Schools of
 Melchizedek (an expansion of the Urantia
 Book). Developing self-sufficiency. See
 article on page 38. 1/2/93

Arsha Vidya Gurukulam
 P.O. Box 1059
 Saylorsburg, PA 18353
 (717) 992-2339

A traditional ashram, founded by Swami
 Dayananda in 1986. Contemplation,
 Vedanta scriptures, meditation, yoga. All
 staff and student residents (usually work-
 study program) work together to support
 the daily operations. 11/30/92

**Athens Land Co-op
 (Forming)**
 c/o 13206 Dutch Creek Road
 Amesville, OH 45701

Planning a community based on land
 stewardship (permaculture), clear com-
 munication, modeling alternative sys-
 tems through an Education & Resource
 Center, strength through diversity, and
 encouraging personal autonomy within a
 cooperative framework. SASE. 1/15/93

Bamberton (Forming)
 c/o Guy Dauncy/SIDC
 2950 Douglas Street, #550
 Victoria, B.C.
 V8T-4N4 CANADA

Bamberton (Cont'd.)
 (604) 598-0077

A planned city that will grow to 12,000-
 15,000 people over the next twenty years.
 People will live in many eco-villages on
 its 2,000 acres with an emphasis on
 affordability, art, and cohousing clusters
 (see article on page 12). 9/2/92

**Beverly-Kingsley
 Community (Forming)**
 c/o Grant Barns
 202 S. Kingsley Drive
 Los Angeles, CA 90004-4308
 (213) 738-6054

Urban household, musical focus. Share
 meals twice each week; most decisions by
 consensus. SASE requested. 1/10/93

Camelot-of-the-Wood
 P.O. Box 674884
 Marietta, GA 30067
 (404) 423-9585

An egalitarian, New Age, Earth religion
 community which also includes a school
 of holistic healing. Planner/manager
 government; involved in environmental
 issues. 7/23/92

Catskill Bruderhof
 Hutterian Brethren
 Elka Park, NY 12427
 (518) 589-5103

A community, begun 1990, in the Hutterian
 Brethren Bruderhofs network (see Com-
 munities Directory listing). 6/1/92

**Changing Water
 Ministries (Forming)**
 c/o René Frank
 24 Mellon Street
 Newport News, VA 23606
 (804) 930-3806

Dedicated to mastering self through
 spiritual study, and experiencing true joy.
 From many masters and schools we have
 developed our own system that produces
 measurable results: LASER (Learning
 About Soul Experiences via Regressions).
 Our training is rigorous and certainly not
 for everyone. SASE required. 8/11/92

**Christian Center
 (Forming)**
 Route 1, Box 245
 Willard, WI 54493

No details available.

Christiansbrunn Kloster

Route 1, Box 149
Pitman, PA 17964

The last remaining Pennsylvania cloister in the Pietist tradition. We lead a life of self-sufficiency: candle lights, heat with wood, haul water, plow with oxen. We make crafts for sale, host field trips, and appear at historic sites and folk shows to demonstrate making homespun linen from the flax plant. 6/10/92

Common Ground

442 Red Maple Road
Blountsville, AL 35031
(205) 429-3088/429-3090

Ten adults and three children living on an 80-acre land trust for ten years. Extended family structure, each member economically independent. Modified consensus, monthly work day. SASE required. 9/20/92

Community Plan-It

c/o Jack Reed
3500 W. Adams Boulevard
Los Angeles, CA 90018
(213) 735-4344

Spiritual community of 40-50 members looking for land in California to build a model planned cooperative community. \$3 for 45-pg description of the vision. 8/5/92

Comunidad Arcoiris

Apartado Postal 24-514
06700, Cuauhtémoc
Mexico DF, MEXICO
25-549-2234/207-2306

Urban, egalitarian, spiritual group with extended family childcare, open relationships, appropriate technology, political activism. SASE preferred if in Mexico, \$1 if outside Mexico. (New address since issue #79). 7/16/92

Covenantal Community of University Church

6101-6107 S. Woodlawn Ave.
Chicago, IL 60637
(312) 733-5800 days

No other info currently available. 8/27/91

Daybreak Ranch

305 W. Magnolia #385
Fort Collins, CO 80521
(303) 490-1661

Group originally formed in Southern California; relocating in Colorado due to

predicted earth changes. Several members have come ahead of the rest to create a self-sufficient rural community center in the Rockies; others plan to move here once the site is established. Cooperative, extended family. 1/14/93

Dragon Belly Farm (Forming — formerly Tamlin Hollows)

3882 Larson Lake Road
Port Ludlow, WA 98365
(206) 732-4855

Developing a small rural community near Seattle. Planting organic orchards, herb and vegetable gardens. Planning a retreat center and an alternative bed & breakfast. SASE required. 11/30/92

Dreamtime Village (Xexoxial Endarchy)

Route 2, Box 242-W
Viola, WI 54664
(608) 528-4619 (Office)
625-2217 (School)

Rural group building a model permaculture eco-village. Emphasis on hybrid experimental, educational, and networking activities. Individual autonomy; shared collective responsibility. 11/20/92

Dunton Hot Springs (Forming)

c/o Peter Muckerman
P.O. Box 661
Telluride, CO 81435
(303) 728-5383

Gathering people to buy 180 spectacular acres surrounded by national forest, at an elevation of 9,000 feet. CLT-type ownership structure. Operate a conference/retreat/healing center and a wilderness school. \$5 and SASE for information packet. 12/17/92

Earth Re-Leaf (Forming)

Box 599
Naalehu, HI 96772
(808) 929-8003

A co-op farm and network/play organization. Main goal is providing small decentralized homesteading situation for low-income people. Also offer holistic educational services, and periodic newsletter about self-sufficiency. Simple consensus council. Exploring relationships, sexuality, cooperative childcare. 12/1/92

Earth Village Institute

P.O. Box 23
Gunnison, CO 81230
(303) 642-0020

A group working toward ecological living, self-sufficiency, and cohousing on 220 acres. The buildings will be Terra Domes, an extremely energy-efficient type of structure. They also plan to build an alternative educational facility for seminars, conferences, guest speakers, arts and crafts, live theater, music, dance, yoga, and other growth-enhancing events. 5/20/92

Earthaven at Green Oaks (Forming)

7 Green Oaks Road
Asheville, NC 28804

We were a few friends linked by our planetary lightwork; our mutual love and respect birthed our vision of a spiritual community where we could live and work in closer proximity. Five homes presently, with a second location in process. Not actively seeking "members", but allow spirit to direct us. SASE requested. 1/5/93

EcoVillage at Ithaca (Forming)

CRISP, Anabel Taylor Hall
Cornell University
Ithaca, NY 14853
(607) 255-8276

The EcoVillage at Ithaca will be a demonstration community, living laboratory, and teaching center that brings a sustainable systems approach to redesigning human habitat. (See article on page 12.) 3/15/93

EFE (Forming) Environment-Friendly Enterprises

P.O. Box 5091
Grand Forks, ND 58206-5091
(701) 772-3853/572-4903

Want to restore/retrofit old houses into rent-to-own co-ops (low-income). Individual autonomy; community consensus process. Develop co-op livelihood. SASE required. 8/8/92

Eloin Community Oahspe Foundation

P.O. Box 446
Ashland, OR 97520

A spiritual community in the wilderness of Southern Oregon. We embrace a simple life and learning to harmonize with nature

and each other. Non-denominational, drawing from Essene teachings. Off the grid; build own homes; vegetarian; extensive organic gardens; no alcohol or drugs. SASE requested. 12/4/92

**Essene Skoola Phish
(Forming)**

Route 1, Box 169
Golden Eagle, IL 62036

ESP is creating a spiritual community with consensus rule and without leaders, where all are students and teachers in the school of life. Send \$1 and stamp for 5-pg samples of our OAHSP publications. 6/22/92

**Eugene Cohousing
(Forming)**

711 West 11th
Eugene, OR 97402
(503) 343-5739/484-2597

A group of 16+ families forming to create a neighborhood within the Eugene city limits. We hope to build energy-efficient homes and a community garden. SASE requested. 1/10/93

Forming Community (MI)

c/o Willy Green
920 College NE
Grand Rapids, MI 49503

No details available. 4/13/92

**Four Winds Village
Great Spirit Retreat**

Route 1, Box 2120
Tiger, GA 30576
(706) 782-6939

Spiritual community, students of the OAHSP revelations and part of a worldwide Faithists brotherhood. Our primary focus is for the children (have private school). Simple rural life; publish books and newsletter; Indian museum gift shop; bed & breakfast; campground. \$2 for sample literature. 12/4/92

**Geneva Community
(Forming)**

Lyons, CO
(303) 449-5918 Rural Site
545-9252 Town Site

A cohousing community near Boulder, CO, presently negotiating for two parcels of land — a town site and a rural site. (See articles on page 15 & 16). 2/15/93

Goodwater (Forming)

c/o Tony Nenninger
Star Route, Box 104
Bourbon, MO 65441
(314) 775-2329

A newly forming spiritual community within the Meramec Valley Community Land Trust (see Communities Directory). Organic agriculture; cooperative structure; networking services. SASE required. 10/1/92

Greenhouse Cooperative

220 E. 14th Avenue
Columbus, OH 43201

A forum for people, primarily students, to explore cooperative living. Environmental, sexual, racial, and political justice activism. Shared labor and meals; weekly meetings; consensus decision making and problem solving. No "drop-in" visitors. SASE required. 11/9/92

Harmony Village (Forming)

Morrison, CO
(303) 477-1155

A cohousing community exploring land near Denver, CO. (See article on page 15). Currently involved in the creation of a conceptual site plan for rezoning. 2/15/93

HOME (Forming)

1422 Mary Street
Marinette, WI 54143

Human Oriented Multi-faceted Environment, is developing a community with United Southwest Allegheny Nation on sacred land. Includes full- and mixed-blood Indians and adopted others. Appropriate technology; cultural diversity; value all religious Great Truths; cooperation. 7/25/92

**Homestead Community
(Forming)**

c/o Annie Fonda
5 Prospect Place
Middletown, CT 06457
(203) 346-3723

Want to buy rural land within 2 hours of NYC. Co-own land and common buildings, consensus decisions, simple living. Respectful and loving surroundings for children. Cooperative garden, childcare, cottage industries. Welcome all ages and ethnic groups. SASE requested. 2/1/93

Huehuecoyotl

A. P. 111, Tepoztlán
Morelos, MEXICO

Alternative village in the mountains of Mexico. Group of artists, ecologists, artisans, and educators from seven different nationalities. Model of New Age, rural, simple living community. SASE requested. 6/21/92

Imago

553 Enright Avenue
Cincinnati, OH 45205
(513) 921-5124

An urban-based grass-roots neighborhood organizing itself into an eco-village (see article on page 13). Natural food co-op, recycling & energy programs, shared meals, organic gardens, block watch program, mediation process, tree planting. 3/15/93

**Intentional Community
Workgroup (Forming)**

P.O. Box 313
Pine City, MN 55063
(612) 629-7778

Creating a rural cooperative supportive of families (self-defined) and accessible to low-income and working-class people. Shared income, cooperative work, respect individual needs. Earth stewardship; simple living. SASE required. 1/12/93

**Ion Exchange Village
(Forming)**

c/o Howard Bright
Route 1, Box 48-C
Harpers Ferry, IA 52146
(319) 535-7231

Community purpose is to provide a safe, secure rural environment for children (including adopting needy ones). Also managing the local ecosystems. Private homes. SASE required. 10/18/92

Jupiter Hollow

Route 1, Box 278
Weston, WV 26452
(304) 269-7233/269-4875

Small rural community started in 1976 by friends sharing farmhouse. Have built five more houses. Life mostly structured around family units with independent incomes. No central spiritual or political focus. Share beautiful land, friendships, cooperative living. Actively seeking new members. 1/8/93

Kailash Kunj

8205 E. Martin Way #180
Olympia, WA 98506
(206) 956-1272

Based on desire for rapid spiritual growth, practicing techniques handed down from the realm of higher beings. Also hold courses in Ayurveda herbology and Eastern astrology, led by top experts from India. SASE required. 9/17/92

L'Arche Daybreak

11339 Yonge Street N
Richmond Hill, Ontario
L4C-4X7 CANADA

Part of an international family of 100 communities for people with developmental disabilities and those who wish to share life with them — living in the same home and sharing the daily tasks of life (meals, chores, help with personal hygiene if needed). 6/4/92

Lake Village

7943 South 25th Street
Kalamazoo, MI 49001
(616) 327-0614/327-5713
387-8134 (WMU)

Outgrowth of a behavior development research/education co-op. Extended family communal farm established in '71. Some members live here, some on adjacent land. Some work here, others in town. Promote an ecological sustainable lifestyle. 12/3/92

Land Stewardship Center (Forming)

4107 Columbiaville Road
Columbiaville, MI 48421
(313) 793-7523 (Michigan)
(704) 675-5295 (N.Carolina)

Nonprofit organization to promote land stewardship values and skills. It is hoped that volunteers at the Center will form an ongoing residential community to demonstrate sustainable living in harmony with the rest of nature. SASE requested. 5/11/92

Los Angeles Eco-Village (Forming)

at Bimini-White House Place
c/o CRSP
3551 White House Place
Los Angeles, CA 90004
(213) 738-1254

Through grass-roots organizing, a two-block, ethnically diverse inner-city neighborhood (three miles west of downtown L.A.) is being transformed into

an eco-village of approximately 500 persons (see article on page 13). 3/15/93

Magic Tortoise Foundation Box 111

San Cristobal, NM 87564
(505) 586-1652/586-0197

Small community with basic purpose of fostering human development, both individual and social. Developing facilities for research and education in fine arts, crafts, environment, agrarian concerns, bodywork, and various spiritual disciplines. SASE required. 1/26/93

Mikeco Rehle (Forming)

c/o Michael Cooper
1127 Fuller Avenue #9
Big Rapids, MI 49307-2151

An expanded-extended family/clan/tribe in a spiritual, social, and psychological structure. Envisioned as a living demonstration of appropriate, sustainable, self-sufficient, natural being and doing. Developing workshop/hostel/retreat center. SASE requested. 7/1/92

Muir Commons

2236 Muir Woods Place
Davis, CA 95616
(916) 753-4638

The first cohousing project to be organized, designed, built, and inhabited in the U.S. (See related article on page 14.) 3/21/92

New Family Experiment

Blackbird Pagan Connection
P.O. Box 151
Middletown, DE 19709-0151
(302) 653-1038

A growing, fluid community of residents and friends working toward a new tribal-style family form with context of a Pagan/Wiccan, Earth-centered spirituality. Activism; weekly semi-public rap sessions; organizational development. SASE requested. 9/9/92

New Social Order in Messiah

We are all types of people living together in unity — regardless of nationality, gender, temperament, background, education, status, or race. Based on the Word of God: the New Testament is our Constitution, the Sermon on the Mount our Bill of Rights. We are able to love each other without denominational differences, without dissension, even without differences of

opinion. There are presently 13 communities in our tribal nation (population in parentheses): 12/30/92

The Community in Island Pond
P.O. Box 443
Island Pond, VT 05846
(802)723-9708
Rural Village (300)

The Community in Bellows Falls
1 Hapgood Street
Bellows Falls, VT 05101
(802)463-4149
Small Town (100)

The Basin Farm Community
P.O. Box 108
Bellows Falls, VT 05104
(802)463-1342
Rural (50)

The Community in Boston
92 Melville Avenue
Dorchester, MA 02124
(617)265-6265
Urban (120)

The Community in Burlington
81 S. Williams Street
Burlington, VT 05401
(802)864-6996
Urban (80)

The Community in Hyannis
420 Main Street
Hyannis, MA 02601
(508)775-6301
Small Town (25)

The Community in Lancaster
P.O. Box 245
Lancaster, NH 03584
(603)788-2871
Small Town (40)

The Community in St. Joseph
1923 Clay Street
St. Joseph, MO 64501
(816)232-0095
Urban (60)

The Community in Barrington Passage
P.O. Box 587
Barrington Passage
Nova Scotia
B0W-1G0 CANADA
(902)637-3130
Rural (100)

The Community in Kingston
1200 Highway 15, RR2
Kingston, Ontario
K70-5H6 CANADA
(613)546-4282
Urban (10)

Comunidade de Londrina
Raposo Tavares 711
E.P. 86010 Centro Londrina
Parana, BRAZIL
011-55-43-221-5714
Urban & Rural (50)

The Community in New Zealand
38 Hamilton Road, Herne Bay
Auckland, NEW ZEALAND
011-64-9-360-1393
Urban (35)

Communauté de Sus
Tabitha's Place
64190 Sus/Navarrenx
FRANCE
011-33-59-66-1428
Rural (150)

Niche

Tucson Community Land Trust
1050 S. Verdugo
Tucson, AZ 85745
(602) 882-0985

Eclectic community preserving urban land for affordable housing. Pursuing ideals of alternative education, appropriate technology, permaculture, etc. Developing homeschooling network. We respect and support diversity. SASE requested. 12/16/92

North Carolina Biodome

184 Shelter Cove Road
Waynesville, NC 28786
(704) 926-2200 (Ans. Mach.)
926-9041 (Fax)

A biodynamic farm community with 7 resident members and 5 part time from surrounding area. See article in issue #29 of In Context magazine. 6/21/91

North Cottonwood Ecovillage (Forming)

Route 1, Box 36
Hillsboro, KS 67063

Protecting the land, the soil, the ecosystem. Small-scale sustainable agriculture, renewable energy, salvaged building materials, simple living, independent family lifestyle with cohousing and community gardening. SASE required. 6/1/92

North Mountain Community Land Trust

Route 2, Box 248-C
Lexington, VA 24450
(703) 463-1760

Began in '72 as a rural commune; in '80s housing needs changed for members having

families; in '90 became a land trust with lifetime leases (homes owned by the individuals). Monthly work commitment and meetings; regular potlucks and labor exchanges. Want to grow slowly. SASE requested. 5/12/92

Northwoods Community (Forming)

2434 Pleasant Avenue S.
Minneapolis, MN 55404
(612) 874-8459

Small egalitarian group aiming to pool income and resources and to assume responsibility for the needs of all its members. Values similar to FEC (see article in Communities Directory). SASE requested. 8/2/92

Nyland Community Lafayette, CO

(303) 449-3232 (Bill Paiss)

A cohousing community near Boulder, CO, partially constructed and occupied. (See article on page 14). 2/15/93

ORCOM (Forming)

Orgone Committee
P.O. Box 614
Vanbrunt Station
Brooklyn, NY 11215
(718) 788-9223

Association of environmental activists, metaphysicians, pansexuals, artists, and technician/scientists who value eclectic personal transformation, humanistic economics, non-hierarchical structure, consensus. Weekly community dinner; twice yearly Zine (send 15 first-class stamps); group meditations; field trips; discussions; personalized initiations. SASE required. 7/9/92

Peace Factory, The (Forming)

c/o Pastorius CLT
119 W. Washington Lane
Philadelphia, PA 19144
(215) 843-4469 (day)
849-3237 (eve)

A cooperative housing and work facility for peace and social change activists, renovating a huge factory building in a residential section of town. Communal dining facilities, laundry, meeting hall; individual apartments for up to 50 people. Offices, in-house printing, computer networking, vehicle maintenance, many other shared facilities. Our hope is to make

living so economical that people can put much of their time into saving the planet instead of working for money. Volunteers and donations needed. 3/1/93

Penington Friends House

215 East 15th Street
New York, NY 10003
(212) 673-1730

A Quaker-sponsored and managed living community near Greenwich Village. A diverse group of individuals who share personal and spiritual growth while pursuing their own life goals. Meals prepared by professional chefs and reflect our ethnic diversity. 7/8/92

Phanto Bolo (Forming)

P.O. Box 594
Cripple Creek, CO 80813
(719) 661-4555/689-3338

Community for the self-sufficient/alternative-minded on a beautiful 2,000-acre ranch near Pikes Peak. Several families have built/are developing self-sufficient alternative housing on individual parcels. Spiritual emphasis of most members based on neo-Native American ideals, with a community council facility erected for this purpose. Victor Bolo is our sister community. SASE requested. 2/2/93

Philadelphia Community Farm (Forming)

Route 1, Box 180
Osceola, WI 54020

No further information available. 4/13/92

Philoxia

RR#1, P.O. Box 56
Marlbank, Ontario
K0K-2L0 CANADA
(613) 478-6070

A small extended family that operates a workshop center, vegetarian/macrobiotic bed and breakfast, Old World bakery, book writing/publishing business, and zoo. SASE requested. 6/17/92

Prairie Ridge Community (Forming)

c/o Rick LaMartina
6119 Steinke Road
Fall Creek, WI 54742
(715) 877-2611

Starting with 200 acres; hope to create a city of 60,000 based on ecology, equality, tolerance, interdependence, consensus,

cooperative living, nurturing a spiritual dimension. Land trust idea; individually-owned energy-efficient houses in clusters. SASE requested. 11/23/92

Qumbya Co-op

5405 S. Ridgewood Court
Chicago, IL 60615
(312) 643-8854
667-5100

A housing co-op in Hyde Park area of Chicago with two houses: Haymarket House & Bowers House. Over half the members are students at local universities and colleges. SASE required. 9/6/92

Remar

910 S. Western Avenue
Chicago, IL 60612
(312) 243-3304

Remar started in Spain ten years ago and began to take in drug addicts, homeless, the poorest of the poor. They found ways to get them off all drugs (including smoking) and into family life and cooperative businesses. They have added 11 communities in Latin America, and one in Chicago. They have also acquired a farm to the south. Remar's membership totals more than 3,000 people internationally, doubling every year, and starting a new community at least once a month. 11/15/92

Saint Herman of Alaska Monastery

Beegum Gorge Road
Platina, CA 96076

A missionary brotherhood devoted to living and disseminating the traditional Eastern Orthodoxy way of life. For men only (women's monastery affiliate nearby). Demanding cycle of daily church services.

7/13/92

Shiloh Community

P.O. Box 97
Sulphur Springs, AR 72768
(501) 298-3299
298-3297

Established in 1942, the underlying focus is spiritual growth as individuals and as a community. Esoteric Christianity plus teachings from other disciplines. Self-supporting businesses (bakery, health food store, preschool, retreat). A safe family environment. We value creativity and enthusiasm balanced with maturity and commitment (change takes time ... patience required). 1/12/93

Songaia (ICA)

Residential Learning Center
22421 - 39th Avenue SE
Bothell, WA 98021-7911
(206) 486-2035/486-5164

Established community near Seattle with earth-conscious, sustainable "extended family" lifestyle. Value simplicity and cooperation. Prolific organic gardens. Sponsor seminars and events such as Earth Day, sweatlodges, and summer youth programs. Shared resources and bulk purchasing. Exploring cohousing for new growth. Associated with ICA (see Communities Directory). 7/13/92

Southside Park Cohousing

P.O. Box 8115
Sacramento, CA 95818
(916) 429-8366/485-9588

A cooperative group with a balance of privacy and community. Mixed ages and family types. Consensus decisions; shared common house, workshops, play area, gardens, laundry. Individually-owned units; five units still available. SASE required. 2/2/93

Spring Valley Bruderhof

Hutterian Brethren
Farmington, PA 15437-9506
(412) 329-1100
329-0942 (Fax)

A community that joined the Hutterian Brethren Bruderhofs (see Communities Directory) network in 1990. It is located near the New Meadow Run Bruderhof founded in 1957. 6/1/92

Steppingwoods (Forming)

c/o Jemma Crae
6012 Coos Bay Wagon Road
Roseburg, OR 97470
(503) 679-4655

120-acre wooded land in Southern Oregon seeking lesbian feminists in personal recovery for community sharing. One structure now on land. No drugs, alcohol, or tobacco. Supportive lesbian/gay community in the area. SASE requested. 6/17/92

Stock's Meadow

4200 Terrace Mtn., Main
Box B-9
Kelowna, B.C.
V1Y-8B2 CANADA

Low-tech rural lifestyle; independent finances; monthly meeting and dues;

majority rule, no elected leaders. Tensingle family homes; large common house, workshop, sauna, greenhouse, and gardens. Full spiritual freedom. 6/8/92

Sunnier Palms

8800 Okeechobee Road
Fort Pierce, FL 34945
(407) 468-8512

Naturist individuals, couples, and families have loaned interest-free money to purchase land for this community in southern-most Florida. Independent economics. Promote equality, peaceful relationships, sound ecological practices, body acceptance, and discovering similarities in all humans. SASE requested. 8/23/92

Sunrise Ranch - The Emissaries

5569 N. County Road 29
Loveland, CO 80538
(303) 679-4200

International Headquarters for the Emissary Network (see Communities Directory listing). Individuals associated with The Emissaries are dedicated to the restoration of life's harmony in their own worlds and thus the larger world. Sunrise Ranch is a stewardship farm and a conference center. Please call before visiting. 1/4/93

Swinomish

Tribal Community

Longhouse Project
P.O. Box 445
La Conner, WA 98257

A community trying to restore its cultural base. Establishing new wastewater treatment system, sustainable forestry program, fishing cooperative. See article in issue #29 of *InContext* magazine. 6/21/91

Syntony (Liberty Cluster)

P.O. Box 6306
Captain Cook, HI 96704
(808) 929-9691

A 3-adult polyfidelitous family, together for 13 years. Communal on a family level; collaborative at community level. Coordinate PEP network (see Resource listing in Communities Directory). Vegetarians. Off the grid. SASE requested. 5/22/92

Toad House

Camp Sierra / Shaver Lake, CA
c/o P.O. Box 16379
San Francisco, CA 94116
(415) 864-1488

A cooperative recreation housing community of 10 families with jointly-owned National Forest cabin. Are together annually, semi-annually, at co-op camp, and for work weeks. Extended family relationships. 9/25/92

Triple Creek (Formerly Antakharana Circle)

Chesaw Route, Box 74
Oroville, WA 98844
(509) 485-2702/485-3816

A 12-yr-old community village of 13 adults and 9 children. Independent households and livelihoods; certified organic gardens. Shared values are nonviolence, cooperation, land stewardship, grass-roots involvement, egalitarian. Will only respond to phone calls. 12/1/92

Victor Bolo (Forming)

P.O. Box 323
Victor, CO 80860
(719) 689-3338/661-4555

Working to achieving a "Light Retrofit" of a small mountain community near Pikes Peak, developing total self-sufficiency (including networked cooperative resources). Plans include a network "Bus Barn", food production and food cooperatives, energy alternatives, and establishing local cooperative businesses. Phanto Bolo is our sister community. 1/23/93

We'Moon Healing Ground

Who Farm, Inc
P.O. Box 1395
Estacada, OR 97023
(503) 630-7848

Though this has been womyn's land for 20 years, it is now reforming as an intentional, sustainable, egalitarian, spiritual, eco-lesbian-feminist, amazon-witch-matriarchal, artistic, (r)evolutionary community. SASE required. 12/30/92

Wheel Community Gathering (Forming)

c/o Robyn Josephs
10 Applebough Lane
Rose Valley, PA 19063
(215) 565-4058/642-4459

A gathering of folks working to build support and maintain community. Mostly homeschoolers, vegetarians. Share silence, prayer, meditation. Meet at least once a month in homes; dream of living together on a daily basis. SASE requested. 11/10/92

White House, The

1133 White Street
Ann Arbor, MI 48104
(313) 761-2509

Mostly working people, from bakers to teachers, plus a grad student or two. Shared vegetarian meals nightly, shared chores, occasional meetings with informal consensus. Political and ecological consciousness. Often hang out together, and include many friends in our gatherings and activities. SASE required. 1/27/93

Winslow Cohousing

353 Wallace Way NE
Bainbridge Island,
WA 98110
(206) 842-0253/842-2872

An organized cooperative with 30 individual units and a common house. Formed in '89, started construction in '91, moved in early '92. Tours available only at 10:15 am on Saturdays, and only by prior appointment. Send \$3 for information package with plans.

Note: Cohousing started in Denmark in the early '70s. A history and description of cohousing development is presented in the book *CoHousing, A Contemporary Approach to Housing Ourselves* by Kathryn McCamant & Charles Durrett, ©1988, Ten Speed Press. We highly recommend it if you are interested in what we have done. It is full of plans, photos, interviews, and data about the cohousing communities in Denmark. 8/18/92

Winterwood (Forming)

P.O. Box 1362
Nevada City, CA 95959
(916) 477-8846

Group coming together in Northern California based on the cohousing model. Winterwood is one of the names now under consideration. 10/22/92

Woman's World

P.O. Box 655
Madisonville, LA 70447
(504) 892-0765

A rural lesbian group in early stages of creating safe living space. Flexible adventurous risk takers. Both private and community ownership. Solar building design (build for self, with help); great soil; woodshop in progress. SASE requested. 6/27/92

Zion's Order, Inc. South Range Ranch

Route 2, Box 104-7
Mansfield, MO 65704
(417) 924-3307/924-3350

A community established in 1951 with a 1175-acre ranch in Southern Missouri. We raise much of our own food, and also commercial beef cattle, chickens, and rabbits. We like to gang up on projects as much as possible, it gives us a chance to exercise our religion as Jesus Christ taught. SASE requested. 12/30/92

Zirkle's Branch

Route 1, Box 413
West Hamlin, WV 25571
(304) 824-3571

We raise free-range goats, sheep, poultry. Organic gardening. No electricity. No alcohol or guns. Individual cabins; a one-mile walk back into a hollow. Write a letter, come visit; after two years go on the deed. We will disagree; let's fight it out. Make the commitment. We welcome gays, lesbians, families, minorities, earth and animal lovers. Vegans OK, but we butcher our animals with love. Come make a home for yourself in the woods. SASE required. 7/5/92

New Listings • International

Aeqaunimitas Association (Forming)

Box 341, Spring Hill
Brisbane
QLD 4001 AUSTRALIA
07-3930360

Establishing a mountain retreat to enable people to develop ways of achieving total health and harmony with nature. Low-impact living and the expression of creativity in all natural forms. 12/1/93

Atmasantulana Village Near MTDC Holiday Resort

Karla 410405
Maharashtra, INDIA
0091-21147 Karla 82 & 83

A holistic living, healing, learning community founded and inspired by Shri Balaji Tambe. Yoga, meditation, massage, art of living, Ayurveda preventive medicine and alternative purification therapies. Simple life with the principle "Service above Self." Facilities for cultural and educational activities. SASE requested. 9/25/92

Backyard Tech

Cone Street
Macleay Island
QLD 4184 AUSTRALIA
017-4095100

Developing and promoting simple stimulating and micro-budget lifestyle for those seeking "the great escape" to self-reliance. Alternative library, workshops, publications, and inventions. Accommodations very basic. Send \$2 (postage & handling) for more info — thanks. 1/21/93

Barn, The

Lower Sharpham Barton
Ashpington, nr. Totnes
Devon TQ9 7DX ENGLAND
0803-732661

A working retreat center with contemplative atmosphere; meditate three times daily. Buddhist based, though non-denominational and no prescribed practice. Shared meals and chores, weekly community meeting for discussing personal matters and broader issues. SASE requested. 1/19/93

Communauté de Chambrelieu

CH-2202 Chambrelieu NE
SWITZERLAND
038-45 13 19

Description pending. Write in French, if possible. SASE requested. 1/17/93

Crystal Waters

56 Isabella Avenue
Nambour
QLD 4560 AUSTRALIA
61-074/412/749

85 adults and 45 children living in "the world's first intentional permaculture village". See feature article in issue #29 of *InContext* magazine. 6/21/91

Israeli Kibbutz, The

International Commune Desk
P.O. Ramat Efal
52 960 ISRAEL

There are 269 kibbutzim, and they come in all shapes and sizes — from a few dozen souls, to 1500. The first kibbutz, Degania, was founded in 1910. Today, four generations live side by side in the older communities. Except for three urban kibbutzim, all have a mixed agricultural and industrial economic base. All are fully communal, in both production and consumption. Living in a small, closely

knit community generates a high quality of life, both ecologically and socially. At one time the kibbutz movement's main purpose was turning the Jews coming to the state of Israel (from 160-odd countries) into workers, farmers, and other productive members. Today a special project is absorbing newcomers from the Diaspora, and helping them adjust to Israeli life. Many kibbutzim welcome volunteers, both Jewish and non-Jewish. Please write for more information — an International Reply Coupon will be most welcome! 8/6/92

Jardin Sauvage, Le

24410 Echourgnac
FRANCE

A self-sufficiency village with about 40 members; a model that healthy/happy living is possible. Wildlife sanctuary; desertification reversal work; conservation activities; herb crafting; nutrition. We offer courses year-round in holistic healing, and a holiday program. SASE requested. 1/9/93

Kommune

Niederkaufungen

Kirchweg 1
3504 Kaufungen
GERMANY
0049-5605/3015

Semi-urban community of about 40 adults and 12 children. Consensus; shared income; collective structure; political (a left understanding, but non-dogmatic); ecologically and socially sound products; reduction of nuclear families and gender roles. Visitors must make prior arrangements. SASE requested. 1/25/93

Mandala

M.S. 394
Warwick
QLD 4370
AUSTRALIA

A community of about 30 individuals in the mountain country 85 miles SW of Brisbane. Practice consensus; encourage leadership development in all members, and try to develop trust and acceptance in the absence of a leader or single strong religious, philosophical, or behavioral base. SASE requested. 6/15/92

Monteverde Town Meeting

Apdo. 10165
San Jose 1000
COSTA RICA

No descriptive information available. 5/26/92

Mt. Murrindal Cooperative

Mt. Murrindal Reserve
W. Tree Via Buchan
VIC 3885 AUSTRALIA
051-55-0218

A registered Community Settlement Cooperative with 50 hectares of land — half cleared, half bush. Current population is 7 adults, 2 children. Each family is responsible for its own economic well-being. We have communally worked orchards, chickens, and a large garden. No overriding philosophy except cooperation with each other and our neighbors, and avoiding chemicals in gardening and farming. Inquiries welcome. 12/15/92

New Creation

Christian Community

Nether Heyford
Northampton NN7 3LB
ENGLAND
44-327 349991
327 349997 (fax)

NCCC is a major part of the Jesus Fellowship Church which is reformed, evangelical, and charismatic. We have around 50 "households" spread across much of England, and we attempt to recapture the zeal and inspiration of the first Christians who had "everything in common", combined with a radical contemporary vision. We work among the homeless, drug abusers, prisoners, and ex-prisoners. Visitors welcome, but only with advance arrangements. 7/14/92

New Hutterian Church of Owa

1807 Owa, Kurobane
Tochigi Pref. 324-02
JAPAN

A community in the international Hutterian Brethren network (see listing in the Communities Directory). 6/1/92

Ontos

Gelantipy Road
Buchan Post Office
VIC 3885 AUSTRALIA
051-550275/550223

A small community based on being self-supporting, a place of service, spiritual attunement, environmental sensitivity, and a healthy and relaxed center of light. We run healthy lifestyle retreats for the general public which include vegetarian meals, yoga, stress management, bushwalking,

talks, organic gardening, meditation, and alternative lifestyles. Visitors must write ahead. SASE requested. 1/13/93

Palm Grove Center
Hutterian Brethren
P.O. Box 455
Utu-Abak Abal/Aks.
NIGERIA

A new community, established 1992, in the Hutterian Brethren network (see Communities Directory). 6/1/92

Sharpham House
Ashprington, Nr. Totnes
Devon TQ9 7UT
ENGLAND
0803-732-799

A non-sectarian Buddhist-based farming community created as a model for sustainable community living. Share meditation, work, chores, meals. Diversity of traditions and philosophies. Do community service and offer workshops in "spiritual matters", therapies, massage, etc. [See article on page 24.] 2/8/93

Waldos (Forming)
Apdo. 1705-5070
Quito, ECUADOR
5932-627757 (voice/fax)

A Walden Two-inspired community of health care professionals operating a small community hospital in a semi-rural valley. We are basically self-financed, and serve primarily the poor. The hospital was established July '92, and we hope to begin living as a community in April of '93. 7/8/92

West End Catholic Worker
269 Boundary Street
West End, Brisbane
QLD 4101 AUSTRALIA
07-844-1369

A small Christian community attempting to live out the basic Christian principles. Our three primary values are hospitality, resistance, and common purse. We earn our money from bread, soap, and odd jobs. We do nonviolent civil disobedience, pray together through the week, hold liturgies every week, and have regular scripture study. We try to live simply and responsibly. Visitors welcome, but we need advance notice. 12/22/92

Yamagishism Life
Toyosato Jikkenchi
International Department
5010 Takanoo-cho, Tsu-city
Mie-Pref. 514-22
JAPAN
0592-30-8028 / 30-8029 (fax)

A network of about 40 communities in seven countries, all working as one body, one family, with the aim of happiness for all people on this earth. The largest community has about 1600 members; the smallest about 20. Activities: large-scale agriculture, food processing and distribution, construction, planning, software production and distribution, medical care, boarding school, seminars for adults, children parodies weeks, international exchange. Non-religious, non-political. 10/4/92

Yamagishism
Henderson Drive M.S. 216
Innisfail 4860
AUSTRALIA
0067-70 644177

Jikkenti Campinas de Vida de
Yamagishi smo Agropecuaria, Ltd.
Rod. SP-340 km 138 - C.P. 29
13 820 - Jaguariuna - SP
BRAZIL
55-0192-97-1173 / 97-3034 (Fax)

Yamagishism Agrar GurbH.
Gartenweg 179
D-0 4731 Gorsleben
GERMANY
0049-0161-223 6659

Yamagishi-kai
555 Kawahigashi Iga-cho, Ayama-gun
Mie-Pref. 519-14
JAPAN
05954-5-4 / 5-3329 (Fax)

Keong-gi-do Hyang-nam Sii Hyeon Ji
Keong-gi-do Wha-Seong-gun
Hyang-nam-myeon Gu-mun 3
Cheon-ri-San 141-1
KOREA
82-0339 -2-3920 / -52-0104 (Fax)

Landw. Genossenschaft f.
Yamagisism Leben
Seelmatten
8361 Neubrunn
SWITZERLAND
41-052- 45-37-77 / 45-37-12 (Fax)

Yamagisism Life Thai Jikkenchi Co, Ltd.
1/2MU 8th Bangsomboon Road
Tumbon Ongkharak Amphur Ongkharak
Nakornnayok 26120
THAILAND
66-02-235-2414-2421

Zeven Rivieren
P.O. Box 611
Stellenbosch 7599
SOUTH AFRICA
27-2231-91324 / 91278 (Fax)

Zeven Rivieren is a large 300-year-old farm in the beautiful Banhofer Valley, near the town of Stellenbosch. In 1990 this Emissary community succeeded the Hohenort as the headquarters community for the Emissaries in southern Africa (see listing in Communities Directory). 11/18/92

LATE-BREAKING UPDATE NEWS...

Ark, The
33 Baker Road
Amherst, MA 01002
(413) 259-1701

New address and telephone number. Now reorganizing (in a visioning stage). Current membership: 4 adults and 6 children. 1990 Directory information is still fairly accurate. 3/30/93

Noonday Farm
P.O. Box 71, Windsor Road
Winchendon Springs,
MA 01477 (508)297-3226
 Address & phone wrong in #79. Listed in the *Catholic Worker*

directory as doing soup kitchen; resistance work; music ministry; long-term shelter. 3/12/93

Timeweave (Forming)
P.O. Box 348
Boulder, CO 80306
(303)939-8463
938-8463 (fax)

A non-profit corporation and experimental community exploring the challenge of creating sustainable human thrival. We see our contribution to the emergent culture as fostering people's creative imagination, promoting playful learning, and

providing opportunities for conscious cooperation. 3/14/93

Sonoran Eco-Village (Forming)
P.O. Box 42663
Tucson, AZ 85733

Multi-locational ... based on cooperation, sustainability; creativity; personal responsibility/growth; harmonious living; diversity; inclusiveness; self-reliance; self-governance; non-hierarchical; consensus; solidarity; sharing; mutual support. Commitment to improve relationships through honesty, openness, desire to change. 4/10/93

Directory Updates ... are a regular feature of Communities magazine. Please send us news of existing groups we've missed, new communities forming, groups that have folded, and address/phone changes.

Reach

"Reach" is a regular feature intended to help match people looking for communities with communities looking for people. Information on how to place an ad is on page 94.

Communities With Openings

ACORN (VIRGINIA). Rural community valuing equality, ecology, non-violence, self-sufficiency, permaculture, cultural diversity. Income sharing. Starting Spring 1993 with 10 people, planning rapid growth to at least 30, some living on the land, others nearby. Income from cottage industry, service business, commuting career people and work nearby in established businesses of Twin Oaks Community. Spirituality is an individual choice.

Acorn is a philosophically similar spin-off of Twin Oaks. New members welcome. ACORN, Rt 4 Box 169, Louisa, VA 23093. (703) 894-5126. FAX (703) 894-4112

MOVE TO ENVIRONMENT-CONSCIOUS COMMUNITY in stable rural area. Clean air, pure water, low crime, little traffic, congenial neighbors, outdoor recreation, spiritual gatherings. Own your land/home. Self-Reliant Life Seminars in summer. Ponderosa Village, 203-C Golden Pine, Goldendale, WA 98620; (509)773-3902.

NEW MEXICO RETREAT: Beautiful rural northern New Mexico retreat for writers and artists seeks partners. (505)582-4226, Gina or Liz.

GOLDEN BUSINESS OPPORTUNITIES in Cascade Mountains near Mt. Shasta skiing. We welcome four communitarians to own/operate fully equipped Restaurant/Health Food Co-op (across from theater/PGA golf). We offer huge root cellar, dry goods basement, if you bring \$40,000 inventory funds. Concept is: four day/week, no-tip family banquets, talent nite, juice bar & milling. We own apartments in town, 28' Airstream in semi-remote mountain orchard. Joint venture remodelling our government buildings into: Private School Academy, Family Hostel, Art Gallery Workshops, Dance/Martial Arts Studios ... ? Send proposals SASE: Bear Creek Farms, 39701 Deaf Mule Trail, Fall River Mills, CA 96028. (916)336-5509.

Communities Forming

LOS ANGELES: Looking to form intentional community in LA area, modeled after Muir Commons. We are a couple with one son, interested in urban dwelling, co-op sitting and alternative education, eco/environmental issues, permaculture, no dogmas, tolerance of all lifestyles, midwifery and the "good life". Please contact Belinda or Christian DeLao at (818)358-6969, 2036 Kenneth Rd., Glendale, CA 91201.

WANTED: PHOENIX FOLKS for an intentional community. Am planning to move to phoenix area after sale of CA house. Do you now live in Phoenix area or plan to relocate there? I want to explore creating either an intentional community, cohousing, contingency or even community-in-waiting, as an alternative housing/living approach to traditional suburban single-family model. Please call, fax or write Pete Creelman (909)793-4646 day/evening, 1307 Sandra Way, Redlands CA 92734, Fax: 793-1894.

PAINTER & DANCER. We are a young couple with one child. We are working on forming a community based on natural farming, earth stewardship, home schooling, and artistic and creative collaboration as a spiritual path. We are looking for people to join us. Paul & Anne, P.O. Box 773, Forest Knolls, CA 94933.

HOME-EDUCATED VEGAN FAMILY seeks like-minded neighbors. Affordable land, successful fiber business, much more. Send SASE to: Simple Living, 2322 McCloud Creek, Newport, WA 99156.

WESTERN WISCONSIN. Community forming in west central Wisconsin, 10 minutes from University town. Extended-family style, clustered homes, land stewardship, group process, ecological principles. Please send SASE with inquiries to: Rick Maguar, 6119 Steinke Road, Fall Creek, WI 54742.

Association of Holistic Healing Centers
A Non-Profit Membership Organization



"Helping Holistic Health Centers Grow"

Support Us • Join AHHC • Receive
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Descriptive Guidebook of Member Centers
Discounts on AHHC-sponsored Events

For 1993

Seven Regional Workshops • National Conference

Write, call, or fax for further information.

109 Holly Crescent, Ste. 201 • VA Beach, VA 23451

Phone: 804/422-9033 Fax: 804/422-8132



**Midwest
Communities
Network**

- Membership to all souls of cooperation
- Sustaining (\$10 yr.)
- Supporting (\$50 yr.)

Contact: Bill Land
P.O. Box 1806
Bloomington, Indiana 47402
812-837-9525



People Looking

42-YR-OLD MALE seeking community with like-minded people. A general contractor with many building skills and part-time school teacher, B.S. Recreation Education. Broad background in psychology and spiritual studies. Favorite people are Jung, Bradshaw, Campbell, Shinzen Young. Enneagram personality type #4 & #5. Jim Sodergren, 1200 E. Pondera Street, Lancaster, CA 93535; (805)949-1263.

Classifieds

Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 94. Please note that dated material must be submitted several months before the anticipated publication date.

Upcoming Events

CELEBRATION OF COMMUNITY: Join us at The Evergreen State College August 26 - 31 as we share resources, technical skills, and experiences from intentional communities, cooperatives, eco-village and cohousing projects around the globe. The Celebration focus is building community — learning ways to expand and improve our abilities to work and play together. Program includes over 100 workshops, panels, and

discussion groups, plus educational and commercial exhibits, entertainment, ecovillage demonstration site, children's program, clowns, music and more! Celebration, Box 814, Langley, WA 98260; (206) 221-3064.

Publications

SEND FOR BOOKLET full of venturing ideas for your community. \$7 to: Santina Kerslake, #1-1436 Pendrell Street, Vancouver, BC V6G 1S3 Canada (604)687-5807.

MATURING OF PEOPLE THROUGH THE AGES

is now bringing trend of accepting community living and the growing realization that all people of the world are children of the Creator. Consider the spirit of this expressed in OAH SPE. 905 pages \$20 postpaid: OAH SPE, P.O. Box 154, Riverton, Utah 84065.

WANTED: PUBLISHER and/or distributor for books by Jenny James about the revolutionary therapy commune Atlantis based in Ireland and Columbia — covering therapy, sexuality, psychism, and commune life. Write Mary Kelly, Atlantis Adventure, Baltimore, County Cork, Ireland.

ENERGY-RELATED GRADUATE PROGRAMS: Free directory of over 60 programs in the intersecting fields of energy, resources, the environment, and development. Cross-referenced. Send name and address to Directory Offer, Home Energy Magazine, 2124 Kittredge St. #95, Berkeley, CA 94704.

COMMUNITIES MAGAZINE is seeking additional staff members: Managing Editor and Regional Reps (for distribution and advertising). Low pay, long hours — seriously, folks, we do aspire to pay these positions as we develop our financial footing, but salaries are not commensurate with "industry standards." Send résumé, inquiries, proposals to Communities, Route 1, Box 155, Rutledge, MO 63563.

RAINBOW GUIDE is always free to those who need it to be, though send contribution if possible. Write Rainbow Guide, Box 3213, Madison, WI 53704.

ALL WAYS FREE is the Rainbow newsletter. Submit articles, cartoons, poems, artwork, etc. New features: kid's page, advice columnist, and more! P.O. Box 24715, Eugene, OR 97402

Services

CALIFORNIA COOPERATIVE LAW ATTORNEY

can assist groups with real estate, contracts, business tax, and legal issues. Lottie Cohen (310)215-9244.

Misc.

SHARE IN SOUTHERN FRANCE: Small house in Southern France village with writer/artist. 1-2 months, possibly extended. Prefer writer, poet, or other self-motivated, creative, articulate, reasonably mature person. \$300/month rent. Donna Kelso, 8 Rue des Caves, La Sesquiere 34600, Bedarieux, France. Tel: 67 95 73 04.

SUBSCRIBE • SUBSCRIBE • SUBSCRIBE • SUBSCRIBE

Please subscribe to the *Leaves*. Subscriptions are \$10.00 for one year (four issues). If you cannot afford \$10.00, please choose a lesser amount. If you can afford more than \$10, donations are appreciated. Thank you.

Check Money Order VISA
 MASTERCARD DISCOVER CC# _____

Name _____
Address _____
City _____ Zip _____
Amount Enclosed \$ _____

Send to: Leaves, Twin Oaks Community, Rt. 4, Box 169, Louisa, VA 23093

The Leaves of Twin Oaks



The *Leaves* is the quarterly publication/newsletter of Twin Oaks Community. Twin Oaks is an intentional, egalitarian community of 101 people located in Central Virginia.

Advertising Order Form

DISPLAY ADS — Mechanical Requirements for Camera-Ready Copy

		Horizontal	Vertical	Covers:
<input type="checkbox"/> Full Page	\$250	7-1/4" x 9-3/4"		<input type="checkbox"/> Inside Front \$400
<input type="checkbox"/> 1/2 Page	150	7-1/4" x 4-3/4"	3-1/2" x 9-3/4"	<input type="checkbox"/> Inside Back \$350
<input type="checkbox"/> 1/3 Page	100	7-1/4" x 3-1/8"	2-1/4" x 9-3/4"	
<input type="checkbox"/> 1/4 Page	75	7-1/4" x 2-1/4"	3-1/2" x 4-3/4"	
<input type="checkbox"/> 1/6 Page	50	3-1/2" x 3-1/8"	2-1/4" x 4-3/4"	
<input type="checkbox"/> 1/12 Page	25	2-1/4" x 2-1/4"		

Custom Work: \$20 per hour for typesetting, design, layout, photography and camera work.

CLASSIFIED ADS: \$.50 per word, minimum \$10.

Announcements, Books/Magazines/Videos, Support Organizations, Services, Products, Personals, Communities with Openings, Communities Forming, People Looking.

All ads must include address and phone no. Abbreviations count as one word. Phone numbers count as one word. Post Office boxes count as two words. Zip Code is free.

Body Copy: (Please print clearly) _____

Word Count: _____ at \$.50/Word = \$ _____

DISCOUNTS: Ad agency discounts: 15% when accompanied by prepayment.
Communal/Cooperative organizations: 20% discount (prepayment required).
Call or write for discounts for multiple insertions.

TERMS: Established agencies NET 30 DAYS. All others, payment must accompany the advertisement. Make check or money order payable in U.S. funds to Communities Magazine. Please direct all inquiries to the Sandhill address listed below.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Date: _____ Telephone: (_____) _____

PAYMENT ENCLOSED

Display Ad: _____

Classified: _____

Discount: _____

TOTAL: _____

COMMUNITIES accepts advertising only for goods and services that we feel will be of value to our readers. We reserve the right to refuse or cancel any advertising for any reason at any time. All advertising claims are solely the responsibility of the advertiser.

Ads being repeated will be rerun from the latest inserted advertisement unless otherwise specified. Ad copy will not be returned to advertiser unless prior arrangements are made at advertiser's expense. Ad rates are subject to change without notice, except when previously contracted. Advertisers will be presumed to have read this information sheet and agreed to its conditions.

Photocopy this form and mail with payment to:

Communities • Route 1, Box 155-M • Rutledge, MO 63563 • (816)883-5543

1993 Celebration of Community — Registration Form

Name: _____ Phone: _____
 Community/Organizational Affiliation: _____
 Street Address: _____
 City: _____ State/Prov: _____
 Country: _____ Postal Code: _____ Date: _____

I'd like to coordinate outreach and inquiries in my area (specify country, region, network, or city):

I can help distribute flyers in my area.

Please send me _____ flyers for:

- Posting on local bulletin boards, and/or
- To include in my/our next mailings.
- Please send me a flyer master — I'll donate copying costs.

Please send me Gathering ad copy so we can run a free notice in our next publication(s): Display Ad Classified Ad

I have enclosed a list of individuals and organizations that might want to: a) co-sponsor the Gathering; b) provide seed grants or other funding; c) arrange for special needs (scholarships, transportation, wheelchair access, signing, etc.); d) help organize events; e) make a presentation; f) attend the Gathering.

Please specify a, b, c, d, e, and/or f (all that apply) for each.

I would like to donate the following goods and/or services:

- Enclosed is a donation of \$ _____ earmarked to:
- Support the development of the Gathering.
 - Be credited toward payment of my conference fees.
 - Supplement scholarships for conf. fees and/or travel subsidies (specify?):
 - Other (please specify):

Please photocopy & return to:

Celebration • P.O. Box 814 • Langley, WA 98260

1993 Directory — Referral Form

Heard of a Good One Lately?

If you represent or know of a community which is not listed in the current edition of our *Directory of Intentional Communities*, please let us know! We want everyone to have a chance to be included. The deadline for inclusion in our '93 edition has past, but we are always interested in new leads for our frequent updates. Please use this form to send us your referrals, or just give us a call at (816)883-5543.

NAME OF COMMUNITY _____

CONTACT PERSON _____

STREET ADDRESS _____

CITY _____ STATE/PROV _____ ZIP/POSTAL CODE _____

PHONE _____

YOUR NAME _____

YOUR PHONE _____

DATE _____

REGISTRATION INFORMATION

NOTE: Because this magazine is coming out too late for our readers to meet the original Early Registration deadline, we are extending it 30 days for folks who read about it here.

Early Registration:

Postmarked by May 15, 1993

		Number Registering	Amount
Adult	* \$200-295		
** 3 or more Adults	\$175 each		
Youth 12-18	\$65-100		
Child 4-11	\$50-65		

Regular Registration:

May 16 through August 16, 1993

Adult	* \$245-350		
** 3 or more Adults	\$200 each		
Youth 12-18	\$65-100		
Child 4-11	\$50-65		
Number of infants 3 yrs & under?			(Free)

Daily Registration * \$60-85

REGISTRATION SUBTOTAL

* Suggested Scale: Income over \$24,000 per year: \$295 early registration; \$350 regular registration; \$85 daily registration. Income under \$24,000 per year, we suggest you pay as much as you can within the sliding scale.

ROOM AND BOARD

Food Choices:

		Number Registering	Amount
Soup Kitchen (vegetarian only)			
Adult/Youth (5 days)	\$25/all		
Child 4-11 (5 days)	\$10/all		
By the day	\$6/day		
Campus Cafeteria (vegetarian or not)			
Adult/Youth/Child 4+	\$85/all		
By the day	\$20/day		

Lodging Choices:

On-site Camping (5 nights, Aug 26-30)			
No hookups or firepits; under 12 free			
We/I have a <input type="checkbox"/> tent <input type="checkbox"/> van/camper			
Individual person	\$25		
Two people sharing	\$40		
Family (3-6 members)	\$60		
** Group of 3 or more	\$10 each		
Campus Bed 5 nights			
Adult/Youth/Child	\$100		
Child (any age, if bring own bed)			(Free)

I will provide my own lodging

ROOM & BOARD SUBTOTAL

Donation to Scholarship Fund

TOTAL FEES & DONATIONS

Plus 3% if paying by credit card

TOTAL FUNDS ENCLOSED

** Available only to FIC member communities and communities listed in the *Directory of Intentional Communities*.



SUBSCRIBER OPTIONS

Because *Communities* magazine has had an irregular publication schedule in recent years, and since FIC has assumed control of the magazine and relocated the offices, we're concerned about the accuracy of our subscription records. Please take a moment to check the address label on your copy of this issue. In the second line, the one just below your name, there should be a two-digit number that corresponds with the final issue you are scheduled to receive.

- This is a double issue, number 80/81. If your expiration number is less than 82, you have no more issues due on your subscription, and it's time to renew if you wish to continue receiving *Communities*.
- If your number is 82 or higher, you still have issues coming. This is the second issue under the Fellowship's management, and we are repeating our request for information on how you prefer to proceed (in case you missed it last time).
- If you feel there is an error in your case, please let us know what you believe to be the correct issue number of your subscription expiration. Although we've worked hard in the past several months to verify our records, there are bound to be inaccuracies. We apologize for any inconveniences.

Name: _____
 Address: _____

 City: _____ State/Prov: _____ Zip/Postal Code: _____
 Date: _____ Telephone: (_____) _____

SUBSCRIPTIONS

- Yes! Please enter my subscription to *Communities* as indicated below:
 [Please check one]
 \$18 (\$22) 4 Issues, Individual
 \$22 (\$26) 4 Issues, Institution
 \$33 (\$38) 8 Issues, Individual
 \$40 (\$46) 8 Issues, Institution
 Check here if this is a renewal.

Note: Prices outside U.S. are in parentheses.

 SUBSCRIPTION TOTAL

DIRECTORIES

DISCOUNT DEAL: Get \$3 off a directory purchase if you are submitting a new or renewed subscription above.

LIMIT: One; offer expires August 15, 1993.

- Please send me one copy of the *Directory* at the postpaid price of \$15 (\$17) each:
 Current Edition, updated June '92 (now available)
 New Edition (not available until late summer '93)
 Please send me _____ copies of the *Directory* at the postpaid price of \$18 (\$20) each:
 Current Edition, updated June '92 (now available)
 New Edition (not available until late summer '93)

 DIRECTORY TOTAL

 BACK ISSUES TOTAL

BACK ISSUES

- \$75 Please send me a complete set of available back issues (approx. 42)

CREDITS & CANCELLATIONS

Ex: #82 = 1 Issue remaining; #83 = 2 Issues remaining; etc.

- My expiration number is _____.
 I wish to reduce my subscription by _____ issues and apply = \$ _____ credit towards the purchase of the Directory(ies) indicated above.
 Note: 4 Issues = 1 Directory
 [Total Credit] No. of issues credited _____ x \$4.50 [value per issue]
 I wish to cancel my subscription, and request a refund. = \$ _____
 [Total Refund] No. of Issues remaining _____ x \$4.50 [per issue]

 CREDITS TOTAL

CORRECTIONS

- I believe your record of my subscription is incorrect. My records indicate that I have paid through issue # _____.
 My name and/or address is listed incorrectly; the correct information is listed below.

MAILING LIST

- Check here if you do not want us to share your address with other movement groups.

Missouri residents add 5.475% Sales Tax.

 MO. SALES TAX

 TOTAL ENCLOSED

Please make all payments in U.S. funds, payable to:
Communities Magazine
(816)883-5543

The Back Issues we need:

# Needed	Issue No. & Date
One	1 Dec '72
One	2 Feb '73
Three	5 Fall '73
One	6 Dec/Jan '74
One	8 May/June '74
Two	11 Dec/Jan '75
Three	12 Feb/Mar '75
One	14 May/June '75
Three	17 Nov/Dec '75
One	18 Jan/Feb '76
Two	20 May/June '76
Two	21 Jul/Aug '76
Two	22 Sep/Oct '76
One	23 Nov/Dec '76
One	31 Mar/Apr '78
Three	45 Fall '80

New Lamps for Old...

Those old copies of *Communities* you have stashed in the attic may be more valuable than you think! Help us locate back issues of the periodical that illuminates the dynamic world of cooperative living, and you may be rewarded four-fold with up-to-date replacements.

When we took over publishing the magazine last summer, along with many boxes of records came archive sets of the back issues. Unfortunately, they were incomplete ... and that's where you come in. We figure that among our subscribers, it's quite likely some of you have these missing issues and can be persuaded to trade with us. At least we hope so.

At left is a list of the issues we need to complete three archive sets of the magazine. For each missing back issue sent to us in decent condition — up to the limit of the number of copies listed for each issue — we're offering, on a first-come-first-served basis, your choice of either a free 4-issue *Communities* subscription, or one copy of the *Directory of Intentional Communities* (either the current edition, or the one due out this summer).



Back Issues Available

#3 Community market development; Ananda; economic clearinghouse. (Spring '73)

#4 Schools and community; The Vale School; The Farm; community heritage. (Summer '73)

#9 Children in community; Iris Mountain; Twin Oaks; Ananda; children's books. (Jul/Aug '74)

#10 Work; labor credit systems; Times Change process. (Nov '74)

#13 Spiritual life in community; Christian, ashrams, secular, atheist, ritual; composting. (Mar/Apr '75)

#15 Research & education in community; survival schools; martial arts; Paolo Soleri interview. (Jul/Aug '75)

#16 Planning; ecology and economics; short- and long-range contingencies; why plan?; land use; alternative energy. (Sep/Oct '75)

#25 Don't start a commune in 1977... join an existing one instead; women in community; Neighborhood Planning Council in DC; first assembly of the Federation of Egalitarian Communities; egalitarianism and charismatic leaders; international communities. (Mar/Apr '77)

#26 Rebuilding the city; urban co-ops: Austin, New York, DC; Greenbriar Community. (May/June '77)

#28 Seabrook; a political community; middle-aged men in community; ex-Twin Oaks members; Tucson Peoples Yellow Pages. (Sep/Oct '77)

#34 West Coast communal movement; Hoedads, Alpha Farm, co-op grocery, salvage business; other activities in California and Oregon. (Sep/Oct '78)

#35 Consumer Co-op Bank; income and resource sharing; Utopian heritage. (Nov/Dec '78)

#36 Kerista; British Columbia; Circle of Gold. (Jan/Feb '79)

#39 Federation women; the Hutterites; travel ashram community; Healing Waters; Industrial Co-op Assn. (Aug/Sep '79)

#40 Worker-owned businesses; community development; urban ecology; feminist credit union; trusteeship. (Oct/Nov '79)

#41 Relationships; friendships, family, sexuality; Renaissance Community. (Dec '79/Jan '80)

#43 Health and well-being; massage; setting up a tofu kitchen; feminist retreat; radical psychiatry; community health clinic. (Apr/May '80)

#46 1981 Directory issue; culture; pregnancy; economics; potlatch. (Dec '80/Jan '81)

#47 Stories; community organizing; economics and work; culture. (Feb/Mar '81)

#48 Communities around the world; Cuba, China, Israel, India, Spain, El Salvador, England. (Apr/May '81)

#49 Tempeh production in community; overcoming masculine oppression; social change; Consumer Cooperative Alliance; housing; credit unions; energy; insurance. (Jun/Jul '81)

#50 Dying; hospice; grieving; death in community; rituals; practical guide to home death. (Oct/Nov '81)

#51 Political paradigms for the '80s; (Dec '81/Jan '82)

#52 Barter network; Santa Cruz Women's Health Collective; worker-owned businesses. (Feb/Mar '82)

#53 Spiritual communities; Lama, Sirius, The Farm, Renaissance, Abode of the Message, Shambhala. (Apr/May '82)

#54 Peace; Bright Morning Star interview; social activism; community land trust; Meg Christian; kibbutz. (Jun/Jul '82)

#55 Building economic democracy; Co-op Bank; legal network; Workers Trust; worker buyout; unions. (Oct/Nov '82)

#57 Women in business; feminist therapy; Audubon expedition; Women's Resource Distribution Company; science fiction; peace movement. (Feb/Mar '83)

#58 Co-op America debut and catalog; Sisterfire; Consumer Co-op Bank. (Apr/May '83)

#60 Gatherings '83; Michigan public schools; Solidarity. (Oct/Nov '83)

#61 Parenting, childcare, and education; co-op housing; Syracuse Cultural Workers; planning in community. (Winter '84)

#62 Progressive economics & politics; co-op housing; new ideas for your community and kibbutz society. (Spring '84)

#63 Living in community; Stelle, Twin Oaks, Emissaries of Divine Light; peace efforts in Nicaragua; women's peace camp; democratic management. (Summer '84)

#64 Social notes on the Great Alternative Life Group in the Sky; a story of old folks in a future world; case against consensus; kibbutz and education. (Fall '84)

#66 1985/86 Directory issue; Builders of the Dawn; Stelle; Rainbow Gathering. (Spring '85)

#67 Technology in community; Sunrise Ranch, Ponderosa Village, Windstar, High Wind, 100 Mile House, Stelle. (Summer '85)

#69 South Africa; appropriate technology for developing countries; community homes for the mentally disabled; New Zealand; Windstar Foundation. (Winter '86)

#70 San Francisco Bay Area; co-ops, clinics, housing, the Cheeseboard Collective. (Spring '86)

#71/72 Model communities; past present, future; historic future cities; Kerista; polyfidelity. (Summer/Fall '86)

[Counts as two issues.]

#75 Planetization; Gaian politics; faith for the planetary age; Green Movement; eco-feminism; deep ecology; Christian stewardship. (Summer '88)

#76 Education in community; Twin Oaks childcare program; cooperative alternative education; Stelle children and education; Mt. Madonna School; Centrepoint Community; Camphill Villages; The Farm School. (Spring '90)

#79 We're Back(!); FIC Highlights; Directory update. (Winter '93)

All of the issues listed here are currently available; however, back issues may go out of print at any time. Complete sets will contain approximately 42 issues.



Special Back Issues (not included in the set)

#38 Guide to Cooperative Alternatives; A special double issue on community participation, social change, well-being, appropriate technology, networking; includes a directory of intentional communities & extensive resource listings. A 184-page book. (Summer '79) Available separately only, \$5 additional.

#77/78 The 1990-91 Directory of Intentional Communities, updated twice since originally published. (Nov '90) Order separately — see facing page.

Prices are as follows:

Quantity Ordered	Price (includes postage)
1	\$4.00/issue
2-4	\$3.00/issue
5-9	\$2.50/issue
10-19	\$2.25/issue
20+	\$2.00/issue
All	\$75.00/set

Please make checks payable to:

Communities Magazine
Route 1, Box 155
Rutledge, MO 63563
(816)883-5543



"The conventional wisdom in many organizations says that until the boss issues the order, not much is going to happen. And, furthermore when the order is issued, people in general are not going to like it, because after all, the order requires work. We all know that work is unpleasant, or what is retirement for?"

—Harrison Owen, in
Open Space Technology

PERSONALS

*Human beings concerned
about planet
How to be human
together
in small enough groupings
to mean anything
to each other,
large enough to survive
Women and men
respecting personhood
sharing insights
urban, rural touching
of the universe
Prepared to build
political, social, economic,
ethical models
toward spiritual growth*

*Please,
make contact*

COMMUNITIES

Journal of Cooperative Living

Route 1, Box 155
Rutledge, MO 63563

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