

COMMUNITIES

journal of
cooperative
living



WOMEN IN COMMUNITY

YESTERDAY and TODAY



**THE FARM, TWIN OAKS & HUTTERITE WOMEN
MAGGIE KUHN • MARGE PIERCY • AND MORE**

Celebration of Community

Perhaps you were there and want to recapture a particular moment, or you missed a session of interest and want to know what transpired. Or perhaps you missed the Celebration entirely — now here's a chance to hear what you missed. See facing page for a summary of the audio tapes available from the August '93 event.



Communities Directory

The 1994 Edition

Our schedule for this project got preempted by our organizing work for the Celebration of Community. As Issue #82 of *Communities* goes to press, we are entering the final phases of production for the new directory. See page 72 for information about placing an advance order. The '94 *Directory* will feature many new articles & more than 500 community listings!

Directory Update

Most issues of *Communities* magazine include a Directory Update Column that features new listings and address changes for intentional communities. Because we ran out of space in this issue, and since there's another issue (plus a new edition of the *Directory*) right behind in the pipeline, we have elected to skip the update this time around. If you have new leads for future updates and directories, please fill out and return the form on page 70.



T-Shirts

FIC logo shirts are available for \$12; Celebration T-shirts (originally \$12) NOW ON SALE for \$9. All shirts are 100% Cotton; sizes M, L, XL. Colors: cream, white, purple, forest green. Add \$2 shipping & handling for the first shirt, \$.50 for each additional. Send order to FIC T-Shirts, P.O. Box 814, Langley WA 98260, and specify design, size, and color for each shirt.

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 Members (any category)
- \$250 Sustaining Members (any category)
- \$500 Sponsoring Members (any category)

YOUR ANNUAL DUES HELP SUPPORT FIC'S ONGOING WORK — SUCH AS WHAT'S DESCRIBED IN THE HALF CIRCLE, ABOVE RIGHT.

Send your membership and donations to FIC at the address listed below. Please include your name, address, phone number, and a description of your community affiliations and/or aspirations. One of the benefits of membership is receiving our quarterly newsletter which describes FIC projects and opportunities in greater detail, and reports news from member communities.

SUPPORT FIC & ITS PROJECTS

- The Fellowship for Intentional Community was re-organized in the mid-80s, and its first major project was to research, publish, and distribute the 1990/91 *Directory of Intentional Communities* which was released as a special issue of *Communities* magazine.
- The directory proved to be incredibly popular ... the third printing has nearly sold out — all 18,000 copies. Based on the success of that project, FIC assumed the publisher's role for *Communities* magazine in the summer of 1992.
- Last August, FIC hosted the first-ever International Celebration of Community which drew nearly one thousand participants to the campus of The Evergreen State College near Olympia, Washington. There was an amazing amount of information and inspiration shared at the Celebration, and Issue #83 of *Communities* magazine will feature transcripts and reports from the event. A summary of available audio tapes and ordering information can be found on the facing page.
- FIC makes a lot of community referrals — both for people seeking communities and for communities with openings. We help people clarify their goals, identify the skills they need to develop, connect with resource and support organizations, and find like-minded others for pursuing their grand aspirations. (See our Reach section beginning on page 68.)
- We also hold open meetings twice a year, rotating among host communities to encourage participation from all regions. These meetings are where we conduct our general business, organize projects, monitor progress, catch up on our socializing, and get a major infusion of networking. Contact our Langley office for more information, or to offer your community as a host site.
- The Fellowship handles quite a few media inquiries, coming from both alternative groups and the mainstream press. We do what we can to debunk the myths that "communities are all the same," and that "the 'communities movement' started in the '60s and died in the '80s." The reality is that intentional communities are very much involved in the exploration of contemporary issues, and often serve as pioneers in the development of innovative solutions to social and technological challenges.

Audio Tapes Available

If you were there, you remember how inspiring the presentations were, and here's a chance to recapture that particular session you've been raving to all your friends about. If you couldn't attend, here's your chance to hear for yourself what you missed.

Unfortunately, we couldn't get everything on tape. Fortunately, we got a lot of it — even some good video footage. Issue #83 of *Communities* magazine will feature transcripts, photos, and reports of the Celebration. Use the form below for ordering tapes.

NOTE: A FEW OF THE TAPES HAVE AREAS WITH POOR AUDIO QUALITY, ESPECIALLY IN SESSIONS WHERE A LOT OF QUESTIONS AND COMMENTS CAME FROM THE AUDIENCE.

C93-2 (PLENARY) Caroline Estes: Overview of the Challenges Facing the Communities Movement • **Kirkpatrick Sale:** Bioregionalism, Community, and the Future

C93-23 (PLENARY) Debra Lynn Dadd-Redalia: Sustainability and Sustainance • **Dorothy Maclean:** The Spiritual Dimensions of Community

C93-78 (PLENARY) Patch Adams: Prescription for Happiness — Love, Friendship, Community • **Corinne McLaughlin:** The Future of Communities

C93-77 (PLENARY) Gordon Davidson: What Communities Have Learned about Economics • **Noel Brown:** The Transition to Global Sustainability

C93-101 (PLENARY) Catherine Burton: Visions, Values, and The Future

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C93-01 PANEL: Health & Community

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C93-52 PANEL: Realities of the Future

C93-66 PANEL: Economic Sustainability for Communities

C93-67 PANEL: Adults Who Lived in Community as Children

C93-82 PANEL: Cohousing

C93-95 FIC Board Panel: Future Directions and Program of the FIC: Community Health Fund? Community Bank? Community University?

C93-43 Adams, Patch: Humor & Health [Note: Microphone problem: poor fidelity in several sections]

C93-54a Adams, Patch: Community as Context for Medical Practices (Part 1)

C93-54b Adams, Patch: Community as Context for Medical Practices (Part 2)

C93-86 Alexander, William: Community — Survival Necessity for the 21st Century

C93-44 Almayrac, Dr. Christian: Be Happy

C93-69 Anapol, Dr. Deborah & Paul Glassco: Multi-Adult Intimacy: Poly Lovestyles and Intentional Community

C93-17 Arkin, Lois: Urban Eco-Village Processes: Retrofitting for Sustainability

C93-7 Bates, Albert: History of The Farm

C93-107 Bhaerman, Steve: Transformational Power of Humor

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C93-36 Brown, Stephan: Shenoa — Alternative Ways to Hold Land

C93-55 Brown, Stephan: Everything You Ever Wanted to Know About Starting Community

C93-12 Butcher, Allen: Dispelling the Confusion — Definition of Intentional Community

C93-68 Cameron, Brent: The Wonder-tree Concept: A New Educational Model Based on Natural Learning

C93-11 Canfield, Chris: Slide Show on Eco-Village Community Development

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C93-15 Greenberg, Daniel: Children in Community and Their Education

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C93-57 Hancock, Allen & Dawn Lamp: Class Issues & Community Living

C93-97 Hansen, Tony: Green Dollars: Setting up & running a local trade/barter system

C93-61 Hertzman, Ellen: CoHousing

C93-72 Hertzman, Ellen: CoHousing (presented twice)

C93-91 Higdon, Frank: Communitarian Movement: Politics of Community

C93-10 Hill, Melissa: Traditional Chinese Medicine — an Introduction

C93-38 Hill, Melissa: How to Access Chinese Medical Research, for Day-to-Day Health Care

C93-37 Hillendahl, Lou: Conflict Prevention

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C93-93 Kozeny, Geoph: Leadership, Democracy, & Accountability

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C93-50 Lam, Diana: Relationship Skills: Facilitating, Conflict Resolution and Dialogue

C93-56 Licata, Nick: Prag House — 10 Easy Steps for Keeping a Commune Going With no Guru or Bible

C93-49 Linney, Joan: Conflict Resolution — Process Committee as Model and Tool

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C93-100 Santoyo, Larry & Simon Henderson: Designing the Home EcoSystem and Community Self-Reliance

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C93-70 Shaffer, Carolyn & Sandra Lewis: Moving from Being Nice to Getting Real — The Phases of Community Life

C93-94 Sower, David: Economic Equality - A Worldwide Issue

C93-80 Talbott, John: The Findhorn Community — An Eco-Village Model for Sustainability

C93-98 van Uchelen, Collin & Jain Peruniak: Power and Control in Collective Settings

C93-33 Wells, Marie Spicer: Making the Transition to a Consensual/ Team Based Organization

C93-16 Yemelin, Valentin & Diane Gilman: EcoVille, A Russian Sustainable Community

Celebration of Community — Audio Tape Order Form

Name: _____

Address: _____

City: _____ State/Prov: _____

Zip/Postal Code: _____

Date: _____ Telephone: (____) _____

NOTE: All Prices include handling & postage.

Please send me a complete set of all 82 tapes — (\$400 for individuals & non-profits; \$500 for libraries & other organizations)

Please send me the following tapes (List tape nos. below; circle every sixth one):

(____ tapes at \$9.50 ea.)

(____ free tapes: 1 free for every 5 purchased)

TOTAL ENCLOSED

COMMUNITIES

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Spring
1994

COMMUNITIES: Journal of Cooperative Living

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Women in Community Issue

About the Cover:

The cover depicts two cooperative living groups from Lawrence, Kansas, in 1923 and 1993. The top photo shows the governing board of the women's co-ops at the University of Kansas, while the bottom photo shows some of the members of the Sunflower House Co-op, a group which celebrates its 25th anniversary in 1994. Cover design by Kansas Key Press, top photo courtesy of University of Kansas Archives, bottom photo by Mike Yoder.

Managing Editor: Laird Schaub (Sandhill Farm)

Incoming Editor: Diana Christian

Guest Editor: Deborah Altus (Blue Moon Ranch)

Production: Lance Scott (Intentional Future), Geoph Kozeny (Community Catalyst), Adrienne Wyker (University of Kansas)

Mailing List: Elph Morgan (Osterweil House)

Editing Support: Betty Didcot (TIES), Ann Cudd, Pam Gordon, Tim Miller

Supporting Communities: (provided lodging, meals, phone access, moral support, etc.) FIC office, Alpha Farm, East Wind, Purple Rose, Goodlife, Blue Moon Ranch, Sunflower House Co-op

Cartoons: Jonathan Roth (Twin Oaks)

Graphics: Martha Altus-Buller (back cover, 26), Sara Johnson (3), Billie Miracle (15, 29, 58), Brandon Worrell (31)

Photos: University of Kansas Archives (5), Shalom Connections (16), FEC (17), Diane Fox (23), SYD (25), Elizabeth Mackenzie (33), The Farm News Service (34), Ruth Lambach (37), Deborah Altus (38, 48), Baker Texas History Center — U. of Texas at Austin (42), Julie Jensen (46), Ann Mercer (49, 51), Oneida Mansion House (53), Canterbury Shaker Village Archives (55), Ira Wood (57), Library of Congress (60), Public Domain (61), Charles Hickox (63), Community Service Inc. (65)

Credits

The Dance of Decentralization

It takes a lot of hands to put together an issue of *Communities*, and, the way we do it, few of those hands are in the same room at the same time. Often, no two pair are in the same state, much less the same room.

Through the technology of electronic communication it's possible to have a production team spread out over the whole continent. For this issue it seemed that we were determined to see how far we could take this: the guest editor lives in Lawrence, KS; advertising initiatives came out of Fort Collins, CO; computer input for both stories and subscriber lists was handled in Ann Arbor, MI; style guidance came from San Francisco; layout was done in Seattle, WA; printing in Quincy, IL; management and coordination was out of Rutledge, MO. Stories and graphics came from all over.

The good part of all this is the sharing of the load and the depth of perspective. The price is the logistical headache of getting all the pieces together in the right sequence, in a timely manner. For the past year I've been the one sitting in the coordination role, and it's become clear we need to do better. Starting next issue, we'll be managing the magazine differently. We'll still use guest editors, and solicit input from as wide a range as possible, yet we're moving toward a regular staff to streamline production.

In the past 18 months that the Fellowship has been publishing *Communities* we've concentrated on the product — getting a quality magazine back into production, working with the movement contacts the Fellowship has developed. Along with finding the writers and editors, we've been assembling the financial underpinnings, building mainly on the success of the *Directory of Intentional Communities*. Having accomplished some of this, it's time to firm up the regular elements of magazine production, and move away from seat-of-the-pants management.

Some pieces are already in place. Our distribution system is in good shape, with wholesale accounts established across the continent and two centers set up for handling order fulfillment (Twin Oaks in Virginia and Alpha Farm in Oregon). We've also lined up Elph Morgan in Ann Arbor as our computer whiz, coordinating all purchaser and inquiry records. Whenever we need a mailing list, we go to Elph and he produces it, arranged by zip code, by alphabetical last name, or by which side of the bed people got up on.

In the last few months, our biggest initiative has been hiring Diana Christian as Managing Editor. She'll be the one facing the challenge of coordinating schedule, she will personally be developing the magazine's advertising and subscriber base, areas that have been unfocused since the mid-'80s.

In addition to hiring Diana, we're working with graphic designers to overhaul the magazine's visual image and produce a better-looking product. We hope to get this done in the coming weeks, and you should see the results next issue.

About This Issue

"Women in Community" is the theme, and the articles for this were solicited, edited, and organized under the direction of guest editor Deborah Altus. She has a strong background in student cooperatives, and currently resides at Blue Moon Ranch, a community outside Lawrence, KS. Last year Deborah became a member of the Board of Directors of the Communal Studies Association. While Deborah has solid credentials in cooperative living, this marks the first time we've reached outside the Fellowship Board for a guest editor — a trend we expect to continue.

Deborah's involvement is important in another respect as well. She has gone beyond the intentional communities movement to include authors whose "community" experience is in the more common sense of the word, in the feelings of connection among people, be they chance meetings or long-term commitments to each other. Exploring the links between intentional communities and the wider culture is an express goal of the Fellowship and we welcome this approach. We need to challenge ourselves to see the pathways of connection and how to apply the experience of one setting to the struggles of another.

What's Next?

In this issue we've provided a few comments and highlights of the FIC's Celebration of Community held last August. In the next issue we'll explore in more depth the excitement and issues raised at that gathering. Betty Didcoct, the Fellowship Administrator, will guest edit that issue. If you would like to add to the mix, send your contribution or idea to Betty at the FIC headquarters: PO Box 814, Langley WA 98260.

Following that, Kirsten Johnson has expressed interest in coordinating an issue on the opportunities and challenges of growing up in community, and Paul Freundlich is collecting material on the theme of passages — looking at how people's lives and perspectives have changed after years in the movement. Stay Tuned!

Laid Sandhill

Did You Grow Up in Community?

We'd like to focus a future issue of *Communities* on the topic of Growing Up in Community. To see what we can work with, we're requesting materials of all kinds, from adults and children both: articles, stories, memoirs, essays, poetry, photos, art...

Please send your contributions to:

Kirsten Ellen Johnsen
c/o Box 643
Talmage, CA 95481

If you'd like to contribute, but cannot send something right away, please try to let us know by April 1, 1994. If your piece is accepted for publication, we'll send you a complimentary copy of the issue in which it appears.

On Women in Community

When I announced that I would be guest-editing a special issue of *Communities* magazine on the theme of women in community, the response I received was immensely gratifying. Not only was the Fellowship for Intentional Community exceptionally supportive, but I didn't have to dig to find manuscripts. In fact, I received far more than I could use — both a difficult and wonderful position to be in.

My only disappointment is that the submitted manuscripts did not treat as broad a spectrum of communitarian life as I had hoped. Readers who notice the significant gaps — such as the topic of lesbian lands or the many issues involving race and ethnicity — are urged to help fill them in future works. My hope is that this issue is only the beginning of an ongoing discussion of women's roles in communitarian life.

Although vast areas still lack coverage, it is with great pleasure and satisfaction that I view the recent flurry of activity directed towards the topic of women's roles in communitarian life. When I first became interested in the subject, I could find little to read and nobody to guide my search. Thankfully, we now have an number of sources to choose from, including works by several authors represented in this issue: Carol Kolmerten's *Women in Utopia*; Sally Kitch's *This Strange Society of Women*; Larry Foster's *Women, Family, and Utopia*; and *Women in Spiritual and Communitarian Societies in the United States* (edited by Wendy Chmielewski, Louis Kern, and Marlyn Klee-Hartzell). These works teach us about women's roles, dreams, and daily activities in creating and sustaining communitarian settlements from early America to the present day, at last giving voice to a view of cooperative living that had been largely ignored.

Another interesting, but little studied, area of communitarian activity beginning to receive attention is women's involvement in student housing cooperatives. As Marge Piercy indicates in the interview in this issue, student housing co-ops have traditionally provided women with the opportunity to articulate views and participate in activities often out of bounds for those living in more conventional housing arrangements.

One of the pioneers in starting women's cooperative housing on college campuses was Dr. Alberta Corbin (1870 - 1941), to whose memory I dedicate this issue. She worked as a housing activist, professor of German, and Dean of Women at the University of Kansas, although her brief mention in a history of the University served only to pass on the gossip of a male colleague that "she was more eager to find a husband and have children than to teach" (Griffin, 1974, p. 323). Such information undoubtedly would have raised the eyebrows of the many women for whom Dr. Corbin served as mentor and role model in an era when few women taught at the university level — let alone had doctorates. Certainly, her remarkable efforts to secure decent, affordable cooperative housing for women students enriched the lives of many who would not otherwise have been

able to attend college. Indeed, one of Dr. Corbin's students who lived in Corbin Hall and who went on to become a college president, remembered her as "a remarkable woman whom I much admired" (Peterson, 1993).



Alberta Corbin, c. 1900

A dedicated suffragist, as was her mother before her, Dr. Corbin spoke alongside Susan B. Anthony and feminist minister Anna Shaw in her fight for women's rights. Though she was referred to throughout her life as "Miss" Corbin, she received her doctorate from Yale in 1902. In 1912 she helped organize a lecture series in Lawrence, Kansas, for prominent women activists, including Jane Addams of Hull House. That same year, Dr. Corbin started putting pressure on University officials to do something about the terrible housing conditions faced by self-supporting women students. She persisted in seeking options for these women until the first co-op house was opened in 1919. So successful was this house that several others opened in short succession. The cooperative housing opportunities spearheaded by Alberta Corbin were clearly meaningful to the residents, as shown by the fact that one group of women circulated a round-robin letter for 60 years.

Upon her death in 1941, Dr. Corbin was eulogized by a male colleague who commented on her unmarried status, noting that "the fates stood in the way of her attaining her highest desire, that of living the life of the normal woman in a home and with children of her own" (Templin, 1941, p. 4). Despite her colleague's words, may this issue of *Communities* be testimony to the fact that Dr. Corbin's fate was anything but tragic. Her efforts to bring women together in community so that they could receive an education and better their lives has represented an invaluable legacy for generations of women. Dr. Corbin's efforts, along with the work of others presented in this issue, are most deserving of the attention they are at long last receiving.

In community,

Deborah Altus

References

- Caviness, P. (1987). *Dr. Alberta Linton Corbin, 1870-1941*. Douglas County Historical Society Archives, Lawrence, KS.
- Griffin, C. S. (1974). *The University of Kansas: A History*. Lawrence, KS: University of Kansas.
- Peterson, M. (1993, June 14). Personal correspondence.
- Templin, O. (1941, March). *Alberta Corbin*. Douglas County Historical Society Archives, Lawrence, KS.

LETTERS

Single-Parent Discrimination?

Dear Friends at the Directory,

I'm very excited to have received your directory and have just sent off to about 10 communities my inquiry letters. This is a great service you're providing! Thank you!

I also want to share with you something that happened today. I called a community in California and when I talked to the woman on the phone who answered, I got a negative surprise. The first question she asked was "What's your family composition," whereupon I replied "single mom and son." She said they already had four singles and didn't want any more.

I just sent off ten letters without realizing there may be quota system out there for single parents. Gosh! We "singles" are in the majority in many areas nowadays, whether people like that or not.

Maybe folks could come out in the open about this and list it in your cross-reference survey. What do you think? Is this a trend—discrimination toward single parents, or is this based on some problems dealing with the current reality of parents and children?

This person didn't ask anything about me, just rejected me. I'm financially stable, happy, my son's happy, well-adjusted. So, I guess I'd like to know ahead of time what sorts of expectations there are that single parents aren't expected to achieve. Also, it would be good to not waste time applying to places who have a hidden agenda as relates to "single parents."

Thanks for being there, keep up your good work,

Cynthia M. Berger
124 Donna Ct.
Santa Cruz, CA 95060

Ed: This is the first letter we've received about this kind of discrimination. We'd like to hear from other single parents out there — have you had experiences like Cynthia's? From the communities we'd like to hear if you are ruling out single parents as prospective members while accepting families with two parents.

Seeking Sensitives

Dear *Communities*,

Those of us who are environmentally ill are often not able to participate in the activities of communities, no matter how well intentioned they are. We have our own need which are rather out of the ordinary, and many of us would like to start up or join a community which recognizes and facilitates those needs.

As an environmentally sensitive individual, I'm hoping to help establish a community for myself and others with environmental illness. Such a place would be a safe place to live, as well as potentially provide opportunities for healing, community togetherness, education, etc.

I'm interested and willing to be a focalizer for people interested in joining a community for the environmentally sensitive, and people interested in developing their land into some type of settlement or healing center.

Several of us are intending to caravan through potential areas in the Southwest this fall, in search of a probable location. EI's or others who are well enough to travel are welcome to join. We will spend time clarifying our goals as well as seeking a non-toxic place to live.

If you know of others interested in this, or wanting to work together on it, please pass along some information to them. I am willing to be a focalizer for people who share an interest in the development of such a community. I can be reached by mail ... [as] my mail will be forwarded weekly.

Thank you,
Richard Fox
P.O. Box 192
Port Townsend, WA 98368

From Individualism to Interdependence

Dear *Communities*,

A few years ago I lived in a country commune, which broke up very painfully. At first I blamed some of the other members and was very angry at them. Eventually I realized that I had also contributed to our troubles and that *all* of us had, in our various ways. Beneath our different styles and personalities we all had basically individualistic attitudes.

Individualism is part of the cultural

training we get as we grow up in this society. The U.S. is one of the most individualistic countries in the world. What I mean by "individualism" is focusing mainly on myself and what I want, seeing other people in my life as replaceable, trying to control people and situations for my benefit. My personal style of individualism has included seeing differences and disagreements very sharply and criticizing others a lot. I've generally tried to "make a good impression," rather than expressing myself freely and openly. I've tried to control people with facts and logic, hoping to convince them that I was right. Other people have other ways of being self-centered. Our different styles may make it harder to see our underlying individualism.

It took me a long time to recognize that this is an isolating and lonely way to be, interfering with finding or developing the community I longed for. Various experiences helped me see this and begin to change. I lived in several urban co-op houses, where people commented on my behavior and I could see the individualistic actions of others. I participated in a variety of workshops, including some for "community building." I tried several forms of personal exploration and spiritual development.

The disruptive effects of individualism are not always obvious. Even when it doesn't lead to open conflict it can interfere with decision-making, cause distance and distrust between people, and keep groups from being as radically different from mainstream society as they would like. Dealing with individualism can be a crucial task for intentional communities.

Personal efforts to deal with individualism can be useful but have definite limitations because we are strongly influenced by one another and by social pressures. My individualistic actions fit in with and are reinforced by the individualistic actions of those around me. It's much easier for us to change together than to try to change separately. I've seen this work very powerfully in workshop situations. Unfortunately, after most workshops the participants go back to their usual life situations, which generally resist change and encourage return to former attitudes and behavior.

The alternative to individualism is understanding and practice of interdepen-

dence. We need one another and other forms of life for everything worthwhile in life, and for life itself. We don't have to be manipulated or coerced to cooperate; we just have to free ourselves from the delusions of individualism and recognize the wonder and joy of interdependence. I want to belong to a community which works for change along these lines.

These comments have barely scratched the surface of this issue; much more needs to be said. I'm sure that many of us have struggled with this issue and have useful ideas about change. We can find ways to bring this experience together and may it more available. A special issue of *Communities* might be a helpful beginning.

Arthur Gladstone

For contact information, see Arthur's item in the Reach section, on page 68.

Kudos & Critiques

Dear *Communities*,

I've been a *Communities* reader for years. I started a small community, Arts of Life, in New York about 1970. Because of what I then considered retirement age, I phased it out, and me out of it. Looking back, I see I read *Communities* as a vicarious substitute for my earlier dream. I became accustomed to a certain level of content, some solidly informative articles, and mostly a sense of what was happening in the communities movement. However, when I received your double issue, #80/81, I was slow to get into it.

Over two years ago I learned I had cancer. I only had one year to go if the odds caught up with me. It was too late for surgery. After a year of chemotherapy and radiation, I've tested cancer-free for about 18 months. To boost my immune system I tried to elevate my already A#1 mood. I did it by promising myself that if I could see five years ahead—and I now think the chances are good—I'd try to realize all my dreams. Or at least get as far as I could. That included starting a utopian community.

With a renewed, practical interest, I finally got into your double issue. Wow! A big change. The level is much higher, less of the far-out fringe, more of the down-the-middle nuts and bolts. More on my wavelength. Congratulations!

Stephen Lancaster
Oldtown, MD

Dear *Communities*,

I found the Spring/Summer issue of *Communities* rather tedious. I was looking for insights on cooperative living. Most articles are only remotely related to communal living. I would venture that many of the authors never lived in an intentional community long enough to speak experientially.

Writing about leadership in general is inadequate. *Communities* should accept leadership articles that are definitely centered on communal leaders. Maybe on consensus or workable size or leader expertise.

Jim Wyker
Berea, KY

Dear *Communities*,

Given that ecology is a fundamental concern of so many intentional communities, I was a little surprised not to see any mention of biodiversity protection in a sample issue which I received recently. Apparently many rural intentional communities place a priority on keeping some of the natural landscape from being developed. That attitude offers fertile ground for thoughtful land conservation strategies which are sensitive to the needs of the local flora and fauna, especially rare species. Even more exciting would be any efforts to encourage traditionally uncommon wildlife to thrive in close proximity to farms, homes and businesses.

Sincerely,
Jaime Haskins

Dear Wonderful Community Folks,

I just want you to know that your guidebook is currently, perhaps, my most sacred scripture. I have however noticed some other guidebooks mention communities that you have not. Perhaps you could pull all the available resources together.

Love and much thanks,
Jason Horwitz
Wing Farm
Rochester, VT 05767

Ed: We've worked hard to incorporate all listings of communities we could find, and are always interested in getting new leads. Our master list contains over 2,000 names of communities, yet less than one in four are still functioning and wants to be listed in our Directory. And we won't print a listing without permission.

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Communism Is Dead; Long Live the Commune

Kat Kinkade

Like everybody else, I read with avid interest about the failure of Communism in the Soviet Union. It is not often one gets to see the full development and fall of a great idea, played out of a grand scale. But for me the fascination went beyond that, because I had adopted communism as an ideal back in the seventh grade, and devoted a big chunk of my adult life to making it practical on a small scale for Americans, but was, through my own experience, beginning to have doubts about it as a working principle.

I wish the Russians, while they were about it, had given true communism a decent trial, and not got it all mixed up with totalitarianism, imperialism, and the suppression of dissent. I wish their government had served its people instead of building up that frightening arsenal. I'd love to know if they could have tried communism out on that big scale and modified it enough to work, to give the West some ideological competition. But they didn't, so I'll never know how it would have come out.

There is plenty of evidence that there is, within communism itself, apart from abuses, a fundamental law that might have been fatal anyway. (I mean the lack of reward for personal effort.) But on the other hand, I can name the fatal flaws of capitalism just as easily. Some of free enterprise's built-in problems might turn out to be terminal not only to the system but to the human race.

As a young woman I saw the faults of capitalism and refused to see that communism had some too. All I wanted to look at was my dream of justice and equality. I put my energy into that dream, and took part in founding and developing a small American commune called Twin Oaks. The one thing I was sure of at the time was that every human on earth had a right to an equal share of the world's goods and advantages. In my corner of the world, I meant to be very sure they got them. I saw free enterprise and the desire for advancement and material goods as the Enemy, one that could be defeated by raising the next generation to have better motives, while asking the current generation to control

Kat Kinkade is one of the founders of Twin Oaks in Virginia and East Wind in Missouri. She wrote the Twin Oaks histories, A Walden Two Experiment (1973), and Is It Utopia Yet? (to be released in 1994). Kat lives at Twin Oaks where she is active in various administrative and clerical functions, as well as choral singing, barbershop quartets and community musical productions.

itself and dedicate itself to higher ideals.

I wasn't a complete fool, so I understood that there had to be interim satisfactions to take the place of the old grab-what-you-can-get philosophy. The Virginia commune had plenty of those to offer: lovely land, a lot of personal freedom, the pleasures of friendship and love in a group of compatible people, the fun of building a new society from scratch. Those advantages, welded to the theoretical ideal of a just society, paid off well enough so that the commune survived and eventually thrived.

I meant Twin Oaks to be Utopia, but after 26 years of trying, I can see that we're not going to make it. Part of the reason is that human beings are ornery. They make problems no system can get rid of. But another part of it, I now see, is in the communist theory itself. Some of our most persistent difficulties are directly related to inadequate handling of the desire for personal gain and peoples unwillingness to give their full energy without it. I see this clearly, and yet I like Twin Oaks' life pretty much the way it is. I am not charging to go out and make money and have lots

of things. I have no interest whatever in accepting the trade-offs that the capitalist world requires. I like my freedom too well, my flexible schedule, the different kinds of work that are open to me any time I want to make a change. I like the easy, non-competitive atmosphere, the friendliness, the support. I like keeping our door open so that other people can come and share this life with us. I like not being in debt and not worrying about the bills. I like having put down roots and knowing that I belong here.

With all its faults, the communist theory is also directly responsible for some of these benefits. We at Twin Oaks applied those theories in our own way, in a system that is seriously of, by, and for the people. We don't try to "get ahead." We try to give and get satisfaction. We have done a minimum of power-struggling and have put our pooled resources into what we democratically choose. Sometimes it's material goods, and sometimes it's leisure, and sometimes it's helping out people poorer than we are. In short, as a communist society, we are a modest success.

It's easy to say that we don't count for much, because we are so small, and because we aren't put to the test of making an entire society run. If you ask me how we could handle major manufacturing or national transport on the labor credit system, I'll answer that I don't know, but I'd be interested in giving it a try.

At this point, seeing what happened to the Soviets and what has happened at Twin Oaks, I think that communism is a flawed but moderately good idea that needs to be modified for it to work very well and certainly needs to be kept out of the hands of a greedy central government. I think that the American commune is another good idea that needs more development and bigger experiments. I don't think either idea will work in any pure form, any more than capitalism does. Though my ideas are different from what they were 26 years ago (less simplistic, more cautious), I don't feel disillusioned. I'm not sure Marx would recognize it, and I know Lenin wouldn't, but it has a fair amount of social justice and a lot of personal happiness. Ω

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NOTES IN PASSING

“Candle-light” (or “Beam Them Somewhere Else, Scotty”)

Paul Freundlich

Community is one of the few hopeful responses to a paradigm shift as great as that from hunter-gathering to an agrarian society.

You remember paradigms? Those guiding principles which underlie major shifts in consciousness and conduct?

For most of human history, most people huddled together in families, tribes and communities against the dangers of the natural world, defending what little we had. Solace lay in hopes of rebirth and the quick pleasures of the flesh. Infant mortality was high, and life a brief candle.

For the past few centuries, in the western world, human being have been operating on the paradigm of progress. We assumed that our ingenuity, as expressed through technology and exploitation of natural resources, would allow a rising standard of living. Individuals or peoples who had thus far failed to participate in this bonanza only required education. Those who were systematically excluded by reason of race, religion or region waited only for their opportunity.

In the 20th century, human beings faced a revolution in weaponry, transportation, communications, money transfer and corporate ownership leading to a consciousness of a new paradigm, one world.

Yet our one world faces endemic population growth and declining natural resources. Unless there is a major breakthrough on the order of a new and cheap energy source or space travel (“beam them somewhere else, Scotty”) technology causes as many problems as it solves. More education means increased competition for a reduced job base (good luck to all those high school graduates begging on the streets of Nairobi).

As *progress* gives way to competition for market share, the newest attempt at a paradigm is *sustainability*: managing our resources with respect for our long-term planetary needs.

The environmental movement has been the leading edge of this change in consciousness. Yet we still lack an effective strategy for containing nation states, multi-nationals, and the media-fed expectations of multitudes who think Reeboks grow on trees.

I don't think we will develop an effective strategy until we integrate the concept of sustainability with that of *community*: “community” which provide trustworthy contexts for our social, spiritual and economic relationships.

That's another way of saying, “Think globally, act locally.”

Sustainability and community, “thinking global and acting local,” may be good guiding principles, but the conclusions

which people draw from them may be still be morally unacceptable:

For instance, the Serbs clearly believe in community and the result is ethnic cleansing in Bosnia. The Khmer Rouge decided there were too many parasitic people living in cities (sustainability) so they killed them in the country. When autocratic Mao decreed a policy of childbirth limitation involving coercion and widespread abortion, few liked it, least of all the Chinese. But if the alternative is the misery and urban slums of Calcutta, who would make that choice?

How to support community and sustainability in a complex world? To nurture civility and neighborliness, while remaining aware of larger systems and events which can hurt or help us?

“Thinking globally” means supporting political action which places limits on the growth of population, consumer and industrial pollution. “Acting locally” means respecting sustainability and building community. Individuals and institutions can bridge the gap between global and local, and accomplish shared goals through coalitions and federations. Two examples I work on:

The CERES Coalition has brought together many of the major environmental organizations (including Sierra, Audubon, National Wildlife), public pension funds (state of California, city of New York), church groups (Interfaith Center for Corporate Responsibility), public interest groups (Co-op America, USPIRG), and social investors (Calvert, Franklin). The coalition pressures corporations to live up to environmental principles (through shareholder actions) and be publicly accountable (through a standardized reporting process). About 60 companies have expressed their commitment, including one in the Fortune 500, Sun Oil.

The International Labor Rights Education and Research Fund has brought together labor, human rights activists and legislators to target countries with a history of flagrant exploitation. Low pay, unhealthy workplaces, and lack of concern for environmental impact are contributors to cheap goods. And cheap goods cost U.S. jobs. We have been able to write into law legislation which penalizes irresponsible exporters through higher tariffs.

In the mid-'70s, when I was editing this magazine, Marc Sarkady wrote an article which mentioned a circle sending healing energy to the racially torn city of Boston. An irate, down-

(continued on page 11)

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 market 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 member of the Social Venture Network, and the Council of Elders of Dance New England.

ECO-VILLAGE

Building Community in the City

Diane Meisenhelter

Question: What is the science of community?

Answer: Ecology.

Though ecology is commonly associated with the study of natural environments, it has as much application to the world humans have made. Because ecology focuses on how communities function, as well as how they break down, it provides some of the most useful tools for dealing with human problems.

The most troubled communities in the contemporary U.S. are those of the inner city. Ecologists understand solutions that involve creating new community ecosystems, new webs of relationships among people. A group in Northeast Portland's Sabin Neighborhood is working to do just that. For their efforts Sabin has just been named Neighborhood of the Year by the national group Neighborhoods U.S.A.

A key event came last summer when the Sabin Community Association hosted its first annual Multicultural Celebration, attended by over 1,500 community folks. It was one of those all-too-rare times when people of many diverse ethnic backgrounds joined together in good feeling.

Recognizing that the skills of its people are a low-income community's most valuable resource, the association next organized a door-to-door survey. It is primarily focused on developing a neighborhood skill bank. Finding out what community residents are already capable of doing will help in designing community-based development projects.

The inventory can also serve as the basis for a future Local Exchange Trading System (LETS), a computer-based barter network.

Selling goods or services through LETS earns exchange units which allow participants to buy anything else offered through the network. In times of economic stress, when cash is short, LETS pumps new economic lifeblood into communities. A neighborhood-based barter system can also help people meet

Diane Meisenhelter has been a labor and community organizer active in issues of social and environmental justice for the past two decades. She is involved in the Columbia-Willamette Greens and on the board of Sustainable Urban Neighborhoods (S.U.N.). She is a founding member of OnGoing Concerns Cohousing Community and Sabin Community Development Corporation in N.E. Portland. She teaches at Marylhurst College and Willamette University. Diane can be reached at (503) 284-8870.

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their neighbors and make new friend, which can only make the community stronger.

Another way neighborhood folks are moving to build the "ecosystem" of human relations is the newly formed Sabin Community Development Corporation. Membership is open to all members of the community, and members elect the board which controls the nonprofit corporation. The point is to involve Sabin residents in deciding their own future, rather than having it decided for them. The organization is negotiating with a regional financial institution to set up a revolving financial institution to set up a revolving loan fund for community economic development.

A primary focus of the community corporation is affordable housing. The group hopes to establish a builder's network of neighborhood tradespeople to coordinate rehabilitation and construction. Eventually the builder's network could incorporate job training and sweat equity options.

Definition of an Eco-Village

"An eco-village is a human-scale, full-featured settlement in which human activities are harmlessly integrated into the natural world in a way that is supportive of healthy human development and can be successfully continued into the indefinite future."

— Robert Gilman, Context Institute

Eco-villages can be urban, suburban or rural. They should always be a complement for making urban spaces more urban (in the most positive sense) and to protect and restore rural and suburban spaces.

The term "eco-village" is synonymous with "sustainable neighborhood." Most ecovillage development in North America today is process oriented.

The corporation is also working with longtime neighborhood activists to create a Sabin Community Land Trust, which would take land out of the speculative real estate market. The goal is preservation of affordability and reduction of absentee ownership.

When neighborhood activists were putting together the multicultural festival, they learned from experience that neighborhood youth really thrive when given a chance to work on something meaningful that rewards them for their efforts. So the community development corporation is looking seriously at providing a year-round place for youth to engage in creative activities, including music recording and computer skills learning. Tentatively called the Kuumba House, after the Swahili word for creativity, the projects is the focus of a search for funding.

Another new community organization is a cohousing community named OnGoing Concerns. It consists of 14 people, including two single-parent families and four teenagers. Physically, the community is six houses clustered together around Going Street.

Cohousing fosters supportive extended family and community relationships and lowers living costs. Each household has some form of private space but also shares extensive common facilities and other resources with the larger group. Common meals, yards, tool banks, workshops, community gardens, laundry facilities, play areas and childcare are a few examples of the kinds of shared resources that can be developed. Community connections built on participatory decision-making and sharing result in a sense of well being that can reduce the sense of alienation and pressures for consumerism that plague so many.

Cohousing units can use a variety of ownership structures such as limited equity cooperatives, private ownership connected through a community land trust, or rentals owned by a nonprofit organization. In addition, non-traditional mechanisms promoting home-ownership can be developed within the community based on rent-to-own, sweat equity or revolving loan fund models.

Physical design can also encourage a sense of community and facilitate sharing. Most cohousing developments are based on new construction to maximize common space. But less expensive models such as the one in Sabin involve the rehabilitation of existing housing units clustered close to each other.

African-American community leaders have proposed a companion project centered around a house for women transitioning from drug and alcohol recovery. It would be surrounded by a supportive African-American cohousing community. Neighbors also benefit from close contact with the cohousing communities through increased access to food buying clubs, community gardens, tool banks, and certain common facilities.

Multicultural festivals, skills banks, barter networks, community development corporations and cohousing all build a flow of creative energy that is the mark of any healthy ecosystem.

Notes in Passing *(continued from page 9)*

to-earth reader commented that the circle would be hard-pressed to light a candle.

Well, as with the almost impossible challenge of achieving sustainability, perhaps the reader was right. Yet if giving our best is no more than an act of faith, so be it.

Most of Marc's work the past decade has been within major corporations, trying to achieve more humane and effective cultures. He also works on private, people-to-people initiatives — in the '80s between Russians and Americans and more recently, Palestinians and Jews.

As with many of the folks I've known who work on issues of community and sustainability, I don't see him very often. But as with you, challenged by your issues, I'm glad he's out there — and hope that our collective candles may light our way home.

Ω

They strengthen the diverse members of the community, and make each more capable of contributing something to the whole community. In such community-building organizations is real hope and potential for turning the corner on inner city problems and making life healthier and more fulfilling for the people who live there. Ω

SAMPLING OF ECO-VILLAGE RESOURCES

Cooperative Housing Compendium: Resources for Collaborative Living, Center for Cooperatives

U.C. Davis, 1993, available from CRSP, 3551 White House Place, L.A., CA 90004, \$23.

Ecocity Berkeley: Building Cities for a Healthy Future

by Richard Register, North Atlantic Books, P.O. Box 12327, Berkeley, CA 94701, (510) 544-2116, \$12.

Eco-Villages and Sustainable Communities: A Report for Gaia Trust

Context Institute, 1991, P.O. Box 11470, Bainbridge Island, WA 98110, 206-842-0216, \$16.50.

EcoVillage at Ithaca Newsletter

Anabel Taylor Hall, Cornell University, Ithaca, NY, 14853, Newsletter Subscription, \$15/yr.

In Context: A Quarterly of Human Sustainable Culture, #29, #34, #35

P.O. Box 11470, Bainbridge Island, WA 98110, Back Issues, \$6, subscriptions, \$25.

L.A. Eco-Village and Co-op Networker

3551 White House Pl., L.A., CA 90004, \$2 for current issue.

Putting Power in Its Place: Create Community Control!

Judith Plant and Christopher Plant, eds., The New Catalyst Bioregional Series, New Society Publishers, 1-800-333-9093, \$10.

Sustainable Cities: Concepts and Strategies for Eco-City Development

Lois Arkin, Bob Walter, Richard Crenshaw, eds., Eco-Home Media, 1992, CRSP, 3551 White House Pl, L.A., CA 90004, \$25.

Video:

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Perspectives on Creating Cohousing Communities

Bill Paiss

It seems that everywhere one looks these days, from national magazines to neighborhood newsletters, there are articles and news stories examining the growing desire for community. The isolation prevalent throughout American culture may have reached its peak and the pendulum seems to be rapidly swinging toward recreating community. The basic desire of knowing your neighbor and sharing simple times has become a high priority of a growing number of Americans. It appears that everyone from politicians to architects to community activists is using the concept as the solution to an abundance of our social ills, including pollution, crime, juvenile delinquency, elderly isolation, to name a few.

The Fantasy

It has been my frequent experience that people new to community are often overwhelmed by the joy they feel at realizing the possibilities of living in this type of setting. Since so many of us are accustomed to the isolation and growing fragmentation within our society, a glimmer into the possibilities inherent in living in community often brings newcomers to tears of joy.

In the cohousing movement, groups spend a good deal of time in the early stages, exploring their dreams surrounding the creation of community. It is often the case that their individual and collective vision of an integrated living environment rapidly grows beyond the capability of the group to locate or fund. Visions have a way of doing that. I have found the pent up frustrations eagerly wait for an opportunity like this to emerge from our deeper places. The fantasy of creating the "ideal" community often transforms a simple discussion into a magical blend of fact and fiction. Visions of community are fertile grounds for the expression and growth of long suppressed dreams.

Personal Growth and Discovery

The process of creating community actually begins with an individual exploration into what each of us means by the concept. This is followed by a lengthy period of discovery into what

Bill is currently a resident in the Nyland CoHousing community, the President of the Rocky Mountain CoHousing Association, Editor-in-Chief of CoHousing the national CoHousing newsletter. He consults with core groups throughout the Rocky Mountain Region and beyond.

values and aspects are critical to each person. Early in the creation of a CoHousing community I often suggest people put down onto paper their "non-negotiables," which are those items, situations and systems that absolutely *must be* present or *must not be* present before you will seriously consider becoming part of that community. This exercise is important and amazingly revealing. It forces one to examine what is really important to him or her. This process is not something you do once and forget about. Despite the apparent solidity of the term "non-negotiable" I have often seen a list of "non-negotiables" change over time. As we learn about our personal priorities and the experience of working with others to develop a collective vision, those items that are most important to us inevitably evolves.

Building a cohousing community is analogous to a long, and challenging personal growth workshop; one where, upon completion, you end up with a custom neighborhood surrounded by friends. Regardless of the end result, you gain valuable skills which are transferable to virtually every other aspect of your life.

Building a cohousing community is analogous to a long and challenging personal growth workshop.

The Reality

When thinking about building their own neighborhood, many people envision their dream house situated in the perfect location surrounded by wonderful neighbors. As group priorities unfold, it becomes painfully aware that unless money is no object, individual visions will need to be tempered to fit within the financial realities of the entire group. Creating a cohousing community is not about building dream houses so much as collectively building a better way of living with one another.

There is often a great deal of difference between the dream of "community" and what it ends up actually looking, feeling and smelling like. If you enter this process with the expectation that your initial individual vision will be similar to the final product you may very well end up frustrated.

After a collection of people have coalesced into a group that entity then takes on a life of its own. The synergistic effects of this coming together create a force which, after a certain time, can become virtually unstoppable. Many of the qualities necessary to persist in this process are laid out in the paragraphs below. There are several qualities that help in effecting the coalescence into community:

Patience

The old saying that "Rome Wasn't Built in a Day" applies equally to community building. The development process simply takes time — a lot longer than many expect. Regardless of how quickly you would like the process to move or how quickly you as an individual can make a decision, the process of collective decision making is slow. Also, every group will be affected by the lengthy timetables of local governmental agencies, funding institutions and the assortment of professionals chosen to assist the group. As a simple rule, I recommend taking the most pessimistic schedule at the beginning of a project, and doubling it. This will help avoid many frustrations down the line.

Tolerance

Every group I have spoken with values diversity. Hand in hand with this desire is the challenge of coming to agreement with a variety of worldviews. One of the most important traits for people interested in community is the ability to be tolerant of differing points of view. This doesn't mean you need to agree with everyone, but you must be willing to hear and accept perspectives which differ from your own. Over and above the obvious differences of sex, age, economic status, religion, political affiliation and ethnicity, each of us may differ greatly in our needs for safety, personal rhythms, listening style and abilities, and personal values.

Even though we all have at least a basic ability to speak and listen to each other, the communication skill level required to create a working community usually far exceed what is required in our day to day lives. Learning and honing skills in Active Listening, making "I" statements, and keeping storytelling to a minimum are invaluable in successfully coming to a collective agreement.

Tenacity

Successful cohousing communities must have incredible amounts of stamina. The ability to stick with the vision can often be crucial to success. These will be times when it feels like everything is moving along at light speed, and other times when everything will appear to be standing.

One aspect of the stick-to-itiveness is ability to take breaks when necessary. Despite one's desire to be involved in every aspect of the project, it is not possible. Probably sooner than later a time will come when each of us must rely on others to make certain decisions.

Surrender

If you can enter the process with the ability to let go of your personal vision and trust that your needs will be incorporated into the final product, it will make your personal struggle much more tolerable. It is a great benefit if you can trust that the process will end up with a satisfactory result. Holding on to any individual position, especially on principle, will inevitable result in added frustration and community gridlock around issues that ten years down the line will most likely seem insignificant.

Community members must ask themselves, "What is the best decision for the community?" instead of what is best for the personally. This can be an important perspective when working through difficult negotiations.

Celebration

Taking time to celebrate achievements is critical in keeping a community's moral high and acknowledging the progress being made. It often takes some cutting loose to remind one another why you are doing this and to keep everyone in touch with what life can be like once the task building the community is complete and the focus turns to *being* a community. Ω

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Women in the World Community

Arun Toké and Amy Klauke

Like snowflakes, each human being is unique. The design of our characters and capabilities are not dependent on our race, gender, religion, age or culture.

Yet, too often people try to blame others for their gender, race, color..., or make themselves feel superior by putting others down. People have always developed ideas about how people are because of one of these things. You may hear people say that "girls can't be leaders," or "boys can't cook." Can you think of any careers, sports, hobbies, or activities that you would like to pursue, but don't feel support from people around you?

People sometimes treat us unfairly because we are a girl or a boy, a woman or a man. People believe we have certain qualities or weaknesses because of the color of our skin. Generalizations in some areas such as customs, beliefs, etc. may be useful for the purpose of understanding the people around us and for organizing our lives in the society. *But we know deep in our heart that stereotypes are harmful to us and the society.*

Prejudice happens when people think we are certain ways because of our skin color, age, gender, culture or religion. Discrimination occurs when an individual or group with power use prejudice to keep others from sharing the resources or power. Since so many of us are raised with such feelings, we have to work very hard to change our prejudices into support and acceptance, and to change discrimination into cooperation.

Unfortunately, we *are* influenced by what we hear and see. The images of people in books, movies, and magazines quietly persuade us to become like them.

When a certain group, such as girls and women, is shown as silly, weak, and not too smart, there's a danger that girls and women amongst us will copy that behavior. We may believe it is most important to look like models, or just be good helpers, in order to be valued by our societies. May worry ourselves sick over how much we

Arun Narayan Toké, a native of India, is the editor of *Skipping Stones: A Multicultural Children's Magazine*. Amy Klauke is a contributing editor. Subscriptions to *Skipping Stones* are \$15 (\$20 for institutions); low-income discount: 50%; complete set of 5 volumes, \$75; single copy \$5 each. For submissions and subscriptions, contact: P. O. Box 3939, Eugene, OR 97403

weigh, or whether or not people like us. Beliefs like that keep us in a kind of prison.

We must make sure the media surrounding ourselves include people from as many backgrounds as possible. And that we are all respectfully represented. Let's try to be critical readers and viewers so that we don't passively absorb harmful messages that are so common in the media available to us.

Ideas for Activities and Discussion

To break away from negative feelings that undermine our potential, we can knowingly choose to:

- Read about women and people of color whom we admire. Get to know how they tried to help us overcome prejudices and discriminations.

- Share our hopes and stories with a special "sister." We can introduce her to another young woman friend, to keep the "sister ship" sailing.

- Observe the media carefully to read between lines. Whose culture is represented most of the time. What are the underlying messages? How does this affect our view of the world?

- Read books or watch TV together with our friends and family and observe how characters of different gender and racial background compare with each other. Consider questions such as: Are they shown as equal in *intelligence / curiosity / creativity / independence / self-respect / courage*? Who are the heroes? Whom do you identify with? Are cultures presented as strong, whole, and viable? Are stories told only from one perspective or more? Who's got the power? Who is shown only in relation to those with power? How do the characters speak to each other? Who talks the most and is the most articulate?

Gender in Our Society: Are girls important only if they meet a certain standard of beauty? Who sets that standard of beauty? Ask girls in your home or community how they see themselves. One study shows 80% of the girls in a fourth grade class believed themselves to be the ugliest girl in the class! They were probably influenced by the media to also believe that physical beauty is the most important trait for a girl. What are the results? Bulimia, anorexia, drop in self-esteem, and depression.

Ask yourself and your friends how commercial interests are served if we are not happy with how we naturally look. You might discuss the lifestyles and value systems promoted.

Let's listen to the voice inside us which believes in ourselves. And let's be careful not to limit *anyone* because they have a certain race or gender, age or religion. People of each gender and every color are just as strong, brave and intelligent. *Our differences are not limiting but beautiful!*

Women Nurture Our World

Often women accomplish great things quietly, modestly, and by working together with others. Many have worked out of compassion and respect for humanity and for the earth. Women have healed, nurtured, and taught. Women deserve an appreciation, and respect for their contribution to the community of human beings.

Did you know that more than half of the world's food is produced by women? Even though men are considered "stronger," almost everywhere in the world women collect and carry daily necessities: firewood, water, food, and they also carry young children from place to place.

Fabric arts such as spinning and weaving, sewing and quilting, have traditionally been women's artwork across cultures and time. Using local, natural materials such as straw, needles, silk, cotton, wool, and dying them with material such as plant sap, oyster juice, crushed berries, and onion skin, women have been the primary designers and makers of baskets, rugs, blankets and clothing. Often, colors and patterns have cultural or personal meaning for the designer.

Women have often met to talk, sing, tell stories, teach skills and share the work of fabric creation. Even today, many women and men around the world spin and weave, sew and quilt at home and in communities. They weave and mend the fabric of our life.

Idea: Form your own craft circle. Invite whoever would like to come to work on a handcraft, or to visit together. Bring songs or stories. Plan a potluck. You may be surprised how much fun you can have working together.



Daughters of the Earth

The women of the USA and Russia
Are the daughters of the Mother earth.
"Mary" is so similar to "Masha",
Though she has a far-off place of birth.

Much in common can be seen for sure,
Love for kids, for life is common love,
Common wish to keep the air pure,
In the morn to see the sun above.

Similarities are in the baby care,
Though different lullabies are sung,
Women have so much to give, to share,
Women speak a universal tongue.

Peace on earth! Goodwill to all the Nations!
Let a sunny, kind tomorrow come!
Much depends on women's good relations,
Daughters of the earth, their common mom.

—Larisa Cherepanova, Novosibirsk, Russia

A Brief Message

For all of the children. May they learn that male or female; beneath clothes expensive or shabby; skin dark or fair, there beats a heart, pounding out its fierce, proud message: I am human, I am equal, I am human...

—Robin Parks Williams, 22, Parrotsville, Tennessee

Where have my brothers gone?

Where have my younger brothers gone?

The ones I had to protect and treat equally? They have all grown taller and more mature in mind. Where have all my equal friends I had of boys gone? Who made up the law that just because I am now 10 (and only 10, mind you) I can't be with boys as friends without being "in love" or "going with" them.

I think that boys and girls can be friends without being girlfriend and boyfriend. Just because it takes a woman and man to make a child should not mean that boys and girls cannot be good friends. Female and male are equal, right? Then why do you get teased for being with a boy as a friend?

—Sayulita Kobinson, 12, Floyd, Virginia

CHRISTIAN COMMUNITY

Shalom Connections Conference

David Janzen

"Where did they all come from?" This is the question many persons were asking October 1-3, at the Shalom Connections Conference. In response to an invitation from Reba Place Fellowship and Plow Creek Fellowship, 240 people from over 40 communities and congregations gathered at Reba Place Fellowship, in Evanston, Illinois. They discovered that the Holy Spirit is today lighting new fires, causing new communities to blaze forth in amazing variety and vitality, while older communities are gathering strength after a decade of struggles.

The "Me first" '80s were very hard on community values and many Christian communities born in the '60s and '70s did not survive it. Virgil Vogt, Reba elder, reviewed this history recalling that, for a time, there were several "communities of communities," including the Shalom Association, in which Reba Place Fellowship had a leading role. While these Christian community federations have fallen away, the relationships and commitments have persisted in many ways, giving birth to second generation missions, ministries, and congregations. Now, as the conference demonstrated, many new groups are again springing up. "These relationships are less institutional—more informal, personal, and flexible. In the providence of God, this is perhaps how it should be."

The conference was notable for the diversity of communities present. Some, like the Bruderhof and Jubilee Partners represent a life of common work, table, and purse. Others, like Patchwork Central or Voice of Calvary are intentional neighbors gathered around common ministries and worship. Still others, like the Mustard Seed in Madison are finding their place within larger congregations, clustered in small groups for study, mutual aid, and accountability. Also present were individual activists for peace and justice still looking for the support of spiritual community.

Again and again the Shalom Connections Conference was moved together by Spirit-filled worship centered unapologetically on Jesus. Jesus is the one who calls us into community, just as he called his first disciples, to become a living demonstration of the kingdom's justice and healing power. The South African freedom song, "Thuma Mina" repeatedly gathered participants with the marching words, "Send me Jesus, Send me Jesus..."

David Janzen is a member of Reba Place Fellowship and the Shalom Mission Communities Coordinator. Shalom Mission communities include Reba Place Fellowship, Plow Creek Fellowship, as well as various partnership relationships with several communities in the U.S., Canada, El Salvador, and South Africa.



Conference cooks Jane Sprague and Karen Ewen stop to smile for the camera.

Another theme that emerged was the paradox of communities' frequent failures and God's amazing power to forgive and redeem. In the '90s there is little discussion about "models of community," perhaps because there are no model communities. One of the most popular workshops was on "Learning from communities' mistakes." The Christian community movement has little idealism left, yet seems full of broken people who have discovered that God's love is astonishingly persistent, outlasting all our foolishness. This is a most empowering discovery, enabling humble people to take big risks for the kingdom of God.

On Saturday evening, following an African congregational dance, the conference heard testimonies from a number of international community connections. From Remar, a network of communities now in 15 countries with 5,000 members, we heard that the power of the Holy Spirit and intensive community life can overcome drug addiction and transform marginal and troubled lives into stable and even gifted ones. The Hutterian Society of Brothers told of a new Bruderhof that is forming in Nigeria, of Nigerians and North Americans living side by side in full Christian community. The community of Joweto is bringing together whites from Johannesburg and blacks from Soweto, and finding the courage to struggle through their histories of pain to become one people in Jesus Christ.

Jim Wallis, with Sojourners, challenged us out of his recent experiences with the Gang Summit, to offer our churches and communities as places where talk can replace gang violence, and where alienated inner-city youth can safely express their hunger for love and redemption. Gathered together around these testimonies we could see the power of a faith that carries us, the power of God that can break down the barriers and create community in our divided world and neighborhoods.

On Sunday morning Sally Schreiner from Reba Place spoke to the conference on the Great Commission. "Community is God's strategy for reaching the world—it is both means and end—a way of not only proclaiming the good news of the Kingdom, but demonstrating what the Kingdom of God is to look like...The role of community throughout the ages has been to both 'show and tell.'" Sally reminded us that God's ultimate blessing is for these demonstration plots of heaven planted in history. Ω

FEC UPDATE

News from Members

Jonathan Bender

The Federation of Egalitarian Communities held its fall 1993 assembly at East Wind Community from December 1 through December 4. In addition to the usual full days of meetings, there were workshops given on conflict resolution, facilitation and consensus.

The past year has been a busy one for the FEC. In June, three new communities joined as members, bringing the total up to six full members, with three other communities-in-dialogue. At the December meeting we developed several new programs to provide support for education and the arts, we expanded our travel subsidies for participation in a wide range of events and broadened access to our loan fund for new community business start-ups.

One of the favorite features of an FEC assembly is the sharing of news from different communities. Here are some excerpts and highlights of the latest from around the FEC.

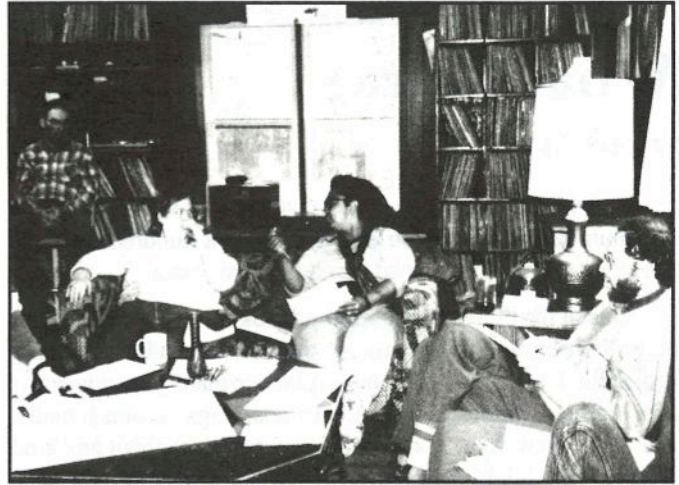
Acorn (Louisa, Virginia). Acorn which was founded in April of 1993, partially in response to population pressures at Twin Oaks, has seen its own membership grow to 13. In addition, there are five associate members, and two people who are dual members with nearby Twin Oaks. Thus far, people have been staying in the barn, tents, vans, and a four-bedroom farmhouse. Work is close to completion on a new house that will contain 14 bedrooms, and there are plans to renovate the barn which will provide additional living space. Acorn has supported itself through a combination of outside work and participation in Twin Oaks' industries. Recently they have also begun to sell crafts made from a variety of materials including tin and silk.

East Wind (Tecumseh, Missouri). East Wind has had a big surge in population during the last year. There are now more than 60 members and they find themselves with a short waiting list.

Construction of a new facility for the nut butter business is underway. The new nuthouse, as it is fondly called, will greatly increase capacity. Several women at East Wind have begun to produce pottery as a commercial venture, and they now offer a range of useful products.

Sandhill (Rutledge, Missouri). Sandhill has had little change in its population during the last six months. However, Sandhill is interested in growing from its current population of three men and three women. 1993 was a big year for construction. A new, fully licensed kitchen for its many food products was built, and the sugar shack where Sandhill's sorghum and honey are processed was completely overhauled. The community's three children are currently being home-schooled.

Tekiah (Floyd County, Virginia). Tekiah has grown quite a bit during the past months and currently has six adults and four children living on their five-acre farm. They hope to add another five or six adults before moving to a much larger property by the summer of 1995.



Delegates confer during the Federation Assembly at East Wind Community. At left, FEC Secretary Don Rust (East Wind) looks on while Kathe Nicosia (East Wind) considers Ira Wallace's point. Jonathan Bender (Tekiah) is making notes at the right.

The principle source of income for Tekiah continues to be the professional activities of several members. However, there are plans to develop some kind of community business during the next year. Members of the community, which formerly called itself the Institute for Sustainable Living (ISL), are currently establishing the ISL as a separate 501(c)(3) organization to pursue a variety of projects in the realm of sustainable design.

Twin Oaks (Louisa, Virginia). Population is currently around 85, and the size of the waiting list fluctuates. However, there is, as always, a certain amount of turnover and so Twin Oaks continues to encourage people to visit.

A new residence is on the drawing board. The plan is for a large building to be divided into two SLGs (Small Living Groups). Each will be a child-adult space of approximately 11 bedrooms. One SLG will be an "eco-res," with various features to make it more energy efficient and otherwise environmentally sound (for example, a solarium/greenhouse).

On the business side, Twin Oaks' hammocks business is doing well, as is their much newer tofu business. This fall, the community opened a retail craft store above one of the residences. This has made it possible for a number of residents to pursue their crafts within the structure of the established labor system.

A number of communities reported a recent focus on internal dynamics. **Sandhill** spent a week of November in retreat, focusing on their process with the help of several people from **Ganas**. They report that this has led to a renewed sense of enthusiasm and a commitment toward working out unresolved issues. Both **Twin Oaks** and **East Wind** have groups meeting on a weekly basis that focus on interpersonal dynamics, conflict resolution and other issues related to the development of a healthy group process. 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.

What Works

Geoph Kozeny

In my travels over the past six years, I've visited over 275 communities of various stripes, plus over a hundred different "co-ops" and worker-owned/managed businesses.

One of the things I ask about and look at closely is the forms they choose/use for organizing themselves and for making decisions. I've visited anarchists, planner/managers, consumer cooperatives, fundamentalist Christians, yoga colonies, nudist colonies, "New Age" conference centers ... just about any kind of group you might imagine.

After doing all of that looking, my opinion about "what works" can be summarized like this:

Any of the generic forms and subsets — democratic* (egalitarian, majority rule, representative bureaucracies, consensus-based, social contract-based, socialist, communist); hierarchic (tribal, patriarchal, elders, lineage/successor systems, charismatic, dictatorships, religions based on "the word of God"); anarchistic (individual awareness, self-determined sense of responsibility, divine inspiration, EST, "be here now"); or whatever — **can work well or can prove to be oppressive.**

Essentially, the organizational form that a group takes is merely a tool. It can be used for good or for bad. Strong leadership can prove to be inspirational and empowering, or it can prove to be dogmatic and repressive. The same can be said for decentralized individualism. Though the problems of an individual who consciously or unconsciously undermines a decentralized group can be hard to identify (spreading rumors, using intimidation, withholding information, not honoring agreements, monopolizing resources, etc.), they can be just as oppressive as the more obvious problems of a leader filled with ego.

It doesn't matter whether the person making the decisions is empowered through tradition, charisma, elections, or personal initiative — what counts most is the resulting collective sense of well-being, empowerment, and "community" (also referred to as unity or interconnectedness).

It is ironic that this sense of unity is typically one of the fundamental goals of "intentional communities," yet it is a quality often sadly lacking, sometimes existing only in theory, or deferred as a long-range goal that will be achieved only when we become more "evolved."

Geoph Kozeny has lived in communities of one kind or another for twenty years. As director and head dishwasher for the Community Catalyst Project, he has been on the road for six years visiting communities of all stripes — getting 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 does considerable editing and production work for both the Directory of Intentional Communities and Communities magazine.

My own idealized version of "how life could be at its best" falls into the realm I call "enlightened anarchy." I put the term in quotes here because I have yet to run across a group that does it particularly well, even those who claim that their group is based on that ideal. I refer to this phenomenon as "The Reality Gap" — our ability to imagine a glorious utopian future without having developed many of the skills required to live up to our own high expectations.

Until a collective "we" develops enough of those skills — enabling us to live up to such grand and glorious expectations — we need to figure out interim compromises that:

- clarify our goals;
- confirm our agreements;
- define an organizational framework;
- provide theoretical and hands-on education to develop social and technical skills;
- inspire creativity, initiative, and participation;
- build a sense of mutual respect, cooperation, and accountability; and
- guide our process of review and redirection.

Interestingly enough, the more egalitarian the group's vision, the more likely that there will be subtle (or sometimes not so subtle) internal power dynamics that go unnoticed, unacknowledged, or outright denied. This observation does not imply that hierarchies have no inherent problems, including power dynamics — merely that the way they describe their own decision-making process is normally closer to the truth than for those groups who aspire to equality (see Joreen's "The Tyranny of Structurelessness" in the *Directory of Intentional Communities* for a more detailed exploration of this tendency).

It's important to emphasize that there are dangers inherent in agreeing to any system of government and standards. If it is true that any form of organization can be used for good or for bad, it follows that any institution we establish today to promote unity and participation can tomorrow become a source of control and oppression (classic Marx philosophy asserts that this is inevitable).

The solution is not in avoiding creating systems and standards today, but in having an effective and ongoing process for evaluating what's working and what's not, and for implementing changes that move us ever closer to our collective vision of how life could be at its best. We are most likely to succeed in this quest if we find ways to build a sustainable sense of mutual respect, empowerment, and community. Ω

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

* Isn't it interesting that grouped together under "democratic" are such diverse systems as majority rule, socialist, and communist? What this reflects is the "theory" the groups are based on (in this case, having "the people" use some process to self-govern) rather than any semblance of what is really happening. Russia was no more a "communist" form of government than the USA is a purely "democratic" one. The theories were inspiring; the realities are/were a real mixed bag.

FIC NEWS

IMPRESSIVE STATISTICS:

- *Over 18,000 Directories of Intentional Community distributed*
- *A Celebration of Community with more than 800 participants*
- *Over 100 FIC member communities representing an estimated 2,800 communitarians*
- *Just under 4,000 requests for information in the past two years*

FIC is doing more work than ever before to promote and publicize intentional communities in North America and around the world.

The biggest happening since our last issue was the Celebration of Community. Participants spent five days together, laughing, learning, celebrating and creating community under sunny skies, basking in the warm ocean breezes of the Puget Sound.

THE CELEBRATION

What started as a very juicy brainstorming session late in 1988, ended up as a bigger-than-life reality at the **Celebration of Community** held at The Evergreen State College in Olympia, Washington, August 26-31, 1993. We knew we did not want to have "just another" conference. We knew folks had lots of information to share, that there were many people seeking community and that the timing was ripe for a gathering. This first-time-ever conference/festival/happening/party/educational event drew more than 800 communitarians and seekers of intentional community.

It was a splendid affair! With over 90 workshops, five days of plenaries, a mezzanine full of educational and commercial booths, children's program adventures, camping under the lights, soup kitchen lines, singing, dancing, juggling, and small group sharing - there is much to report!. The next issue of the magazine will be devoted to giving you a taste of what happened and will feature some of the valuable information shared by presenters with years of experience in various aspects of community life.

For a first time event, we knew we had to provide "something for everyone" in a movement which is rich in diversity — we have a wide range of philosophies (sometimes conflicting), and people of all ages, interests, and lifestyles. Looking back, we feel we can modestly say, "It was a fantastic success." The feedback has been that everyone found something to inspire, inform, or intrigue them.

The Celebration issue (#83) will be guest edited by Celebration coordinator, Betty Didcoct and will be the first issue under the direction of new managing editor, Diana Christian. (For the past two years, we have been searching for a replacement for Laird as his plate was getting just too full!)

Some of our work together at the Celebration is contributing to the design for future FIC directions and projects. We will be editing the workshop audio tapes to make more widely available information about various aspects of community living. There is no way we can cover all the information and excitement of the event in a set of tapes or one issue of the magazine. So we are planning that issue #83 will be just a start. The next several issues will feature various workshop themes that were addressed at the Celebration.

REVOLVING LOAN FUND/CREDIT UNION

During the Celebration, we sponsored a benefit auction. Auctioneer and FIC board member, Harvey Baker used his gift of the gab to loosen up participants' pockets as they bid on items contributed by merchants from the Puget Sound area, by communities and supporters across the country, and by individuals who attended the conference. We were able to benefit two projects:

\$1,000 went to assist with the renovations of the Lummi Indian Nation Longhouse in Bellingham, Washington. This center of spiritual activity for the Lummi and other neighboring tribes is in serious need of new siding, kitchen renovations, and an addition to provide space for a third smoke hole.

Just over \$1,800 has been deposited in a special account to launch the FIC revolving loan fund. We recently completed all the necessary steps to adjust our status with IRS, so we can now administer a loan fund within the guidelines of our charter. FIC has negotiated with the Community Education Services Council, Inc. (CESCI) to carry on the work they have been doing since the early 1950's — administering small loans to intentional communities for business start-ups and expansions. In the spring, we plan to meet with CESCI board members to transfer their assets to our loan fund account.

There is a committee now working to set up the procedures, forms, and processes to administer the fund; we expect to become active by January 1995. Watch future issues of the magazine for late breaking news.

At last fall's FIC board meeting, held immediately follow-

ing the Celebration (hosted by the Songaia cohousing community in Bothel, Washington), we set up a committee to explore the possibilities of starting a Communities Credit Union. Harvey Baker, the committee's focalizer, has been working hard, worming his way through the various bureaucratic agencies to discover what we need to do to set up a credit union. So far, he has determined that it will take a LOT of work. After our spring '94 board meeting, we should have more news about whether or not it is feasible to continue on this path.

By the way, the Songaia board meeting was attended by a number of folks who stayed on after the Celebration. Generally 10-20 people from the surrounding area attend our board meetings (that is the main reason why we move our meetings all around North America) and this time we had even more. It was great to have so many decide to stay and join us for all or part of our meeting, and the folks of Songaia were fantastic hosts. Even though we were tired from the excitement of the Celebration, we worked through a long agenda and had some great evaluation ideas for our next event!

All of our board meetings are open, and the next one will be May 13-15, 1994. It will be held at Stonehaven Ranch in San Marcos, TX, a retreat center for 501(c)(3) organizations. If you are interested in attending, please contact the Langley office for more information. Costs will be just under \$20 per day for board and room— mostly camping space.

NEW OFFICE

Finally the FIC headquarters have moved out of Betty's bedroom! We have rented a two room apartment just three blocks away. The headquarters office will be in one room and we will share the second room with Bennett (he was the site coordinator for the Celebration) and his wife, Gretchen. Our mailing address is still the same - Box 814, Langley, WA 98260. (Our old street address will also get mail to the right place!) The phone number is still (206) 221-3064. Right now we have a dedicated fax number of (206) 221-7828, but it is still at Betty's house (the ringer is turned down, so you can use this number at any hour.) We may need to change that in the future if it becomes too cumbersome. Our answering machine message will always let you know our fax number. If you have problems with the fax, you can check by calling the office number.

For the past 18 months, the administrative work of FIC has been done out of the small home of one of our board members, Betty Didcoct. During 1993, it served as "Celebration Central," gradually expanding from a corner in one bedroom, to taking over the entire bedroom, then adding the living/dining room, and finally engulfing the second bedroom. From May through October, the entire three-room house was occupied by Celebration administration. During the last month before the event, we had nine tables and desks, with workspaces for seven people, lining all the walls. "Office hours" usually started with early phone calls from the east coast and generally closed down at anytime between 2:00 AM and 6:00 AM. (Geoph had the record for the most late nights.) Betty and Ella took turns spending the night sleeping on the floor between the desks, so we could answer the early morning calls (sometimes the east coast calls came in at 5 AM!)

The rest of the volunteers were spread among the extra beds in the house next door, graciously contributed by Rob and Penny Cabot, Ella's apartment, Kathleen McAngus and Jeff Lagerstrom's home (at Talking Circle cohousing community up the road) and at Joyce Moulton's, an avid Celebration supporter.

TRIALS OF A DECENTRALIZED ORGANIZATION

A couple of people who have written or called the office have expressed some confusion about whom to contact for ordering a Directory, subscribing to Communities magazine, ordering Celebration cassette tapes, or just to find out about the organization. Well, they are right— it can look confusing. That is the picture of a decentralized organization! To further confuse the picture, there are some communities listing their addresses as sources for the Directory— like East Wind in Tecumseh, MO (the location of Community Bookshelf where you can find many relevant publications available) or Shannon Farm in Virginia. These groups have decided to help out by selling the Directory.

If you are in doubt about whom to write for what, you can contact one address: FIC, Box 814, Langley, Washington 98260 (206) 221-3064 and your request will either be handled there or forwarded on to the proper place.

We are still struggling to identify the best way to organize our various systems to give you the most prompt and reliable service. There are still a few bugs, so be patient with us, and if your request somehow falls through the cracks, please do not hesitate to let us know.

Headquarters for FIC are in Langley, Washington. Betty handles inquiries about FIC, media, and memberships; fills orders for Celebration tapes; coordinates requests for speakers bureau, facilitation, and consensus training requests; and forwards Directory and magazine orders.

Communities magazine has been moved from Sandhill Farm to Fort Collins, Colorado, and is now being handled by our new managing editor, Diana Christian. The guest editor position moves around to wherever that issue's volunteer lives. The layout and graphics are now being done by Lance Scott in Seattle, Washington.

Communities Directory is currently managed by Laird Schaub at Sandhill Farm in Rutledge, Missouri. Geoph Kozeny handles all the database listings and layout for communities and resources while travelling about visiting communities all over North America. Elph Morgan handles the statistics and designs the cross-reference chart for the listings. He lives at Osterweil House in Ann Arbor, Michigan. Dan Quistenberry and Julie Mazo edit the articles for the Directory and live at Shannon Farm in Afton, Virginia.

Even though the book is carried by major book distributors throughout the country, Twin Oaks in Virginia handles direct requests for the eastern half of the country and Alpha Farm in Oregon handles the west coast orders (although they are out of stock for the current Directory and will not be distributing more until the new one comes out.)

FIC Newsletter is edited and published by board member, Tom Stars who lives at Green Pastures Estates in New Hampshire. It is printed and shipped out of Rutledge, Missouri.

Whew! are we spread out all over the map! All this decentralized work needs coordination. Most work is done by volunteers who have other jobs or community responsibilities which limit how much time they can contribute to FIC.

So far we have been able to accomplish a great deal (although admittedly we do not always make our stated publication dates!) We are perpetually seeking others who want to join us, take on part of the work load of current or new projects. Let us know of your interest. Be as specific as you can, so we will think about you when we are working on various projects.

ADDRESSES AND CONTACT INFO:

FIC Headquarters	<i>Directory of Intentional Com.</i>
Betty Didcoct	Laird Schaub
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Langley, WA 98260	Rutledge, MO 63563
(206) 221-3064	(816) 883-5543

<i>Communities Magazine</i>	<i>FIC Newsletter</i>
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Ft. Collins, CO 80524	Ladd's Lane
(303) 490-5808	Epping, NH 03042
	(603) 679-8282 ext. 250

CURRENT VOLUNTEER OPPORTUNITY

We have over 90 cassette tapes from the workshops at the Celebration and we are looking for volunteers to help transcribe them. We plan to have an ongoing feature in Communities magazine that highlights the valuable information contributed by various workshop presenters. It would be a great assistance to us if we had the tapes transcribed on computer disk - preferably a Mac disk, but we can work with DOS if necessary. Please contact the office for tapes yet to be transcribed. You will be able to keep the tape, and if you transcribe more than one, we have some added incentives to offer you.

Keep writing to us with your ideas, comments, criticisms,

and inspirations. This organization is here to serve you. Your thoughts and ideas help to give us guidance! Ω

FIC Launches Loan Fund

Using half of the \$2,700 raised by the benefit auction held Sunday afternoon at the Celebration, the Fellowship Board has earmarked the money to start a revolving loan fund for intentional communities.

Don't apply for loan yet!

At the FIC Board meeting immediately following the Celebration, a Loan Fund Committee was assigned the tasks of developing loan criteria, organizational structure, application procedures, and promotional materials. This committee is being convened by Harvey Baker* at Dunmire Hollow, and we hope to have the fund completely operational by the spring.

We see as our main niche providing loans to communities that are having trouble securing conventional loans. We do not necessarily mean to accept high risk loans, but we think we have insights into analyzing the strengths and weaknesses of intentional communities that are unfathomable to regular bank officials.

OK to make donations!

The Fellowship has already received approval from the IRS to operate a loan fund as a 501(c)(3) organization. This means you can make donations to help us capitalize the fund and deduct those donations from your federal income tax.

We are also working on a proposal to develop a Fellowship Credit Union, with an eye toward building a full family of financial services from within the movement. If you'd like to make a donation, or have suggestions for how to help generate funds, please get in touch with us!

* Harvey's address: Rt 3, Box 449; Waynesboro TN 38485; (615)722-9201



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MEETING OF THE MINDS

Sirius Hosts the FIC Spring '93 Board Meeting

Cindy Pauley

Sirius Community is located in the woods near Amherst, Massachusetts and provides an established setting for concentration and good-spirited interaction among cooperative groups and community-minded folks. The 20 members have diverse talent and investment, yet all are interested in developing group awareness and service.

The Fellowship for Intentional Community is a continental networking group dedicated to promoting cooperative living through outreach, referrals, alliance building, education and research. The Board meets twice annually, and in the spring of 1993 convened at Sirius, after lengthy negotiations about how the hosting could work well for both FIC and the community.

A meeting of minds occurred at this time that has had a lasting impact on those of us at Sirius. Evie Pless, has lived at Sirius Community for 12 years, and she found the people were "upbeat and the *knew* how to cooperate," laying down a pretty strong track for interpersonal and group communication.

Sirius regularly hosts outside groups and has experience viewing and learning from others.

In the process of hosting the FIC, Sirius members increased their awareness of the need to sharpen organizational skills and group communication in order to deal more effectively with internal challenges. People felt the need to move to deeper, keener levels of understanding that would lead to clarity and enhance the qualities of decisions made.

The FIC group came in, set up their computers and notebooks in the meditation/meeting area at Sirius and *really* went to town with their intricate work and process — all the while managing to fulfill, *par excellence*, a work exchange commitment with Sirius. They were elbow-to-elbow and knee-to-knee with Sirius members, apprentices, and guests: in the garden and at the farm, helping to keep meals on time and in abundance, fixing wheelbarrows and hammering nails, cleaning guest areas, helping to erect a massive, newly carved oak statue, assisting in

Cindy Pauley is a member of Sirius Community, a spiritual community near Amherst, Massachusetts. Cindy is a mother of four and concentrates on childcare and meditation. As Managing Editor of the Sirius Journal, she has recently begun to give slideshows and talks on community for groups in the East. She helped organize an urban ecology conference, "Positive Visions of the Future," on Earth Day weekend of 1991.

upgrading Sirius' computer systems, and gyrating on the local dance floor for a little sociable relaxation.

Corinne McLaughlin, author and meditation teacher from Sirius, comments that the recent FIC/Sirius exchange brought "some of the elders of the communities movement together. These are people who are real veterans of community development, who are excellent organizers, and we were fortunate to have them work with us on group facilitation in the consensus process."

Asserted Peggy Loftfield, guest coordinator for Sirius, "I had real good experiences working with Jenny Upton, the on-site coordinator for the FIC. Jenny was part of the pre-planning group, and she came up early and helped us set up." The interactions were flexible and caring. For example, an agreeable barter was arranged after the meetings, when it was found that Sirius had come up short financially. Such interaction helped to perpetuate lasting feelings of good will and to affirm and support a wholesome, low-cash economy.

Some of the perceptions shared by FIC Members were seen by Sirius people as having immediate application, increasing the efficiency and effectiveness of a large body that bases decision on consensus. Several suggestions have already proven useful, for example:

- having the focalizer step down when feeling a need to speak to an issue on a personal level;
- having an alert time keeper and focalizer who strive to be neutral or objective;
- having the focalizer line up speakers in a queue to avoid anxieties of being overlooked or cut off; and
- calling for a moment of silence to frame input.

In an age when technology and efficiency have been given a high priority (indeed, they are vital to a group's effectiveness and availability), it is wise to keep a watchful eye on the balance of attention given to the sacredness of human relationships. Slowing down periodically to assess group dynamics and allow for personal truth to emerge may be vital. At Sirius it is so—even if work and progress seem to push members to extreme levels of activity, the value is still operative. Giving credence to the heart-space without going slack and allowing the pace to shift are both important practices for maintaining the balance and health of group work.

Evie observed that her community could travel to other Fellowship communities and render a similar service to them, observing and participating in their processes and activities. It's an important way we can help each other, because, as she pointed out, "When it comes down to your own stuff, it's a lot harder to see!" Jenny mirrored Evie's thoughts, sharing that in going home to Shannon Farm "there would be some of the same old problems that never seem to get resolved."

Cross-fertilization of ideas and perceptions is an invaluable product of intercommunity contact, and an important benefit to hosting FIC meetings. By giving service as the hosts, we were repaid handsomely. Ω



From Liberation to Freedom: Life in a Christian Community

Diane Fox

I have lived most of my adult life surrounded by those who yearn for new freedom for women. I have seen women launched into the work force (myself among them), into the political arena, and out of the confines of the home. In my career as a physician, my colleagues have been women in increasing numbers, often in specialties previously closed to them. Are we now free? Do we enjoy more freedom than our mothers or grandmothers? What is the measure of this freedom we've attained?

Those women who live from day to day, whether on welfare or as working mothers, would look at my life and say that I had it made. Those women, abandoned by husbands and lovers, raise their children alone. They look for work, for affordable day care, for basic medical care for themselves and their children. They look for housing that is clean, affordable, and distant from street gangs and crack dealers that kill so carelessly. They look for schools that might actually educate their children, to equip them for a better future. When these same women are old, they hope for someone to care for them in their loneliness. I know these women. They have been my patients.

There are other women, slightly better off, who would look at my life with envy. They have husbands, contributing to the family's support — but jobs can be quickly lost. Each parent may work one or two jobs. Their kids are "latch-key" children, who hope their folks will make it home for supper. They have no health insurance, no disability insurance; catastrophe may be just around the corner. These women have also been my patients. Not infrequently, these families suffer great inner need and frustration: alcoholism, abuse, depression, and anxiety are realities to these parents and their children.

Powerlessness, poverty, loneliness, and fear — these have bound women, and bind them still. Did I escape? I thought, once, that I had. After all, I was (and am) happily married to a loving and tender husband: a warm father to our four children, and a colleague and friend in our medical practice. I had the luxury of working when I chose, and taking maternity leave when I needed it. Health insurance

and professional courtesy provided the medical care we needed. We had the income to put our kids in private schools, to give them music lessons and swimming lessons, and we had a mini van to haul them around in. We had a babysitter for the little ones — one who actually came to our home. We had the money for a professional wardrobe, for vacations, for Christmas gifts. We had *status*: a commodity not easily measured but worth a great deal. We were respected and admired by our community. Was it freedom? I certainly had more than my mother had ever hoped for — but it was not freedom.



The Fox family (from left): Margaret, Jamie, Liz, Diane, Paul, and Maria

Anxieties and fears still plagued me. My parenting — was I good enough? I had to read books to find out, and they told me I should be doing more. My kids needed more quality time from me. Maybe I should home school them, and "network" with other families doing the same? I should find ways to give them quality time with their grandparents and develop family traditions to

make holidays more meaningful. I should find the time to read out loud, to floss their teeth, to supervise their snacks, to involve them in family chores, to get to know their friends, to attend their sports events. At the same time, I was supposed to be vigilant to protect them from bicycle accidents, child molesters, drug pushers, and toxic waste.

When I wasn't worried about my children, my thoughts would wander to the state of my marriage. Was I keeping myself beautiful, interesting, and sensitive to my husband's needs? Did I make time for candlelight dinners? I read women's magazines. I watched commercials. I knew I should be doing situps and regular skin care. I was supposed to be watching his cholesterol, and supervising his stress level.

There was also my own career to think of. Should I leave patient care and look for an academic position (more status, less money)? Should I pursue a business degree and get into administration (less status, more money)? Was I practicing medicine defensively enough to avoid being sued for malpractice? Was I practicing medicine *too* defensively and contributing to the skyrocketing cost of medical

care? Was I keeping up with my journals, going to enough conferences? Was I doing enough for my patients? Was I doing enough for me?

I was feeling so weary. A woman physician constantly has to prove herself to be as good as "one of the guys," both to her colleagues and to many of her patients. The insults I suffered for the most part took the form of off-color jokes or snide comments. Once I was actually ejected from a hospital physicians' lounge, where I had quietly

Like the pearl of great price, this life in Christ has been worth more than anything I have given up. There is freedom for women here — freedom to speak their minds, and to share equally in decisions.

(and modestly) been nursing my three month old daughter. I was told later that the two other doctors there (both men) found such activity "offensive."

Even in my spiritual life I found myself in bondage. I had become a Christian in medical school, and I knew that faith had to mean more than church attendance and lip service to the creeds. So I threw myself into good works. We practiced in underserved areas, first rural, then urban. I donated time (including one entire year of unpaid service) to the pro-life cause, traveling, speaking, fund-raising, and counseling. We were active in our Mennonite church. These things had all been *my* choice, but it was still not freedom, for I was in bondage to myself — to my overwhelming need to *prove myself*, not only to men, but even to God.

How could this exhausting burden of anxieties be freedom? I had exchanged one set of fetters for another. But then, perhaps I didn't really understand what freedom was. I needed once more to turn to the words of Jesus. What did *He* have to say?

"For whoever desires to save her life will lose it, and whoever loses her life for my sake will find it. For what is a woman profited if she gains the whole world and loses her own soul?" —Matthew 16:25-6 (personal paraphrase).

"If you abide in My word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free . . . Therefore if the Son makes you free, you shall be free indeed." —John 8:31, 32, and 36.

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again in the yoke of bondage . . . for you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but

through love, serve one another." —Galatians 5:1 and 13.

From these and other scripture passages I began to see that the true measure of my freedom was the degree to which I had surrendered myself to Christ and to his body, the church. This realization then led to the search for a church that acts *as* the body of Christ: for our experience has been that most churches today do not function as a body, and neither understand nor welcome self-surrender. In my search for a more organic church-body into which I could graft my life, God has led me, through his mercy, to community.

I now live with my family in one of several Christian communities, known as a "Bruderhof"— a house of brothers (and sisters). Our communities date back to the 16th Century Anabaptists known as Hutterites. Hutterian communal life has continued uninterrupted since that time, and is established in England, Germany, the U.S.A., Canada, Japan, and Nigeria. In our communities there is no private property. Not only do we hold all goods in common, but all that we have, and all that we are, we place at the disposal of the church. This is radical giving: a foolhardy thing to do by the standards of the world. But Jesus gives us our liberty so that, through love, we can serve one another.

As I serve my brothers and sisters here, I am served by them. My service is really very small: I practice medicine, I take my turn at preparing a meal or watching the children, I run an errand, sing my part in the community choir, answer the phone occasionally. We live as a family in our community, and my husband and I are still responsible to love and nurture our children. The miracle is that we receive a hundred fold for the small service that we do. The cars are maintained, the meals prepared, the laundry and cleaning done, the daycare provided, the gardens tended, the children taught, the elderly cared for — all for love, and all for free. There is love left over that spills out of our community, and takes many forms. We make equipment for handicapped children. We serve in local and distant areas of need — a jail, a soup kitchen, a clinic in Haiti, a building project in Armenia. This life gives us the freedom to share, to grow, and to learn.

Like the pearl of great price, this life in Christ has been worth more than anything I have given up. There is freedom for women here — freedom to speak their minds, and to share equally in decisions. Emancipated from professional ambition and the need to succeed, free from the fear of sexual harassment or abuse, I feel joy in the present and hope for the future. Ω

Diane Fox lives at the Spring Valley Bruderhof near Farmington, Pennsylvania, with her husband Paul, also a physician, and their four children. Before moving to the Bruderhof, Diane and Paul practiced medicine in underserved areas, including a rural setting in Virginia and an urban public health department in Florida.

Equality and Sexism at Twin Oaks



Keenan

Woven into the fabric of secular, egalitarian, income-sharing community are ideas that mitigate the most pernicious evils of sexism: violence and economic dependency. Most communes structured along Twin Oaks' lines have non-violence as a written agreement. It seems that to live closely together, feeling physically safe is essential. At Twin Oaks the prohibition against violence is more than just a written policy. Our culture discourages violent language, violent play and even verbal violence. Any act of violence, no matter the provocation, is grounds for expulsion. It is one of our more powerful taboos. If physical violence is the foundation upon which the oppression of women by men is built, then shattering that fear must precede any effective attempts at equality.

This cultural norm is palpable. Many women guests to the community say they feel safe and comfortable walking alone along unlit paths in the middle of the night and report that even when they hear footsteps behind them they don't retreat into their customary fear. Some women who live in nearby cities visit Twin Oaks specifically to feel, for even a day, the tension release that comes from a bone-deep feeling of physical safety.

Millions of American women find their lives limited because they can't make an adequate living. Every woman in mainstream society must make an uneasy compromise between personal independence and economic necessity. Absolute economic equality is rarely mentioned as an aspect of Twin Oaks' contribution to empowering women. It is a problem we have SOLVED so we can go on to addressing other parts of sexist discrimination. Women at Twin Oaks don't have to sacrifice careers in order to have children or maintain a home. Women don't have to quit their jobs because of husbands who get more lucrative work in another part of the country. There is no cultural norm that sneers at women who wish to pursue professional careers. Being free of any physical intimidation, being able to stand on a level playing field economically, gives women and men the freedom to begin cleansing themselves of their accumulated sexist attitudes and internalized oppression.

Communal life demands the ability to communicate and cooperate. These skills help people move out of their gender roles, men by the need to listen better and women by the need

to assert more. Once those skills are developed both men and women find that they can communicate better with their friends and lovers as well. It is vital to the long-term existence of an egalitarian community that each member believe they are equal to every other member. Living communally seems to have one common positive effect: boosting confidence.



Donna working on a foundation at Twin Oaks.

In school and business and even in "recreation" men are pressured to perform and compete. Performing at highest capacity necessitates ignoring that voice inside that says, "I don't like this," ignoring physical and emotional pain. Denying pain also tends to crush joy out of boys struggling to become men. Because men are in for a lifetime of competition, signs of weakness (e.g., being emotional), are de facto evidence of a "loser." A tendency toward sharing is also a sign of weakness. In mainstream culture, the entire male ethic is opposed to cooperation or emotional sensitivity.

At Twin Oaks, typical male patterns (individual accomplishment, competition, being emotionally closed, etc.) are discouraged, both by the structure of the community and by the communal culture. There is no hierarchy to climb. The entire rationale for competitive behavior is gone. Men new to Twin Oaks can explore feeling and expressing joy and pain and move toward becoming a more whole, integrated person. The process of a man moving from typical male swaggering and arrogance to a more profound sense of confidence, of

calm serenity, is often subtle but fascinating and gratifying to observe.

The growth of confidence in women at Twin Oaks is more obvious. Many women at Twin Oaks realize that competition between women tends to keep each woman weak by isolating her from the most obvious source of encouragement and strength: other women. Women at Twin Oaks strive to build bonds of trust and support among each other in myriad ways: women's work groups, support groups, women-only social events, cultivating close friendships with other women, etc. Through this process women share their personal stories of oppression and empowerment. Women new to Twin Oaks find that their own internal struggles are mirrored by the other women at Twin Oaks. Each woman has a personal internal struggle to regain her power and shed her feelings of weakness, but she has women all around her praising her successes who have overcome similar limits.

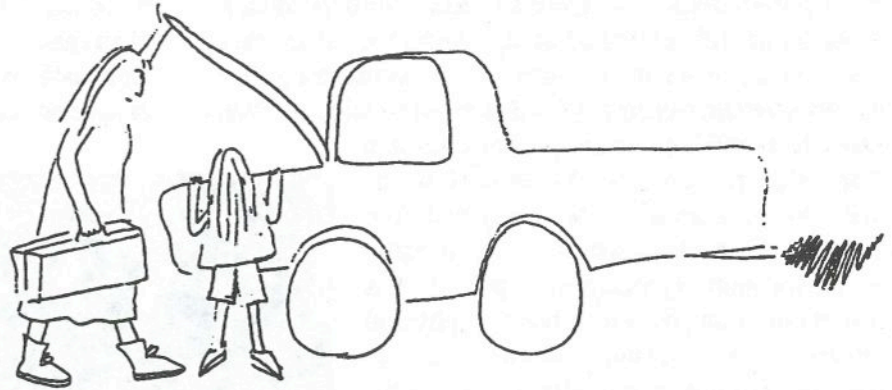
Labor-creditable work at Twin Oaks includes all the jobs that women do without pay elsewhere, like cleaning, shopping, and childcare. So, if women wish to do traditional women's work, it is part of their normal work quota and doesn't use up their free time. But even traditional women's work becomes transformed when it's servicing a community of a hundred people. For instance, Twin Oaks has a communal clothes supply. The person who is in charge of this area (currently a woman) is responsible for seeing that the clothes get washed and put away in their proper place. But in addition to this, she is given a money budget to replenish the stock of clothes. She must use her judgment in buying clothes, research where the best deals are, turn people down when they make unreasonable requests and set limits on what access children have to the communal clothes room. All these responsibilities and decisions hone judgment. The fundamental issues in managing Twin Oaks communal clothes are the same sorts of issues that any manager in any business must cope with (e.g., budget limits, effective communication, creating and implementing policy decisions, being the person who is ultimately responsible).

At Twin Oaks there are constant opportunities for women to take on responsibility and gain skills they had little exposure to in mainstream society, like business management, construction, auto mechanics, working with cows, working in the garden, and driving trucks and tractors. And in fact, women and men occupy positions of responsibility equal to their numbers in the community.

The change is often slow, but also almost inevitable. Women find that places inside them that were originally full

of fear are replaced by a feeling of power. After a few years at Twin Oaks, women find themselves doing things with a graceful ease that would have been overwhelming obstacles before.

One insidious confidence-sapper in mainstream culture



is the focus on looks. The media portrays a false image of how people look, live, and relate, so people don't have the insight into other people's lives to lend balancing perspectives to their own lives. The net effect of real people trying to live up to the glowing fantasy portrayed in the media is a steady sapping of confidence and self-esteem.



At Twin Oaks we are less exposed to the mainstream cultural images; there are no televisions here. We can't fool each other with artifice. Since there is less focus on looks, or less emphasis on looking artificial, most people at Twin Oaks give in to looking more natural. Hardly anyone wears makeup. Hair hangs in its natural state and color. We accept that age adds weight and wrinkles. Most men wear beards. Most women let their underarms and legs grow fuzzy.

Being out of the corrosive influence of the mainstream meat-market allows people to blossom as individuals. Ironically, as people become more confident in themselves as whole human beings, they become much more desirable as friends and partners, no matter their looks or age. Anyone who is confident, energetic and happy tends to be attractive and desirable.

Sexism is ugly. Many members of Twin Oaks see sexism in behaviors and attitudes that they were blind to before. Most people only need to get a glimpse of the effect of their internalized sexism before they begin to work to change themselves. This effect is almost unconscious and is

one of the more powerful forces working against sexism at Twin Oaks. The new awareness — that one funny joke magnified a thousand times is the stuff of oppression — is what people mean by “getting it.”

Perhaps someday, somewhere in this world, men and women can live together equally without being divided along gender lines. It isn't the case yet at Twin Oaks. The effects of our gender acculturation are a constant topic of conversation. Differences between gender aren't diminished or dismissed. The crushing oppression of both men and women can't be eradicated by ignoring these differences and issues, so here in our egalitarian community we look at how we are different (and unequal) every day so that over time, we move closer to equality. It's a shame that this takes so much of our time and effort. The issue is crucial to the quest for equality, but there are vast issues yet to be dealt with in achieving equality. If the mainstream society weren't so sick we could move toward utopia more rapidly. In the meantime, we take remedial action and in baby steps move toward becoming the whole, complete human beings that are necessary to form a more perfect utopia. It will take a long time, but Twin Oaks is well ahead of the rest of the country and the rest of the world. We have learned much that may be of value. One thing seems certain: Twin Oaks means to be equal and whatever gender equality in the world finally looks like, the members of Twin Oaks will be among the first to see it. Ω

Keenan has lived at Twin Oaks for ten years, working primarily in construction, but is now involved in child care and plans on having a child. Before moving to Twin Oaks, Keenan studied business management for five years at George Mason University. This article was reprinted from the Leaves of Twin Oaks, April, 1993. For subscription information, write to: Editor, Leaves, Twin Oaks, RR4, Box 169, Louisa, VA, 23093.

LIVING IN SINCERITY



A Circle of Women, A Circle of Words

Caryn Mirriam-Goldberg



It's summer, several years ago, and I sit in a circle of women on a slope overlooking a lake in Maine. It's the Gulf of Maine, and the fourth Turtle Island Bioregional Congress, but what matters most to me at the moment is the circle — about a dozen women, some with their hearts tearing before us, some with their hands quietly in their laps, some silent, some moving their hands and mouths as fast as possible. I listen to each woman speak — about the confines and expanses of the gathering, about their own lives.

I have come to this corner of the continent, via three planes, a string of car rides, and with my one-year-old son, a week's worth of diapers and a small stroller. Each night, I sleep in a narrow bunk, nursing my child, praying for him to sleep easy so everyone else can, trying to get more than an hour of consecutive sleep. Right now, a good man has taken my son for a walk so I can be here. My arms hurt from carrying 25 pounds of boy for half a week. I'm hungry. I haven't brushed my hair in who knows how many days, and I want to sleep. But when it's my turn to talk, I don't say any of that. Instead, I tell everyone how my son almost died two months ago, how I felt so powerless, so scared, so much love. I talk and cry and don't care how stupid my mouth looks, how much my arms burn. Women in the circle listen. Someone

Surely, women in a circle have covered grasslands and deserts, fields and beaches, and made a clearing for themselves to find safety, the support of the ground beneath and women around them, and their own voices.

tells me how she went through this. Someone holds my hand. I cry in relief as much as pain, grateful to see in these women's faces that they understand, grateful to suddenly see my own experience as a fragment of the implicit risks involved in loving anyone.

Women's circles draw me most to bioregional events. Whether or not I have something to say, these circles always pour some kind of antifreeze into me. I've sat with women on picnic tables or cafeteria tables, in gyms and fields, in rooms and tents. The format allows each woman to speak as and if she wishes. Sometimes we have a question to consider, such as, "how have you silenced yourself today?" or "how have you collaborated with the patriarchy lately?" Some-

times we have long discussions on whether we should speak in some large circle or divide up into smaller ones. But always, there's an abiding and implicit directive that each woman can speak on what she needs to, as she needs to with little or no cross-talk (questions or vivid responses from others) and under only the vaguest threats of time. At some gatherings, we have rituals to begin or end the circles — a song, a pass-around kiss, a story or dance or, in less fortunate cases, ritualistic whining, confusion and exasperation at how we're wasting time. In any case, we often do something to begin this process, something to end it.

The circles attract women of all ages, perspectives, skin tones, sexual orientations; women who've experienced all imaginable pain and joy. At a circle that took place in May of 1992 in the Hill Country of Texas (fifth Turtle Island Bioregional Congress), we sat on a gym floor covered with shawls, 70 or so women ranging from 80-something to newborn. It lasted four hours, and even then, with the men suspiciously keeping their polite distance, we could have gone on and on.

There are many stories to tell. There are many voices that find in this circle a place for themselves. And there are many circles — not just in the bioregional movement, and not just in the 20th century. Surely, women have been drawn before to sit in a circle and speak. Surely, women in a circle have covered grasslands and deserts, fields and beaches, and made a clearing for themselves to find safety, the support of the ground beneath and women around them, and their own voices. Surely, we will go on like this (while more and more men, at least at the gatherings I go to, make their own circles) our whole lives — talking about first loves, childbirth and/or choices to funnel our creative energy into other endeavors, coming of age and menopause, burying our loved ones, finding our centers — a pool of life in concentric circles. This is where we drop the pebble in the water and speak what comes. Ω

Caryn Mirriam-Goldberg teaches writing in Lawrence, Kansas, where she lives with her husband, Ken, and two children. An award-winning writer, Caryn's poetry has been published in a variety of places including Nimrod, Home: A Bioregional Reader, Louisville Review, Phoenix Papers: 26 Lawrence Poets. She has been active in the bioregional movement for a dozen years in the Kansas Area Watershed Council and helped found regional and continental bioregional congresses.

Women in a Circle

Caryn Mirriam-Goldberg



We each speak. A hair on the edge of a forehead,
a wrinkled blue sleeve, a slow falling of dirt.
One says, I was raped, and pulls at her necklace.
One says, my daughter died, but won't say how.
One says, I'm shaking. One says, I'm learning
to knit. One sleeps and it's fine. The grass
we sit on, the dirt the grass sits on —

I dream this. But one says, it's not a dream.
One says, I'm dying quicker than you.
One says, look at our beautiful foreheads,
look at our wrinkles, our falling skin.
One says, we're smarter than we think,
we get to sit on the grass with messy hair
and laugh, yell out loud, laugh some more
because we aren't really in a circle. We're
overlapped, crooked and swerving in the corners
where one cries in another's lap, one says, I wasn't
wanted, one says, I was wanted so much
he cut a star in my stomach
and no-one laughs.

One cries. One says, I can't cry.
One cries for the one who can't, and one shakes
her head and whispers, this makes me
uncomfortable. One says, my mother touched
the back on my neck once. One says, my mother's
dead. One says, I never wanted children.

One says, my father put me in the dryer.
We're in a circle outside.

We're in a circle on a wooden floor covered
with shawls and sweaters. Or it's winter,
we're in a basement circle of exercise mats.

This could have happened,

could be happening as we speak
or don't speak, 10 of us, 36 of us,

71 of us laying facedown on the grass, crying
while our shoulders burrow into the dirt
and the sun burns itself. This could be a secret —
which one lost the baby, which one killed
herself, which one fell in love and made
a pot of barley soup. Women

in their clothes who touch or don't touch.
Women in a circle who say, it's hard to be
so blond, so fat, so sexy, so old, so shrunken in,
so full of bones, so made of blood. Women who say,
it's a circle of trees, a circle of fallen grass,
a circle of stones or dirt expanding all winter long.

It's a circle and I sit here
each time. I sit here, not dreaming,
and draw this circle with my round words.

Women in Ancient Epicurean Communities: "Companions" or Philosophers?



Pamela Gordon

The Garden of Epicurus was the home of Epicureanism, a philosophical sect founded in Athens by Epicurus (341-270 B.C.E.). Rejecting traditional Greek ideas, Epicurus taught that the world is made of atoms and void and that every event has a natural cause (and thus cannot be attributed to vengeful or jealous gods). Epicurus urged his followers to seek earthly happiness by eliminating frightening superstitions, by withdrawing from public life, and by cultivating pleasure. By "pleasure," Epicurus meant the simple pleasures of a quiet life: freedom from pain and hunger, conversations with friends, and simple food enjoyed in the Garden. The outside world, however, assumed that the Epicureans were immoral and debauched hedonists, a misconception that lingers in our modern term "epicurean."

Many of us who study ancient Greek culture find ourselves searching, through its many brilliant remnants, for the lives of the women and slaves that the dominant tradition has forgotten. Was there ever a place in that competitive and patriarchal society where a woman or slave could speak and be heard? The fragments of Sappho's lyrics suggest that seventh- and sixth-century B.C.E. Lesbos may have been such a place — at least for some non-slave women. When we turn to Athens, however, the picture is bleak. A small plot of land known in Athens as the Garden may provide us with an exception. The Garden was the home of Epicureanism, a philosophical school and community founded by Epicurus, a philosopher who had radical ideas about education, the gods, the soul, the state, and the daily lives of men and women.

No other Greek philosophical school had ever encouraged women to join their brothers in the pursuit of wisdom, but ancient and modern authorities seem to agree that the Garden of Epicurus was open to both women and slaves. Because no surviving Epicurean texts explain this unprecedented openness, we must find our own explanations in what survives of Epicurean doctrine. Epicurean social theory rejected the idea that existing social hierarchies belong to a purposefully created natural order; thus Epicureans were unlikely to endorse traditional attitudes toward gender roles. As Jane Snyder (*The Woman and the Lyre*, Carbondale, 1989) has put it, it is reasonable to conclude that Epicurus' belief that the world was not divinely created would lead him to assert: "Man was not created to serve anyone, nor woman to serve man."

The problem, however, is that most of our sources on Epicureanism are either late (written centuries after

Epicurus' lifetime), fragmentary, or extremely hostile to Epicureanism. Epicurus' doctrine of pleasure (see box) led outsiders to suppose that the Epicureans were hedonists who over-indulged in the pleasures of the flesh. Soon after the Garden was founded, rumors about life behind its walls began to circulate around Athens, and a disgruntled Epicurean named Timocrates wrote an exposé that detailed the alleged excesses of the community's leader.

To detractors, the presence of women in the Garden seemed to be irrefutable evidence of "Epicurean" licentiousness. Centuries later, Plutarch (Greek biographer and philosopher c. 46-120 C.E.), for example, would find it self-evident that the women in the Garden must have been "young and attractive," and Cicero (Roman orator and statesman 106-43 B.C.E.) saw the presence of women as obvious proof of Epicurean corruption. Cicero ridicules Epicurus for writing about a woman named Themista in his philosophical writings, an aberration he associates with the failure of contemporary Epicureans to pay homage to the great Greek statesmen. Cotta, a character in one of Cicero's philosophical dialogues also denounces Leontion, another woman of the school's first generation who became famous (or rather, notorious) for a treatise she wrote against Aristotle's disciple Theophrastus. One piece of evidence (a fragment of a letter on papyrus) also suggests that Leontion was director of the Garden for a time. Although Cicero's Cotta acknowledges the excellence of Leontion's prose, he calls her *meretricula*, "little prostitute," and condemns her audacity: "She writes in fine Attic Greek style, but really! What dissolution the Garden allowed!" (*Natura Deorum* I. 93).

Cicero is not our only ancient source to accuse

Epicurean women of prostitution. Other detractors enjoyed cataloguing the erotic-sounding names of other first-generation Epicurean women: Mammarrion ("Tit"), Hedeia ("Pleasant," or "Delectable"), Erotion ("Lovey"), Nicidion ("Dominatrix"), and Boidion ("Cow-eyed"), most of whom the renegade Timocrates labeled as *hetairai*, a Greek word for a prostitute (literally: "companion").

Because our information about these women appears in sources hostile to Epicureanism, or is influenced by such sources, it is difficult to separate fact from polemic. The name Hedeia ("Pleasant"), so appropriately "Epicurean," sounds suspiciously burlesque (see box). Inscriptions discovered at religious healing sanctuaries in and near Athens demonstrate that the names themselves are authentic Greek names, however: Nikidion, Hedeia, and Boidion appear together in one inscription, and Hedeia and Mammarrion appear in close proximity in another. Both inscriptions seem to be contemporary with Epicurus' residence in Athens, and it has been suggested that the women who recorded their visits to the shrines should be

identified with the Epicurean "companions." This is just one theory, however: some of the names are very common, and the names of women with no suspected Epicurean connections appear in the same inscriptions.

In my view it is significant that the two Epicurean women's names with the best authority (both appear in ancient writings of Epicurus) are also the least sexually suggestive: Themista and Leontion. Although it was not uncommon to give animal names to prostitutes, Leontion's name ("Little Lioness") is not necessarily erotic and other women named Leontion do not seem to have been erotic "companions." Leontion was clearly a philosopher in her own right, and Themista ("Righteous"), who is not labeled as a prostitute in the ancient texts, seems, as we have seen, to have figured in some of Epicurus' philosophical writings (most of which are now lost). Perhaps there were no *hetairai* or "erotic companions" in the Garden until Timocrates invented them in his exposé. Outsiders who equated Epicureans with "pleasure seekers" would have readily accepted Timocrates' testimony.



If we discount Timocrates' account of the Epicurean lifestyle, however, and set aside names like "Hedeia" and "Erotion" from our lists of first-generation Epicureans, we are left with very few women. This may prove to be the most defensible procedure for the historian, but there is another option. Our polemical sources are not concerned with the distinctions between "prostitutes," "loose women," and "whores" — to Plutarch and Cicero the words *hetaira* and *meretricula* seem to have all those connotations. Setting misogynist pejoratives aside, we may wonder whether some of the women who joined the Epicureans may have been working women who relied upon their bodies (and artistic talents; Greek prostitutes

Were the women of the Garden just erotic 'companions' to the men, or were the women themselves full members of this ancient community?

were often expected to dance or play the flute) for economic subsistence. Perhaps the Garden offered these women refuge. Some evidence for this possibility is supplied by a treatise by Epicurus called *On Occupations* (now lost), a work that discussed the humble livelihoods pursued by certain philosophers before they achieved the status of philosopher. Some scholars now believe that Epicurus wrote this work not to denounce his predecessors, but to inspire slaves and prostitutes to advance to the level of philosopher. Leontion and a male slave named Mys (about whom we know very little) may have responded to Epicurus' encouragement — or perhaps Leontion and Mys inspired Epicurus to write the treatise.

So perhaps Leontion actually was a prostitute before she turned to the life of philosophy. Ancient gossip denied that Leontion ever changed, however. In a late second-century C.E. work by Athenaeus called *Sophists at Dinner*, a dinner guest claims that Leontion did not stop being a *hetaira* when she became a philosopher, "but consorted with all the Epicureans in the Garden, even in front of Epicurus, so that he was very distressed about her."

Whether Leontion actually was a "companion," or whether that occupation was only attributed to her by anti-Epicurean pamphleteers, the story endured. Polemicizers and antiquarians continued to populate the Garden with accommodating courtesans. To generations of anti-Epicurean writers, Epicurus' relations with these women, together with the stories of Epicurus' over-

indulgence in food and wine, epitomized his immoral doctrine of pleasure. Epicurus was not only rumored to have associated with prostitutes; he was also supposed to have kept up quite a correspondence with them. In fact, people who disliked Epicurus seem to have enjoyed fabricating scandalous letters and attributing them to the philosopher. Thus in Alciphron's fictional "Letters of Courtesans" (second or third century C.E.), Leontion is made to complain to another *hetaira* about a lecherous Epicurus: "I shall run from land to land rather than put up with his interminable letters."

Because we must view the Garden at a distance of over two millennia, we cannot hope to find a single, true answer to the question: Were the women of the Garden just erotic "companions" to the men, or were the women themselves also philosophers, and thus full members of this ancient community? I suspect that the outside world, peering through the chinks in the Garden walls, saw female philosophers like Leontion, and labeled them as prostitutes — there were, after all, few other labels available for eccentric women who dared to read, write, and converse with their friends about the movements of atoms, the nature of the gods, and the purpose of life.

I would also hazard to suggest that ancient gossips were especially eager to talk about Epicurean women who had names that suited their bad reputation, and that they may even have invented some of the names. Carol Kolmerten's cautionary tale about the women in Owenite communities (in this issue) leaves me wondering whether Leontion and Themista (and Hedeia, Mammarrion, and all the others, if they actually existed) were also burdened by the daily toil that patriarchal societies allot to women. Since Leontion found the time to write a book that survived for several hundred years (long enough for an acquaintance of Cicero to begrudge it some praise), I suspect that the Garden was, for Leontion at least, a safe haven, a miraculous oasis within patriarchal Athens. As Epicureanism developed, however, it seems that women were pushed into the margins. The Garden survived for many generations, but most of the women whose names appear in our sources belonged to the first generation only. Like Sappho, Leontion had no successor. Ω

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"Ladies of The Farm": Women's Leadership in Health Care



Elizabeth Mackenzie

"We are not meant to be puny, with frail hair and inability to leap up, inability to chase, to birth, to create a life." [Clarissa Pinkola Estes, *Women Who Run With the Wolves* (New York: Ballantine Books, 1992), p. 12]

I recently spent three weeks at The Farm in Summertown, Tennessee, researching health care in community. The Farm began in 1971 when a caravan of hippies set out from San Francisco, following Stephen Gaskin on his college lecture tour. They finally (after much adventure) settled in Summertown and founded a commune of some three hundred people who were determined to create a better life for themselves. They moved from buses to tents to houses, built a clinic, a school, a bakery, a soy dairy, and farmed. Their population peaked in 1980 at around 1400 (Albert Bates, "Technological Innovation in a Rural Intentional Community, 1971 - 1987" p. 184). It now stands at approximately 300, and is welcoming a third generation of residents into the world.

The Farm's clinic is now a famous center for lay midwifery. And the women who run it are powerful women — healers and mothers. They are also on the forefront of supporting grass-roots activism in health care reform, especially regarding the status of midwifery in the U.S. They publish *The Birth Gazette*, a quarterly journal of midwifery, and have plans to open a school of midwifery as part of a comprehensive elder and maternity care center.

In the early seventies (when most progressive women were busy shedding traditional roles), these same women were immersed in child bearing and rearing. Ina May Gaskin (wife of Stephen and "head midwife") told me of some visitors who looked askance at their tribal lifestyle: babies suckling at their breasts, long hair in braids, a pot of soybeans on the stove. Where were their briefcases? Their board meetings? Their power lunches? Hadn't these "ladies" (as The Farm women are usually called) heard of Women's Liberation?

Here we come to a crucial point in the accomplishments and goals of the women's movement. Do women want to be liberated from their biology? Or would they rather that their gender be valued? Is the point to change women's roles, or to change the society which has oppressed and devalued women and anything they do? It also

raises another question: what does living in community have to offer women? Let's look at the second question first.

The first and most obvious advantage to community life for parents, both male and female, is help with child rearing. The dashed hopes of two female Attorney General nominees is proof that this is an enormous problem facing women today, even for the privileged. Without foregoing the experience of parenting, how can women claim their place in their chosen careers? Of course, for the economically disenfranchised (most single mothers, for



Pamela Hunt and her youngest son, Scott, posing at home.

example) the problem of child-care is especially acute. Here, The Farm women have had a distinct advantage over mothers isolated within the confines of the nuclear family. Virtually all of The Farm women both worked and raised children. Often, they were able to bring their children to the work place, be it the bakery, the clinic, or the telephone exchange. Children were grouped into "kid herds" to be supervised by chosen adults for a day. During The Farm's group housing days, there might be as many as six or eight adults in a household to share cooking, cleaning and other parental duties. Many women even helped to nurse one another's babies. In this way, Ina May found time to write *Spiritual Midwifery* and become the country's most famous midwife, Pamela Hunt raised six children while running the clinic, Cynthia Bates became a mother and a pioneer in the technology of tempeh (a soy derived food). None of them were forced to transport their children to a day-care center to be raised by strangers for a hefty fee. Both Pamela Hunt and Ina May Gaskin pointed out that when they were young mothers, they would only have to cook once or twice a week, because all the women took turns cooking. Both of them confirmed my belief that communal life is the optimal way to have children and still be able to devote time and energy to other pursuits, such as a career. Many hands make light work. "It takes a village to raise a child," according to an oft quoted African proverb.

Living in an intentional community can also benefit women by giving us the opportunity to shape our immediate world more in keeping with our needs and values. In other words, living in community can help us to create a social milieu in which women and women's biology are valued and revered, rather than merely tolerated or even denigrated.

The Farm, in this respect, is a living example of this new social order. Which brings us to the first question: what does it mean to be a powerful woman? How did The Farm "ladies" assert their rights? Pamela Hunt related to me that The Farm women *expected* respect. "We were empowered right from the beginning," she said. Part of the male's status hinged on "how nice you were to your wife . . . It made it so that we were treated really well." She told me that Ina May led "Ladies' meetings" which created a strong women's network. This, coupled with the importance of The Farm's birthing culture, led to an environment which was supportive of women and their concerns. At present, The Farm's Board of Directors is roughly 50%



Ina May Gaskin

female and the Membership Committee is overwhelmingly composed of women.

In fact, one Farm member told me that, "the ladies are connected. It's the ladies' network that has made The Farm keep happening." She suggested that without the deep bonds among the women, the internal conflicts might have proved too divisive for the community to endure. The "ladies' network" was initially formed when many were starting families, but it has persisted partly due to the nature of relationships which grow out of a common experience of birthing and raising children.

Another pivotal aspect of The Farm women's solidar-

ity is the special place midwifery and natural childbirth have within the community. The Farm's birthing tradition has been empowering to women on many different levels: economic, physical, psychological, social, spiritual.

On the physical level, natural birth is empowering to women because it allows us to trust our own bodies and rely on our own inner strength. "Some women are so brave, they turn into goddesses during their labors." (Pamela Hunt, "A Midwife's Diary," unpublished manuscript, quoted with permission). She describes a birth:

... she had pushed for two or three hours with little progress. ... I had her really get behind a rush with a good breath of air and bear down. She did three of these and was enjoying doing them. Color was coming back to her cheeks and she had stopped moaning. Then after three or four good pushes her young husband, who had obviously never seen L. come on that strong said, "She can't go on like this." L. stopped trying and looked sad and forlorn ... with her husband not having faith in her womanly power, I figured she was going to have to have some help. (Hunt, unpublished ms.)

Pamela's insight into the immense power of a birthing woman, and the necessity of having faith in that power, has come from twenty years of assisting in natural deliveries.

Ina May revealed to me that during one of her labors she imagined that she was a mountain lion and that this helped her to experience the process as something natural and empowering. A "normal" hospital birth strips women of their strength, and reduces their involvement, sometimes to the point of being unconscious. The psychological benefits of a conscious, natural delivery are enormous for both mother and infant. In *Spiritual Midwifery* we read account after account of women contrasting their natural Farm births with previous hospital deliveries, and it becomes clear how psychologically and spiritually nourishing a natural birth is; hospital births seem like nightmares in comparison. Many of the women speak of their experiences in mystical terms, and, in fact, birth is thought of as "a sacrament" on The Farm. A delivery at The Farm means that the woman is in her home or a home-like setting; she can move around as much as she likes; her husband is present to help and share in the experience; she can hold and nurse her child immediately upon delivery; no hospital gowns or masks; no intimidating technology; no surgeons waiting in the wings to perform a c-section at the slightest provocation. In short, birth is allowed to be a natural function of womanhood instead of a pathological process which requires medical intervention.

The Farm midwives, of course, have an excellent system of medical backup should complications arise.

Their statistics (published in *The Birth Gazette* last year) are impeccable, far better than the average hospital. Home birth is also much more cost-effective than a hospital birth, and mothers who come to The Farm to have their children can expect to pay around a fee of \$900 (on a sliding scale), which includes complete pre-natal care. Clearly, this is empowering for women of small means, for whom the several thousand dollars charged for a hospital birth is prohibitive.

Perhaps the most interesting recent development in the story of The Farm midwives is their relationship with the nearby Old Order Amish community. Because the Amish do not carry health insurance (relying instead on "folk insurance" or mutual aid) and because they eschew modern technology, home birthing is very attractive to them. Twenty years ago they relied on the local doctor (Dr. Williams) to deliver their babies, the same physician who helped train and provided backup for The Farm midwives. Now, their children are delivered by The Farm midwives, who are training a few Amish women to fill this role in the future. The midwives have also begun to teach the Amish women about how best to strengthen their bodies after delivery and about rudimentary pediatric care, within the parameters allowed by the Old Order Amish culture. This is a significant event: a "hippie-era" commune (a.k.a. "the technicolor Amish") returns to natural birthing techniques and then teaches these to the Old Order Amish, thereby allowing them greater self-sufficiency. Women extending their hands to empower women of another community. Women asserting the strength of their bodies and spirits. Women taking on the health care establishment. Women claiming the right to create both with their bodies and their minds. Powerful women creating a community in which women are valued. These are the ladies of The Farm. Ω

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Elizabeth notes: "I have never given birth, natural or otherwise, so this article is based solely on readings and discussions with other women. I would like to thank the Communal Studies Association for their support of my field research, and the residents of The Farm for giving generously of their time, thoughts and hospitality."

Readers who wish to find out more about the Midwifery Center, The Birth Gazette, or plans for The Farm's health care center may write to: Rocinante, 42, The Farm, Summertown, TN, 38483.

Goose Eggs: A Hutterite Childhood Story



Ruth Lambach

The girls huddle together outside the school house. It is recess in January near Portage La Prairie, Manitoba, at the New Rosedale Colony. Today at recess the older girls are planning something big. They are going to run away from school. I am scared and I stay next to my younger sister Miriam who stands tight against the red bricks of the one room school house, adamantly insisting she will not go along. I envy her certainty about what is right. The other

As children in a Hutterite colony, we learn early and often that the child's place is to be seen and not heard.

side of the school is already in the shade and the wind feels colder there. The big girls are some distance off. Between them and us are Emma and Susi, the other girls in first and second grade. Miriam and I are caught between the fear of breaking the rules of our new culture by going along and the fear of ridicule if we are the only girls not to go. We are flattered that as new arrivals we're included. Being asked to do something with the big girls is very special since we know our place well. Three times a day at mealtimes we are reminded of it in the children's dining room where we sit on the girls' side of the room according to age. Every time one of the girls graduates from the children's dining room on her fifteenth birthday, we move a little closer to our goal of joining the adults and being recognized as no longer a child in need of daily discipline. Every day in church we sit in the front pew in full view of the minister and our German school teacher who face the congregation. As children in a Hutterite colony we learn early and often that the child's place is to be seen and not heard.

The girls plan to go to the Assiniboine River some miles down the road to visit Maggie Tobacco, the Indian woman who comes around at Christmas time and opens each front door and yells out what sounds like "May I kiss! May I kiss!" She intends to say Merry Christmas. There are a number of Indians who live close to the colony, and we have a certain curiosity about them. They are sufficiently different from the other 'outsiders' that we don't lump them under the all inclusive 'English people.' All

outsiders, no matter what nationality, are known by us as English. The rumor is that Indians eat big eggs with little baby goslings inside. They eat these boiled eggs, bones, beak, feathers and all. I am disgusted and intrigued.

Susi and Emma move to the larger group of girls. This leaves only Miriam and me not in the group. Our respect for authority, for the rules and our fear of the spanking we certainly will get from our father when he finds out, is overridden by peer pressure from the older girls who've had a five month battle with the new teacher, Jack Jantzen. There are many new teachers in Hutterite schools. In less than three years, I've had three teachers. My first and second grade teachers were brothers who were on their first teaching assignment. I was in love with both of them. I am not in love with Jack Jantzen, but I am also too young to take issue with him so I don't understand the quarrel between him and the older girls, especially with Rebecca, the oldest and the prettiest.

The snow plow has just been over the gravel road that leads to Maggie Tobacco's hut in the valley close to the riverbank. Snow crunches under our feet as we trudge along at the end of the group of girls. Miriam is still unhappy. She tugs at my arm from time to time. Fifteen girls march proudly and defiantly on ahead and we tag along hesitantly. Miriam is sure we will get a spanking from Papa who has been very strict since we joined the Hutterites. Our clothes are not as colorful as the rest of the girls' clothes. We complain about this to my mother who simply responds by telling us to 'talk to Papa.' He insists that she dye the fabric before she cuts us dresses. The other girls wear bright flowered dresses and ours are muted by our father's need to be a super Hutterite. I'm delighted to be part of the group but I also look back and think about making a quick turnabout and dash for the school before the girls have a chance to shame us. No, we are not going to be chicken. My feet are anxious to move one way but I feel myself propelled along by the rhythmic crunching of seventeen pairs of homemade leather shoes on packed, snow-covered gravel. The school house eventually retreats from our view and we know there's no turning back.

Soon we approach the hill before the river and we know that Maggie Tobacco lives just at the bottom on the banks of the Assiniboine. She doesn't have a phone and neither do we so we don't think it unusual to arrive

unannounced. She does the same to us, and she is welcome to eat with us when she arrives at mealtimes.

Inside, I immediately spot the kettle of water on the wood stove in the middle of the one room hut. Maggie, looking like a friendly mound of ancient flesh and bones, covered in layers of dark clothing and fringed wool scarves, smiles and gestures in a big way, welcoming us in. We crowd into her hut which contains several chairs, a table, a bed and a makeshift dresser. Dingy flowered curtains cover two small windows. Miriam and I stand just inside the door at the back trying to stay invisible. Rebecca is doing the talking. I keep looking at the tea kettle wondering when Maggie will pass the eggs around. I'm torn because I want to see the big eggs but I don't want to have to taste them. I try to imagine biting into the neck or chewing a baby gosling's beak. I don't want to hurt Maggie's feelings by refusing even to taste it. Maggie continues a nonstop prattle in her broken English. She is eager to show us the eggs. As she talks she lifts the lid and lets a gust of steam escape. Her hand reaches in and lifts an egg so we can all see it. Her face is wrinkled brown and weathered. She carefully replaces the egg and turns to us with her brown eyes: "You drink tea?" She pours a cup

of tea and we pass it around, each taking a sip from the handleless cup by grasping it with both hands. The tea is weak and watery but it feels good to hold the warm cup for awhile.

We leave the hut with its smells of hides, old clothes impregnated with cooking odors, musty mattresses and smoked fish. Our steps are brisk and sure as we march back to the colony knowing that we might even miss the noon meal if we don't hurry. We go past the school directly to the 'Essenschul' (Children's dining room) where our absence is visible. One whole side of the dining room is not occupied. The boys barely glance up at us as we enter. We missed the prayer so we have to each pray silently. Eating in a Hutterite Colony is a serious and silent business. Meals frequently last less than fifteen minutes. Everyone knows what is going on, and we see each other three times a day for meals so there isn't much to say. The short prayer "Wir bitten dich Herr Gott Himmlischer Vater, segne uns und alle diese deine Gaben die wir von dir zu uns nehmen und emphanen werden, durch Jesum Christum Amen" (Bless this food that we are about to receive from you) is mumbled quickly before and after each meal.



The author and her Hutterite friends, 1950.



A photo of Hutterite girls, taken in 1989, suggests little has changed since the author's childhood.

We reach for the food, barely looking at each other. No food has to be passed around since there is enough for four people on plates and bowls in the middle. Four people form a subset who share one serving bowl.

The separation of church and state is complete and the German school teacher is not about to get involved with a discipline problem in the English school. Nothing but the scraping of thirty spoons and forks against white enamel dishes penetrates the silence in the dining room. The German school teacher who frequently has to discipline children has nothing to do. Every school child is sitting tight. The prayer at the end of the meal is mumbled, benches move and the boys head for the door while the eight oldest girls stay to do the dishes.

Outside, out of range of the German school teacher, the boys yell at us: "You're going to get it. Just wait." They are ecstatic with this unusual state of affairs. We all know that the boys are usually in trouble more often than the girls.

At one o'clock the afternoon school bell rings and we take our places. As soon as we are in, Jack Jantzen asks all the girls to stand. Slowly he turns around and takes the black leather strap from the wall next to the window just behind his desk. The strap hangs by a nail in plain view. We know what it feels like to get a strapping. It hurts less than the ridicule from the boys. Jack Jantzen starts in the first row with the youngest ones. We know what the procedure is. We stand with hands outstretched, palms up, ready to receive our punishment. This strapping feels more like a perfunctory tap than a strapping. The boys watch but don't let out a peep. Later, outside, in the

absence of authority figures, they will tease us. For now, they are gathering ammunition.

Jack Jantzen is working his way up the last row of girls where Rebecca is standing at the front. He lifts his arm and swings at her but she grabs the strap from him and straps him. She is a head taller than he. He is short, stocky and solidly rooted. She is tall and slender with dangling arms and long fingers. Her hair gets disheveled. The black and white polka dot scarf we wear at all times falls to the floor and her hair normally tightly rolled falls freely about as she fights. She is yelling in Huttrisch calling him "du Schwein du, mich kriegst du nit" (you pig,

you're not getting me). Jack is turning red from the exertion. He's breathing heavily and sweating. His blond hair is mussed up and his tie is crooked. Even his shirt comes untucked. Rebecca scratches and hits him. He tries to hold her, but her long arms outreach his. The boys look on in awe. Some of them hold their hands in front of their mouths to prevent saying anything that would incriminate them. I'm quietly rooting for Rebecca, but I'm also aware that she defied the rules. I sit and watch as they wrestle in front of the class.

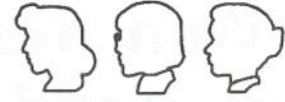
The leather strap falls to the floor. They back off. Jack Jantzen walks to his desk, spent. He stoops down, picks up the black strap and hangs it where it belongs. Rebecca picks up her shawl, smooths her hair and sits at her desk. The rest of the afternoon we have school as usual.

That night, my father reads us our usual bedtime story and then informs us that he has to give both Miriam and me a spanking for our behavior that day. We plead, saying that no one else gets two spankings for the same wrong. His will prevails. Ω

Ruth Lambach works at Truman College in Chicago where she coordinates the Refugee Program. She has given talks at national and international conferences on various aspects of communal life. Her essay, "Colony Girl: A Hutterite Childhood," was published in Women in Spiritual and Communitarian Societies in the United States (1993, Syracuse University Press).

Why Women's Space

Leslie Greenwood



*From a deep place of love
 for my self
I draw strength by noticing how the experiences of my life
 from past to present
 connect with each other
Anchoring my reality to lend security toward
 exploring what is possible.
Being a woman, I draw strength
 by connecting my experiences
 with those of other women*

*From a deep place of love
 for my self
I sometimes choose solitude.
 I draw up clarity from my center,
Feet on solid ground, brain engaged, senses alive
 I draw clarity from choosing
 sometimes, to be with women alone
Women standing firmly, thinking clearly
 attending and moving forward all at once*

*From a deep place of love
 for my self
I am aware of the love that flows from me
 for the men and women and children
 whose lives have connected with mine
For each of them, and for every living person
I would proudly honor their choices
 to connect their experiences
With people who remind them of their strength
 and freedom to choose solitude
To choose
 to come from a place of love for themselves and
To make choices that keep them returning to that place*

Leslie Greenwood has been living at Twin Oaks Community since 1983. In her words: "Twin Oaks has hosted Women's Gatherings of over a hundred women every year since 1984. The existence of communities that hold the same values as the Federation of Egalitarian Communities make safe, growthful and empowering environments for women. May we root ourselves and flourish and expand our sphere of influence to women everywhere."

The Woman's Commonwealth: Celibacy and Women's Rights

Sally Kitch



On a summer morning in 1867, a middle-aged Texas homemaker named Martha McWhirter felt the spirit of God within her. Thereafter, nothing in her life, or the lives of her friends and family, was ever the same again. Revelation had come to her after weeks of spiritual turmoil, during which she questioned both her faith and the precepts of her church. In her time of need, divine truth came, not to a learned scholar of the cloth or deacon of the church, but to an ordinary married white woman, mother of twelve children (five living), while she was kneading the breakfast biscuit dough in the kitchen of her Belton home.

McWhirter's experience represents the kind of revolution in American religion that came to a crescendo in the nineteenth century and formed the basis of many utopian societies. Her personal revelation reflects the increasing empowerment of ordinary people, even vote-less and in many ways right-less women, to interpret Scripture and the will of God in their own ways and for their own purposes. Consistent with the pattern of the century, within ten years of Martha McWhirter's sudden "sanctification" that summer morning, another communal society would be born. Some of its guiding principles, which appeared to Martha that morning, would be familiar; celibacy and a belief in the inadequacy of all established religions were not unusual tenets for such communities. Others, such as McWhirter's belief in dreams as signs of God's presence within each person, would be less common.

The community's almost exclusively female membership and female leadership were perhaps its most distinguishing characteristics among nineteenth-century communities. Eventually known as the Woman's Commonwealth, it provided an alternative to the institution of marriage for women and their children while capitalizing on women's traditional domestic skills. The Sanctificationists, as McWhirter's followers were initially called, quickly learned that their housekeeping skills, when directed at the public rather than the private domain, could translate into profitable hotel, laundry, and boardinghouse businesses and thereby promote economic independence from men. They also learned almost as quickly that, despite an original intention to admit men, most men were reluctant to come under what they saw as "the rule of a woman."

McWhirter's initial followers were members of a small prayer group she participated in and eventually led. For a few years, group members tried to remain connected with estab-

lished churches in Belton, despite their disdain for sectarianism. Their first home was the Methodist Church where Martha and her husband, George, had been members for many years. Within that church, the McWhirters had helped to found a Union Sunday School dedicated to the principle of ecumenism. After a rivalry developed between the Methodists and the Union School members in about 1870, however, McWhirter's group was locked out of the church. Their next attempt was an alliance with the non-denominational Union Church that was built in 1874. When it burned down in 1880,

The community's almost exclusive female membership and female leadership was perhaps its most distinguishing characteristic among nineteenth century communities.

the women resorted to holding prayer meetings in one another's homes.

The group's entry into domestic spaces alerted members' husbands to the seriousness of their wives' beliefs. The Sanctificationists' prayer meetings in their own homes must have resembled consciousness raising sessions of the 1970s. The women discussed their feelings of helplessness and humiliation at having no rights to control property or money, or to challenge the rule of husbands, even if they were drunk and domineering. McWhirter declared flatly that there was "no sense in obeying a drunken husband" and began offering rooms in her home to women in the group who needed to escape from such a husband.¹ As the number of such women grew, life in the McWhirter household became increasingly difficult. George insisted on collecting rent from the sanctified sisters rooming in his home and otherwise blocked the group's solidarity. Martha apparently got the moral — and economic — upper hand with George, however, after she confronted him with his own misconduct: an open flirtation with one of the servants. As a result, Martha took over the financial management of the family and, among other changes, stopped collecting the rent from her sanctified sisters.

Converts soon discovered that, despite their original intention to remain housekeepers and mothers in their more congenial husbands' homes, adherence to group principles — especially celibacy — was incompatible with any form of marriage as defined by men. It soon became clear, therefore,

that the maintenance of the Sanctificationist belief system required the establishment of an economic base. At first, the sisters tried to acquire that base by operating businesses in their homes. One such effort was a laundry business that rotated from house to house. Several husbands objected to the laundry, however, including John Henry, husband of Margaret, who was so upset by the women's intrusion onto his property (which, in his mind, undoubtedly included his wife) that he had the launderers arrested one day in 1882. In the fray, he injured Margaret's arm. A sympathetic judge supported John's claim and fined the women twenty dollars apiece for trespassing.

The incident at the Henry home was a turning point for the group. Margaret left John and, because she needed a place to live, the other group members pooled resources and built her a house on McWhirter property.² Recognizing that their economic needs would only increase, the women added the selling of milk, butter, and wood to their laundry business. Some group members also worked as servants in the homes of their former friends, and a few went to work as chambermaids in a hotel in Temple, seven miles away. The women's goal had been to achieve economic independence from their husbands. Legend has it that by 1879, no member accepted money from a husband except in payment for household work. The sisters built several more houses on McWhirter property without recorded objections from George, who vacated the McWhirter family home in 1883. (Unlike most Sanctificationists' husbands, George never divorced Martha.)

The Sanctificationists' business enterprises prepared them to take advantage of Margaret's inheritance of the Henry homestead upon John's death in 1883. With membership reported at forty-two, the group needed a stable business. They chose to transform the Henry home into a boardinghouse. The success of that business allowed an expansion of the original building into a twelve-bedroom hotel, called the Central, in 1886. Initially, Belton townspeople boycotted the hotel because of the radical rebelliousness of its owners. But after a year, the Central Hotel became so popular that all hands were needed to run it and the laundry business, thereby ending the sisters' outside domestic service forever. Also in 1887, George McWhirter died, leaving Martha her widow's half of his estate. Over the ensuing years, Martha and other widowed members increased their holdings (and those of the community) by buying out their children's shares of such inherited property.

From 1885 through 1897, the Sanctificationists settled into communal life, and although their membership never grew they were able to expand their businesses to Waco and New York, where Robert McWhirter ran two boardinghouses for the community. The group also formed holding companies to handle their property and ran two farms to supply their dining rooms. In 1894, the Sanctificationists

built a completely new, larger Central Hotel in Belton. They became pillars of the community and did their share to promote the growth of the community and its quality of life.

Women in the Commonwealth probably fared better than they would have in conventional marriages and homes. Although everyone worked hard, the collective economic effort produced a comfortable living over which the women had control. Their work was organized and rotated, both within and among the hotels and businesses, to relieve boredom. A historian who studied the group in 1891 claimed each woman spent only about four hours a day on work and had the rest of her time to herself. If he was correct, such a schedule was a vast improvement over the usual work life of a middle-class homemaker in a nineteenth-century frontier city. Even if, as the letters written by members after that date suggest, work became increasingly arduous as the group's businesses expanded, the sharing of work with compatible communal sisters undoubtedly did much to alleviate the burden even of longer hours and to ameliorate the relentlessness of solitary domestic responsibility.

As primarily a women's group, the Sanctificationists inevitably included some children. Indeed, over the years of its active existence, from the 1880s until McWhirter's death in 1904, the group was composed mostly of mothers and daughters. For a time, it included four generations of women from the McWhirter family — Martha; her daughter, Ada Haymond; Ada's daughters, Emma Haymond and Hattie Haymond Weatherford; and Hattie's baby daughter, Wilma

Women in the community probably fared better than they might have in conventional marriages and homes.

Weatherford. Other founding members also brought children with them. The community included Margaret Henry and her two daughters, Carrie and Ella (who were members until 1912); Rebecca Carter and her three daughters, Susie, Lota, and Lela (who remained a member until her death in 1956); Agatha Pratt and her daughter, Ada; Gertrude Scheble and her daughter, Martha (who was the group's last member until her death, at age 101, in 1983); and several other family groupings. A few sons were also raised, or partially raised, in the community, including Eugene Scheble, Sam and Robert McWhirter, and Will Johnson. Several women also joined without children. One, Josephine Rancier, was childless because she lost custody of her five children when she joined the group in 1881.

The presence of biological children in the community was a challenge to the formation of sisterly relations among

the generations. In an attempt to establish such relationships, the Sanctificationists interpreted celibacy as an antidote to preferences for one's own blood as well as to sexual attachments, with varying success.

Most men attracted to the group over the years spent very little time there. The first two male members, the Dow brothers, who joined in 1880 and lived in the McWhirter home, were attacked by an angry mob and incarcerated in an asylum in Austin for their own protection. They never returned to live with the Sanctificationists, but two of the brothers remained in contact with the group and worked for them over the years. The most persistent male member, Joseph Barlow, joined the group in 1884 with his wife, Kate, and their children. For unknown reasons, Kate and the children left, but Joseph stayed. His association with the group, which was both sporadic and troubled, lasted until 1903.

Being settled in the hotel business in Belton was apparently not the Sanctificationists' ultimate goal, however. Despite their pleasant and profitable life in Belton, in 1897 group members seem to have been afflicted with mass wanderlust. In that year, they began seeking a new home. Their travels took them to New York, Denver, Colorado Springs, and even Mexico City.

Foreign travel by unescorted women was not the norm in the late nineteenth century. Indeed, the four parties — of seven or eight Sanctificationists each — that took the journey to Mexico attracted a great deal of notice, partly for their similar dress and partly for their obvious independence of men. Even in Denver, people commented on the group's independent presence. One man could not get over it. McWhirter wrote, "The man would say 'and *you are the head* well, well. . . and laughed hearty at the idea of us carrying on business as we do and *not a man*'" (letter to Ada Haymond, 16 August 1897). In Mexico, the sisters were so remarkable that an American newspaper reporter who learned of their impending arrival in Mexico City met the first party just as they checked into their hotel.

Despite its novelty, the trip's timing was excellent for attracting serious business attention. The Mexican government was eager for foreign investment, so it is not surprising that two of the parties were able to meet with President Porfirio Díaz, who encouraged them to purchase a hotel and settle in his country. The Sanctificationists were impressed with Mexico, but rejected a move there primarily because it was too strange for their tastes.

In the end, a decision was made to settle in a city the group had not visited in their quest for a new home: Wash-



The Woman's Commonwealth, c. 1902.

ington, DC. In 1898, after a summer of property hunting by three sisters, including McWhirter, a suitable house was found, and the sisters made their plans to leave Belton. The move was completed, after an agonizing process of trying to sell Belton properties and the untimely death of Ada Haymond, in the Spring of 1899.

The choice to move to Washington had great significance for the community and, in many ways, marked the beginning of its demise. The move was intended to solidify members' commitments to the group as well as to provide novelty and adventure. It also occasioned the selection of the group's new name, the Woman's Commonwealth, which may have been chosen to reflect the principles of John Ruskin's Commonwealth, an economically based cooperative society in Tennessee.³ The move further inspired a reassessment of the economic criteria for group membership. McWhirter wrote to one of the less stable group members that "each member of the church that is of age [must] consider well before they take this step in moving to Washington . . . [because] the property that is common and individual will be put into one common fund and hereafter will be held by trustees for the benefit of the whole, and no part will belong to an individual, as long as they stay with the body, or family. All will receive the same benefit, and if they choose to leave, they will have to trust to the honor and justice of those that are left what they shall have, and now is the time for each to make their choice" (1 September 1898). The first community constitution, completed in 1902, codified those economic arrangements.

Letters written among the Sanctificationists reveal a few additional motivations for the move. Primary among them was a general weariness with the running of hotels. Ada Haymond, the manager of the Central, wrote repeatedly of the unreasonable demands and stinginess of the hotel's customers, especially the local people who merely boarded there. To her mother she declared, "I feel so tired of this continual treadmill existence I don't know what to do. I don't see how you have stood it like you have" (26 October 1898). Although they intended to run the Washington house as a boardinghouse temporarily, the long-term plan called for the younger women to seek outside employment while the older members kept house.

At least some younger sisters understood the prospect of employment as an assertion of their rights as women. Carrie Henry wrote, for example, that "every woman should have a practical education and learn some profession," (letter to McWhirter, 30 July 1898). While they dreamed about what they might become — Ada Haymond was interested in teaching, and one of the younger women wanted to study architecture — reality was another matter. Aside from Gertrude Scheble, who obtained a government job, most found menial work and none embarked on a large-scale

educational career. Still, Washington symbolized a different kind of life for women, one with at least the promise of opportunities, and that symbolism was not lost on the younger women. As the older women began to die off, most of the younger women left the community.

The story of the Commonwealth is replete with themes important to both the history of utopian societies and the

Foreign travel by unescorted women was not the norm in the late nineteenth century. Indeed, the four parties that took the journey to Mexico attracted a great deal of notice, partly for their similar dress and partly for their obvious independence of men.

history of women. The Commonwealth was a rare urban community in a time when most communal societies were tied to an agrarian and/or artisan economy. Although the group always kept farms for retreats and for supplying produce, eggs, milk, and other items for the table, the Sanctificationists focused on the needs of both urban dwellers and travelers in their frontier county seat. By accident or design, the founding members of the Commonwealth also identified a niche for women's domestic labor to fill — the increased demand for professionalized domestic services in the wake of reduced household manufacture and a dwindling supply of domestic servants. The combination of women's labor with the needs of an urban environment rendered the community mobile. There was a formula that could work in any city.

The Sanctificationists' focus demonstrates their synchrony with at least one aspect of the tenor of their times: urbanization. That the move to Washington hastened the departure of most younger members, however, indicates a lack of synchrony with another aspect of those times: expanding roles for women. In Washington, the younger Sanctificationists witnessed first hand changes that they and their elders might have missed in Texas or almost anywhere else. More than most cities, Washington represented a new era in women's opportunities for work and at least a modicum of economic independence. By 1900, the year after the sisters' move, women comprised 32 percent of Washington's labor force, as compared with only 18 percent in the entire US.⁴ As the first decade of the new century progressed, women would make the greatest inroads into the labor force in American history up to that point. In addition, Washington provided more opportunities for alliances with women's rights advocates than many other cities would have done, and the Sanctificationists of both generations took an interest. In 1902, for example, Gertrude Scheble was elected secretary of

the Washington Woman's Suffrage Club. At about the same time, the community formed its own chapter of the National American Woman's Suffrage Association. McWhirter declared, "I don't see what better sphere we could work in than to show women their privileges that they may not be slaves to their husbands and children" (letter to Martha Scheble, undated). The city also presented opportunities for other political work. Several Sanctificationists, including McWhirter, became active in the People's Commonwealth church and explored possible connections between its socialist views and women's rights. Finally, the city offered new opportunities for romance to some of the younger women, and in the new context, romance and marriage began to look less incompatible with independence than their elders had warned they could be. To such young women, the solutions of their small-town mothers to problems they themselves had not yet experienced seemed less compelling than they had in Texas.

The community's gradual dissolution, which left only nine members by 1908, does not diminish its importance. First, its slow demise masks its extraordinary longevity as an identifiable community for thirty-three years, from about 1879 until 1912. Such a record exceeds dramatically the average four-year lifespan of such communities.⁵ Given that average, the survival of two members until 1956 and one community-identified member, Martha Scheble, until 1983 is remarkable. Although solitary for twenty-seven years, Martha maintained her ties to the Commonwealth, as evidenced by the painted letters of the community's name on her mailbox until her death.

In addition, both the Commonwealth's successes and

failures represent important principles of community. For example, its relative success underscores the role of celibacy in long-lived communal societies. Rosabeth Moss Kanter discovered that 100 percent of the successful communities she studied were celibate.⁶ Thinking primarily of the complexities of sexual relationships in communal settings, Kanter identified celibacy as the best preventative for sexual jealousy. The Commonwealth demonstrates that it has also been tried as an antidote to the intimacy of mother-child relationships. The Commonwealth story further illustrates that such relationships may be more intransigent than sexual relationships and that families are difficult to replace. The Commonwealth ultimately failed to provide for younger members' developmental needs and thereby weakened the second generation's attachment to its principles.

Regardless of its size or relative success, the Commonwealth clearly represents women's ingenuity and determination in the face of convention and even law. When established religions preached female submissiveness and dependence, women like Martha McWhirter proclaimed themselves their own religious authorities, seized the doctrines of liberation in which such strictures were embedded, and made religion a vehicle of their emancipation. When clergy held themselves up as the experts on God's word, a woman like McWhirter looked to her own dreams for moral and spiritual guidance. When the Texas law restricted the property rights of married women (as it did until 1913), the Sanctificationists transformed themselves into *femes soles*, whom the law would allow to buy and sell property without the permission of men. Though not public, such acts created alternative lives for some women. And that's worth knowing. Ω

NOTES

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- 1 Lamanna and Sokolow, 11.
- 2 Chmielewski, 33; Werden, 118.
- 3 Although the group's selection of the name preceded the official establishment of Ruskin's community, McWhirter may have known about it during its formative process. Two copies of the Ruskin community's newspaper, *The Coming Nation*, dated 20 May, 1899, are included in the collection of documents on which research for this study is based.
- 4 *Historical Statistics of the U.S.*, 129.
- 5 Kanter, 63.
- 6 *Ibid.*, 77-80.

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Sally Kitch is the Director of the Center for Women's Studies and Professor of Women's Studies and Comparative Cultural Studies at the Ohio State University. Her research focuses on feminist theory, feminist literary criticism, and cultural theory and analysis. She is the author of This Strange Society of Women: Reading the Letters and Lives of the Woman's Commonwealth, which won the 1991 Helen Hooven Santmyer Prize in Women's Studies from Ohio State University Press. Her earlier book, Chaste Liberation: Celibacy and Female Cultural Status (1989, University of Illinois), discusses the role of celibacy in the cultural systems of the Shakers, the Koreshans, and the Woman's Commonwealth.

Maggie Kuhn on Intergenerational Home Sharing

An Interview by Deborah Altus



What is Intergenerational Home Sharing?

It is becoming increasingly common for older persons who wish to continue living in their own homes to take in an unrelated tenant — usually a younger person — for chore services, companionship, safety, or financial reasons. This phenomenon is called home sharing. There are several hundred programs around the country that help to set up home-sharing matches between older home owners and home seekers. About 75 to 80% of older home owners who participate in home sharing matches are female.

One group which works actively to promote the idea of intergenerational home sharing is the National Shared Housing Resource Center (NSHRC) in Burlington, Vermont. The NSHRC offers training and technical assistance to shared housing sponsors, serves as an information clearinghouse, and produces and distributes publications on shared housing.

NSHRC Director, Margaret Harmon, can be reached at 431 Pine Street, Burlington, VT 05401, (802) 862-2727.

Since her 65th birthday in 1970, Maggie Kuhn has almost single-handedly created, nurtured, and built a national organization with international impact — the Gray Panthers. The Gray Panther organization embodies her philosophy of old and young working together, linking the historical perspective of the old with the energy and new ideas of the young, to eradicate ageism, and promote peace and social justice. In addition to her involvement with the Gray Panthers, Maggie Kuhn is involved in many other projects and activities, including serving as a board director for the National Shared Housing Resource Center — a group she helped found in 1981. Her expertise in shared housing comes not only from her professional work but also from the personal experience gained from sharing her own home for forty years.

The following interview took place on May 19, 1993.

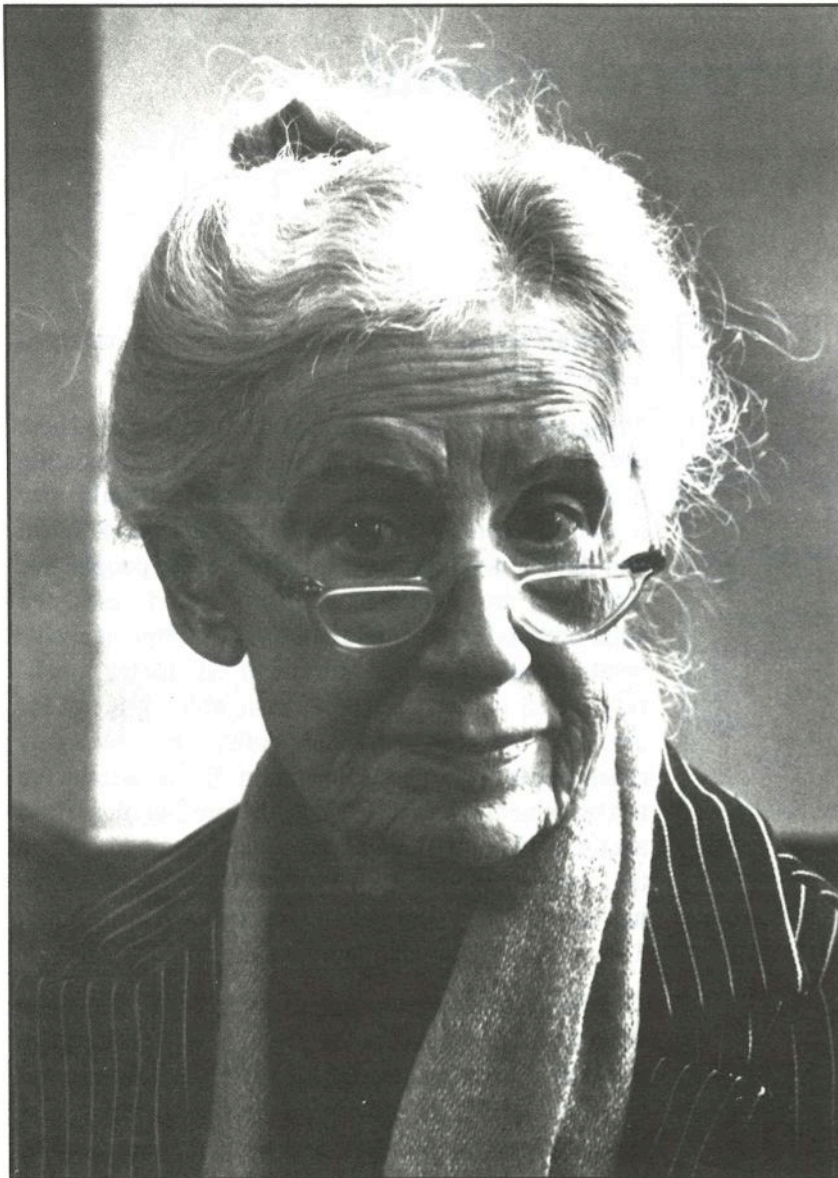
Deborah Altus: I am interested in learning more about home sharing.

Maggie Kuhn: It is a very satisfying way to live. There are four reasons for home sharing: first, it uses existing housing stock — it is very expensive to build new housing. Second, it conserves the neighborhood. When you have a neighborhood in which older people live alone and are unable to keep up their houses, the neighborhood declines and deteriorates. Third, it avoids institutionalization, and, fourth, it eliminates loneliness. That is the rationale. Home sharing is not for everyone, but it is a very viable option for many, many older people — particularly women. It is an alternative to a retirement home. I would *die* before I would go into a retirement home. I have been to a number of them and they are deadly, deadly, with few exceptions. People just sit, and they don't even interact with each other. They become more and more isolated.

There are various groups involved in home sharing in 400 communities across the country. The Mortgage Bankers of America gave the idea of shared housing and our National Shared Housing Resource Center a citation which we appreciated and Mellon Bank gave us their good neighbor award and a \$10,000 check. We felt that we were recognized and validated by professionals in the field of housing — that this was not just an aberration and the idea of a crazy old woman like Maggie Kuhn, but that it had validity within the banking community and the whole financial world. And indeed it does.

DA: Tell me about your experiences with home sharing.

MK: I began it in my house when I bought the house in 1953. My mother was in a wheelchair and very old — she was 90 years old — and my brother was in and out of mental hospitals. I had a demanding job — I worked for the United Presbyterian Church Society — and I was on the road. I had to work, and I had to travel. We had a housekeeper, but we needed more than that. I made a good decision to invite two students of the University of Pennsylvania to live on our third floor. It was the best decision that I ever made. My mother loved them and they loved her. My brother and they played ping-pong and talked over things, and when they graduated, two more students that



Maggie Kuhn

they knew came. And there has been a succession of very, very interesting house sharing.

DA: Do you think that home sharing is going to become more popular?

MK: Oh, yes, yes! The idea is spreading. And, as I said, home sharing is active in 400 different communities. Retirement homes are age segregated. The old and the young need each other and have much to share. The old and the young, in a sense, can be a family of choice.

I bought the house next door — these are large Victorian twins with very high ceilings, very big rooms. They are adjoining buildings. On the twin side, there are three young women in their twenties who are studying to be rabbis. They are delightful, and we have wonderful conversations. The fourth person who lives next door is

Valerie who is a nursing home ombudsman, monitoring nursing homes for this area — a very interesting, intelligent woman with nursing experience. On my side, Diane is organizing a network of women who are establishing their own small businesses, and Joe works with the American Friends Service Committee. And, we have two cats — Emily and Charlotte Bronte. They were given to me on my 70th birthday and I'm 87 now, going on 88.

DA: Do you think the government should become involved in sponsoring home sharing?

MK: I think until HUD is more responsible after that scandalous mismanagement of public housing and other kinds of housing, I think home sharing is better relegated to non-profits. I believe a better relationship is with the university community. We have a continuing relationship with several universities here in Philadelphia and in Burlington, Vermont. In the university context, there is opportunity both for research and for PR. It is an alternative. It is not for everyone, but for many, many people it's a great way to live.

DA: What are the benefits that women, in particular, gain from home sharing?

MK: Women are the survivors. We outlive men 8-13 years and many women who have lived in their homes with their husbands are living alone when the husband dies. Their homes are too big and they are lonely and afraid. It is very, very nice to share your

house — particularly with young women. I *love* it, and I wouldn't live any other way. Home sharing is a blessing and an alternative.

DA: What advice would you give to people who are entering into a home sharing relationship?

MK: There are criteria. In terms of lifestyle, there ought to be a common interest, a compatible lifestyle, an interest in the community, not just internally, but in reaching out to the neighborhood and being a part of the neighborhood. I think that is very, very important.

DA: We have been trying to get a home sharing program started in my town, and it has been difficult to convince some of the older people in the community to try it. They seem very reluctant. Do you have any advice to give us to help make our program more popular?

MK: I think it is very important to involve students in the university community to bring the old and the young together. Some of those older people could be the mentors of some high school kids. That way they get used to thinking intergenerationally instead of on an age-segregated basis. The rent of home sharing is considerably less than what students typically pay *and* they have more room and more comfort. In my case, it was a *blessing* to have involved those college students.

I also think the churches and synagogues have an obligation to look at their membership. They need to experiment within their own congregations, telling the people who live alone and are lonely about home sharing. And through the auspices of the church there could be linkage to kindred spirits.

But the participants need to share common interests and have compatible lifestyles. I couldn't live in a house with anybody who smoked or played loud jazz. I like classical music and I listen to public radio quietly. There need to be common tastes, common interests, and political interests. I've been a radical Democrat all my life and I can't imagine having a Republican living in my house. He'd be very unhappy. Does that make sense to you?

DA: Absolutely.

MK: Is there a Council of Churches in the area?

DA: Yes.

MK: You might talk to them. Are there retirement homes in the area?

DA: Yes, although probably not enough.

MK: You don't *need* to have retirement homes. Home sharing takes the place of retirement homes. Retirement homes that are good are very expensive. Extraordinarily expensive. Many people can't afford them. The only way they can get into them is to sell their houses and put all they have into that retirement community. The economics of home sharing, from my point of view, constitutes another attractive feature. I say in my speeches that there ought to be a 10-year moratorium on building more retirement

homes. Let's keep people in their own homes and let them share.

DA: That sounds like a very sensible philosophy.

MK: Have you been in a retirement home?

DA: Yes.

MK: Would you like to live in one?

DA: No.

MK: They are depressing; even the best ones are. Our household is actively involved in our neighborhood. We are involved in the food co-op that is in our neighborhood and in our neighborhood association. So it isn't just us, but we are part of a neighborhood. Two of my young housemates are part of the town watch.

My housemates and I have house meetings once a month and we agree on who is going to do what. One important task is for my house mates to take turns helping me up the stairs at night to go to bed — just giving me a hand at bedtime. I have arthritis, stiffness, and need help with the steps.

We are a family of choice. It works if you are brave enough to try it. Research validates the advisability and significance of home sharing in a changing society. It is an antidote to the high individualism that I think is an obstruction in America. We don't know the neighbor. We don't give a god damn about the neighbor. It's just me! And that is not human. I read once that you can't be human alone — and you can't! We are social beings, and in late life, we don't stop being social beings. But society has isolated us and made it difficult for us to reach out. But, together, youth and age in action, we can survive! Okay?

DA: Okay! Ω

Deborah Altus is a researcher with the University of Kansas Gerontology Center where she studies shared housing arrangements for older people. Her work is supported by a training grant from the National Institute of Child Health and Human Development, HD07173.

Historian Seeks Information on Women's Communities

Wendy Chmielewski, a historian of women's roles in communitarian societies, is researching women's communities (rural and urban) from the 1970's to the present. She would like to contact current or former members of these communities. If you are interested in helping with this project, please contact Wendy E. Chmielewski, Swarthmore College Peace Collection, Swarthmore, PA 19801, (215) 328-7325; e-mail: wchmiel1@cc.swarthmore.edu.

Women's Wisdom: Voices of Experience

An interview by
Ann Mercer and Denise "SYD" Fredrickson



Ed. note: The interview presented here is actually the compilation of a series of interviews that the authors conducted over the last couple of years. Some were done in person and some by mail.

Ann/SYD: We asked some of our women friends who are contemporary communitarians if they would share their experiences of intentional community living with us. Let us introduce you to our sample of seasoned communitarians:

Helen is 48 years old, identifies herself as white and middle-class, studied agriculture, and has two sons. She lived in a co-op household for five years before moving to Dandelion Community, in Ontario, Canada, where she lived for seven years. She now lives in a more loosely-knit land co-op of 11 members further north in Ontario. She is a writer, and her essay, "Community—Meeting our Deepest Needs," appeared in *Healing the Wounds: The Promise of Ecofeminism*.

Kat is 62 years old and is one of the founders of Twin Oaks Community in Louisa, Virginia. Twin Oaks is a rural community of about 85 members, sharing income from various businesses run on the community's property. Kat has been living in community for 22 years, leaving Twin Oaks for a few of those years to help start East Wind Community in Missouri. She is the author of *A Walden Two Experiment*, a book that chronicles the first five years of Twin Oaks. She has just finished a soon-to-be-published sequel.

Mildred is 71 years old and is one of the six founders of Ganas in New York City. Originally called Foundation for Feedback Learning, Ganas now owns several adjacent houses on Staten Island with garden terraces and a swimming pool for its 20 to 25 members. There is income sharing and intense interpersonal sharing between core members. Others have the option to rent a room or work in one of Ganas' businesses at a less involved level.

Caroline is 65 years old and is one of the founders of Alpha Farm near Deadwood, Oregon. Alpha Farm is a rural, income-sharing community of 15-20 members that has used consensus as a community decision-making process throughout its 21-year history. Caroline, who has always seen herself as an activist, has served on the board of the International Communal Studies Association and as president of the Fellowship for Intentional Community. She is also active in the bioregional movement, and teaches workshops on consensus decision making.

Piper is 69 years old and lives at Twin Oaks. An 18-year veteran of community living, she's lived 14 of those years at Twin Oaks and the others at Aloe, Deep Run, Ganas, North Mountain, and Comunidad Los Horcones in Mexico.

Rain is 55 years old and lived for six years at Twin Oaks before moving to East Wind where she has resided for two years. She had no previous involvement with intentional community, food co-ops, or group living. She did a lot of reading on living in community and decided if communal life would work for her, then Twin Oaks would be the place. She didn't have time nor money to try out other places. She knew she wanted to live in a rural environment, adding, "I'd lived and worked in a major city, done the middle class rat race sort of thing. I knew it was important to live with people who shared my values. I'd always felt isolated politically, socially, and culturally."



Kat is one of the founders of Twin Oaks.



Rain lives at East Wind Community.

Hansika is 62 years old and has lived in community for eight years — three and a half years at Kripalu, two years at Yogaville, and two years at Twin Oaks.

Ann/SYD: *What attracted you to living in community? What was your vision of community?*

Helen: I was determined to get out of the city and farm part time. Not having either the resources or the knowledge to undertake this by myself, I looked into possibilities for doing so with others, and came across information about Dandelion that had been in my files for some time. I joined within six months. The systems in place worked well, with equal sharing of responsibilities among us. I enjoyed a lot of farm work and some office and other community work as well. My vision of the community involved perhaps a bit more closeness among members and more direct political work, but not a lot of changes from what we had.

Kat: My vision of community life was a leisurely, interesting life, where I would find friendships. A rationally directed society. Children very carefully reared to teach them self-control and self-direction at an early age. A choir capable of singing a Bach mass. Artists doing original work. A four hour work day. A constant fine-tuning of the culture by experimental methods based on the success or failure of previous experiments. It all sounded wonderful to me. Still does, for that matter.

To the extent that my vision has changed, it has done so out of adjustment to reality. People do not, it turns out, want to direct their lives rationally. Parents will not allow the community to control their children. Our choir can barely sing a Bach chorale. We have no place for artists to work. We have a seven hour work day. We change our culture little by little with persuasion and politics, just like anybody else. Nevertheless, we have a good life compared to most people. I am content in a relative way. I can't do better. But in the back of my head, *Walden Two* still hangs out and influences me as I, in turn, influence Twin Oaks.

Mildred: We were, and are, people who love each other, want to live and work together, and have some visions we want to make real — or at least a chance to keep trying. Those visions relate mostly to wanting to learn to identify and exchange truth so we can solve problems together, build good things, and enjoy the process. It's been painful, difficult, impossible, encouraging, and discouraging, and great every step of the way. I can't think of anything I would rather have done with the years.

Caroline: We wanted to see if it was possible to have a group of people live simply, cooperatively, and harmoniously. The vision is still pretty much the same, overlaid with many policies and procedures that are in place to make the visions come true.

Piper: My main vision was about children. I thought Twin Oaks would be an ideal place for all week, all day schooling. My other interests were racial integration and Skinner's behaviorism. The chief change is that I expected everything to happen when I joined. Now I just hope it will happen. I'm learning how difficult it is to incorporate parts of it. I haven't learned to trust some behavioral aspects. I'm still studying to teach and who to teach. The vision is still there.

Rain: When I first visited Twin Oaks, I was reasonably obnoxious and very intrusive. I'd ask questions like, "Are you happy? What makes you happy?" A conversation about social responsibilities impressed me so much with the concept of integrating life and work that I decided then that this is what I wanted. The other thing influencing my decision was the experience of going to a women's tea. I'd never done women's stuff before. We were raised without the concept of sisterhood. Women were competitors. I'd never had a close woman friend. In my generation, we never did it that way. So, friendships with women have been most significant. I appreciate the diversity, having friends my daughter's age and friends who are older.

Hansika: The cooperative nature of communal living underlies all my thinking, and that they can be non-hierarchical and devoted to the personal growth and well-being of their members. I've now lived in two spiritual communities which, although they were dedicated to members' spiritual

growth, were hierarchical and did not use cooperative decision-making methods. I moved to Twin Oaks because I wasn't comfortable with that.

Ann/SYD: *Have there been significant changes in women's roles in your communities?*

Kat: In 1969 or so, the feminist movement made itself felt here as elsewhere. Our young women having no tyranny to overcome in any part of our government or labor arrangements took stands in more personal ways. Some shaved their heads or in other words made themselves deliberately unattractive to men, in order to demonstrate that they were independent people in their own right, not dependent on masculine approval and certainly not sex objects.

Also, women began to require themselves to take on non-traditional jobs. Now, whether they liked carpentry or not, they would take on these challenges in order to experience

Our young women, having no tyranny to overcome, took stands in more personal ways. Some shaved their heads or made themselves deliberately unattractive to men in order to demonstrate that they were independent people in their own right . . .

them and to broaden their knowledge and general competence and independence. This process has continued ever since.

On the other hand, some of the traditional privileges of womanhood are not readily available. If I want help lifting or carrying something heavy or awkward, I have to ask. We make a great joyful fuss of childbearing, but we heavily discourage having more than one child. We give some time off for mothering when the baby is small, but there is no such thing as a full-time mother.

Rain: We have more women's space now. When the women's SLG [small living group] formed, and one room set aside as a women's living room, the whole thing was somewhat controversial. But the concept is now taken for granted. And the issue of sexual preference is a lot less loaded than it was just five or six years ago. There was more interest if a woman was a lesbian or bisexual. Now we don't think about it. It's all part of the natural course of events. The membership team still asks prospective members how they feel about feminism and women's space, but it's not half as touchy a subject as it was before.

Piper: When we started out, we depended on outside work to support the community. Therefore we needed cars to get to Richmond and back. Jimi, our auto mechanic, kept the cars running, but when he left the farm, it was always men filling in. Women tried to get apprenticed but couldn't get in there. Just like on the outside. However, Twin Oaks decided it was more important for women to learn in a comfortable environment than to save money by having auto maintenance done efficiently. We put money into it, bought new cars, and the crew became all women. We still sent work out to local garages while the women were learning, but it worked. We had an all-women auto crew for two or three years, and now it's integrated, but with women holding management positions most of the time.

Mildred: The women by and large have moved faster but not necessarily further in the direction of self-empowerment than the men, although all have grown and are growing. We've speculated on why, but haven't come up with anything very conclusive.

Caroline: From the beginning we have had a policy of anyone being able to do anything they are interested in, which led to the first person who was our tractor driver being a woman. The second planner for the farm was a woman. The garden managers have mostly been women. Our head auto mechanic was, for years, a woman. So the roles of women at Alpha have been pretty much dependent on their own desires. Everyone does their turn at dinner and dishes, home-making, etc., so that is not identified as "just a woman's job." I don't think this has changed much over the years. Women have held strong leadership positions at Alpha throughout its 19 year history. The only comment I could make about the changes may be that since it is easier in the outside world for women to do many different kinds of jobs, the women who are now coming to Alpha have that expectation already in place and we don't dwell on it as we did in the beginning.

Hansika: In Kripalu, contrary to traditional Indian or Yogic male hierarchy, the women are equal as co-residents with men. Yogaville, however, is more traditional with decision making coming from the top with little participation from the bottom. The Swami is male, but there are many female Sannyasi who appear to function at the same level as the males, but from the bottom it is hard to tell.

Ann/SYD: *How are your needs being met by your community?*

Mildred: To the extent that my needs relate to my age, I take care of them wherever I find myself. It's neither harder nor easier in community. Ageism is a nuisance wherever it

exists, and it exists everywhere to some extent and nowhere entirely. If age carries the need to become unproductive, I think a mistake is happening and catering to it compounds that error. Maybe the nature of one's contribution changes for some, but certainly neither the value nor its necessity decreases — or necessarily increases for that matter.

Kat: My room is comfortable, private and quiet, and my schedule allows me to nap whenever I need to. My work is suited to my strength and is full of interest and challenge. We don't pay much attention to age, so my friends tend to be among all age groups except the very young. There are several people here my age and though we don't form a peer group, this keeps me from being a freak. The only thing that is difficult is that I have to put up a political battle to get anything special for older people. There is never a lack of people to resent it if I succeed in getting the community to do something they don't see a need for or don't approve of. So far I've been successful in the basics. We now have a suitable air-conditioned space to retreat to in high summer and a new residence suited to people whose legs can no longer handle stairs and ladders and whose nerves can no longer tolerate the shouting of children. But these have been hard fought victories.

Piper: All of us older women know what it's like to be young, but none of the younger people know what it's like to be old. They can't imagine what we need. So we keep telling them. Sometimes it takes 40 or 50 attempts, but it's not that they don't care, it's that they understand so little.

Caroline: Community life allows me to have as many friends as I can relate to and therefore, there is no loneliness in the usual sense of the word. The place that I feel more isolated is in the intellectual arena. I do not have many here, nor have I had many over the years, people who are interested in the goings on in the world of politics, thinking, and ideas. However, I have been able to make contact with people who are in or near the community movement who enjoy the interplay of ideas in the intellectual arena. This has made it easier for me to be comfortable at Alpha since my intellectual stimulation is taken care of by others. That is not to say that everyone at Alpha is dull, it is just another level of activity that everyone does not necessarily have an interest in.

Rain: I've been here long enough to know how to create a support group, or take a group trip, or whatever I need in that way. I can make it happen. The work scene here is great. I get pension hours which I use for meditation and exercise. That's really nice. Sometimes I still feel very isolated politically, socially, and culturally, but I'm different from everyone else — but we're all different from everyone else.

Hansika: I was alerted to the need to create one's own support system and I did that consciously . . . I admire that Twin Oaks is non-discriminative by age and I feel secure that

my medical needs will be met. I also am grateful that the labor hours are reduced. This allows for the possibility of some slackening in physical energy.

Ann/SYD: *Do you have any future projections or hopes for women in community?*

Mildred: It depends on how women create that future for themselves. I see each person and each group of people blessed and cursed with the ability and therefore the responsibility for creating their world as they want it to be, one moment at a time.

Kat: I think that women in general, once they have achieved equality and independence in a way that satisfies them, turn once more to the problems of human beings in general, rather than those specifically of their own sex. We are in the vanguard most of the time on most cultural issues, so I suppose we will solve the problems of our own sex sooner than the country as a whole. But here at Twin Oaks I see women and men acting together a great deal to solve our general cultural problems, which have little to do with gender.

Caroline: Depending on the type of community, I think this is an ideal place for women to exercise their talents and skills to the utmost. Most of the secular communities have room for women to expand their utmost capabilities and to hone



Hansika weaves hammocks at Twin Oaks.

skills. I think we will need to ready ourselves for work outside the community we live in to help our surrounding areas learn the lessons that we are learning through practice in our daily lives. Among these are sharing, caring, cooperation, harmony, communication. I see women being able to take an active role within and without the individual communities, in creating the opportunities for this type of society to emerge.

Helen: I hope that more women will find the satisfaction and challenge that I have in community. I actually do not understand why there are not more women making the move to community, especially at times of transition in their own lives when all sorts of possibilities open up and they have nothing to lose. In the women's movement, our understanding of our need for community is quite clear, yet few women actually make that large step into an intentional community lifestyle despite urgings even by feminists as notable as Sonia Johnson! I think community can be a wonderful place for women, whether it's a strictly women's community or a mixed-gender one where equality is a basic value.

Rain: I think in general it's a sane and healthy way to live. It's a rich way to live and a rich way for all of us to be. I got my 35th high school class reunion booklet with people talking about retirement and what they want to do with it. Well, when asked "What do you plan to do in your retirement?," I wrote, "exactly the same thing I'm doing now." I'm not postponing part of my life; I'm living it right now. Ω

Ann Mercer is the pseudonym of Dorothy Pickles. She is one of the last of an ancient line of English Pickles who can trace their family back to their grandest relative of all, Queen Gertrude the Great (570-639AD). The Queen was great at everything and had skills that were inherited by none. So Ann lives quietly with her husband Philip at Twin Oaks Community in Virginia.

SYD was raised in Minnesota where she completed a bachelor's degree in Political Science before moving to Twin Oaks. She moved to Seattle last year to help organize the August 1993 Celebration of Community. SYD is an alternate on the board of the Fellowship for Intentional Community.

LIVING IN SIN-CERITY



Women and Utopia: Life among the Shakers, Oneidans, and Mormons

Lawrence Foster



Why have women been attracted to experiments in close-knit communal living? Do such experiments, past and present, offer women opportunities to realize their potential more fully than does the larger society? Can we gain insights about how to deal with present concerns about women's roles by looking at how some of the more long-lived communal experiments of the past attempted to restructure relations between the sexes?

These are some of the questions that have preoccupied me for the past twenty-five years since I was a student at experimental Antioch College during the turbulent years of protest and social unrest of the late 1960s. So many people then seemed to be at loose ends, looking for a sense of community and purpose but often not finding it. Was there any way out, I wondered. Had any other periods of

American history been similarly confused and uncertain? If so, could we learn anything from the experiences of another time about how to deal with our current sense of crisis about women's roles, family life, and society in general.

Eventually I discovered that there *was* one period that seemed to display almost uncanny similarities to my own troubled time—the era of the 1830s and 1840s, before the Civil War. Especially in New York State, the antebellum equivalent of present-day California, an extraordinary range of religious and reform groups sought to transform society. Three groups in particular stood out—the Shakers, who created a celibate system that gave women full equality with men in religious leadership, the Oneida Community, which set up a form of group marriage or “free love” that radically changed relations between men and women, and the Mormons, who eventually introduced a form of polygamy based on Old Testament patriarchal models.

As I immersed myself in the primary manuscript and printed holdings on each of these groups, attempting to recapture at the deepest possible emotional level what it must have been like to be an early Shaker, Oneidan, or Mormon, a host of questions sprang into my mind. Why had thousands of Americans before the Civil War been so upset about conventional marriage and sex-role patterns that they were prepared to try to change their entire way of life? What did it mean in personal terms, for a woman or a man to give up monogamy and adopt an alternative system such as celibacy, group marriage, or polygamy? How could such systems have been conceived, introduced, and institutionalized, lasting for more than a quarter of a century in each case? And, underlying all the other questions, could the struggles experienced by individuals in these groups provide insights that could better help us come to terms with our current dissatisfactions with relations between the sexes and women's roles?

In this article, I want briefly to highlight some of my key findings in *Religion and Sexuality* (Oxford University Press, 1981) and *Women, Family, and Utopia* (Syracuse University Press, 1991) about how and why women's roles were restructured in these three communities and what significance, if any, these nineteenth-century experiments in close-knit communal living may have for us today. As a caveat, it must be noted that none of the three groups



Young Oneida women, c. 1875. Clockwise from top: Mable Joslyn, Marion Burnham, Jessie Kinsley, Lily Dale Cragin, Flora Whiting. At center, Edith Waters.

I studied was committed to achieving an egalitarian millennium. All three groups had well-developed, hierarchical authority structures developed by initial charismatic leaders and their followers and demanded a degree of subordination of the individual to the community good that many today might find distasteful or even "cultic." All three groups, nevertheless, were profoundly concerned with transforming relations between the sexes and developing a more genuinely harmonious basis for interpersonal and commu-

The most striking finding that has emerged from my research is that none of these movements was primarily concerned with restructuring women's roles and relations between the sexes.

nal living. If these groups may ultimately fail to provide us with any clear *answers* about how to deal with our present concerns, they nevertheless struggled with and highlighted many of the underlying *questions* that anyone interested in close-knit communal living today must also take seriously.

The most striking finding that has emerged from my quarter century of research on the Shakers, Oneidans, and Mormons is, rather surprisingly, that none of these movements was primarily concerned with restructuring women's roles and relations between the sexes. Such issues were of great importance, of course, but they were always subordinated to a larger effort to achieve a comprehensive new way of looking at the world, a new set of values, a new basis for religious commitment. Only after that new value system began to be internalized by members of the group, did they begin to focus on the specific details of how social relations could be restructured within the communities.

Since a quest for a new basis for religious and communal authority ultimately underlay all other aspects of life within these groups, the role of women in the religious life of the groups is an important starting point if we are to understand women's status and importance in these communities. The revivalistic religious environment in the larger society to which the Shakers, Oneidans, and Mormons responded significantly expanded women's opportunities to participate actively in religious worship, organize women's groups, and become more involved in changing the larger society. Although these three groups developed out of this larger revivalistic ferment, they responded in very different ways to the increasing participation of women in religious life.

The Shakers, most extreme of the revivalistic groups,

both in their ecstatic worship services and in their insistence on celibacy, were also the most extreme in giving women positions of formal equality with men at all levels of their religious hierarchy. Ann Lee, who founded the Shakers in America, was a woman; women served as supreme head of the society at several later stages of its development; and the group argued that even God was dual in nature, composed of complementary and essentially equal expressions of male and female elements.

The Oneida Community, influenced both by antebellum revivalism and by the Shakers, retained much of the Shaker liberalism regarding the participation of women in religious life. Although John Humphrey Noyes was the patriarchal head and final authority at Oneida, he encouraged women to join actively in all aspects of the religious and social life of the community. Even though Noyes believed that men were ultimately superior to women, he was sympathetic to many of the concerns of antebellum feminists, and he sought within his own communities to develop cooperative approaches that would serve the interests of both men and women.

The Mormons, although they also made changes in women's religious status, were the most heavily male-dominated and the closest to conventional attitudes about women's role in religion. At the same time that all worthy adult male members of the Mormon church participated in its lay system of priesthood governance, women were excluded from any formal leadership in the system. Women's greatest role was seen to be in childbearing and childrearing, so that eventually a great patriarchal family could be established, linking the generations throughout time and all eternity.

These three divergent responses to revivalistic ferment suggest that although revivalism may have served as a catalyst that helped break down the old order and make possible the establishment of new patterns, revivalism by itself did not determine *which* new authority pattern of relations between the sexes would ultimately be adopted.

Economic life is a second key area in which women's status in these groups needs to be assessed. These groups all reacted against the economic instability and dog-eat-dog capitalism that was developing in America during the pre-Civil War years, but once again they developed very different strategies for reorganizing male and female relationships within their new economic orders.

Somewhat paradoxically, the attitudes toward women and religious authority were different from the attitudes toward women in economic life in these groups. The Shakers, most egalitarian in dealing with religious authority relations between the sexes, were the most conventional in the economic roles they assigned to men and women.

Shaker women engaged in traditional women's work such as cooking, cleaning, and sewing, while Shaker men worked in the fields, shops, and other traditionally male locations. The Shakers' main quarrel appears to have been with the exploitative consequences of sexual intercourse and with the individualistic economic system, not with any particular division of work roles by sex.

In contrast to the Shakers, the Oneida Community was both in theory and in practice one of the most radical ventures ever attempted in America to reorganize relations between the sexes in economic life. Oneida's founder, John Humphrey Noyes, wanted to end all sexual distinctions in economic life that were not intrinsic — and there were very few that he considered intrinsic. He encouraged men and women to work together in vital and rewarding labor; he allowed some women to serve in positions of authority over men; and he let men or women do almost any kind of work they wanted to and could handle effectively. Noyes's main concern in the economic sphere appears to have been to overcome the instabilities and uncertainties of the outer society by creating a cohesive community home in which the interests of all could be met effectively.

If the highly traditional economic roles for women in the

sexually egalitarian Shakers may appear surprising, the extremely varied and flexible economic roles for women in the patriarchal, male-dominated Utah Mormon society also demand explanation. Although it is true that the primary economic role for women in frontier Utah remained that of childbearer and child rearer — a vital function for a group attempting to settle and populate an arid and inhospitable new region — women also engaged in an unusually wide range of other activities. They ran farms and retail establishments, dominated the medical profession, participated in numerous economic and support activities through the Relief Society, and organized, published, and circulated a distinguished women's newspaper, the *Woman's Exponent*. Although no ideological rationale supported this extension of women's activities, the demands of life in frontier Utah allowed, encouraged, and in some cases forced women to assume careers besides that of wife and mother.

What accounts for the divergence between the roles of women in religious and economic life in these groups? Although this complex question has no simple answers, these movements appear to have felt that a thoroughgoing reorganization of sex roles was less important in economic life than in religion. Thus the concrete demands of the group



Shaker women on an apple-picking expedition, Canterbury, New Hampshire, early 20th century.

rather than ideology per se appear to have played the most important part in causing changes in the economic relations between the sexes in these groups.

The family is a final area in which the role of women in these communities needs to be assessed here. Victorian ideals that were developing before the Civil War emphasized the nuclear family and women's vital maternal role in shaping a new generation that would in turn shape society. Although groups like the Shakers, Oneidans, and Mormons rejected or drastically modified the conventional nuclear

An expanded family and a more broadly based communal loyalty would prove superior to the narrow nuclear family union.

family, they vigorously asserted that they were not rejecting the family ideal itself but that instead they were raising that ideal to a higher level. An expanded family and a more broadly based communal loyalty would prove superior to the narrow nuclear family union.

This argument was used even by the celibate Shakers, who called their basic communal units "families," referred to each other as "brother" and "sister," and addressed especially beloved adult members as "father" and "mother." John Humphrey Noyes, similarly, described his Oneida Community as an "enlarged family" and vehemently rejected the claim that he was breaking the family apart. Rather, he declared, he was securing for all individuals in the community the benefits of the larger group. The Mormons, considerably closer to the family ideals and practices of the larger society than either the Shakers or the Oneidans, argued that polygamy made it possible to bring up more children in the families of the best men. Far from criticizing the ideal of the family, Mormons saw family life and the relationship between family and larger kinship networks as the ultimate basis for all progression, not only on earth but throughout all eternity. To the Shakers, Oneidans, and Mormons, the "family" was thus far more than the basic biological unit; instead, it represented the entire community and embraced the extended kinship ties between members of that group.

What significance, if any, do such colorful nineteenth-century communal experiments have for understanding the changing role of women today? Those concerned with determining the contemporary "relevance" of these groups have often ended up disappointed. Feminists, in particular, have increasingly been frustrated at what they perceive as

the limitations of these communal experiments.

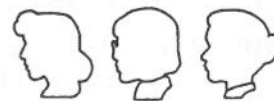
As I have pointed out in *Women, Family, and Utopia*, none of these groups, not even the Shakers, were "feminist" in a modern liberal, individualistic sense. The Shakers, despite their theoretical egalitarianism on many women's issues, ultimately argued that the only way true improvements in women's status could be achieved was by individuals joining the Shakers and submitting themselves to its celibate, communal discipline. Similar subordination of concerns for women's status to the larger concerns of the group was even more evident in patriarchal movements such as those of the Oneidans and Mormons. John Humphrey Noyes could eloquently criticize women's subordination to their husbands in monogamous marriage as "slavery," but his solution was an "enlarged family" in which both women and men subordinated their interests to those of the larger God-inspired community led by him. And Joseph Smith and the Mormon leaders who followed him, with their attraction to Old Testament models of patriarchal polygamy, even more obviously subordinated women's interests to those they defined as central to the larger community. Even when Mormon women exhibited extraordinary independence and self-reliance in frontier Utah that freedom was encouraged as part of the survival of the community rather than primarily to aid the advancement of individual women.

I would argue that, interesting as these groups are, they ultimately provide no clear "answers" for the present. Instead, their chief value to us is that they struggled with issues of perennial human concern and highlight the vital questions each of us must address in our own lives and concrete social circumstances. Although the solutions these individuals developed to the religious and social chaos they perceived around them proved fleeting, this is hardly surprising. No social order is static or unchanging, especially when it demands the intense commitment and dedication these experiments did. In an imperfect world, there are no permanent revolutions, only limited and transitory triumphs. But there is, I am convinced, continuing value in the pursuit of an impossible ideal. Ω

Lawrence Foster, an associate professor of American History at Georgia Tech in Atlanta, is a past president of the Communal Studies Association and author of Religion and Sexuality (Oxford University Press, 1981), which explores the introduction of new patterns of sex roles and family life in 19th century Shaker, Oneida, and Mormon communities. His second book, Women, Family and Utopia (Syracuse University Press, 1991), on which this article is based, focuses on women's responses to these three communal experiments.

Marge Piercy on Cooperative Living:

An Interview by Lisa Davis



Marge Piercy went to school at the University of Michigan in the 1950s where she lived in cooperative houses (Stevens and Osterweil) managed by the Inter-Cooperative Council (ICC), a student-run organization. In her book, Braided Lives, a semi-autobiographical account of a woman's experience at the University of Michigan in the late 50s, the main character lives in a student co-op.

Lisa Davis: Why did you come to the ICC?

Marge Piercy: It was cheaper and freer, and I was a working class woman from Detroit without much money and with no particular liking for the very middle class rules of the dormitory.

LD: How do you mean it was freer?

MP: The rules weren't as observed. By the time I left the dormitories, I had accumulated about 1600 hours of make-up time, which I never made up, of course.

LD: And so the regulations in the co-op houses were less, or they were just obeyed less?

MP: They were obeyed less. In Stevens I don't think there was any difference but in Osterweil the house mother was a friend of mine and I had my own key.

LD: What were your general impressions of the ICC?

MP: It was more political, it was more left. It was more progressive;

it was more interesting. There were bright people, politically engaged, which was very unusual at the time ... I think it is historically important how political it was possible to be in the ICC and how much more freedom for women there was than there was supposed to be, or than there was on the rest of the campus. It was possible to be a fully functioning political woman there [in the ICC] as you couldn't be in the dorms.

LD: I'm interested in finding out if women's issues were discussed when you were in the ICC.

MP: I was very aware of women's issues because in between my freshman and sophomore years I had become pregnant and aborted myself because I could not afford an abortion. So I was very aware of them. When you tried to get contraception, it was very difficult. Doctors would



Marge Piercy

make it very difficult and painful for you if you weren't already married.

LD: University doctors?

MP: All doctors, except for an occasional woman doctor and there weren't very many women doctors at the time.

LD: So would you say that women's issues were dealt with in Osterweil at the time?

MP: Not formally. We didn't even have a vocabulary to talk about women's issues. It was like climbing a mountain with your eyes shut. We had no vocabulary for discussing things yet, so we tended to view them more as problems than issues.

LD: I gather from *Braided Lives* that the relationships between men and women were often less than positive.

MP: They were often very crummy.

LD: What were the barriers that prevented women from talking about these things?

MP: There was no vocabulary. There was no political vocabulary.

LD: Did you find that your voice was listened to equally in the ICC?

MP: I'm rather a loud mouthed working class woman, so I could make myself heard. But a lot of women couldn't. You had to be eight times as qualified.

LD: Do you think that living in the ICC changed your ideas about political issues or women's issues?

MP: Well, it didn't have much impact on women's issues per se. The women's movement hadn't started yet. But there was some organizing around racism in the ICC. When I was personnel chairman I refused to release any information on race on applications that came to us. That was the first time that anybody had done that, I think.

LD: That's interesting.

MP: Well, I grew up in inner-city Detroit. But the first civil rights activities that I ever encountered were around the ICC.

LD: At that time, would you say that the ICC was very diverse?

MP: Yes, it certainly was . . . There was always someone to discuss anything with, or if you wanted to sing — I was very into folk-singing in those days — there was always someone to sing with or talk about anything with, or you read the paper and you were excited, or you wanted to do something weird, like you wanted to go see Elvis Presley on television for the first time. You could always find somebody there who would do it with you . . . There was always someone to do anything with, because we were so diverse . . . And that was awfully nice. That was one of the greatest things. Ω

Lisa Davis completed this interview when she was working as a history intern for the Inter-Cooperative Council at the University of Michigan. Lisa lived in the women's co-ops at the University of Texas at Austin while she was a student there. She is currently working for the Mutual Housing Association in Austin, Texas.

Portions of this interview were first published in the *Alumni Cooperator*, Vol. II, No. 6, and are reprinted here with permission from the Inter-Cooperative Council. You can subscribe to the *Alumni Cooperator* by writing to the Inter-Cooperative Council, 4002 Michigan Union, Ann Arbor, MI 48109



Women in Owenite Communities

Carol Kolmerten



Dreaming of utopia has been a favorite pastime for men for centuries. From Plato onward, social critics have imagined communities where people's deepest yearnings and fondest dreams could be fulfilled, where life would obey natural or spiritual laws, and where everyone could work harmoniously in a chosen social order. But almost without exception, the dreamers of utopia have been and are flesh and blood men (not the generic kind), and they have woven their fantasies into a social fabric that has perpetuated the power of people like themselves. Thus, it is not surprising that the "great utopian thinkers" of the western world envision their utopia to be a place where white, propertied men continue to retain control of their imagined worlds. Few utopian thinkers have bothered very much about women, if they thought about them at all. At best, as in Plato's *Republic*, women's needs were expected to be the same as men's, their liberation perceived to occur in relation to men's. At worst, as in Sir Thomas More's *Utopia*, or in any of the religious utopian communities, women were expected to exist in order to serve men's needs.

Although the constitutions of the Owenite communities guaranteed all members equality of rights and equality of duties, all members did not work equally: Women worked far harder than the men.

Robert Owen's "Communities of Equality"

For the past ten years I have studied the utopian communities established by or associated with Robert Owen, the first utopian thinker obsessed with creating truly egalitarian communities for men *and* women. Robert Owen was a wealthy Scottish factory owner who, in the early nineteenth century, had set about to improve the quality of life for his employees. Among his numerous reforms, he established a nursery and school for the children of his employees (who, until this time, had been left unattended during the 13-14 hour workday, or, who had been forced to work themselves); he shortened working hours and provided a company store with fair prices; and

he cleaned up the town's dung piles and instituted "bug patrols" to eliminate insect infestation in the factory workers' kitchens. Owen's visible reforms at his New Lanark factory in Scotland led him to believe that his educational, social, and economic improvements could be even more widespread in "the land of promise," America.

Arriving in the United States in 1824 to found America's first "Community of Equality," Owen was hailed by governors, entertained by presidents, and asked to speak to the House of Representatives. News of Owen's every step was published continually in American newspapers. So charismatic was his personality, so evangelical his speaking style, that most people overlooked his revolutionary statements about women and marriage.

Women, preached Owen, were "enslaved" in traditional marriages. In his communities they would not be economically dependent upon men or mere "domestic drudges," but instead would be educated, rational adults with equal social and political rights with men. Such liberation would be possible because children would be raised communally in dormitories designed for them, and housework would be performed "scientifically," with food prepared in public kitchens, and all apartments heated, cooled, supplied with gas lights and hot and cold running water at the flick of a switch. All community residents, proclaimed Owen, would live in utmost comfort in a carefully designed parallelogram which would house the children's dormitory, separate apartments for the adults, a school, a common eating room, and ample recreational areas. The latest technological advances would eliminate the drudgery necessary to maintain an individual home.

The "Woman Problem" in Utopian Communities

Despite Robert Owen's intention to construct a utopia for women as well as men, the equality he promised was never realized in any of the numerous Owenite communities. In fact, the quick demise of the Owenite communities and Robert Owen's subsequent plummeting to obscurity has been attributed to the "woman problem" in the communities. By most published histories, women in the Owenite communities were either portrayed as disruptive influences or as complainers who did not understand Owen's "true communal spirit." By the women's own accounts, through their letters or diaries, their complaints and disrup-



Robert Owen
(1771-1858)

tions reveal that they understood only too well what the "true communal spirit" was all about.

Although the constitutions of the Owenite communities guaranteed all members equality of rights and equality of duties, all members did not work equally: women worked far harder than the men. In New Harmony, the community that Owen himself established in 1825 for over 900 eager communitarians, the old adage "woman's work is never done" never rang truer. Many of the male members of the community left numerous letters and journals full of their carefree days in Indiana. Their writings illustrate the leisure they had to sit under trees and think, or travel to other nearby communities. The hurried, cryptic letters left by the women of New Harmony reflect a different expectation for their time in the community. Although women were encouraged to be employed full-time in community industries because the Owenites wanted to eliminate women's economic dependence upon men,

they were also responsible for the community's domestic services as well. In none of the American Owenite communities did Owen's famed parallelogram actually get built; thus, all of the daily, endless "drudgery" fell to the women, constitutional guarantees or not.

Most of the women in Owenite communities were married women whose husbands had committed themselves to Owen's cause. For these women, the hard work simply embittered them. One such woman, Sarah Pears of Pittsburgh, writes shortly after arriving at New Harmony of her dislike of "all this equality." She described her health and her daughter's as "very poorly" because all the heavy labor fell upon them and the other women. Only nine months after joining the community, Sarah Pears convinced her husband to leave because as she says, "I can stand it no longer." For Marie Fretageot, a dedicated teacher in the New Harmony Schools, being a professional and a woman meant that she had to arise regularly at 4:00 a.m. and hold classes for her 12 boarders before serv-

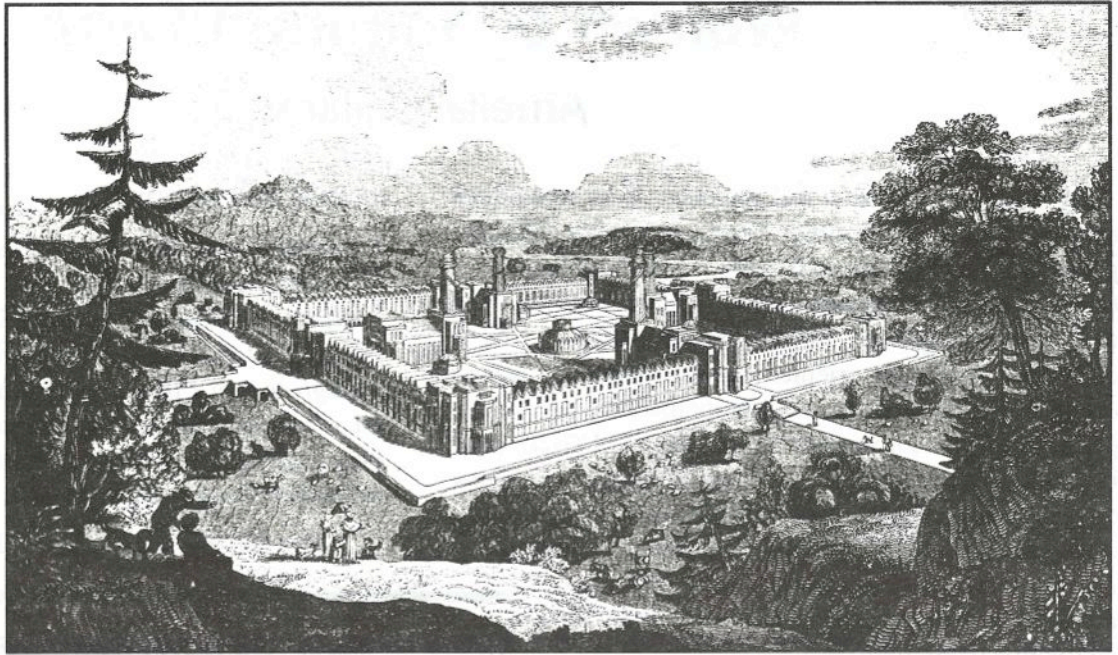
ing them a 6:30 a.m. breakfast. She relates in her letters that she taught different age groups from 9-11 a.m., from 2-4 and 6-8 p.m. For the other hours, she says, "I am occupied cooking for the whole family [herself and her 12 male boarders]." At the end of her work-day description Fretageot adds, "I may say that I have but very little the occasion for wearing out the chairs of the house."

From Franklin, an Owenite community established in Haverstraw, New York, comes the same description of the endless working days for community women. Eliza M'Knight was a "delicate woman," her husband relates, who cooked for their twelve boarders until she became "worn out with fatigue." When the public dining room was finally finished, Eliza was instructed to "go to the public kitchens" and cook for everyone. Eliza's desperate pleas to her husband to "let us rather beg our bread" than remain in "egalitarian" living, finally resulted in their departure.

When the Owenite communities failed (most lasted only one to two years), it was the women who were blamed for the failures. For example, in the Blue Spring Community, located close to what is now Indiana University, local tradition has it that the women bickered among themselves over their chores until the community disbanded. Supposedly, the climax of the conflict occurred when the women disagreed as to the color to dye their husbands' homespun jeans. Each stubborn, adamant wife refused to compromise, and thus women were credited with toppling a fine Owenite community. That their bickering might be a time-honored disruptive tactic of the overworked and powerless has never been mentioned.

Likewise at the Yellow Springs Community, now the site of Antioch College, women, it is recorded, who had all their lives been waited upon, "took their turns in waiting upon others." When the community became beset with stress, due to male laborers' arguments and financial mismanagement, women were again accused of causing the problems. According to the legends, "lowly maidens" who had formerly cultivated a "spirit of meekness," now in a "Community of Equality" demanded that equality. This insistence, reputedly, detracted from woman's "natural" qualities — unresisting submissiveness, untiring service. In only three months the community folded, with the equality proposed by the Owenites to ennoble all humans only distracting women from their prescribed roles and "innate" temperaments.

Finally, it was the lack of women performing their soothing domestic roles and attending to the bodily comforts of male community members that threatened the Equality Community located near Madison, Wisconsin. The community's doctor, Thomas Steel, writes that although the discomfort of the cold winter, the mediocre food, and the primitive log cabin that housed 21 people bothered him, he finally left the community because he "met with no kind fare to welcome and assist me to a pair of stockings or offer me a seat by the fire." He complains



Owen's famed parallelogram for reducing domestic drudgery was never built.

that after his day's work he often "was obliged to content myself with what scraps I could pick up — or bones I could scrape — never has a stocking mended, nor my trousers mended — nor a button sewed on my shirts nor anything else." [sic] It is not surprising that Steel immediately built himself a "modest" house and married the daughter of another community member, who made sure that her husband never again had to tend to any duties save his doctoring.

The "true communal spirit" for women in Owenite communities was simple: to work twice as hard as the men, to constantly serve everyone's needs, and to graciously accept hardships, even if that hardship meant giving up a gracious home for a log cabin in the middle of the wilderness. Women who complained conveniently became the scapegoats for projects that, despite their noble ideals, were doomed to failure. Even in Owenite communities, ideals of equality had trouble competing with men's desires for warm food or sewed-on buttons. Ω

*Carol Kolmerten is a Professor of English at Hood College in Frederick, Maryland. She has written extensively on women in Owenite communities and is the author of a book entitled *Women in Utopia* (1990, Indiana University). This article is reprinted with permission from *Hood Magazine*, Spring, 1982, a publication of Hood College, Frederick, MD.*

Women of Shannon Farm

Amelia Williams



I recently became a full member of an intentional community called Shannon Farm, a roughly 500-acre property located in Nelson County, Virginia, at the foot of the Blue Ridge Mountains. Until January of 1991, I had never heard the phrase “intentional community.” I knew of a few spiritually-oriented communities but wasn’t aware that other kinds of community had survived the experiments with “communes” in the 60s. As I discovered, intentional communities — groups of people practicing cooperative living in many different ways, on many different scales — are thriving. The 1990-91 *Directory of Intentional Communities* listed over 300 communities in North America and more than 50 international communities.

Shannon Farm Association is a community based on group ownership and stewardship of the land, and a consensus decision-making process. Other than bylaws which prohibit discrimination on the basis of gender, sexual preference, race or creed, there is no community-authorized ideology. First as a guest of a long-time member, then as a provisional member in my own right, I began attending the community’s monthly meetings, learning how the consensus process works and getting to know people better. In these meetings I was struck by the number of strong, admirable women whose voices and hands have helped build the community. For most people, part of the process of becoming a new member involves approaching community members to learn about their community experiences and views of how the community functions. Since I’ve always been a little shy, I used the interviews for this article as part of my process of learning about the community. I spoke with a few of the women at Shannon about the experience of being a woman in community.

* * *

JENNY is a cabinetmaker working with all male colleagues at Heartwood Design, a woodworking business owned by Shannon members. She has a quick laugh, a soft southern accent, and when she speaks at monthly meetings she is quiet, calm and forceful. When Jenny first visited Shannon, she liked the idea of community, but wasn’t ready to make the move to what was then a pretty primitive living situation. Fifteen years ago there was only one house on the property, shared by many people, and other members were living in tents or off the farm, waiting to begin building more permanent structures. After her first

weekend visit, she says:

I went away thinking, ‘it’s a great idea but I don’t think I’m quite ready to do this,’ and my first husband said, ‘well I really love it, I’m doing it.’ I was three months pregnant at the time and I thought, ‘I’m just not strong enough to say I’ll stay here while you just go off on an adventure.’ So I sort of landed in community. I can’t ever really say it was my dream. I can say that it has become a blissful reality for me.

After her initial reluctance, Jenny found herself re-

Many women came to community because it was their husbands’ idea. Subsequently, the women have totally adapted and gotten right into it and created a wonderful place, and the men have become disillusioned and have fallen along the wayside.

signing her membership for three months and re-joining to show that she was making her own choice to stay and call Shannon her home. This is “a common story,” Jenny says. She is active in the Fellowship for Intentional Community, a national and international organization, and has met many women who came to community because it was their husbands’ idea. Subsequently, “the women have totally adapted and gotten right into it and created a wonderful place, and the men have become disillusioned and have fallen along the wayside.” She explains:

I think a lot of it is that when community is somebody’s idea, they have an idea of how it should be. They come to community and find out it’s not necessarily that and get disillusioned. By contrast a lot of other people have come and sort of rolled with it more and had lower expectations ...

When I asked Jenny how living in community had offered opportunities she might not have had in the outside world, she spoke about feeling community support during and after a divorce, and about the chance to become skilled in what is usually considered a male occupation:

Working at Heartwood Design has been an invaluable experience for me. I didn’t know what I was going to do after motherhood. I felt that a part of me was really cut

out for motherhood. I really enjoyed it and it fit my nurturing instincts, but I'm so intense about things it could have ... it did ... suck me up to a point where I didn't have my own life. Heartwood was a really supportive group that took me in and trained me. I had financed Heartwood, I was very much a backer, so it was a give-and-take thing, and I presumed to say, "Hey I invested in you, now I want you to invest in me," and everybody said, "sure!" That was twelve years ago.



Women of Shannon Farm (from left): Bharbreh, Jenny, Cheryl, and Amelia.

Jenny also values the way the consensus process gives her the chance to voice her opinions on an equal footing with other community members:

It's done a tremendous thing for me as far as speaking in public, because that was a very scary thing for me. I was afraid I would say something that would offend somebody. The older I get the more I realize it's just my opinion (laughter) and I probably will offend people and they'll just have to live with it, or work it out with me. If they care about me, we'll work it out.

* * *

When I went to talk to BHARBREH she offered me tea and honey and sat me down next to the warm wood stove in the cozy house she built herself. The house, which suits its owner, is straightforward and solid, with a charming quirk here and there: a stained-glass window, a lavish antique oriental chest. Bharbreh had been interested in the idea of community and rural living for a while before joining and had kicked around the idea of starting a community with friends. Then, through a series of coincidences, she ended up at a Virginia Intercommunities Conference held at a now-defunct community in Louisa County. There she met up with some of the people who were starting Shannon, and found herself loaning money to help buy the land. A friend joined, and she got to know all the members, but it was a while before she joined the community herself. "At the time I was living by myself, and had no idea whether I would ever end up in a perma-

nent relationship. I said to myself that I would much rather be a single woman in community, and so I decided to come to Shannon." Her involvement with a women's group was a central aspect of her involvement in the community:

There was a women's group of Shannon women and some others. I was part of [this group] before I joined

Shannon, so as a woman that was another thing that attracted me. It was a really interesting group. It was consciousness raising and self-help. One of the women there had learned from somewhere how to use a speculum and got us all speculums and taught us how to use them. People really talked about their own sexuality and what it was like; it was the first time I had ever been in a group where women talked about being able to tell when their periods were coming, or different ways of checking where you were in your cycle. Now I know you can read those things in books, but it was the first time I had sat with a group of women talking very intimately about stuff like that, and I learned a lot. It was a support group.

Bharbreh, like Jenny, speaks about how women function on an equal basis with men in the community meetings, committees and activities:

Being able to do what you wanted, no matter what sex you were, was certainly part of the beginnings of Shannon, and for the most part I didn't feel like we had to fight real hard for that here — I think the men who came here were into that. I feel that women at Shannon do have equal power with men in a way that they don't in the outside world. I look around and see who's running what, and whose energy is going where, and how people listen at monthly meetings . . . I don't think there is a difference between how people listen to a woman talking and how they listen to a man talking.

I ask Bharbreh to talk about the women's activities she runs or participates in — the women's full-moon sweats in the sweat lodge, or the co-counseling women's group. She

responds that one of the things Shannon is about for her is doing anything you want to do as long as it isn't disturbing someone else. She sees the women's sweats, which draw in women who are friends and neighbors from off the farm, as a way of linking Shannon with a wider community of women.

* * *

When she first moved onto the land, CHERYL was one of the few people who was on the farm all the time. She managed the farm, the livestock, received visitors, and raised two children. Cheryl is proud of the fact that she and others in the community helped found Sunshine School, which evolved into the current North Branch Elementary, an alternative pre-school and elementary school. Talking about the community's efforts to buck traditional gender roles she recalls:

At the time, '73, '74 there was a real conscious effort on our part to be non-sexist and to have the men involved in childcare and women involved in the other parts of farm life. Philosophically it worked out fine. We were all trying so hard — but looking back it was so self-conscious. There were things I didn't enjoy that I did anyway. I didn't enjoy being on the tractor and doing the hay. But I felt that I should. I should be doing carpentry because that's traditionally a man's role. But it was somewhat of a denial of things I really like to do. I like to cook, but that was seen as a feminine role, and the result was that we had some pretty bad meals [laughter]. Looking back on it almost twenty years later, we're much less self-conscious about who does what. I mean it's OK if you don't want to be a carpenter or ride a tractor, but it's also OK if you do. Look at Nancy, our current farming manager.

As Cheryl and I talked about these changes, I suggested that in the world outside Shannon a woman might not so easily have the opportunity to discover whether she likes carpentry or mowing hay. I find it appealing that I want to learn how to tear my car engine apart, or how to hammer up siding on a house, someone, (as likely a woman as a man) will be happy to instruct me.

Through my interviews, these first generation Shannon women taught me about aspects of community life that have made a difference to them as women. Their own enthusiasm — not the enthusiasm of a partner or friend — is what keeps them here and keeps them involved in the process of creating the community. The egalitarian consensus process has been vital to them, regardless of their initial comfort with voicing their opinion when they came to the community. And the community has supported, and continues to support, them through their changes, through open and monogamous relationships, divorce and remarriage, child-rearing and the choice not to have children. Ω

Amelia Williams is a free-lance writer who is working with her husband to finish their timber-frame, passive/active solar house at Shannon Farm in Nelson County, Virginia. She has worked as a Program Coordinator at the University of Virginia Women's Center and recently completed her PhD thesis on the theme of children's culture in women's poetry.

A shorter version of this interview was published in *In Other Words* (March, 1992), and is reprinted with permission from the University of Virginia Women's Center. For subscription information contact: Women's Center, Box 323, HSC, University of Virginia, Charlottesville, VA, 22908.



The Beauty in Community

Kathey Sutter

The beauty in community is that no role is an island. In community, everything is integrated into the larger thing we call life. In nuclear homes and in schools, people talk about "the real world" as if it were somewhere else. I never felt that "real life" was somewhere else. We are alienated from our effects in the world when we are atomized parts of a whole that we cannot experience. In intentional community, the roles of nurturing, leading, following and confronting are not separated.

Kathey Sutter lives in Portland, Oregon, and is working to develop an intentional communities referral service through the Environmental Resource Center of Oregon.

Griscom Morgan, 1912-1993

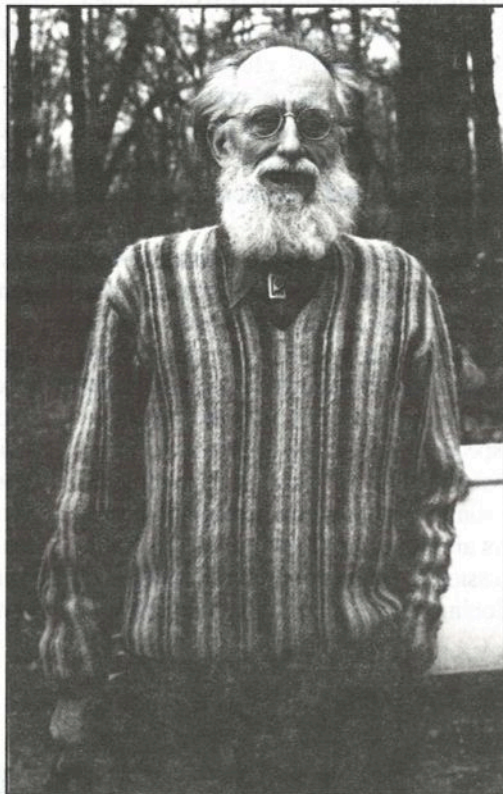
Griscom Morgan (1912-1993) died the evening of October 14th, in Yellow Springs, Ohio, at the age of 81. He had been in failing health for several years.

Griscom worked with his father, Arthur Morgan, at Community Service, Inc. (CSI) in Yellow Springs on a variety of issues related to small community and intentional communities — including small schools, Native American heritage, population density, and economics and currency reform for providing non-inflationary full employment. Griscom also located the land for Celo Community (near Burnsville, NC) which in 1937 was one of the first successful “intentional communities” of this century.

In 1948 or 1949, Griscom was instrumental in inviting members of various cooperative communities to an annual gathering, called the Inter-Community Exchange, held in conjunction with the annual CSI meetings. The initial hope was that goods and services would be exchanged among the various “communities.” Over time the primary focus came to be on sharing “fellowship,” and eventually this group changed its name to the Fellowship of Intentional Communities.

From about 1954 on, Griscom was active in FIC as an involved participant, and in 1960 he became its treasurer. Although member participation began to decline a few years later, Griscom maintained his dedication and continued to look for ways to revive interest. It was largely through Griscom’s persistence, plus the continuation of the Homer Morris Fund (the nearest thing that FIC had to a bank, later known as CESCO) that the spirit of the FIC was kept alive until the new FIC was revived in the mid ’80s (now called the Fellowship for Intentional Community).

Griscom and his wife Jane were principal founders of the Vale Community in



1961 outside of Yellow Springs; the Morgans donated the land to the Community Service Land Trust to be held for the community. Griscom was also an early advocate of building a nursing care facility in Yellow Springs, and he helped secure sponsorship by the Yellow Springs Friends Meeting, of which he was a founding member.

Griscom’s thinking and interests spanned the gamut from the practical to the metaphysical — which he would also have considered practical — and he regarded intentional communities as contributing to the larger issues of life’s meaning and the good life. He had a great love of music, of reading aloud, of reciting poetry, and of children. He was also a prolific writer of “letters to the editor” on those topics he held so dear.

Griscom was the author of numerous articles and pamphlets on a variety of subjects available from CSI, P.O. Box 243, Yellow Springs, OH 45387. Ω

CREATING COMMUNITY ANYWHERE

*Finding Support
and Connection in a
Fragmented World*

CAROLYN R. SHAFFER
& KRISTIN ANUNDSEN

FOREWORD BY
M. SCOTT PECK, M.D.



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REVIEWS

Creating Community Anywhere: Finding Support and Connection in a Fragmented World

By Carolyn R. Shaffer & Kristin Anundsen. Tarcher/Putnam, 1993, paperback 334 pp., \$15.95, (800) 788-6262.

Reviewed by Diana Christian

"You don't have to live together to create community!" encourage the authors, noting that our society is pioneering new, more diverse and dynamic forms of community than the traditional neighborhoods and small-town community of the past.

This lively, engaging book defines community as "a dynamic whole that emerges when a group of people participate in common practices, depend upon one another, make decisions together, identify themselves as part of something larger than the sum of their individual relationships, and commit themselves for the long

term to their own, one another's, and the group's well being." We cannot really return to small-town or neighborhood community, the authors say. These may have offered support and connection, but were also homogeneous, and often, rigid and stifling. Shaffer and Anundsen offer vivid real-life examples and practical, "how-to" information for creating new styles of community—from support groups to workplace teams, social clubs, ritual and creativity groups, neighborhood associations, men's and women's groups, salons, even electronic networks ... as well as group houses and intentional residential communities.

Better yet, *Creating Community Anywhere* provides one of the most straightforward, clear, and *useful* sections on group dynamics you'll find. The authors describe how communities have successfully faced and dealt with the "shadow" aspects of personality which seem to inevitably arise in group and community settings. These include scapegoating leaders and founders (a subject of much discussion at the recent FIC "Celebration of Community" conference); squelching or

shunning members who bring up serious problems; projecting childhood resentments onto others; power plays and manipulation (which they find especially prevalent in communities which value egalitarianism!); and denying that any problems exist at all (a common occurrence in spiritual communities!). The authors offer sound advice on good communication in meetings and groups, on fair and productive decision-making, and on utilizing conflict to actually deepen and strengthen a group's commitment and common vision. Throughout, the advice is enlivened by stories of how communities have actually addressed these issues and created solutions tailored to their situations.

Creating Community Anywhere also introduces the idea of *conscious*, as compared to *functional* community. A conscious community, they say, is one in which the members support not only each other's physical and social well-being, but also support the members' needs for personal expression, growth and transformation. A conscious community provides a nurturing atmosphere which allows its



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members to become more fully actualized: to gain, rather than lose power. They write: "The more individuals speak their minds and hearts in a groups context, the greater the collective wisdom of the group and the wiser and stronger each individual becomes." This requires "strong, healthy individuals who feel secure enough to speak truthfully, to listen to the truths of others, and to attune to the needs of the whole."

Shaffer and Anundsen write with conviction and authority, born of personal experience, and provide an excellent resource for anyone who participates in or aspires to community—whether a residential group or one of the new, evolving forms.

Diana Christian is managing editor of Communities magazine and editor of Growing Community newsletter.

Growing Community

Published quarterly—\$18/year, \$32/two years; sample issue, \$3; 1118 Round Butte Drive, Ft. Collins, Colorado 80524 303/490-1550.

Reviewed by Dan Questenberry

Growing Community, a Newsletter on Creating Community in Colorado and the West, contains a wealth of information for seekers in all bioregions. Regular features in the first three issues include: a descriptive and expanding list of western U.S. intentional communities that are seeking new members; letters to the editor and classified personal advertisements about shared lifestyles and employment; personalized and detailed stories of intentional community building; annotated resource listings for community seeking and development; and practical articles on alternative systems—energy, economics, group decision making and bonding, architecture, agriculture, and legal options. All this in just 16 pages!

Editors Diana Christian and Daniel Drasin lose no time in attempting to define intentional community, one of the complex issues in the communities movement. The cover article of the first issue defines "the true essence of community as ... (involving) common purpose, social bonding, mutual support and trust, and willing-

ness to confront our inevitable differences honestly, lovingly, and in the spirit of healing and growth." These social aspects of community are present, whether a group is intentional or not. The editors maintain that "community ... can mean many things, from an extended family to a creative collaboration to the widely diverse forms of intentional community." In "Models of Intentional Community," Diana and Daniel observe that "traditional" intentional communities share material wealth and property in some degree, ranging from just "sharing land ownership ... to communal ownership of everything."

The content and editing quality evident in *Growing Community* are indications of extensive communications work, and a real passion for publishing information about communities.

Dan Questenberry was the first managing editor of the Fellowship for Intentional Community Newsletter. He also serves as feature editor for the FIC Communities Directory. Since 1976, Dan has lived at Shannon Farm, an intentional community in the Virginia Blue Ridge Mountains.

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CLAUDE WHITMYER

FOREWORD BY ERIC UTNE

From women's and men's support groups, to intellectual salons, and volunteer organizations, this book gives a vital overview of the growing community movement.

Contributors to this practical and informative collection of essays include:

M. Scott Peck
Ram Dass
Charlene Spretnak
Thich Nhat Hanh
Gary Snyder
Ernest Callenbach
Stephanie Mills
Starhawk
Rick Fields
Margo Adair
and others.

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36 Townhome units (772-2000 sq. ft.) of superior quality, zero maintenance, high energy efficiency with basements and yards. Move-in date Fall/Winter 1994.

CoHousing communities are planned, developed and managed by their residents.

For information contact Highline Crossing, at 2389 S. Madison St., Denver, CO 80210. (303) 691-0869.



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 71.

COMMUNITIES WITH OPENINGS

APPLE TREE ACRES

PO Box 887, Blowing Rock, NC 28605
(704) 295-3013

Established 1976. Small, 5-home community in Pisqah National Forest seeks like-minded neighbors (CONSCIOUS of our oneness with ALL life) to buy adjoining property. One home and several 10-acre tracts available.

LIBERTEE WORLD: An opportunity to make a real difference in a small community: share daily life with five adults with various disabilities in cooperative urban household. Volunteer residents receive room, board, \$300/mo. stipend, annual \$2,000 bonus, opportunity to learn American Sign Language, other benefits. Contact Don Armstrong at Liberte World, 1533 NW 58th, Seattle, WA 98107; (206) 284-9130.

Move to **ENVIRONMENT-CONSCIOUS COMMUNITY** in stable rural area. Clean air, pure water, low crime, little traffic, congenial neighbors, outdoor recreation, gatherings. Own your 5 acres/home. Self-Reliant Life Seminars in summer. Ponderosa Village, 203C Golden Pine, Goldendale, WA 98620; 509/773-3902.

MONACAN RIDGE

Rt 2 Box 343, Afton, Virginia 22920

Monacan Ridge came together in early 1992, to acquire a prominent ridgeline and meadow on Massies Mountain, 291 acres in the Blue Ridge mountains west of Charlottesville. Sixteen members including experienced communitarians and Quakers have designed the community for growth to 75 adults plus children.

We envision a community of:

- self-reliant, egalitarian people open

to each other and the wider society

- strong consensus agreements
- member dues for 4 to 8% of after-tax income

• dreams becoming reality: ponds, meeting hall, businesses

• pro-child/art/music/eco and spiritual awareness

• love, work, play, free inquiry and expression, and diverse spiritual practices

• freedom from oppression; not sexist, authoritarian, racist, ageist, or homophobic

Most importantly, after 18 months of working and struggling together we are treating each other with love. We plan to continue along this path.

\$275,000 in land financing has been arranged already; more is needed for roads, housing, commons, lake. Land closing is February '94. The first occupants will move in next summer, 1994.

Write for details when you decide on a move to intentional community. New members welcome.

PEOPLE LOOKING

Certified teacher of Chinese martial arts and nine year-old son offer instruction (T'ai-chi, Buddhist/Taoist Fitness Arts, Shaolin Kung Fu) to land-based communities. Will travel to exchange room, board, stipend. Willing to help. A profile will be sent to all inquirers. Ed and Forrest Orem, PO Box 160, Fall River, CA 96028; (916) 336-6582.

I want to join or help start a community that includes change from individualism to interdependence. (see my letter on page 6.) Arthur Gladstone, 35 Saunders St, Portland, ME 04103; (207) 774-9186.

Professional, Christian, Feminist Woman relocating to Milwaukee, August 1993. SEEKING COMMUNITY LIVING, preferably house. Interested in yours or forming new. Kari Topp, 2376 Ganesha, Altadena CA 91001; 818-791-4737.

Tired of City Life. Looking for a nice country area with inexpensive land and housing, not necessarily a community. Any suggestions welcome. David McKenzie, 3339 Chestnut St. Kearny, NJ 07032.

Creative, energetic, 5-yr-old and therapeutic teacher, Para-John Holt fan, feminist, vegetarian, UUist, political shaker, seeking child-nourishing community (preferably in Illinois). Earth-friendly, conflict resolution, tolerance, fun. Rhonda Goebel, 1710 W. School, Chicago, IL 60657; (312) 871-5531.

Santa Fe CoHousing Community house for sale. We're sad to leave this wonderful place. It's supportive, beautiful, and minutes from town. The house is 2,200 sq. ft. with a greenhouse. Lease option available. Contact (505) 471-5130.

IDEAL SETTING FOR RURAL INTENTIONAL COMMUNITY- 50 acres and passively solar energized 6000 sq. ft. home with indoor swimming pool and well-developed organic garden. Write Blackwater Homestead, Sidney Gottlieb, Rt#1, Box 301A, Boston, VA 22713, 703-547-3934.

PUBLICATIONS

New! Get a life: **COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND.** PO Box 2743, Cambridge, MA 02238. Don: (617) 784-4297.

SEEKING CONNECTIONS

TIGHTWADSWANTED FOR GRANDCHILDREN. Does your command over wealth exceed your urge to hoard it for your heirs? Would you join a dialog of laughter and fun with other Tightwads on using small money and clever tactics building a social and political base of a happy future for all grandchildren? Will Alexander, 30 El Mirador Court, San Luis Obispo, CA, 93401; (805) 541-3101.

Looking for responsible, good natured partner and co-owner in unique small homestead and herb business. Lively surroundings, using permaculture and working on self-sufficiency. Aline D'Aoust, HCR Box 23A, Payson AZ 85541.

SERVICES

California cooperative law attorney can assist groups with real estate, contracts, business tax and legal issues. Lottie Cohen, (310) 215-9244.

The Boulder Barter Network publishes the Boulder Barter Directory and issues Boulder HOURS, a regional trade currency. Your move towards self-employment, joyful work and building community is only an inquiry away. Write: Boulder Barter Network, PO Box 441, Boulder CO 80306.

TOGETHER

A Journal of Co-operation and Community

A quarterly review of issues and analysis concerning co-operative communities.

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Calgary, Ab.
CANADA T2M 4M4

CLASSIFIEDS

Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 71.

COURSES

CREDIT COURSE ON INTENTIONAL COMMUNITIES WITH BUILDERS OF THE DAWN CO-AUTHOR CORINNE MCLAUGHLIN, held at the Sirius Community, near Amherst, MA, June 7 - 16, 1994. Univ. of Massachusetts course will explore innovative ideas being pioneered at these exciting "R & D Centers" around the country, with guest speakers, slide shows, field trip. \$325 for course; \$350 for live-in community experience, including accommodations and meals. Write: Sirius University Program, 5904 Madawaska Rd., Bethesda, MD 20816 or call (301) 320-6394 before June 1, or (413) 259-1505 thereafter.

FOR SALE

FOR SALE ELK MT. PENNA. COLONIAL 6 BEDROOM GOOD CONDITION ALSO 2 APARTMENTS 2 BEDROOM EACH IN THE BARN. ON 4 1/2 ACRES VIEW \$135,000 ED BEAUTZ REAL ESTATE, RT 171, THOMPSON, PA (717) 727-2430 or 727-2382 CALL ANYTIME.

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for like-minded groups
are waiting to be
Planned, Designed & Built

Main Street Architects
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architects and planners

are standing by to create
ecologically friendly,
indigenously compatible
grass-roots habitats
and communities for
tomorrow's children.

We've done it before and are
looking forward to doing it again.
Write to us and share your intent.

Howard & Margot Reed
2700 Woodlands Village Blvd.
#300-141
Flagstaff, AZ 86001

COMMUNITY CALENDAR

DEADLINE: Submit your entries 4-6 months before your event to allow adequate lead time for compiling the calendar.

March 18-20 • Community Living Experience

On the third weekend of each month, at Sirius Community, Baker Road, Shutesbury MA 01072 (413)259-1251. By reservation only.

May (early) • FEC Executive Committee

Federation of Egalitarian Communities, hosted by Sandhill Farm in Rutledge, MO. Open to those living in or interested in egalitarian intentional communities. For info write Federation Desk, Tecumseh, MO 65760.

May 13-15 • FIC Spring Meeting

Tentatively hosted at Stonehaven, near San Marcos, Texas. All FIC members welcome, plus folks interested in community lifestyles. FIC, P.O. Box 814, Langley WA 98260; (206)221-3064.

May 27-30 • Softening the Stone

Memorial Day Weekend. Annual men's gathering at Twin Oaks, Rt. 4 Box 169, Louisa, VA 23093; (703)894-5126; Fax: (703)894-4112 (contact: Todd). Sliding Scale \$20-\$100.

June 3-5 • Kingdomism, the Next Covenant of

Human Society. All interested in living cooperatively are welcome. Padanaram, Rt. 1 Box 478, Williams, IN 47470; (812)388-5571.

June 7-16 • Alternative Communities

A class at Sirius Community, a credit course through Univ. of Massachusetts, taught by Corinne McLaughlin. For info and reservations: 5904 Madawaska Rd., Bethesda, MD 20816; (301)320-6394.

July 1-7 • Rainbow Gathering

This year the national gathering is happening in Wyoming. For contact info write to All Ways Free, P.O. Box 24715, Eugene, OR 97402. Include SASE.

August 19-21 • Celebrating Our Creativity

Annual women's gathering at Twin Oaks, Rt. 4 Box 169, Louisa, VA 23093; (703)894-5126; Fax: (703)894-4112 (contact: Rajal or Ira). Sliding Scale \$35-\$125.

September 2-5 • Communities Conference:

Labor Day Weekend at Twin Oaks, for folks now living in a communal or cooperative lifestyle, and those who are thinking about it. Rt. 4 Box 169, Louisa, VA 23093; (703)894-5126; Fax: (703)894-4112 (contact: Ira or Valerie). Sliding Scale \$20-\$100

October 6-9 • CSA Annual Conference

Communal Studies Association, hosted at Oneida, NY. Write CSA, Center for Communal Studies/USI, 8600 University Blvd., Evansville, IN 47712; (812)464-1727.

October • CSI Annual Conference

Dates and theme to be announced. Community Service Inc., Box 243, Yellow Springs, OH 45387; (513)767-2161 or 767-1461.

Oct 13-16 • Society for Utopian Studies

Will hold its 19th annual meeting in Toronto, Ontario. For info write: Lyman Tower Sargent, Dept. of Political Science, University of Missouri, St. Louis, MO 63121.

Oct 16 • Open House at Padanaram

Noon-6pm. Route 1 Box 478, Williams, IN 47470; (812)388-5571.

Oct 21-23 • Kingdomism, the Next Covenant of

Human Society. All interested in living cooperatively are welcome, especially those from other communities (see Oct 16 for info).

Halloween (or thereabouts) • FIC Fall Meeting

3 days, hosted somewhere on the East Coast. All FIC members welcome, plus folks interested in community lifestyles. FIC, P.O. Box 814, Langley WA 98260; (206)221-3064.

December (early) • FEC Fall Assembly

Annual meeting of delegates from FEC member communities (also open to those interested in egalitarian intentional communities). Hosted by Twin Oaks in Louisa, VA. Write Federation Desk, Tecumseh, MO 65760.

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 regularity, 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 about what we might include in future calendars — use form below — thanks! Also note that the Fellowship publishes a newsletter several times a year (free to FIC members) which includes announcements of and report about similar events. Information about joining the FIC can be found on the inside front cover.



USE PHOTOCOPY OF THESE FORMS IF YOU DON'T WANT TO CUT UP YOUR COPY OF THIS MAGAZINE.

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 _____

Return to: Directory • Rt. 1, Box 155-M • Rutledge, MO 63563

Event Report for Community Calendar

Name of Event _____

Name of Sponsor or Host _____

Contact Person _____

Phone _____

Date this form completed _____

Street Address _____

City _____

State/Prov _____

Zip/Postal Code _____

Proposed dates of event _____

- Check here if dates are firm.
- Check here if dates are tentative, and give alternative dates being considered.
- Check here if you would like information from us on other events scheduled for the dates you have listed.

Note: Please enclose information describing the event(s) that you wish to have listed.

Please mail completed form to:

FIC Events Calendar
Route 1, Box 155-M
Rutledge, MO 63563
(816)883-5543

Advertising Order Form

DISPLAY ADS — Mechanical Requirements for Camera-Ready Copy

		Horizontal	Vertical	Covers:
<input type="checkbox"/> Full Page	\$250	7-1/4"w x 9-3/4"h		<input type="checkbox"/> Inside Front \$400
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<input type="checkbox"/> 1/2 Page	145	7-1/4"w x 4-3/4"h	3-1/2"w x 9-3/4"h	
<input type="checkbox"/> 1/3 Page	102	7-1/4"w x 3-1/8"h	2-1/4"w x 9-3/4"h	
<input type="checkbox"/> 1/4 Page	78	7-1/4"w x 2-1/4"h	3-1/2"w x 4-3/4"h	
<input type="checkbox"/> 1/6 Page	58	3-1/2"w x 3-1/8"h	2-1/4"w x 4-3/4"h	
<input type="checkbox"/> 1/12 Page	30	2-1/4"w x 2-1/4"h		

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 information on multiple insertion discounts.

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 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.

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Photocopy this form and mail with payment to:
Communities • 1118 Round Butte Dr. • Fort Collins, CO 80524 • (303)490-1550

Communities Magazine/Communities Directory — Subscription & Order Form



TIME TO RENEW?

Please take a moment to check the address label on your copy of this issue. At the end of the first line, after your name, there should be a two-digit number that corresponds with the final issue you are scheduled to receive.

- This is issue number 82. If that's your expiration number, 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 83 or higher, you still have issues coming. Yet you may wish to renew early to take advantage of our new Directory offer (details at right).

- If you feel there is an error in your expiration number, please let us know what you believe to be correct. Although we work hard to maintain accurate records, there may be occasional mistakes. We apologize for any inconveniences.

Name: _____

Address: _____

City: _____ State/Prov: _____ Zip/Postal Code: _____

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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

Note: Prices outside U.S. are in parentheses.

Check here if this is a renewal.

SUBSCRIPTION TOTAL

DIRECTORIES

DISCOUNT DEAL: Get \$2 off a directory purchase if you are submitting a new or renewed subscription above.

LIMIT: One; offer expires April 15, 1994.

Please send me one copy of the *Directory* at the postpaid price of \$16 (\$18) each:

- Current Edition, updated June '92 (now available)
- New Edition (when available, later this year)

Please send me _____ copies of the *Directory* at the postpaid price of \$18 (\$20) each:

- Current Edition, updated June '92 (now available)
- New Edition (when available, later this year)

DIRECTORY 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.

TOTAL ENCLOSED

Please make all payments in U.S. funds, payable to: **Communities Magazine**

Please photocopy & return to: Communities • Route 4, Box 169-M • Louisa, VA 23093

Communities Magazine — Ordering Back Issues (See facing page for descriptions and price list.)

Name: _____

Address: _____

City: _____ State/Prov: _____ Zip/Postal Code: _____

Date: _____ Telephone: (_____) _____

- \$75 Please send me a complete set of available back issues (approx. 42)
- \$5 Please send me a copy of issue #38
- Please send me the following back issues (List #s):
(____ issues at \$____ ea.)

TOTAL ENCLOSED

Please photocopy & return to: Communities Back Issues • Alpha Farm • Deadwood, OR 97430

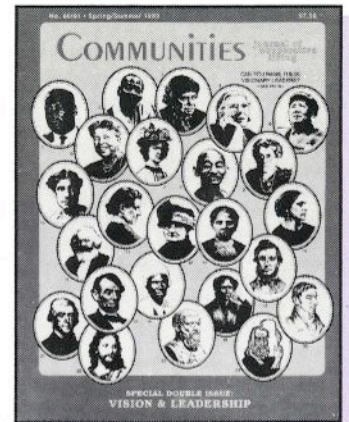
The Back Issues we need:

# Needed	Issue No. & Date
One	11 Dec '74/Jan '75
Three	12 Feb/Mar '75
Two	17 Nov/Dec '75
Two	21 July/Aug '76
One	22 Sept/Oct '76
One	23 Nov/Dec '76

We're Still Missing a Few Back Issues...

Those old copies of *Communities* you have stashed in the attic may be more valuable than you think! If you can supply us with one of the missing issues, we will reward you four-fold with up-to-date replacements.

At left is a list of the back issues we need to complete our 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 subscription to *Communities*, or one copy of the *Directory of Intentional Communities* (either the current edition, or the one due out this summer).



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 and 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/set

Please make checks payable to:

Communities Magazine
Alpha Farm
Deadwood, OR 97430
(503)964-5102

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/Jun '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 Association. (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 Lodge, 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)

#80/81 Vision & Leadership: The Four-Fold Way, Buddhist community, Goodenough, what happened to Kerista?, the URI split up, Sunflower House, Co-op America, collaborative decision making, servant leadership, participatory management and direct democracy, bullies and egos, paradigms of control and harmony, a ropes course. (Spring/Summer '93) [Counts as two.]



***“Long have we lived apart,
Women alone;
Each with an empty heart,
Women alone;
Now we begin to see
How to live safe and free,
No more on earth shall be
Women alone.”***

Charlotte Perkins Gilman “We Stand as One”

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

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