

COMMUNITIES

Journal of
Cooperative
Living



CELEBRATION OF COMMUNITY!

CONFERENCE REPORT:
DEBRA LYNN DADD-REDALIA
KIRKPATRICK SALE
DOROTHY MACLEAN
CORINNE MCLAUGHLIN
GORDON DAVIDSON
NOEL BROWN
CAROLINE ESTES
CATHERINE BURTON
PATCH ADAMS

PLUS PANELS, IMPRESSIONS,
AND MORE...



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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.

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- * **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
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1994

Cover Photos:

TOP—Closing circle ceremony at the Celebration of Community at The Evergreen State College in Olympia, Wash., August 1993. (Photo by Albert Bates)

MIDDLE—The geodesic dome in the central square provided a good location for workshops, song circles, and other activities throughout the Celebration. (Photo by Albert Bates)

BOTTOM—Spencer Williams gets by with a little help from a friend, showing it's never too early to start developing cooperative attitudes. (Photo by Anna Beaudry)

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"Declaration of Interdependence" was written by poet Leslie Goldman and signed by many Celebration participants. Leslie read the Declaration at the Sunday evening plenary session.

CREDITS

- Managing Editor**
Diana Christian
- Guest Editor**
Betty Didcot
(TIES)
- Business Manager**
Laird Sandhill
(Sandhill Farm)
- Directory Update**
Geoph Kozeny
(Community Catalyst Project)
- Design & Production**
Lansing Scott
(Intentional Future)
- Graphics**
Billie Miracle (pp. 8, 10, 11, 12, 13, 16, 18, 19, 57, 58)
- Photos**
Anna Beaudry (p. 44)
Findhorn Foundation
(p. 56)

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PUBLISHER'S NOTE

Testing the Waters...

OKAY, NOW WE'RE GETTING SERIOUS. Nearly two years after taking over as publishers of *Communities*, we feel ready to place operations on a more professional footing.

The biggest step has been hiring Diana Christian as Managing Editor. This is the first issue created with her in the saddle, and we're excited to have her services. We have also engaged Lance Scott to handle layout and graphic design—you'll see signs of his tinkering in this issue, and Patricia Greene to step up the quality and quantity of photo and graphic contributions. We believe these moves will improve the magazine all around, and we invite your reflections on how we're doing.

Address Changes

This transition to new people also means that others will be phasing out of day-to-day operations, and that we will no longer be handling magazine operations at the Rutledge, MO address. From now on, editorial matters—articles, advertising, letters to the editor—will go to Diana at:

1118 Round Butte Dr.
Fort Collins, CO 80524
(303) 490-1550

Business matters—subscriptions, back issues, sample copies—will be handled at one of our two distribution points: If your zip code begins with 8 or 9, please send to our West Coast Office:

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

If your zip code begins with 0-7, please send to our East Coast Office:

Communities Magazine
Rt 4, Box 169-M
Louisa, VA 23093
(703) 894-5126

Foreign orders can go to either address.

Bringing Idealism into Account

For most of this magazine's 20+ year history, it has relied heavily on high idealism and volunteer labor which, from time to time, has bordered on the heroic. This certainly has helped keep the dollar costs down (and thus manageable), yet burnout has been high, and consistency spotty, at best. While prior publishers couldn't afford to pay living wages for all of the production work, the FIC is of the view that we can't afford *not* to.

After pumping dollars and hours into the revitalization of the magazine, we believe it's time to get the patient up and walking around on its own. Either the magazine can carry its own weight—and not exploit the idealism and dedication of its production staff—or we're not living up to our values of

creating a sustainable, alternative culture. In other words, we must ask the same questions of ourselves that the communities movement begs of the wider culture: is what you're doing in balance with how you're doing it?

Mind you, we're not asking the magazine to turn a profit; we're just asking it to turn a corner. We're aiming to reliably report the movement news, create a wide-open forum for exploring the issues of cooperative living, and provide decent compensation for the staff—all while not losing our shirts. We think that's doable.

It won't take long to find out how well we're doing ... because you'll tell us. There is no doubt that there is sufficient interest in community living today to support a viable magazine. (In the new edition of our *Directory* to be released this summer, we'll be listing over 500 North American communities. When you compare that with the 325 listed in our original 1990 edition, there can be no question of the surging interest.) Either we'll provide a worthy product and you'll buy subscriptions and advertising, or we'll fail to listen carefully and the financial support won't be there. It's a fair test, and we're ready to find out.

Lauri Sandhill

COMING IN FUTURE ISSUES...

The Fall '94 issue (August) will explore people who were raised in community as children—how their lives may have been different from mainstream society, and how their lives, values, perceptions, may be different now.

In the Winter '94 issue (November) we'll examine how people's lives have been affected by being in the alternative movements (including intentional communities and co-ops)—the choices they've made, unexpected outcomes, the long-term results.

Would you like to transcribe audiotapes for a free subscription to *Communities*?

We're looking for people who enjoy hearing interesting audiotapes—from the Celebration, and from interviews with community folks—who might like to transcribe them for us. Our thanks would be a free audiotape, and a free *Directory* or subscription to *Communities Magazine*, or both, depending on how many tapes you transcribe.

Our requirements: Reliability and responsibility; a good vocabulary; good spelling and English skills; a tape recorder or transcription machine; and access to a Mac or DOS computer (to send transcription on disk).

If you're interested, please write TRANSCRIPTION, c/o *Communities Magazine*, 1118 Round Butte Dr., Ft. Collins, CO 80524. Or call (303) 490-1550. Thank you!

A First Look at the Celebration

I AGREED TO TAKE ON THE JOB OF GUEST EDITING this issue about the Celebration of Community before the event. I figured it would be a relatively simple task to summarize what happened during the six days we were together at The Evergreen State College in Olympia, Washington, in August 1993.

Little did I know that we would come back to the office with over seven and one half hours of plenary tapes and 1,440 hours of workshop tapes. Needless to say, I have not even finished listening to the tapes, much less editing them! So—what to do?

I decided, rather than trying to summarize everything which happened and producing a "proceedings," I would only report on three things: 1) Impressions of the Celebration, so you could get some sense of that the event was like; 2) Plenary speeches, so you could hear views from leaders within the movement as well as observers of the movement; and 3) Panel discussions by founders of communities, so you could get an idea of what their communities were like and learn from their experiences.

The pearls of wisdom in the 95 other workshops tapes will pop up here and there in future issues of *Communities*, as themes coincide with workshop topics. Some tape information will find its way into pamphlets and articles which we will make available at a later date. (If you are interested in transcribing tapes in exchange for a complimentary subscription to *Communities*, or a copy of the new *Directory*, due out in the fall, please contact me at our headquarters, POB 814, Langley, WA 98260.)

Elsewhere in this issue, you can find a list of these tapes and how to order them. We just bought our own duplication machine, so we have been able to lower the cost of each tape to \$8.50 which includes shipping and handling.

One name will not show up as a by-line for an article, but she did a tremendous job on one of the major sections of the issue. Sue Winski, a Celebration participant, took on the task of doing the transcription and first edit of *all* the plenary speeches. Not only that, she got the material in well before the deadline!

Another special acknowledgement is in order for Dave Finnigan, Professor Confidence who taught us *all* how to juggle, balance feathers on our noses, and provided us with fun and frolic throughout the event. He did much to contribute to the *celebration* aspect of our time together.

An often-asked question is, "When will you have the next Celebration?" As of yet, nothing has been scheduled. An event such as this takes lots of energy and commitment. We learned a lot about how to do it better next time, and the major insight was that we need *more* people on the team. I encourage you to get involved to help the next Celebration become a reality: come to our board meetings, start corresponding, call us, visit one of the locations where FIC work is being done, offer your skills and time—let us know you are interested.

So—for those who attended the Celebration, I hope you find reading this issue will bring back happy recollections and rekindle your memories of knowledge gained. For those of you

who were unable to attend, I hope you can get a sense of what the event was like and gain new information and insights from the material presented. Happy reading!



Thank you's for this issue

Tape transcriptions: Sue Winski, SYD Fredrickson, Tarja Bennett-Williams, Tyler and Paula at Sandhill, and Timeweave volunteers.

Support: Sandhill Farm folks for hosting during part of the editing process. Geoph Kozeny, Laird Schaub for putting up with constant questions and for giving editing assistance on some articles. Diana Christian for advice and gentle prodding. Gretchen Lawlor and Bennett White for their continual moral support, fixing great dinners, and doing all the little bits and pieces at home during the editing process at Sandhill. Rob and Penny Cabot for the continued support which makes the work for this issue possible.

All who sent their photos of the event: Ben Swets, NJ Progar, Albert Bates, Sally Mendzela, Ben Lipman, Sally Brunner, Tom Starrs, Anna Beaudry-Williams, SYD Fredrickson, Deborah Altus, Jenny Upton, and Loren Schein.

Thank you's for the Celebration

To the mostly volunteer and slightly paid staff: Bennett, onsite coordinator and the calm voice at other end of the walkie talkie; Ella, Seeds of Peace soup kitchen liaison, chief telephone answerer, registration, intern coordinator and general assistant; Caroline, workshop coordinator; SYD, volunteer coordinator; Elph, computer genie, Celebration database, audio tape labels; Lisa, booths; Kathey, childrens' program; Annie and Es, promotional packets.

To the totally volunteer staff: Geoph, printed program, program ads, odds and ends; Heather, fastest database entry fingers in the west, ride-share coordination, mail; Delia, who kept us sustained with great meals, mail, coffee-house coordinator; Laird, Master of Ceremonies and great rock to lean on; Lance & Peter, all nighters for the *Daily Planet*; Michael, overview and reminder of details in last week, local advertizing, designer of registration system (with help from Ricki); Gretchen, flowers, kids, and healthcare; Ira, kids; Jan, stage backdrop; Jen, stage banners; Naomi, Harvey, Barbara and Laird, Auction; Ben, all-night printed program paste-up; and ALL the fantastic volunteers who arrived early, missed sessions, and stayed late to help.

LETTERS

More on the Shakers ...

Dear *Communities*,

Thank you for the articles about the Shakers and the Hutterites in your Spring issue. I feel these communal traditions have a great deal to share with those of us interested in cooperative living.

I would like to share some thoughts about the Shakers that might help your readers better understand some of the comments in Lawrence Foster's article. (p. 53, Spring '94 issue)

The Shakers had clearly defined ideas of women's work and men's work, not because of a belief in the inappropriateness of the sexes participating in certain vocations, but because of their absolute segregation of the sexes during the work day. Their desire to make celibacy an easy, comfortable lifestyle was their motive for keeping jobs, chores, and industries gender-divided. Their communities can be pictured as two cloistered communities working together to form an economically and socially self-sufficient whole. These two parallel groups divided the tasks between them for efficiency and social stability.

Since the Shakers depended on religious converts to fill their ranks and did not raise children into the faith, they depended on the skills and experience that members brought with them from the outside world. So it makes sense that work would be divided along the traditional lines of the outside world. Even so, Shaker sisters had greater access to jobs in manufacturing and commerce than other American women. The sisters dominated such Shaker industries as textiles and garments, boxes and baskets, dairy and preserves, mail order seeds, herbs, and medicines.

The Shaker practice of job rotation also made it possible for Shaker women to experience and master many more occupations than their worldly contemporaries.

I disagree with Mr. Foster's statement that the Shakers were not "primarily concerned with restructuring women's roles and relations between the sexes." On the contrary, the emancipation of women was at the heart of Ann Lee's theology, and her practical and thorough rules of behavior make this clear.

In her time, marriage meant bondage and subservience for women. Therefore, for

Shakers, marriage was eliminated and celibacy was demanded as a first step in the liberation of women. In all economic, political, and religious affairs the communities functioned as democracies with all members receiving equal voting rights. They mandated that all political and religious representation must be divided between equal numbers of elders and eldersses.

The Shakers also made child rearing an equal responsibility of the sexes by segregating the orphans in their charge, so that men raised and educated the boys, and women raised and educated the girls.

The Shakers may not provide us with "clear 'answers' for the present," but they do offer us concrete examples of idealists who put their values to work. For those of us interested in social justice, egalitarianism, environmental responsibility, Earth stewardship, and living simply, the Shakers have much to teach us. For those interested in cooperative living and the eco-village movement, studying the Shakers will be richly rewarding.

Suggested reading:

By Shaker Hands, June Prigg. University Press of New England, 1975, 1990.

Work and Worship Among the Shakers, Edward Andrews, Faith Andrews. Dover Publications, Inc. 1974.

Gene Fifer

Charlottesville, VA

"Women in Community" include Lesbian Communities

Dear *Communities*,

Recently a copy of *Communities* #82, "Women in Community," came into my hands. Thank you for the range of interesting material which you assembled. Having co-edited the magazine *WomanSpirit* for ten years, I understand the impossibility of gathering everything relevant to a given topic, so I would like to mention a community in which I have lived and thrived for twenty years.

There are a large number of lesbians living within a 200-mile expanse of southern Oregon. We are single, coupled, families, friends, neighbors, and small groups. Some of us live on land privately owned, some on a land trust farm, and some in nearby towns. Our sense of caring and mutual responsibility continues to grow, with frequent gatherings and regular meetings, with both social and project goals.

We do not meet the common definition of community as a group of residents sharing land and economies, but we *are* a

community.

This is not the only area in the U.S. and in the world where lesbians on land have formed long-lasting bonds with each other and with sister women in adjacent towns. Some of these communities are listed in your *Directory*. These, and others, are in touch via *M.A.I.Z.E.*, a lesbian country magazine published in Serafina, New Mexico. *Lesbian Land*, a book published by Word Weavers in Minneapolis, gives in-depth reports on a number of these areas.

Thank you for this opportunity to let your lesbian readers know of the existence of these communities . . . alternatives they may wish to explore.

In sisterhood,

Jean Mountaingrove

Sunny Valley, Oregon

Discovering the "Tip of the Iceberg"

Dear *Communities*,

We must find a community or create one. Our commitment to self-sustaining communal living in the country is now 100%. It's been an amazing evolutionary process which began after we got the *Directory*.

We found a few communities to contact after I carefully re-read the *Directory*. Also found other sources. I am really amazed at the number of Americans already living our vision and how hidden they are from public view. I was completely immersed in the New Age/spiritual circle for many years (decades) and never even saw the tip of this iceberg. And yet the future lies with these communities.

Quetura

Santa Cruz, CA

Getting Physical

Dear *Communities*,

I have spent countless hours and many thousands of dollars over the past fifteen years, looking for people who are appropriate for our community. My past experience is that most people involved in the communities movement tend to be social/intellectual/spiritual or political "activists." The community that I am gathering is comprised of people whose awareness arises more from physical integrity than intellectual or spiritual concepts. People who we have recruited through print always talked a lofty talk of "simple living," "Earth consciousness," etc., but they usually turned out to be more committed to their word processors than to actualizing a sustainable

physical relationship with their home planet, not to mention their own bodies. In other words, the folks who are appropriate for this community are more likely to be found out in the garden or at the beach than inside reading a countercultural magazine. Please don't take this as criticism. Without the great work of you left-brainers, us physical-types wouldn't be free to do what we do.

The million dollar question is: How-the-hell do us non-networking types find each other without getting caught up in the network?

Eddie Clark,
Facilitator for Dance Hawaii
Hilo, Hawaii

Polyfidelity and Spiritual Bonding

Dear *Communities*,

Why is it that there seems to be so little interest in the polyfidelitous lifestyle in the movement? Cooperation, egalitarianism, non-violence, permaculture seem easy to embrace. However few are openly committed to extended spiritual family where intimacy is connected to integrity, freedom to full responsibility, and sexuality as just another expression of love and commitment.

Serial relationships are injurious to everyone, especially youngsters. I'd love to be closer and closer to all my lovers. I wish to live communally with people dedicated to loving each other and mother Earth.

Polyfidelity goes way beyond physical touch to *spirit bonding!* Spiritual bonding can and does go way beyond two people (couples), beyond *sexuality*.

If we want a more loving world, then building polyfidelitous intentional communities must be taken seriously.

Sincerely,
Ron Shearer
Namaste Green
Barnstead, NH

More people may be interested in polyfidelity than you think. At our FIC Celebration of Community conference last August in Olympia, Washington, the workshops and panels on polyfidelity were packed!

Requests, Critiques

Dear *Communities*,

I love your magazine the way it is, especially the unique graphic design. PLEASE don't waste money and time changing the design. You have the only magazine around which doesn't idiotically make me hold my finger in one spot and flip to another spot

to finish the article. *Fellowship* magazine and *The Other Side* almost went under with new editors and graphics. *Fellowship* went back to the old format after many complaints. *The Other Side* may be dead already. Don't give in to fashion, glitz, or media-education status waste; you will alienate much of your readership. *Mother Earth* magazine returned to their old format also, after fooling with yuppie values/whims. Also, I hate those articles that grow in boxes in the midst of another article—very distracting, like TV spots. Let's not buy into limiting TV-spot awareness. Makes us jumpy.

Love you no matter what image,
Bill Christwitz,
Kelseyville, CA

We appreciate your feedback. We've redesigned the format as of this issue, however our intention is to make our pages more attractive and easier to read, while retaining our "down home" feel, rather than glitz—which we don't like either. We sometimes use sidebars ("TV spots") in our articles, which are actually designed to make important information easier for readers to find all in one place. We also will occasionally have articles "continued" to another page. We regret you may find this annoying, however we are glad you love us no matter what our image!

Dear *Communities*,

I wish you had a page devoted to terminology used, explaining, for example, the differences among "autonomy," "self-reliant," and "self-sufficient."

I wish you would become the credit bureau of communities. I'd pay for this service.

Alice Gonzales
Seattle

Good points, Alice. We have been struggling to create uniform definitions for common terms (like "community" and "cooperative") for some time and intend to have a whole article on definitions in the next edition of our Directory. The Credit Union idea surfaced for others at our Celebration last August, and the FIC is now researching what it would take to make this happen. Look in these pages for reports on our progress.

[Preferred format for letters to Communities magazine is MircoSoft Word format on Mac disk, or a hard copy—computer printout, typed, or printed very neatly. (Please don't send handwritten letters.) Send to "Letters," Communities Magazine, 1118 Round Butte Dr., Fort Collins, CO 80524. Your letter may be lightly edited or shortened. Thank you!]

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Good Neighbors: Cults, Communities, and Neighborhood Relations

Geoph Kozeny

NO MATTER WHERE AN INTENTIONAL community is situated, it's always going to have neighbors. The nearest may be just across a backyard fence, or miles away... perhaps seldom seen except when shopping at the general store. In either event, the way the neighbors perceive the community—and more importantly, how they interact with it—can run the gamut from generic mistrust and violent hostility to hearty appreciation and mutual cooperation.

There seems to be an ever-increasing number of favorable books and articles about intentional communities. No big surprise, since it's now widely acknowledged by mainstream journalists that there's a need to "reestablish a sense of community in our lives." Unfortunately, what really gets the in-depth and ongoing coverage are the dramatic tragedies like the Branch Davidians in Waco, Texas, and before that, Rajneeshpuram and Jonestown.

When such spectacular events are featured on Page One and the Six O'Clock News, it's typical for reporters to refer to the groups as "cults"—a term of questionable contemporary value, as it's now commonly used as a negative reference to any group whose values and norms are unified yet notably different from the predominant culture. It's natural that folks everywhere, when bombarded by these media-hyped images, begin to reflect on any "unconventional" folks living in their own neighborhood, and to do an assessment. It's fascinating to compare how different communities fare when that type of evaluation happens.

Some communities, most notably the secretive or isolated groups, experience an increase in unfavorable rumors and critical scrutiny from their neighbors. On the other hand, those deeply involved in local activities (thus having regular face-to-face encounters with folks living nearby) typically experience very little change in their neighborly interactions and the degree of acceptance locally.

What is reflected here is the tendency in our culture to mistrust strangers and anyone "different from us." Thus when a

Geoph Kozeny has lived in communities of one kind or another for twenty years. 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.

community settles into a new area, the usual default mode is that the locals will eye the newcomers with suspicion until the newcomers have "proven themselves."

This guilty-until-proven-innocent mentality has been fed by the media since the inception of the tabloid, and probably longer. The prevailing attitude among mainstream publishers is simple: sensational news is what sells newspapers and magazines. Yet, for some reason it seems that most readers fail to take that—and the cultural biases automatically built into so-called "objective" reporting—into account when assessing what of the coverage to believe.

So it is that communities which are on familiar and friendly terms with their neighbors fare the best during times of widespread paranoia. When facts are scarce, the tendency is to fill the gaps with imagination. Unfortunately, these projections do not often give newcomers the benefit of the doubt.

The flip side of this concern is that those of us living in intentional communities are often too quick to distance ourselves from the high-profile "newsworthy" (controversial) communities, and by so doing have allowed the baby to be thrown out with the bath water. It is true that the Branch Davidians, Rajneeshpuram, and Jonestown all chose "residential community" as their form of social organization, but that does not mean that the form is inherently evil (in fact, I've seen numerous accounts from reliable sources that much of the media coverage on both the Davidians and Rajneeshpuram was incomplete and misleading). Intentional community is merely an organizational tool that tends to make cooperation more efficient and which provides its members with a sense of shared purpose and belonging... and as such it can be used toward good ends or bad.

Unfortunately, the "average American" (as if there really were such a critter) lacks an overview broad enough to see it from that angle. In contrast, there is not a widespread tendency to mistrust all nuclear families in the wake of the media fest covering the sensationalized trials of Lorena Bobbit or the Menendez brothers ... nor do we automatically mistrust all singles because of the misadventures of whichever serial killer is making headlines this week. Thus there is a clear and pressing need to do more educational outreach about the benefits inherent in intentional community living, and to encourage communities to seek more involvement locally, including a somewhat visible profile.

Here are a few examples of communities who have overcome the initial wariness of their neighbors and have gone on to gain the appreciation and respect of the surrounding local community.

.....
When a community settles into a new area, the usual default mode is that the locals will eye the newcomers with suspicion until the newcomers have "proven themselves."

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

Alpha Farm

Alpha Farm, in the Costal Range of Oregon, recently celebrated its 22nd anniversary. Its bookstore/gift shop/cafe, in a town 20 miles away, will celebrate its 22nd birthday in December. An important consideration in the creation of that business was the sense that it was important to create a "front door" to the surrounding community, a place where the locals could come hang out and get to know the Alpha folks—an opportunity to see that they were actually friendly, hard working, honest folks, and not just a bunch of weirdos living up the road, practicing organic farming (considered a pretty radical act in the early '70s), and wearing funny clothes.

Alpha also has two contracts for local mail delivery, occasionally does small-scale construction, and publishes a monthly newspaper for the area that has a heavy emphasis on peace, non-violence, world and national affairs, and honest politics. Members are active in local and county affairs, including the regional library and a drive for economic development to replace or supplement the ailing timber industry. They also help local groups and those farther afield with consensus training.

Sandhill Farm

Sandhill Farm, in northeastern Missouri, has been practicing and promoting organic farming for 20 years—growing most of their own food, plus selling organic sorghum, honey, garlic, tempeh, horseradish, and other food products. It's not uncommon for someone to drop in, sometimes from as far away as a couple of counties over, intent on buying a jar or two of Sandhill's much acclaimed sorghum. Sandhill members try to minimize their use of "consumer goods," and when that's not practical, they try to buy locally, preferring products they can maintain and repair themselves. Still, they provide many local merchants with significant business—in fact, it's possible that the local post office would have been phased out years ago had it not been for the considerable business generated by Sandhill's participation in Community Bookshelf, *Communities* magazine, and the *Communities Directory*.

Sandhill members are active in supporting such things as the local 4-H, a community theater group, the art guild, and the public library; and members have served on the county extension council and the hospice board. They were also very involved in a multi-county effort to resist the importing of garbage from places as far away as New York, and have adopted a three-mile section of the nearby blacktop, earning them the right to pick up litter along the road four times a year and to have their name displayed on one of those nondescript brown highway signs. They gladly feed and water vacationing neighbors' livestock and pets, and they've even had the county sheriff ask them to help out by providing temporary housing for wayward hitchhikers.

The Farm

"The Farm," near Summertown, Tennessee, was launched in 1971 amid much fanfare and local paranoia. Long-term residents viewed this as an invasion, literally, watching as colorful busloads of hippies fleeing San Francisco arrived in search of an idealized pop-culture back-to-the-land existence in rural Tennessee. It took several years to overcome such a polarized beginning, yet to a large extent the community has been accepted.

Among other things, Stephen Gaskin, the community's dynamic founder, insisted that all outside debts be honored, and local merchants came to appreciate and remark about that kind of responsibility (better than many of the locals). Farm members used to joke that "You can cash a check on long hair out to about a 20 mile radius." That was before long hair was common in those parts, though. Nowadays you can cash a check with a "Farm Road" address just about anywhere within 40 miles.

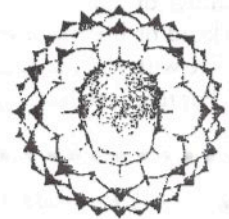
Further, they were pioneers in the field of midwifery, and were very generous in providing for any who were in need of those services. They have been known to go to lengths to help a neighbor (even though they don't do tobacco, they'll help a neighbor bring in a crop when the times demand, and though they don't do beef, they've donated a fair amount of pulp from their soy dairy to help livestock-raising neighbors get through a rough winter). One way or another, The Farm folks developed an overall reputation of being friendly, honest, and hardworking—qualities that carried a lot of weight toward eroding misconceptions about the transplanted tribe.

The bottom line? When the standoff in Waco was splashed across the front pages of all the major dailies in the U.S., it was the isolated communities that suffered increased tension with the neighbors. The folks at Alpha, Sandhill, The Farm, and similarly assimilated communities—those places where the members' faces and redeeming qualities were known to their neighbors—could go about their business knowing their reputations and connections were secure. Ω

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Virtual Communities

Paul Freundlich

SOMETIME IN THE EARLY '70s, I WAS TALKING with peace organizer Marta Daniels at the Community for Non-Violent Action. As we watched a conference taking shape, I was intrigued.

"It must be quite an experience watching all these groups coming through here . . . the people, the discussions."

Marta turned to me and said very seriously, "There's less here than meets the eye."

Having participated in hundreds of communitarian, social change, and cooperative conferences/meetings/gatherings over the past two decades, I'd say there is usually both more and less to these events than meets the eye.

There is the specific content and objectives for which people gather, seeking to move the world toward greater coherence. At the same time, because of the committed, curious people these events attract, a sense of communion occurs. This communion creates a kind of "virtual community"—an intense world with its own dynamics, analogous to the electronically-generated, temporary "virtual reality" of computer simulations

No wonder that a frequent cry at the end of our communitarian events is, "Well, I guess it's time to return to the real world."

No matter how much I protest the term, "real world," I know it reflects both the fragility of our nascent institutions, and the guilty suspicion that our visions and projects are no more than pale projections of a rich fantasy life.

Yet we live in a world which increasingly serves up docudrama and camcorder slices of prefabricated pizza reality, and calls them the "interactive future." By comparison, the communities of conscience and purpose we create, whether for a weekend or lifetime, rank high a Richter scale of reality—and I'll live with the transitional aftershocks.

For me, even leaving a world of "virtual community" is pref-

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

erable to entering the world of "virtual inanity."

This dichotomy is nothing new. People have been challenging the nature of reality at least since pre-historic artisans began summoning up the spirits of their prey with cave drawings. Even today, we recognize the distance between the workaday world and the dreamtime of the Australian Aborigines or the spirit worlds of the Hopi.

Billions of people continue reaching out for solace to the next world, or trusting in the karmic cycle of reincarnation.

In Doris Lessing's curious novel, *The Marriage of Zones Three, Four, and Five*, several worlds exist tangentially. At times, it is possible to travel from one world to another with ease. There is an awareness of the other zones, and a recognition that the rules which govern them vary.

Often the long-term intentional communities which I have visited or where I have been involved seem like "island zones" within the mainstream culture. Even members who spend all their lives within these communities still experience the influence and contradictions which flow from the parallel realm: the electricity and much of the food usually comes from somewhere, and taxes must be paid. This dissonance is even more dramatic for folks who leave each day for school, or hold jobs in the mainstream.

Taking this concept of parallel worlds one step further, there are people who look at the "real world" not as a monolithic, immutable institution, but as a series of environments ripe for organizing in a more communitarian direction.

Whether launching intentional communities or creating subversive institutions within the mainstream, economic resources are necessary. Accessing these resources requires a leap across worlds. Communitarian innovators and social entrepreneurs have to make a credible case about the value of their projects. That case will rest on both quantitative criteria (finances and demographics), and qualitative (social and emotional impact).

The choice of language and numbers can make all the difference. Three examples:

In 1974, the National Institute of Mental Health made our coordinating group in New Haven a grant of \$250,000. The language of my proposal described the positive impact which cooperative institutions were having. It also relied on some credible demographic estimates—that we were already reaching more than 5 percent of our urban population.

In the mid-'80s, Co-op America successfully went to the National Co-op Bank for a quarter of a million dollar line of credit. The cooperative principles and purpose of our organization let us in the door, but it was solid financial projections and demographic research (showing 50,000 members with a median income of \$35,000) which closed the deal.

And we made the case to our own membership of Dance New England that our yearly summer camp budget of \$160,000 budget means we are capable of taking a next step and buying land.

In the mid-'90s, Dance New England is considering a step toward raising money and buying land for a "homeplace." We have our experience of community. We also have the reality of the \$160,000 budget we're already managing for our summer camp.

(continued on page 17)



FOR OUR
CHILDREN

Learning to Embrace Change

Arun Toké

GREETINGS. 1994 IS THE INTERNATIONAL Year of the Family! Living in traditional societies and intentional communities, family means much more than our immediate relatives. Meals, meetings, celebrations and gatherings are attended by our extended family members or community members. Feeling loved by our families and friends makes us happy.

Yet many things such as fear or worries can bring us unhappiness. For example, we are afraid to make friends with others in our community, if someone we were really buddies with leaves. And, we may hold back even when someone extends real friendship!

What we are afraid of is the *unknown*. We are afraid of changes, especially when we can't predict what will happen next. But *change* is in the air. Always! Change is the only constant. And it can be something to welcome, rather than fear.

Let's learn to embrace Change. Let's take it on as a challenge! Now let's hear from some of our contributors:

Green Scouts

Heard of the Boy Scouts or the Girl Scouts? Now you can become a Green Scout! *Nearby Nature*, a non-profit nature center, has just started a kid's group called the Green Scouts. Free and open to all 7-12 year olds, *Nearby Nature* members, both girls and boys, the Green Scouts work on service projects to protect and increase the wildlife habitat in their town. Once a month the group works in a different natural area, learning the specific ecology and meeting some of the "inhabitants" of each place.

Their first project was to help build a nature trail behind a community college. Last fall they collected native seed from a wetland area, cut back invasive blackberry bushes, planted milkweed, and provided mud holes for butterflies in a local *Nearby Nature* Butterfly Sanctuary. The kids learn about the special needs of the area by working with trained naturalists and keep good records of what they have learned. To set up your own Green Scouts group to restore, steward and enhance nearby natural areas, contact *Nearby Nature*, PO Box 3678, Eugene, OR 97403.

—Amy Klauke, Eugene, Oregon

.....
This column features excerpts from *Skippping Stones: A Multicultural Children's Magazine*. It includes contributions from children who read the magazine, selected by Arun Narayan Toké, a native of India, who edits the magazine. Subscriptions are \$15 (\$20 for institutions, \$7.50 low income). For submissions and subscriptions, contact: PO Box 3939, Eugene, OR 97403.

TV and Me

"We haven't had a TV for all of my nine years. I don't want one either. I only watch TV about seven days a year. I occasionally see videos. My opinion about it is that you end up watching it when you could be playing games, reading books, and doing things outside. I think that TV is boring and addictive. I'd rather be creative and make things than watch cartoons. There is some good stuff on TV, but you end up watching a lot of stupid things with it."

—Charlie Paget-Seekins, 9, Philo, California

We Will Stand

We will stand until we die,
So hear our people's cry,
For equality and understanding,
Not bias and partiality.

We will stand until we die,
United as one,
Not to become,
Slaughterers of our own race,
But to combine our wisdom,
To make us strong and not defenseless.

We will stand until we die,
Let our nation combine,
And not forsake,
Any color, nationality, or race,
For we are the future for our country's equality.

Let us stand today.

—Latisha Stephens, 13, African-American, Tacoma, Washington

The Needle

There's a little needle inside poking me all the time. Not really, of course, there's no physical needle poking me. But sometimes I think this needle is more real than lots of other things. I can't tell you where this needle is, or how it got there. But I can tell you what it does.

It hurts me inside, outside, and all over. And this needle keeps on going in deeper. And deeper. And deeper. It goes in deeper, and hurts me more when I hear certain things.

"Hey, Chinese girl! You're ugly!" The needle goes in farther.

"Hey, you! Yeah, I'd like two egg rolls and three fortune cookies to go. *Ching hi no hee saw!*" The shouted "Chinese words" are like a hammer, hammering a needle into my heart.

"You were born in Pennsylvania? But you're not *real* American. Why don't you go back home?" The needle hurts so much I want to fight back. I want to say, "What's *real* American anyway?" or, "Are *you* real American?" or even just, "I *am* home." But this needle inside is hurting me, even though I am proud of who I am. Hurting me so much that I'm paralyzed, I can't move or speak or even cry. I hate it.

But then a friend tells me a secret, or another friend will ask, "Hey, can you sleep over?" or someone I barely know will say, "You look really nice today," and the needle stops poking. They can't remove the needle. No one can!

But for now, the pain has gone away.

—Celeste Ng, 13, Chinese-American, Shaker Heights, Ohio



CoHousing and the Wider Communities Movement

Bill Paiss

WHEN I FIRST GOT INVOLVED WITH CoHousing several years ago, whenever people asked if CoHousing was a form of intentional community I quickly, almost without thinking, said it definitely was not! This reaction stemmed primarily from my desire to prevent CoHousing from being equated in people's minds with communes (and the widely held prejudices against and misinformation about them) because of the popular misconception that all intentional communities are communes. In fact, many newspaper articles nationwide have consistently called CoHousing "The Communes of the '90s." Since I and other CoHousing advocates were working hard to create a distinct identity for this type of housing, I felt it was best to disconnect it from the pictures, however misleading, that many mainstream people hold about intentional communities.

Over the last four years I've had numerous discussions with board members of the Rocky Mountain CoHousing Association, members of CoHousing "core groups" all over North America, and veterans of other kinds of communities, about *why* people get involved in CoHousing in the first place. It slowly became clear that the overriding motivation of CoHousing residents is the desire for more contact and connection with others. So, by definition, CoHousing projects are certainly "intentional," and certainly "communities."

Housing Needs Have Changed

It has also become clear that traditional forms of housing no longer address the needs of many people. Dramatic economic and demographic changes have taken place in our society in recent years, resulting in a mis-match between the needs of today's households and available housing options. Although suburban single-family housing developments were designed for "model families" of the 1950s, growing numbers of single parents, elderly people, and singles living alone face social isolation, a child-care crisis, and a chronic time crunch, in part because they live in housing which does not suit them.

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

CoHousing Defined

CoHousing communities are cooperative "intentional neighborhoods" which are organized, planned, developed (as in "land development," with financing, zoning variances and construction loans), and managed by the residents themselves. Each household has its own private residence, and shares the land and a "common house." The common house has a large kitchen and large dining room, and may also have a children's playroom, guest rooms, and laundry facilities. Although individual dwellings are designed to be self-sufficient, and each has its own kitchen, most residents eat dinners together in the common house several nights a week. The common facilities are an important part of life in a CoHousing community, for both social and practical reasons.

CoHousing communities range from about 15 to 35 households, and the individual units and common house are clustered on the site, leaving much open space. Usually they have pedestrian access, with cars parked on the edge of the site. The residents make most community decisions by consensus (or small committee). They espouse no ideology other than the desire for a safe, friendly, and socially interdependent neighborhood environment.

These communities combine the autonomy of individual residences and private ownership with the advantages of common facilities—responding to a basic need for wholesome neighborhoods, "built-in" child care, increased social contact with neighbors, and the savings offered by combined resources. CoHousing thus re-establishes many of the advantages of traditional village life.

CoHousing communities also benefit the society around them, with their shared resources (both materials and energy), and better safety for the communities themselves and their surrounding neighborhoods. Their clustered dwellings help reduce transportation requirements and urban sprawl, and make similar innovative higher density/open space designs more attractive to city planners.

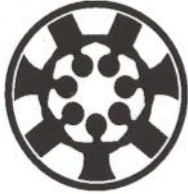
The CoHousing concept was brought from Denmark by Kathryn McCamant and Charles Durrett, a husband-wife design team based in Berkeley, California. Since 1988, over 150 CoHousing groups have formed and are in various stages of development in North America; nine are completed and have members living in them.

At the same time, an increasingly mobile population has taken many North Americans away from their extended families, which traditionally have provided social and economic support. Most of us are feeling the effects of these trends in our own lives. Aspects of life that people once took for granted—family, community, a sense of belonging—now must be actively sought outside of the extended family.

What CoHousers Can Learn From the Communities Movement

As the CoHousing movement matures and develops an identity for itself, I expect we will increasingly look towards the larger communities movement for support and expertise.

(continued on page 17)



Organizational Alligator Wrestling

(Issues we've been thrashing around)

Laird Sandhill

THERE'S AN ADAGE ABOUT BEING CAREFUL what you ask for ... after all, you might get it. Seven years after getting the Fellowship up and running, it appears we have a future. It's time to take a breath, see where we're at, where we're headed, and how best to get there.

At the outset the FIC had plenty of work right in front of it; we didn't look past the first set of curves to see what lay beyond. First we had the directory project (released in Nov. '90), then reviving *Communities* magazine (starting in June '92), followed by our Celebration of Community last August. Now what?

Project-wise, that's easy to answer: we're deep into a new edition of our directory, are busy building up a production staff for this magazine, have recently assumed control of a revolving loan fund for community businesses, and have many other irons in the fire. So there's no danger of running out of work. At meetings this past March, the FIC Administrative Committee spent less time looking at where we were going and more time examining the organizational vehicle we have for getting there.

As we've taken on and brought to completion our early initiatives, we've garnered experience and expectations, and it's time now to make the transition from networkers concerned with getting something going to a network that's a going concern. Here are some of the challenges we face in making that transition:

Voluntary vs. Paid Staff

When we started back in 1986, this was a non-issue—there was no money and everything was done on a voluntary basis. As our projects came through, notably the directory and then the celebration, some money came in, and now it's possible to pay for some of the labor we depend on to carry out our mission.

Our dilemma is how much to pay and for what services. We have concerns about keeping our products accessible, which means lower prices on our publications, and lower fees to attend our events. Consequently, we have less money to pay for operations, and are always looking for some amount of volunteer or subsidized help. Are we then exploiting those doing the work?

Are viability and sustainability based first on sound finances and pay-as-you-go economics (creating an advantage for those

who can best make the present inequitable system work for them), or on the strength of people drawn to the work more for its merits than its remuneration? Because we don't believe that activities and services are only worthwhile if they can be paid for, we cannot afford to do without volunteers.

Our approach so far has been to emphasize accessibility over income, and need over ability to pay. We've been looking to fill the need first, and figuring out how to make the finances work after the fact. This approach has not been without stress. In fact, our board has been in nearly constant struggle over what level of activity we can reasonably fund, and agony over how far to push our resources on the strength of our will power and optimism. It helps, of course, that we've always brought the projects home in the black, but that hasn't eliminated the debate or erased the concerns. It only means we're still alive and have the opportunity to continue the struggle.

Inclusivity vs. Efficiency

How do we keep the door open to new people in our work, and at the same time develop cohesive working relationships among the staff and decision-makers? This is an alligator we wrestle with continuously. Every time the FIC Board or committee meets and spends chunks of time focusing on its work, it gains deeper insights into the best paths—yet this very plus becomes an obstacle to bringing new people into the same work at future meetings.

How much time can we afford to spend on orientation and trying to capture the gist of important discussion for people not in the room? And how much can we afford not to? Where will the new blood come from and how can we truly welcome it without hamstringing present operations? It even gets down to questions about how much Board members should be available *socially* between sessions, as an important entree into the flow of the group and how the people interact.

It's our habit to have the Administrative Committee get together two days before the full board meets, to draft an agenda and frame many of the questions and proposals for Board consideration. This streamlines the meetings, yet people sometimes complain that the debate seems to have taken place mostly in committee and that the board meeting is more for show. If we let it all unfold in full Board session unconsidered ahead of time, it's been our experience that we get some lively dialogue ... and a *lot* more confusion. It can be hard finding the line between sharpening the focus and cutting deals in the back room.

We believe there needs to be a continuing core of people who carry the vision of the organization, and at the same time, a steady flow of new energy and revitalization. There are terrific benefits to people staying in a role and getting good at it. Yet we'll stagnate without fresh approaches and fresh ideas. We are committed to consensus as an organization and doing our work in the light, yet we meet so often and take on so much that the vast majority—however skilled or interested—find it difficult to keep up. We worry that our pace and fanaticism may unwittingly result in a hierarchy and administrative clique, the very things we are trying to organizationally avoid.

Traveling down this path a bit farther, we've come to see that the time demands of managing FIC projects create special pressures for community people. Often, living in community is consuming, full-time work, all by itself. Network demands are

(continued on next page)

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Laird Sandhill is a member of Sandhill Farm in Rutledge, Missouri; Secretary of the Fellowship for Intentional Communities; former Managing Editor of *Communities* magazine; and an active member of the Federation of Egalitarian Communities.



Developing a "Culture of Communities"

Valerie Oaks

THE PURPOSE OF THE FEDERATION OF Egalitarian Communities (FEC) is to foster deeper social and business relationships among the people living in our communities, and provide services which will enrich all of our lives. We are continuing to work on developing inter-community activities and networking projects, especially exploring ways to develop the culture of community in all its various facets. Currently we are six member communities: East Wind and Sandhill Farm in Missouri; Veiled Cliffs in Ohio; and Acorn, Tekiah, and Twin Oaks in Virginia. Affiliated "communities-in-dialogue" include Ganas in New York, Krutsio in Mexico, and Community Evolving in California.

Because we are a diverse group of communities which share several basic values (including egalitarian decision-making, non-violence, and holding resources in common), we have the perfect opportunity to create an exchange of experiences with each other. We therefore visit each others' communities regularly, just getting together and having fun, as well as sharing knowledge and skills in various work areas.

The FEC supports sustainable agricultural practices such as permaculture, and process work such as conflict resolution and group facilitation, and provides financial resources for members to share their skills in these areas with other FEC communities. For example, a member experienced in permaculture design might travel to another community to help them develop their land according to permaculture principles. Another member skilled in group process might travel to a second community to act as an outside facilitator for their difficult group situation.

We also encourage our members to do labor exchanges at other FEC communities. For example, Twin Oakers traveled to East Wind to help them build their Yoga Yurt; every year East Winders and Twin Oakers travel to Sandhill Farm to help with their honey and sorghum harvest; and those of us traveling from Virginia to the West Coast often stop in Ohio to visit Veiled Cliffs. Last spring a Sandhill member lived at Twin Oaks for awhile, serving as musical director and actor in a Twin Oaks play. This summer many Twin Oakers will visit East Wind to participate in that community's twentieth anniversary celebration. These kinds of activities serve to strengthen our bonds with each other, and allow us to see ourselves in a larger context—as part of a well-established movement

Valerie Oaks lives at Twin Oaks community in Virginia, where she enjoys making tofu, filling subscription orders for Communities magazine, and swinging on a trapeze!

rich in a diversity of experience.

Acorn and Tekiah joined the Federation in 1993, which created increased opportunities for labor and social exchanges in Virginia. A Tekiah member regularly travels to Twin Oaks where he and a Twin Oaker study homeopathy in nearby Charlottesville. Recently, Twin Oakers have helped upgrade a residence at Acorn, and weekly Shabbat dinners alternate between the two communities.

Often members traveling between communities participate in one of several FEC programs. One program provides members with a financial subsidy to travel to other FEC communities or attend outside events of special interest. Another program encourages meetings between members in different communities who share similar work situations, or who want to share skills and knowledge in their particular areas of expertise, such as those in Twin Oaks' and East Wind's joint hammock business.

The FEC also highly values making connections with the communities movement at large. Members from several FEC communities attended the Celebration of Communities conference held last August in Olympia, Washington. Twin Oaks also hosts a public Communities Conference each summer; this year it will be held Labor Day weekend, September 2-5. Twin Oaks welcomes people from a wide range of communities to attend or present workshops about their communities. (For details, contact Ira at Twin Oaks, Rt. 4 Box 169, Louisa, VA, 23093, (703) 894-5126.)

The Federation also welcomes those who are interested in attending either our FEC Executive Committee/Staff Meeting (May 4-6, 1994 at Sandhill Farm), or the FEC's General Assembly (Dec. 1-5, 1994 at Twin Oaks). For more information about either meeting, please contact Laird Sandhill at Rt. 1, Box 155, Rutledge, MO 63563, (816) 883-5543. Ω



FIC Report *(continued from previous page)*

on top of those at home, and it's a rare community that can free up someone with the needed skills and interests and make that labor available to the movement.

The alternative is to search out community people who have figured out the secret of getting more done by going through life without sleep (let us know if you find anyone with this talent), or the uneasy choice of relying on people not living in community to do the work of building the network. And what kind of solution is that—promoting a lifestyle choice that cannot provide the personnel to build the movement? Some alternative! We like to talk about the flexibility and control over one's time in community; shouldn't some of that show up to the movement's direct benefit?

Network administration and project implementation are possible community businesses (after all, our projects *do* make money), yet we're mindful of not wanting to advocate any particular style of community over another, and are concerned about discouraging participation from some segments of the movement by virtue of close business ties with other segments. It's quite a dance.

We don't have answers here so much as an excellent set of questions. If you have thoughts or suggestions about these issues, let us hear from you. We're not likely to be done with any of this before your letter has a chance to get to us. Ω



MY
TURN

Communities Saving Themselves (and the Planet)

Art Rosenblum

[Editor's Note—This begins our first "My Turn" column, where we invite our readers to share ideas, opinions, proposals, critiques, visions, and dreams about any aspect of intentional communities, co-ops, or the communities movement. Please see below.]

I LIVED IN COMMUNITY FOR ABOUT 20 YEARS, beginning with the Bruderhof in 1948, and have always kept in touch with the communities movement. I've experienced many different kinds of community from religious to political to group marriage. We need all possible lifestyles for all kinds of folks.

The competitive culture is failing. It worked well (for some) for a time, while creating massive inequities. Yet for over 99% of the time humans have lived on Earth, we have lived communally in natural tribal lifestyles. All these millennia human beings had little tendency to destroy or overpopulate the Earth, until that natural tribal/communal lifestyle was destroyed. The future of human life on our planet is in doubt, and even the champions of the present culture are not optimistic about the years ahead.

Education is touted as a solution, but most of our educational systems create competition, not loving cooperation. In fact, students can study almost any subject except how to have good relationships with other people! If we all related well to others, we could solve every other problem. So why isn't relating well with others our society's top priority? People who have excellent relationships with others could teach in our schools. So why aren't they sought out and invited to teach? I imagine they'd be told they lacked the proper "qualifications."

In a harmonious society where we all got along well, we would not need armies, police, prisons, lawyers, and courts. Perhaps we wouldn't need any government either. (Any government that encouraged the teaching of how to have good relationships might put itself out of business!) Yet learning to relate well with others may be the only factor that can save our planet. We must have schools for relationships.

I believe successful communities are schools for relation-

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Art Rosenblum directs the Aquarian Research Foundation in Philadelphia, and publishes Aquarian Alternatives newsletter. He produced "Where's Utopia?," a 58-minute videotape about intentional communities.

ships, since "community" is relationships. Of course not all communities are not equally successful. Few have relationships which function as well as they might. It may be that communities also need to learn about improving relationships, not from schools, but from each other. Certain communities may be far from ideal in other ways, but do have something to teach us in this particular area. The Bruderhof (Hutterian Brethren, Eastern Branch) have been in North America some 73 years and have about 3,000 members. There has never been a divorce in any of their communities.

After living with the Bruderhof about 17 years, I was led to other experiences and was surprised to see how few marriages worked well outside the Bruderhof. It took me three years to understand what made Bruderhof marriages so effective. Faith in Jesus and marital fidelity were not the reasons; it was simpler than that. The Bruderhof taught us that small disagreements (other than about matters of taste) must be resolved the day they arose. If not, the first order of business the next day was to go to a third party to describe the disagreement before it was forgotten. This was required no matter how small the issue.

The third party was only a listener who heard both sides, and who asked whatever questions were required to fully understand both parties, and keep them from interrupting each other. When the third party understood each person's side of the disagreement, he or she could leave. The two parties would then be able to better understand and settle the disagreement.

If we don't deal with small disagreements promptly, they're easily forgotten. But the resentment these disagreements create, which may appear to be "forgotten," remain in the unconscious, affecting us for a long time. With each unshared, unresolved dispute, resentment builds. So we may "fall out of love" or believe we married the wrong person (or joined the wrong community), and never realize that the cause of our unhappiness is built up resentment from our failure to share or resolve small disagreements. I believe failure to solve small disagreements is the main unrecognized cause of the failure of both marriages and communities.

A time is coming when our entire competitive system may fail as drastically as did the Communist dictatorship in the former Soviet Union. If that happens, it may be that only the experiences and expertise of people living cooperatively might prevent the most serious social catastrophes and mayhem. So the issue is of greatest importance to our planet that we learn together in love, and be able to teach others how to do the same.

Ω

To submit a piece to this column, please send no more than 800 words (can be less), to "My Turn," Communities Magazine, 1118 Round Butte Dr., Fort Collins, CO 80524. Please send in Microsoft Word on Mac disk, or hard copy—computer printout or typed. (Handwritten submissions will not be considered.) Please note, we may edit, shorten, hold for a future issue, or not use your piece. Please include a stamped, self-addressed envelope. Thank you!

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If we all related well to others, we could solve every other problem. So why isn't relating well with others our society's top priority?

Notes in Passing

(continued from page 10)

The need for institutional infrastructure offering dependable and recognizable service, and the value of intuitions, feelings and dreams, has always been a challenge for me to understand, much less communicate. I have learned that unless both cases can be made, no one—neither communitarians nor mainstream folks—is convinced or satisfied in the long run. After all, the point is not posturing or rhetoric but changed behavior and changed potential. Ω

Eco-Village Report

(continued from page 12)

lage might have or not have. Paved roads? Indoor plumbing? Newspapers? An FM station? Computers? Obviously that has to be left to the villagers to decide. To impose some arbitrary setpoint of compromise with the macroculture would be a form of ecofascism. What these meetings do is to push the boundaries and advance the art. Ecovillaging seeks to continuously redefine the term, "low impact, high quality lifestyle."

Outside my window, the icicles glitter like jewels as the meltwater slides downward and drops away. What we are learning is how to replace growth-at-any-cost economics with the politics of sufficiency. We are learning to live within natural cycles, rather than in opposition to them at every turn. Like the icicles, we are only a momentary form that water takes as it races back to earth, so we want to leave the air fresh and clear in our wake. Ω

CoHousing Report

(continued from page 13)

CoHousing groups are composed of diverse individuals who are working towards creating a cooperative community neighborhood. These people place more emphasis on privacy than many intentional communities. They are similar, however, in their need to come to agreement consensually on matters which affect the entire group.

I was fortunate enough to take part in a four-day consensus facilitation workshop with Caroline Estes in February. That workshop shed important light on various ways CoHousing groups can improve their decision-making processes. For example, CoHousers may need to learn that "blocking" (better termed "standing in the way of") is used rarely and only for the benefit of the group as a whole, *not* because of a personal preference, while "standing aside" *is* used to express personal preference. In any case, it became obvious in Caroline's workshop that the experiences of other community members over the past 30 years—in decision-making, conflict resolution, and a myriad of other community-wide issues—can be extremely beneficial for CoHousing groups.

It is my dream to see the communities movement embraced by a significant portion of the North American population. And now, when someone says, "Oh yeah, CoHousing is the same as intentional communities, communes, right?", I've got an answer: "CoHousing communities are 'intentional neighborhoods'—another response to the new wave of interest in community living." Ω

ATTENTION!

All Cerro Gordo Investors, Town Forum Members and Interested Parties, Past and Present:

We publish an alternative, independent newsletter, *The Open Forum*, for people involved with or interested in the Cerro Gordo ecovillage project. Our newsletter provides news, in-depth analysis and open discussion of issues related to the Cerro Gordo community, and is not associated with The Town Forum, Inc.

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In the fall of 1988 after a wonderful dinner and a glass or two of wine, the FIC board had an exciting and stimulating brainstorm about what kind of event we might bring together for the intentional communities movement. Thus we conceived the Celebration of Community.

We knew the timing was right because of a new upsurge of interest in communities and the number of calls and letters we had received asking about how to find or start a community. We wanted to serve three goals: 1) to provide opportunities for people seeking community to connect with possibilities and learn about community life, 2) to foster inter-community contact and explore possible collaborative projects, 3) to bring alternative options to the awareness of mainstream society.

From the beginning, it was an interesting challenge to create an event structure and program for a movement which is very diverse philosophically and covers such a range of economic lifestyles. FIC has a strong policy of inclusivity and we knew that the interests and passions of community people are as diverse as any generic group we might select. This meant we had to create an event which would have something for all people and atmosphere which would bridge all the interest "words" for people in general: secular, spiritual, religious, fundamental, atheist; socialist, libertarian, democrat, hierarchical, consensus-based, guru-led, egalitarian, straight, gay, lesbian, campers, non-campers, professionals, service workers, unemployed, farmers, urban,

rural, suburban, commune, cohousing, eco-village, vegetarians, meat eaters, vegans, babies, youth, middle aged, elderly, differently abled, activist, feminist, leaders, followers, anarchist, polyfidelitous, monogamous, rich, poor, and those who take sunbaths every third Monday of the month.

We did not want to have just another conference where only the left side of the brain was stimulated and the bottom-side of the body became numb. We wanted to design a participant-driven, multi-faceted, financially solvent (yes, we did come out a bit over the black edge!), professional-level event which offered something for everyone.

Our goal was to create a vessel and the participants were to fill it. We engaged the plenary speakers, then put out a call for knowledgeable workshop presenters. We did not determine the workshop titles or areas covered.

Of the 160 workshops offered, there were some missing components and an overabundance in one area or another.

So—who finally came? There were about 800 participants, and while we do not have any hard and fast statistics, we estimate that about 60 percent were seekers of community and the rest were current or former communitarians. Most participants were white, a shade more than half were female, the age range was from a few months to late '70s, and international participation brought folks from the US, Canada, Mexico, Japan, New Zealand, Australia, Germany, Denmark, Spain, Russia, England, Scotland and Ireland.

We had a few heart-stopping moments to keep us on our toes. Four weeks before the event, we lost our lovely open camping field when The Evergreen State College used it to dump toxic waste and we had to move to a florescent-lit parking lot. Until 30 minutes before the performance of our Saturday night band, security would not let us open the doors of the gym because Evergreen had not cleared its use. One week before, registrations did not give us enough numbers to be able to use the gym. Whew! We made it through with the wonderful cooperation of the participants, the mostly volunteer Celebration staff, and the Evergreen Conference staff.

But the success of this event goes to the Celebration participants. FIC created the structure and primed the pump; the celebrants brought the spirit, the knowledge, the desire to share, and most of all—the heart!



PLENARIES

What could we bring to the participants as a plenary program theme, that would cross all lines of lifestyle, philosophy, orientation, and beliefs to bring us together around a common concern and value? The answer came easily: it is our relationship to the Earth. No other issue touches each of us so deeply or is so in need of our immediate attention.

The Communities Movement as Servant to the Planet

Caroline Estes



Caroline is a founding member of Alpha Farm, a 21 year-old community located in the coastal mountains of Oregon. She conducts consensus and facilitation workshops around the country and is currently working on a book entitled Everyone Has a Piece of the Truth. She has been active in various continental networking and social change groups for over two decades, is an FIC board member, and has served

on its Administrative Council. Caroline opened the Celebration with a challenge to communitarians for the role they can play in healing the planet.

THE WORLD TODAY IS VERY MUCH FALLING over the brink of disaster; we are in a very chaotic period. The spirit of community may be one of the ropes that pulls us back, but only if we lead. It is not going to happen just on its own. It is going to take each and every one of us being committed to things like cooperation, non-violence, simple living, respect for the Mother Earth, and all those things that we have come to realize are the only way for this particular species to continue to exist on this particular planet. Not only are these commitments necessary so that we may continue, but so that all of those other species that we are killing can also survive.

We have a tremendous responsibility. We cannot just go hide in our communities. We must make them strong. We must

tackle all of the horrible issues that come up (the ones we would like to sweep under the rug) so we have some experience to give to the rest of the world. We need to be able to demonstrate that we *can* live in harmony, we *can* take our anger and our conflicts, work with them, and resolve them.

The responsibility the community movement has today is enormous. We may not be all that large, but we each can make a difference. We need to be out there, saying to people that we have another way—we do not need to go down the road of always taking from the earth, and not returning. A recent visitor to Alpha Farm was a photojournalist who had just come back from Bosnia. He has been in many of the horrible situations in the world, and is one of the most humble men I've ever met. We were discussing this give and take situation and he said, "It's no longer about how much you can give back, but can you just stop taking?"

One of the possibilities in the community movement is to learn how to not take. If we are real lucky, we get to give something back. This is very hard. For example, most of us who came here drove, flew, or took the train—we used resources. These are not resources we can return. However, there are other resources that we can return, and we can return our love, our concern, our caring. We can do all those things which we in community know are necessary in order to make this world a paradise.

What do we mean by simple living? Do we mean living at the level of Third World countries? Some people think so. If we just halved what we now have, we probably would be close to simple living. I know that is a lot, but if the only things you ate were from your own bioregion, we would be a long way down the road.

Recently we looked at our standard of living at Alpha Farm and realized we are still pretty middle-class, even though our average per capita expenditure per month is someplace between \$200 and \$250. This is below the poverty line, but we still live very well and consume much too much.

We might not have coffee and bananas and some of our spices, but we would still eat very well. And we'd be much more in line with where we live. That's a hard one.

Do we give up cars? (They may give us up pretty soon because we may not have oil.) Do we examine our lives, each of us, in our community to see what we don't need to take, what we can do without? Recently we looked at our standard of living at Alpha Farm and realized we are still pretty middle-class, even though our average per capita expenditure per month is someplace between \$200 and \$250. This is below the poverty line, but we still live very well and consume much too much.

Living in community is not the easy way out. But it is one way it seems, that can bring hope. The world is desperate for hope. The despair, apathy, the giving up that we see all around us is very potent. We in communities have some, but not all of the answers. We are still working on many of them. It isn't fair for us to sit and be content; we should be very discontent.

I have had these conversations before and I know this doesn't always sit well with people. However I feel very strongly that what we do and what we have learned in communities are some of the true answers to the problem of our species. When we can get ourselves together into a group, the strength we have can spread.

I want to take Alpha Farm as a tiny example, since it is my experience. We live in a very isolated section of Oregon, in a little finger valley in the Coast Range. No one could ever find us. Just by being there and doing what we think is the right thing, so that people can see that there is another way, Alpha is now known around the world by a lot of people. If someplace as tiny and as far removed as Alpha Farm can be in *Life Magazine*, anybody can!

We have the opportunity in front of us to go out and be of help and service. Service is a very old word that is somewhat outmoded right now and we need to reclaim it; be of service to others as well as ourselves. We need to share what we have learned, so that others who get angry and frustrated with this most insane world, can find ways of dealing that are not destructive. This movement has some of those ideas and techniques; we need to be sharing them. We can show that the values of peace, cooperation, and harmony can be lived in this world and our definition of value does not only lie in a dollar sign.

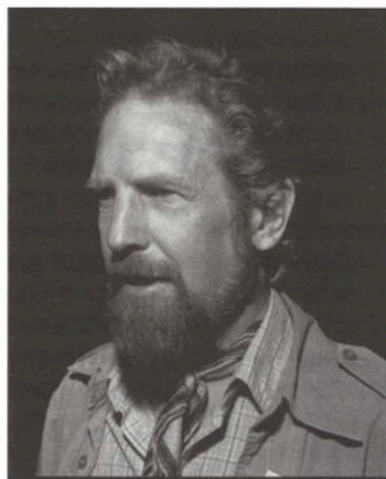
Let me expand a little bit on what I mean by cooperation and simple living. Does cooperation mean that you are never angry? That you are never frustrated? That these things never happen in community? Of course not. We live with these situations all the time because we are products of our own society. So we have to keep struggling with the things we grew up with or are still growing up with. However we have ways which you have found in your own communities—ways to turn anger into understanding, ways to replace frustration with activity.

It is a constant struggle to get back in balance with where we really belong on this planet. How can we be non-violent in such a violent world? How can we maintain peace, teach peace, practice peace, be peace? When can we have people who will help others and not be labeled "leader" but "servant?" How can we, as a community movement, serve the world?

I offer to you and your communities the challenge—that we are the servants of this planet, and we need to give that service. Ω

Bioregionalism, Community, and the Future: Lessons from the Past

Kirkpatrick Sale



Kirkpatrick is a well-known author and bioregionalist and was a co-founding member of the New York Green Party, the North American Bioregional Congress, and the Hudson Bioregional Council. He has been a director of the E.F. Schumacher Society since 1980 and has served as editor for The New Leader, The New York Times Magazine, and The Nation. His books

include: Human Scale, Dwellers in the Land: The Bioregional Vision, Conquest of Paradise: Christopher Columbus and the Columbian Legacy, and The Green Revolution: The American Environmental Movement, 1962-1992. He looks at some of the ways we have lost community in our lives and the impact of the development of western civilization on the existence of community.

The First Story—Medieval Song

I would like start by telling you three stories. The first is the story of G.K. Chesterton, an English writer of the late 19th and early 20th century. One day he wandered into a medieval church in Belgium. There he saw in the friezes on the walls, depicting daily life: farmers, sailors, tailors, and carpenters; women cooking and tending children. He noticed that in all the images, the people had their mouths open. He was baffled until he realized that, of course, they were singing—singing together, singing individually. Singing was part of daily community life in medieval Europe. Singing was what tied people to community.

That culture as we know it, and its communities were gradually destroyed. The forces of nationalism which came along to create the nation-state would have nothing to do with the once empowered villages and communities, and they set out to do away with the power and structure of those communities. Capitalism, the form of materialism that conquered Europe, similarly set out to destroy community. Science, that form of rationalism that we worship, also came along to dictate human understanding and show us how to have control over nature. With the weapons of nationalism, capitalism and science, the community was destroyed. Remnants remained here and there, but the basic texture and tenets of community were destroyed.

This is why Chesterton, when he looked at the church in the late 19th century, was so puzzled about what these people with open mouths are doing. Today singing as an individual act in the fields, or as a communal act, has almost disappeared. There are pockets here and there, but the kind of singing of which we are all a part has by and large disappeared from our culture today. Now we listen at greater and greater volume to music, but not as creators using song to reaffirm our connection to a culture and to a community. Sadly, that has all but disappeared.

The Second Story—Ladakh

The second story is that of Ladakh, the 2,000 year old community culture in the Himalayan Mountains northwest of India. In traditional Ladakhi culture, singing was an essential part of life. Song accompanied every act in the home, in the fields, and people sung when travelling. There was always song, storytelling and theater. Now they have radio and listen to songs that come from the New Delhi capitol. They listen to the “very best” singers and storytellers. And they don’t sing anymore. They are too self-conscious and embarrassed to sing. Singing is gradually disappearing from their life, replaced by the radio.

Ladakhis are losing their culture. They are starting to have doubts about who they are as their culture disintegrates under the forces of modernism being introduced by India, by tourism, and by western industrial society in general. Modern in Ladakh means the death of community. Modern means white bread for sale instead of the traditional black bread. Modern means flush toilets rather than the compost toilets that had been their standard for 2,000 years. Modern means single family cement block houses in cities instead of the communal mud and timber houses they used to live in. Modern means Jersey cows that the Indian government has introduced to replace the traditional yak. But Ladakhis live at 16,000 feet, and the Jersey cow can’t live that high, nor can it live on the scrub grass of that desert-like atmosphere. So Ladakhis now have to grow and cut the forage for the Jersey cow, abandoning the yak who has adapted there for thousands of years. Modernism means money instead of sharing and borrowing. All this in the space of fifteen years. Community is dying and the culture is dying as a result.

The Third Story—The Luddites

The third story is the story of the Luddites, the machine-breakers of early nineteenth century England. In the years 1811 through 1816, they waged a war against the Industrial Revolution which was beginning there. They were against machines that were coming along to take their jobs away. They were against the Industrial Revolution and all that it meant. Industrialism meant not only the destruction of their own lives, but essentially the destruction of their communities, traditions, and values that had lasted for a thousand or so years.

Industrialism had to destroy community in order to conquer. It had to destroy self-sufficiency, mutual aid, and morality in the marketplace. It had to destroy work for worth and instill work for profit. It had to destroy all the old, organic knowledge and replace it with so-called scientific truths. The Luddites were opposed and willing to go out and put their lives on the line. They are important for us to understand today.

The chief instrument in this destruction was the enclosure movement. In fifty years, from 1780 until 1830, Parliament

passed 3,280 bills which enclosed 4.5 million acres of “waste lands,” equal to all the land then in cultivation in England; land that had been common land. People had used this land for farming and foraging. This process of privatization of the commons goes on today. It is an essential part of industrialism and modernism.

When enclosure began to be a fact and the cottager was cut off from his resources, there was little he could do in the old way. It was out of the question to obtain most of his supplies by his own resources. They now had to be bought from some other source. The self-supporting cottager turned into a spender of money at the baker’s, the coal merchant’s, and the provision dealer’s. Of course, needing to spend money, he needed first to get it.

This was a deliberate, conscious process, not an accident. It was the act of capitalists working through the government of England to privatize the land and to destroy the community so that industrialism might have a fertile ground. The Luddites saw this destruction of their way of life. No wonder they rebelled against this future. The Luddites weren’t saying that machinery was wrong, but that the destruction of community was wrong. That is the message they leave for us today.

The Lessons of the Stories

The lesson of these stories is obvious, yet one that we tend to forget. Community is incompatible with industrial capitalism and any attempt to have both must fail. Capitalism is inconsistent with community. You can try an approximation of community in which you try to deny capitalism and there are places where this can succeed in some measure; but the two are always antithetical, always working against each other. There is a larger point here too because there is a larger community: the patterns, the species, and the systems of nature. These too are incompatible with industrialism. Industrialism must destroy the natural systems as it destroys the human community.

It is inherent in the system of industrial capitalism to use up resources, the treasures of the Earth. The more that resources are used up, the more valuable the resources become. In the process of using them up, all the systems of the Earth become befouled. According to Worldwatch Institute, today there is not a single global life system that is not severely threatened. In carrying out the dream of industrial capitalism, we are destroying the very Earth on which it is based. Earth’s communities, human communities, are being chewed up and are dying in the maw of the system in which we all live.

The lesson from this lesson is: if we are to save the Earth, its communities and our communities, *we must abandon western civilization*. It is folly to put it as starkly as this, yet the only way we can begin the task is if we understand what the ultimate task is, just how large the enemy is—how skilled and how dangerous. **We must confront**

The lesson of these stories is obvious, yet one that we tend to forget. Community is incompatible with industrial capitalism and any attempt to have both must fail.

these facts, and confront them honestly.

Western civilization is powerful. It is the most successful system that this Earth has ever seen in all the time that humans have been upon it. I don't know that those of us who see through it will win. The medieval peasants in their villages lost. The Luddites lost, in fact they were slaughtered. The Ladakhis are losing.

But it is possible to take a measure of hope from one other lesson of the past—empires eventually always crumble. Because it must destroy the human communities and create turmoil within and because it must destroy the ecosystems without, this industrial empire will collapse. So empires crumble, communities are destroyed and come back again.

Communities survive in some basic genetic way, whatever the empire does to destroy them. And it always does destroy community. But community exists encoded so deeply and powerfully in our genes that in all of these 5,000 years of the rise and fall of empires, it has not been able to do away with the impulse to do community. I take that as a cause for celebration, a cause for singing. Ω

The Spiritual Dimensions of Community

Dorothy Maclean



Dorothy was one of three co-founders of the international spiritual community, the Findhorn Foundation in northern Scotland. Findhorn's famous garden is based on Dorothy's attunement to the essence of the forces of nature. Currently Dorothy travels widely, lecturing on human wholeness and cooperation with nature. Her work has been described in The Findhorn Garden, and her books include To Hear

the Angels Sing, The Living Silence, and Wisdoms. Her latest book, in collaboration with photographer Kathleen Carr, is To Honor the Earth. In this presentation, Dorothy looks at her experience of inner attunement and how it led to the development of community at Findhorn.

MY EXPERIENCE IN COMMUNITY HAS BEEN as a co-founder of Findhorn, a spiritual community in northern Scotland. I am defining a spiritual community as one where individuals attune to within for their guidance on how they work. Findhorn is one of those. Co-founders Peter and Eileen Caddy and I all came from different direc-

tions. I had a Sufi background, Peter was trained in the British Rosecrucian background, and Eileen in Moral Rearmament. We had been together about fifteen years before we ever went to Findhorn. In the early 1950s I had my first experience with my inner contact—the knowing that God was within. From that time, I did this attuning three times every day and that became the guiding part of my life.

After six years of running a hotel together in the late '50s and early '60s, we weren't asked back for the next hotel season. Our inner guidance told us to stay where we were—in a trailer at Findhorn, a small village on the north coast of Scotland—which we did. On the personality level, the three of us weren't even friends but were we all totally committed to our inner guidance.

One morning in May of 1963, I had a meditation asking me to do a job of attuning with nature. That started my contact with the nature beings. I was told that everything had intelligence, whether it was a planet, a vegetable, or a cloud. When I got into it, I tuned into the essence of the garden pea, my favorite vegetable, and I got an answering intelligence, which I wrote down on paper. This first contact said that we humans were great beings of light and if we focused as they were doing, we could work with them and save the planet. This first message continued through every message I had—that we must develop ourselves, find our God-selves, attune within and then work to connect up with all of the planet. I realized that I was contacting the oversouls, a formless force-field. I first called them *devas*, or nature spirits, but then realized my work was with the angels.

We started a garden because we needed food to eat. We followed the guidance of the nature spirits about how to tend it. Our garden grew extraordinary vegetables. People next door in the same trailer park tried to grow vegetables and they were measly little yellow things, while ours were great big blooming things. But we couldn't very well tell them that we were talking to the angels for guidance.

Peter, Eileen, and I had no intention becoming a community. The garden got famous and people came to see. If they liked us—a small group trying to live according to our principles—they could easily join us by renting or buying a trailer. Soon we became a community. We were all just following our inner guidance. If we had known what was happening and how the community would grow in the future years, I believe we would have split up and run.

It was easy to administer the community at first, because all we did was tune into our guidance, which never conflicted because the three of us had been well trained to get into that pure area of ourselves and just follow those instructions. As the community began to grow, we wanted the whole group to get guidance, so we started to have meetings. We talked endlessly into the night about what we should do. It became so difficult that we went back to our own guidance for a while.

Findhorn is still trying to work out what is the best way to run a community. Currently, there is a core group at its center

We must develop ourselves, find our God-selves, attune within and then work to connect up with all of the planet.

and departmental focalizers. It is all a matter of experimentation—how to integrate the process of inner attunement with the running of such a large organism. It's very simple when there are a few people you know and trust. When the numbers get up to the hundreds, it's much more difficult.

In the beginning we didn't teach at all. When people came to visit, they simply worked side-by-side with us. We were real workaholics, working 24 hours a day, but there were no burn-outs because we had our times of attunement. However, when other people came, we had to change and develop a more structured approach.

Peter, Eileen and I are very faulty, normal people. In spite of our personalities, we could work together because we had a strong commitment and inner attunement. Our faults and failings show that we are human, and in spite of them, we can make that inner contact and follow it. To me, that is one of the lessons of Findhorn. Whoever we are, whatever we are, we can do it. We can work in love and bring healing to ourselves and to the planet. Ω

Sustainability and Sustenance

Debra Lynn Dadd-Redalia



Debra is a pioneer environmental consumer advocate and author of a number of books on natural living including Non-toxic, Natural, and Earthwise and The Nontoxic Home and Office and the forthcoming Sustaining the Earth: A Consumer Guide. She has appeared on the Home show, Today and Geraldo. Debra also works with individuals and businesses to assist

them in making changes in their daily activities to benefit the environment. Here Debra helps us look at what it means to live with our desire to protect the Earth and what "Earth-centered" products look like. She asks us to look at what activities are sustainable and how providing sustenance in our lives can be an alternative to consumerism?

EVERY PLACE I GO, I HEAR A LOT OF PEOPLE expressing a desire to protect our Mother Earth, but I've found that most don't know what that means. I hope I can offer some ideas that will help you think in a different way.

I started to work as a consumer advocate in 1980 when I became disabled from multiple chemical sensitivities. I've recovered totally now, but the experience was one of the biggest blessings in my life. It allowed me to disconnect from the world

I was raised in, think for myself, and say, "There are things that are making me sick, so how can I do something to make myself well?" Soon I learned that it was OK for me not to accept what the consumer world gave me—I could pick and choose. I did some research, wrote some books, had a newsletter, and a business promoting alternatives to household toxics. In 1987 I had an experience that I can only describe as a call from nature.

I had moved from San Francisco to a house in among the trees in Inverness, California. I learned to notice things like seasonal changes of plants, weather patterns, and animals that made noises at night. One night a big wind came up. I walked outside and heard myself say, "OK wind, if there is anything I don't need in my life, take it away." A moment later, the electricity went off in my house and *only* in my house. My assistant was inside typing data for my business into the computer. As soon as she started typing, the electricity went off. It happened three times. All the data in my computer disappeared. All the business I had built up over the past seven years was gone. I cried all night. I asked "What do I do now?" The answer which came to me was, "You need to live in harmony with nature now. You need to think about what is happening in the whole world. Every action you take affects the whole world, it is all interconnected."

I had not a clue as to what it meant to live in harmony with nature. I totally gave up everything about my life, sold almost everything, tied up all my business ends and began to study, read, be out in nature. I decided to take the ideas I had learned as a consumer advocate and apply them to choosing products that are in harmony with nature. I thought it would be a simple yes-or-no answer, either a product is good for the Earth or not. But I discovered that, even if we were to buy and use every single "green" product, we are still not going to be able to do all that is needed. We have no benchmark that says, "If you do this, then it will be good for the Earth."

Finally I came upon the concept of sustainability. The idea of creating a sustainable society includes both human needs *and* the needs of the Earth. It's a law of nature that living organisms will have an exchange of materials and wastes with the surrounding environment in order to survive. While we can simplify our lives, we also have a right to give and take. With that right comes the responsibility of how we give and take, how we take our resources, how we manufacture products and what kind of waste we put back into the environment.

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We must find a sustainable way to take only the amount of resources the Earth can regenerate and take them in a way that allows for this regeneration. It also means disposing of only the amount of waste that the Earth can assimilate. This has to happen on a very local community level.

take them in a way that allows for this regeneration. It also means disposing of only the amount of waste that the Earth can assimilate. This has to happen on a very local community level. You have to be aware of where your resources are coming from, where your waste is going and how those resources are being turned into products.

If we were to have a perfect sustainable product, it would be described something like this: it would be made from a renewable resource, acquired locally, grown in a sustainable way, or it would be a recycled material from the local area. It would be made by a local cooperative-type business in an environmentally sound way. It would be sold to local citizens and it would be disposed of in a local region so it goes back to nature. To move us from where we are now into a place where products are locally grown, we need to buy the ones that save energy, are made out of renewable resources, are organically grown, etc. because that starts building a market for these things.

In addition, we need to look at the sustainability of consumerism itself. My dictionary defines consumer as "one who consumes." The definition of consume is "to destroy or expend by use; to use up; to spend wastefully." The very purpose of our consumer culture is to destroy, expend, use up and waste. *To be a consumer is not a sustainable activity.* We consume because we've been conditioned by advertising to consume. We're conditioned by television, magazines, and peer pressure to keep up with the Jones. We have to go to work so we have to wear certain clothes. We are so enmeshed in our consuming, that it is difficult to see.

What would happen if you couldn't go to the mall? Do you grow your own food? Do you know how to make your clothes? Could you live on the land? Could you do it yourself? Could you do it with other people in your community? What if you decided that you wanted to spend more time in your relationships with other people instead of working for money to buy the latest tape deck? It changes one's perspective.

I could see that we needed to make a change, both in how we choose products and in how we live. A basic piece of this puzzle fell into place when I started reading Wendell Berry, particularly *The Unsettling of America*, and *Home Economics*. In those books, Berry gives really solid guidelines for creating sustainable home and economy. He says, "A consumer buys everything he or she needs for survival: food, water, clothing, shelter. As a consequence, consumers need an ever-increasing, steady supply of money in order to survive. And so we become slaves to money and we're connected to having to acquire money instead of being connected to the source of our sustenance—nature and the Earth."

What we have lost in becoming consumers is the very sustainable art of homemaking. Mr. Berry points out that, in contrast to consumers, homemakers are "householders"—persons who are producers as well as users, providing some of their own needs out of their own resources, skills, and imagination. While householders do buy things, there is a greater balance of contributing compared to taking. In learning the domestic skills of cooking, gardening, sewing, building, and administering home health care; householders become more able, valuable, self-responsible, self-reliant human beings who provide the basic necessities of life with something to give back to the earth. Instead of being dependent on consuming, householders create. Households and communities, as extensions of households, can be

places to grow and prepare food, create energy, work, socialize, learn, heal and amuse ourselves and our families and friends. But hand in hand with householding is the concept of sustenance. Where *sustainability* usually refers to sustaining the environment, *sustenance* is sustaining ourselves. I don't look at how we can pare down to simple living, or deprive ourselves because the environment needs for us not to take so many resources. I look from the other direction, from *within* us. What do we need to sustain ourselves? We start seeing that what we need is clean air, clean water and fertile land. We need fresh, wholesome food. We need meaningful and profitable work, creative expression, loving relationships, participation in community, intellectual stimulation, spiritual growth. No amount of money can buy these things, but these are the things which really sustain us. A pile of consumer goods can't fill you up inside like these other things do.

It's a law of nature that we reap what we sow and now is the time to sow the seeds of sustainable living. Consumerism is driven by the industrial-consumerism-advertising-economic complex. It seems like this big thing and at times it can seem impossible to overturn. But we don't need to overturn the consumer industrial complex, because it is destroying itself. It's not sustainable. In its place we need to grow something else. In our communities, we can.

Because we are all interconnected in spirit, with each other and all living things, that spirit can awaken in everyone. I see so many people showing concern, doing constructive things and having an awareness that we need to change things. I can only interpret this as Gaia awakening in everyone. Gaia is self-regulating and we are part of that regulation. Before Gaia allows us to destroy ourselves and destroy the planet, she will awaken and guide us all to do the right thing. Ω

The Future of Community

Corinne McLaughlin



Corinne is a co-founder of Sirius community in Massachusetts and The Sirius School in Washington, D.C. With her husband, Gordon Davidson, she co-authored Builders of the Dawn: Community Lifestyles in a Changing World and Spiritual Politics (forthcoming from Ballantine Books). She is currently working with the President's Council on Sustainable Development. She

also teaches courses in community life at the University of Massachusetts. In this article, Corinne explores the new acceptance and

impact of innovative ideas which intentional communities offer to society, and how community residents are translating their community experiences into the wider culture. She also addresses ways communitarians can do a better job translating these experiences.

WHEN I CAME BACK TO THIS COUNTRY after living for three years at Findhorn, a community in northern Scotland, I had an overwhelming sense of having stepped out of the future back into the present. It seemed not much had changed in the United States while I had been away in some other reality. Findhorn was an incredibly powerful and positive experience—an international community with people from many different backgrounds. It was a very inspiring to experience the possibility of many different people living in a cooperative, loving way. It certainly was not a utopia—there were problems—but there was also a real commitment to deal with them.

When starting Sirius community in Massachusetts, we brought many of the things we had learned at Findhorn to begin a process of creating a more cooperative way of life, living closer to the Earth, and focusing a lot on relationships.

After nearly 12 years at Sirius, my inner guidance told me that it was time to go out and spend some time in cities, particularly Washington, D.C. I see myself as a scout, out there to see if they are ready for us yet and what we might have to offer. I've been exploring and bringing some of the things we have learned in communities. I teach a class called "Beyond Left and Right—Transformational Politics," based on what I see as a new political paradigm. This paradigm brings together the best of all the sides of an issue and tries to create a higher synthesis. It helps people mediate conflicts and looks at the psychological dimension (self-esteem, shadow projection, etc.) of public policy. These are all very important aspects of creating new politics and now there is a real openness to these kind of things.

Since 1985, when Gordon and I wrote *Builders of the Dawn*, there has been rapid change. New doors are opening everywhere. We have a new president who says things like, "We're all in this together," and "We need a sense of community if we are really going to heal our nation." I feel he is in tune with the vision of what the essence of community is about. I feel his greatest gift is the healing quality he brings by listening to different sides and really integrating their views. He could use a little more strength with standing his ground sometimes, but I'm hoping that he's a quick learner.

I watched on C-SPAN when several hundred employees of the Department of Energy sat in a town meeting format with Vice President Gore and Secretary Babbitt. People's experiences and ideas were elicited with questions like "What have you learned?" "What isn't working?" "Be honest. Let us know." It was done with a light, humorous touch, an intent to develop a sense of trust, and offered a very public national forum for people to talk. There were amazing stories to be heard about the waste in bureaucracies and some of the problems they are facing. If I didn't know who this was standing in the center of this group, I would have thought I had tuned in on one of our community meetings with a couple hundred people talking about their issues.

I was invited to a conference held on Capitol Hill in the Congress, called a "Communitarian Teach-in." A group of aca-

demics and congress people, including Senator (at the time) Gore, were talking about a communitarian movement whose main premise is to restore a sense of responsibility to the whole and to match rights with the good of the whole. This movement is trying to apply these ideals in tough public policy areas, such as neighborhoods, families, and welfare. The impulse is a very important one, although I'd say their vision is not nearly as broad as what we're trying to do here at this gathering and in our communities at home.

There are other encouraging signs. A lot of community people are consulting with corporations such as Boeing and General Motors and are bringing their experiences with consensus, team-building, participatory approaches to decision-making and conflict resolution. The Valdez Principles, a code of conduct for environmental responsibility, has been signed by a number of companies, the largest of which is the oil company, Sunoco. Our Labor Secretary, Robert Reich, is talking about worker ownership and participatory types of business practices. Ideas that have germinated in communities over the years are being translated: the L.A. eco-village is retrofitting an inner city neighborhood; the Farm in Tennessee is getting involved with the state government; Alpha has done work with the forest industry and the spotted owl issue; and other communitarians are working within local governments and academia.

I see several trends emerging in communities. Eco-villages, cohousing communities, land trusts, different forms for community legal structures are good models, ready for people who want to bring a sense of community to daily life. We have much to contribute to the world in our skills and knowledge of how to build better relationships and how to work out a sense of the whole, yet respecting our individuality.

Communities are dynamic in several areas. Some serve as a place for research and development to experiment with ideas for the future. Some are educational centers, teaching new ways of doing things in the present. Others stress the development of community as family and create a greater sense of safety, security, nurturing, and intimacy. Some offer emotional healing. So many of us came from dysfunctional families and community is an opportunity to be a part of a more supportive, loving family.

We have much to offer, but we need to be more effective. I feel several things are needed. First, we have to release some of our negative attitudes and patterns. Sometimes we are fearful of change, even though we are the alternative. We hold on, not

What we have to contribute to the world is our knowledge of building better relationships, our skills of how to work together, and our ethic of restoring the land. As we develop, encourage, and honor our leadership, we are going to have a much bigger impact.

wanting to change and grow as communities or as individuals. We hold on to our own comfort and do not always want new people to come in. We become too attached to political correctness in ways that aren't always helpful. Sometimes we get too attached to the form; for example, thinking that everyone of color is always right no matter what, or that all leaders are power hungry.

Secondly, it is important to do our bridging with those in the mainstream, because the doors are now open for what we've been developing. We must be willing to not be so isolated and to be open to learn from the mainstream as well. We need to release self-righteous attitudes. We need more positive ways of communicating with the mainstream. For example, bring more friendliness to our interactions and pay more attention to accommodations and food that might be more comfortable for people from the "outside." We have to introduce them slowly to new ways of doing things.

It might be good to learn from community organizers. They don't go in and tell people what to do; they go in to learn and listen deeply to the community needs. They learn its language and offer information, when asked, in a way that it can be used. We need to listen to where the mainstream is at. There are a lot of good people out there. Barriers are breaking down. Let's link with the best of it, and still confront the worst of it.

Third, we need to honor the principle of leadership by creating a synthesis of the best of hierarchy and democracy. We need to allow hierarchies of responsibility and confront hierarchies of power and dominance. The best aspects of democracy are participatory inclusiveness, rather than the working with the lowest common denominator. We need to encourage people to give feedback to leaders in an honest, loving way, and we need to take leadership responsibility ourselves. There is a very needed principle—authority should match responsibility. As people take responsibility then they should be given authority and respect.

If we don't make our leadership accountable and visible, then we have the tyranny of hidden leadership in a the structureless group. Sometimes the reaction against leadership is an excessive demand for equality—sometimes from a lack of self-esteem—a demand that everybody be the same. Leadership is a key issue in the communities movement. We have developed a lot of governance skills and we need to value leadership, not react against it in the immaturity of rebelling against our parental figures. It's time to grow up.

What we have to contribute to the world is our knowledge of building better relationships, our skills of how to work together, and our ethic of restoring the land. As we develop, encourage, and honor our leadership, we are going to have a much bigger impact.

What is the future of community? Where does our relevance really lie? We can be true map-makers for the future, particularly in areas like self-government and ecological sustainability. We can play a role in healing the wounded of society and some of the casualties of capitalism. Ω

What Communities Have Learned About Economics

Gordon Davidson



Gordon is co-founder of Sirius community in Massachusetts and The Sirius School in Washington, D.C. and with his wife, Corinne McLaughlin, co-authored Builders of the Dawn and the soon-to-be-published, Spiritual Politics (available from Ballantine Books). He was formerly executive director of the Social Investment Forum and Coalition for Environmentally Responsible Economics. Currently he

is the Vice-president of Ally International, an environmental investment company. Gordon was a coauthor of the Valdez Principles, a code of environmental conduct now widely used to monitor corporate accountability for their impact on the environment. Here he looks at principles of economics which operate in our communities and some of factor which contribute to a healthy community economy.

ANY SOCIETY OR COMMUNITY HAS TO ADDRESS the following five fundamental areas of questions when it begins to organize itself:

1. Who am I as an individual and who are we together? What are our answers to the meaning of life and what is our relationship to it?
2. What is our vision of the highest relationships to one another? How do we create a social order that nurtures those types of relationships and how do we handle conflict?
3. How do we govern ourselves in a way that empowers everyone and at the same time honors the principle of leadership?
4. How do we live within the biological systems and the natural environment harmoniously with respect for all the living beings?
5. How do we provide for our basic needs in ways that are consistent with our highest values and our best understanding of who we are?

Communities have grappled with these issues for decades and each community has something unique to add to this dialogue. Our community experience falls under five fundamental principles in which we can synthesize a lot of our learning:

1. The principle of *circulation*;
2. The principle of a *common wealth*;
3. The principle of *simplification*;
4. The *transformation of consumer into producer*;
5. The principles of *stewardship* and *trusteeship*.

Circulation

In a healthy system—biological, human, or economic—we have to have circulation. When we are healthy, the energy is flowing, the blood is circulating and all parts of the body are doing well. In Chinese medicine, illness is defined as too much or too little energy concentrated in one place in the body. When that happens, we have a blockage.

When we look at our economic system as a system of flowing life energy, we can see that today we have huge blockages in the system—areas where there are over-concentrations of energy, of resources, information, money, and technology—while in other parts of our system, there is very little energy available. You could say our planet has phlebitis.

Communities have worked with this principle very directly. Communities who go to very remote places to be self-sufficient often don't last. Some do, but the reason most don't is because they have cut themselves out of the circulation flow of the whole. We have to have a circulation of energy, people, ideas, and resources flowing through our economic system for it to be healthy.

At Sirius we discovered that rather than being only self-sufficient, we needed to be *interdependent* with the system in ways that maintained the integrity of our principles. That is the key. The circulation system is being used very effectively by many communities. For example, the Farm in Tennessee has created a pension fund for retirement. They are now reinvesting these funds in their own community businesses and they feel these investments are much safer.

Commonwealth

When committed people come together in a cooperative spirit, even with just a few skills, a synergy results. When this human creative synergy carefully interacts with the biological resources that the Earth offers us and results are shared, we have a common wealth, or "commons" wealth. Communities, land trusts, co-op houses and other cooperative ventures are actually recreating the commons of the 21st century by buying back the commons, acre by acre, the land that was lost in the Industrial Revolution.

Shiloh Community was a Christian community that carefully nurtured a large, beautiful piece of land for many years. They got into trouble with the IRS and after a long legal battle, the property was sold and clear cut. Every building in the community was stripped, a good example of what happens when this consciousness is overtaken by capitalist forces. Eventually it was purchased by another group with community consciousness, called Lost Valley. They have refurbished all the buildings and have replanted the areas that were clear-cut. This is an example of recreating the commons.

What is the common wealth that we create as communities? We have community centers, we have ponds and lakes, parks, clean air, clean food and water. We have places for our children, we have connected relationships, amazing stimulating conversations and ideas flowing around communities. That is the wealth we all share.

Simplification

The big buzzword today is sustainability. But I think a more fundamental concept is that of simplification. We're not going to get to sustainability on this planet without massive simplification of the entire Western world. Simplification helps us clarify how we are using our time and energy. We're not just working for money. We ask, is this community project really what we want? Is this the most important thing we need right now? Do we need a community center or do we need a pond, a greenhouse or more room for the children? We begin to think more carefully about the use of our time and resources.

Twin Oaks is an example of the amount of care that has gone into setting up a work process in a fair and equitable way where everyone has an equal share in what is produced. Community Alternatives Society in British Columbia has converted its lawns to herbs and flowers because they thought it was more valuable than spending the time mowing the lawn. They put solar panels on the roof to cut down their heating bills. What is exciting about communities is that they have experimented with so many different systems, from very communal to very individual. The Federation of Egalitarian Communities model the experience of a collective sharing of a common purse.

The Farm was totally collective for 10 years and then decollectivized itself in 1983. Five years after reorganizing the community, they have an ecology of systems—private ownership, worker ownership, stock-held companies, publicly held companies, and small partnerships. They have all the models. Some people are involved in total income sharing and some have completely independent incomes.

We will move into the future with this diversity of systems incorporating sharing, cooperation, and environmental responsibility.

Stewardship

The root words of economics actually means "Earth household." Just as we wouldn't tear apart our house to make a fire in the living room or dump garbage in our back yard, we shouldn't be tearing apart our household to sustain ourselves. That's where the misunderstanding lies; we don't see the Earth as our household.

Communities that have the attitude of stewardship, of caretaking and living in harmony with the land. Not only do we care for the land as it is today, we take the responsibility to repair and restore the damage that has been done in the past. I believe that caretaker attitude reflects how we steward, and care for each other.

Stewardship as practiced at Sirius is to work in attunement with the forces of nature. We attune to the deer to ask them stay

Communities, land trusts, co-op houses and other cooperative ventures are actually recreating the commons of the 21st century by buying back the commons, acre by acre, the land that was lost in the Industrial Revolution.

out of our garden. We have communicated enough so they actually have stayed out of the garden for the last 10 years. We played a little "Lets Make a Deal." We said, "You stay out of our gardens and we'll create a place on our land which will be safe for you during deer hunting season." Every winter the deer come up from the swamp to hide on the hill behind our house, where hunters don't come. After a week they return to the swamp—a win-win solution. It is quite profound what you can do when working with this kind of nature attunement, pioneered by Findhorn.

A lot of environmental people are sitting in offices in Washington theorizing and analyzing and many of them have never seen a solar panel or planted a garden. What is important about communities is that we are the doers actually out there creating the solutions. Tangible solutions that people can see, experience, touch, and feel are 10 times more powerful than 100,000 pages of written argument. That is the significance of the work being done by communities today.

Many of the current social change movements have been influenced by the work of intentional communities—the women's movement, consciousness raising, and the whole-foods movement are some. Communities are providing a template for the future with, for example, solar passive designs, energy efficient houses, etc. People in urban eco-villages are working with what is and learning how to change it through changing the consciousness of people in those neighborhoods.

In my work in Washington, D.C. I've experienced the increasing sense of many thousands of people, many of them in government and business, who know the old ways are just not going to work any longer. They are really very desperately looking for and open to new ways of thinking and doing. There is a tremendous amount of searching going on. We in communities hold many of the keys to the future in terms of governance, business and economics, human relations and—most importantly—justice for all beings on the planet. Ω



Video:

Follow the Dirt Road:



An Introduction
to Intentional
Communities
In the 1990s

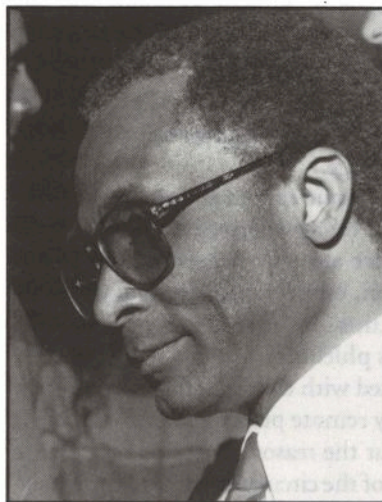
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The Transition to Global Sustainability

Dr. Noel Brown



Dr. Noel Brown, Director of the North American office of the United Nations Environmental Program, was instrumental in organizing the international Earth Summit held in June, 1992 in Rio. He lectures around the world and is now exploring innovative ways to facilitate the rapid implementation of the Summit's Blueprint for a Sustainable Future. He has succeeded in encouraging a number of key individuals worldwide

(legislators, civic leaders, academics, indigenous people, religious and spiritual leaders, business leaders, artists and entertainers) to initiate actions within their respective spheres of influence without waiting for governments to act. Dr. Brown challenges those who live and experiment with creating more sustainable lives to take an active role in bringing the initiative started at the Rio Summit into reality.

YEARS AGO RENE DUBOS OBSERVED THAT "trend is not destiny, and a logical future, based upon an extrapolation of existing trends, is not inevitable, and neither is doomsday. But the intentional future, the future that we *will*, if we will it strongly enough, is far more probable." I think we are witnessing that here—a community of those who will the future. Clearly, by envisioning and building intentional communities, you have confounded the skeptics who said it couldn't be done, and the doubters who said "maybe." You said "Why not!" and the process is working. Intentional communities and sustainability lifestyles continue to grow and flourish.

Congratulations to the men and women who have made us feel confident about intentional futures compassionately willed. There is much that we can learn and much that you must share with us. We can only hope that as you build, there is a larger human community to be served, a global community that likewise must be intentionally based if the human species is to survive and prosper and the natural order is to maintain its life-supporting viability.

This should not be difficult for an audience such as to you to understand, because the essence of community is wholeness. We must now be able to think and plan for the Earth as a whole, where the parts operate in the service of the whole, the way nature does. Only then will the species have any hope of surviving.

A point has been reached in the human story when choice-making, not chance-taking, living intentionally and compassionately, are the only rational options for the future. If one has

any doubt, one simply has to carefully study the latest readings of the Earth's vital signs; there are discernable cracks in the Earth's complex air, mineral and water cycles which nourish the Earth. All life is in the balance.

Planet Earth is ready for intensive care. When the leaders assembled in Rio at the Earth Summit, they could not plead ignorance about the state of our environment. The report in Rio was most sobering and most categorical in its assertion that time was running out. Critical thresholds are being threatened by rising populations. The depletion of vital resource stocks that brings poverty, perhaps the single greatest cause of environmental destruction, has spread to many parts of the world and is one of the greatest threats to the sustainability of the physical environment and of human life. All this in a world of unbelievable abundance and unprecedented productivity.

Somehow this world has lost the art of sharing. We have a global economy that is now valued at some twenty trillion dollars—and is expected to grow five-fold in the next fifty years. Yet we know that one billion people go to bed hungry every night. We know, for example, that every year some thirteen million children needlessly die from poor sanitation, hunger, malnutrition, and limited access to health care. Seventy percent of the world's population is without clean water. In urban areas, some one billion people every day breathe air of an unacceptable quality.

These are very sobering statistics which suggest very clearly that there is something fundamentally flawed in the way we are doing business and the way present society is organized. The moment of truth for the Earth is fast approaching. We have to make choices—deliberate, reasonable, *Earth-centered choices*—because time is running out.

In making an assessment of what exactly the Rio Summit meant, take into account that leaders from the highest levels of government met to make decisions on what we need to do to put the earth in order. This was not a diplomatic conference; it was a political conference where leaders made a decision by writing a prescription called Agenda 21. It is a pretty long prescription: over 800 pages, with 115 concrete programs and 2500 specific projects. It attempts to do what had never been done before on a global scale.

Agenda 21 attempts to strike a balance between the natural order and the human enterprise, between human activities and nature's regenerative capacity, and between rich and poor where prevailing inequities are as much a threat to planetary stability as overconsumption and degradation of the earth's natural capital. It strives to retrieve the commons and may have laid the foundation for new models of economic growth.

This is something that you at the community level, who are now experimenting with models for prosperity and sustainability might want to look at very carefully. Not only is *Agenda 21* carefully balanced politically, reflecting the interests of all regions and groups, it was well grounded in scientific findings and is positive and forward looking. It is a statement of confidence in humanity's problem-solving capabilities.

I believe that the human species is not destined to extinguish itself. I have confidence that we indeed will solve some of the problems that are confronting us. We need to encourage government to make those investments that are necessary to implement *Agenda 21*. The price tag for the prescription is about

six hundred billion dollars a year. The arms budget is about one trillion dollars. We spent 20 billion dollars pursuing the Cold War and the Gulf War cost about one billion dollars a day. This world is *not* poor. When we put our mind to it, we *can* afford the costs it will take to put the earth in order, if the will is there and if the constituencies will empower their governments to take the action necessary. At this stage, very few governments have done so. Nevertheless there are a few very positive trends that need to be encouraged.

First, the United Nations established the Commission of Sustainable Development, a mechanism necessary for the implementation of Agenda 21. This fifty-three member body had its first meeting in June 1993. There was something rather unique about this first session. For one thing, nine of the forty ministers in attendance were women. There also was a particular spirit in the discussion. For the first time, I actually heard government representatives speaking from the heart. The meeting was free from the pointless finger pointing or ecological name-calling. Each government now seemed prepared to listen and offer whatever support it might be able to give the others.

The United States provided us with the strongest symbol yet. On June 14, 1992, when we closed the books in Rio, there were 165 signatories to the Biodiversity Convention—a major breakthrough by governments to assume obligations for the protection of the diversity of life on Earth. This is the first time that governments have agreed to take such responsibility and the United States was not one of them. Those of us there were very puzzled by a Washington that seemed content to remain on the sidelines, almost defiantly serving notice to the world that the United States' standard of living was not up for negotiation.

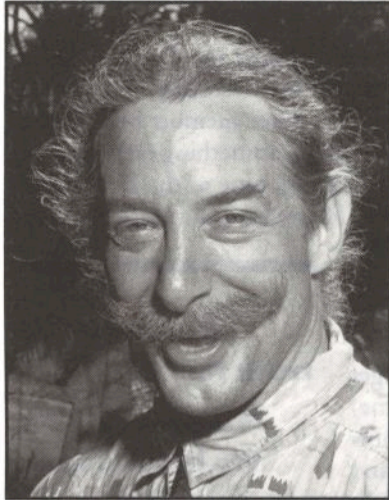
One year later, however, the situation has changed dramatically. Now President Clinton says the U.S. is committed to move aggressively on the question of climate change and global warming. In July, Washington announced a significant shift in its population policy by agreeing to lift the freeze on its contribution to the UN Fund for Population Activities. This is important, not because of the money, but because Washington, for the first time, has given a clear signal on its position for population control. Now the U.S. is working *with* the world, saying it will cooperate and share technology development and transfer with the developing countries.

Finally, we are talking today about community. How can communities become constituencies for the shaping of a sustainable future? We do not yet have the answers at the global or national levels. At the micro level, a number of you have already solved the problems. Is it possible that you can work with those who are trying to find answers? I believe the implementation of *Agenda 21* cannot be exclusively a government-driven process. In fact, I think if one waits for governments to act first, I'm not sure we can solve the problem. Ω

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Prescriptions for Happiness

Patch Adams, M.D.



Patch is a medical doctor committed to the ultimate medical heresy: he does not charge for his medical care and he does not carry malpractice insurance. Twenty-three years ago, he founded Gesundheit! Institute which has a rural community in West Virginia and an urban community in Arlington, VA. He is well on the way to realizing his dream of creating a "health community" with a 40-bed hospital, a theater, craft

and exercise rooms, vegetable gardens and an orchard. He has recently published Gesundheit! which explores his life and his health-care philosophy. Patch claims that "the best therapy is being happy" and offers his prescription for good health.

Gimme an "L"!
Gimme an "I"!
Gimme an "F"!
Gimme an "E"!
What do ya got? LIFE!

I'd like to pass out some of my drugs. Having been hospitalized and near death as a teenager, I started taking these medicines and even now I am a heavily medicated person. I want to look at the issue of being well. From a practical standpoint of a person trying to address the breathtaking cost of health care, I believe we must take most of the responsibility on ourselves and be well, because our tools for helping you are puny and insignificant.

Most suffering is based on not being well. All suffering can change by a person's effort. The reason I want you to be well is to be a tireless, relentless, dauntless crusader for a better world! I want no more vacations. Seek out the environments where you are most uncomfortable and by your radiance affect them. Science, in a field which is practically hidden under a word called psychoneuroimmunology, is starting to explore about how to be well. They are really talking about proving the obvious—that there is a mind-body connection. That connection is what I want to address.

I am a pusher-man for joy. In fact, I consider the most revolutionary act you can commit in today's society is to be a relentless, outward expression of joy and happiness. If you need the physical experience of having an impact, be friendly. By happiness, I mean that state of being where one's

celebration of life is obvious by one's actions. I'm not talking about inner joy, do that on your own time. I am asking you to be a public nuisance of happiness. I am not describing happiness as some moment of joy like a birthday or a community conference. I'm speaking of a baseline of life, as a starting point for living. I'm not talking about a pursuit of some distant, hoped-for thing, but about an overwhelming thanks that you can't believe this thing called life!

And I am not thinking about a reward for something, like losing weight or getting a promotion. The reward is in the breath.

Medications for Happiness:

Take the following medications internally. Take them in large doses. Give them indiscriminately to friends and strangers.

Diet

Watch what you eat, and exercise.

Faith

It is completely immaterial what you have faith in. If you radiate a faith in something, then people who don't believe in something will believe it. It doesn't matter if you change it, what matters is that at that moment in time, you believe in it.

Wonder and Curiosity

I consider boredom a medical emergency. If there ever was a statement that I am dead, boredom is it. Do not insult life, do not spit in the face of everything. That's what the "ooo's and the ahhh's" are about. Wonder is everywhere.

Passion

"Life is trouble. Only death is not. To be alive is to undo your belt and look for trouble." Dare to be crazed. You will no have trouble sleeping.

Hope

Here is another of the great free ones, requiring no return. I consider hope to be one of the most fascinating children I play with. It seems so ... present.

Creativity

Painting and music, the way you wash dishes, walk down the street, every possible waking act is your opportunity to explode with creativity. If you dare to be present and do odd things just with your arms and legs, life will appear a little bit differently.

Friendship

My personal most powerful medicine. Our actions most express our cravings for humanness, for other humans in our life. People crave people. There is no such thing as an overdose. Anais Nin said, "Each friend represents a world in us that is born in our meeting."

Nature

Nature can provide you with that free, ecstatic moment just by being conscious. Humans are nature, too, so those of us who are negative about cities, don't forget all the nature there.

Laughter

You should laugh three times a day—in public—inappropriately.

Peacefulness

My goal is to live in a society where no one alive can remember what the word "war" means.

Service

It is impossible to feel healthy unless you are in service to humankind and to nature.

Relaxation

Find something, or a thousand things, in life worthy to relax in.

Community

We can eliminate fear if we feel like we belong. There are no non-members to this community. Ω

Gesundheit! (the book)

Patch has written a book which explores his evolution from being a patient, through medical school, and into practice, as he challenges some of the medical profession's most sacred cows. Patch's ideas could revolutionize the medical care industry.

Gesundheit! tells the story of a 23-year-old medical experiment that attempts to address all the problems of health care delivery in a single model. It describes the history and philosophy of this mode, and gives Patch's thoughts on how to live a healthy life full of celebration and fun. \$12.95, Inner Traditions, (802) 767-3174.

Vision, Value, and the Future

Catherine Burton



Catherine is a clinical psychologist, organizational consultant, and community development facilitator. She teaches individual, marital, and family therapy at the University Graduate School in Honolulu, has a private therapy practice, and conducts workshops on personal and team development for individuals and organizations. In the '80s, she co-founded Earthbank, a national educational

network of green economic alternatives. Currently she is working on a book about self-directed living which is due out in late 1995. With other plenary speakers, we have had an economic perspective, a political perspective, a communitarian perspective, and a global environmental perspective. Catherine offers a spiritual planetary psychologist's perspective.

WHEN THE HISTORY OF THE 1960s, '70s, '80s, and '90s is written, a special thank-you will be given to pioneers of this growing force towards commu-

nity: those people who created intentional communities in the '60s and '70s; those in the '70s and '80s who helped bring the community way of life into the mainstream through the new health, new business, new learning, new education, new ways of raising children, and new economics; and all the people who tirelessly volunteered their time in the '80s and early '90s to try and bring these principles into the political arena. This force of community brings the vision of the future and a solution to the problems of the past. Your efforts are bearing fruit.

This week has reminded me of Buddha's four noble truths. The first truth is that there is suffering in this world. We have spent this week to understand the causes of our suffering. We have to look at the structure of our lives which creates towns which are zoned and built so that families have their home in one area and drive across the town to take their kids to be educated, or to daycare in another area. They take their bodies for exercise in another area, they do their business in another area in buildings that look like file cabinets for human beings. We put animals in cages in the zoo in another area, we put the elderly out to pasture in boxes in another area, and once a week we go to another building and talk to God. What connects us are cars, not community. We are a society that has lost our interconnectedness, wholeness, and integration.

Why have we structured society this way? I would like to quote writer, Robert Fuller who said, "Our fragmented communities are based on the fragmented perceptions of ourselves that see us as separate from life, separate from each other, separate from the Earth; perceptions that separate spirit and matter, male and female, mind and body, humans and nature. Our lives and our societies are a complete printout of the ways of our thinking, ways that no longer work because they are no longer in harmony with the way life works."

To get to a deeper level, we have to look at the spiritual level of the problem. It's at this level that we see we have identified who we are with our body and the world our senses show us. With our ego and its sense of separation, fear, limitation and strategies of fight, flight, and be polite.

So we discover Buddha's second truth: that suffering is caused by attachment, which comes from fear and ignorance of who we are. We have forgotten our true spiritual nature as beings interconnected and one with all life. The meaning and purpose of our life is not spiritual growth, but material accumulation. At best we believe we are human beings having a spiritual experience, rather than believing we are spiritual beings having a human experience.

This brings us to Buddha's third noble truth: we are liberated from suffering by remembering who we are and releasing our fears and attachments to find the real source of happiness within. In order to create true community, we must first come into communion and become one with ourselves, the heart of our being, the spirit in all life. Community at its essence is communion—communion with the source of all that is, which is our true nature and identity. Dorothy Maclean offered us a living demonstration of the power of that communion. By truly loving, living from what genuinely moves our heart and finding this place of unconditional love in ourselves, we will be able to love each other and the Earth.

Buddha's fourth truth says that the path out of suffering is by bringing every aspect of ourselves and our lives into align-

ment, with the unconditional awareness and universal love that is our true nature. In other words, the way out of our personal and planetary problems, the way through the challenges ahead is to shift from personality-directed to soul-directed living. It's not so much about a plan of action, it is about a plan of being. Psychologist, Dr. Carl Jung once said, "When enough people do their inner work, then the outer world will change." Inner and outer change go hand in hand. We watch the transformation of our society take place as it moves through our awareness, our hearts, our actions, and into our lives. At its core, this transformation is based on a new awareness of ourselves as interconnected and whole. At the beginning of the industrial revolution, technology allowed messages that once took two months, to be relayed in only minutes. The global village was preparing to be born.

Following World War I, the transformation brought a new physics which said that beneath the sphere of sub-atomic particles was another world, an invisible world of dancing energy, intelligence and dynamic unity. Physicists began to sound mystical as they penetrated the world of matter to reveal an underlying interconnectedness.

After World War II, the transformation swept through the social sphere and led to a major change in social values—here the communitarian movement played an important role. We saw the civil rights movements of the '50s, the student peace movements of the '60s, the feminist movements of the '70s, the ecology, holistic health, and new learning movements; sustainable technology, the back-to-the-land movement, the libertarian movement—all were based on this sense of ourselves as interconnected with each other and the earth.

In the '80s the transformation moved into the powerful sphere of politics, symbolized most dramatically by the tearing down of the Berlin Wall and the dramatic change in U.S.-Soviet relationships. In addition, we are waking up to the realization that we are not separate from the environment. We can no longer deny the greenhouse effect, the depletion of the ozone layer, and the increasing extinction of species, possibly including the human species. The Rio Summit brought home the message loud and clear, that we live in one interconnected world and that countries need to modify their policies and recognize our interdependence—or suffer the consequences. A new political paradigm, shifting from domination and

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exploitation to empowered participation is emerging.

This week we have seen the mandala of community emerging. A new world is being born; a world created from this spirit of community. A world where we sing again to celebrate life. A world of family, community, love and play that nourishes the soul. A world of servant leadership, empowered participation, accountability, responsibility, and cooperative decision-making. A world, in short, created by the actions we are taking in our personal lives, in our work and organizations, in our community and regions, in our nations, and ultimately globally.

Our efforts are not "fixing" the world—that's an ego strategy. To fix something is to tinker with outer symptoms and structures and ignore the deep causes. We heal and transform ourselves by reconnecting, then acting from a deep source of inspiration, love, and creativity. From this springs true community.

The new world that is seeking to be born is a turn on the spiral that will go back and integrate our instinctive connection to nature as the shamanic hunters and gatherers in us. It will go back into that sense of community that felt family and the interdependence with nature. We are experiencing the consequences of our former ways of thinking, feeling and acting. We have one of two responses: continue to shrink from taking responsibility for our actions or we can reclaim our power.

Can we reclaim our power with money? If that is true, then how could three humble people in Scotland, flat broke with only the commitment to follow their inner guidance begin the Findhorn community which, in my opinion has changed the world? The source of power is not in money, it is in ourselves, in spirit, in consciousness.

Is the source of our power in weapons? Then how could the people in the Soviet Union bring down the largest military dictatorship without guns? No, the source is not in weapons, it is in us, it is in the hearts of those people.

Is the source of our power in social position? Then how could black African-Americans in the 1950s, perhaps the most powerless people in America at that time, stand on their truth that we are truly all brothers and sisters and change American history? This was done by what Gandhi called soul power, the power of our awareness and love. The power is not out there. It is in the spirit within us, the same spirit that created the universe, the same intelligence that is guiding the universe and the love within us which holds the universe together.

My favorite image of community is the redwood tree. The redwood is the oldest, strongest tree in the forest. What is its secret? Every individual tree is connected to the system of roots of the whole forest. This is truly the all for one, one for all, which is the basis of community. We live not in passive dependence, or independence, but in interdependence. Ω



PANELS

By drawing on the experience of founders of communities in the country, in the city, with a secular focus, and spiritual focus, we can learn from their experience, their mistakes, and their successes. Each panel member is a founder or long time member of a well-established community. They have much wisdom to share. By necessity, much of the information presented in the 90-minute sessions had to be cut for space concerns. Complete panel tapes are available for \$8.50 each (includes postage and handling) from FIC Tapes, PO Box 814, Langley, WA 98260.

Large Rural Communities

*Inspired by the book *Walden Two* by B.F. Skinner, **Kat Kincade** was a founder of Twin Oaks community in Louisa, Virginia. She later went on to help found East Wind community in Missouri and Acorn, a new community near Twin Oaks. **Dan Questenberry** was in the "second wave" after the founders, to join Shannon Farm in Afon, Virginia. **Stephan Brown** is the founder of Shenoa, a learning and retreat center in northern California, inspired by the Findhorn Foundation in northern Scotland.*

KAT: Twin Oaks is an income-sharing community which guarantees your maintenance when you become a member. You get sick, we take care of you. We are currently 85 adult members and around 15 kids. When we had been in operation five years, we suddenly became "full" and I thought there should be no such thing as full; people could live in tents. I think if anyone wants to get in, they should get in. I took the position of wanting to grow. Others said, "We're not really together. I like a small group. We don't have adequate housing." They especially said, legitimately, "We don't have adequate sewage." So, I decided if Twin Oaks was going to close its doors, there was nothing for me to do. So, with two others, I left to start a new community.

We didn't have any money, so we went to Boston to earn enough for a down payment on a piece of land in Missouri where land was cheap. After five years at Twin Oaks, then five years at East Wind, I was exhausted. I took some time off and became an "ordinary" person and programmed computers. But I missed community life, came back to Twin Oaks, and I have been there for the last 11 years.

Then two years ago, the interest in community started picking up again. We now have a waiting list at Twin Oaks; no one can join until someone leaves. It has been a replay of 1972. I said, "Let's grow! We've got sewage now. Let's build more buildings." And the people said, "Nah. We're comfortable. This is a nice sized group." A couple of us talked Twin Oaks into coughing up some money and we're starting again a couple of miles down the road. We are calling it Acorn. There are three egalitar-

ian communities that I personally had something to do with and I'm pretty pleased with what life has offered me in these three communities.

DAN: I live at Shannon Farm in Virginia. We have 60 adult members and 20 children. Five percent of our membership is left from the 20 or so that actually put money down and moved on the land in 1974. I came within the first two years after the land was purchased.

We are having the same experience as Twin Oaks with growing pains. We still have 18 designated house sites open at Shannon, but our internal politics have opened only 12 of them. A group of us are now involved in starting Monacan Ridge on 291 acres three miles away. It's not being created with Shannon funds. There are as some ex-Twin Oakers, some Shannon members, some from North Mountain community, and some Quakers from Charlottesville. We hope to have the title transferred by the end of the year.

Shannon has 520 acres, a three-and-a-half-acre lake, five-and-a-half miles of road, over 30 houses—everything from nice single family dwellings and group houses to \$4,000 cabins without any utilities.

We started out with income sharing and a common living situation. That lasted about six months, then people started to realize the incredible hassles of agreeing on common living standards. The economics we have now is a conscious bridge between a cooperative structure and communal structure. We call ourselves "egalitarian" but what that means for us is our decision making is shared equally between the Board of Directors of Shannon Farm Association and anybody who's a full member.

People generate their own money in a number of ways. Some members have a co-op cabinet and solar wood-drying business, a few run a computer shop in town, and there are various carpenters, photographers, insurance agents, artists, massage therapists, and people in various

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service-oriented occupations.

We used to be quite proud about having a very low turnover rate, somewhere in the neighborhood of just 1–3 long-term members leaving in a year. Now, I've personally come to view that as a sign of stagnation.

STEPHAN: Sheona will seem like a bunch of raging capitalists compared to Shannon and Twin Oaks. A lot of us had lived at Findhorn since the early '70s and wanted to create something in California that would carry forth the vision and values of what we'd all experienced.

We started out in 1984, bought a lease/option on a piece of land in '87, and purchased it in 1990. Our primary purpose is to run a retreat and learning center for making positive change on the planet. The whole dynamic of community has played a big role in the process in two or three ways. We have an on-site staff of about 35 people who have a sense of community among themselves and make an effort to increase the sense of community with the people who live in the valley and with the guests.

We have a membership structure that is very non-egalitarian. California real estate is very expensive—our purchase was in the range of a million dollars, and that doesn't include a lot of the infrastructure we've put in since then. We couldn't wait for a Nelson Rockefeller to write us a check, so we needed a group of people that could afford to buy the property. Plus, it was more of a learning experience to do it ourselves.

California also has tough zoning restrictions. We had to create a situation where people had some reason to have an ownership interest. We came up with is the system of "land stewards" who can build cottages for vacation/retreat use, or they can live there if they're members of the staff. Staff members don't have to be land owners, but you have to have an involvement with the educational program to be able to live there.

The stewards don't actually own the little piece of property that they build on, but are owners of the whole property. They are buying the right to use the property in certain ways and under certain conditions, and have the right to sell if everything starts to go down the tubes. We have over a million and a half dollars which we have to finance, so it's a much different structure than Twin Oaks or Shannon. However, I believe the intention of what we're all doing is the same—we want to make changes in the culture that are positive. We go about it in different ways and the diversity is very healthy.

AUDIENCE: *What might each of you have done differently?*

DAN: It was a beautiful experience to be able to sit with veteran communitarians to draw up our bylaws for Monacan Ridge. We did three main things differently from Shannon: First, we state that we want a community of 75 and all the children that brings, so there will be no arguing about what "full" is.

Next, we want every member to undergo a re-evaluation process at the five year mark to reaffirm the commitment—both the individual's and the community's—and have a time to clear up unresolved conflicts. A third change was to incorporate the idea of a diversified spirituality. At Shannon we fear being typed as having any one kind of spirituality. That has really stifled individuals' spiritual growth and that wasn't our original vision. Monaccan Ridge is, from the outset, going to be a diversified, spiritual community.

KAT: Actually, I think most of what we did at the beginning of Twin Oaks was right and it has stood the test of time. But there's

one thing that was stupid and fundamental, and I wouldn't do it again. That was our assumption about kids. What we believed at the time, we got straight out of *Walden Two*, which was written by B.F. Skinner, a man who is not interested in children. He was into learning theory and behaviorism.

We thought children belong to society and we could raise them better than the parents could. Look at all our neurotic parents! So we thought we were going to raise our children by experts. Unfortunately, there's a shortage of experts. We also had very high turnover and of course the childcare-givers were part of those who turned over. What kind of life is that for a baby? Well, our mothers and fathers wouldn't stand for it, and although it is in the by-laws that we have a collective system for caring for children, the fact is, it didn't work.

STEPHAN: If I were to do this again, I would have put more emphasis on our original vision—to be a learning center. My experience has been that the people who come to us and see the word "community"—read "hospital." They are looking for a place which will take care of them, so our energy gets diverted to meeting their needs and that wasn't our original intention. There *are*

places that have caring for people as their vision, can deal with people, and that is an incredibly valuable role. But it wasn't *our* vision. I think that communities need to be very clear about what their visions are and what their intentions are. Without a clear statement of your vision, people with different orientations come in and the group gets strung out trying to do everybody's trip. I think it's better if each group takes on a particular task, adheres to it, and has the ability to say, "No, this place isn't for you, but over in community X, Y, or Z, they do a great job of that." Gatherings like this one and books like the *Directory* can help us be aware of other groups, so we can make referrals.

AUDIENCE: *How do you decide what community standards are and how do you draw people to join you at the beginning?*

KAT: It happens very organically by the initial people making up their minds, and other people buying into it. All across the country, there are thousands of people who are trying to recruit folks to their own ideas. Almost all of them fail because their vision is too narrow. You need to have a block of sensible ideas to which you can recruit and a group of people who believe in the ideas—and you need one writer so you can get the ideas out clearly.

AUDIENCE: *How do you deal with "community say" vs. "personal say" in decisions and choices, such as having children or who does what work?*

KAT: That's too big a topic for only a few minutes. Personal liberty is very important and is guaranteed in our by-laws, but then we've restricted it. For example, if you're going to have a baby, you've got to go through a community process. If we are going to provide housing, health care, and all personal needs, we obviously can't have babies proliferating all over the place. If

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fact is, it didn't
work.**

you're going to bring a dog to the community, you've got to get in line. If people want to drink alcohol, they can buy it out of their allowance of \$52 a month. We don't interfere, except when it will cost the community a whole lot, or if it is contrary to our philosophy.

The work system is complex. Everybody does work that he or she most prefers. Sexual equality in all work areas is an absolute. This is an area in which we have, as far as I can tell, 100 percent success. We do not care if the male carpenter is more experienced than the female carpenter who is dying to try it and sticks to it. They are both valued equally, they both get the same amount of labor credits.

AUDIENCE: *How is your group seen by the IRS?*

KAT: There is a paragraph in the Internal Revenue Code called 501(d). It was made for the Shakers, a long time ago. Basically it says the whole group is non-profit and doesn't pay corporation taxes. On paper, we figure how much money we earned, divide that by the number of members we have and then individual members fill out a form 1040, or equivalent. We pay taxes on what would be wages if we were getting wages, which are actually goods and services like food and clothing for which the community signs the checks. Our per capita income is very low. Our real wealth comes from our huge organic garden, and our exchange of services to one another, such as free child care, free tutoring, free dance lessons.

AUDIENCE: *What do you do about building codes and occupancy issues in your communities?*

DAN: There are states that still don't have building codes of any sort. In Virginia it is regulated county by the county and is becoming more restrictive. If you are deciding where to locate your community, some of these regulations might be a deciding factor. To my mind, we need to start adopting community models of land ownership to avoid many of the subdivision regulations, such as having to build paved streets with curbs which can add \$10,000 extra to each house. This is where our collective activism needs to be applied and strengthened.

AUDIENCE: *What is the difference between income-sharing groups and others?*

KAT: The attraction for me in an income sharing group is that you can join it; you don't have to have money. You have to be willing to do your share of the work, be able to get along with folks, and in Twin Oaks' current situation, you have to wait a year until your turn comes up. Money can be a barrier for joining many non-income sharing groups.

DAN: One of the disadvantages of income sharing is that it is very difficult to find commonality of values around personal lifestyles and living standards.

STEPHAN: The way that I work with all these issues is to see it all as one grand experiment, with an unknown final outcome. I think we should listen more carefully to the people who have already done it in the past; learn from their experiences, become aware of what the challenges are and what we are really walking into. We should not assume, in a somewhat arrogant way, that "I could do it differently and better than someone else could." Human beings are fairly universal. Ω

Small Rural Communities

Panelists are all founding members of small rural communities started in the early and mid-'70s: Laird Sandhill is founder of Sandhill Farm in northeast Missouri, home for 5-9 adults and 2-3 children. Caroline Estes is from Alpha Farm, a community of 20-25 in the Coast Range of western Oregon. Harvey Baker comes from Dunmire Hollow, a community of about a dozen people in west-central Tennessee.

The panel began by looking at their communities' key values and the principles which they use in selecting new members.

HARVEY: The main thing which binds us is that we want community in our lives and we want to live rurally. We have a common value that we want to grow our own food; how we garden is not a core value. We want to focus on what is important in group, then allow freedom with *how* those values are implemented. Our first rule is that there are no rules. The second rule is that you have to agree to *try* to make a good-faith effort to solve conflict.

LAIRD: I feel it is important to have a clear understanding of purpose for the community and it should be written down. Share it with newcomers, review often, and see if you still want it as a statement. I feel it is important to define your range of tolerance for differences. If you have 10 major values your community agrees on and you have a potential member who agrees with nine of those, ask yourselves how broad is the *range* around the tenth one—how far can you stretch around your core values? For example, we run an organic farm. If someone insisted on farming with chemicals, that alone would mean the person would not be acceptable to the community because we hold that principle strongly enough. On the other hand, we tolerate quite a broad range of dietary preferences. Some eat meat, some are vegans, some ovo-lacto.

Think about your *selectors* for membership. Everything you do sets a tone which attracts people to those tones. Is what you are doing in line with what you want to actualize? If you are not there yet, are the things you are doing consistent with where you want to be? For example, I know a community which has a vision of being self-sufficient. What they are buying now includes many things which they will not be able to grow and they are saying they will change their standard when they begin growing their own food. So they are attracting folks who are comfortable with the way it is *now*. That is asking for trouble. What you are doing now determines who you draw; you can create tension unwittingly, if you are not careful.

Let's talk about openness to change. You will get change whether you want it or not, so you might as well embrace it. If you think you have *the* answer and are unwilling to consider alternatives

I think it is very important to figure out how—not if—you will interact with the larger community.

If you have 10 major values your community agrees on and you have a potential member who agrees with nine of those, ask yourselves how broad is the range around the tenth one—how far can you stretch around your core values?

with the larger community.

We have two basic key values. One is non-violence—we came out of a Quaker approach to living which emphasizes non-violence and simple living. The first two rules we had were 1) no guns and 2) no hard drugs, and those rules are still there. Once we tried to stretch to allow someone who owned a gun to have it on the property. We found we could not live with it and had him leave it with a neighbor.

We hold a value of *diversity*. We would like Alpha Farm to include as wide a mix as possible of people who can live and work together harmoniously. Our views on this one continually grow and shrink. We may think a person will fit in perfectly, then after a while, their uniqueness starts to come out. Over 21 years, that has been the major learning experience—how do we incorporate our uniqueness with one another. I would advise you to look very carefully at who you are taking in membership, particularly in a small community. The large community can absorb some people who do not fit completely. In a small community, you are face to face everyday, so be careful. When we get low in numbers, sometimes we slide and accept someone we might not have if we were more careful. Often we pay for it in laborious weeks and months trying to work things out.

AUDIENCE: *How do you get your money? From work outside?*

CAROLINE: Alpha has a common purse. All work is valued equally. One person does child care, another goes out consulting and can bring home a large fee—those are valued equally. Everyone works a minimum of 9 hours a day, five days a week. Some prepare dinner or milk the cow and do more than that. We all work in the community businesses unless we go out and do a construction or consulting job for someone. All the income goes into a common pot.

We have six different income-producing businesses. One is the store with a restaurant, gifts and books. We have two U.S. mail contracts; my husband, a retired editor has started his own newspaper; I do workshops and consulting; we have an architect and a construction business, and we have people who are

and be open to evolution, you can be in trouble. My sense of a community is that it is a dynamic place in which the members will grow and evolve. Growth is not always predictable, even when it good and healthy.

CAROLINE: Alpha has been around 21 years. We have 280 acres—60 tillable, the rest in forest. We now are around 20 members and we have had as many at 29. Residents in our valley are now 90 percent alternative people, but we have a store which was opened six months after we arrived for the expressed purpose of interfacing with the larger community, which was not so very alternative. I think it is very important to figure out how—not *if*—you will interact

skilled in building repair and maintenance. There are two of us who are retired and receive Social Security which goes into the shared pot as well.

LAIRD: We're mainly agriculturally based. Almost all of our income comes from food products that we raise as our organic farm. We are starting to do more consulting in group process work and network administrative work.

HARVEY: At Dunmire Hollow, every family is responsible for their own economic sustenance. Many people work outside in a variety of occupations—nurse, teacher, truck driver, doctor, building contractor. I work with a partner doing custom wood-working which is the only business located on the land. We have work days to work together on community projects and facilities, but everyone works independently for their own income. We are very anarchistic. Sometimes 2–3 people will work on a community project together, and we don't worry if this person is doing more work for the community than that person. All of us agree that we would rather have someone do a smaller amount of work, than keep track of how much.

Over the years we have ended up with some people accepting several responsibilities. For example, I am more mechanically adept than others and tend to fix the machines. But no one in the community has the right to say, "The dryer is broken, you fix it." They are just as responsible for the machine as I am and I do not feel guilty if I have something else to do before I get to fixing it.

AUDIENCE: *How big is your community? How do you deal with the inequalities of income?*

HARVEY: Right now we have between eight and 10, depending upon how you count some members who are not actually living there now. At times there have been tensions around money issues. Often people with the biggest incomes have the most debt. Those with less income may have more discretionary income.

LAIRD: Sandhill is organized liked Alpha because we do total income sharing. We make no distinction between domestic and income-producing work. If we need to produce more income, we deal with that question as a group. We emphasize what work you *want* to do—not necessarily what you are skilled at. We try to give people the times and amount of work they want to do. If you don't like to do certain things, you don't have to do them. Others either don't mind doing them or see it as a positive thing to pick up that thing for you. We like the idea of as many people as possible being familiar with a work area. If there is only one person who knows a job, it's very easy for others not to understand the pressures, the tensions, the disappointments, and for that person to feel isolated and exploited.

AUDIENCE: *Even dishes?*

LAIRD: We rotate that. We have one day when you do the domestic work—cook, dishes, etc. You set that day aside, embrace it and the other six days you don't do it at all and there is no need to feel guilty about it.

We take the jobs that require the most time and might be considered the most menial, and do them as a group all at once. Our craziest time of our year is the fall harvest season where we'll work 80-hour weeks for four weeks in a row. But we all do it; nobody goes on vacation. Right after that, nobody works! It's a high point of our season.

AUDIENCE: *What are your legal structures; are you corporations?*

HARVEY: We formed a small, basic for-profit corporation. We would probably re-think that if we had to do it again. We now find ourselves limited in the changes we can make because of some ex-residents are still stockholders. But even our arrangement is better than an individual owning the land. If you are the owner, you are legally liable financially. Say you're in a car wreck and sued. That land can be taken no matter who's living on it. If you die, the land goes to your estate rather than to the community—an unstable situation for the other community members.

CAROLINE: We are a cooperative corporation and shares are held by the resident members.

LAIRD: We are a not-for-profit corporation, and we don't have to deal with stockholders. Our residential membership equals the board of directors.

HARVEY: Our for-profit corporation has never made any money. We make a distinction between the residents on the land and the voting stockholders. There are a number of non-voting stockholders who have put in money for one reason or another, but don't have a vote. The voting stockholders are people who have developed a long-term interest in and vision for the community. Some of them have left, but they still hold our vision in their heart even if they're busy doing something else. In that way we act somewhat like a land trust, where we have people who don't have any particular self-interest in what happens except to hold to the original vision for the land. We also have people on the land, knowing the reality of the day-to-day life.

AUDIENCE: *You each have used different corporate structures, what is the optimum scenario for incorporation?*

LAIRD: It depends partly on what your group is organized around. I don't think there's a single best answer. State laws vary, so you have to work with your state when you are considering creating a corporation, partnership, or land trust.

I would advise you to look very carefully at who you are taking in membership, particularly in a small community. The large community can absorb some people who do not fit completely. In a small community, you are face to face everyday, so be careful.

AUDIENCE: *Isn't the problem with a nonprofit, that you can't do anything for yourself—you're supposed to not be self-serving?*

HARVEY: That's a charitable non-profit, in which individuals cannot make a profit (although a person can work do work for the non-profit at a fair wage.) There are communities that find being a charitable non-profit suits their needs.

AUDIENCE: *Do differences in values determine the specific sizes of your communities?*

CAROLINE: Oregon has strong land-use laws. It is no longer possible to have two houses, plus about eight other structures for living on a piece of land our size. We can get around some of the regulations by building a bunkhouse for the farmworkers, but it can't have a kitchen. We are limited

to the number of houses we can build for new members unless we sub-divide our land.

HARVEY: At Dunmire Hollow a selector for membership is tied to a person's ability to manifest an economic sustenance in our region. Even with our very low overhead, the local economy is such that it's very hard for people to beat out the local folks for low-skill jobs.

AUDIENCE: *In your communities, do people co-habit or does each individual, each family have their own housing?*

LAIRD: In my community, our obligation is to provide a bedroom for every member. We fudge on that when children are small. If you are a couple, each person gets their own room. How you decide to use those rooms is up to you. You have a room that's yours; that's our obligation.

HARVEY: In our community, one of the long-term requirements is that members manifest their own housing. It can be that they move in with another family who has extra space, they can build from scratch, or take an unused building and "buy" it from somebody else (I say this in quotations because all structures are owned by the community, but we have an understanding that people should be reimbursed for the cost of materials).

CAROLINE: Alpha has a requirement that everyone, with the exception of some children, have their own room. When it comes to a couple or a family, we try to provide those rooms adjacent to each other. We have an understanding, like Sandhill, that what consenting adults do in the privacy of their own rooms is their business. We have caveat that if the relationship interferes with the functioning of the farm, it can be brought to our non-business meeting. That has only happened two or three times in 21 years.

AUDIENCE: *What would you say are some of your hardest issues that reoccur through the years?*

HARVEY AND CAROLINE: Dogs.

LAIRD: I would say it's the struggle to be willing to engage in conflict. You're never done with that. First of all, people don't want to admit there's a problem, even to themselves. When they do, they often think it'll either go away or they can handle it themselves—but they don't. You're never done challenging yourself to be forthright and motivated to deal with conflict. One of the most powerful things communities have to say to the wider culture is how can people live together and get along? We're making progress in this area; yet it's frustrating.

HARVEY: Most people in community are not there because they're good at conflict resolution, or jumping into somebody's face over disagreements. Sometimes the same one or two people always keep raising the hard issues and they suffer for it. We've had to learn that all of us have to take on some of that work. If we see somebody in conflict, we give them support, and in the end it's our responsibility to say, "What are you going to do about it. And how can I help?"

AUDIENCE: *How is group money divided, and how do you plan vacations with group money? Do you have group-owned vehicles?*

CAROLINE: The farm takes care of all of your food, clothing, housing, medical, and transportation needs. Anyone who's at Alpha Farm for more than 30 days gets \$25 a month. We are looking at upping that amount. It's a *big* question for us because it raises issues about becoming more of a consumer. Members get four weeks of vacation time a year, \$300, and the use of a car.

community or start one. Out of our group of 50 or 60 people, we have found very few are ready to make the jump; most say they would join once it gets going. Would you advise two or three people who are ready to take the economic risk to get in the car and buy land, or would you advise us to join a community? How does one weed through the hundreds of communities listed in the directory to find one that's right for you?

LAIRD: I'd say, don't start a community unless you have to—meaning, it's in your soul, you feel you have no choice, you have a calling to start one. It's unlikely that your vision is so unique that someone else isn't doing a good deal of it. Although I can't say my experience will be yours, I was part of a group of four who started Sandhill. We had a group of 12-15 who said, "You do it and if it turns out like you say, we'll come." It *did* turn out like we said; only one of them came.

CAROLINE: I would like to address your question about searching for a community. First, have patience. Make your own screen—what do you want in a community? The Directory has done some pretty good work done to help your search in the cross-reference charts. Select four or five, and write for more detailed information, go visit, and good luck! Ω

Urban Communities

Panel members are John Hoffman, founder of Goodenough, a non-residential community in Seattle; Nick Lacata who has been living for 18 years in Prag House in Seattle, a part of Evergreen Land Trust; Jim Squatter, founder of Seeds a Peace, a collective in the Bay area, which grew out of a group working together on the Great Peace March; and Geoph Kozeny founder of Stardance, now called Purple Rose a group family near the Panhandle in San Francisco.

JOHN: I live in Seattle and I am a part of Goodenough Community. Twenty-four years ago I was part of a group of therapists who had strong ideals about how we should live relationally. We'd gone through sensitivity training, power labs—all kinds of things that made us aware of what we could do if we really got together. We watched our clients "lose steam" when they ended the relationship with their therapist and went back out into the world. So we started a Human Relations Laboratory in which each therapist brought about 10-15 clients each and worked with them in a community setting. We came together to practice, experiment, explore ways to help people take the relationships they built in our 8-10 days together, and to continue knowing each other and utilize the relationships.

Well, it worked! People married each other, joined each other's groups, created businesses, and made sustaining friendships. They also divorced and argued with each other. All of this creates community. Out of that work Goodenough was formed.

We did not become a membership organization until quite recently. When you agree to work in covenant with each other, the dynamics change dramatically. We are a complex organization: we have an adult education school which gathers a group of about 35 people and takes them through three years to get people to integrate and know who they are. We have a strong emphasis on leadership development, social action, and doing something with this world.

Recently, we became an interfaith, nondenominational church. Initially we were quite sure our rich spiritual life could erode if we tried to organize it. So we encourage each person to have their own spiritual path, declare it, work with it, and we hold each other accountable to our own individual paths.

NICK: I live at Prag House, a part of Evergreen Land Trust, which is a federation of five rural and urban communities. Prag House got started in 1972 and I have lived there for 18 years. We were largely graduate students, some professors at the University of Washington, and friends who were *simpatico* to the opposition to the war in Vietnam. As we got more politically active in the protest of Vietnam, economics became an issue. Why pay rent when we could just buy a house? It was during the time when Boeing in Seattle had laid off 1,000 employees, and there were many very inexpensive houses. We found a 37-room mansion for \$5,000 down.

There were problems. A collective cannot carry a mortgage, so we had one of the group put his name on the title and three people put up the money. At the very beginning it was decided that even though someone's name was on the title, that person did not control it. The question of equity was an issue for Prag House as it is for many other collectives. If the title is in one person's name and something happens to him or her, then the house goes to that person's heirs. As the value of the house went up, we asked who gets this value? We decide to create Evergreen Land Trust (ELT) and Prag House became the first of its properties. We agreed that no one would get any equity—the house could never be sold. If it burned down, the insurance money would have to go towards getting another house for the people. If everyone moved out, it was ELT's responsibility to find a new group of people to move in. We always have to fight the mentality of "tenant," but we do own Prag House in every sense of the word. We can do anything we want to it, but one thing we can't do with it is sell it. It's a break with the capitalist idea of ownership for profit.

The next ELT property was a farm. Now we have two urban houses and three farms. Each community is totally responsible for their property; the only thing they can't do is sell.

JIM: In 1986 I had been living with a group of 35 people in an abandoned warehouse. Our goal was to be able to put more energy into our political work and not have to maintain a full time job and an apartment or house. After we had to leave the warehouse, we wanted to continue working and living together and decided to try a nomadic, migrant type of community. We decided to join the Great Peace March and spend a year to see if it was possible to live in a nomadic community. Two weeks after it began, the march went bankrupt. About half of our group left, the other half formed a new nonprofit corporation, Seeds of Peace, and started the walk. We learned what is necessary to keep hundreds of people on the road. At the end of the march, we decided that we definitely wanted to continue with this kind of community.

We raised some money, bought some equipment, and decided to handle the logistics for another walk. Boy, were we naive! We started out with 25 people, a bit more than we had intended. We had a lot of lifestyle and value conflicts, right from the beginning. By the end of the first year, about half had left.

It took us a year before we realized that we would have to find some place to stay for longer than a couple of weeks be-

Relationships with the neighbors are harder in the city. If people think you are weird, you are not down the road a half a mile, you are right next door.

tween events. We found a landlord in Oakland who would have fifteen people and a bunch of equipment on his property for a trial year. It was in a very high crime, high crack/cocaine area. The adjustments to the neighborhood were constant. We found that we needed to have a monthly meeting with our neighbors. As it turned out, our block united and drove the crack dealers off our block, and now it's a pretty nice neighborhood.

Now we are in the process

of looking for land. The urban setting is wonderful for social action, but now a lot can be done by phone and computer. We need a place to work on equipment, store it, not irritate our neighbors, and be able to expand.

GEOPH: After moving to San Francisco in the '70s, I spent some time with a very dynamic, outrageous, and entertaining commune called Kerista Village. They are known for pioneering the term "polyfidelity" and having a group marriage/family/community. I met someone who was also interested in starting a household of a connected family with deep interpersonal relationships. Inspired by the Farallones eco-urban house in Berkeley, we started a group house of multiple relationships, shared parenting, and group-owned businesses.

We knew from the start that starting a group marriage kind of family takes a lot of work and commitment, so we created a two-layer membership system. The day-to-day functioning was really an urban collective household. Then the core group were the people who had a long-term commitment to each other and maintained the entity which we called Stardance. We made clear distinctions about where the power and responsibilities were. It was definitely a core group matter if we were making a decision about taking out a \$20,000 mortgage for repairing the house. We'd take advice from the other people, but they didn't have any right to actually vote on it. Although we were running by majority vote, we later realized that we actually never voted, but found solutions that satisfied everybody's needs.

We had a dream about the city and country base. We went up to a place in the country every other weekend for three days, worked on relationships with the people, and made decisions about this and that. Eventually the struggles got too great and our lives too busy and we got clear that our focus was more in the city. In a way, relationships with the neighbors are harder in the city. If people think you are weird, you are not down the road a half a mile, you are right next door. We got very involved in the neighborhood. We tore up every piece of pavement in our back yard to put in an organic garden and composting bin. That meant no place to play basketball. Our neighbor had a fully paved backyard. In exchange for him letting us play there, we bought the basket and let his kids play with us.

Every Thursday night we had potluck suppers open to everyone. Afterwards we had open house meetings. Ten or 12 house members would talk about deep interpersonal stuff and another 10 or 12 friends would listen and sometimes offer good, objec-

tive perspectives. It was very exciting. One of our communication standards was to not talk about someone behind their back without also talking it out in front of them. Interestingly, people felt an *obligation* to see that people carried their issues to the other person concerned.

I wanted to develop egalitarian relationships. We wanted no one to have more power than anyone else. That created interesting issues around who would take on responsibility for keeping the house running. For 10 years, I maintained the position that I was trying not to be the leader, yet people perceived me as the leader because I kept taking responsibility to see that the housemate ads got out when we had vacancies, that our mortgage got paid on time, and that people paid their share of the monthly expenses.

AUDIENCE: *How do you deal with the issues of monogamy and polyamorous relationships?*

NICK: In the beginning we discussed how people might couple up, or specifically not couple up. We decided that everyone would have his or her own room, even when part of a couple. Everyone would still be charged the same amount of money so you might as well have two rooms. Couples exchanging partners never happens. Raising kids was another thing. Some who had babies decided to leave after a while because they wanted more control of the environment. In a communal situation, there is constant feedback—wanted or not—about how to do a better job of raising your child.

GEOPH: One of the things which helped was not so much putting pressure on relationships, as making the regroupings more comfortable. People didn't have to prove the other person was a jerk in order to explain why their relationship didn't work. Often problems with jealousy or power are more about how the two people feel about their own self-worth, than the particulars of the situation. If your partner hooks up with somebody else, you have a choice. You can feel offended, like you failed, or you can feel happy that they have found something good and nurturing. We tried to maintain the second option. It didn't solve all our problems, but it helped.

JIM: When we started, we agreed not to get involved in each other's personal lives. We didn't care if you slept with someone in the collective—we weren't going to encourage it or discourage it. But if tensions kept the whole group from being able to function, then we found you have to intervene. Now we have the two parties agree on a mediator to help them and it has been much smoother.

AUDIENCE: *How do your economics work with your political work?*

JIM: The collective pays rent, food, and most of the basic needs of the group. If you work outside the collective, we ask that you donate 50 percent, but that percentage is flexible depending upon the situation. This means that most individuals can spend all of their time on political work. We reach decisions by consensus on the political work we will all do together. We generally charge for our work and we do outside fundraising as well.

Financially, it still is difficult. We've made some hard decisions. For example, we decided we were not going to buy food. Eighty to 90 percent of the food we ate came out of dumpsters. It was a choice of dedication to the politics of changing the world above our personal needs. Right now we are trying to conserve money to put into a land account to buy rural land, though there's some talk about a warehouse in the city. Ω

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Spiritual Communities

Participants of this panel include **Dorothy Maclean**, co-founder, along with Eileen and Peter Caddy, of Findhorn in northern Scotland. Findhorn, now home for over 160 people, is running a full schedule of educational programs and is building an ecological vil-
lage. **Gordon Davidson** and **Corinne Mclaughlin** lived at Findhorn community, and later founded Sirius community in Mas-
sachusetts, a community of 25 adults and 13 children. Sirius is currently building a conference facility for 150 people, operating a community supported agriculture program, and offering retreats and classes. **Michael Lee** is a long-time resident of The Farm in Summertown, a community which has been as large as 1400 and now is stable at about 250, with over 125 children under twenty years old—about 70-80 are teenagers.

GORDON: I think for all of us on this panel, there is a very strong emphasis on the spiritual dimension as fun-
damental to the ability to create a successful commu-
nity. Inner guidance and attunement is at the core of guiding principles and the decision making process at Sirius. We use a process of consensus decision-making combined with medita-
tion and attunement. We work to bring a decision through from a spiritual level—a decision that will meet the highest and best for every single person and the entire situation. Sometimes that means an individual may have to let go of personal opinions about what is "right." Sometimes what is right may look very different than you expect on a personal level.

First we define a specific question, discuss it, and put all the facts out on the table. After discussion, if there is no agreement, we all go into a meditation and asks for the highest good to come through for the question we are considering. Afterwards we go around and each person shares from the meditation what they received—whether it's a message, just a sense, or an im-
age. Does the composite of what we received give some sense of which way to go? If not, we may decide to attune more or per-
haps we will look at those perspectives which are are different. **DOROTHY:** We had about five or six years when we were just grounding our energy and that's a very important thing in a spiritual group. In the beginning and for a few years later we were told in our guidance, "Don't advertise, don't invite any-
one, don't even ask your friends to come here." We had tremendous commitment and sincerity which built up a power that drew people from all over the place. I believe we created a spiri-
tual core which people could tune into. Everyone has the most incredible stories about how they came.

As new people arrived, we had the problems around au-
thority issues. Peter Caddy was the "front man." [See "Passing On," page 57.] Eileen and I were in the background with the spiritual direction. Peter did all the bullying and paving the way, consequently he aroused everyone's antagonism. Most people thought his insistence that things be a certain way was his ego, but he was doing it for Findhorn or God (which for him was the same thing), not for himself. There is still that misunder-
standing about Peter. We all had our faults, but that was not his particular one.

CORINNE: Gordon and I lived at Findhorn for a number of years. As Dorothy mentioned, many had this issue around authority

with Peter and I was one of them. We pushed for a more egalitarian structure and I later learned that it was not just an issue of Peter having to let go, it was also necessary for others to step forward.

When Gordon and I started Sirius, we had not wanted the responsibility of leadership. Our image was that all our friends from Findhorn would come and we would be just be a group of people doing things together. We learned that you don't always draw people who are as committed, as hard-working, or as spiritually aligned—they have to learn these things. Now I have accepted that it was time to take the responsibility and I appreciate Peter in a way I never did before.

I have also learned about the type of feminine leadership that Dorothy mentioned, which is not out there in a dynamic sort of way, but in a nurturing way, which holds people and helps them realize their potential.

MICHAEL: The Farm came out of San Francisco in the late '60s when Stephen Gaskin gave lectures and became the spiritual teacher for a group of about 1,000 people—mostly in their late teens and early twenties. Stephen got invited to go on a speaking tour, outfitted a school bus for the trip, and by the time he started, there were more than 50 buses—a mobile community which travelled for together for 10 months.

We bought 1700 acres in Tennessee, and Stephen was the leader for the first 10 years. During that time, he was the final court of resolve. If we couldn't agree, Stephen would say something—even off the cuff, and we would follow it. Then we went through a change and Stephen stepped down. In the following 10-12 years, we have gravitated towards the women running things, because they seem to have a much more grounded approach and a whole lot less personality issues.

Most of us came to the Farm wanting to throw out everything from Western culture. We made lots of mistakes and had to live with them. At first we lived in the school buses, then built large houses and all moved in together. Generally, there were about seven families to a house, 20 kids, and one kitchen. For the first 10 years, we shared all our money. By 1980, 1400 people lived on the Farm—more than we could support. We had lived very austere in the first ten years: no running water in most of the houses, very few cars, no electricity. We tried to build our own society—we have our own phone system, we still birth our own babies, bury our own dead, and look after our own internal security. At that time, we decided to take individual financial responsibility and provide for our own families. We still hold the land and all the houses in common and are still very tied together as a large extended family.

AUDIENCE: *What about the spiritual nature of your community and how do you work with that?*

CORINNE: The spiritual life at Sirius is based on inner guidance and people follow a number of different paths—Course in Miracles, Yogananda, Sufism, Native American, Alice Bailey. We place a lot of emphasis on our group mediation which happens a few times a week.

DOROTHY: In the early life of Findhorn, we followed our guidance and soon found there are “laws of manifestation.” First you have to find if it is right within. That is the main thing. For example, when we were 25 people, we got guidance to build a dining hall for 250. That seemed utterly ridiculous because we did not have any money. But we followed our guidance and went

ahead. When we finished, we got a check for the exact amount needed for the whole building. This worked again and again. It always came from the first premise—is it right from within?

AUDIENCE: *Do the results of your individual internal guidance process create competing claims of what to do for the next step?*

DOROTHY: Initially Eileen attuned to a particular question. People accepted her guidance and acted on it. Later, like when we decided to buy Cluny Hill Hotel it was a whole community decision. Following one or two people's guidance was done in the formative years—in a way that was much simpler—we just got guidance and carried it through.

GORDON: The process I described earlier about how we do consensus decision making is intended to work with that issue because people sometimes do get different information. Some times it appears to be irreconcilable. We first evaluate whether the person is coming from an emotional space, if there's a personal issue involved, or whether he or she has a valid perspective which we haven't integrated into our thinking. Occasionally we are not clear about these questions and we can't make a decision at that time. If the person feels absolutely sure he or she is seeing something no one else recognizes, it's okay to stay with that. We need to honor that and integrate it into the final decision. If they're honest with themselves, people usually have some sense about how accurate what's coming through them is.

Now this sounds a bit laborious, but it has worked tremendously well for us at Sirius and saves time in the long run. We have grown more by going slowly because we haven't made a lot of major mistakes.

AUDIENCE: *Do certain individuals acquire more influence than others based upon having had a lot of right decisions emerge from them?*

CORINNE: There lies the whole question of leadership. People sometimes respect information more when it comes from one person rather than another. When you perceive that a person's ego is not being served by the position they are holding, you will trust them more than someone you perceive to be driven by their ego. I have also learned that there are visionaries who may get guidance about a direction or a major change before others in the group. Others in the group cannot accept their vision. Visionaries have to learn to release those views and wait for the right timing. Often their ideas will emerge as much as a year or two later and suddenly a lot of people are ready. So the visionary's role is to educate, inspire, and have patience.

GORDON: We want leaders to be people who are capable of determining or intuiting what is good for the whole, not just in our communities, but in the entire political scene. We want to find and affirm those leaders who are more concerned with the good of the whole than they are with serving themselves.

AUDIENCE: *How do you instigate group meditations without using the word “mandatory?” What kind of evolution has gone*

There are visionaries who may get guidance about a direction or a major change before others in the group (are ready) ... Visionaries have to learn to release those views and wait for the right timing.

through your community to get everyone to meditate together?

CORINNE: We had an expectation that we all would meditate—in fact we were doing it two times a day. It was a big issue for me when people did not want to come because I didn't want to enforce anything. Through the group process, we came to an agreement about when and how many times we would meditate. We don't criticize someone when they do not attend. We try to find ways to inspire people to come more often. One way we've done that is to have each person take a turn leading the meditations. This helps us to learn about our different paths gain more respect each persons' choices.

AUDIENCE: *I wonder if any of your communities get into personal issues and conflict resolution to the extent that you are actually doing therapy?*

MICHAEL: When our community was younger, we were constantly in a close-up situation. We had long house meetings where we sat and met until everyone had worked out whatever was necessary. We counsel each other as friends and some people have taken on that role for the community. We do reach outside the community for help if the problems are serious.

CORINNE: A lot of people look to community as a healing place. We enter community bringing with us our wounded child. Sometimes spiritual people think you can just ignore your emotional side, but the more we can integrate it, the easier it will be to bring the light down to earth and to our physical and emotional bodies.

A certain degree of focus in dealing with problems is important, but also we realize we can change things instantly through an inner process. Amazing changes can happen through the con-

scious process of living with people with a spiritual awareness.

GORDON: We are all learning skills which we were never taught while living in our nuclear families. We don't really know how to relate to each other in a way that respects the integrity of the other person, while at the same time honoring our own integrity. Every communitarian goes through an incredibly accelerated personal evolutionary process with ample opportunities to deal with the issues in his or her life. Its an irony that there is such a strong myth out there which says that people go to community because they think life will be easier. In fact, life usually becomes more intense, but you also begin to grapple and transform. You receive a gift of growth when you join a community.

CORINNE: We have learned to ask ourselves, "Why did we attract this difficult person? What are they teaching us with their obnoxious behavior?" We had a recent situation in which the person helped us really clarify our spiritual beliefs because he challenged some of our most deeply held convictions which we didn't always articulate. He also helped us realize that our place isn't for everyone; sometimes the right person and the wrong place makes the person do things they wouldn't do somewhere else. Our work is to be loving and clear.

AUDIENCE: *I think it is important not to assume the community is always right—it's growing, too.*

CORINNE: Communities can be dysfunctional as well as individuals.

GORDON: A lot of founders have experienced the phenomena of becoming the "Mama & Papa" of the community. In otherwords, if people come to community unfinished with their parental issues psychologically, the founders then become the substitute parents for members to work out their parental issues. Now it can be good for the members, but sometimes, not so great for the founders.

It's important as a leader to listen to feedback and to hear honest and clear reflections from people. It's equally important to be able to sort through what is projected psychological material and what is important to listen to.

AUDIENCE: *When you look back on the evolution of Findhorn, it certainly seems that there was an easy-to-follow plan, but you say you didn't see it.*

DOROTHY: We didn't know it then, but by taking one step which leads you to another step, which leads you to another, it gradually works out.

GORDON: I see and hear of communities where there are very elaborate plans of how the community will look, with every detail of every aspect, of every building. Nobody is staying in those communities because there is no room for their creative input. You *do* need, however, to be clear about your community's fundamental purpose, whether you are a spiritual community, a gardening community, a healing center or whatever. Beyond that, everything is day-by-day, step-by-step.

To me that is the essence of why guidance is so fundamental. We can all sit here and come up with the image of perfect community, but I can tell you from experience that the most powerful things that have come to me in my life have come completely outside of any planning. The idea that we can create an image of a community or our lives is limited by our intellectual mind. I follow my inner sense of what is the right thing to do right now, and trust that there's a higher influence guiding me—that's crucial for me and our community to function. Ω

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IMPRESSIONS

With reflections, comments on missing elements, reports of highs and lows, and afterthoughts—we try to paint a black and white picture of a three (maybe four!) dimensional event which was created in living color and with much community spirit. The celebration was a historical event because it was the first-ever gathering of folks interested in community living. Will it be the first of many? What kind of next-event would serve your needs? Let us hear your thoughts and opinions about when, if, where, why, and who for the sequel.

Snapshots of the Celebration

We received many newsletters, articles, and personal reflections after the Celebration. Here are a few excerpts (source addresses are noted when publications are quoted or paraphrased) with the hopes that they will let you capture the “feel” of being at the event.

HOWARD FENSTER, East Wind's *Windfall*, Box 6B2, Tecumseh, MO 65760: I was expecting a conference. Many of you probably know about conferences. They are fairly serious, self-important affairs with pleasures, workshops, presenters, experts, information packets and name tags. I hate name tags. When the organizers of this particular event described it to me as a “celebration of community,” the phrase didn't register. I thought that was a fancy way to say conference. The Celebration did indeed have much of what I knew to be a conference, including all the above-mentioned features. Even so, the organizers, bless their dedicated souls, meant what they said. For those five days, Evergreen's campus was given over to spirited education and celebration.

What a splendid affair it was! The plenaries were not the usual succession of speeches. They were called to order with a gong, they were framed and punctuated with song, poetry, dance, pep rallies, with interpersonal encounter exercises and the balancing of peacock feathers on noses, (a reminder that we should not take ourselves too seriously.) This blend of information, performing art, ritual, emotional support, silliness and mirth spilled out into the workshops, the meal times, and numerous informal gatherings to share and to play. It was a rich goo—half revival meeting without the hellfire and half Woodstock without the amplifiers or the acid.

Somehow, we found time to learn and exchange information about creating and living in intentional communities. With the host of accomplished presenters, we could have founded a University of Intentional Community right then and there. For five miraculous days, we had assembled nearly all the information we would need for a new ecological/communitarian civilization. How exciting to know that we were participating in a

very unique event. We were calling out to all the world to receive our gift—the how-tos of a more sustainable, just, peaceful, and healthful culture. How thrilling it was for communitarians, allies, and seekers, to be so enthused with the spirit of hope and promise!

HELEN JEAN STORY, *Hygienic Community Network News*, PO Box 277, Boulder Creek, CA 95006: For nearly an hour before the scheduled evening session, 60 of us gathered in the large geodesic dome and blended our voices in spirited and truly beautiful a cappella singing. The sparkling eyes and radiant smiles all around me told me the others shared my feelings of satisfaction, glee, and comradeship. That song session was the most bonding, spiritually nourishing, unforgettable highlight of the Celebration.

Another memorable event was the moonlight walk to the beach, which became an exercise in trust and non-visual awareness for 70 people following a leader through dark dense woods over invisible uneven ground. We finally walked on the beach with a sense of relief and accomplishment.

BOB GLOTZBACH: I had the opportunity to dialog with a number of people who had a very different view about things from my own, but we were able to hear what each other was saying and to offer a “hug of respect” for the differences. I had a multitude of opportunities to tell others what my interest was in community and get feedback that sharpened my own understandings and gave me more focus.

One of the highlights for me was the fifteen or so hours that I volunteered in the soup kitchen. The small staff from Seeds of Peace who provided the kitchen service truly resembled a community and it was a joy to work with them.

EVA URAN, *Hygienic Community Network News*, (address above): I found getting a volleyball match going was symbolic of starting a community. The best way was to have at least two people starting a volley across the net, rather than calling out for people to join us. Then people from every direction began filing in at intervals until we had enough—six on each side. The best way to attract folks is by example of a successful small scale game—or community—already in motion.

UZI ELNATAN, *Bulletin of the International Communal Studies Association*, PO Box Ramat-Efal 52960, Israel: I was impressed by the atmosphere of search for an alternative to the

Western, capitalistic way of life. This trend was strengthened too by the widespread popularity of ecological awareness. I feel that the importance of this event lies in passing on the accumulated experience from veteran communes to new ones and the exchange of ideas among them.

JOHN WHALEN, *New York Newsday*, Sept 8, 1993, pp 50-51: If you're seeking utopia, be forewarned: The quest may involve a lot of hugging.... They hugged in "sharing circles," in mutual backrubbing circuits, and in auditorium-sized human beltways.... What did seem incongruous in this quest for utopia was the pragmatic. In between the leftist politics and deep ecology there was much networking, Rotary Club-style. Business cards were exchanged. Entrepreneurial advice on the advantages of stock-owned corporations was swapped and tax tips were dispensed.

UZI ELNATAN, *Communes At Large Letter*, I.C.D., Yad Tabenkin, Ramat Efal, 52960 Israel: There were enormous differences in size [of communities] from membership of 5-6 adults up to 250. On the opening night we learned of the longevity of communes. We were all asked to stand. Then all who had lived in communities for less than four years were asked to sit down; the vast majority sat. Next those living there for 5-10 years sat down. The seniority was heightened to 11-25 years, and after these had taken their seats, only a handful of oldsters (like me) remained standing. [Two remained standing until we reached 52 years!]

DIANA CHRISTIAN, *Growing Community Newsletter*, 1118 Round Butte Dr., Fort Collins, CO 80524: We were elders in our 60s and 70s, middle-aged and young mothers, aging hippies, professional folks, lots students, and a flock of children. Rainbow colors, but mostly white. We wore "straight" clothes, batiks, tie dyes, and native textiles. At plenary sessions 800 people sang, listened, leapt to their feet, broke into small groups, learned to juggle, fell off chairs laughing, disagreed with the speaker, stomped their feet, formed a gigantic singing many-armed spiral. We enjoyed yoga and Tai Chi at dawn, music and comedy 'til midnight, Shabat circles, lesbian circles, visual artists' circles, '60s commune veterans' circles. Moonlight walks to the bay, drumming and chanting with Beaver Chief, dancing to Afro-World-Beat. Sharing, complaining, questioning, taking notes, networking, arguing, agreeing, laughing.

CEILEE SANDHILL, age 12 years: The first two days went as I expected. I was a full participant, went to workshops and hung out with the adults. After some persuasion, I went to the kids program and was able to meet several kids; there were two boys and three girls about my age. I was pleasantly surprised to have so many peers. The next few days were a blur of fun, games, and good talks lasting late into the night.

Originally I had planned to present a workshop on children in community, but after meeting up with the kids, I got distracted and had more fun playing! It was a wonderful week and I sincerely hope something like it happens in the future.

HELEN FORSEY, *Natural Life*, R.R. 1, St. George, Ontario NOE 1N0: An amazing group was the dedicated crew of volunteers who put together *The Daily Planet*, the Celebration's temporary newspaper. Every night they started around nine and worked into the small hours; every morning, there it was, a box of copies on a chair by the breakfast line, or next to the entrance to the gym where the morning plenaries were held. The handful



The quest for utopia involves lots of hugging.

of amateur editors and desktop publishing enthusiasts who produced an attractive and informative paper were an inspiring example of the spirit of community that permeated the gathering. **HEATHER ABRAMSON**, Celebration Intern, *Co-op Voices*, North American Students of Cooperation, PO Box 7715, Ann Arbor, MI 48107: There were concerts, drumming circles, spontaneous singing and dancing, coffee houses, a women's circle, juggling lessons, comedians, a bookstore, booths for alternative technologies and products, a geodesic dome, an electric car, solar powered tricycles—in short it was magical.

The work [in the months before the event] itself was not always thrilling, but I was working with incredible people on an incredible project in an incredible place and felt an amazing sense of accomplishment.

My experience has made me realize that student co-ops and the world as a whole have a lot to learn from intentional communities. I discovered that there are thousands of intentional communities of every conceivable variety—from rural spiritual communes of hundreds of people to small, consensus-based urban ecology groups. It is impossible to generalize. But all include ideals of cooperation and serve as an alternative to mainstream society. Instead of waiting for modern culture to change, they often set a living example of the way society *could* be.

LAIRD SANDHILL: The organizers were aware of the energy cycles that often characterize multi-day events, and after the strong start of the first two days, we were worried that the gathering may have peaked too soon. Could we keep it up for six days? My sense is that the experiences of the event were richly varied—day by day, and person by person—yet the energy stayed high throughout. All of these "career" community builders converged on the Evergreen campus and wouldn't let the energy drop. This was our time of recognition and celebration, and we were flat out going to enjoy it!

SCOTT ANDERSON: What the Celebration started to be for me—an event where I could find my place or my people—never materialized. I learned how community begins in the heart. It affirmed on the soul level, what I already knew—that community is my path. Despite my illusions, I won't step into a ready-made community. I create it, here, where I'm living and working this moment, and by whatever communications draw me closer to my community in the making—wherever they may be. Ω

Celebrating Post-Feminism (Or Is That a Bit Premature?)

Helen Forsey

I KNEW IT WAS THERE; YOU COULD ALMOST touch it: wonderful women's energy, the obvious leadership and involvement of women at all levels, the inclusivity, respect, and cooperation that are so central to feminism. Why, then, did I feel that feminism was missing from the Celebration?

Because, despite all the implicit honouring of feminist principles, nowhere was a feminist analysis made explicit. Except for a few spontaneous efforts near the end, there was no recognition of the integral and vital role that feminism plays in many of our communities, no examination of the way patriarchal precepts persistently undermine communal values, no acknowledgement of the feminist source of many of the principles we were practising. And nobody seemed to realize that these things were in any way important.

All this surprised and increasingly dismayed many feminist participants. We began having semi-clandestine conversations in the washrooms, which, we joked, constituted the Celebration's

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only real "women's space." We compared notes, confirming each other's uneasiness with the invisibility of feminist understandings and exchanging ideas on how to move the discourse to a more holistic plane. We lamented the fact that even here, we were not spared the tiresome spectacle of Great Men expounding Universal Truths that completely ignore women, and engaging in public cock-fights with the male proprietors of other Universal Truths, often contradictory, but equally patriarchal. In the sex-segregated intimacy of the women's rooms, we chuckled and commiserated and established bonds that renewed our woman energy and kept us strong.

In an article in the *Daily Planet*, the daily newsletter at the Celebration, I pointed out the enormous gap that is left in our understanding when we try to talk about the lessons of the past without explicitly examining the ef-

fects of male supremacy—and other supposed supremacies—on communal history. To discuss living in the present, without recognizing the women's contributions to community and the struggles we still face, is an error of equal magnitude. To assume that we can build a viable communal future from our visions, unless those visions are clearly anti-patriarchal, is to sabotage our best efforts by leaving intact an invisible oppression which victimizes half the population and dehumanizes the other half.

Although many communities are relatively egalitarian, too many still unwittingly buy into the mainstream mentality that sees feminism as a separate set of issues, rather than as a fundamentally different framework for understanding and changing the world. It seems to be especially hard for some community men to even consider the idea that feminism might mean something besides "equality," that women *as women* might have something unique to contribute; that our radical analysis might be essential to the task of building sustainable community.

This obtuseness leads to a subtle but pervasive silencing of feminist viewpoints. Even in our home communities, strong and outspoken feminist women often are reluctant to introduce elements which may well be seen by most of our comrades as tangential or even divisive.

Women generally reacted positively to the *Planet* article, yet little changed. In the communal love-in atmosphere of the Celebration, it seemed heretical and futile to insist on publicly expressing views which might offend sisters and brothers who sincerely believed there was no problem.

I see a critical link here with the widespread communitarian belief that there is no longer any need for feminism as such among us, that our communities represent some sort of post-feminist society. According to this myth, we have moved beyond patriarchy and are now all one big happy family. Such self-deceiving indulgence not only denies reality and undermines feminist activism; it also puts women in danger. In community, as in the conventional family, bettering, rape, and child abuse still occur, and other more subtle forms of sexist and heterosexist oppression can be quite common. To assume that a communal setting automatically guarantees safety can lead to a lack of precautions, exposing women to higher than necessary risks and making recourse especially difficult.

Sexism and other oppressions persist if the conceptual frameworks for examining such difficult issues are ignored or marginalized. Without understanding and analysis, people remain mired in problematic patterns which cannot be legitimately addressed. The inadmissibility of an integrating feminist awareness thus limits the terms of much community discourse to a patriarchal (and ultimately anti-communitarian) paradigm.

In his keynote speech, Kirkpatrick Sale presented a brilliant analysis of the breakdown of community in Western Europe at the time of the industrial revolution. To pretend to such analysis, however, without naming patriarchy as a potent and devastating anti-communal force, represented a contradiction of astounding proportions. It was certainly at least equivalent to neglecting to mention the role of capitalism on the historical stage—an omission he would be the first to denounce.

Such denial silences women and is deeply corrosive of communal visions and practice. Far too often, the specificity of women's experience has been glossed over in the name of egalitarianism or communalism, and women have remained invis-

ible, our contributions invalidated. Now we are pointing out once again that our experience as women—our insights, our creativity, our freedom—are essential for healing our communities and the planet. Unless women's input is continually and consistently sought out, our communities will be doomed to repeat, in one form or another, the patriarchal patterns of oppression that still hold humanity hostage.

Like others, I had the opportunity to contribute to the Celebration's planning stages, and I must accept some responsibility for the relative absence of feminism the agenda. Somehow I assumed it would be an integral and visible element of the event, as it is in so many of our communities, and neglected to take steps to ensure this actually happened.

In future gatherings, I propose a women's caucus, involved in both planning and implementation, an allocation of women's space, explicit feminist content in the program, and an openness to women-only workshops or other events. Such initiatives will make the next Celebration even richer and more productive of the communal values we all share. Ω

Helen is a feminist in a communitarian's body. A freelance writer and activist from Ontario's Ottawa Valley, she is editor of Circles of Strength—Community Alternatives to Alienation.

FUTURE VISION

To Communitarian Opticians

Stephan Brown

I ATTENDED THE CELEBRATION OF COMMUNITY to present two workshops and sit on a panel of rural community founders. Throughout the days of listening to speakers and attending workshops, my thoughts were nudged provocatively more than a few times.

Based on my experience founding and developing Shenoa Retreat and Learning Center in northern California, I've done a lot of thinking about what's essential to making community work. One of the pivotal points that I stress is how difficult and yet essential it is for people to hammer out a vision and then abide by it. If you can't get a clear sense of what you're doing together and why, you will likely never get where you think you're going. Vision—even a regularly contested one—tends to bind us to a common purpose or broad understanding of what is our reason for being together.

After the Celebration, I pondered the vision of communities in aggregate. Is there one? If representatives of several communities gathered together for one week to articulate a common purpose, a shared vision, could they do it? Would they even be interested? For one group it would be serving their master/guru, another's *raison d'être* would be to help the homeless, another egalitarianism above all, etc. These have proven sturdy visions for individual communities, but what elements might apply across the board, unifying many communities?

Al Gore, in *Earth In the Balance* suggests that we, the big "we" as in the entire population of the planet, make rescuing

the environment our single organizing purpose. Could environmental concerns be the organizing principle and vision of communities? Is it something else? The Celebration demonstrated that we could dialogue meaningfully, nod knowingly over common problems, compare attempted solutions and engage in healthy disagreement. Is our vision of peaceful co-existence, abiding by a Star Trek-like directive for non-interference in one another's cultures? The Declaration of Interdependence was read [see back cover] and got a lot of big response. Does it speak the collective vision?

Celebration speaker Noel Brown queried the audience about the role of communities in the world and specifically about dealing with the environmental crisis. Gordon Davidson talked about the need to comprehend what was going on in the greater economic landscape. Corinne McLaughlin encouraged us to acknowledge the role of community leadership, and to look at ways of bringing the positive lessons of community into the existing political system.

From each of them and from other voices at the conference, I heard, or inferred, a challenge to take the next steps. Many of us have been around doing community for a number of years now. Aren't we the ones who are supposed to know what we're doing and where we're going? Do we? Maybe we know more than we think and not as much as we would like.

Possible Next Steps

- If communitarians are to offer timely improvements for their own micro-culture and humanity as a whole, educational opportunities need to be expanded and upgraded. We need to figure out what we know, what works about communities and what doesn't work, and have the courage and common sense to acknowledge the difference and act accordingly.

Let's identify successful strategies and proven systems that contribute to a holistic, well-functioning model. Components include finances, legalities, leadership, business, communication, group dynamics, environmental sustainability, and positive engagement with the mainstream culture. Hard-won knowledge and collective practical wisdom could be organized into a curriculum, saving groups from having to spend years discovering what others have already learned.

- During the Celebration, I attended a seminar on leadership which barely scratched the surface of such questions as: what's considered good leadership, and how do we support, audit or challenge power issues. Leadership, power, authority and responsibility are the subject of endless discussions in communities and mainstream businesses alike. *Business Week* recently headlined the more horizontal approach to power showing up in business management. Ben Cohen (of Ben and Jerry's ice cream) has talked about putting together an MBA program for humanitarian-oriented entrepreneurs. How can communities both contribute to and be informed by this dialog?

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• Alan Watson, who publishes the Findhorn Calendars, has initiated a project to restore a desertified area of the Caledonian forest in the Scottish Highlands to its natural state, reintroducing native species and wildlife. This has been a huge endeavor, accomplished largely with volunteer funds and labor. Imagine guests and tourists paying to plant trees and build fences in drizzling rain. Alan's project offers a bright model of the potential of eco-tourism that Noel Brown spoke about. Could we use a similar system to replant and restore other areas of the world? How would nearby communities help make it happen?

• How is the movement going to take on projects such as the ones I've been cavalierly suggesting? It doesn't appear that intentional communities, by themselves, are collectively willing or able to pull it off. The FIC's work and its various projects are being undertaken by too few people, receiving too little money, with the too-great likelihood of burn-out to sustain the kind of long-term effort that is needed.

The next big event will happen when someone is willing to

take on the underpaid, understaffed and overwhelming task of coordinating a major conference, presentation, or a series of seminars. This approach might yield a conference every three to four years, which won't allow the opportunity to explore subjects or issues in adequate depth. Will this pattern significantly enhance the culture and/or restore ecological sanity?

The Fellowship needs a broader-based membership, cultivated from the populations of cohousing and ecovillage projects, cooperative-oriented and value-driven businesses, retreat and learning centers of different persuasions, and the full spectrum of intentional communities, with the view of combining their efforts to solve common problems and pursue related educational goals. A next step? Maybe a Celebration and Sustainable Collaboration of Communitarians. Ω

Stephan Brown is the founder and former director of Findhorn-inspired Shenoa Retreat and Learning Center in Mendocino County and now lives in Cloverdale, CA. He consults with groups and individuals of communitarian persuasions and enjoys reading English novels.

AFTER THE CELEBRATION

Often conferences and seminars inspire us in the moment, but leave us with no way to share our enthusiasm and new learnings. Here are two reports of what has happened after the Celebration in Seattle and in Calgary, Alberta.

Seattle Seekers

Colin Wright & SYD Frederickson

The Celebration event sent out ripples throughout the urban Seattle area. Since then, several dozen potential communitarians have been meeting regularly to socialize and explore community building. In fact the number of interested newcomers has been so large that we have had to keep outreach to a minimum until we can develop a more manageable structure!

We have monthly potlucks at various households and topical subgroups have been meeting to explore more specific interests such as intimacy building, sustainable gardening and agriculture, and urban community exploration, including looking at available real estate.

Our subgroup's strategy seems to be working to ameliorate differences, such as some wanting to take an active political role around issues of race, class and gender, while others feel that discussions of politics would promote dissent and are better left to individual pursuits. Subgroups report back to the potlucks. We have resisted the temptation to become a formal organization. What keeps us together is simply an interest in the communities movement (though many of us also have the desire to take the plunge into communal living and some of us are expanding links between us and other groups).

If Seattle is any indication, many other metropolitan areas across the continent contain sizeable populations of people curious about alternatives to the nuclear family model. Ω

Bringing it back to Calgary

Stuart McKinnon

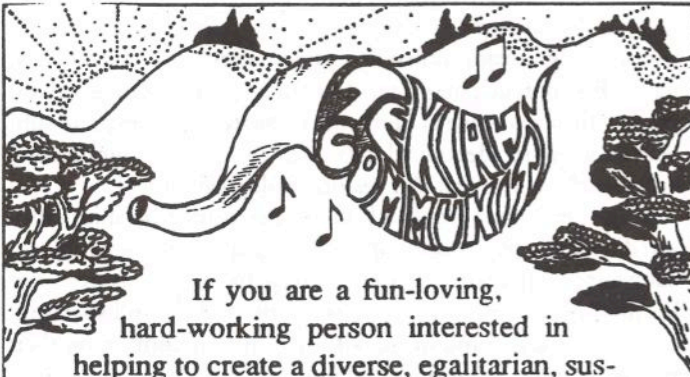
The Celebration was a gift of inspiration, information, connection; I returned home with many treasures. Foremost among these was a sense of how the concept and reality of intentional community connects important issues in my life which previously seemed to be separate subjects: the environment, sustainability, connection to the Earth, spirituality, land trusts, group process, cooperation, and alternatives to the "global economy." I was eager to share my learnings with others.

To share the materials I had brought home—several audio tapes, the *Follow the Dirt Road* video, numerous handouts and pamphlets, magazines, and books—seemed daunting. I could lend out the tapes and handouts to individuals, but how could I share the learning in a group setting?

A local educational organization liked the idea and helped me publicize a four-evening seminar series, which we called "Intentional Communities: A Taste of the FIC Celebration." The fee was \$40 for the four sessions or what people felt they could afford. We had over 18-20 each evening which allowed for good interaction. Surprisingly, the composition for the group kept evolving, with some not returning and new people joining each week. About a dozen people attended all four sessions.

I had wondered how a "low-tech" activity like listening to audio tapes would work. Would they be bored? The answer was "No!" The fact that we could discuss the material immediately was important. The group experience of listening to the tapes was much richer than making a number of copies for each person to listen to privately.

The Celebration brought together in one time/space an enormous feast of information and experience. The audio tapes and other materials enable people who were not present to have at least a taste of that banquet. It can certainly do no harm to share this nourishment! Ω



If you are a fun-loving, hard-working person interested in helping to create a diverse, egalitarian, sustainable village in the Blue Ridge Mountains of Virginia.

Tekiah Community
Route 1 Box 35, Check VA 24072
(703) 651-3412



Comunidad Krutsio

At Krutsio, we are working together to build a community model of sustainability, a social cell of the future planetary organism, incorporating the best of rural and urban traditions.

Krutsio is located in a pristine desert valley right on the shore of the Pacific Ocean.

**Apartado Postal 174
Guerrero Negro
Baja California Sur
MEXICO**



ACORN

is a new community in rural Virginia, holding values of equality, ecology, feminism and non-violence. Founded in 1993, with eleven members, we want to grow rapidly to at least 30. Currently, we earn money in the businesses of Twin Oaks community located nearby. We are planning a CSA garden, cottage industries, a service business and some outside careers. We have developed an extensive permaculture plan to guide our stewardship of the land.

ACORN, Rt 3 Box 486A, Mineral VA 23093
(703) 894-0582



Community Evolving

is looking for enthusiastic, open-minded individuals experienced in group living.

Farmers

Activists

Artisans

Musicians

Accountants

Builders

P. O. Box 208, N San Juan CA 95960 (916) 288-3600

Veiled Cliffs

We are striving to self-actualize while working to attain a measure of self-sufficiency. We have oodles of things we are hoping to accomplish and dreams we are bringing to reality, but we still manage to take time out for fun and togetherness.



If you are looking for a young community and you have that Pioneer Spirit, Veiled Cliffs just might be the place for you.

15826 State Route 218
Scottown, Ohio 45678
(614) 256-1400



SANDHILL

Sandhill Farm is a small, egalitarian farming community now more than 20 years old. We are seeking inspired country-loving people who want to share our lives. We embrace self-sufficiency, ecological living, and communication.

Route 1 Box 155D, Rutledge, MO 63563
(816) 883-5543

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International Listings

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Villaggio Verde

Località San Germano
28010 Cavallirio (NO) ITALY
0163-80.260 / 80.451

An experimental center of the New Aquarian, theosophical way of life. Residents should know how to live the teachings of the Gospel, in which it is taught not to judge, but to understand and love others as ourselves. Our primary aim is the development of self-consciousness, and endeavoring to overcome ignorance, fear, anxiety, and selfishness. 1/21/93

Wattle Hills Station

PMB 51 Mail Centre
Cairns, QLD
4871 AUSTRALIA
070-603275

We are establishing orchards and plantations on an 89,000-acre property in the remote wilderness in the tropical north of Queensland. Several families share the property. Schooling is by correspondence and radio. We conserve resources and provide our own power, water, rubbish disposal, etc. Help needed in planting trees, building, gardening in exchange for food and basic accommodation. Advance notice required. No drugs, drink, or smokes. SASE required. 2/2/93

Yurt Farm, The Living & Learning Centre

Grabben Gullen Road
Goulburn, NSW
2580 AUSTRALIA
048-292-114 / 02-451-1128

Leaning to live with less, we welcome international visitors to help run the farm and children's camp in exchange for room and board — or to join the cooperative group and escape the consumer lifestyle, living and working on our beautiful 100-year-old farm. We value creativity more than distraction or money. Mike Shepherd teaches farm and bush survival activities in his village of 18 yurts (wooden round houses) with wind and solar power. Artistic, agricultural, and people skills are highly valued. 10/3/93

Agape Lay Apostolate Community

c/o 1401 W. Birch
Deming, NM 88030
(505) 546-4940 / 546-8281

Catholic nonprofit organization dedicated to a life of prayer, service to others, and a strong family-oriented lifestyle. Presently three married couples, two with children, and one celibate woman. Buildings owned collectively; families responsible for their own bills. Thrift store finances shelter/food for homeless and transients. Wives are homemakers; men have jobs; children public schooled except for religious education. SASE Requested. 11/10/93

Apple Tree Acres

P.O. Box 887
Blowing Rock, NC 28605
(704) 295-7390 / 295-3013

(Formerly Harmony Mountain Acres) A small mountain community, conscious of oneness with all life, working to improve health of earth and its occupants, devoted to healing by the will of the God who lives within all parts of life. Strongly influenced by the Course in Miracles. We work in our chosen careers, own our own land, share work on common projects, buy food cooperatively through a member-owned natural food store, want community-owned business. Seek like-minded neighbors to buy adjoining land. SASE requested. 1/3/94

Art Colony at Eden Falls

107 Eden Canyon Road
Berry Creek, CA 94596
(510) 943-3291; (916) 589-5249

New Age community of friendship and love looking for co-creators in harmony with the forces of nature to help us evolve and enlarge. A loose association of artists, retirees, and nature lovers of all ages, races, and religions. A beautiful, healthy environment with loving/caring people for sharing work, dreams, healthy food, ideas, business ventures, leisure, and self-realization. Some of us own a home; others rent nearby. Everyone financially independent. SASE requested. 2/20/93

Avalon

P.O. Box 2205
Clearbrook, BC V2T-3X8 CANADA
Forming community based on neo-Pagan Witchcraft, to be a teaching community offering year-long intensive residency training to Priesthood in Witchcraft (including gardening, wildcrafting, hunting, and herbalism). Core members presently in their 30s, with children. Hope to relocate to the interior mountains of B.C. No gender/age/sexual preference restrictions; particular interest in parents with children. Not vegetarians; land not likely owned in common. SASE requested. 11/3/93

Blue Heron, Inc.

P.O. Box 49712
Austin, TX 78765
(512) 452-3033

A non-profit seeking to form an environmentally safe community. This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

Bright Morning Star

302 NW 81st Street
Seattle, WA 98117
(206) 782-9305

Musical, literate 6-person household of opera singers, Quakers, Fellowship of Reconciliation advocates, folk singers, Aikido enthusiasts, sci-fi buffs, recyclers, a librarian, a counselor, and a Unitarian. Age range 13-43, gender balanced. Share food, meals (mostly dairy/wheat free), chores, work days, celebrations; meet weekly to check in, decisions by consensus. Creating a pleasant, cooperative, nurturing environment for personal growth and social activism. Invited guests welcome. SASE required. 9/28/93

Caerduir

P.O. Box 45165
Kansas City, MO 64111

Now urban, planning to relocate to the country. Share all daily responsibilities, with a close sense of family to guide future growth. Committed to a simpler style of living (appropriate technology, nurturing the happiness and personal growth of each person, active reverence for nature). Hope to eventually support ourselves with community-owned businesses. 3 adult members, not presently accepting new members or visitors (letters welcome). SASE Requested. [cc] 7/29/93

Cambridge Zen Center

199 Auburn Street
Cambridge, MA 02139
(617) 576-3229

The heart of the Kwan Um Zien School, founded by Zen master Seung Sahn, is the consistent daily practice. Practicing and working together, we discover what it means to be human. The Cambridge Zen Center offers a daily schedule of bowing, sitting, and chanting, as well as monthly retreats and bi-weekly interviews with a master Dharma teacher. Public talks every Thursday evening are free and open to the community, as is daily practice. 5/17/93

Camphill Soltane

Nantmeal Road
RD1, Box 300-A
Glenmoore, PA 19343
(215) 469-0933 / 469-1054

A life-sharing community of 45 people (including children) living and working together with mentally handicapped young adults aged 18-25. Based on Anthroposophy, we have biodynamic orchards and gardens, weaving and pottery studios, baking, painting, singing, drama, and many arts/crafts. A spiritual and service community with a reverence for life, cooperation, and celebration. Visitors welcome; 1-year commitment asked of those seeking long-term involvement. SASE requested. 10/10/93

Cantine's Island

Saugerties, NY 12477

A small cohousing community forming on 8 waterfront acres in the Hudson Valley. We cherish both community and privacy, and will structure our homes, common house, landscape, and bylaws to maximize both. Consensus-based decisions. Modular homes to be designed based on Christopher Alexander's A Pattern Language. Looking for more households to join us. Send SASE to: S. Murphey, 92 Perry St #18, NY, NY 10014. [cc] 5/19/93

Catalpa Farm

518 Meder Street
Santa Cruz, CA 95060
(408) 423-0984

This group signed up at the 8/93 Celebration

of Community, but we have received no further description or confirmation. 8/31/93

Catholic Worker House

622 E. Nolan Street
San Antonio, TX 78202
(210) 224-2932 / 271-3630

We open our home to families needing temporary housing, and provide a free soup lunch four times a week. We're committed to consensus decision making, spiritual pluralism, green revolution (organic gardening, recycling, ecological living), simplicity, communal living, economic justice, cheap ice cream, and the revolution that starts with the self. All help with the daily work; each member can initiate projects, learn Spanish, do political work and tutoring. SASE requested. 8/2/93

Center for Creative Interchange

9421 S. 68th E. Avenue
Tulsa, OK 74133
(918) 627-1166 / 741-8108

(Formerly the Midwest Community.) Creating the nucleus and model of a society based on alternatives to the prevailing destructive social, economic, and political order. We focus on what goes on between people in a more or less limited way, including: 1) Insight/empathy with each other's non-programmed thoughts and feelings; 2) integrating that experience with one's own; 3) expanding one's appreciable world; 4) widening and deepening relationships among us. 11/2/93

Center for Experimental Cultural Design

P.O. Box 14183
Scottsdale, AZ 85267-4183
(800) 624-8445; (602) 474-9916

A sister community to ZEGG in Germany (see international listing) is now forming, striving to create a working community in '94 by bringing together the best and most workable technologies from many disciplines. Our goal is to establish a world without fear, without violence, and without sexual repression — requiring three basic components: self-responsible individuals, mutual support, and complete honesty and openness in interpersonal relationships. Write or call for a free sample newsletter. 3/7/94

Chester Creek House

1306 E. 2nd Street
Duluth, MN 55805
(218) 728-5468

6 lesbian women (no children), seeking new members. Primarily a vegetarian, non-smoking, chem-free household with decisions by consensus and tending to be active in social justice work and the women's community. We're a gathering place for community events and parties, and provide shelter to women in transition. Shared chores, upkeep, and food costs; we cook and eat together 2-3 times/week; meet weekly. Community-minded visitors are welcome. SASE required. 1/25/94

Chris Wuest

1706 W. Alameda
Santa Fe, NM 87501
(505) 820-7458

Signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

Chrysalis Farm

10840 Eagle Road
Montague, CA 96064

Looking for serious community builders who see the vision of what can be accomplished through holding all things in common and governing by consensus. We have 5 acres of pristine high desert land near Mt. Shasta, and are licensed as a farm and nursery. We value cleanliness and order, and wish to become a model for the average working people, not a symbol of the counterculture. Visits can be arranged in advance, and a brochure is available. Please send an SASE. 2/10/94

Collin van Uchelen

2822 W. King Edward Avenue
Vancouver, B.C. V6L-1T9 CANADA
(604) 731-2370

Signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

Common Unity

P.O. Box 1713
Somerville, MA 02144

A community of people who support each other in personal growth, work for progressive social change, and celebrate and learn from our spiritual diversity. We're 2 small group households (both currently full) and a network of folks who come to events and help us plan our future. We are looking for people interested in building long-term community. We're now urban-based, but may have a more rural component in the future. SASE requested. 11/3/93

Community in Winnipeg, The New Social Order in Messiah

293 St. John's Avenue
Winnipeg, Manitoba
R2W-1H2 CANADA
(204) 586-0961

A new member of "The Community In" Association (Island Pond Network), formed in '93 by members from the Nova Scotia branch. As our brothers from the Maritime arrive, our numbers will swell to about 120. We are not Christians or Jews or any other religion, but a preserved seed, a new sprout that has sprung up from the dusty parched land. We are a tender little shoot, like a new branch snipped from a tree cut down and planted again in good soil to begin anew (Ezekiel 17:22). 6/15/93

Crow Circle Collective

Box 372
Tofino, British Columbia
V0R-2Z0 CANADA
(604) 725-2112 / 725-3102

We live at the edge of the last large temperate rainforest, and are open to campers, especially those interested in sustainable culture. We also have 8 homesites featuring solar, wind, and composting power. We help buy and co-steward private land endangered by clearcut logging, and have base camps there to go deeper into the wilderness experience, gently. We also monitor what our governments will not protect, and are forming a trust. Send SASE with \$2 for info. 5/28/93

Dancing Rabbit Project

1721 Oak Avenue
Menlo Park, CA 94025
(415) 327-5803

Our vision is a town organized around the principles of radical ecological sustainability, with affordable, non-resource intensive, eco-houses. Heating and cooling are done by the sun and earth; food will be grown bio-intensively; housing will be clustered to avoid the need for cars; and reduced electricity needs will be met using biogas, wind, and solar. Looking for members now, but will moving onto the land around 1997. Substantial financial input required. SASE requested. 6/14/93

Doe Bay Village

Star Route 86
Olga, WA 98279
(206) 376-2291

This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 9/5/93

East/West House

733 Baker
San Francisco, CA 94117
(415) 346-2990

This group said "Yes, we definitely want to be included," but we have received no further description. 10/31/93

Enchanted Garden Community

6008 Arosa Street
San Diego, CA 92115
(619) 265-7270

This group signed up at the 8/93 Celebration of Community, and confirmed that they want to be listed. They are at the former site of the New Essene Community. We have received no further description. 10/27/93

Folkhaven

P.O. Box 878791
Wasilla, AK 99687
(907) 376-9677

We're building a just and fulfilling society based on what we know of instinctive human traits and needs, using extended family and pre-agricultural tribal models. We practice stewardship, permaculture, ecoregionalism, alternative energy, natural spirituality, and a holistic approach to life ... using science and technology to empower and enrich our lives. We acquired land, built facilities, and established an orchard and garden. Seeking other vigorous intelligent folks. 11/21/93

Forming Community

c/o John Burnell
2923 Kaiser Road
Olympia, WA 98502
(206) 866-2610

This person signed up at the 8/93 Celebration of Community, noting that "I am building an alternative community near Evergreen!" We have received no further description. 8/31/93

Forming Community

868 Joy Avenue
Olympia, WA 98506

This group, interested in forming a community governed by women, signed up at the 8/93 Celebration of Community. We've received no further description or confirmation. 8/31/93

Free-the-Land NYC Squatters' Community

c/o 46 Lindy's Drive
West Milford, NJ 07480

400 homesteaders living in 22 separate

abandoned apartment houses on the Lower East Side. Each house is autonomous; most have weekly workdays and house meetings, some have communal meals. We organize concerts, speakouts, demonstrations, and potlucks. A diverse group dedicated to free green spaces, community self-reliance, anarchistic decision making, anti-racism, and having fun. Interested? Come to Tompkins Square Park, find us, see the squats, and see if space is available. SASE please. 4/15/93

Full Circle Natural Farm

P.O. Box 126
Honeydew, CA 95545

We're a seed for a new age of harmony, health, and wholeness. Currently one young couple with a baby boy, seeking others to live on 20 beautiful acres, creating an organic, natural farm with complete self-sufficiency from "the grid." It's a simple life without electricity or running water. We build our shelters, make our clothing, grow and cook our food, dance, paint, make music, play, and work. We seek to return a shattered way of life to a whole way of art life. 10/7/93

Gentle World

P.O. Box "U"
Paia, HI 96779
(808) 572-1560

Vegans, sharing meals and daily chores. Have published a 192-page "Cookbook For People Who Love Animals." They expressed interest in being listed, but no further information has been received. 10/26/93

Geocommons Village

Derbyshire Farm
Temple, NH 03084
(603) 654-6705

A planned eco-village with 5 members wishing to integrate jobs, family, farming, meditation, arts, celebration, and learning. Village design includes co-housing, bioregional community center, permaculture, mindfulness retreat camps, and green businesses. Seeking participants of diverse ages, skills, and backgrounds with strong commitment to education, community building, personal inquiry, sustainability, voluntary simplicity, and mindfulness. SASE requested. 8/26/93

Good Red Road, The

P.O. Box 9008, Dept. 174
Solvang, CA 93464

We visualize an extended family of 6-12 adults, plus children, in a rural setting (hopefully in the Ozarks) sharing meals, chores, long-term goals, ideals, land ownership, and cottage industries. Broad financial base; health conscious environment with minimal alcohol and tobacco; eclectic, inclusive spiritual focus, open to a variety of love styles: gay straight, bisexual, monogamous or not. Value open, honest communication, shared decision making, personal growth. 3/2/94

Goodrich Farm Cooperative

RD 1, Box 934
Hardwick, VT 05843
(802) 472-6352

A collective living in one large farmhouse on 54 acres, in the process of forming a land trust and seeking members capable of paying off the FmHA mortgage. Interested in organic farming, maple sugaring, and logging. Some of our visions

Directory of Intentional Communities

are sketchy, and will inevitably be defined by the people who join, interacting with the few already living on the farm. Four more house sites are available. SASE requested. 2/19/93

Green Dragon

P.O. Box 972
Olympia, WA 98507
This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

Green Oaks Community

7-C Green Oaks Road
Asheville, NC 28804
Planetary lightworkers creating a spiritually based community where we can live and work together during this very special transition time on the earth. We're playing a midwifery role in this process, modeling a vision of the future. We feel that the foundation for community life is Love, Respect, Balance, Transformation, Personal Freedom, Creativity, Truth, and Integrity. We're not actively seeking "members" but are open for spirit to direct us. SASE requested. 2/5/94

Harmonic Edge Community

Route 1, Box 38
Primm Springs, TN 38476
(615) 583-2294
A community forming around healing, village settlement, and permaculture practice. We publish a magazine, teach workshops, do consulting, massage, and educational kinesiology, raise young children, repair houses, haul water, and chop wood. The land will be placed in a regional land trust with a homeowners association and individual leaseholds. We aim for 30 residents in a dozen households. Visitors welcome with written advance notice. SASE requested. [cc] 2/4/94

Healing Grace Sanctuary

Creamery Ave CD-3
Shelburne Falls, MA 01370
(413) 625-9386 9am-7pm
Have an 85-acre retreat & nature sanctuary. Dream is to create small clan of gentle souls devoted to earthy indigenous living, sustainable lifestyle, warm loving relationships, and innovative community service. Quiet; drug free; voluntary simplicity; unplugged; voluntary service; trusting spirit for guidance; savoring life and each other; all ages welcome. SASE requested [cc]. Callers: please leave phone# with best times to call. 1/21/93

Hilltop Community

14806 SE 54th Street
Bellevue, WA 98006
An owner-developed residential park of 409 homes conceived by architects and incorporated in 1948. Situated on a scenic ridge near Puget Sound, it covers 63 acres — 40 in private homesites and 23 in parklands owned in common. The community functions through a committee system to maintain its trails, swimming pool, tennis court, natural wetland, and well-water system. Strong themes are neighborliness and the preservation of native vegetation. SASE requested. [cc] 3/4/94

Intentional Community

122 Cottage Street
Bar Harbor, ME 04609
(207) 288-9714
We received a note from this group requesting

to be listed. No further description in hand at this time. 1/6/94

Inter-Cooperative Council (ICC)

Room 4002, Michigan Union
Ann Arbor, MI 48109-1349
(313) 662-4414
Our houses are owned and democratically managed by the students who live in them, and members share chores (4-6 hrs/wk). We have 16 group and 2 apartment houses on the University of Michigan campus. Population ranges from 13-150, with the average being about 33. We have non-smoking houses, coed houses, an all-women's house, and houses that serve vegetarian meals. Most houses serve dinner daily, while breakfast and lunch are do-it-yourself. 6/28/93

International Center for Integrative Studies

30 W. 13th Street #2-B
New York, NY 10011
(212) 929-5669
This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

International Co-op

140 West Gilman
Madison, WI 53703
(608) 255-0818
A democratically governed, multicultural, gay affirming, feminist, politically and socially diverse housing community of 30 adults living in an old 19th-century house. We are located in a historic neighborhood close to downtown Madison and the University of Wisconsin campus. Our goals are international understanding and cooperative living education. 1/15/94

Internat'l Puppydog Movement

2808 SE 26th Avenue
Portland, OR 97202
(503) 231-2512
This group asked to be included, but we have received no further description. 11/4/93

Karmê-Chöling Buddhist Meditation Center

RR1, Box 3
Barnet, VT 05821
(802) 633-2384
An environment for meditation and study of the Buddhist teachings. Through an integrated schedule of meditation, study, and work, one can apply the teachings to everyday life. Our schedule includes 5-7 hours of meditation each day. There is also a mid-day work period. We offer a variety of weekend programs taught by visiting teachers and staff. Call or write to receive our brochure. 6/22/93

L'Arche-Homefires

Box 1296
Wolfville, N.S.
B0P-1X0 CANADA
(902) 542-3520 / 542-9771
A Christian community formed with and around men and women who have an intellectual handicap. It is important to us that nobody feel excluded due to his or her religious beliefs, or lack thereof. Homefires is part of an organization called L'Arche that has about 100 such communities worldwide, attempting to live out the gospel and put forth an alternative lifestyle. Homefires presently has four homes

and a cottage industry producing dried fruit, candles, and crafts. 7/10/93

Lake Clair Cohousing

2001 Winchester Circle
Atlanta, GA 30306
This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

Laughing Cat Farm

P.O. Box 1047
Bolinas, CA 94924
(415) 868-1900 / 267-5940 (msg.)
This group signed up at the 8/93 Celebration of Community, but we have received no further description. 2/10/94

Leelawau Land Lovers

7776 Stachnik
Maple City, MI 49664
(616) 228-6591
This group signed up at the 8/93 Celebration of Community, but we have received no further description. 8/31/93

Lothlorien (Elf Lore Family)

P.O. Box 1082
Bloomington, IN 47402-1082
(812) 336-5334
A nature sanctuary, survival education center, woodland meeting grounds — an experiment in fusing land stewardship with creative mythology. \$10/year membership. Magical campground, nature shrines, ritual spaces, festivals, educational events. Eclectic approach: synergy, synchronicity, synthesis, networking, mutual aid and support, biodiversity, solar energy, new shelter, terraculture, biospheres, sustainable lifestyles, "living as modern elves." \$3 for wild magick guidebook. 4/21/93

Madison Community Cooperatives

306 North Brooks
Madison, WI 53703
(608) 251-2667 (wk)
A network of 9 cooperative houses, ranging in population from 8 to 30, with members in residence totaling about 180. All residents own part of the corporation and part of the house they live in. 9/29/93

Manhattan Cohousing

P.O. Box 1801
Old Chelsea Station
New York, NY 10011
(212) 642-8406
A cohousing group forming on the Lower West Side. Each household will have a complete, private apartment plus shared common facilities (e.g., common kitchen for those who wish to share meals, playroom), supporting a balance between community and privacy. 8-15 households planned, to move in by late '94. We'll cooperatively design, develop, own, and manage the housing; be environmentally conscious; reflect the human diversity of NYC; and have fun. 8/31/93

Monacan Ridge

Route 2, Box 343
Afton, VA 22920
(804) 361-1417
Monacan Ridge is a new community with land in the Blue Ridge mountains, drawing most of

its charter members from nearby intentional communities. We've carefully crafted a Membership Agreement, Bylaws, and a detailed site development plan. We value openness, consensus, diversity, land trust, cohousing, children, love, work, play, free inquiry and expression, art, music, spiritual diversity, and vigilance against oppression. Want 75 adults + children; dues at 7% (after-tax income). 2/1/94

Moonshadow

Route 1, Box 304
Whitwell, TN 37397

We are part of an evolutionary process which will radically change the "system" to ensure a sustainable future and equality for all life. We hand-craft our buildings from natural materials; energy is from the sun and the forest; we raise crops and herbs for nutrition and medicine. Education is our major goal: to share our collectivity and gained wisdom through publications, workshops, and gatherings; we also organize/network in the environmental and social justice movements. 3/7/93

Multiple Chemical Sensitivity Park

c/o Sherry Zuckerman
1350 Sutter #45
San Francisco, CA 94109

This rural community is for people disabled with multiple chemical sensitivity (MCS) and/or other chemical injuries, and for healthy people who wish to live a nontoxic lifestyle. Covenants will mandate the use of least toxic products and building materials, and ban the use of cigarettes, wood burning, synthetic pesticides, products containing synthetic fragrance, solvents, etc. Location, including state, will be in a warm area determined by the initial purchasers. 9/1/93

N Street Cohousing

716 "N" Street
Davis, CA 95616

A nurturing environment offering practical shared resources, cultivating personal relationships, and striving for diversity. While there is an individual responsibility to the community, the community acknowledges personal choices and needs. SASE requested. [cc] 11/11/93

New Community

904 Vickers Hollow Road
Dowelltown, TN 37059
(615) 597-4409

We offer queer safe space, governing ourselves by consensus, with as much anarchy as suits us. By working as little as possible for money, we are freed to do what we truly want: right livelihood, crafts, arts ... and helping heal ourselves, others, and our planet. We'll host workshops, seminars, gatherings, and art festivals, encouraging queer artists and faeries to share their knowledge, wisdom, and other resources, as we share ours. Inquiries welcome; no new members at this time. 1/4/94

New Jah-Rulsalem Israel Zion Coptic Church

RR1, Box 1210
Soldiers Grove, WI 54655
(608) 734-3886 / 734-3513

Commonwealth Village of New Jah-Rulsalem has principles and traditions based on the original "Christian" concept of God: God in man/man in God. It requires us to look for the

God (good) in every person. Love, truth, justice, and peace are the cornerstones of our faith; reasoning and self-government are essential. Daily and future activities: school, organic gardening, woodworking, research, playing, praying, music, talking, alternative energy, aquaponics, eco-habitats. SASE requested. 1/30/93

New Leaf Community

c/o 3620 Heekin Avenue
Cincinnati, OH 45208
(513) 321-5058

Residents will live on private owned land, sharing common land and facilities. Consensus decisions among 12-20 households, sharing common work. We emphasize relationships and connections, and creating a safe and playful neighborhood for our children. We see ourselves as stewards of the land, and recognize our connectedness to the larger region. Friends and visitors welcome. We are a diverse group of fun-loving people seeking to live in balance with each other and our environment. SASE Required. 12/28/93

O.U.R. House Youth Community (One United Resource)

132 Paddock Place
Victoria, B.C.
V9B-5G2 CANADA
(604) 727-0840

One United Resource Youth Program is a project which is to be run "by and for" the youth, with a large resource of "adult supporters." The community based program is intercultural, intergenerational, and interfaith. The mission is to provide a forum for exploration of issues including multicultural awareness, race relations, power in relationships, cross-cultural conflict resolution, and celebration of diversity with unity. 3/15/94

Parnassus Rising

P.O. Box 33681
Phoenix, AZ 85067-3681

A communitarian intentional family growing into intentional community with nonpolitically correct human rights, not consensus; prefer Americans who have put their lives on the line for American freedoms. We seek people like ourselves: sexually/politically liberated humanists; no white-male bashers; skilled, knowledgeable, communicative, hardworking, adventurous, literate; no smoking, dope, booze, compulsive gamblers; no fascists, Left or Right. Send SASE with recent resumé in cursive/longhand. 5/5/93

Peaceful Gardens Village

P.O. Box 441
Sagle, ID 83860
(208) 263-3240 (message)

Formerly Down to Earth Living (new name, address, phone). 3 adults and 3 children forming a multi-generational community. We envision a self-sustaining lifestyle, governed by consensus, built on the idea of cooperation. We have a storefront and sell our ceramics, candles, dolls, and soap. We are interested in growing herbs, edible flowers, gourmet foods, and some farm animals for personal use and for profit. We are spiritual people, believing in God through Nature. SASE required. 1/29/94

Permanent Agriculture Land Trust

5724 Fresno Avenue
Richmond, CA 94804
(510) 528-2109 / 528-5215

Seeking new members for a community land trust based on permaculture and holistic resource management. Each household will control about 10 acres, surrounded by community land (up to 10 households, hopefully no more than 2 children per couple, totaling 50-60 individuals). Interested in self sufficient, independent lifestyles while cooperating on larger projects. Encourage multigenerational and racial/ethnic diversity, homeschooling, and alternative education. SASE required. 4/9/93

Phoenix Community

5837 N. 83rd Street
Scottsdale, AZ 85250
(602) 443-0891

Forming a cohousing community near Phoenix, based on cooperation and friendships. We intend to share our human resources to create an environment for personal growth, and share physical resources so we can live lighter on the land. We hope to share a club house, eating facilities, workshop, gardening, laundry facilities, etc. We emphasize cooperation, not competition, and welcome religious and political diversity. SASE requested. 12/19/93

Pioneer Valley Cohousing

c/o 31 Beston Street
Amherst, MA 01003
(413) 253-3477

We are creating a style of housing that encourages a strong sense of community, supports our need for privacy, makes life affordable, and provides a secure and enriched setting for children and adults — a place where people know their neighbors, where different traditions and values are respected, and where we can all have a sense of belonging. Our 25-acre site has 32 units and a large common house under construction. [Note: address and phone number will change July '94 when we move in.] SASE requested. 1/2/94

Pumpkin Hollow Farm

Route 1, Box 135
Craryville, NY 12521
(518) 325-3583 / 325-7105

A peaceful, harmonious, natural setting (est. '37) in which the essential spirituality of the individual can thrive and be integrated into day-by-day relationships (based on the theosophical principle that the way we live is the true key to what we are, and aspire to be). The atmosphere is intimate and friendly, and all residents contribute in areas of vegetarian cooking, office work and registration, house-keeping, gardening and landscaping, or general maintenance. We offer stimulating workshops and seminars, daily meditation, spiritual growth, deep friendship, room, board, and living expenses. 10/4/93

R.E.F. California

151 Leland Way
Tiburon, CA 94920

This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 8/31/93

Rainbow Ridge Cohousing

303 Black Creek Road
Montesano, WA 98563
(206) 249-5648

This group signed up at the 8/93 Celebration of Community, saying: "We're three families living on 67 acres in three homes, looking for two more "families" and others to join us." 8-10 households envisioned. No further description has been received. 8/31/93

Rapha Community

c/o Julia Ketcham
1420 Salt Springs Road
Syracuse, NY 13214
(315) 449-9627

Originally a small ecumenical house church, now a non-residential community with shared volunteer rotating leadership, and decisions by consensus. We're a caring extended family making the spiritual journey together, with increasing openness to all spiritual paths, and growing planetary consciousness. We worship together; have weekend retreats; share meals, recreation, service projects, and study. We meet once a month for worship, and small special interest/support groups meet every two weeks. SASE requested. [cc] 10/5/93

Riverside Community Cooperative

Route 2, Box 229-A
Colfax, WI 54730
(612) 632-2527 / 729-5001

We are six adults (24-45) and two children (5 and 7) forming a community to facilitate the growth and health of ourselves and our children while minimizing our impact on the land. We are doing a clustered co-housing development with small energy-efficient homes; a common house for meetings, social gatherings, community meals, childcare, guest rooms, laundry facilities, etc.; and lots of room for play and growth. Visitors welcome, but call first. SASE requested. 7/5/93

Rocky Mountain Dharma Center

4921 County Road 68-C
Red Feather Lakes, CO 80545
(303) 881-2184

A mountain retreat and center for practicing Tibetan Buddhism, the secular path of Shambhala, and other contemplative traditions. We work regularly on group process, and are dedicated to the vision of enlightened society both here and in the world at large. We offer year-round programs on meditation, and summer programs for hundreds. Our current staff of 39 lives on 500 acres with a close-knit sense of community based on shared values of contemplative life. SASE Required. [cc] 3/29/93

Saint Francis Community "H.O.M.E., Inc."

P.O. Box 10
Orland, ME 04472
(207) 469-7961

We are volunteers at H.O.M.E., a producers' cooperative including stores, learning center, shelters, gardens, land trust, home building, job training, and more. We help those in need, teach people to help themselves and build community, and work to overturn oppression (including a refugee relocation program). We homestead on 80 rocky acres, practicing sustainable development and simple living. We

meet daily for breakfast, and share two dinners a week. Saturdays are community work days. SASE requested. 6/9/93

Sandra Moilanen

15490 River Front Road
Clatskanie, OR 97016

From the 8/93 Celebration of Community sign-up sheet: "Non-toxic retreat for people with environmental illness — currently 65 miles NW of Portland. Want to form more remote group, community, land-share, etc." No additional information available. 8/31/93

Sandy Bar Ranch

P.O. Box 347
Orleans, CA 95556
(916) 627-3379

A collective enterprise using consensus decision making dedicated to stewardship of the land. We aim to be a healing spot in the global network, learning and teaching about our bioregion as we engage in a constructive dialogue with all sectors of society, developing ways of living with and on the Earth without destroying it. We have a conference and retreat center on the Klamath River, and an organic garden and fruit tree nursery. Our goal is to create a sense of community amongst all people. [cc] 1/5/94

Sharingwood

2220 East Lost Lake Road
Snohomish, WA 98290
(206) 788-5585 / 487-1074

A cohousing community on 38 forested acres, with 25 adults and 10 kids. Members are economically self supporting and share community dinners, playground, small garden, campground, and are planning a common house. No political or religious ideology to subscribe to; we are mellow and easygoing, make decisions by consensus, and tend to move slowly. Seeking members of all races, religions, sexual preferences, etc. for phase II. 10/21/94

Sharon Springs Cohousing

372 Sharon Road
Fairview, NC 28730
(704) 628-2468/628-0077/438-4629

4 households who've worked, met, and played together for one year, developing one third of our 24 acres to for 12-20 families and a community house; the rest of the land will remain forest or pasture. We use environmentally sound building practices, including solar heat and power. Projected land and development costs are \$15-20,000 per family; members finance and build their own homes. We welcome diversity of age, race, sexual preference, and religion. 8/25/93

Shining Waters Retreat

Route 3, Box 560
Fredericktown, MO 63645
(314) 783-6715 / 726-5133

Our retreat is located less than 2 hours' drive from St. Louis, in the beautiful Ozarks. The grounds contain a large lake, 2 houses, 3 dormitories, a large kitchen and meeting room lodge, and seven other buildings. Residents and guests enjoy vegetarian meals; no drugs, coffee, or tobacco; and practices of yoga meditation and other healthful, spiritual disciplines. Events abound on weekends, and anyone can apply for residency (family units are preferred). 8/16/93

Sisters of Divine Providence

8351 Florissant Road
St. Louis, MO 63121
(314) 524-3803

As the Congregation of Divine Providence, we are united by our experience of and trust in a God who cares. That divine care is made known in us, those called to care for others and for the earth as co-creators of a just world. Those who experience God's faithful care cannot but have hope for the future. Trusting in this God who will provide for our every need, we embrace a simple lifestyle and find support in communities of faith, prayer, and loving trust. 10/16/93

Six Directions Foundation

Box 398
Monroe, UT 84754

Our core idea is optimal health: individual, family, community, planetary. We also do partnership parenting: conscious conception, freebirth, home education; and ecowise, affordable housing. Our core group of 7 families participate in a health food co-op, weekly yoga class and woman's circle, occasional men's group, holiday celebrations, yearly quests, potlucks, building projects, retreats, etc. Privately owned homes; hot springs facility; agricultural land available. SASE requested. [cc] 12/4/93

Sky Ranch

P.O. Box 1171
Moab, UT 84532

Community members build homes on half-acre lots, with common land available for business, agriculture, and other structures and projects. We are developing sustainable food and energy production, resource use, and architecture; decision making by consensus; and a balance between group and private life. We are working to overcome discrimination based on diversity, and value honest communication, growth, change and fun. We're seeking new members. SASE requested. 2/26/94

Sky-Jahanna, The

P.O. Box 918
Idyllwild, CA 92549
(909) 659-2740

Couple with four daughters re-growing extended family, branch, and tribe ... based on vital, committed, sacred relationship ... wanting chemistry, solid courtship, communication, commitment. We're into meditation, bhakti, emotions (RC, Rebirthing), simplicity, kids at home, abundance, good eating, good astrology, and many songs. Aim: semi-remote farming self-sufficiency. If writing, kindly include your date of birth, city, and time. 9/10/93

Sonoran Eco-Village

P.O. Box 42663
Tucson, AZ 85733

Now forming for mutual support, cooperative self-reliance, ecological and sustainable living. Committed to improving relationships through honesty, openness, and willingness to change. We are purchasing 130 acres of irrigated, chemically-free, agricultural land 1 hour from Tucson, suitable for 25+ households. Seeking additional members at \$5,000 membership fee plus monthly fee based on number of members (shared membership possible). Contact Rod Bunney at (602) 577-2719. 3/24/94

Still Water Sabbatical

P.O. Box 598
Plains, MT 59859
(406) 826-5934

We are nonprofit, religious association that stresses the need for open, healthy, productive discussion and the avoidance of dogma. Our statement of faith and brochure are available on request. Our temporary facility consists of our homes, a small research library, and a shop located on 40 acres operated as a homestead. Our library resources are available by correspondence or visitation. We cannot assure visitors of lodging, so please write first. (SASE requested). [cc] 12/7/93

Stone's Throw

P.O. Box 642
Ukiah, CA 95482-0642

Received a questionnaire from them for the new Directory, but no description was included. SASE requested. [cc] 11/8/93

Sunburst

1708 Pineda Street
Cocoa, FL 32922
(407) 636-1354

Our ideology combines alternative technology education with holistic living to create a perfect utopia. We plan to be self-supporting, providing jobs through intense aquaculture, hydroponics, bee keeping, and recumbent bicycle making. We do not yet have land, but plan to build a cluster of energy-efficient domes, and develop a conference/education center for energy conservation and sustainable agriculture. SASE requested. 2/19/93

Sunnyside Farm

9101 Holiness Highway
Mokane, MO 65059
(314) 676-5609

A new community Christian bible church starting with one large loving family in a communal house in a secluded rural setting. Theology is mostly 7th Day Adventist, lifestyle is like conservative Mennonite (including uniform dress and biblical role of women), worship is old-time Pentecostal, the King James Bible is our rule book. No television. We maintain political neutrality. We practice faith healing and use herbs and natural remedies for health maintenance. SASE requested. [cc] 11/26/93

Sunship Community

1160 Eagle Way
Lyons, CO 80540
(303) 823-9040

Vision-inspired community on 106 acres, five miles northeast of Lyons in Colorado's northern Front Range, 20 minutes from Boulder. River setting, abundant wildlife, large garden. Spiritual focus, consensus decision-making, dome houses, community building. Nine individually owned one-acre homesites; common interest in land, future community buildings. \$72,500, plus dome-building costs. 2/18/94

Sustainable Alternatives

Route 1, Box 504
Riner, VA 24149
(703) 763-2080

We are working to create a rural community based on egalitarianism, shared income and work, consensus decision making, truly sustainable living systems, and the development & practice of sustainable interpersonal systems

— all with a healthy balance of fun and humor. We support alternative relationships, including non-traditional sexual partnering and bonding, extended families, and shared responsibility for children. Please write before visiting. 10/28/93

Synergy House

634 Mayfield
Stanford, CA 94305
(415) 497-6474 / 853-9616

A student-run co-op on the Stanford campus. We cook, clean, and subvert the system together. Vegetarian/vegan cuisine, an organic garden, and communal living provide a thrilling antidote to the sterility of our surroundings. Residence is limited to Stanford students (both undergrad and graduate), but we love guests and nonresidents who come over regularly for dinner. We'd love to hear from communards at other institutions of "higher learning." SASE requested. [cc] 6/12/93

Ten Stones Cohousing

P.O. Box 898
Shelburne, VT 05482
(802) 985-8184 / 985-9717

We embrace the interconnectedness of all life. Western Culture (America in particular) is fragmented and individualistic, too hurried, materialistic, and damaging to the environment. The current ways are unsustainable. Our society has lost touch with the myths and dreams that have provided inspiration in the past. We hope to create a place on our 88 acres where we can be gentle with ourselves, our children, our land, and contribute to building a new world. SASE requested. 5/13/93

Three Springs

603 - 1st Street #179
Oceanside, CA 92054
(619) 722-8856; (209) 877-7113

A newly formed community with a core group of 9 members, in the foothills of the Sierras. We'll grow food for sustenance, and use alternative forms of shelter (fired clay, earthships...). We plan to develop a land trust, use consensus voting, and create cottage enterprises for self-sufficiency and living lightly on the land. We are developing a non-profit and a multi-media facility to share our discoveries. We welcome new members. SASE requested. 1/23/93

Twin Cities Cohousing Network

P.O. Box 7304
Minneapolis, MN 55407-0304
(612) 930-7580

We are an umbrella organization for several cohousing core groups that are developing sites in the greater St. Paul/Minneapolis area. One site has begun operation with eight units and has plans to build 16 to 18 additional townhouses in 1994. The network provides information on cohousing via forums, meetings and a regular newsletter. 1/10/94

Vashon Cohousing Group

P.O. Box 275
Vashon, WA 98070
(206) 463-2945 / 567-4410

After three years of wrestling bureaucracy, digging utility trenches, and getting the first two houses built, we discover we've become a family in the process. Egad! This is what it's about, right? 12 acres with 18 homesites (5 taken so far) on a rural island near Seattle, becoming a pedestrian-friendly, interactive

neighborhood with private homes ownership, joint ownership of land and common house. No political or religious affiliation. Our spirit shines best through shovels, toolboxes, and good cooking. We help each other. 12/1/93

Viola Community

P.O. Box 12864
Seattle, WA 98111-4864
(206) 323-4127

We received an inquiry from this community about the 8/93 Celebration and offering to present a workshop on community design. No other information has been received. 2/25/93

Vision Foundation (Ken Keyes Center)

790 Commercial Avenue
Coos Bay, OR 97420
(503) 267-6412; (800) 545-7810

We live together in a large four-story historical building in a small coastal town in Oregon. We've been providing personal growth workshops since '72 as the Ken Keyes Center, and in '93 shifted our focus to include more emphasis on our residential community. We're now 12 adults and 2 children, hoping to grow to about 35 adults. We place a high value on our own personal growth, and on offering workshops to provide personal growth opportunities for others. 11/12/93

Westside Vegetarian Community

12479 Walsh Avenue
Los Angeles, CA 90066
(310) 823-7846 / 823-0287

A vegetarian cooperative centered around conscious living. We recycle nearly everything, buy primarily organic food, and share cooking responsibilities and maintenance chores. Our spacious home, owned by a partnership of tenants, is one mile from the ocean and close to a bike path and shopping. We have seven bedrooms, a living room, a quiet room, a sun deck, and garden. We are looking for people who share a vision of community, and have the energy to make it work. 6/17/93

Whole Health Foundation

c/o William Polowniak
1760 Lake Drive
Cardiff, CA 92007
(619) 753-0321

A vegetarian whole health home, one mile from the ocean. We share an organic garden, jacuzzi, sauna, outdoor solar shower, laundry, food processing equipment, and an indoor sprout garden. A non-smoking, no drugs, and no pets home. We host monthly raw food pot lucks, conduct workshops on community, offer management and organization consulting, and sell books and products for health and natural hygiene. Visitors welcome at \$25 per person per day. SASE required. 3/20/93

Wilderness Community Eagle Connector

1275 m- 4th Street #229
Santa Rosa, CA 95404
(707) 586-1017

This group signed up at the 8/93 Celebration of Community, but we have received no further description or confirmation. 9/5/93

Zen Bones Intentional Spirit

2815 - 9th Street
Berkeley, CA 94710
(510) 540-0215

We are a clean and sober community relying on 12-Step philosophy, with a goal to become self-sufficient using the labor, creativity, and diversity of the group. We are creating a circle of spiritual and economic unity, developing our own products, growing our own produce, supporting one another in business efforts. We foresee developing our own insurance and venture capital. Meditation and archery are practiced. SASE required. 12/8/93

International Listings

Braziers Park School of Integrative Social Research

Ipsden, Wallingford
Oxon OX10 6AN ENGLAND
0491-680221 (office)
0491-680481 (residence)

A resident community with a non-resident network, aiming to carry out group research into positive health and holistic living, and to seek new ways of working and thinking together which could offer hope of renewed human progress. It's also a residential adult education college offering weekend seminars and summer schools. All tutors for courses are volunteers, subject to prior application and acceptance, who come as guests of the community. 2/5/93

Center for Harmonious Living

Griva 23, Halandri
Athens 15233 GREECE
01-6818220 / 0299-23316

Our urban spiritual center (7 members) offers lectures, seminars, classes, and workshops on ways to create and maintain physical, emotional, mental, social, and spiritual harmony. We also run a health food store. Our rural retreat center (13 persons) emphasizes biodynamic vegetable and fruit farming. We all work for only room and board, and follow a program of exercise, chanting, and meditation. Each relates to God in his own way; new members attend two years of weekly seminars. [cc] 11/1/93

Ecolonie

Centre Ecologique International
1 Thiery, Hennezel
88260 FRANCE
029-07.00.27 Office
029-07.01.12 Visitors

We are a community of 30 members and 10 residents, with persons of all ages and nationalities, seeking a simple, self-sufficient lifestyle without waste of natural resources and energy, and without unnecessary consumption. Though we offer seminars, we don't believe in absolute "global guidelines" or truths. Agricultural work is developing; we have several animals; projects for alternative energy are planned. Please include an international reply coupon with inquiries. 10/10/93

Ecoville

St. Petersburg, RUSSIA
7(812) 310-9186 Valentin
7(812) 113-5896 Vladimir
EcoNet: alyona@sovamsu.sovusacom

U.S. Coordinator:

Diane Gilman/Context Institute
P.O. Box 11470
Bainbridge Island, WA 98110
(206)842-0216 Fax:842-5208
EcoNet: incontext

Ecoville, begun in March of '92, facilitates the development of democratic and ecologically sustainable communities in Russia. The vision:

- a center for information and demonstration of ecologically sustainable community living;
- training programs;
- interns to the West;
- publication of sustainable community development materials;
- a model rural community;
- ecologically and socially beneficial businesses.

A village site has been secured, and 17 members began reconstructing two houses and doing food growing last summer. A translating and publishing business has been started, and ecological businesses have been researched.

[NOTE: Mail is futile; phone calls are more dependable, though take a while to arrange; e-mail is very prompt and reliable.] 10/12/93

Michaelshof

Hutterian Brethren
Auf der Höhe
Birnbad 5231 GERMANY
02681- 6250

Michaelshof, a new German branch of the Bruderhof communities, bears witness, in the midst of a disintegrating society and a world torn apart by hate and strife, that ordinary people from all kinds of different backgrounds can live and work together in peace, love, and unity ... if they allow God's uniting spirit to drive out the opposing spirits of self-will and human greatness. We share all things, and welcome all who truly seek a life of full community and brotherly sharing. 12/17/92

Rainbow Valley

P.O. Box 108, Takaka
Golden Bay, NEW ZEALAND
03-525-8209

Community is about people, not land. We cooperate and share in different ways and at different levels, respecting the differences. Communication is vital, and we aim for non-violence (physical and emotional) in conflict resolution. Community affairs are resolved at meetings, consensus always the aim. Children are important, as are farming, gardening, and various arts and crafts. All residents are responsible for their own income. Visitors welcome when there's space available. SASE requested. [cc] 4/2/93

Riverside Community

Route 2, Upper Moutere
Nelson, South Island
LMO-805 NEW ZEALAND

Formed in '41 by Christian pacifists, members now follow varied religious paths. 75 members, half children, with the aim is to live simply with economic equality and no leader. We have a consensus meeting and 3 shared meals/week. All houses and vehicles are community owned; members own their furniture and personal belongings; finances are shared. Dairy farm

and apple orchards are mostly conventional, working toward completely organic. 2/3/93

Sonnenhof

Ritterkamp 7, Rappottenstein
A-3911 AUSTRIA
01143-02828/264; 02822

A small international community founded in '87 to create a safe learning environment for the adventurous exploration of group consciousness, and to use this group energy to serve others. Our central theme is unconditional love, and guidance from the Higher Self. We are also a living example of an ecological cooperative lifestyle. Advance arrangements required for visiting. 1/25/93

Spiritual Family Community Group

26 Third Avenue, Northville
Bristol BS7-ORT ENGLAND
0272-696599

Responded to request for new listings published in existing Communities Directory. No further information available. 9/14/93

Stichting de Natuurlijke Weg

Aengwilder Weg 385
8458 CJ Tjalleberd FRANCE
05131-9769

The Center is an egalitarian, spiritually based, collective effort of 45 persons (including 12 children) who operate a nonprofit dedicated to the advancement of natural health care for animals, especially horses. Practices include a natural organic diet, vitamins, much social contact, unique exercise, and homeopathic/herbal cures). Have hosted several horse symposiums, attracting hundreds of people. Visitors are welcome; advance arrangements required. 2/14/94

Timatanga

9 Mamari Road, Whenuapai
c/o Bose 47114 Ponsonly
Auckland, NEW ZEALAND
64-09-416-4329 / 376-2086

Semi-rural, 20 minutes to city of 500,000. Own your own dwelling, share other amenities. 13 adults, 10 kids. Have established for 20 yrs. an A.S. Neil/John Holt-type of school. 8/2/93

Universal Life

Postfach 5643
Würzburg 97006 GERMANY
011-49-931-39030

A new community in Germany which sent in an update. No additional information. 8/1/93

INTERNATIONAL LISTINGS
CONTINUE ON PAGE 49

Help Us Stay Up-to-Date

Please let us know of any communities not yet listed in the *Directory*, any that have folded since we published their information, and any for which our information is out of date. Your timely reporting is what enables us to keep our information accurate, complete, and useful. Thanks!



PASSING
ON

A Personal Remembrance of Peter Caddy

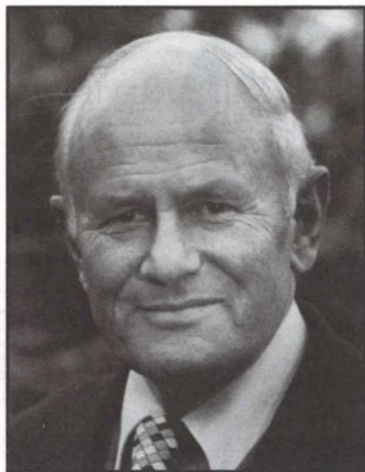
Vance G. Martin

“... Boldness has Power, Magic and Genius In It ...”

PETER CADDY, CO-FOUNDER of the Findhorn Foundation in Scotland, was a living embodiment of Goethe's timeless words, and his death was true to form. On 18 February, Peter died instantly when a truck collided with his car near his home at Lake Constance, in southern Germany. Occurring just short of his 77th birthday (Peter was never accused of being “shy” of anything) the circumstances could only be called a collision, for, in Peter's world, there was “no such thing as an accident.”

While best described as a leader and pioneer, Peter confounded stereotypes. I received an early lesson in this when, on my first day at Findhorn in 1974, I was asked to work in the kitchen and help prepare lunch for the 125 people (from 24 countries) then working in the Findhorn community. True to my own background in the American “consciousness movement,” I proudly prepared one of my health food favorites, miso soup. A logical choice, I thought, to ward off the Scottish chill and to satisfy what had to be a health conscious community. Another person prepared a rich, cream soup, and another the salads.

The first person in the lunch queue was none other than the co-founder, Peter Caddy. As he picked up his bowl and addressed the soups, I leaned across the counter and spoke to him for the first time: “Peter, I've made a proper miso soup for you today.” His astonishingly clear blue eyes pierced through the steam rising from the soup kettle and, without missing a beat, he said, “I don't consider miso soup proper.” He took the cream soup.



That was Peter—above all, an individual. With his wife Eileen and colleague Dorothy McLean, he led the Findhorn community and pioneered what became the New Age movement by putting into practice a clearly defined world view based upon an individual's responsibility to follow their own higher purpose. The power of a person's positive thoughts, combined with obedience to their intuition (the divinity) within them, created enduring strength in a community. And, he constantly reminded us, a community needed to be constantly on guard not to become a “sausage machine,” producing an endless chain of similar people.

From our perspective in the career and security-minded 1990's, Peter's life is a case-study in the time-tested virtues of flexibility, faith and hard work. After being the Command Catering Officer on the Burma front in the Royal Air Force, working at odd jobs around the U.K. (including being a Fuller Brush salesman, door-to-door), and transforming a run down hotel into a four star hotel (with the daily divinely practical guidance received through Eileen), Peter ended up living in a tiny caravan (trailer) on a windy peninsula in northern Scotland, where he, Eileen, their three young sons, and Dorothy planted a small garden in the sand.

They were unaware of what would transpire ... an experiment in cooperation between humankind and the Spirit of Nature, with profound results that has touched the hearts, inspired the dreams, and transformed the lives of countless people throughout the world. The subsequent story of what eventually became the Findhorn Foundation is well documented, including his own choice to eventually leave the community, separate from Eileen

and, in his parting words, “go about my planetary work.”

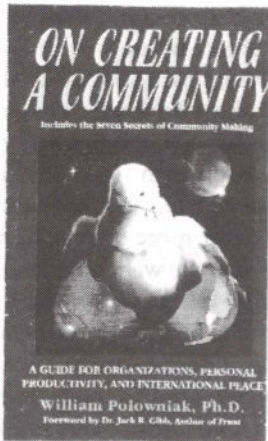
Whether it was in his attention to detail in cleaning toilets and weeding the gardens, his choice of soup, or in his love of the arts, Peter's participation in all things was fueled by a celebrated enjoyment of life's diversity and a boundless physical energy. But through it all, his blue eyes never wavered from “doing God's work.” This was never more evident to me than in 1978 when we were on a lecture tour of Australia. On a visit to the beautiful coastline of southern Queensland, Peter insisted on jumping into the ocean. Not content with wading, he body-surfed with abandon (at 60 years of age) until he was convincingly slammed into the beach by a rogue wave. In acute pain, he stumbled into his bed at the hotel, from which he gave numerous press interviews, only to arise (gingerly) later that evening to present the Findhorn story to a sold-out audience. After this restful holiday at the beach, we pressed-on northwards the next day.

After hearing of Peter's passing, Kate and I shared with each other our memories and pictures of him, from 20 years of relationship: most recently with his (5th) wife, Renata; hill-walking in Scotland in the 1970s; crossing a glacier in New Zealand; and Peter at work in the Findhorn garden, radiating energy while digging away. One could feel the nature spirits around him as he put his foot to the spade, helping to cultivate a New World.

Peter was a man of extraordinary achievement, as his life work attests. While always the center of attention and never far from controversy, he was saved from hubris by his wonderful ability to laugh at himself, and his constant adherence to a philosophy which was surprisingly uncomplicated. Most importantly, he never looked down on anyone—he simply tried to understand their place in “the Plan.”

By being destined—enthusiastically accepting the dare—to traverse the edge of history, Peter Caddy faithfully followed his inner compass and thereby defined our times in a manner of both singular and profound. Ω

Vance Martin lived at Findhorn from 1974 through 1984. He served as Findhorn's Director of Garden and Environmental Programs, later as its Core-Group Focalizer, and now is president of the International Wilderness Leadership (WILD) Foundation, based in Colorado.



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William Polowniak, Ph.D.

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—Laird Schaub, Fellowship
for Intentional Community

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Quantum Publications,
1760 Lake Dr., Cardiff, CA 92007



REVIEWS



Their Own Idea: Lessons from Workers' Co- operatives

By Malcolm Harper
Intermediate Technology Publications,
1992. Paperback, 145 pgs.

Reviewed by Laird Sandhill

Their Own Idea is essentially an economic survey of contemporary worker-owned producer cooperatives, as seen through the lens of the British International Labour Organisation, and told from the perspective of agencies trying to promote and develop them..

Their Own Idea contains useful insights into why some cooperatives have succeeded . . . and why they have not succeeded more often. A quick read (although the focus is disappointingly narrow and style rather pedantic), Harper examines a nice mix of cooperative efforts internationally, with examples from both developed and developing countries.

Their Own Way focuses on producer, rather than consumer, cooperatives, and, in fact, Harper maintains that the two are often antagonistic despite their common

"cooperative" roots. (After all, the producer's profit comes at the expense of the consumer's cost.) He notes that consumer cooperatives have generally been larger, longer lived, and more economically impactful than their producer cousins. (Witness the strength and importance of agricultural and rural utility co-ops.) In fact, with the notable exception of the Mondragon system in northern Spain, workers' cooperatives have been a very minor component in economics throughout the world. . .

According to Harper, there are several lessons to be gleaned from this survey:

- Cooperatives have a greater chance of succeeding if they make use of skills members already have, rather than relying on skills to be developed.

- Training in management and organization is apt to be better used if the members themselves desire the training, rather than it being imposed by supporting agencies. It can help a cooperative to have training opportunities available, yet training seldom does any good if it is undertaken mainly at the insistence of the sponsoring agency.

- While financial support is frequently important in getting cooperatives started, it is often overdone. Many cooperatives have become dependent on grants and easily extended low-interest loans, and were never able to wean away from these and develop financially solvent businesses on their own. This is delicate matter, and one of the more important messages of the book. It is often difficult to ascertain where a helping hand becomes a smothering dependence. This problem is made worse by the all-too-familiar bureaucratic tendency to offer additional assistance (read "dependence") to the most troublesome clients, in the mistaken belief that this will enhance their "success rate" and help justify the supporting agency's existence, or at least its budget.

- While most cooperatives are supported by agencies with good intentions, the author strongly advocates that cooperatives be freely allowed to dissolve if they are not economically viable within a reasonable length of time. While dissolution may be equated with failure, that may not be the only way to see it. For example, if a cooperative performs a useful economic and social function for ten years, and then goes out of existence, is that necessarily a failure? After all, a majority of all busi-

nesses don't last five years, much less ten. So what constitutes "success?"

• Management skills are a chronic weakness among cooperative businesses. Often these skills are in short supply, and once they are learned it is difficult for newly trained members to resist the temptation to accept a similar position in a private enterprise offering significantly higher compensation.

• Cooperative educational programs have generally been established for consumer cooperatives, and tend to have little or no value for worker cooperatives.

• There are many structures and levels of cooperative organization that can work; there is no single "best way."

• The author point out—and quite properly—that none of the above conclusions are hand and fast rules, and he has wisely included some counter-examples to all of the above. For example, a low-skilled Dominican group persisted in following their inspiration to establish a candle-making cooperative, and succeeded, directly in opposition to the advice of the agency "experts" who warned of the pit-

falls of trying to establish a business outside the members' expertise.

My reservations about the book are three. First, the author makes the spurious claim that workers' cooperatives are essentially the domain of the lower class and poorly educated. I live in an intentional community, which is every bit a workers' cooperative, and I find Harper's classist assumption demeaning and unproductive. The intentional communities movement is full of examples of well-educated and middle class people who are inspired to establish worker cooperatives—this phenomenon is simply unexamined in the book.

Recognition of this omission leads to another: Harper has relied on an economic analysis to the exclusion of a social and political analysis; for example, of people choosing to work together because it is less exploitative, more ecologically sustainable, and more in line with personal values.

Lastly, cooperative principles appeal to a broad range of people, and worker cooperatives can draw upon considerable

assets when coupled with shared living. We know the economies of scale available through resource sharing; the social support and resilience that typify cohesive cooperatives; and the incredible power and momentum that groups can generate through non-hierarchic decision-making. The author mentions none of these.

[Available from The Intermediate Technology Development Group of North America, Suite 3C, 777 United Nations Plaza, New York, NY 10017. (212) 953-6920.]

Laird Sandhill is a member of Sandhill Farm in Rutledge, Missouri, which functions like a producers' co-op, selling their own organically grown sorghum and other food products. Laird is Secretary of the Fellowship for Intentional Communities, former Managing Editor of Communities magazine, and an active member of the Federation of Egalitarian Communities..

**Please note: We honor British spelling when it appears, as in the above review. —Eds.*

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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 62.

COMMUNITIES WITH OPENINGS

ENVIRONMENT-CONSCIOUS COMMUNITY. Own 5 acres/home in stable rural area. Clear air, pure water, low crime. Community spirit. Voluntary social, educational, environmental gatherings. 55 residents now, more coming. Free one-day self-reliance seminars, Spring to Fall. Write for info *Ponderosa Village, 203C Golden Pine, Goldendale, WA 98620. (509) 773-3902.*

RENAISSANCE COMMUNITY (western Mass.)—Looking for people interested in positive thinking, spiritual growth, gardening, sustainable living, developing conference center. 90 acres, 40 people (20 children!) 3 br. apt. for rent; 7 br solar house for sale. Call Patricia (413) 863-8714 or write 400B Main Rd., Gill, MA 01376.

WANTED: A FEW COURAGEOUS, spiritual women desiring to be on the frontier of a new lifestyle empowering women. Live in a small town near, and part of, a new age hot springs resort free from harmful substances and behaviors. Temporary life support assistance available if necessary. Write for brochure to: B. Brown, P.O. Box 826, Middletown, CA 95461. (707) 987-0669.

COMMUNITY of diverse, progressive people forming on 290 acres SW of Charlottesville. Focuses include environment and egalitarianism. Welcoming new members who are thinking and caring to join experienced core-group in forming eco-village of cohousing, clustered dwellings, homesteading in the Blue Ridge mountains. SASE: C. Oneida, Monacan Ridge, Route 1 Box 1096, Louisa, VA 23093. (804) 980-1019.

HIGH SIERRA, near John Muir wilderness, hot springs, skiing. Fabulous views Seeking people who appreciate wilderness and are interested in personal and spiritual growth. Contact *Red Mountain Lodge, (619) 935-4560. Rt. 1, Box 140, Crowley Lake, CA 93546.*

EDEN RANCH, COLORADO. Currently seeking irrigated land in Colorado for a spiritually based agricultural/CSA community using sustainable/organic methods. 30-40 wholistic homes clustered in co-housing atmosphere, community building for meals and gatherings. Inter-generational mix of diverse population desired. Child & elder care, healing arts, cottage industries. Seeking self-supporting members who desire extended family environment, working together on farm and community projects, where consensus results from mutual respect

and trust. *Jim Wetzel, Nancy Wood, 3106 S. Olathe Way, Aurora, CO 80013. (303) 693-8364.*

INTENTIONAL COMMUNITY seeking members. Diverse group, environmental and social sustainability, consensus decisions. Wilderness/agricultural 100 acres. Private and common ownership. Box 1171, Moab, UT 84532.

COMMUNITY FORMING for the environmentally sensitive. *High Horizons, RR 2, Box 63-E, Alderson, WV 24910. (304) 392-6222.*

COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND: For joining, starting, and learning about communities. P.O. Box 2743, Cambridge, MA 02238. Don, (617) 784-4297.

PEOPLE LOOKING

WE ARE A STABLE couple of 22 years, warm and loving, looking for women with or without children, to form a larger family through mutual lifetime marriage commitments. He is a kind, considerate man who is affectionate, both physically and verbally. She is a warm, friendly woman who loves children and animals, and is looking for the sisters she never had. We consider companionship, talking to one another, and sharing interests the most important factors in our relationship. Also mutual respect and relating honestly to others is vital for a successful relationship. We enjoy mostly vegetarian dishes, a little wine occasionally; do not smoke or take drugs. We like our home and family related activities, and we own a small business. Philosophically, we are Christian and Libertarian. Our plans are to move to Wyoming, relocate our business and build a home for all of us. Our vision is that all family members will be lifetime best friends. If you are interested in family, having a nice home, and personally raising your children instead of building an outside career, maybe our family is right for you. Drop us a note and we'll send you a letter about our family. *TSF, P.O. Box 1854, Minden, NV 89423.*

HIGHLY SKILLED weaver/spinner/dyer, organic vegetable gardener and computer trainer (DOS); skilled carpenter, musician and clothing maker will exchange skills for short-term basic subsistence (in community setting or other situation). Bio and references available. Brad Mowers, c/o L.A. Eco-Village, 3551 White House Place, Los Angeles, CA 90004, 213/386-8873, e-mail: crsp@igc.org.

SINGLE TEACHER seeks a community with good rural and urban qualities which support both individualism and interdependence, and has sustainable architecture—perhaps something like Arcosanti. I prefer a locale with many warm sunny days and low pollen counts. Especially of interest are Denton and Austin, TX; Tucson, Flagstaff, and Illinois. *Greg Buck, RR 1, Box 16, Penfield, IL 61862. (210) 542-3368.*

CLASSIFIEDS

Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 62.

COURSES

CREDIT COURSE ON INTENTIONAL COMMUNITIES with *Builders of the Dawn* co-author Corinne McLaughlin, held at Sirius Community, near Amherst, MA, June 7-16, 1994. Course will explore innovative communities around the country, with guest speakers, slide shows, field trip. \$325 for course; \$350 for live-in community experience. *Sirius University Program, 5904 Madawaska Rd., Bethesda, MD 20816, or call (301) 320-6394.*

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SEEKING COMMUNITY BUILDERS or investors to become partners in non-grid, innovative home-building project on twelve acres mining claims mountainous Idaho Springs, CO area. *Karen, (303) 333-6744, or Dan, (303) 567-4210.*

SEEKING PROPERTY

PROPERTY WANTED. Seeking a property for a community of 150+ people. Would like a developed property—not raw land—consisting of

housing, meeting rooms, offices, parking. Anywhere in North America. *Bill. (415) 435-8722.*

PUBLICATIONS

GROWING COMMUNITY NEWSLETTER. Practical information about forming, joining, intentional communities. Quarterly, 16 pgs, \$21/yr. Sample, \$3. *1118 Round Butte, Ft. Collins, CO 80524 (303) 490-1550.*

TOFU TOLLBOOTH: A Directory of Great Natural and Organic Food Stores. Coast to coast and down to earth. 165 pages. \$8.95, includes p&h. *Pioneer Distributors, Pratt Corner Road, Amherst MA 01002.*

SEEKING TO CREATE COMMUNITY? *Creating Community Anywhere: Finding Support and Connection in a Fragmented World*, by Carolyn R. Shaffer and Kristin Anundsen. This exciting new book shows how to create real community in workplace teams, support groups, salons, men's and women's groups, "electronic communities," and many other settings. Powerful chapters on effective communication, shared decision-making, productive meetings, facing the "shadow side" of community, resolving conflicts, and more. *Tarcher/Putnam, 1993. Paperback. 334 pgs. \$15.95 plus \$2.50 S&H. (800) 788-6262.*

SERVICES

CALIFORNIA COOPERATIVE LAW ATTORNEY can assist groups with real estate, contracts, business tax, and legal issues. *Lottie Cohen, (310) 215-9244.*

EMPLOYMENT

WANTED: APPRENTICE for small commercial organic farm and nursery; small income potential. *Crysalis Farm, 10840 Eagle Rd., Montague, CA 96064. (916) 938-4651.*

CARETAKER AVAILABLE. Reliable man available for live-in position. Writer and holistic health practitioner, 38, with many skills, including homeschooling, handiwork, secretarial, macrobiotic cooking, animal care. Excellent references. *Adam Schwartz, 179 East 3rd St., New York, NY 10009. (212) 260-7932.*

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EXPERIENCE COLORADO CO-HOUSING, at *Sumati's Bed & Breakfast* in Lafayette (nr. Boulder), Colorado. A stay in my sunny twin-bedded guest room with breakfast at the Nyland Community offers a taste of what CoHousing is like and a chance to participate in community life. *Sumati, 3501 Nyland Way South, Lafayette, CO, 80026. (303) 499-8915*

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Monthly • Community Living Experience

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June 7-16 • Intentional Communities: Today & Tomorrow

Three-credit course (thru U. Mass) held at Sirius Community w/Corinne McLaughlin. Explore benefits & challenges of community living, solar energy, Biodynamic agriculture, Mondragon cooperatives, land trusts, bio-shelters, social investment, group attunement and creative conflict resolution, 30 different communities. *Sirius University Program, 5904 Madawaska Rd., Bethesda, MD 20816. (301) 320-6394 or (413) 259-1251.*

June 20-22 • Environmental Education 2000: Communications for the Future

The Alliance for Environmental Education hosts an international conference exploring model programs at Tysons Corner, VA. Write *P.O. Box 368, The Plains, VA 22171. (703) 253-5812.*

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.*

July 2-9, July 9-16, August 13-20 Co-op Camp

Discussion circles on environmental concerns, community building, cooperative living. Children's program, swimming, hiking, boating, campfires games. *1442A Walnut Street, #415, Berkeley, CA 9470. (510) 538-0454.*

July 15-17 • Solar Energy Expo & Rally

Seminars, exhibits on new energy, energy conservation, renewable energy, clean-air vehicles, healthy buildings, permaculture, more. *733 South Main St. #234, Willis, CA 95490. (707) 459-1256.*

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. Events listed as "hosted" are generally scheduled at a new site for each meeting.

Please send us suggestion about what we might include in future calendars (use form below). Also note that the Fellowship publishes a newsletter several times a year (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on the inside front cover.

July 19-27 • Come Together Camp

Communities gathering hosted by Ökodorf Eco-Village and Eurotopia Journal in Germany (site to be announced). Focus will be on networking communities and looking at where the movement is headed. Write *Ökodorf-Projektzentrum, Dorfstr. 4, D-29415 Gross Chüden, GERMANY.*

August 5-7 • Partnership Spirituality

The Federation of Christian Ministries hosts their 26th annual assembly on the Ohio State University campus. Exploring human community and the partnership of spirit, people, and Earth. Write *Linda Krasienko, C4, Middleburg, OH 44130.*

August 14-21 • Turtle Island Bioregional Gathering VI

On bank of Ohio River (Nr. Louisville, KY). Meetings, camping, community-building, cul-

tural sharing, children welcome. For brochures: *Learning Alliance, 494 Broadway, New York, NY 10012.*

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.*

TELL US ABOUT YOUR COMMUNITY EVENTS!

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.

Deadline: 3-6 months before event. 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**



Join in the 3rd annual... *'New Renaissance' Festival* Boulder, Colorado • September 1-7

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INTENTIONAL COMMUNITIES ESPECIALLY INVITED



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
<input type="checkbox"/> 2/3 Page	185	7-1/4"w x 6-3/8"h		<input type="checkbox"/> Inside Back \$350
<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		

Can we help you create your ad? \$20 per hour for typesetting, design, layout, photography and camera work.

CLASSIFIED ADS:

Announcements, Books/Magazines/Videos, Support Organizations, Services, Products, Personals. **50¢ a word, minimum \$10.**

*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.*

REACH ADS:

Communities seeking members, people seeking communities to join, people seeking community co-founders. (Personals are "Classified Ads," above.) **15¢ a word, up to 100 words; 50¢ a word thereafter.** Summer and Fall 1994 issues ONLY. (25¢/word from Winter 1994 issue on.)

Body Copy: (Please print clearly) _____

Word Count: Classified ad _____ at 50¢/Word = \$ _____ Reach ad _____ at 15¢/Word = \$ _____

DISCOUNTS:

Ad agency discounts: 15% when accompanied by prepayment.
FIC members: 5% discount (*prepayment required—see inside front cover for membership info*).
Call or write for discounts for multiple insertions (*placing ad in consecutive issues*).

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.

PAYMENT ENCLOSED

Display Ad: _____

Classified: _____

Reach: _____

Discount: _____

TOTAL: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Date: _____ Telephone: (_____) _____

COMMUNITIES accepts advertising only for goods and services that we feel will be of value to our readers. We reserve the right to refuse or cancel any advertising for any reason at any time. All advertising claims are solely the responsibility of the advertiser.

Ads being repeated will be rerun from the latest inserted advertisement unless otherwise specified. Ad copy will not be returned to advertiser unless prior arrangements are made at advertiser's expense. Ad rates are subject to change without notice, except when previously contracted. Advertisers will be presumed to have read this information sheet and agreed to its conditions.

Photocopy this form and mail with payment to:

COMMUNITIES • 1118 Round Butte Dr. • Fort Collins, CO 80524 • (303) 224-9080 • Fax (303) 490-1469

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 83. 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 84 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: _____

Telephone: (_____) _____

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

SUBSCRIPTIONS: *Communities* magazine

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.

Please start my subscription with the following issue (issue number or month/year) _____

SUBSCRIPTION TOTAL

ORDERING INFORMATION: *Directory of Intentional Communities* (New edition! Due out in fall, place your advance order now.)

DISCOUNT DEAL: The regular price of the *Directory* is \$19 (\$21 outside U.S.) However, get \$3 off a *Directory* purchase if you are submitting a new or renewed subscription to *Communities*, above.

Limit—one copy. Offer expires August 1, 1994.

- Please send me one copy of the *Directory* at the *discount* postpaid price of \$16 (\$18) each:
- Please send me _____ copies of the *Directory* at the *regular* postpaid price of \$19 (\$21) each:

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. 45)
- \$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
Two	12 Feb/Mar '75
Two	17 Nov/Dec '75
Two	21 July/Aug '76
One	22 Sept/Oct '76
One	23 Nov/Dec '76

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)

#7 1974 Communities Directory: Women in community; Prisoners' struggles; People of Color and community. (Mar/Apr '74)

#8 Individuality & Intimacy: Jealousy, open relationships, couples, singles; Community Market; Christian homesteading. (May/June '74)

#9 Children in community; Iris Mountain; Twin Oaks; Ananda; children's books. (Jul/Aug '74)

#10 Work; labor credit systems; Times Change process. (Nov '74)

#13 Spiritual life in community: Christian, ashrams, secular, atheist, ritual; composting. (Mar/Apr '75)

#15 Research & education in community; survival schools; martial arts; Paolo Soleri interview. (Jul/Aug '75)

#16 Planning: ecology and economics; short- and long-range contingencies; why plan? land use; alternative energy. (Sep/Oct '75)

#25 Don't start a commune in 1977 ... join an existing one instead; women in community; Neighborhood Planning Council in DC; first assembly of the Federation of Egalitarian Communities; egalitarianism and charismatic leaders; international communities. (Mar/Apr '77)

#26 Rebuilding the city; urban co-ops: Austin, New York, DC, Greenbriar Community. (May/June '77)

#28 Seabrook: a political community; middle-aged men in community; ex-Twin Oaks members; Tucson Peoples Yellow Pages. (Sep/Oct '77)

#34 West Coast communal movement: Hoedads, Alpha Farm, co-op grocery, salvage business, other activities in California and Oregon. (Sep/Oct '78)

#35 Consumer Co-op Bank; income and resource sharing; Utopian heritage. (Nov/Dec '78)

#36 Kerista; British Columbia; Circle of Gold. (Jan/Feb '79)

#39 Federation women; the Hutterites; travel ashram community; Healing Waters; Industrial Co-op 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)

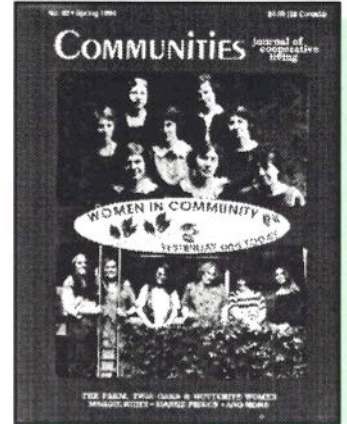
#79 We're Back(!): FIC Highlights; Directory update. (Winter '93)

#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.]

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).



#82 Women in Community: Women at Twin Oaks, The Farm, Shannon Farm; Women in Bruderhof, Hutterite, Shaker, Oneidan, Mormon, Owenite communities; Maggie Kuhn. (Spring '94)

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 45 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

DECLARATION OF INTERDEPENDENCE

*I declare the Earth my home
and I the steward and friend of the Earth
and all its offspring in every race, culture, and consciousness.*

I too carry a torch of liberty.

*Let every living thing know me as a refuge,
a space of safety, an open portal welcoming new
visions and human possibilities, a sanctuary of peace,
a protector of the sacred child in everyone.*

*Come share my warmth and relight my candle flame
with love and inspiration*

should I ever forget who I am.

I promise to defend the peace through being a peacemaker.

*I declare myself a responsible citizen of the planet,
taking strength and security in this agreement.*

*This is my assurance and insurance against war,
that within me, I am making peace.*

*Let everyone know from this moment my declaration
of interdependence to you, to my city, to my country,
to my planet, to my universe. Let everyone know of my
commitment to experience unity through diversity
and personal and world transformation.*

We are seeds of peace;

I am the Earth and the fullness thereof.

— LESLIE GOLDMAN, 1992

COMMUNITIES

Journal of Cooperative Living

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Address Correction Requested

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