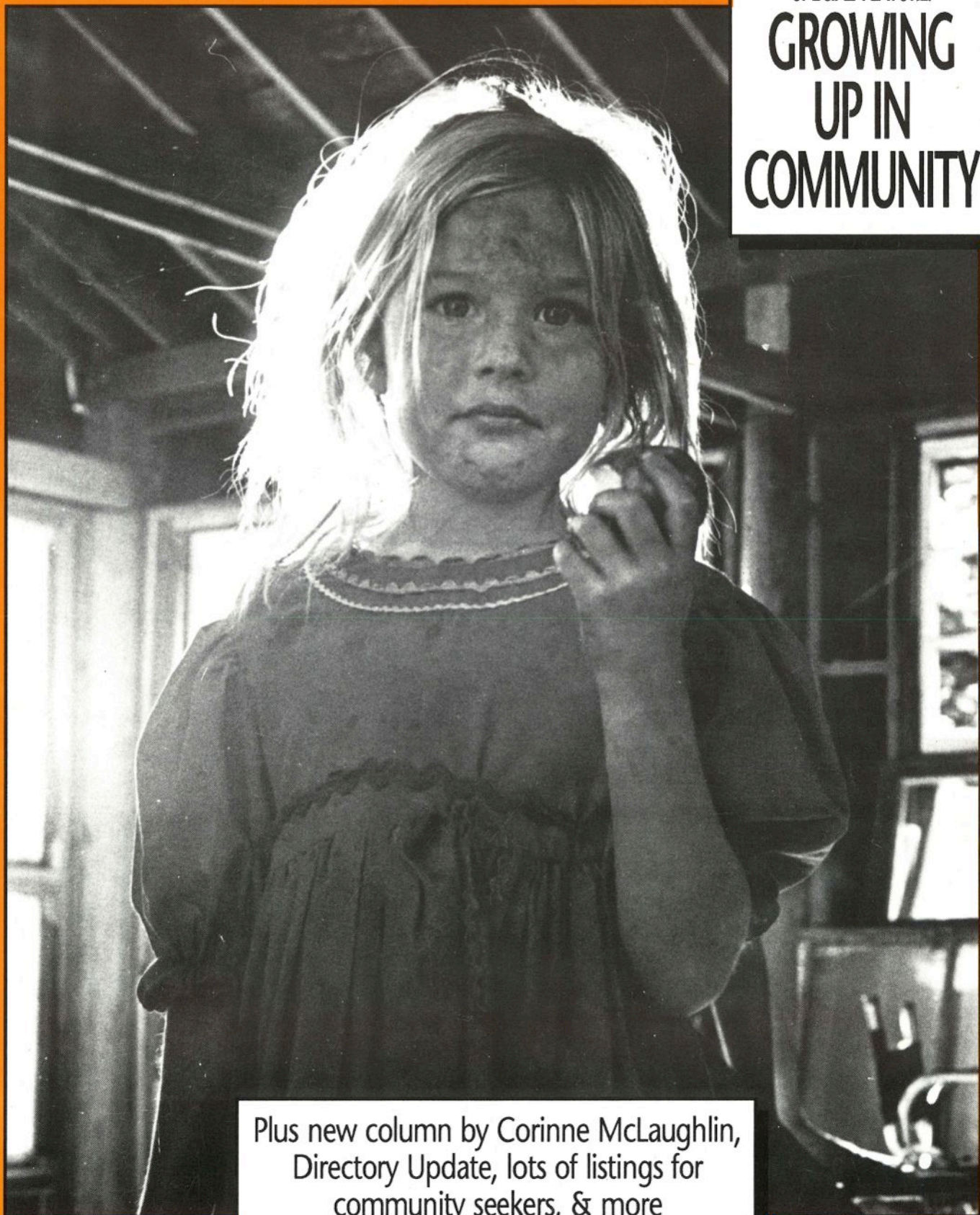


# COMMUNITIES

Journal of Cooperative Living

No. 84 • Fall 1994  
\$4.50 (\$6 Canada)

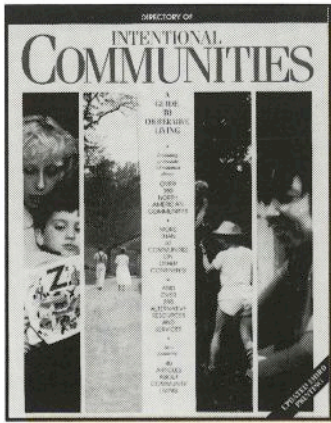
SPECIAL FEATURE:  
**GROWING  
UP IN  
COMMUNITY**



Plus new column by Corinne McLaughlin,  
Directory Update, lots of listings for  
community seekers, & more

## Celebration of Community

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



## Communities Directory

### The 1994 Edition

Our schedule for this project got preempted by our organizing work for the Celebration of Community. As Issue #84 of *Communities* goes to press, we are in the final phases of production for the new directory. See page 74 for information about placing an advance order. The '94 *Directory* will feature many new articles and more than 500 community listings!

## Directory Update

This issue of *Communities* magazine includes a Directory Update Column that features new listings and address changes for intentional communities. This should keep all networkers and community-seekers current until the new edition of the *Directory* comes out in the fall. If you have new leads for future updates and directories, please fill out and return the form on page 74.



## T-Shirts

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

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## SUPPORT FIC & ITS PROJECTS

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

# Audio Tapes Available

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

Please circle the tapes you want to order (put a ☆ by every sixth tape, which is free) and fill out the form below. We have reduced the tape cost to \$8.50 (including postage and handling).

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

- C93-29b Estes, Caroline:** Community and Consensus (Part 2)
- C93-27 Feigenbaum, Cliff:** Socially Responsible Business, Investing, & Consumer Resources
- C93-22 Forsey, Helen:** Circles of Strength: Community Alternatives to Alienation
- C93-63 Giglio, Nick:** Community — A Spiritual Discipline
- C93-103 Gilman, Diane:** Winslow cohousing
- C93-106 Grace, Syndee:** Activism
- C93-34 Goodenough Community:** Deepening Intimacy in Community Life
- C93-59 Goodenough Community:** Playing Good Games — The Way of Life at Goodenough
- C93-30 Greco, Thomas:** Economic Survival in the '90s
- C93-15 Greenberg, Daniel:** Children in Community and Their Education
- C93-96 Haenke, David:** Bioregionalism and Communities — An Ecological Definition/Context for Community Life
- C93-57 Hancock, Allen & Dawn Lamp:** Class Issues & Community Living
- C93-97 Hansen, Tony:** Green Dollars: Setting up & running a local trade/barter system
- C93-61 Hertzman, Ellen:** CoHousing
- C93-72 Hertzman, Ellen:** CoHousing (presented twice)
- C93-10 Hill, Melissa:** Traditional Chinese Medicine — an Introduction
- C93-38 Hill, Melissa:** How to Access Chinese Medical Research, for Day-to-Day Health Care
- C93-37 Hillendahl, Lou:** Conflict Prevention
- C93-42 Hillendahl, Lou:** Basic Ingredients Before Starting a Community
- C93-41 Ingber, Beth:** Culture of Consciousness: Developing a Universal Intentional Community
- C93-47 Kenny, Robert:** Decision-Making Tools
- C93-92 Kenny, Robert:** Group Consciousness and Individual Spiritual Development
- C93-93 Kozany, Geoph:** Leadership, Democracy, & Accountability
- C93-5 Ladas-Gaskin, Carol:** Progoff Intensive Journal Process
- C93-50 Lam, Diana:** Relationship Skills: Facilitating, Conflict Resolution and Dialogue
- C93-56 Licata, Nick:** Prag House — 10 Easy Steps for Keeping a Commune Going With no Guru or Bible
- C93-49 Linney, Joan:** Conflict Resolution — Process Committee as Model and Tool
- C93-51 Maclean, Dorothy:** Attuning to Nature — Attunement Within and Without
- C93-9 Metcalf, Dr. William:** Alternative Life-styles in Australia and New Zealand
- C93-8 Miller, Tim:** Looking at the Roots and Development of Communities of Mid-1960s
- C93-48 Mulligan, Diego:** A New Model: Choice, Diversity, and Basic Values for Sustainable Community
- C93-46 Nearing, Ryam:** How To Love More Successfully: Polyfidelity
- C93-6 Nowland, Will:** Credit Unions — History, HowTo Start, and Finding Help
- C93-20 Peterson, Joe:** The Post-Community Experience: — Life After the Dream
- C93-71 Pietzner, Cornelius:** The Celebration of Festivals as a Community-Building Element
- C93-35 Questenberry, Dan:** Land Trust for Communities
- C93-18 Reed, Rico:** Tolstoy Farm
- C93-99 Reed, Rico:** Earth Stewards — Will We Recognize Utopia When We Find It?
- C93-100 Santoyo, Larry & Simon Henderson:** Designing the Home EcoSystem and Community Self-Reliance
- C93-31 Schaub, Laird:** Introduction to Consensus
- C93-45 Schaub, Laird:** Introduction to Facilitation
- C93-74 Schaub, Laird:** Community Health Insurance: Alternatives to Commercial Policies
- C93-89 Schaub, Laird & Betty Didcott:** Problems & Issues in Consensus Facilitation
- C93-75 Schechter, Lawrence:** Eco-Village Housing Design
- C93-70 Shaffer, Carolyn & Sandra Lewis:** Moving from Being Nice to Getting Real — The Phases of Community Life
- C93-94 Sower, David:** Economic Equality - A Worldwide Issue
- C93-80 Talbott, John:** The Findhorn Community — An Eco-Village Model for Sustainability
- C93-98 van Uchelen, Collin & Jain Peruniak:** Power and Control in Collective Settings
- C93-33 Wells, Marie Spicer:** Making the Transition to a Consensual/Team Based Organization
- C93-16 Yemelin, Valentin & Diane Gilman:** EcoVille, A Russian Sustainable Community

**+ = TOP-SELLING TAPES**

## Celebration of Community — Audio Tape Order Form

Name: \_\_\_\_\_

Address: \_\_\_\_\_

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Zip/Postal Code: \_\_\_\_\_

Date: \_\_\_\_\_ Telephone: (\_\_\_\_) \_\_\_\_\_

NOTE: All Prices include handling & postage.

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

Please send me the tapes circled above (☆ every sixth one):

(\_\_\_\_ # of tapes at \$8.50 ea.) →

(\_\_\_\_ # of free tapes: 1 free for every 5 paid)

(Please remit in U.S. dollars only) TOTAL ENCLOSED

Please photocopy & return to: Celebration Tapes • P.O. Box 814 • Langley, WA 98260

# COMMUNITIES

Journal of  
Cooperative  
Living

No. 84  
Fall 1994

## Front Cover:

Kirsten Ellen Johnsen,  
age 6, at Greenfield  
Ranch, 1974. Photo by  
David Emrick.

## Back Cover:

Communities Magazine  
archive photo by Dan  
Brown, Renaissance  
Community.

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### 32 "I Wouldn't Trade It For Anything!"—Growing Up on The Farm

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### 35 The Person I Became

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### 39 Where All Places Felt Like Home

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### 44 Estranged

A lament of the abuse and denial at our contributor's childhood community, and the culture shock she faces still.

### 45 "You've Gotta Be A Baby"—The Power Of Spirit

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### 49 "Starving Myself To Death" In Community

*Joel Clement's* drastic response to the pressures of early adolescence in his strict religious community.

### 52 Adolescence: The Uncertain Bridge

*David Farrow* reminds us how young people long for respect and approval in community, and suggests how we can aid their transition.

### 54 Rediscovering My Roots In Community

*Shandin Rudesill* describes the pleasures of childhood at Twin Oaks, the alienation of adult life in mainstream culture, and the joy of coming home.

### 55 Strength And Loss In Commune And Kibbutz

*Diana Leafe Christian* interviews *Nina Bindi*. From acid trips at 10 to the rigors of a kibbutz and the "circus" of Wheeler's Ranch, the odyssey of a near-abandoned child who raised herself with grit and courage.

### 58 Families Of Origin

*Susan Davenport-Moore*, *Nina Lamphear*, and *Kirsten Ellen Johnsen*

"Golden days;" bands of close friends; grief and loss when communities disband; the shock of public school; laying community values on kids; neglected and near-abandoned kids; abused kids; community denial; and lack of preparation for mainstream culture.

### 63 Hard Lessons From Our Children

A community grapples with teenage rites of passage, community abuse, and healing the neglect of children.

## CREDITS

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### Erratum

We regret that we omitted credit for the article in memory of Griscom Morgan in Issue #82. It was written by Al Andersen, Jane Griscom, and John Griscom.

COMMUNITIES (ISSN 0199-9346) is published quarterly by Fellowship for Intentional Community.

Subscriptions are \$18 (\$22) for four issues, \$25 (\$30) for institutions; prices in parentheses are for foreign addresses. Single copies are \$4.50 in the U.S., \$5.00 elsewhere. (All payments in U.S. dollars.)

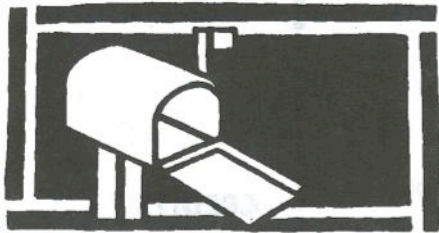
Send editorial submissions to COMMUNITIES, 1118 Round Butte Dr., Fort Collins, CO 80524. For changes of address, write Rt. 4, Box 169, Louisa, VA 23093.

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Movement groups may reprint with permission. COMMUNITIES is published at 1118 Round Butte Dr., Fort Collins, CO 80524; (303) 224-9080.

This magazine printed on recycled paper, using soy-based inks, at Modern Printing in Quincy, IL, USA.

# LETTERS



## Kudos for the "Celebration" issue

Dear *Communities*,

Thanks a lot for the latest issue. I read it through twice, even the panel on Spiritual Communities, although I must say I can't generate any enthusiasm for mysticism, which I find grates on my Marxist and Socialist sensibilities. You did a super-duper of a job on this issue, even with the double dose of Dr. Patch Adams (not that I don't judge his words to merit all the more attention, more power to him).

Murray Zuckerman  
Santa Monica, California

Dear *Communities*,

Just a wave and a hug after gobbling up issue #83 in one sitting. I'm obviously overdue for a conference! Great issue, great job.

Joyce Foote  
Copper Hill, Virginia

Dear Friends,

I am so glad to see *Communities* re-emerging as a reliable solid-content publication. Hurrah to all who are contributing to the effort.

Vera  
Short Mountain Sanctuary  
Liberty, Tennessee

Dear *Communities*,

Congratulations on your summer '94 issue! The entire coverage ... was exemplary.

Clark Hosmer  
Shalimar, Florida

## And where's the Directory?

Dear *Communities*,

Two years ago almost (9/92) I paid for the next edition of the *Directory of Inten-*

*tional Communities* and all I have is promises. What's up?

Sally Spangler  
Floyd, Virginia

*We certainly owe you an apology. It has been difficult for members of our volunteer staff to juggle the work of collecting and organizing community listings on top of all of their regular duties in their own busy lives.. This is made more difficult by the fact that many communities have not been consistently responsive; in fact, we've had trouble getting replies from many communities that we know are out there. We also haven't known how long to extend communities' deadlines to get a better, more comprehensive Directory, and when to stop and just publish what we've got. And lastly, we've had trouble sticking with our deadlines because we each tend to over-commit to projects. Thank you for your patience! The new Directory will be out this fall.*

Send letters to *Communities Magazine*, 1118 Round Butte Dr., Fort Collins, CO 80524. Your letter may be lightly edited or shortened. Thank you!

# The CoHousing Company

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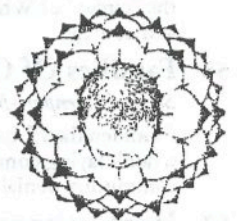


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# Giving a Voice to Our Children

**W**E CALL COMMUNITIES "INTENTIONAL" because members choose to live in them, with an explicit idea of what they're joining and how it will build a better life. Sometimes they get what they seek, and sometimes not. Occasionally there are surprises, but always they have *chosen* to live in community.

This issue of *Communities* is about the experience of those who have lived in community because it was chosen for them: the children. Community parents invariably think (or at least hope) that community will be a good choice for their children. What we have gathered is a collection of reflections, where we check in with some of those children—now adults—to see how they assess their experience. To see if they agree with their parents' choices, and why.

Without doubt, intentional community is an unconventional lifestyle choice. Making that choice for oneself is one thing; making that choice for someone else—for your children—is something else. It's a serious responsibility, and once having cast the die it can be hard to give and get feedback about our children. Despite this delicacy, we think it's instructive to examine the results.

It is tempting to see our children's lives as a bellwether of our efforts to build an alternative culture. For communities represent not just attempts to cobble up a more workable present; they're also grand experiments, tinkering with the working elements of a sustainable future.

The dream includes creating alternatives that enhance the choices for those who follow, and there is no more fundamental audience for this improvement than our children. Few communities live long enough to see how well they've succeeded in this regard, yet the early reports are exciting.

Community veteran Joe Peterson has done research into the view of hundreds of community "graduates"—people who used to live in community, but no longer do—collecting a wealth of information about how they feel about community, looking back. When asked whether they would like to have their kids grow up in community, better than three in four answered "Yes!" And this from folks who no longer live there.

The stories in this issue give life to these strategies, and offer glimpses through the fog of what lies ahead, helping us gauge how far we've come in creating a sustainable, cooperative culture, and measuring how far we have yet to travel.

## A Word of Caution

While it's true that acorns don't fall far from the tree, it is wise to remember that a healthy oak cannot guarantee favorable growing conditions for its progeny. Children can thrive or struggle for reasons independent of their parentage and the immediate environment. There are certainly powerful influences in shaping young lives, yet they are not the only factors in play, and so we invite the reader to not judge a

community mentioned in these pages solely on the basis of the testimony of those who were once its children.

I have only to reflect on my own life to recognize some limits to how far we can take this witnessing. I chose community for myself 20 years ago and feel well-rewarded in that choice. Today I have two kids at home—ages 7 and 13—who've spent their entire lives in community. For all my personal satisfaction I must nonetheless admit that I have little idea how they'll respond to the questions they'll field ten to fifteen years from now about what it was like.

If, in the end, they would have preferred graduating from a more mainstream experience, I may wince. Yet it will not invalidate the choice I made for myself.

Lain Sandhill

## COMING IN FUTURE ISSUES ...

"Passages" is the theme of our next, November 1994, issue. We will explore how people's lives have been affected by being in alternative movements (including living in intentional communities and working in co-ops)—the choices they've made, unexpected outcomes, the long-term results. Our Guest Editor will be Paul Freundlich, who edited *Communities* magazine in the '70s and '80s, and is currently our "Notes in Passing" columnist.

## 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) 224-9080. Thank you!



# The Limits of Good Parenting

Geoph Kozeny

**M**ANY INTENTIONAL COMMUNITIES HAVE aspirations of being “models” of sustainable culture. In some cases their founding philosophies recognize (some even emphasize) the role of future generations in bringing that vision into reality. After all, how can anything be viewed as “sustainable” that fails to take future generations into account?

In other cases, community parents get so caught up in working for “The Vision” that the kids are nearly forgotten in the excitement. (There are several such accounts contained in this issue, and I recall falling victim to similar oversights while sharing parenting responsibilities in the throes of my own youthful idealism.)

## Where Do We Learn Parenting Skills?

Underlying this unfortunate pattern is a societal tendency with roots that run deep. Rarely in our so-called “civilized” culture are we taught the real basics of life—skills like knowing our own needs, values, and priorities; how to communicate and be in relationships; how to be an effective parent.

Basic values and cooperative skills are learned, at least to a degree, in such common forums as schools, churches, and scouting programs—which can prove to be inspiring or oppressive, depending on the wisdom and ability of the teachers and leaders. The more fortunate among us also find opportunities to reflect and learn about these great mysteries of life through experiences with mentors, older siblings, and confidants (often our “best friends” with whom we compare notes, gain insights, and share moral support). Then there was Dr. Spock in the ‘50s, Parent Effectiveness Training in the ‘70s, and now personal-growth classes and support groups—to teach us skills we might have (should have?) learned at a much earlier age.

Fortunately for the species, a lot of effective parenting skills evolve through the careful application of “common sense.” Paying attention and maintaining an inquisitive mind are the essence of this process, and in this context it is especially interesting to note that many of the institutions mentioned above encourage “rote” learning and conforming behavior at the expense of

.....  
*Geoph Kozeny has lived in communities of one kind or another for 20 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.*

creativity and individual initiative.

Even so, we do learn much as we watch life unfold around us—though we’re often unaware that the programs are being registered in our subconscious. More than once I’ve heard a parent say, in embarrassed frustration, “My mother (or father) used to do that. I swore I would never repeat it, but I caught myself doing the exact same thing!”

The most common shortcoming I see among parents in community is a lack of clarity about what constitutes “appropriate limits” for the kids, how to go about setting those limits, and how to enforce them. Although the problem is also common among my high school and college friends, it’s especially ironic to see it manifest in those whose aspirations to change to world include an emphasis on raising the next generation.

The problem can exist in either extreme: too few limits, or an excess of structure. The most important job description for being a kid is to stimulate parental growth, and this is most frequently accomplished by testing limits. Naturally this also includes testing the limits of Mother Nature, but kids render a great service to adults by providing a lifelong opportunity to learn patience and perspective.

## Indulgent Parents

At one extreme is the indulgent parent, the one that tries to satisfy just about any request (or demand) that their child can articulate. “No” is a word that does not exist in this parent’s vocabulary. Their kids are the ones that can drive you crazy during a meeting: they frolic loudly in the midst of the group; they frequently interrupt their parents and others to demand attention or assistance; they persist in repeating behaviors that have been politely discouraged; and at their worst they might clap their hand over the parent’s mouth in the middle of a conversation, or throw a tantrum until they capture the parent’s complete attention.

These kids have two great limitations: they seldom consider the needs of others, and they learn little of the art of compromise. When they don’t get their way, a rather dramatic performance typically ensues; when that fails to produce the desired result, a long sulk is the option of choice. On the positive side, these kids are often very creative, quite sociable, and able to clearly articulate their needs and concerns—yet they have a lot to learn about cooperation.

## Authoritarian Parents

At the other end of the spectrum is the strict parent, the disciplinarian who believes that any hair out of place is the first step down the road to ruin. This is classic “old school parenting,” and two adages aptly describe the philosophy: “Children should be seen, not heard,” and “Spare the rod and spoil the child.” Their kids aren’t allowed to get away with anything, and words like “Don’t” and “No” sprinkle the parents’ language like spices in a highly seasoned dinner. Some of these kids log more hours

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

.....  
**The problem can exist in either extreme: too few limits, or an excess of structure.**



confined to their rooms than they do in family outings.

These kids are usually polite and well-mannered, and will sit calmly through hours of boring meetings without interrupting. Their main coping skill is learning to amuse themselves ... quietly. Their greatest limitations are that they're usually not in touch with their deeper feelings, and are likely to be overly conservative in exploring alternatives that might make their lives more satisfying. They often suffer from low self-esteem, and tend to be meek, unimaginative, and unresourceful. Many eventually rebel; the rest are what good soldiers and bureaucrats are made of.

Most parenting styles fall somewhere between these two extremes, and a few lucky (compassionate? creative?) parents manage to strike a healthy balance somewhere near the center. Fortunately many kids survive the inexperience of their parents' parenting, and go on to raise their own healthy families ... a tribute to the amazing resiliency of the human spirit.

### What Seems to Work

Here are a few parenting lessons gleaned from untold hours of discussions with thoughtful parents, plus years of my own trial-and-error experiments as a parent in community.

First and foremost, if children feel loved and wanted, the odds are good that they'll come out fine. You don't need to agree with everything they think, or approve of everything they do—but you do need to communicate the fact that you love them and that you know they are, at their core, "good" people. Believe in them.

Next, treat them as full, complete people, with personal rights and inherent dignity. Welcome and encourage their opinions and questions, all the while emphasizing that greater understanding and wisdom come with experience, and that the game of Life is about learning the difference between individual needs and wants, those of the group, and how to balance all that for the greatest good.

A major way to show respect is to make sure they know you've heard them, especially when you choose to exercise parental discretion in overruling one of their impulses. Avoid the temptation to answer their "Why?" with the labored "Because I'm your parent!" There should always be a reasonable and logical explanation behind your decision, though there may not be time right then and there to explain it. Further, if you're in a fly-by-the-seat-of-the-pants intuitive mode, it may take you a while to get clear enough to explain what's behind your decision. If either of these time constraints have you in a bind, just say so and promise to explain later.

If you promise to explain something later, or to do something with them after you finish the task at hand, be diligent in following through. Too many parents use the phrase "Not now—later!" or "After your nap!" as a delaying tactic, with no serious intention of following through. This approach may buy you time at the moment, but in the long run it will undermine your credibility. Always keep your promises.

In the same vein, when you set limits, mean it. Try to think through consequences before offering an ultimatum, and don't threaten action you don't intend to follow through on. It's unnerving to watch a parent bluster over and over: "If you do that again, I'll send you to your room!" The cycle—child acts, parent threatens, child repeats the act, parent repeats the threat—

## An Incomplete List of Parenting Tips

.....

*These are good habits in general. It should come as no surprise that they also work wonderfully well when interacting with adults ...*

- Love them, and show it.
- Believe in them, and let them make mistakes.
- Invite their opinions, and listen carefully.
- Never lie, and always keep your promises.
- Emphasize the "big picture," and model patience.
- Stress the importance of creativity and resourcefulness.
- Teach them important secrets of Life:
  - Pay attention.
  - Ask questions.
  - Be patient.
  - Know yourself.
  - Speak your truth.
  - Keep an open mind.
  - Admit mistakes.
  - Remember to breathe.
  - Be kind and compassionate.
  - Find beauty in everything.
  - Revel in complexity.
  - Serve others.
  - Believe in magic.
  - Know you'll never know it all.
  - Be grateful for the experience.

—G.K.

suggests a serious problem. Probably the parent intends to be loving and flexible in teaching a lesson about appropriate behavior, but instead the message conveyed is "Short of physical force I have no power to stop you, so I'll try to bluff you into submission." This approach completely overlooks an essential skill that needs to be learned before any serious cooperation is possible: that we all have rights, and one person's freedom must respect other people's rights (including the right to a reasonable amount of peace and quiet).

Naturally, it's most productive to set limits when you're in a centered and relaxed state of mind, yet that's not where the "opportunities" are most likely to materialize. When your child's acting out and you find yourself caught in the passion of the moment, try taking a mental step backwards; do not take it personally, as if it were a blemish on your parenting record. If you're more worried about your effectiveness as a parent than about your child's growth and well-being, your focus is in the wrong place. Look especially for interim solutions that contribute to long-range character development.

And finally, allow children to make their own mistakes—it's an effective way for them to learn about power, responsibility, and limitations. If we parents can provide the context for a sustainable culture, one that stresses the importance of balance between individual and community, our children will surely learn the things that truly matter. Ω



## CONGRATULATIONS!

# Celebrating Long-Lived Communities: An Urban Co-op, a Rural Commune, a Conference Center

*This begins our "Congratulations!" column, where we honor our friends in communities which are ten, twenty, thirty, forty (and more!) years old.*

*We congratulate the following communities which turned 20 years old in 1994.*

### House of Lavendar Milwaukee, Wisconsin

"The purple trim was painted over long ago and our parties no longer last until 4 am, but the House of Lavendar is still going after 20 years. We've updated this century-old house in the heart of Milwaukee with an energy-efficient furnace and water heater, a solar greenhouse, and, after years of resistance, a microwave oven.

Two of us are still here from the mid-1970s, when we were in our mid-twenties, and we continue to seek people who enjoy collective living and alternative lifestyles. Many members over the years have been involved in social and political issues, and we suspect our phone was tapped during the 1980s when several of us opposed the U.S. wars in Central America.

We keep in touch with many former members. Those now outside Milwaukee come to visit and we sometimes travel to their new homes. We've also had great guests stay here, including magazine editors, entertainers, embassy staff, activists, co-ops, and SERVAS travelers.

Crime in this integrated neighborhood has deterred some potential members from moving here, and we've found that fewer people in their 20s seem interested in co-ops compared to the 1970s. Thus we've had trouble keeping the house full (six people) since 1990. So we always have space for a good person interested in a great place to live." —*Steve Watrous*

### Dunmire Hollow Waynesboro, Tennessee

"It's been a long and interesting road to travel together, with many a twist and turn. We sure can't credit our longevity on our initial wealth and preparedness; we got through the early struggles because of trust, commitment, and hard work. If we'd known the odds against us, we might never have started.

One factor in the community's stability is the stability of our membership; of the seven adults living here now, five are founding members, and five other non-resident founders are still involved with the community. This membership stability

has been encouraged in part by a principle we adopted early on: state clearly the agreements on which the community is based, and commit to live by them. At the same time, we let everything outside the core agreements be as flexible as possible.

We make our community decisions by consensus; this also reinforces stability. No one has ever left in a huff over a vote they lost in a meeting.

We also bought a particularly beautiful and appropriate piece of land; plenty of privacy, good tillable soil, woods, springs and creeks, and a generally moderate climate. It's been easy to become attached to this land.

A 20-year history is no guarantee that all challenges are over. In fact, our population is lower than normal now, as several members have had personal or family health reasons to be elsewhere for a while. This leaves us each with more to do to take care of the land and buildings. Our membership stability can make recruiting new members more difficult; having so much history together sometimes feels like a social barrier to prospective new members.

It will be interesting to see what the coming years bring, as we continue to seek balance between community and individual needs, and to find strength in community and within ourselves."

—*Harvey Baker*

### Rowe Camp & Conference Center Rowe, Massachusetts

"A Unitarian summer camp for 50 years, Rowe Camp near Rowe, Massachusetts, bought a neighboring farmhouse in 1973 and started a conference center there for the remaining months. A community of people gathered around these retreats; people who loved their mood and feel wanted to keep them happening. Other people dropped by and sometimes stayed for months, generating what became our work-study program.

Our mission has been to help people integrate political activism with personal, social, and spiritual growth; offer people workshop experiences which are moving and profound; and demonstrate that it's possible to live in community together. We run a program almost every weekend of the year except summer, when we become a summer camp again.

Over these twenty years our greatest challenge is continuing to live up to our focus, ideals and mission, *and have fun* while doing this work—pacing ourselves so we don't burn out while providing complex, ambitious, and challenging programs.

Our greatest success is that we continue to come close to succeeding in these ambitious goals. The fact that our staff members have worked with us for a number of years without quitting, and many workshop participants give us encouraging feedback, may mean we are learning how to create a supportive, community culture." —*Douglas Wilson* Ω

*We also congratulate the following communities: 70 years—Krotona, Ojai CA. 40 years—Order Ecumenical, Phoenix, AZ. 20 years—Consciousness Village, Sierraville, CA; Friends Southwest Center, McNeal, AZ; Long Branch Environmental Center, Leicester, NC; Raj-Yoga Math, Deming, WA; Rivendell Co-op, Lansing, MI; Yahara Linden, Madison, WI. 10 years—Catholic Worker, Cleveland, OH; Full Circle Farm, Santa Barbara, CA; Namaste Rainbow, Barnstead, NH.*

*Next time we'll focus on more "birthday" communities, including Sandhill Farm, WomanShare, East Wind, and Shannon Farm, all founded in 1974.*



## A New Political Paradigm

Corinne McLaughlin

**I**F YOU'RE FEELING DEPRESSED OR ANGRY about what you hear from Washington these days, I'd like to offer some hopeful and inspirational signs. Believe it or not, there are some very effective initiatives having an impact on mainstream Washington politics that are based on non-adversarial and consensus-oriented community approaches. Some of these were even started by former members of intentional communities.

For the last four years my husband, Gordon Davidson, and I have divided our time between our work in Washington, D.C., and the community/ecological village called Sirius that we founded in Massachusetts 16 years ago. I have been teaching Transformational Politics at American University and working for the President's Council on Sustainable Development as the Sustainable Communities Task Force Coordinator.

The President's Council is composed of 25 members—from President Clinton's Cabinet as well as the heads of major environmental, business and social justice groups. The Council and its Task Forces are committed to a consensus-based, multi-stakeholder approach where former adversaries (such as Dow Chemical and the Sierra Club) sit down together to work out differences and recommend policies on sustainable development to the President. It's been very encouraging that Clinton has mandated this cooperative approach.

The first draft of the Council's Principles on Sustainable Development was recently released for public comment. Community members and supporters may be delighted to see many of the values they have been living for years put forth in this document.

During our time in Washington, we've been researching new-paradigm political groups for our forthcoming book, *Spiritual Politics*, and we have been very inspired with some of the good work being done. I'd like to highlight some of these groups in this and future columns.

The Institute for Multi-Track Diplomacy, co-founded by Ambassador John MacDonald and Dr. Louise Diamond, is of special note as it is pioneering new approaches to the non-vio-



Corinne McLaughlin

lent resolution of international and national ethnic and regional conflicts. I was asked to join their Board of Directors and have been very inspired by their work. Louise has been a member for many years of the Sunray community in Vermont, which was started by Native American teacher Dhyani Ywahoo. Louise's experiences in community have provided a complementary balance to that of her colleague, Ambassador MacDonald, who was a career diplomat for over 40 years.

The Institute has done peace building work with conflicting parties in Cyprus, Liberia, and Israel/Palestine, as well as training for the Tibetan government in exile and the Chinese government. They emphasize "multi-track" diplomacy, expanding the focus of the official government track to include efforts by business, activist, religious, funding, media, and educational groups, as well as private citizens.

At a training in peace-building I attended, Louise emphasized the importance of community as one of four basic needs that all people have (in addition to needs for identity, security, and vitality). She said that community was one of 12 essential elements for social peace building—the need for connection, cooperation, consensus, interdependence, and whole-systems thinking. As any community member knows, differences need to be respected, as they can enrich us and become the basis for creative partnerships. The dialogue process she recommends for conflicting parties asks that participants learn to listen deeply to the real interests of their opponents and be willing to be changed by this dialogue—rather than seeking to change others.

Much of the work Louise is doing at the international level reflects the same principles which she and others of us have learned in resolving conflicts in our communities. I've found that the term "multi-stakeholder dialogues" is used in mainstream policy circles in Washington to refer to the same consensus building approach that many of us in the communities movement have advocated for years. It takes a whole-systems approach, emphasizing our interdependence with each other and the need for win/win (rather than win/lose) solutions to conflict. To me, this is the basis for a whole new political paradigm which holds great potential for a positive future for humanity. Ω

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Corinne McLaughlin is a co-author of *Builders of the Dawn*, a seminal book on communities around the U.S., and the forthcoming *Spiritual Politics: Changing the World from the Inside Out* (Ballantine Books: August 1994). She is co-founder of *Sirius Community* in Massachusetts and a former member of the *Findhorn community* in Scotland.



FROM THE  
HORSE'S MOUTH

## Stereotypes Challenged

Mike Cummings & Harv Bishop

**“S**OME OF OURS ARE CHARMING. OTHERS are horrible brats. It all depends on the parents.”

So noted one longtime communitarian in response to our Celebration of Community Questionnaire's query about communal child-rearing practices. The questionnaire, which we circulated at last year's Celebration of Community in Olympia, Washington, gave communitarians—present, past and prospective—a chance to be heard on diverse issues including communal child rearing and family life, what works in community and what doesn't, and community economics and governance, as well as topics affecting the larger society and the world.

Some respondents wondered what we were up to with our gigantic questionnaire, anyway. A male respondent advised us: “If I were you, I'd go out for a long walk in the forest. Talk to a tree about how it feels being so many sheets of paper. Get a life!” One woman called us “NOSEY!”

This column begins our response to skeptics and others as we present preliminary findings from the project. If there has been any dominant impression from our initial analysis of the data, and from our related research, it is that common stereotypes about intentional communities and communitarians rarely hold up when compared with the experience of actual communitarians. In this issue we will focus on respondent's views about communal child-rearing, family life, and other issues as compared to common stereotypes.

### Demographics

First, a few words about our sample. Our 121 communitarian respondents represent about one-seventh of those in attendance at the Gathering. Almost half are current communitarians (CCs), a fifth are past communitarians (PCs), and a third are prospective future communitarians (FCs). The sample is almost evenly divided between men and women, and like the Gathering as a whole is predominantly while 85 percent express some spiritual belief, although fewer than a third of

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*Harv Bishop's academic background is in journalism and political science. He has worked as a newspaper writer-reporter and is presently completing an M.A. in political science at the University of Colorado-Denver, with an emphasis on Green politics and communal studies.*

this majority espouse a conventional religion.

In terms of age and income, our sample casts doubt on the common view, persisting from the 1960s, that intentional communitarians are mostly young and impoverished. Many from this sample are in their fifties, sixties, and seventies. The average age of our CCs is 47; that of PCs and FCs, 44. Indeed, more than two-thirds of the CCs, and nearly half of the PCs and FCs, are themselves parents. A number of them are grandparents. Economically, though roughly a third of the respondents report annual incomes of \$10,000 or less, the average income was \$25,000, which, as with the communitarians' average age, is above the average for all North Americans.

Unlike the prototypical hippie communitarian of a generation ago, whose actual communal experience tended to be brief, our CCs have lived communally for an average of 11.5 years and our PCs for 7 years. Our CCs live in communities that have been in existence for anywhere from one year to more than 70 years. More than half the of the CCs who responded to this question live in communities that have existed for between 15 and 30 years.

Here, as with all our results, we caution against hasty generalization from our respondents to all communitarians, since our semi-random sampling procedure was simply to solicit responses from anyone in attendance who would fill out the questionnaire. Thus our findings should be seen as suggestive rather than conclusive.

### Child-rearing and Family Life

Some things are believed to typify being a communitarian or being raised in an intentional community. When we asked about common offensive stereotypes about communitarians, our respondents cited the image of sex- and drug-crazed people out to “do their own thing,” who have dropped out of mainstream society to avoid honest labor and social responsibility. At the other extreme, these respondents also cited as offensive the image of communitarians as blindly obedient cultists. Those who grow up in community might be assumed to be “red-diaper babies,” the prototypical offspring of liberal or radical permissive parents. At the other extreme, they might also be stereotyped as likely to become rebellious, wholeheartedly pursuing materialism and consumerism, and decrying all things communal. In her seminal work *Commitment and Community: Communes and Utopias in Sociological Perspective*, Rosabeth Moss Kanter cited a 1971 joke about the daughter of a hippie communitarian who was asked what she wanted to be when she grew up. The daughter replied, “Straight.”

Each stereotype about communal children may contain a kernel of truth, but our results suggest that it may be as difficult to generalize about children raised in community as to generalize about children in the larger society.

Respondents' views about communal child-rearing and children's rights were richly varied. Responses ranged from that of

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**Few stereotypes about intentional communities and communitarians can be taken for granted, and many can be outright debunked.**

one communitarian who noted, "this community is ... far too unconcerned with children as the future. Most of the community don't appreciate children as individuals," to another who said, "the real winners here are the children. Everyone here helps them to become more aware and responsible." One respondent reported her experience as a child in an alternative, but strict, Christian community in the 1970s, which she said, included "harsh discipline," and "far more responsibility assigned to (children) than the norm in society." "Kids here," she noted, "had no rights."

Some communities offer communal child care, but other respondents cited resentment about "exploitation" by fellow communitarians with some parents "dumping kids for uninvited child care."

A few communities allow children to participate in community decisions. Another respondent noted that children can participate when the decision directly affects them. Some people report that children are encouraged to work, and that they share in communal responsibility to varying degrees. Some believe that children's work and responsibility to the community are imperative, but another noted, "don't push too much, too soon." In some communities, children's issues are left to individual families and parents. A handful of respondents noted that their communities don't have a cohesive philosophy about child care or children's rights. "I'm hoping to change that," noted one respondent. A few people noted that they discourage having children in their communities, based on beliefs about restricting population growth generally.

The average number of children in the communities represented by our CCs and PCs is 14; the average number of adults is 40. The majority of these children tend to be educated in public schools though a handful of respondents report that their intentional communities have their own schools. Our respondents strongly endorsed parental responsibility for children's education regardless of what types of schools the children attended. Some parents preferred alternative schools, such as Waldorf Schools, based on the teachings of the Austrian philosopher Rudolf Steiner; others, private tutoring. This proactive



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

role by parents in terms of education is not surprising, given that 82 percent of those who responded to the questionnaire's measures of critical problems facing the U.S. Today, indicated that they were moderately to highly concerned about educational ineffectiveness, with almost half of those expressing a high level of concern about the state of education.

When asked about their community's philosophy of education, many of the respondents cited the benefits for children in experiencing communal living with a holistic approach open to learning from "all life experience." One respondent said that "children choose their course of study," which is divided between the classroom, play and community activities, and tutoring in the evening. Noted another respondent, "all our children are basically competent, and verbally precocious." Many others cited a diversity of approaches depending on the philosophy of the parents. Seventy percent of those who responded to the optional "Key Issues of Our Time" section agreed with the statement, "One of the most important things children should learn is when to disobey authority." Slightly more than three-fourths would support a guarantee for citizen's basic needs, including education and health care.

Also progressive is the communitarians' support of equal rights for children, by a margin of 56 percent to 31 percent, although 70 percent would continue to impose an age restriction on the right to vote. At the other end of the age spectrum, 78 percent reject the concept of mandatory retirement, perhaps,

**CELEBRATION QUESTIONNAIRE  
RESPONDENTS: A SNAPSHOT**  
(percentaged down)

|                        | CCs  | PCs | FCs |
|------------------------|------|-----|-----|
| Male                   | 53%  | 41% | 50% |
| Female                 | 41%  | 52% | 50% |
| No Answer              | 17%  | 4%  | 8%  |
| Avg. Yrs. in Community | 11.5 | 7   | N/A |
| Avg. Age               | 47   | 44  | 44  |
| <b>AFFILIATION:</b>    |      |     |     |
| Independent            | 38%  | 52% | 44  |
| Democrat               | 28%  | 33% | 36% |
| Republican             | 0%   | 0%  | 0%  |
| Green                  | 17%  | 11% | 12% |

CCs=current communitarians; PCs=past communitarians; FCs=future communitarians

in part, reflecting a stress on the value of intergenerational living and respect for elders in many communities.

### Family life

The popular traditional notion of communitarians as skeptical of the traditional nuclear-monogamous family is borne out by these respondents, who strongly prefer a communal or flexibly defined family structure to the conventional one. The respondents are almost evenly divided on the statement that "Living in a nuclear, monogamous family is stifling," with 34 percent agreeing, 30 percent neutral, and 36 percent disagreeing. It may come as a surprise that most respondents report that they personally prefer some form of monogamy, with or without marriage. Many added, however, that they also favor tolerance of diversity within their communities, including gay and lesbian relationships and such unconventional life styles as "polyfidelity."

Few respondents report living in a community that primarily features non-traditional family structures, except in the sense that the community itself is often experienced as a kind of extended family. And 43 percent believe that kids need a mother and father in the home, while 26 percent are neutral and 29 percent disagree. A second phase of our study, which will focus



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

on more culturally traditional, religious communities such as the Bruderhof, will presumably yield yet another pattern of results on this issue.

Slightly more than half of the communitarians who responded to the "U.S. Today" section believe that "family breakdown" rates moderate to high concern, while 43 percent express low concern. It is not surprising that, given the role of communities such as The Farm in the modern midwifery movement, 93 percent of the respondents to the "Key Issues" questionnaire section rejected the statement that midwives lack medical training to deliver babies safely. Slightly more than half (53 percent) believe that home birth is superior to hospital birth while 27 percent are neutral, and 9 percent disagree.

### Conclusion

Our data suggest that few stereotypes about intentional communities and communitarians can be taken for granted, and many can be outright debunked. Given that relatively few communitarians exhibit behavior consistent with common stereotypes, it is very doubtful that "communal-diaper" babies—those children raised in intentional communities—will exhibit those stereotypes either.

In closing, we return to our earlier warning about the dangers of overgeneralization. We cannot safely generalize from a self-selecting sample of 121 past, present, and prospective communitarians who happened to meet over a five-day period in Washington state last summer. But we can say that a large body of research on intentional communities, including a wide variety of on-site visits of our own over the past fifteen years, tends to confirm the results of the questionnaires.

We look forward to sharing our further findings as we continue to analyze the questionnaires already collected, as well as results from additional communitarian groups. We invite any reader who would like to fill out our questionnaire to write us at the Political Science Department, University of Colorado at Denver, P.O. Box 173364, Denver, Colorado 80217. Thank you! Ω

## Communalism: Contribution and Survival

Fifth International Conference  
International Communal Studies Association

May 30th-June 2nd, 1995

Yad Tabenkin Community  
Ramat Efal, Israel

*Interested speakers: send abstracts  
and biographical information  
before November 1994 to:*

*Program Chair,  
Professor Yaacov Oved,  
International Communal Studies Association  
Yad Tabenkin  
Ramat Efal 52960, Israel  
Telephone 3-534-3311, Fax 3-534-6376*



# A Visit with Our Companion Community in El Salvador

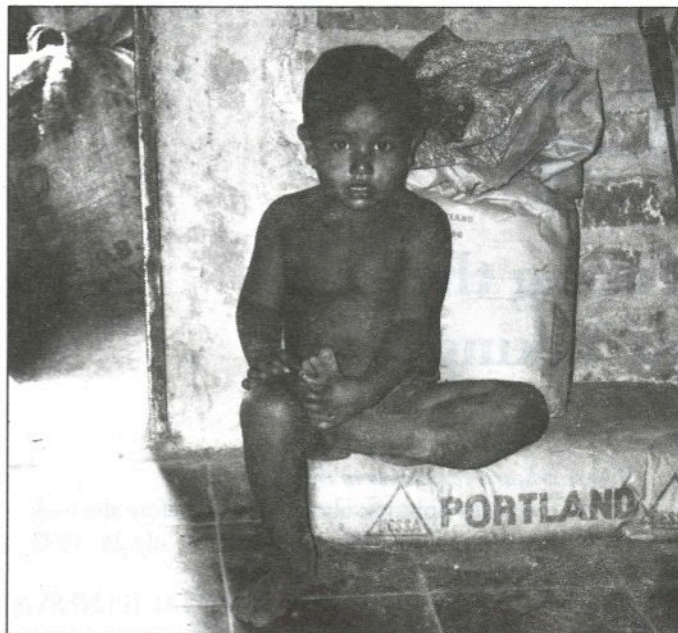
David Janzen

**S**ALVADOR STOPS CHASING IMAGINARY COWS on his stick horse to sit and watch these "Gringos" who have come to visit his community, Valle Nuevo. There are seven of us in this delegation, coming from Reba Place Church and the intentional community, Reba Place Fellowship, in Evanston, Illinois. Our first visit in January 1992 coincided with the celebration of peace accords, ending a brutal civil war. We witnessed the UN peacekeepers arrive by helicopter on the Valle Nuevo soccer field while a hundred FMLN guerrilla soldiers laid down their weapons. Since then we have exchanged regular visits, and helped Valle Nuevo buy 200 acres of mountain land—the minimum they need for subsistence on corn and beans. Without these plots next to their tin-roofed cottages, this community would have no base to survive or hope for a future.

Salvador is a symbol of new beginning for the people of Valle Nuevo. In the early 1981 thousands of peasants in Northern El Salvador fled army massacres and took refuge in Honduras. However, four years ago, despite the continuing warfare, 120 families from the Mesa Grande refugee camp, like some 30 other refugee groups, organized themselves into an intentional community for mutual support and security. They were tired of living in temporary shelters on UN handouts, far from the mountains and corn fields they called home. They returned with support of human rights groups and international solidarity, insisting that they had a right to live as civilians. As the bus and truck caravan left Honduras, a pregnant mother gave birth "on the road," and she named her son "Salvador." Salvador and the community of Valle Nuevo are exactly the same age—four years old.

As on other visits to Valle Nuevo, we learned of their efforts to develop community life and its resources. The women's committee is enlarging their store. A regional clinic is near completion. The communal cow herd has grown until now there are about 50 animals raised to finance community improvements. Each family has their own home, but the land and vari-

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Salvador, age four, of Valle Nuevo community. DAVID JANZEN

ous enterprises (like the chicken coops) are communally managed. In four years they have moved from living on relief handouts to subsistence farming, and now they are eager to build up community in sustainable development. They, and 30 other repatriated communities in northern El Salvador, desire outside friends to accompany them on this path.

We learned that an heroic past of survival in wartime does not always prepare these communities with the skills of collaboration and conciliation required in peacetime. The physical wounds of war heal first, but social and emotional wounds are still buried like land mines. Our role was to listen to their many grievances from a history of oppression and from their struggles now in community. As outsiders and friends, we could listen and encourage, preparing the various groups to meet with a lawyer and outside observers in a series of community assemblies. This they have begun.

**In four years they have moved from living on relief handouts to subsistence farming, and now they are eager to build up community in sustainable development.**

As our last evening came to a close, community leaders and delegate members stood in a circle one last time. Little Salvador and his playmates, now weary from their play, gathered to clutch their mothers' skirts. Our hearts had opened to each other. Under the stars we prayed for the community's needs and for ours, giving thanks that God had made us sisters and brothers in one family. Their simplicity of life speaks to us who forget what our real needs are in a violent world of hurry and waste. We know our relationship with Valle Nuevo must go on. They need us and we need them, to find that way of life which God means for our human family to live at peace on this one earth. Ω



MY  
TURN

# Facing the Fear of Taking Care

Alexis Zeigler

*"I have a heart, remember to tell them that."*

—Delancey Spinney, about 5 hours before she took her life at Twin Oaks Community, July 24, 1993

THE CONCENTRATION OF MENTAL ILLNESS in community is dramatic. Our larger society denies a lot about the prevalence of mental illness, and so do many communities. If we do not face the issue, we can pay the price of a divided community trying to face a serious illness. But if we have the courage to listen, the mentally ill have some powerful things to teach us.

Depression is probably the most common form of mental illness in community. Other forms of illness are present as well, including those which professionals call "Affective," "Bipolar," and "Dissociative" disorders, but which I will refer to simply as "distress."

Distressed people often come to community mousy and shy. Soon they burst forth in flowery enthusiasm. They can develop extreme attachments to community, and internalize its culture as part of their own identity. Often distressed people find support and social intimacy in community like they have never known. This support can begin to fill needs so deeply felt. A process of transference can happen, where their friends and community can take the place of the family. (Here is one significant clue about a lot of the social dynamics of community.) There is enormous healing power in such support.

The transference that puts the community in the place of a long lost family reaches deep into what are essentially childhood emotional needs. If you talk to a distressed person in community, you may notice a lack of boundaries between the individual and the community just as children lack boundaries between themselves and the outer world, particularly their parents. The childish mind does not separate self and other.

For distressed individuals, the voices of childhood remain powerful. For a person at a relatively balanced point in his or her life, the disapproval of other members in the community is understood as the opinions of individual people. For distressed

*Alexis Zeigler has lived for eight years in community, at Twin Oaks in Virginia and Sandhill Farm in Missouri. He arrived in community "in a highly distressed state," he writes, and over the years has attempted to help other distressed people in community. Although he has no formal credentials, he has pursued a course of independent study, hoping to integrate psychological theory with real-life experience.*

people, the voice of disapproval coming from outside can be felt as the condemnation of the entire community. Other people's voices become intermixed with the voices inside the distressed individual. For someone who suffered childhood abuse, there is often an internalized sense that he or she is personally evil. The disapproval of some group within the community can trigger the feeling of being evil, broken, wrong—the internalized condemnation from childhood.

The final personality change that emotionally distressed people often go through in community is paranoia. The illusion of the supportive family is shattered, and the pattern of internalized abuse is recreated. The disapproval of some part of the community can become the voice of the wrathful and abusive Father, the earthly manifestation of an angry God. The community then becomes the abuser. Distressed people can develop extreme attachments to community. For such people, the opinions of that group hold a heavy power within the individual. As with any power, it should be used with great care.

There are substantial personal differences in how each of us deals with our psychic pain. The personal strategies we each develop in trying to cope with our own struggles represents the greatest unspoken issue in trying to face mental illness in community. To what degree is the community going to allow or encourage the outward expression of psychic distress? Some feel that pain must be let out, that it must have a healing environment. Others feel threatened by such expression of pain or feel that it is not part of a healthy community culture. It is no small struggle.

It is important that we discuss the issues. If not, the weight of not dealing with these issues can easily fall on the distressed. In a community that is unclear about how to deal with mental illness, distressed people can find themselves facing a scattered social reaction. The negative side of that reaction can reach right into the heart of the frightened child. Avoidance of these issues is dangerous—and likely.

There are some things community needs to do to take care of its distressed members:

1. Communities need to recognize the prevalence of serious emotional distress in community. The simple recognition of this fact is the first most powerful step toward dealing with it. Community will always be a magnet for wayward souls. But we need not begrudge it; we the wayward are some of the most powerful and passionate people alive.
2. In income-sharing community, mental distress must be taken seriously enough that we are willing to put some resources behind dealing with it. Even cheap help such as support groups can be hard for distressed people to access if the community they live in does not understand the importance of it. Spending larger sums of money on more intensive treatments for the seriously distressed should not be excluded any more than we would

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their own identity.**



begrudge spending money for surgery to save someone's life. It is important that the distressed people themselves not bear the weight of public dissension over resource allocations on their behalf.

3. Human life can be on the line when facing serious emotional distress. To make good decisions, a community must either inform the empowered or empower the informed. If the community as a whole is to make decisions about the fate of distressed individuals, the community as a whole must be informed. This is more problematic with larger groups.

It is critical in some situations for a small group of people to assume the community's role in making decisions regarding the situation of a highly distressed member. That small group could include some of the ill person's friends and supporters, an outside mental health professional, and one or more members whose role it is to protect the interests of the community at large. If the distressed individual's situation is serious, then this delegated body should have decision making power that supersedes all other bodies in the community. I know it is a radical proposition. But it is just as irresponsible for uninformed people to have power over the seriously emotionally distressed as it is for uninformed people to have power over someone with a heart condition.

Given the lack of common understanding of mental illness,

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**Mental distress  
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behind dealing  
with it.**

it is entirely possible for an iron-tyranny well-meaning ignorance to prevail over the mentally ill within a cooperative organization. It is only because the blood shed by the distressed does not shine crimson in the light of day that we would be willing to put our political voice above his or her life. If we knew that was what we were doing we would not do it. But the only ones who know may have no power to change the decision-making process in a timely way. Put the information where the power is or put the power where the information is. That is the bottom line.

The most important thing community can do to help the mentally ill is the most important thing community can do to help itself. There is enormous healing power in any healthy community, which is one reason people are attracted to them. We can recognize the power of group support and build on it.

We need to build a culture that supports personal investment, vulnerability and courage, communication before backstabbing, inner strength before control. The lessons the mentally ill have to teach us touch the very heart of community. To face mental illness, we will have to face responsibility for conflict, to accept that pain and fear we feel in the presence of the mentally ill as ours and not theirs. The way to heal is a powerful way to live. Ω

## ATTENTION!

**All Cerro Gordo Investors, Town  
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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.

*The Open Forum* newsletter is free and is published six times a year. To receive a copy, write to:

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# Inner City Los Angeles Can Be a Healthy Place to Raise Children

Lois Arkin

I WAS LOOKING CLOSELY AT SHADY GUAVA LAST week, the tree that 11 year-old Rosalyn Vazquez stewards near the future Eco-Village plaza. "Last year at this time, your tree was full of fruit; I wonder why it has no fruit on it now," I mentioned to her. Rosalyn was concerned too. But a few days later, she came running into the Eco-Village center yelling, "Lois! Come quick. My tree has fruit on it." Sure enough, the tiny guavas were coming up all over the tree.

Shady Guava and some of the other 30 or so fruit trees which Eco-Village kids had planted during the past year seemed somewhat neglected. To remedy this, members of the working group decided to visit individual trees each week with the tree's young steward and any other children who were around. This activity would give each child special attention in relation to their tree and engage children in helping one another as together we would all weed, water, prune, examine, mulch, feed, and harvest the trees.

Rosalyn did not have to wait for the weekly go-around for her tree. Inspired by the many fruits on the way to her table, she began weeding the crabgrass around the base of Shady Guava immediately. Her brother Jimmy, 14, and neighbor, Amber, six, were soon helping her. "Fun!" I thought as I saw this occurring from my front window and rushed out to join them for work and play, and to help validate Rosalyn's initiative. Next week, she would be helping Jimmy and Amber with their cheromoya and loquat trees. In addition to learning that her action draws energy, she is learning a comprehensive approach to living in her neighborhood. The social and physical systems are experienced as an integrated whole and related to tree and food economics as well. As she experiences this cyclical activity in relation to her family, friends and the earth, she is engaged in creating a sustainable neighborhood.

Eric, 17, has recently moved to Eco-Village to live with his mother and young sister Amber. Although he is not doing well

in school, he is a bright, warm, caring youth who knows how to fix bikes and cars, do electrical work, and interact well with both children and adults. He has a lot of initiative too. Sitting around one day bemoaning the fact that he was not doing so well in his Life Sciences class, I suggested that he bring his teacher on an Eco-Village tour. He could explain to the teacher some of the processes going on here, and maybe the teacher would see that Eric is learning Life Sciences in spite of his poor classroom performance. Eric perked up. "But you'll really have to get these processes down tight," I warned. "We'll help you do it. You've been involved in all of this stuff. You know a lot more than you realize. You just have to learn how to put it all in the context of a tour for your teacher and convince him you understand these processes from a hands-on perspective." As Eric follows through on this, he will be preparing to give other people the tour. Some will pay for such tours as we begin to promote the Eco-Village activities citywide, and Eric will be paid a portion of that money. He may become an esteemed Eco-Village tour guide and train some of the younger children in this skill.

"Lois, come and help me with my garden," pleads six-year-old Norman. We go to his small plot, a 4 x 4 square foot area

## DEFINITION OF AN ECO-VILLAGE

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

—ROBERT GILMAN, CONTEXT INSTITUTE

between his four-plex and the little garage-house where he has begun burying kitchen scraps to prepare the earth for the carrots he is determined to plant there to help reduce his mother's grocery bills. He has been helping me do this type of composting in my backyard and has begun to understand that we must feed the earth if she is to feed us. The young children who live in the garage-house come out to watch and question what we are doing. Norman explains. They begin to help him.

These are typical of the approaches we are using in Eco-Village. Problems are seen as opportunities. We give as much attention to the learning opportunities which arise out of unplanned daily encounters as we do to planned activities such as preparing for real estate acquisitions, public policy advocacy, and special educational events. I look forward to hearing the stories these children will tell of growing up in Eco-Village 10 to 20 years from now. I expect to be here. If we really do things well "in our place," many of these children will be here too as they turn this two block neighborhood into a healthy urban habitat. Ω

Lois Arkin coordinates the Los Angeles Eco-Village Demonstration, is founder and Executive Director of CRSP, co-editor of Sustainable Cities: Concepts and Strategies for Eco-City Development and Co-operative Housing Compendium: Resources for Collaborative Living, and is an FIC board member. For a copy of the L.A. Eco-Village 15 Month Report, and a list of other Eco-Village resources, send \$2 to CRSP-EV Report, 3551 White House Place, L.A., CA 90004.



## From Suburbia to Community: Cohousing as a Bridge

Bill Paiss

SINCE 1988 WHEN COHOUSING OFFICIALLY appeared on the American scene the number of interested people and real-life projects has grown exponentially. The first newly built cohousing community was completed in the summer 1991 and now, only three years later, 11 communities are occupied and seven others are under construction! By any standard, this kind of growth is amazing.

My question is why? Why is cohousing taking off at such a rapid pace? As the readers of *Communities* already know, the concept of community has a long and rich history in North America. Why then is cohousing, this specific model of community, capturing the hearts and imaginations of so many people?

One hypothesis I would like to put forward is that cohousing offers an attractive option that lies between the standard suburban neighborhood and the more cooperative intentional community model.

I remember back in the early 1980s when I was actively involved in an intentional community in Oregon. The vision we were working with was wonderful and all encompassing—creating a self-reliant village complete with housing, commercial, recreational and educational facilities. What became apparent during my involvement was the overwhelming commitment required from future residents. Since the vision included virtually every aspect of life; social, spiritual, financial, and physical—future residents needed to figure out how they were going to adapt their home, work and play to this new arrangement. A daunting task for only but a hearty few! In addition, since so many aspects of each community member's lives were intertwined with everyone else's, it turned out to be very difficult to achieve the independence and privacy we have been trained to expect. For many people this particular model of community asked too much of its members.

On the other end of the spectrum we have the North American suburb. This marriage of the urban planner and real estate developer came into being shortly after World War II when men returned from the War to find a booming economy and, in the U.S., the GI bill. Land was inexpensive and plentiful, and the

cultural belief promised not only a chicken in every pot but a two-car garage and white picket fence for every homeowner.

This vision—escaping the dirt and crowds of the big city and owning one's own home in a quiet neighborhood—fueled the creation of the suburbs. This trend was so successful that by the end of the last decade, more people in the US lived in suburbs than in the urban cores!

With the rising tide of violence, drug addiction, social isolation and single-parent families, people are quickly coming to the conclusion that the paradise promised by the suburban sales force is a rapidly receding illusion.

Enter cohousing. By creating a housing option that offers the security of owning one's own home in addition to the benefits of shared facilities, cohousing allows residents to become a part of a community without requiring them to reorganize *all* aspects of their lives. This unique balance of privacy and community seems to address the needs of people who are looking for a solution somewhere between existing housing options. In addition, the small scale of cohousing communities (usually 15 to 35 households), can be much more easily understood, planned, and developed than attempting to create an entire mixed-use village.

Even within cohousing communities, the level of social interdependence varies. In the handful of cohousing communities now up and running, the opportunities available for interaction between members include group work projects, communal dining, shared workshops, cooperative daycare, informal classes, and community-wide celebrations. In time, as cohousing communities mature and the model expands and adapts to a growing group of participants, I expect to see more and more creative ways residents increase their experiences of community.

Until then, cohousing appears to be offering a housing option which addresses many of the challenges facing contemporary North Americans. It is my expectation that we will see this model of community become an accepted option for those people expecting less from their homes and more from their neighborhoods—and ultimately, helping to redefine the way we live and grow old together. Ω

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Bill Paiss is a resident in the Nyland CoHousing Community; the Editor in Chief of CoHousing, the national Journal of the CoHousing Network; and a consultant to cohousing groups around the country.



# Intentional Education

Daniel Greenberg

**A**LTHOUGH RESEARCHERS ARE EXPECTED TO be objective and dispassionate, I confess that I studied children in communities for very personal reasons. I want my children to grow up happy and healthy and I have a strong hunch that nuclear families are not as ideal as we have been taught to believe. I started this research with no abstract hypotheses, no control groups, just a burning desire to learn what has been tried, what works, and what doesn't work with respect to children and education within intentional communities.

Given this rather grandiose goal, I cast a wide net so I would not later regret the data that "got away." I sent postcard questionnaires to 819 communities followed-up by much longer questionnaires to the 191 that responded (of which I received 89), and then my partner Monique and I embarked on a 9-month odyssey in a VW camper to visit two dozen communities all over America.

We did not travel lightly. Monique brought along video equipment to produce a documentary about contemporary communal life and I brought a trunk full of note pads, audio tapes, questionnaires, and a laptop computer. I interviewed 79 members and obsessively collected everything from bylaws to topographical maps.

As Todd Rundgren once sang, we were "on the road to utopia." I expected to find irrefutable proof that the communal lifestyle is vastly superior for children than the nuclear family lifestyle.

In the end, Monique shot over 80 hours of video and my source material stood up taller than me. We spent the next two years consoling each other as we struggled to create coherent stories out of our respective heaps. The stories that eventually emerged were rich and complex. What follows is a brief overview of my findings about the formal education of children within intentional communities.

Daniel Greenberg received his Ph.D in Child Psychology from the University of Minnesota in Minneapolis. He collected material for his dissertation on children and education in communities by visiting and corresponding with over 200 intentional communities in the U.S. He later spent a year working with children and families at the Findhorn Foundation in northern Scotland.

Daniel will be a contributor to future "Children in Community" columns, covering such topics as communal parenting, teenagers in community, and historical trends.

## Demographics

Not surprisingly, the majority of sampled communities were founded in the 1970s; 75 percent had fewer than 50 members and 68 percent had fewer than 10 children. Most were rurally located, religiously or politically motivated, and used some form of consensus decision-making process.

Of the 191 communities in this study, 153 had school-aged children and of these 153 communities, 82 solely used public and/or private schools, 39 homeschooled children within or among individual families, and 32 ran a community-wide educational program for some or all of their children.

While these numbers paint a broad picture, on closer inspection there were few gaps along the continuum of any dimension, including the number of children educated within as opposed to outside their communities, the age ranges of such programs, the types of curriculum used, how many adults were involved, etc. After weeks of pulling my hair out trying to sort communities into distinct categories, it finally dawned on me that perhaps this immense variety was something to be honored rather than disguised through statistics.

The physical, financial, and social support available within communities enables members to tailor educational programs that fit the needs of both their children as well as their community. While most communities choose not to take full advantage of this aspect of communal life, most mainstream families do not even have the choice and must make do with the limited educational options available to them. This is especially true for single parents. As one single mother living in community commented:

*I was leaving [the community] because I felt like I could find more school options for [my daughter] out there. Then a person told me about homeschooling and I realized, 'why not?' I couldn't do it if I were out there. I'd have to be working. But I could do it here. . . . She's learned most of what she knows living here and not going to school. . . . I'm very excited about it and I feel that I am so lucky to live in community.*

Even when pooled, however, the extensive resources required (e.g., facilities and materials, trained and dedicated people) typically make it very difficult for communities to create comprehensive childcare or educational programs for their children. Several communities that maintain partial programs had planned to continue their program into the higher grades, but couldn't provide all the accoutrements such as laboratories and sports equipment that they felt were essential in the higher grades.

Also, the small size of many of these programs became more salient as the children grew older and more concerned with peer relationships. In at least one community, it was the students who decided to eventually attend public school.

*We had a real nice secondary program going, but we only*

.....  
**The extensive resources required typically make it very difficult for communities to create comprehensive childcare or educational programs for their children.**



Community day care. Renaissance Community.

DAN BROWN, RENAISSANCE COMMUNITY

*had maybe 10 kids and they started feeling like going to school was just like being part of their family, because they had the same teachers and same school year after year after year and they wanted to do things like date and go out for sports and things that we just couldn't provide. A couple of them decided that they'd like to try it at the public school and they tried it and adjusted pretty well. So, after that, the others decided they'd like to do that too. Since then, we've been running mostly elementary school.*

While most communities that send their children to local schools seem reasonably pleased with the situation, several hope to school their own children in the future in order to, as one disgruntled member put it, "retrieve their children from the clutches of public education." One questionnaire respondent expressed dissatisfaction with the "mediocrity" and the "McDonald's culture" her child is exposed to in public school. Another mother in an interview was quite passionate about the subject:

*I go over there and aid and it's awful. I mean there's some good things, but I've been there and heard the teacher say that if they didn't go to the bathroom at a certain time then they wouldn't be able to go later. The children are spanked, they're led in religious songs and prayers, which is illegal. ... We've been teaching her for seven years that when there's conflicts you need to work things out in words, that it's not O.K. to react violently and to hit or hurt people. And then she turns around and sees the public school system where teachers aren't willing to work things out with the children and that they are violent which is against her values. She can't understand it.*

Several children described being stigmatized as "hippies" or even "commies" by others in their schools. Peer pressure can be intense for these children and may place them in a no-win situation where it may become difficult to maintain the values of

their home community. This double bind is especially serious for communities that attempt to raise their children with religious morals and values that are quite unlike those outside of their community. For example, one mother in a community based on Eastern spirituality expressed the fear that either the popular culture will draw her children away from the spiritual life or it will hassle them for maintaining it. She commented:

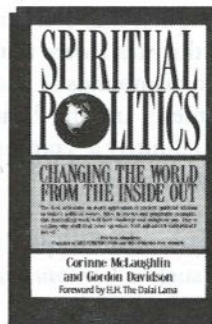
*If a child identifies very easily with whatever is offered out there, it's no problem [for them], but if a child has a very strong [spiritual] identity, if they have a strong standard themselves, they suffer, because that's all they hear... Our children are very sensitive to this and some children have gone to public school and had to quit in the middle of it, not because they're not capable of coping with the academics, but because of the mentality.*

In these problem situations, it seems essential for intentional communities to form positive and productive relationships with their surrounding communities and for parents and perhaps non-parents to participate in the children's school, either as paid employees or as volunteers. While these measures will not eliminate peer pressure, it will allow adult members a forum in which to express their opinions and will hopefully provide adults with a clearer understanding of the school environment that they can discuss with their children.

So, it appears there are pros and cons to any educational arrangement a community might choose, but certainly, the ability to choose and to choose differently is a remarkable benefit of communal life. In addition, regardless of their formal schooling programs, children also engage in numerous academic and social learning opportunities simply through being members of their communities. A discussion of these aspects, however, will have to wait for another time.  $\Omega$

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# “Family-Style” Board Meeting in Texas Hill Country

Harvey Baker

[The Fellowship for Intentional Community (FIC) is organized to promote inter-community communications and support. The FIC publishes this magazine and the Directory of Intentional Communities.]

**A**FTER 30 YEARS, I STILL CHOOSE TO TRAVEL by motorcycle. Long or short, cold or hot, wet or dry, scenic or plain, pleasant or painful, each trip is unpredictable, yet always a rich experience—directly feeling each curve and bump, taking in the rush of ever-changing smells, sights, sounds, continually seeking balance and direction, leaving familiar, comfortable places to explore unknown territory. Sounds a lot like a board meeting of the Fellowship for Intentional Community!

Two days of motorcycling brought me from Tennessee to the hill country near Austin, Texas, where a riot of wildflowers welcomed me to Stonehaven Ranch. Stonehaven is a grand old ranch-turned-conference center for nonprofits, complete with a large stone house, tennis court, billiard table, swimming pool with jacuzzi, and abundant live oak trees for much-appreciated shade. Stonehaven’s two resident caretakers, Margie and Pamela, extended such a warm and friendly welcome that we felt we were meeting in the home of some long-lost friends. Over 30 people gathered here for the Fellowship’s spring board meeting, attracted by FIC’s exciting projects and recent accomplishments.

A sense of “family” also permeated our three days together. Typically the mention of a board meeting conjures up images of power lunches and smoke-filled rooms, yet here a sense of peer relationships and cooperation predominated. The excitement of shared values and visions was at least as electrifying as the spectacular thunderstorms that passed overhead. Further, participant response was enthusiastic to our request that everyone pitch in on two different kitchen shifts—the meals were tasty, nutritious, and on time (and supplemented by mounds of fresh salad greens from Stonehaven’s organic garden), and the dishes were washed and put away as if by magic. Definitely a “community” experience, in the best sense of the word.

Now about the business that brought us together...

The agenda was long and varied. We spent the first part of Friday hearing reports on existing projects such as *Communities*

.....  
Harvey Baker lives in Dumfries Hollow Community near Waynesboro, Tennessee, where he does custom woodworking. He has been a board member of the Fellowship for Intentional Community since 1989.



Board Meeting attendees at Stonehaven.

BEN LIPMAN

magazine and the new edition of the *Directory of Intentional Communities* now in the works. That evening we brainstormed about what new work the Fellowship might take on. Saturday morning we organized the results, and split into working committees to move the vision toward reality.

## A Consensus Facilitators’ Guild?

That evening we felt some bumps and curves, seeking balance and direction about a seemingly simple question: Should the Fellowship help create a consensus facilitation guild for the multitude of facilitators trained by board member Caroline Estes, and if so, how closely should the two organizations be linked?

Many in the room felt that consensus, community, and commitment act synergistically to take consensus to a deeper level than it can go alone. The Fellowship board’s depth of experience with all three “C”s makes it particularly appropriate to model this deeper consensus to newcomers to the process, and to show consensus facilitation as more than a collection of “tools” for managing a meeting. Yet there were reservations about an organizational link between the Fellowship and the facilitation guild. While the board is enthusiastic about consensus and Caroline’s facilitation training, it recognizes that many FIC member communities use other decision-making processes. The Fellowship originally chose consensus for its own process because this style of decision making is the best we know for fostering an atmosphere of inclusivity. Maintaining too close a link with a consensus guild might give the appearance that we endorse only consensus as a community decision-making process—thereby diminishing the sense of openness to all voices that is the spirit of consensus.

The board found balance between these two directions by agreeing that it would offer its energy, enthusiasm, and resources to help an existing Colorado group broaden its vision: what had been conceived as a regional guild might become the seed for a national one. Though there may be significant overlap in people

(continued on page 23)

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**The excitement of shared values and visions was at least as electrifying as the spectacular thunderstorms that passed overhead.**



# The Evolving State of Child Care at East Wind

Taran Jacobs

*[The Federation of Egalitarian Communities (FEC) is a mutual-support organization for a number of egalitarian, income-sharing communities in North America, including Twin Oaks, East Wind, Tekiah, Ganas, Krutso, Acorn, Blackberry, Sandhill, and Veiled Cliffs.]*

**E**AST WIND AND TWIN OAKS COMMUNITIES have both experimented with communal child care and “primaries”—caregivers, not biologically related to a child, who develop close relationships with that child and usually have a long-term interest in his or her well being. This child care system was modeled after those developed in Israeli kibbutzim. Twin Oaks modified it’s program several years ago in favor of much more family-oriented living arrangements and closer relationships between children, parents, and primaries. Now East Wind is beginning to experience a similar dramatic shift in child care practices.

At East Wind, the first floor of one of the residences was designed as the children’s space. Responding to the theory that children deserve their own child-oriented area, separate from adult-oriented living space, East Wind’s Kid’s Building offered children between five and eight their own rooms, play, and bathing areas. A bed for an adult and kitchenette completed this space for 24-hour child care, which was divided into shifts shared by caregivers who were not all necessarily biological parents. The theory was that the children would grow up together as siblings; their parents would be able to continue working and socializing in areas that may not be suitable for children; and the children would be raised by a group of caregivers dedicated to their healthy development. (Later another residence, Lilliput, opened as a child-friendly residence for families with children up to age four.)

## Some Flaws in the System

Recent re-examination has revealed difficulties with this practice. For one thing, because many members at East Wind come and go, oftentimes bonds between caregivers and children remain tentative. So instead of creating the extended family/caregiving system envisioned by the kibbutz model, the children ended up with no stable family at all.

Another problem is the tension stemming from an East

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*Taran Jacob has lived at East Wind for almost two years. She spends her time editing East Wind’s newsletter, playing with nutbutters, goofing around by the creek, and dreaming of rabbinical school. Her name is also Cathy Schindler.*

Wind attitude that child-care duty is just another “work area,” similar to making hammocks or nut butters. Not only does this attitude dehumanize the children, it places undue pressure on caregivers to be “on” while they are working shifts whether they are feeling full of energy or not. This situation presents false notions to the children who, due to this misrepresentation, learn to expect and demand a high level of undivided attention from their caregivers as well as other adults. New parents at East Wind are uncomfortable with the awkward notion that their children are perceived as work, and further, because their children are not learning how to be creative and industrious without the guidance or company of an adult.

A third difficulty is the simple lack of children. Currently there are seven children living at East Wind. Three are under two years old. Two others, aged seven and twelve, are too old for the child care program and attend public school and home school respectively. Two other children, aged four and six, both have their own rooms in Lilliput. As the child care program rearranges its focus, certain aspects of the traditional child care system are still functioning. For example, there are far fewer night-care shifts, but three of the children still participate in morning, afternoon, and evening care. These shifts are invaluable to parents and primaries who would be at an even greater loss if East Wind stopped the entire program, instead of the current slow transition.

## New Building Design, More Families

At this point it is understood, at least among the newer parents, that the goal of communal care is to support the sense of extended family, rather than to break down family structure.

Whenever the issue arises of developing the extended family at East Wind, some parents and primaries share their ideas about designing a new child/adult residence. It would include a playroom where toys could be left out, a diaper-changing and cleaning area, and some sort of child care system among adults that would allow for each person to have time alone as well as quality time with the children. They believe that in this kind of residence a sense of family would develop through the common goals of child care and day-to-day shared domestic tasks. It is also hoped that by developing this sense of “extended family,” the notion of children as a work area would most likely dissipate.

Presently parents and caregivers at East Wind are taking steps to encourage wider community awareness and involvement in child care. Soon one member will present a workshop on relating with children—attempting to heal the gap between children-as-work and children-as-human beings. It will be a time for many East Wind members who are not involved with children to get a sense of how to build trust and converse with children, and how to assist caregivers when needed. And finally, in order to increase the number of children, caregivers have decided that they are now willing for East Wind to invite interested potential members with children. Now East Wind hopes to attract creative and patient parents, and children who are willing to help pioneer a new, supportive and stable child care program. Ω

*Thanks to Cara, Musi, and Lesley for ideas and assistance.*



# Community Dance

*Paul Freundlich*

**F**OR THE LAST DECADE AND A HALF, MY principal community has been Dance New England. If this seems an odd twist for community, consider that it seems to work for most of the 600 folks who show up every summer for our 16-day camp; and that the circle extends to involve the thousands who boogie weekly at member dances in the region, come to our quarterly events, and who are included in our Member Directory.

The music is rock, ethnic, country. The dancing is barefoot, loose clothing, flat out shaking it or smoothly in contact. The environment is smoke and alcohol-free and children-friendly. It may not be Woodstock, but as a serious friend of mine said after I dragged her out to one dance, "You mean this stuff is still going on?"

Given all the organizing I've done in my life around issues of economic interdependence, I'm impressed with how strong is the human need to play and socialize together.

When we started, kids were a rarity. Now there are Dance New England households, marriages, more babies, and some of the kids are grown up. Early in our history, we evolved a governance structure in which consensus almost works. Recently I've been heading up a land-search committee, seeking to define another level of intentionality.

Personally, I'm putting my bets on the longevity of Dance New England.

Part of that is an objective assessment of our history. Part of it rests on appreciation of what the physical and spiritual nature of dance brings to our community.

Every community should have some passion which brings them together and carries through the hard times. I think in Dance New England we have a better intuitive knowing of each other than in most places; and a sense of the choreography of our relationships. I've given some thought about how that modality could be carried into other communities.

## "The Village" as an Exercise in Community

Years ago, I was introduced to a dance exercise called "The Village." It has always seemed a wonderful, metaphorical learn-

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*Paul Freundlich is president of the Fair Trade Foundation (creating market opportunities for Third World craft producers), and was formerly president of the Social Investment Forum. He serves on the Boards of the CERES Coalition, the International Labor Rights Fund, and Co-op America—which he founded and led to national success in the '80s. He is also a member of the Social Venture Network, and Dance New England. From the mid '70s to the mid '80s, Paul Freundlich was co-editor and publisher of Communities magazine.*

ing for community, just because it mixes the physical, the spiritual, and the social.

In the exercise, the village is defined as a space (a large rug, an area of lawn, etc.) in which there are certain very simple limits to behavior. When you are in the space, you can walk, sit, lie down or stand. There is no talking and no restraining. There is only position and relationship. In its classic version, you move without embellishment, and only on the exhalation of breath. You always have the option of going to the sidelines and observing.

The exercise can have a delimited time: it can go on forever, or until it reaches a natural ending. I've played it with a dozen, fifty, or a hundred for thirty minutes or two hours.

What does it mean when someone faces you? If you turn to the side, they may disappear from your view, but when you face them again, what impact will your dismissal have created?

There are individual confrontations, all of which have a certain purity, because we have no control over anyone's behavior. Without language and without the constraint of grasping, holding arms, there is a larger measure of freedom from guilt.

## Variations

Besides our dances, and the normal socializing, Dance New England events feature workshops. Most of them teach Contact Improvisation, African, or other forms of dance, but a fair proportion address how we relate as men and women. In keeping with our physical/spiritual approach, in workshops we often attempt to transcend the limits of talking.

Therefore it shouldn't be surprising that when I co-led a Men's and Women's Group for several years at summer camp, I adapted a version of "The Village" for our use.

In this variation, the space is divided into four quadrants. Each reflects a modality typical to any human relationships, and provides a mirror for our community.

In one quarter is "courtship." The instructions are, "Go into this space if you want to explore movement in the mode of attraction."

The second quarter is for "romance." Perhaps you already have a partner, or maybe you picked one up in the courtship phase. Typically the movement is flamboyant; exploring the fullness of a realized relationship.

The third quarter is for "breaking up." Suspicion and frustration dominate the relationships. Occasional bursts of enthusiasm might move a couple spontaneously across the line, back into romance.

The fourth quarter is for "celibacy," for being alone. Several people might be in the space, but they are into themselves—mourning, healing, venting anger.

People move from one quadrant to another as individuals or together. They separate or stay together. They can remain in one quadrant the entire time, or circle continuously; go straight from alone time to romance, or work their way backwards in a counter-clockwise flow.

The limit is the capacity to invent, the constraint of others,

.....  
**Every community should have some passion which brings them together and carries through the hard times.**



and the ability to sense the whole.

The experience is of a group choreographing itself. It is of people confronting their expectations and patterns of relationship with others. It is of the highly personal emotions which were roused by the exercise, and their commentary on the histories which the participants brought.

Some folks were trapped by the baggage they brought to the exercise and spent the entire time thinking about what they were going through, at the most observing the actions of others. Most used the opportunity to play, including whatever relationships might develop in the moment, or even which might carry over into the future.

In any of its variations, the exercise draws on the experience people have shared, and expands what is possible. It offers a truthful dramatization of the choreography which goes on between us everyday of our lives. It evokes and defines community. Ω



*Dance New England in action.*

PAUL FREUNDLICH

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## Fellowship News

(continued from page 20)

and perspective, the two organizations will be separate entities; members of one group need not be involved in the other.

### Handling Negative Feedback About Communities Listed in the *Directory*

Sunday morning brought another challenge to our balance: how should the Fellowship handle the occasional negative feedback it receives about particular communities listed in the *Directory*? We saw a range of options, including: expand the warning in the introduction to the *Directory* listings—stating that we cannot verify the accuracy of the listing information presented; keep a file on each community and, upon request, offer photocopies of compliments and complaints; verify that critical feedback has been received for a specific community, but temper the particulars with the wisdom of some of our more experienced networkers. Though the Fellowship wishes to share whatever information it acquires, we are reluctant to pass on reports that may describe only one side of complex situations. We would feel more even-handed if feedback were included from the communities in question.

The final agreement, reached in broad outline by the board with details left to the “Later Committee” (those staying for two extra days), included several parts: publishing the warning in the *Directory*; developing a standard form to solicit both positive and negative feedback from visitors to communities; keeping our own files of such information (not for public distribution); asking a community for its perspective when we get reports of problems; offering *Communities* magazine as a forum for a balanced discussion of such issues; adding footnotes to *Directory* listings to reference any articles on the community published in past issues of *Communities* magazine; and answering phone requests with verbal summaries of the types of issues discussed in the files.

### Exciting New Projects

Sunday’s committee reports opened new roads for the Fellowship to travel—setting up the procedures for our new revolving loan fund for intentional community businesses, developing a national Community Open House Month for next year, and creating an educational entity for teaching all aspects of community life. Ongoing committees will also work on expanding the FIC’s information clearinghouse function, beginning the planning for the FIC’s next Celebration, and further developing our selection of educational materials. Lots to do!

The meeting ended Sunday afternoon with our traditional evaluation. Comments ranged from “great new energy” to “I liked the strong invitation for newcomers to participate” to “I think the facilitation could have been tighter sometimes” to “too many beans on the menu.” After an evening’s rest, the hard-core “Later Committee” spent two more days nailing down details, writing follow-up letters, and editing the meeting minutes.

### An Amazing Experience

As I rode out of Stonehaven astride my “horse,” I was once more amazed by the synergistic magic of the three “C”s in action—building community among a group of 30 which included total strangers. Our commitment to the FIC’s work provided us with the necessary focus and grounding, and the consensus-building process was the glue that bonded us together.

We saw our consensus work on difficult and complex issues. The magic was made possible by an intuitive but essential pair of underlying attitudes: first, that the power of our collective vision eclipsed individual desires and ego needs, and second, our common spirit of community motivated us to deal with each other from a place of respect and understanding.

As with most “community” experiences, it was ultimately the personal connections and the sense of teamwork that moved us most deeply. We left Stonehaven with a renewed commitment to the Fellowship’s vision and work, and the inspiration to find the time and energy to carry it onward in our daily lives. Ω



FOR OUR  
CHILDREN

# Television: The Magic Box

Arun Toké

*This column features excerpts from the Skipping 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.*

**A**S A SCHOOL-AGE KID IN INDIA, I GREW UP without television. Imagine life without Saturday morning cartoons, Sesame Street, Walt Disney, or National Geographic Specials, or video games!

Did I hear you say, "Boring! Boring!"?

Not in the least! Not knowing what television was, we didn't miss it a bit. We helped at home in whatever seemed interesting or urgent—hauling buckets of water from the well, walking to the open-air market to get fresh vegetables (and our favorite fruits, like guavas, mango, papaya or dates), or helping in the kitchen.

We also played and played. We'd enjoy games like Cricket, *Kho-kho*, *Gulli-danda* and *Lungdee*. We took morning and evening walks, read in the library, listened to stories. We played cards and board-games, or made up our own games. Then there were the street magicians, gypsy dancers, wandering musicians, and always plenty of community celebrations. No time left for boredom.

When I first saw television, it was like a Magic Box! Now, having spent countless hours watching TV in the U.S., I am convinced that the more we watch TV, the less we live our life to the fullest.

After a certain point, TV reduces cultural diversity and the ecological richness of our world. For example, fashions are defined by what we see on television. What if everyone wore the same style of clothes and had the same hairstyle, at the same foods, had the same values? What if you travelled to Beijing or Samarkand and found out that it was no different than your own home town? What would life be without the variety—the spice—of life?

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**The more we  
watch TV, the  
less we live  
our life to the  
fullest.**

We should be building bridges between people and between cultures. But TV is a one-way street. How often does television allow children from other cul-

tures to tell us what they'd like us to know about them and their lives? Very infrequently, I think. Commercial television takes the *vision* out of life. Instead of *bonding* us with nature, it separates us.

For many of us living in communities, it is clear that life is

too precious to spend in front of a TV set. But all over the world, we are losing the community spirit and bonding as more and more self-reliant villages, communities, and regions of the world find themselves exposed to this magic box.

Let's rediscover the treasures of life ourselves, rather than "as seen on TV." Ω

## If You Watch Television, Try These Activities

1. Keep track of hours you spend with TV each week.
  2. How many shows include indigenous, African-American, Hispanic, or Asian people, or people from other cultures, religions, or languages? How many programs are about other cultures? Make a chart to analyze what is being shown (and *not* shown) and how often. Can you figure out how these programs affect your opinion about "others"?
  3. While watching television, count all the commercials aired. Can you associate a particular show or sport with a product advertised? Do you tune out or silence commercial breaks, or do you watch them more attentively?
  4. What kinds of products are advertised more than others? Do you tend to buy things seen on TV? Why? Are they better products? More expensive? Why?
  5. Where does most of your knowledge of other cultures come from? *Circle three:* • TV • books • school • newspapers • movies • magazines • home • travels • friends.
  6. What are your favorite programs on TV? How many of these present minorities, people of other religions, or special populations, with respect and positive qualities? Do any of these shows promote negative stereotypes of any groups? How?
  7. Ask your grandparents, or adults in the community, what life was like for them before television. Ask adults who don't watch TV why they don't watch it. Ask people who do watch TV about the effects it has on them. List five things that you like and five things you dislike about TV.
  8. Observe the effect watching television has on you and your friends. What messages do you get from TV? How do you act on them?
  9. Do some television-free activities: visit a neighbor, work in a garden, play a game, talk with your family or friends, make music, write a letter, read a book, try something new, make art, help others, walk.
- Imagine a world without TV.

*Subscriptions to Skipping Stones are \$18 (\$25 for institutions, 50% off for low income). For submissions and subscriptions, contact: P.O. Box 3939, Eugene, OR 97403. (503) 342-4956.*

FEATURE FOCUS:

# Growing Up in Community

## From the Guest Editor

*Kirsten Ellen Johnsen*

I remember how my heart leaped when I read of the children emerging from the Branch-Davidian Compound in Waco, Texas. They were described in my local newspaper as having "almost familial relationships" with each other. I have no idea what their lives were like within the walls of that compound, nor of the trauma they faced during its incineration. Neither can I comprehend fully the psychological adjustment to society that the survivors are now faced with. Yet, I do know enough of what they might be experiencing to feel a commonality with them, simply as children of community.

In part that is a scary thought, and in many ways it is also reassuring. Frightening because I know how I and many other communitarians want to keep distance between ourselves and the disasters of community living. Jim Jones and The People's Temple had a center near my community, Greenfield Ranch, in Northern California. Friends of friends lost family in the Guyana disaster. My own community included a member, who, after he left our community, became a mass murderer. In fact he was our community's newsletter editor for several years. I remember the numbness and shock that set in among us upon the national exposure of his heinous crimes.



*Our guest editor as a child at Greenfield Ranch.*

But you see, community encompasses all of the aspects of being human. As Susan Davenport-Moore elucidates in "Families Of Origin" (p. 58), there is a hole inside of us that we seek to fill with community. We need each other, she says, and so many of us are unhealed. The existence of "community" in and of itself does not heal us, as perhaps many thought during the liberal, open-armed years of the '60s and '70s. It is a very dangerous thing to just let anyone in, or to let anyone take control, whether it be politically, socially, or psychically.

What might heal us, over the long run, is our "familial" relationships with each other. The only way this sense of family can develop is over time, and sometimes it is a very long time. Sometimes the bond is one of common pain, sometimes common triumph.

Bobby Ingram characterizes it as a certain "psychological depth" in "You've Gotta Be A Baby" (p. 44).

Children come into it naturally. The sense of family I have on Greenfield Ranch will never disappear for me, because I grew into it. It is different than the perspective of one of my age-group peers who did not grow up here. The sense of belonging for him is a struggle, while for me it is a given.

This given has lent me insight into the life of community, an insight which has been corroborated by other children of community whom I have met over the years. I have a sense of long-sought validation as I finish pulling together all the thematic threads of this issue of *Communities*. For so many years I wondered why it was that I felt set apart, why I felt empty while people gushed over what a "perfect childhood" I must have had, why I struggled with an irrational need to return home against society's expectations that I should leave "the past" behind.

A part of myself finds peace as I discover correlations in the experiences of other children of community. The experience of being ridiculed by peers in the "outside" world is familiar to me, as expressed by Gabe in "I Wouldn't Trade It For Anything!" (p. 32), Anna in "You've Gotta Be A Baby," and Sean in "Chaos and Community" (p. 29). So are the remembrances of freedom and safety as a young child, mentioned in "The Person I Became" (p. 35), "I Wouldn't Trade It For Anything!," and "You've Gotta Be A

Baby," among others stories. There is an ability to see through the denial that adult members sometimes engage in, yet an inability to do anything but adapt to it, as in "Es-tranged" (p. 48), "Chaos And Community," "Starving Myself To Death' In Community" (p. 49), and "Hard Lessons from Our Children" (p. 63).

Two major themes that I find emerging from these articles and interviews is the difficulty of adolescence and the challenge of bridging the gap between the community and the wider society. I am not so set apart after all! The joy of strong connection to those who care about you, the excitement of joining into a tribe of children, the frustration of being unheard or ignored by the adults, the alienation of not fitting in to the mainstream, the experience of diversity as a fact of daily life, and

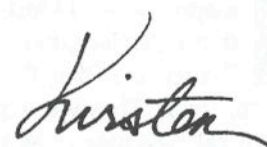
the insight into human relationships, all are commonalities that I have found with the children of community in these pages.

And there is the issue of abuse. Child abuse exists just as much within community as it does without. Community holds all of the faces of humanity within it's circle, and it is our job as communitarians to shine a light on all of what we own as humans, including the Shadow. There is no way to exclude that which we abhor from dwelling within our own hearts. (See "My Turn," p. 14). We must bring it in to the circle and claim it for what it is—for what else can be the healing work of community?

So even as the horrors of Waco and of the sexually abused "girl-next-door" in my own community rock me to my marrow, I find reassurance knowing that in this place

I belong to all of humanity. Greenfield Ranch has given me the greatest gift: simply a center by which I can know this belonging.

It is my hope that the Branch-Davidian children, disenfranchised from their place of belonging by annihilation, can find their way through the certain maze of therapists, sociologists, and other voyeurs to a remembrance of the family that they share with each other, and maybe even to a sense of commonality with other commune children. It is to the surviving children of the fires of Waco, Texas, that I dedicate this issue of *Communities Magazine*.



P.S. Special thanks to Dale Glaser for his solar power and computer.

## A Note From the Editors about This Issue

Several of the following stories contain implicit criticisms of communities where our authors were raised as children. After reading one such piece, a representative of that community wrote, "With all due respect ... what purpose does it serve in building up community to print stories of people who have suffered but to not seek reconciliation?"

That's a fair question. As we see it, childrearing is an important feature in community life, and it's our editorial mission to create a forum for exploring the issues and ideas of community living. Just as in building community itself, we think openness and full examination is the best journalistic approach—so we look at the beautiful, the mundane, and the challenging events all mixed together, as they occur.

While we agree that it's best for people in conflict to seek reconciliation, whether they do or not does not invalidate their experiences or make them less useful in illuminating the issues.

Some of the pieces which follow are

written by people who had powerful experiences as children in community. As far as we can tell, critical views are as legitimate as favorable views, and we are open to both. In the interest of balance and full reporting, we invited some communities to send different "pieces of the truth" about their childrearing practices, especially about what is happening today and how that might be different from the past.

Some of the articles raise issues about the power dynamics between adults and children, dysfunction in adult group dynamics, adult values forced on children, adult drug-use, teenage sexuality, authoritarian discipline, and sometimes, outright neglect and abandonment by parents.

Wrestling with these issues is by no means unique to the communities cited. We also expect that in the years (and decades) since these stories took place childrearing practices in these communities may have evolved to a place where these kinds of experiences are less likely.

We do not intend to give the impression that being raised in community is always challenging. As you will see, many guest authors praise their communities as wonderful places in which to group up. Just as with neighborhoods and families in mainstream culture—it all depends on the community. And oftentimes, on the individual child as well.

Ultimately, it appears that no community is 100% beneficial to all children, though it is our definite sense that community generally offers better childrearing opportunities than the mainstream culture.

If you feel we have in any way misrepresented a community in these articles, please let us hear from you. We want to know your perspective, and welcome an ongoing dialogue with our readers. You might pen a Letter to the Editor, or write a whole opinion piece suitable for our "My Turn" column (see p. 14 for details), which is a form for you to share your ideas, concerns, and passions about community life.

We hope you enjoy this issue and find our offerings poignant, provocative, and inspiring.

# Children of the Communes

Drew Jubera

Reprinted with permission from The Atlanta Journal and The Atlanta Constitution.

**“W**E WERE NOT NORMAL,” says Matthew Shorthouse, smiling but not joking. Shorthouse, 22, is seated in the rambling Atlanta house that was once ground zero for a '70s commune called the Z Fellowship, and where he still lives. A “No Nukes” poster hangs on one wall; a “One Home, One Family” poster with a picture of the Earth is near the front door.

This is where Matthew and three siblings grew up with as many as 13 other sharing, '60s-style liberals—a household that Matthew's mother, Jeanne Shorthouse, says was viewed by many before the commune broke up in the early '80s as “an extension of the Atlanta Zoo.”

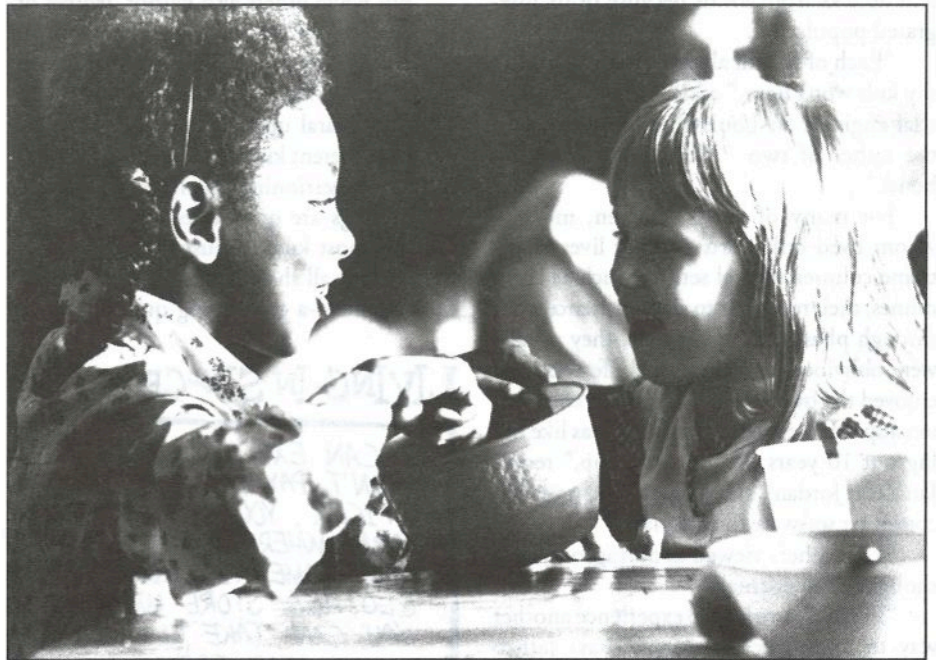
“It was an incredibly loving family, and I'd like to teach my son some of the same ethics I grew up with,” adds Shorthouse, who has a two-year-old whom he supports financially but does not live with. “But I'd like to live in the country. I had enough living with someone else—let alone 10 other people.”

Shorthouse is part of an emerging generation of children born to counterculture parents—the blooms of what mainstream America once considered its perplexing crop of flower children. These were the kids who during the '60s and '70s were viewed as human curiosities—kids whose tradition-busting upbringings either were going to turn them into future disasters or create through them a special, more advanced generation.

“The counterculture was seen first as a political movement, and then as a personal freedom movement,” says Thomas Weisner, a UCLA anthropology professor who studied children from 150 countercultural families. “But that's not the whole story. These people had private lives; they got married and had kids.

“A lasting component of this group,” he adds by phone from Los Angeles, “will be their kids.”

As it turns out, according to Weisner's study, both the hopes and fears about many of these children's futures were largely overblown.



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

In 1974, Weisner and his colleagues on the Lifestyle Project at UCLA identified countercultural mothers-to-be—pregnant women living in communes or those who came to urban health clinics in California. He compared these families against a “straight,” more mainstream control group of 52 families. He gathered data such as school performance and social problems through 1986, when the children were 12.

Among the findings:

- 86 percent of the counterculture children were above the national median in grades and test scores.

- Their IQ scores averaged 113, a point less than the control group's, but higher than the national norm of 100.

- 17 percent had substance abuse and psychological problems, compared with about 10 percent of the general population.

But Weisner says the results actually deviate little from the norm. He attributes higher school performance and IQ scores largely to counterculture parents who tended to have higher education levels and IQs than the general population. Behavioral problems are not significantly different from those in more “mainstream” families, he says, considering the greater incidence of “unstable”

adults who attached themselves to counterculture groups in the first place.

His conclusion: There's no evidence that these children are not turning out as well or better than their peers, a conclusion he says largely vindicates their parents' lifestyles.

“It shows the protective effect of strong values and moral commitment of the parents,” he says. “Many of them did some eccentric things that otherwise might have done some damage. But if the parents were committed and thought what they were doing had some moral value, it offered protection to their children, even though many of them had turmoil in their lives.”

Though it's not known how many children were born in communes or to other unconventional families, Weisner says their numbers are smaller than all the media attention on the counterculture would lead one to believe.

Yet it's clear from talking to a random sampling of these children that most of them feel bonded by their uncommon upbringings.

“Most of us have just kind of disappeared into mainstream society, yet each of us carries with him a certain amount of baggage even as we do our normal things,” says Lenny Jordan, who at 39 is among the first

wave of these children.

Jordan grew up on Koinonia, a South Georgia commune his father founded in the '40s—a controversial, Christian-based community of up to as many as 60 people that during the '50s and '60s experienced violent attacks from locals because of its integrated population.

"Each of us will always carry something my kids won't have," adds Jordan, an industrial engineer in Louisville, Kentucky, and the father of two. "We share a common bond."

For many of these children, most of whom lived only parts of their lives in extreme countercultural settings such as communes, their reactions to the experience went through phases. As youngsters, they usually were oblivious to their radical lifestyles and enjoyed the freedom and abundant companionship such settings offered. "It was like living out 10 years of summer camp," recalls Jan Zehr, Jordan's oldest sister, who now sells computer software in Indiana.

What others viewed as outrageous, they thought of as normal.

"I would have had to experience another way to know the difference," says Jethro Barger, 19, a freshman at Oglethorpe University in Atlanta who is now living apart from the back-to-the-earth commune called the Farm in Summertown, Tenn., for the first time. "That's the reason I left, to experience things outside the Farm."

It didn't occur to most of these children that they were different until they went outside their self-contained circles.

"It changed as I went to school," says Alice Fike, 18, who was born on the Farm in Tennessee, which her parents helped found in 1971 after moving from the Haight-Ashbury district of San Francisco, then hippidom's epicenter. When she was 4, Alice moved with her family to Atlanta, and says her first days of school required unforeseen adjustments.

"I would try to give everyone a hug," she recalls. "Everyone thought that was strange, so I quit doing that. And when I called my parents by their first names, people asked if I was adopted."

Others recall being reluctant to bring friends home.

"By the time I got to fifth grade, it was obvious my parents were different and our living situation was different," says Elizabeth Shorthouse, 25.

"If you brought somebody to the house, you'd have to explain why all these people

were there that weren't related to you. So I just didn't bring them home much."

"I'm cynical about the Farm," says Fike. "I think it was an interesting idea, but it didn't really work. I'm more interested in clothes and money."

But while others also harbor degrees of cynicism about the diehard liberalism in which they were raised, and have abandoned many of the outward trappings of their countercultural upbringings, they have retained a different kind of radicalism. Weisner calls it a "questioning orientation."

"Things are questioned by these kids that for most kids are just done," he says. "What they all share is what they shared in their homes—a continuing questioning of

the status quo.

"But they have been exposed to normal society—in most cases their parents have become more conventional," he adds. "They have learned conventional and egalitarian sex roles, different ways of looking at materialism, religion, relationships. They will be more flexible, have more alternative ways to respond in situations."

"My lifestyle can't be judged externally. I THINK a radical lifestyle," explains Bryan's sister, Rebecca Swift, a 17-year-old freshman at Brown University in Rhode Island who plans to make careerism and economic security a priority without sacrificing some of her parent's basic principles. "I'm just a socialist with good taste." Ω

## LIVING IN SINCERITY



JONATHAN ROTH, TWIN OAKS COMMUNITY



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

# Chaos & Community: Memories of a “Wild Child”

*Interviewed by  
Daniel Greenberg*

*At the age of 26, Sean Gaston has lived in more communities than most communitarian scholars can name. Born in Melbourne, Australia in 1967, he lived in the U.S. during the 1970s and at the Findhorn Foundation in Scotland from 1981 to 1986 and again in the 1990s when he returned to help with their Youth Project. He was interviewed in 1993 at the Findhorn Foundation. Sean has recently finished his M.A. in English at the University of Melbourne.*

**D**AN: *What are some of your early memories of living in communities?*

**SEAN:** My parents divorced when I was three and my mother and I moved around a lot until I was about 10. The first community that I remember was in Aspen and centered around building a free school.

The main community I remember, however, was Twin Oaks. Actually, we were in Twin Oaks itself only about four months because they had a policy that they didn't accept chil-

dren who weren't born there. Also, when we arrived they were having *huge* battles over whether to introduce the B.F. Skinner boxes and my mother was *very* clear that I wasn't going to be boxed. So about 15 parents and eight or nine children decided to form their own community. It became an anarchist collective and we all changed our last names to “Strange.” We called it Strange Farm. There were two rules: 1) No monogamous relationships and 2) No parents. I was six.

I basically spent a year completely wild. There are photographs of me having made my own shirts. French toast was the only thing I knew how to cook and that was how I kept myself alive. It actually turned into a Lord of the Flies situation. We had lice in our hair and were basically living in the forest. My mother told me she went through the forest one day and found this pit that had been dug by some of the kids with a tree bent back with a rock on it designed to sort of kill one of the other kids. Yet, whenever we went to an adult for adjudication or arbitration, they would usually give us bags

of joints or hash cookies. Strange Farm eventually broke up when half the members were arrested for various drug related offenses and other half were trying to kill each other because of the no monogamy rule.

**DAN:** *Do you have any positive memories of this time?*

**SEAN:** I have a lot of good memories of Twin Oaks. I remember they had this central open area and they had four poles with speakers set up on them. There was a little room next to this area which was just full of records and a stereo and the kids used play music all the time. Our favorite song was "Hey Bungalow Bill." I remember this wonderful occasion when 30 kids piled onto this *huge* hammock in the middle of this area and the adults started dancing around us. There was a real sense of family. That image of the adults all dancing around us has stayed with me.

**DAN:** *What happened after Strange Farm?*

**SEAN:** The next four or five years were spent in almost constant movement. We had a white VW bus and we drove everywhere and visited many many communities but few of them have stuck with me. In 1974, we went to England and I got put in a British private school for a semester. I had all my hair cut off. I was a wild child and broke the school record for being caned the most times. I was a real nuisance.

We then came back to America and ended up at The Farm in 1975. I remember having my 8th birthday at The Farm. My mother got into primal screaming or something like that and went off to another com-

munity and left me at The Farm for 5 months on my own. I slept across the seats of an old van that had the wheels taken off. The school wasn't organized initially and all the kids were woken up and went out to work with the adults in the fields. I hated the food. I still haven't gotten over my hatred for soybeans. It was really hard. I worked in the maintenance crew picking up nails.

Then the school started on the Farm which was just a disaster. There was this attempt to sort of half teach traditional subjects and half be alternative and they married very uneasily. My main memory is of the teacher getting incredibly frustrated and taking his belt off and belting us. So in terms of the difference between the English boarding school and the Farm, I didn't see any difference. Of course, I was a very precocious and probably a problematic child so I am sure my experience is not the most true.

**DAN:** *You've had quite a diversity of educational experiences.*

.....

**It actually turned into a 'Lord of the Flies' situation. We had lice in our hair and were basically living in the forest.**

.....

**SEAN:** That was only the beginning. I also went to a Waldorf School and a Montessori school, both of which I hated. Then, when I was 11, I went to a normal junior high school and I loved it. I was anonymous. One of the problems I had with the Waldorf and

Montessori schools is that there was so much emphasis on our personalities and who we were and I just wanted to blend in. It's hard to explain, but I think a lot of what kids like me who grew up in different communities wanted was simply to belong, to be normal. My big thing was joining the little league team. I really wanted to be a part of that. I never talked with other kids about my experiences with community because I wanted to be one of the guys and that sense of being an outsider was already very strong.

**DAN:** *What was it like for you when you were living in a community, yet attending the local school?*

**SEAN:** One of the most pervasive experiences of my life has been living in communities and going to the local schools and living an almost schizophrenic life. There was no awareness in the communities for what it was like for us to leave this world each day and go to a completely different world and then come back. There was also very little realization that the youth are always sort of the ambassadors or the front line in the local communities because we have to directly engage with the local population and often are targeted or persecuted for being part of our community. This was most pronounced when we moved to the Findhorn Foundation in 1981. The first day I arrived at Forres Academy, word had spread that a Yank had come and, worse yet, a Findhorn Fairy. I tried to explain that I was actually Australian so I wouldn't be immediately run over by 15 kids.

**DAN:** *How did the other kids from Findhorn deal with this?*





**SEAN:** There were only about 5 teenagers from Findhorn in the Academy at that time and most had grown up in the area and had assimilated into the local community and had friends there. In fact, most didn't want to have anything to do with the Findhorn community. I was different because I wanted to be a member of Findhorn as well.

**DAN:** *Tell me more about your experiences at Findhorn.*

**SEAN:** I remember my first reaction was "I don't want to go up there and hang out with all those hippies and eat vegetables. I hate vegetables." I think that was because we had been trying to be "normal" in Boston and then Boulder for 3 1/2 years before we came

I had just turned 14 when we arrived. I became friends with John, another teenager there. When we had our personnel interview, it was made very clear that the people who were welcomed into the community were single skilled adults and there was not really any space for families. The first week I was there, I was put into what was then called the children's program which included anyone from the age of 2 to 18. Two really nice members basically baby-sat us. There was no organized program. I don't even think we had an allocated space. It was more like a day care program for adult guests who came with children. As it became clear that we were going to stay, my mother and I were put into a single room together. I had to walk over my mother's bed to get to mine. We just went completely insane and had the worst fights. Eventually we became so desperate that I ended up with my own room. Things have changed so much since then and

I think one of the main reasons is that a lot of the people who were then single are now married and have families.

**DAN:** *How did John deal with living at Findhorn?*

**For most of us, that spirit of questing and searching and disquiet has been passed on.**

**SEAN:** John's parents got caught up with being full-time members of the community and consequently he lacked parenting. John was reactionary. He would go down to the family kitchen dressed in black and cook raw steaks while listening to punk music. He was the absolute inverse of his mother who was always up in clouds. Dan wasn't taken care of while growing up and got lost. He's an amazing guy and I love him dearly, but like a lot of us, he wasn't parented.

**DAN:** *Yet you wanted to belong. Did you ever feel you truly belonged?*

**SEAN:** Yes. After a long struggle, I finally was able to do an orientation and become one of the youngest members of Findhorn. It was only much later, after I had left, that I realized the price I paid for this inclusion. I had always wanted to be an adult and be treated as an adult. But once I became a member, I effectively stopped being a teenager because members were adults and I was expected to act and behave as such.

I had become a member and yet I had

lost something. I was terrified of people my own age. All my major relationships were with adults. Whenever I look back to that period, I see myself as being the same size as the adults, because they were our friends. I think a lot of kids that grew up in community share that sense of being much more comfortable with adults than with kids their own age who are living outside of the community. So, moving to real society was a real shift. After I left Findhorn, I went to Australia and had a long lonely year doing an adult education course and then hurtled myself into university where suddenly there were 20,000 people my own age. I think my main achievement at university was that I learned how to have friends who were my own age.

**DAN:** *How else have your experiences and those of others who grew up in communities carried on into adulthood?*

**SEAN:** Our parents were seekers and we were merely pulled along at first, but for most of us, that spirit of questing and searching and disquiet has been passed on. It is hard to live with, but it has also imparted to all of us a sense of meaning for what life is about and a sense of community. The most important thing for me is that we do it all together. Let's create this life together. Ω

*Daniel Greenberg received his Ph.D in Child Psychology from the University of Minnesota in Minneapolis. He collected material for his dissertation on children and education in communities by visiting and corresponding with over 200 intentional communities in the U.S. He later spent a year working with children and families at the Findhorn Foundation in northern Scotland.*

**LIVING IN SINCERITY**



JONATHAN ROTH, TWIN OAKS COMMUNITY



Part of The Farm's "Kid Herd," about 1972.

## “I Wouldn’t Trade It for Anything!” — Growing Up on The Farm

*Interviewed by Sylvia Anderson*

*In 1971 Stephen Gaskin and approximately 300 people founded The Farm on 1700 acres in Summertown, Tennessee. The Farm became well-known for pioneering work in midwifery and homebirths, as well as for the sheer numbers of people living and working communally. The economic agreement for the first 12 years was that all resources were held in common and disbursed according to individual and community needs. At one time around 1500 people lived on the Farm, half of whom were children, many delivered at home by Farm midwives.*

*Cottage industries and the sluggish middle-Tennessee economy were unable to support the large Farm population. In 1981 The Farm changed its economic system: each member had to provide his or her own income, and pay membership dues to the community. Unable to meet this requirement, many families were forced to leave, which dispersed hundreds of*

*“Farm Kids” out across the country, often into public schools and the mainstream culture.*

*Many children of The Farm continue to maintain their connection as young adults through reunions, and Whirling Rainbow News, a newsletter for Farm kids.*

*The following interview by Sylvia Anderson, editor of Whirling Rainbow News, is excerpted with permission.*

**S**YLVIA: *What did you like best about growing up on The Farm?*

**GABE:** I had a lot more freedom than the average kid in America. My parents didn’t have to worry as much about what I was getting into and what was going to happen to me. Of course they worried about me getting into some kind of trouble, but not like I’d be hurt by some kind of weird per-

son. It was safe to grow up there, and as a result I have a whole lot of friends who I’m really close to.

**TOM:** I appreciated being able to go out in the woods and run around with my friends roaming the hills and streams. If my mom wanted me, she’d just yell down the hollow and I’d come running home. I really loved having the environment of other kids to play with, and other parents, people who could teach you things. You could walk down the road and something would be going on somewhere—somebody you could hang out and talk with.

**ART:** We’d leave right after we ate breakfast and we wouldn’t come back until after the sun went down.

The other thing that was really amazing was the connection we made with people.

We've lived with a whole lot of different types of people, we've been able to experience different people's ways of looking at things and the way they interact. In doing this a lot of us Farm kids have a very sophisticated way of dealing with people. We've had to deal with a lot of people for a long time.

**SYLVIA:** *What was a typical household when you were growing up?*

**ART:** It was wild, I'll tell you, man. Sometimes we were in houses that were pretty small, when I think about it. There were numerous families. It was great for us kids because all we did was play all day long, and there was always enough to go around, as far as food and all that. I never really noticed a big struggle. Occasionally something would come up, but it wasn't something that concerned me. I think it was more of an adult issue. It was just such a joy to have the connections. In Tennessee it rains a lot and there's thunder and lightning. I remember on rainy days building forts with big cushions and blankets, feeling cozy inside the house with my friends, listening to the rain thunder down on the tin roof.

**GABE:** People would just come up and give you a hard time about what they thought your current problem was. Everyone didn't know each other real well necessarily. Usually you might know a few people real well, and then maybe you can develop a relationship with them to the point where you can tell them what you think is wrong with them, but you can't just expect someone to to lis-

but when I went back after graduating from high school there was still a lot of that going around. Most of it actually went on behind your back. You would hear about it through the grapevine, "So-and-so thinks you're on a trip about this and that," but that person didn't confront you directly.

**TOM:** I think what happened was our parent's generation really tried to create this whole new culture, and when they did it, they also brought with them a lot of the same conditions that they had grown up with. They didn't really escape the thinking that some people are better than other people, more right on—it was just done in hippy style. It caused problems with people because we weren't really listening to each other. If some people weren't right on, or they didn't know how to express themselves, or had some other kind of problems, then they'd sometimes get stigmatized. Even if these people did have good things to say, other people wouldn't listen to them. That was definitely hard on people.

Most of the time the kids were just happy and running around. I didn't really worry about social position or anything. It wasn't a problem for me because I was running in the woods, and for a kid it was probably the greatest experience you could have. We were oblivious to what the adults were struggling with. As kids, it did come off on us in ways. Our parents had less energy for us because they were having to work it out with all these other people. Families were living in the same house and mothers were taking care of their kids all together in the same kitchen. It would get real intense.

**ART:** Depending on where you were in the social structure, you had to deal with different levels of stuff. There were people who were on the committees and who were real good friends with Stephen, who got houses with electricity. Little things like that really add up to a lot. It's sort of like power trips. The more you feel like you've got to have it all under control and that everybody's got to follow you, you start to feel like you can take advantage of things.

**TOM:** Sometimes we didn't have all the material goods or possessions that other kids may have had. To get a pair of shoes, you'd have to make sure you were on the shoe list.

Then you would have to go up to this house and sort through a big box of shoes. They were usually rejects from a shoe factory, and you'd go through the pile looking for a right foot and a left foot, and ones that didn't have holes. Sometimes I'd feel like, "Oh, I wish I had good shoes." I learned to appreciate what I had. Sometimes we wouldn't have as much food. We ate only wheat berries one winter.

Going without some of the extra amenities helped me to not take things for granted. I wouldn't want to raise my kids in as much poverty. I think living simply is important, but also making sure you have good nutrition.

**You were obligated to have long hair. If you didn't grow your hair long, something was wrong with you.**

**SYLVIA:** *What was it like for you when your families left The Farm?*

**GABE:** When the Farm school closed we had to go to public school. Most of my schoolmates were hicks and wanted to beat us up because we came from The Farm. Most of us had long hair, though a few of us had cut it by then. I had cut my hair, but they still wanted to beat me up just because they knew I was from The Farm.

People on The Farm were sick of living the way they had been—or were forced to be, I think. or seemingly forced to be. You were obligated to have long hair. It wasn't that everyone chose to have long hair. But everyone was obligated. If you didn't grow your hair long, then something was wrong with you.

**SYLVIA:** *It was part of the religion that Stephen stated in the early days.*

**GABE:** Yeah. So people started cutting their hair, and I was one who had done that. But the hicks still wanted to beat me up because I was from The Farm. I decided that I didn't want to go four years to that high school, so I moved out to Oregon with my dad. It was a big change. Suddenly there were none of my friends, who had been around for ten years. There were all these different head games and trips in high school that people were on. I had trouble adjusting at first, but eventually I was just able to deal with it enough to get through high school. I ended

**Our parent's generation ... didn't really escape the thinking that some people are better than other people—it was just done in hippie style.**

ten to a total stranger telling them that they're totally wrong. People would get on trips and become totally self righteous, going around telling all kinds of people that they were on a trip about this-or-that. I think it's one of the main reasons a lot of people left. That got so yucky that people didn't like it.

There was a lot of stress about social position as a result of that whole game. Those were the aspects of the Farm that I didn't really like. As a kid I could mainly avoid that,

up going back to The Farm after I graduated.

**SYLVIA:** *Emanuel, what was it like for you?*

**EMMANUEL:** Oh, man! I have to say it was not good. It was a hell of a shock.

**SYLVIA:** *What was shocking?*

**EMMANUEL:** Well, my whole world changed, totally. There was asphalt everywhere. School was now something I hated. It was something I did not look forward to. It was like a machine type scene. You ride the bus in, you're there for a certain amount of time with your face in a book the whole time. There was no real interaction between people, except on recess.

**SYLVIA:** *Was the Farm school different from that?*

**EMMANUEL:** The Farm school? Yes! people were a big part of it. They all helped you out.

I cut my hair real quick. There was no hair scene going on. I found my clique and jumped right into it. I had to. There was no choice.

Every time I go back to The Farm I can

open up and relax and feel really good—which I don't feel out here doing what I'm doing. When I first came out here I used to have dreams about going back to the Farm. After awhile I started to make friends out here and many of the Farm people were scattered out all over the place, anyway. There's a lot of friends out here now that I can really relate with. We go out in the woods and remember old times together.

**SYLVIA:** *Do you feel that growing up on The Farm was an advantage or a disadvantage to you now that you're adults?*

**GABE:** I wouldn't trade it for anything. I have no regrets that I grew up on The Farm. It helped me with my awareness and appreciation of the Earth and nature and people - different kinds of people - different cultures. I've gone on to study things like anthropology and geography. My interest in these subjects is initially based on the kinds of things I was exposed to on The Farm, land and people and cultures. The Farm really exposed us to a lot of different stuff.

**EMMANUEL:** It was an advantage for me to live there. It gave me a better sense of where human beings fit in to the scheme of things worldwide. When I moved off The Farm I

met a lot of people who didn't know much about the world. It seems like they don't have the connection to the Earth that I have.

**TOM:** I have an incredible network of friends. I got to visit a lot of places, and I know people all over who I'm sure I can come to visit and stay with for a while, all over the



**My whole world changed.  
There was asphalt  
everywhere.**



country. It's a huge network. I have so many friends my age that I grew up with, and it's like a huge family.

Sometimes people are talking about community and how they want community and all this, and I feel like in so many ways we're so lucky because we have community—we don't have to struggle for it 'cause it's happening.

There's people from The Farm internationally and all over the United States. It is such an advantage to have that resource pool of people to be able to draw on.

**ART:** I think it was an advantage. It took me a long time to realize that. I was visiting my father out in California when all of a sudden The Farm was going through this big, huge thing—it was like all of a sudden it was being shut down. My parents moved to California and we lived in this place that was quite different. It was pretty hard to deal with. I went to a really square school and I wasn't very well accepted for quite a while.

I went back to The Farm in '88, and it was so amazing to be able to see everybody. I had instant connections with all these people I had been away from for so long, but we'd had similar experiences along the way. From that I realized that I had a vast network of friends and that it was really quite a special thing that I had participated in. And like Gabe said, I wouldn't trade it for anything in the world. Ω

*For a free copy of Whirling Rainbow News, write P.O. Box 901, North San Juan, CA 95960, or call Sylvia Anderson at (916) 292-3021.*



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

# The Person I Became

Simona Gabriel

**“YOU KNOW, I ALWAYS FELT** sorry for you and your brothers and sisters when you were little, growing up on The Farm.”

What? I looked at my cousin Christina in shocked disbelief. My cousin thinks I missed out on the joys of childhood because I didn't have a room full of toys. She thinks I had a disadvantaged youth because I had lived in a trailer and a bus until I was eight. Personally, I think she's the one who missed out.

I was born in a spiritual community called The Farm, located in Summertown, Tennessee. The Farm had a central bank and everyone pooled their money and held the belief that everyone should help each other. There were about a thousand people living there, so my parents pretty much knew everyone. The single store and soy dairy were open to all members of the community, and everything in them was free. There was a small private school where the teachers were also members of the community, and were always called by their first names. There were fields of vegetables and fruit, apple orchards, grapevines. At harvest time, whole families would go out with their small children to pick tomatoes or corn or strawberries.

As a child growing up on The Farm, I played in forests, built forts, had swimming



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

on which The Farm was located was completely closed off, and the only way in was through a monitored gate. This prevented any strangers or crime from the outside world from entering. I was hitch-hiking to the store and back when I was six. Few people drove cars on the all-dirt roads, however, so the chances of my getting rides weren't very good. In the summer, the dairy often offered free soy ice-cream to anyone who brought a bowl or cup to take it in. My toys were the nearly unlimited forests, fields, meadows, and creeks. I grew up completely unspoiled by material items.

All of my clothes, as well as those of everyone around me, were second-hand. I always had plenty of food—mostly soy products (it was a completely vegetarian

community) and lots of vegetables. My mom canned a lot of things too, so we had egg-plant pickles and such even in the winter.

Looking back, I had the ideal childhood. Sure, I didn't have the huge doll house my cousin had when she was little, but it didn't seem to matter.

Living on The Farm really gave me a good perspective on life. When I moved from The Farm to California when I was eight, I kept with me the values and beliefs I had been taught there. The “everyone helps everyone” attitude on The Farm I believe will always be with me, and it is very evident in the way I live my life.

Had my childhood been spent sitting in front of a television, I doubt if I would be the same person I am today. My cousin was wrong. She was the one disadvantaged. Ω

*Simona Gabriel first wrote this essay as part of her application to U.C. Berkeley. It later appeared in Sylvia Anderson's Whirling Rainbow News.*

**When I moved from The Farm to California when I was eight, I kept with me the values and beliefs I had been taught there. The “everyone helps everyone” attitude on The Farm I believe will always be with me.**

and ballet lessons, rode my bike, played with my friends and went to school. I had a completely carefree existence.

I could leave my house in the morning and not return until dark without my parents worrying, because the 1750 acres of land



Kirsten Ellen Johnsen, age 7, in a house-blessing dance, Greenfield Ranch.

# Movers of Mountains, Shapers of Worlds

*Kirsten Ellen Johnsen*

*Kirsten was raised in the '70s on Greenfield Ranch, a back-to-the-land community on 5400 acres near Ukiah, California. The property, originally a sheep and cattle ranch, at one time belonged to Annie Greenfield. Legend has it that Annie was a tough character, handling the business and labor of the ranch with the kind of strength and guts characterized by the original white settlers of Mendocino County. Both her legacy and her land passed to the hands of eager young radicals from the city in the early 1970s, a full century after the local native people were decimated and the main Ranch House built atop their village site.*

**I** AM NOW THE AGE THAT MANY of the adults were when they began Greenfield Ranch. Long ago, to a six-year-old child, these people were giants ... movers of mountains and shapers of worlds.

I'm not sure exactly when it was that I realized they were clumsy, not wise. There was a General Meeting that lingers in my memory, and it was one of the first times that doubt and fear settled silently in a corner of my child's mind. I remember the sensation of kneeling down next to my mother who sat cross-legged on the lawn of the ranch house, perhaps to ask her a question as she shushed me. Suddenly there was shouting across the circle, someone was standing up under the towering old walnut tree and raging at the meeting. Other voices rose and other bodies stood to yell over the heads of

those seated, and I didn't wait to see what happened next. I ran, scared, to rejoin my friends playing in the dusty parking lot.

The next time I ran from a General Meeting it was with some disgust and flippancy. As I grew older I began to assimilate the attitude that the General Meetings of the Greenfield Ranch Association were Impossible. It was an attitude that circulated among the adults, filtering down to the kids around tables and fireplaces at home, and reinforced in our play together around the barn and parking lot and swimming hole.

I think we felt we owned the place anyway, since we were at the ranch house every day for school, which was taught by a few dedicated parents. We knew all the hiding places in the barn, all the secret passageways and best routes for getaway from the enemy in boys-chase-the-girls. Long hours we played, or sat around on the porch listening to Zephyr read stories from *The Jungle Book*, eating lunch.

School would often center around morning lessons, beginning as soon as the teacher and enough kids arrived from our respective hikes and horse rides to the ranch house. In the wintertime we would huddle around the woodstove, drying out our rain boots and wet clothes. After lunch we'd of-

ten gather in the kitchen, sometimes working on art projects like sewing or batiking, or else English and math skills.

It seems we were a pretty tough group for the teachers to control. In the summertime, many afternoons became a successful mutiny. We would simply refuse to return to class. As a group we would take off down the road, around the bend, tumble down the steep path of the meadow and jump in the pond. We would spend the rest of the day frolicking and swimming.

Zephyr would round us up every once in a while for a "nature walk," usually along the creek that leads from the dam to the ranch house bridge. We played and discovered all

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**We knew the land from the ground up, the secrets of the past beneath the black dirt . . . the joy of cool water to splash in . . . we knew how to play!**

.....

kinds of plants, flowers and creatures; pouring plaster of Paris into the tracks of the wild things that came down to the creek; pressing new wildflowers into the pages of the school journal. I'm sure it was a joy as much to the adults watching us as it was to us.

There were many adults that passed through the Annie Greenfield School. They were community members, parents, and travellers passing by, teaching weekly classes

in woodworking, pottery, sewing, reading, math.

One memorable time a man who was passing through the community demonstrated to an eager crowd of us kids how to chip out arrowheads. It was a daily passion among us to dig through the rich black soil around the Commonland searching for artifacts from the distant past when the land that now houses the community center, ranch house and barns, was a Pomo Indian village site. It seemed we could never absorb enough information about the people who had once lived here for hundreds of generations. We experimented with making acorn meal mush, and learned some about basket weaving from our field trips to the Willits Museum.

One of our first field trips was to a neighboring community to see an ancient rock with petroglyphs. We never tired of learning the mysteries of the land. We explored every corner of it, from observing the mating rituals of the newts in the creeks to rummaging through the dumps of the 1860's cattle ranch that was the origin of our beloved but dilapidated barn, and the ranch house around which everything in our world revolved.

So when the adults came to their once a month General Meetings on the lawn, we kids felt inherently superior to their long process of talking and squabbling and fighting. We knew the land from the ground up, the secrets of the past beneath the black dirt and in the maze of rotting stalls; we knew the joy of cool water to splash in as we hunted for baby salamanders in the creeks; we knew when to run away from the obnoxious shouting that erupted from the meetings—we knew how to play!

Slowly but surely, the pall of the impossible General Meetings spread over the spirit of community. People burned out and issues became too complex to smooth over with a potluck dinner and a joint passed around the circle. We kids grew up and turned our eyes outward to the larger world: the inevitability of Ukiah High School. Parents started driving us to school in town, and soon we were separated from each other in classes and grades. We lost contact.

It felt very strange to me that the mountains that were moved and the worlds that were shaped in the back-to-the-land movement could so easily disappear. The society that we had retreated from, that had been loudly denounced in the whirl of activism around Simple Living Workshops and



Greenfielders on the Porch. Easter, 1977.

United We Stand court battles, was suddenly very threatening to me. I felt unprepared for it. I was not prepared for classes that graded me, for town kids that sneered at me unless I did my best to fit in. I had to hide the fact that I loved to run naked and free in the woods and meadows with my friends. I let no one know that I really wasn't grossed out by a compost privy. I brushed down my wild crazy hair into managed curls and slipped into the back of the classrooms, hoping not to be noticed.

Somehow as a young kid I had nurtured a feeling in the back of my mind that the world these giants had shaped for me to live and play in was the best world. Naturally I had overheard the conversations and arguments at meetings about the "right" way to live ... and other "righteous" concerns. My friends and I played games that ridiculed city kids, and felt very proud of our freedom and wildness. Perhaps it was also because I had been taught to watch out for the younger kids that I had a tangible responsibility to the community and that I knew I'd get in big trouble with everybody if I misbehaved. Our version of "the way to live" was supposed to be the answer to the problems of larger society. Now this feeling of purpose and identity struggled to survive against the onslaught of the Reagan Youth, the New Re-

publicans of the 1980s, and, worst of all, the internal cynicism of the Greenfield Ranch Association at its own perceived failure.

I realize now that these adults were never giants. They were kids, too, leaving the suburbs and cities in droves to escape the oppression and social unrest of the 1960s. The age range of these people with visions of a new alternative society were from 18 to 35, most of them in their twenties.

I am 27 now, amazed to know how young they really were. The mistakes that they made were mistakes that every generation makes, so that the next may learn and go on with a better understanding—if anyone is paying attention. How could these

.....

**Did any of these child-giants grasp the enormity of this gesture, or the amount of commitment through generations it would require?**

.....

predominantly white children of the affluent 1950s suburbs have any understanding of community, or know how to recognize it, encourage it, preserve it, when it happened to them? Their parents' generation had already been largely cut off from their roots of extended family during the preceding historical waves of farm-to-city urbanization and social change. It was a truly gallant gesture, the movement to create lifestyles based

# CREATING COMMUNITY ANYWHERE

## *Finding Support and Connection in a Fragmented World*

CAROLYN R. SHAFFER & KRISTIN ANUNDSEN  
FOREWORD BY  
M. SCOTT PECK, M.D.

*"The most comprehensive book about the community movement in all its variety"*

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A MEMBER OF THE PUTNAM BERKLEY GROUP, INC.

once again upon the values of the land and reliance upon one's neighbors. Did any of these child-giants grasp the enormity of this gesture, or the amount of commitment through generations that it would require?

The worlds they shaped and lived in were the foundation of my childhood. Confused as I was coming out of high school, I held on to the images of those worlds, that "Once-Upon-A-Time" life. It hurt me to hear the cynicism and despair of my community members as they ridiculed their own efforts. I felt self-conscious and foolish that the community had meant so much to me. Then I began to realize that it had been a different experience for them. I hadn't been

involved in the long, arduous meetings, the struggles to make things work. Nevertheless, I had learned something very valuable as I darted between the clamoring adults to snatch the best of the potlucks. I had learned a sense of place, an identity among people, and a belonging that lasts far beyond "success" or "failure." Ω

*Kirsten Ellen Johnsen is Guest Editor of this issue of Communities magazine. She lives without electricity in a little round yurt overlooking a meadow on Greenfield Ranch, her home community. "Movers Of Mountains, Shapers Of Worlds" appears here in shortened version, to be published in its entirety in the new, revised edition of The Directory Of Intentional Communities.*

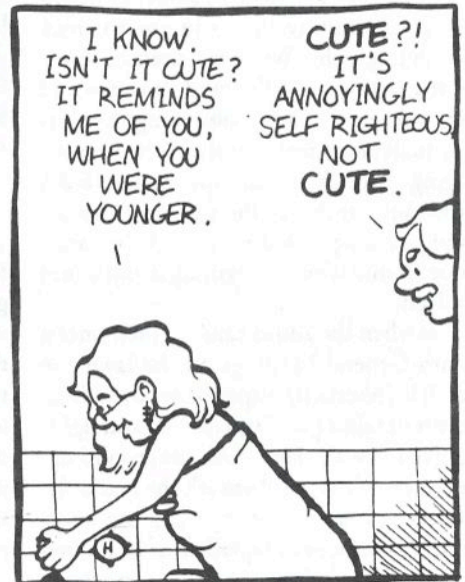
## LIVING IN SINCERITY

HEY, CONNIE, I THINK WE SHOULD TALK ABOUT DEVON'S NEW FOUND ENVIRONMENTAL FASCISM!



I KNOW. ISN'T IT CUTE? IT REMINDS ME OF YOU, WHEN YOU WERE YOUNGER.

CUTE?! IT'S ANNOYINGLY SELF-RIGHTEOUS NOT CUTE.



YOU SHOULD TALK! YOU WERE TEN TIMES WORSE THAN HER! IT'S JUST A PHASE SHE'S GOING THROUGH. SHE'S FINE.

SUIT YOURSELF.



YIIIIII!! WHAT'S UP? THE WATER'S FREEZING!

LAST I SAW DEVON SHE WAS DISCONNECTING THE HOT WATER HEATER.



JONATHAN ROSS, TWIN OAKS COMMUNITY



# Where All Places Felt Like Home

Dick Andersen

**D**URING MY FIRST TEN years, whenever we visited an intentional community, I got a special feeling. It was the feeling that a warm cocoon of family was spread over a whole extended area of land, encompassing all the buildings and the people within it. There was a feeling of deep connection among the people who lived within this cocoon called "community" that I could feel did not obtain in the world at large. Why it did not obtain everywhere was always a mystery to my child's mind: this cocoon of community seemed like such a natural and necessary thing.

Once we moved to Tanguy Homesteads, I was within that cocoon all the time. Tanguy had about 80 acres of land that had once been a farm. Each family had their own house on a two-acre plot. There was a community center building with a barn, a playing field, a swimming pond, and some woodland. There was no common spiritual belief system, though about half the families were Quakers. All community decisions were made by consensus.

One of the things I remember most clearly was how wonderful it was for a kid to be able to roam around anywhere in the community and be welcome in anyone's house and at anyone's table as a member of the same extended family.

It gave me a tremendous feeling of security and belonging. Within Tanguy, the world felt like a seamless whole, a world where all places felt like home, instead of the fragmented alienated patchwork that sprawled over the "outside world." It was almost like living on an island that had a strikingly different culture from the mainland.

It was a great advantage to have so many other adults who cared for you, who looked out for you, and from whom you could learn. All the adults treated the children with respect, and as I moved into my teenage years I developed many good friendships with the adults.

The adults had their "Monthly Membership Meeting" during which they decided matters of business for the community, us-

ing consensus decision making. Most decisions were made relatively quickly, but one famous decision, about whether or not to tear down the old barn, took 10 years or more before consensus was reached. We kids had our own parallel "Junior Membership Meeting" which I remember as being primarily a party. It contributed to our feeling of solidarity with one another to meet regularly just like the adults did.

In addition to the monthly gatherings, the whole community got together for regu-

tically searching for something that I already had: a sense of community.

I took almost no part in the competitive social life of my high school classmates. I had a full social life at Tanguy with my friends there. There were about 20 of us of high school age in the community at that time. We spent a great deal of time together, and we took care to make sure that everyone, even the least popular, were included to some degree. There was almost no breaking up into cliques, and almost no pairing off in boy-girl relationships.

We were all relatively equal members of one gang that felt very much like an extended family. We all swam together, skated together, played miniature golf together, played cards together, slept out in our cabin-in-the-woods together (the boys anyway), had parties together, put on plays together, went Christmas caroling and peace marching together, etc.

There was, however, a certain fragmentation of the community life, which I felt more and more as I went through my high school years. As time went on, the off-community schools pulled my community friends more and more into off-community involvements, and our age group became less of a community as a result. Once we all went off to college or to work in different parts of the country, our little group became

almost totally fragmented, and from then on we seldom saw each other.

I think that the sense of being included in an extended family that I experienced at Tanguy was a priceless experience. It contributed greatly to my sense of self worth and my ability to weather the storms of adult life. It is clear to me that if all children had the benefit of this kind of environment such problems as crime and substance abuse would be almost nonexistent. I look back on those years fondly. Ω

*Dick Andersen is a co-focalizer for the Center for Integral Community, which develops and delivers workshops on group process and community building. He is an ecologist, facilitator, and organizational development consultant.*



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

**I remember how wonderful it was for a kid to be able to roam around anywhere in the community and be welcome in anyone's house and at anyone's table.**

lar work days and for special celebrations at Labor Day, Thanksgiving, etc. The community pond was always an informal gathering spot during summer for swimming and winter for ice skating.

As I moved into my high school years, I became more conscious of the fact that I had something of great value that my classmates in the nearby public high school didn't have. The high school social scene was very competitive, with boys competing for girls and vice versa, and everyone competing for the best grades or for other honors. I didn't feel that need as much, and this mad competitive activity mystified me a bit. It wasn't until years later that I realized fully that these kids—though they didn't know—were fran-

# Wild Cows & Sweet Oranges: A Bruderhof Child in Paraguay

Elizabeth Bohlken-Zumpe



Above: Ploughing the land with oxen./Carrier Pigeon Press

Below: Bette Bohlken-Zumpe, about six years old./Carrier Pigeon Press

The Bruderhof, or "Society of Brothers," is a Christian sect founded in Germany in 1920. After Hitler came to power, the Bruderhof moved to England. When war broke out between Germany and England, the Bruderhof moved to Primavera—a large 20,000-acre estancia of grassland and tropical forest in Paraguay.

The Bruderhof families left everything they had built in their English communities for the sake of their beliefs. Five years earlier, the Nazis had forced them to leave Germany or go to concentration camps. Now, once again, the Bruderhof families abandoned everything to pioneer a new community in the Paraguayan jungle.

Elizabeth ("Bette") Zumpe was six years old when she arrived in Paraguay.

[Editors' Note: It is natural to tend to judge accounts like the following by the norms of our own culture and time. Keep in mind, however, that German culture in the 1920s through 1940s highly valued an authoritarian, disciplinary approach to childrearing. Thus Bette Zumpe's experiences in the 1940s were typical of her time and place and not specific to Bruderhof communities. (Formore information on this cultural context, see *The Drama of the Gifted Child*, by Swiss psychologist Alice Miller.)

As the Bruderhof members fled the war in Europe, they brought with them their cultural

values of courage, discipline, and obedience. So while strong discipline may result in situations which can stifle some children and frighten others, these same qualities can provide needed structure and limits, and may have been essential for Bruderhof immigrants enduring the privation and dangers of life in a new continent.]

## 1941

**A**S WE REACHED OUR LAND, the sun shone brightly and everything seemed wonderfully green from the rains. The birds were singing and we saw big blue and red parrots. Thousands and thousands of exotic flowers blossomed along the muddy red roadside, big patches of blue Santa Lucias and equally large clumps of pink roses. Far away on the *campo*, the prairie grasslands, we spotted a group of large creatures—ostriches! It was getting very hot.

When we finally arrived in Isla Margarita where the first Bruderhof (village) was being built, we were greeted by all the brothers and sisters who had traveled before us. Everyone gathered around the wagons, and the sick children were immediately taken to an open-sided building where they and their mothers could rest.

I wandered off on my own to look for playmates. Soon I found my best friend Renate, who showed me around. We sat on the grass and she explained to me that they



were thirsty all day because there was no water. Many of the children were sick because of an eye disease. I saw large ants crawling over Renate's legs and became petrified. Later, some other children ran up to greet us. I recognized my cousins and many others, but their eyes were swollen from conjunctivitis and were full of pus—they looked awful! They wore straw hats with fine mosquito-net gauze covering their faces and tied around their necks. The netting prevented them from rubbing their eyes, and the flies from bothering them. Hopefully, it also would prevent other children from catching this horrible infection.

There were just a few buildings. The *Gallopütte*, erected at a "gallop" for the sick children, was made of palm tree trunks cov-

ered with \_\_\_\_\_ed iron sheets. Two more large halls \_\_\_\_\_ been built, one for the women and children and one for the men. These buildings had no walls, and we all slept together until more houses could be built. We children thought this was big fun!

At first we had no school. We roamed around the area, sometimes going into the woods to pick oranges. It had been autumn in Paraguay when we arrived. In July and August the oranges were ripe—so many that we could never pick them all. They were so delicious and sweet! We picked for the whole community, and also were allowed to eat them all day.

Later my Uncle Balz and others started the school in Isla Margarita. The brothers cleared a little forest where we were to meet every morning. I was so excited the day before it opened that I broke out in a rash. Shortly before my seventh birthday in March, 1942, we gathered in a big circle in the "schoolwood" at 7 a.m. It was a beautiful morning, festive and exciting.

We remained in the schoolwood until dinner time at noon, and after *siesta* from 3 until 5 o'clock. At first there were no buildings, but the brothers had prepared several different places in the wood for the classes. We sat on logs and my uncle asked us to clear the place in front of us with a stick. When everyone had a nice clean place in the sand, he asked us to write our names. I think we were the most difficult class, a mixture of German, English, and Swiss children who had arrived in different groups. We had no books—they came later. All we could do was write in the sand and solve some oral arithmetic problems. We learned the multiplication tables by repeating them after Balz, and we memorized poems and songs. It was a lovely time, and while we were busy, the brothers began to build little huts in the wood. Each class had its own hut. The smell of fresh earth, the enormously high trees, the strangely colored birds; it all made a deep impression on me.

Every morning we children came together in a morning circle to discuss everything of importance. We spoke of good things, like when a baby was born, and sad things, such as when sickness struck again. If someone had done something wrong, like speaking an untruth, we talked about this together. We tried to be a united children's

community in the manner of our parents in the brotherhood. I have wonderful memories of that time.

It is hard to describe the wonder of nature in the tropics. As we stood in our morning circle, monkeys would peek at us in great amazement. They jumped from tree to tree carrying their little babies on their backs and making squeaky noises. Big blue butterflies flew gracefully over our heads, and many different gaudily colored birds surrounded us.

Balz had a talent for opening our eyes to the wonders of nature. We felt love from the universe, love from nature and from all the brothers and sisters.

**We felt love from the universe,  
love from nature, and from all  
the brothers and sisters.**

But there was much to be afraid of too! There were many snakes, big ones like rattlesnakes, and very beautiful, very poisonous red, white, and black-striped coral snakes. At night we heard the wild wolves howl and all the strange noises of the tropical forest.

We still slept in the big halls, but gradually the families moved into private quarters. They hung old blankets or curtains around their family 'place' to have a little privacy. In the evenings, we could hear the

adults singing at their meetings. The evening Watch looked after us. We had great fun running through the hall, climbing in and out of each other's beds. The poor Watch never knew in which bed we actually belonged!

The brothers had brought some *vigas*, logs used for building houses. My friend Evi and I were jumping, hiding, and balancing on them. Two brothers passed by and with stern faces asked us what we were playing. They knew, they said, that we were doing something very bad. Evi was taken to her mother and I to two sisters. They questioned me and kept saying that it was better to tell the truth right away. They knew that our play was sinful and bad, and that I should confess to it at once. The interrogation was so frightening to me that I searched my mind to find something they would want to hear. Finally, with a trembling voice, I whispered, "We played soldiers." That was the only evil thing a pacifist-educated child could think of!

"No," she said. "That is not what you did. Now for punishment you will have to sleep outside and go to bed without food."

I was petrified! I slept outside the house. The brothers had planted cotton, and the white fluff shone ghostly in the moonlight. I was so frightened that I buried my face in my pillow! My big sister had told me that the devil often went for walks in the cotton



Bruderhof children in the "Schoolwood." /Carrier Pigeon Press.

field and that if I looked carefully, I could sometimes see his horns. I didn't dare look!

I closed my eyes tightly and hoped that the night would pass soon. At some point, my grandmother came and asked me to tell her what we had done. But by that time I was so scared that I did not know what to say. I could not stand the pressure and was willing to admit to anything just to stop this interrogation.

Next morning they started again, this time hitting me on my legs with very thin sticks from the mulberry trees, repeating over and over again that I should tell the truth.

Another sister arrived. "Your friend Evi has confessed," she told me. "She and her mother are coming to help you."

Evi came and they left us alone for a few minutes.

"What did you say?" I asked her. "What do they want to hear?"

"It's easy," she said. "Just tell them that we looked at each other's bottoms."

I was so relieved! Now I knew what to say! So I promptly confessed to something that we never did, never thought of, and did not even think an interesting thing to do! So we were excluded from the other children for ten days and worked in the laundry.

This incident taught me how to act in a tight situation: don't think of what happened, but only what the adults would like to hear.

Some of the brothers were converting an old steam-engine into an electric generator. With electricity they could operate an electric saw to cut the logs into planks and make walls for the big halls where we slept. Other men went into the woods to log trees and haul them back on *carretas*, oxcarts with two huge wheels. Others worked on the schoolwood huts while others continued to clear the woods so we could play safely. Other brothers were out on the *campo* driving cattle.

We bought Primavera with 2,500 head of cattle and 150-200 horses. These animals had gone wild and were very dangerous indeed. If we wanted milk for the babies, we had to catch the cattle and somehow milk them. Some brothers went to the neighboring *estancias* to learn all about the care of cattle. Meanwhile others were clearing land for gardens, the hardest work of all, because it meant cutting trees, digging out the roots, plowing vegetables—mostly pumpkins and beans, melons and sugar cane.



Herding the "wild cows."/Carrier Pigeon Press

The women busied themselves unpacking things shipped from England, furnishing the Babyhouse, a Motherhouse (where the babies were delivered), and a sickroom for sick children. Before the hospital was finished, Dr. Cyril worked in an old army tent that was impossibly hot. In retrospect, it seems incredible what these people achieved.

We children helped a lot. After school we brought the little children home to their mothers or helped fold diapers in the laundry. Gradually the big halls were transformed into living quarters where each family had their own place. Wooden walls began to separate the families. You could still hear everything—there was no such thing a privacy—but we never minded that at all.

### 1943-1944

In 1943 our family moved to Loma Hoby, the second community in Primavera. By now the hospital was a sturdy stone building with rooms for our people along one side, and the examining rooms, a pharmacy and a little lab in the middle. On the other side were rooms for Paraguayan and Mennonite patients.

My Uncle Heini served as our geography teacher each morning at school. In the afternoon he supervised the children and took us on walks or to help on the land or to pick oranges. Also he told us stories from the Bible. He had formed a *Sonmentrup* club for the older children who had accepted Jesus

as their savior. My sister Heidi had joined and attended their special meetings. They had to prove their fearlessness, performing such feats as walking through a wood in the utter darkness, trusting that Jesus would protect them. I wanted to belong to the club also, so my sister and her friend took me to where the wild cows grazed.

"Trust Jesus and walk right through that herd of cows," they said.

I didn't. I was too scared. So I couldn't join the club, but still I wished I could overcome my fear. Then Heini began reading to us about the early Christians, how they were willing to die for their faith, how they were thrown to the lions and suffered all kinds of terrible tortures for their love of Jesus.

"Bette, would you be willing to fry in a pan of boiling oil for Jesus?" my uncle asked me. "Or have your eyes burned out with a red-hot iron and go blind for the rest of your life—all for the love of Jesus?"

"No!" I said.

I was much too frightened, but I did feel bad about my unwillingness. I felt that I should not be afraid because Jesus would take care of me. I ran to my father and told him about my conflicting feelings. He took me on his knee and stroked my head.

"Don't be afraid," he said. "Jesus would not ask a thing like that of a little girl." Then he turned to my mother and said, "We have to stop this torturing of the little children."

As a nine-year old, I enjoyed life. The school was being enlarged. We attended school from March to November, because from December to February it was much to hot for classes. The brothers made a little *represa*, a pool for us and the cattle, and we used to swim there.

Life became less chaotic and fell into regular rhythms. In Europe the war still raged, and all the adults were very concerned with every bit of news they could snatch, being so far away from civilization. We had one very old radio and one brother spent hour after hour searching for a station in Argentina that supplied world news. He then would report at mealtimes about how the war was progressing. Most members either had family on the British or German side, and by this time nine or ten different nationalities were represented in Primavera. We children appreciated the miracle of peace and unity we were living in the backwoods of Paraguay while the nations were fighting each other in Europe.

The main spoken language at Primavera was German, although most of the children also were taught English. Classes were taught in German, and we celebrated the Christian festivals in German. At mealtimes and in meetings both languages were used, with everything translated either into English or German. This made the meetings endlessly long. We did not have comfortable furniture or chairs. Instead there were long benches without any sort of backrest. For the men who had worked all day in the burning sun, it was very hard to sit through these long evening meetings. But it was also difficult for the women, especially the pregnant ones.

### 1945

Life in Primavera kept improving. All the families had their own family unit with simple furniture and several bedrooms. Usually the parents had their room with a cot for the new baby, a bedroom for the boys and one for the girls. Each residence included a small living room complete with a simple wooden table and benches.

The kitchen building had open sides, the open fire stove in the middle, with two or three long tables for preparing the vegetables

and small corner with a special open fire stove for hospital patients, the babies, and whoever needed a special diet. The big, heavy communal pot was usually full of brown beans or pumpkins. There was little food and many hungry mouths. Also the kitchen included the 'dish-washing corner,' a filthy place despite the fact that the crew did their best to wash the dishes clean without soap (we didn't have any) and lukewarm water.

The community became very eager for any bit of news that we could get from Europe. The political reports during mealtimes grew increasingly longer as we heard of the bombing of all the German cities. Most German members had family in Germany and found it very upsetting to be so far away

### I felt that it was time for me to take a stand ... to take a deeper responsibility for the communal life.

and not know what was happening on the other side of the world.

In May, 1945, World War II ended in Europe. We assembled in the dining room to hear the news. The war was really over—we could hardly believe it! Most members awaited news of their loved ones and families in Europe. We did not know what to expect from the future. News came very sparingly to the backwoods of Paraguay.

### 1948

1948 was a bad year for me. My father had left for Europe and many things were changing for us children. Since Christmas I had suffered from bad abdominal pains that were diagnosed as chronic appendicitis. My pains grew worse until I could not sit on the hard school benches. On my 13th birthday I crawled home on my hands and knees in agony. At first my mother laughed and said it was only birthday excitement. But when my temperature shot up to 104, she sent for our doctor. He decided I had to have an operation at once.

When I was allowed to return home, my mother was ill with typhoid fever. There was no one at home to meet me because all my brothers and sisters were at school. A horse, 'Palo,' was grazing behind the house, so I went and talked to him. He looked at me

with his big brown eyes and I knew that he understood every word that I said. More than that, he understood how I felt! I mounted Palo and we took off for a stroll. Whether it was the horseback ride or something else, I felt pretty sick. I had a "wound hernia" and had to be operated on again! The alternative was bed rest, once more lying on my back with a sandbags on the left and the right so I couldn't move.

The days turned into weeks and the weeks into a month. I was only allowed out of bed to use the toilet, which consisted of a bucket behind a curtain. Most of the time I was alone. I became very depressed and thought that probably I did not have much longer to live. I started writing religious poems and wanted to die. At night I could not sleep and would watch the bamboo in front of the window turn silver in the moonlight. I began talking to the trees and the moon. I knew that, as part of the same creation, they would understand my feelings.

Early in September I had my second operation. It was considered more serious than the first, and I was invited to the *Gemeindestunden*, the communal prayer meeting, the night before. This was a rare privilege, since normally one had to request to attend the meeting, and it was considered a serious first step towards the Novitiate. I felt that the whole community was helping me and strengthening me to find the courage to undergo surgery for the second time. The operation took hours and I guess that my life was in danger. I had the most incredible experience afterwards. It was as though I had left my body and was floating in one corner of the room, right up against the ceiling. I saw my body lying there with my grandmother on one side of the bed and my Aunt Moni on the other.

It took a long time to recover.

My homecoming this time was wonderful, although I still needed nursing care at home. Because of this illness, I felt that it was time for me to take a stand in life, so I asked to attend *Gemeindestunden*, to take a deeper responsibility for the communal life. I knew that I wanted to become a member of the church community. I felt very strongly that if God was our father, then we were his children and should live like brothers and sisters of one big family for God's glory. I wanted that with all my heart. Ω

*Excerpted with permission from Torches Extinguished, 1993, Carrier Pigeon Press, P.O. Box 460141, San Francisco, CA 94146-0141.*



At "Radical Discipleship Camp," Missoula, Montana, 1982.

## "YOU'VE GOTTA BE A BABY" —THE POWER OF SPIRIT

*Interview by Joe Peterson*

*Shiloh was a Christian movement which involved thousands of young people in the late '60s and early '70s. From 1968 to 1978 the Shiloh community started over 170 residential centers across the nation, from the Virgin Islands to Hawaii and Alaska. A centralized communal system was home to over 1,500 people, including over a hundred children. Shiloh supported itself with numerous work projects, including farms, retail businesses, construction and logging companies, and other enterprises. It was one of the largest communal groups of its kind in recent American history.*

*In 1978, as a result of a change of leadership, Shiloh was drastically reduced in numbers, and its holdings reduced to a single 90-acre site, "The Land," near Eugene, Oregon. In the 1980s the Shiloh community faced a 1.7 million-dollar IRS dispute, which they lost in 1986. They lost The Land as well.*

*(The Land was subsequently owned by a similar communal group, "The Community at Shiloh," which ran it as a retreat and conference center. Today The Land is owned by an unrelated communal group, the Lost Valley Center.)*

*Bobby Ingram's parents joined the Shiloh House in Los Angeles when he was six months*

*old. Later his family moved to The Land near Eugene. After about ten years the family moved to Eugene, Oregon.*

*Anna Peterson was born in another Christian community, the House of Elijah, in Yakima, Washington, in 1974. She lived in a variety of Christian communities until the age of 13 when her parents also moved to Eugene.*

*Both Bobby and Anna lived at The Land, although at different times, and in different communities. They met in 1993 in Seattle, Washington, where they now share an apartment. They were interviewed by Joe Peterson, Anna's father, in June, 1994.*

**JOE:** *WHAT IS YOUR EARLIEST memory of the Shiloh commune?*

**BOBBY:** I can remember when I was three or four years old, probably in San Francisco, going to peace demonstrations. My mother dragged three of us kids along, trying to talk to the demonstrators, trying to pull them out of political activism into more spiritual activism. I remember having to get out of the way of the SWAT teams rounding up the rioters. I remember seeing riots and tear gas going off. My parents weren't into the peace movement as much as they were trying to divert the demonstrators into something spiritual like the Jesus movement. I can remember being involved in these kinds of activities until I was about eight or nine. I remember my parents being active in things like "highway missionaries" going out to start new communes and and get people in the movement. I was too young to go most of the time so I was left with my grandparents.

**JOE:** *Were your grandparents involved in the community?*

**BOBBY:** No, actually they thought my parents were brainwashed and that the children would be better off with them watching Lawrence Welk and lighting the Christmas tree, which was fun, too.

**JOE:** *Anna, how did you come into a community?*

**ANNA:** I was born in one, at Yakima, Washington at a place called the "White House"—

a big mansion near the main communal house, the House of Elijah. My parents had met in the community.

I think I lived with a lot of crazy people, homeless people, runaways, drug addicts, and such that the commune would take in, because the members were Jesus people. They wanted to be good Samaritans and help everyone out, bring everyone in. Everyone would do chores, take care of the house, doing lots of canning and cooking.

At Shiloh my parents helped people, needy and poor people, Indians and others. My parents worked for people, sometimes trading work for a car or other stuff. We had meetings and sang songs. There was Bible Rock Camp which was a big community gathering in the Cascade Mountains. It was like a community unto itself that would happen for a week or so every year with people from lots of different communities. It was great. Lots of other kids from other communes would be there.

**JOE:** *What do you remember most about your Shiloh experience?*

**ANNA:** I was the oldest and I got to tell all the other kids what to do. I had a huge imagination. That's the thing I am the most thankful for from communes, being able to develop a great imagination. I think that some of that comes from not having exposure to TV or commercialism. (See "For Our Children," p. 24) I spent a lot of time in the woods. It was really cool having animals, like

any kid growing up in the country. It was very valuable to me to have space, animals, and such things.

**JOE:** *What was different for you after leaving the commune?*

**ANNA:** Being in the city was really exciting but the most difficult thing was being in middle school where it was hard to deal with how the students accepted and didn't accept one another. I was raised without much money around, really poor, and we moved to one of the richest neighborhoods in South Eugene. That was the kind of school I went to. The girls in the school were into "etiquette" classes, learning how to eat correctly, stand, sit. I didn't know anything about that! I couldn't figure out why these girls at school were treating me they way they were, as if I were "mad" or something.

**JOE:** *Are you saying that the transition out of the community in the country into the city of Eugene was the most difficult experience of your community life?*

**BOBBY & ANNA:** Yes. The schools, too.

**JOE:** *What schools did you go to while you were in community?*

**BOBBY:** I think I was just kind of home-schooled. There were some schools organized by Shiloh that I attended too. There were a lot of kids out at The Land. A lot of adults would teach us.

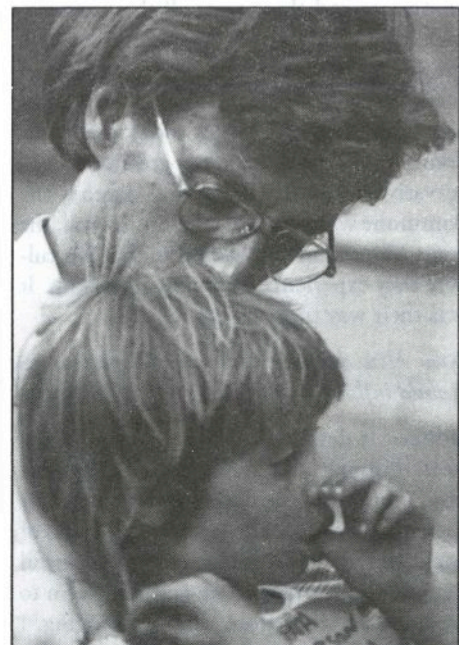
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**I think there is something 'organic,' something in us, like a 'movement' between us making us different. We're flexible in different situations. We're more curious about things, and more patient.**

.....



*Bobby Ingram and Anna Peterson, 1994*



*Anna Peterson and her dad, Joe Peterson, 1982*

**ANNA:** I went to public schools. They were just in the country, very small. But in the commune I lived in my own world even when I went to public school whether it was the country or the city.

**JOE:** *How did the community affect your "own world"?*

**ANNA:** There are certain standards and values in society one has to live up to and much of that didn't exist in the community, except generally being a polite person, sharing and being nice to people. There were certain rules in the community but the freedom from conformity to society was great. I could be what I wanted for the most part. That was the transition that was hardest for me to make. Being able to behave in a community in the country is different than behaving in the city. I realized at once that I had to deal with authorities and adults differently. In the community you could talk to adults like you were an adult, as equals. Adults outside of the community did not understand or like that.

**JOE:** *Bobby, did living out there in the community affect you like it did Anna?*

**BOBBY:** Yes, somewhat but not as much. It was like anyone in the country going into the city would experience. I went to school in the community. Public schools were my biggest challenge. I thought public schools were ridiculous with their curriculum, slumping all those kids together in the same classroom, and how they tried to teach. There was so much less one on one teaching and learning in public schools. In the community I had many teachers, many concerned adults available.

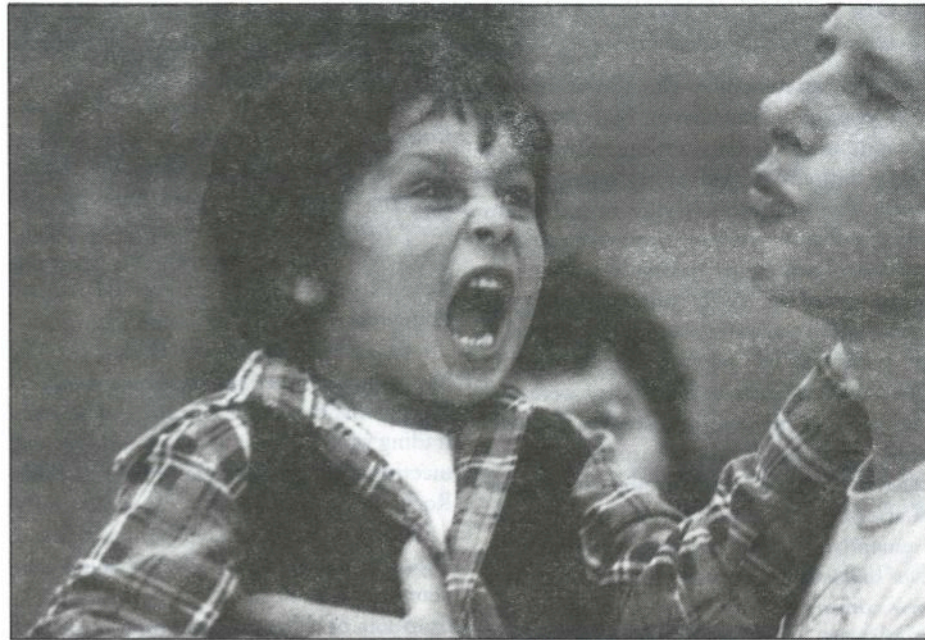
**JOE:** *Would you say that was true in the overall life of the community, that the adults gave the children a lot of attention?*

**BOBBY:** Yes, definitely. I had so many different adults involved with me at all times. In the public schools it seemed like all the kids were getting together to "get" the teacher. There was a general feeling that teachers were bad and were against the kids. In the community it wasn't like that at all; the kids respected the parents and adults more.

**ANNA:** And the parents and teachers respected the kids more.

**BOBBY:** I think so.

**ANNA:** Individuality was respected more in the community. I liked the attention the



At "Radical Discipleship Camp," 1982

adults gave us . . . sometimes. I didn't like it when other kids' parents would tell me what to do because my parents were busy. But basically everyone was helping out.

**JOE:** *Did you have any problems with any of the adults in community?*



**The community never did prepare me for the cuthroat attitudes of society as a whole.**



**ANNA:** One time I did. The goats had kids and I was given one. When my goat grew horns they thought it would hurt the new baby goats, so the woman who was in charge of the goats took my goat to slaughter. I hated her after that. I was about nine. I was more social with my animals than with people; animals were my close friends that I played with a lot. That goat was an especially good friend of mine. I didn't understand the difference between people and animals, why killing a person was wrong but that they could just take my goat and kill it. I was raised with faith, believing in God, but when they killed my goat I lost faith. I didn't think there was any justice because they killed my goat. And then they all ate it for dinner! That was totally traumatic. That's when I started to loathe authority. It's stuck with me to this day.

**BOBBY:** I didn't really have any bad experience with adults.

**ANNA:** I think the era plays a big role in community. It was the '70s when both our parents lived in communes, and so many people then wanted to live in them. There is a difference between my parents' generation and ours. I think there was more of a unity thing with my parents' generation than today. Today it's more environmental concerns and less communal concerns.

**BOBBY:** I agree. I remember coming off the commune and there were all these associations that people living on communes were hippies, representing the liberal element of our culture. But it seems to me when looking at my parents' values today that their communal experience was a grassroots conservative movement. For my parents the commune was part of a religious revival, the Jesus Movement, a backlash to the '50s culture they experienced growing up as kids. It was their way of rebelling.

**JOE:** *How did your community experience as a child influence your values and ideals today?*

**BOBBY:** It definitely influenced me. I have been thinking a lot about that recently. The community and the family around me never did prepare me for the cuthroat attitudes of society as a whole. I know a lot of successful people who are very cruel, and they seem to have learned that from their upbringing. I don't have the attitude that I have to screw people over in order to succeed or to climb



the ladder of success. But I still want to be successful! It's tough.

**ANNA:** I think communes are a good way to raise your kids. But kids grow up and if they don't like your lifestyle, they'll leave it. Communities seem to try to shelter people from life. It doesn't work. I don't know if everyone in communities knows this, but you can't trick your kids forever.

**BOBBY:** No one tried to prepare us for the real world. I guess the community never thought that would be something they would have to deal with, and so they didn't know exactly how to deal with it. I think it was confusing to the adults to deal with the eventuality that their kids would have to face the world and maybe leave the community. I think a lot of the adults were actually dealing with the same problems themselves—not knowing how to live in the real world. That's why they were in communities, so they wouldn't have to deal with it with their kids.

**ANNA:** It's fear that the kids might find what they as adults were running away from.

**BOBBY:** Fear that the kids might get hooked on commercialism, TV, and stuff like that ... take on the values of the world and not the community.

**ANNA:** Afraid the kids will start carrying guns and stuff, like what is going on with some kids today.

**BOBBY:** Getting involved with the "bad element." Just like any other parents would worry about.

**ANNA:** You can't just pretend it's not there, and think that your kids won't ever figure it out.

**JOE:** *There is another element for Christian communities and that is the "End of the World." If the world is ending soon, Christ is coming soon, then it would be stupid to prepare anyone for the "outside world." Jesus is going to rescue you where you are right now. There would be no possibility of the kids experiencing the real world because Jesus wouldn't let that happen.*

**BOBBY & ANNA:** Yeah.

**JOE:** *You've said you thought you had a special rapport with other people who grew up as kids in community, correct?*

**BOBBY:** I think the community made me very enlightened to certain social conditions.

For example, I went to the store the other day and there was a guy, just your average guy, maybe hardened by the city, in line with me. Somehow he cuts in front of me when I reach the checker. The checker caught him and said, "This other person is before you." He says to me, "Yeah, well am I in your way?" I could see how he was hurting himself and other people, being rude. But I said, "No, you're not in my way," and I let him go ahead of me. I could see through his game, his problem. There are little tiny things like that I can see through and they don't bother me.

**JOE:** *You think that's learned from your community experience?*

**BOBBY:** Definitely, because that was pointed out to me, those differences.

**JOE:** *Anna, do you feel that same way?*

**ANNA:** Yes I do. Also, when I think of other people I have known and grown up with in community I think there is something "organic," something in us, like a "movement" between us making us different. We're flexible in different situations. We're more curious about things, and more patient. We're not as disturbed by uniqueness, by different situations and different people.

**BOBBY:** I can see the difference between us and those raised as suburban kids who have never had the unique experience of community, of living with other groups of people, or even living out in the country. I can usually tell after just talking a little bit with people that there is a certain depth they lack because they haven't experienced community.

**JOE:** *Do you think that's true of other people you know who have lived in community?*

**BOBBY & ANNA:** Oh yeah!

**ANNA:** There is a certain depth to them and they are more curious about things.

**JOE:** *Both of you experienced religious communities and values. What do you remember about that aspect of the community?*

**BOBBY:** It was Christian, the Jesus movement. It was this huge movement, or revival. People were really affected by it, hundreds and hundreds of people. People were affected by things like speaking in tongues. I've seen lots of laying on of hands, all the time

miracles happening everywhere. People who were sick were healed and people were brought back to life. That kind of stuff was going on all around me all the time ... It was actually *all the time*. That's just the way it was. It was normal and I wanted to participate, too. It was a very powerful thing.

As I think back about it today it is still a very powerful thing, to go and try to heal somebody through the power of belief. Whether it's a placebo for them or not, knowing that people care for you and are focusing energy on you, that is powerful. I still believe in that.

**ANNA:** My experience is the same thing. Some of them were pretty trippy Christians, almost like they were taking acid but they weren't. They were all very spiritual people. The belief was so strong.

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**I've seen lots of laying on of hands ... miracles happening. Sick people were healed and people were brought back to life. It was going on all around me all the time. Actually *all the time*.**

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There was a huge difference between them and other Christians. That bothered me as I got older in the community; to see the difference between our experience and that of other Christians. I remember when I was about eight years old going with friends to someone else's house and seeing people drinking and swearing. I was really surprised. I asked my dad why they were like that, and my dad said they must not be Christians. I was dumbfounded that there were people in the world who weren't Christians. I thought everyone was a Christian. Then as I got older I discovered that a lot of even the Christians were stuffy, laying guilt trips on people and stuff. They were nothing like Jesus and what I was used to in the community. They were oppressive.

**BOBBY:** I remember going back to L.A. when I was about 13 for a teen conference. In L.A. we stayed at a huge, rich Church. I found myself trying to draw a connection between this huge expensive church and my experience. Shiloh had been such a grassroots organization, we held meetings out in fields and places like that. In community I felt like we were living a Bible parable, and that going into this huge expensive Church was going into the Temple with the money

changers, and Jesus was gonna come at any moment and destroy it and send everyone to the fields. (laughter)

All the meetings and dinners had music to open and close with. Music was a vital part of everything, and as many people as possible got involved. It kept people happy and it kept things from getting so heavy. The kids always got involved with the music. We learned a lot of songs, were encouraged to play all kinds of musical instruments. It affected my musical life immensely.

**JOE:** *Anna, how was the music in your community?*

**ANNA:** I think that was the greatest thing, the music, the space and the trees, and the independence I had in community. The music was wonderful. I danced a lot and played any instrument anyone would let me. There were special dances with lots of clap-

ping and dancing that everyone would participate in, lots of that. (Both Bobby and Anna start singing a song and clapping their hands and laughing. . .)

Yeah, those were great songs that all the Christian communities knew. In our community my favorite song was "You've Gotta Be a Baby," a born-again type song.

**BOBBY:** Tambourines, lots of that, and guitars—

**ANNA:** And flutes. I think they must have all listened to the *Who* before—

**BOBBY:** And *America*, the *Doobie Brothers* and stuff.

**ANNA:** There was lots of hippie stuff in the music, not like Church! Lots more fun!

I think the experience in community, even the religious part of it, has given me a good sense of values. I don't remember it

being hard-nosed in terms of a structure of rules and regulations, but just great values. Now I think all religions have a good side, and that's spirituality and that's what makes it beautiful. The power of believing, like the laying on of hands we experienced in the community, was valuable.

I consider myself a spiritual person because of my life as a kid in the community. I don't believe in it now like the community did then, there being "one God," that kind of thing. It's the power of spirituality I believe in now. Ω

*Joe Peterson lived in intentional communities from 1964 through 1989. He has served on the Board of the Fellowship for Intentional Community, and was President of the Pacific Chapter of the Communal Studies Association. He lives in Tacoma, Washington.*

## Estranged

*This contributor asked that her name be withheld.*

I have a love/hate relationship with you, my community.

How can I explain it?

The first few years I lived here were blissful, wonderful . . . exciting, adventurous, safe, and peaceful.

I fell in love with my new world.

It was a hell of a sight better than cement sidewalks, plotted stubby dying trees, and street curbs!

My new world was the real dirt under my bare feet.

It was the smooth skin of the madrone tree, and it was the vast fields of wild oat grass that stood over my head in the summertime. It was, is, and will always be my home.

But living in this community was not easy. The adults who lived here were dysfunctional, in my experience. I have resentment and anger towards you, my community, for the neglect, abuse, and isolation that did not only happen to me but others around me as well.

I grew up in an alcoholic family, as did many children in our community.

I remember trying to tell some other adults what was going on at home. I was ignored.

I was six years old when the bliss wore off.

I stopped being a child. The fantasy that life was some hippie-dippie wonderland of peace, love, and happiness became bullshit to me.

Yet this fantasy continued to be upheld all around me, including in my home.

The fantasy was upheld until I went to public school. After that there wasn't even a hope of the dream of community.

All those ideals about being better than the outside world, escaping the mad jaws of society, were gone. This new and scary world was stuck right in my face.

I was nine years old when I began to fight the terror of interacting with what I was taught was an evil world.

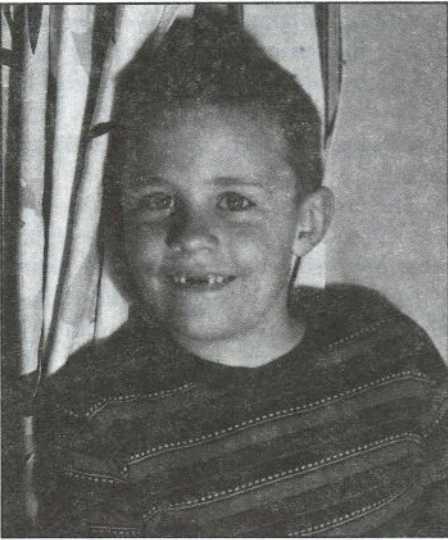
I felt as though I was thrown into a bloody ocean full of sharks.

I was scared, alone, and very, very small.

The dream of community died and a part of me died, too. I started to feel ashamed of the things I was once proud of because of the ridicule from the other children, the lack of understanding from my teachers, and the lack of care and love and support from my home and community. I was dealing with culture shock. I still am.

I am estranged from you, my community. When I go home there is an emptiness inside me.

It is the deep sadness of a dream that died and a child's broken heart. Ω



Joel Clement, age 7, Woodcrest community.

# "Starving Myself to Death" in Community

Joel Clement

*Joel Clement was born and raised in Woodcrest in upstate New York, the first Bruderhof community founded in North America. Woodcrest had an average of 150 members, including children, in the 1960s when this story takes place.*

*Editors' Note: This article illuminates the issue of teenage sexuality and the challenge of integrating it in a healthy way. While this story is decades old, the issues are fresh today, and are generic to communities where teenagers are being raised. Further, these issues are by no means unique to Bruderhof communities, and we do not mean intend to imply that Bruderhof communities are not good places to raise children.*

*Before publishing the following account we contacted our colleagues in the Bruderhof in the hope that they would suggest an article or author with a another point of view, to broaden the picture of Bruderhof childrearing. They replied: "We appreciate your good intentions and your invitation to us to submit alternative stories or statements. However, after careful consideration, we have decided to abide by our decision not to get involved."*

**I**N EARLY ADOLESCENCE I EXPERIENCED a full-blown bout with Anorexia Nervosa. I had no idea what had hit me at the time. Although research indicates this affliction disproportionately afflicts girls, Dr. Julius Rubin, who has studied the phenomena of Anorexia Nervosa in the context of religious environments, explains that religiously motivated Anorexia Nervosa strikes men and women in equal proportions—about 50-50. I offer this account of what happened to me in the interest of shedding light on a very strange and dangerous malady.

My childhood at the Society of Brothers through age 13 years was fairly normal and stable with the exception of several anxiety attacks and other disturbances at age six to seven years. The otherwise stable and nurturing family and community environment for the most part seemed to outweigh the religious overtones and undercurrents which I found frightening as a young child. Children are in the business of adapting and surviving and I was pretty good at it—until the onslaught of adolescence.

The onset of adolescence and its inherent sexual awakening and personal identity awakening proved too much for me and I took it out on myself in the form of self-starvation. The conflict between my sexual awakening and the religious community's ideals of absolute purity seemed irreconcilable. The same held true for my awakening sense of identity and the community's ideal

of complete selflessness—of complete self-surrender. I was a good Bruderhof child with good Bruderhof parents and I wanted to be good, which meant following the Bruderhof absolutes absolutely. My parents said that of their seven children they thought I would be the easiest to get through adolescence.

In October of 1968 during my 8th grade year at the Woodcrest school I turned 13 years old. By the next spring I was beginning to feel more and more trapped. I was

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**The onset of adolescence and its inherent sexual awakening and personal identity awakening proved too much for me.**

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looking for ways to express my adolescent energies and not finding them. I wanted to climb mountains and there were only gentle hills at the Bruderhof. I also was beginning to feel attracted to girls, but knew that the penalties for any kind of sexual expression at the Bruderhof were severe so I repressed those feelings.

In 1968 the newly formed President's Council on Physical Fitness announced a program of testing school children. The program involved simple tests such as a 100-meter run, a softball throw, sit-ups and pull-ups. Then the student would be rated Satisfactory, Merit, or Excellent, depending on how he or she measured up to the guidelines. Our 7th and 8th grade class enthusiastically petitioned our teacher to let us participate in the program. She seemed positive but she needed to check with the Ser-

vants first. In a few days the word came back from the Servants' offices that no we couldn't participate in such a program. It wouldn't be good because the more athletic children might feel superior to the other children.

We were very disappointed. I knew that within the 7th and 8th grade class the only rivalry that might have existed was a friendly rivalry and that such a program would have been done in the spirit of fun, but it was no use going up against the Servants' office. Nevertheless I still needed ways to vent my adolescent energies and test myself.

Winter turned into Spring and I became interested in Track and Field, particularly in running. When our class went for our monthly visit to the public library in Poughkeepsie, I checked out a book about

thinness in the absence of any external channels for sexual expression. I was trying to become thinner but still eating enough to remain healthy and have energy to run every evening. I was doing a six or seven-minute mile which wasn't bad for a 13 year old. I can still remember the feeling of the gravel under my feet and hear the crunch, crunch, crunch as I put the laps behind me. I could hit a cadence and it was wonderful. I got my second wind easily and it seemed that I was accelerating throughout the whole mile run.

Then it happened. My father came up to me one evening after I had finished running and said, "We don't feel you should run anymore." There wasn't an explanation and I didn't argue. I wondered if Mom had put

him up to this. Who was this "we" that didn't want me to run—was it my parents or the community or were those one and the same? I

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**My running could be compared to a fox or a wolf pacing back and forth in a cage.**

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Track and Field. My parents, who always looked over my selections, expressed concern over my interest and took the book away, explaining that it was not good to get too wrapped up in this. I didn't argue about the book but was confused.

Without expressly asking my parents' permission I began to run—every evening after supper around the big circular driveway which encompassed the Schoolhouse and the Schoolhouse lawn. I had heard that six times around was equivalent to one mile. Now there was a challenge—to run a mile. I was fairly chunky at that time and not in tip-top shape so I would huff and puff a couple of times around the circle and get quite winded. But I was accomplishing something and wasn't harming anyone and it felt good. Sometimes two of my friends would join me for a round or two. The men would sit outside the Carriage House on the cedar rail fence after supper and smoke and look at us like we were crazy. Eventually I just ran by myself.

Pretty soon I got "hooked" on running and I was getting faster. While the other children and young people would play volleyball during the half hour between supper and the Brotherhood meeting, I would run. I felt myself getting stronger and faster but I was also getting thinner. To some extent I was watching how much I ate—I was dieting as well as exercising. My sexual needs were being internalized as I was pursuing

was sad and confused, and I believe that in that instant the Anorexia Nervosa took hold for real. "If I can't run then I will have to walk." I thought to myself. "After all, they can't stop someone from walking."

"And I will have to eat much less to make up for not being able to run." I reasoned to myself.

This is when things became self-destructive. I became obsessed with not eating and with walking. Instead of running a mile I would walk two or three miles each day during the noon-hour rest time. I told my parents that I was going to pick blackberries out by the thruway tunnel. Just getting to the thruway tunnel and back was a mile walk in itself. Up and down the convoluted hills along the power line I hiked obsessively in the heat of the noon-time sun. The blackberry bushes grew thick where the trees had been cleared for the huge poles which held the high-tension lines. The occasional box turtle was there with tell-tail stains of blackberry juice around it's mouth. I felt at home with the turtles and nature and I liked being by myself away from the strange complexities of the human world.

Within the religious life of the community, children were incomplete anyway. Children were supposedly "special" and "a gift from God," but we knew we were in a caste which could only look forward to the far-off day when we might be found worthy to join the Brotherhood and attain full sta-

tus within the community. We were way down at the bottom of the hierarchy on a level with guests and those who were in church discipline, and one tenuous rung above former-members, outsiders, and sociologists.

The pressures to be good and to conform and to try to fit into the life were immense. I wanted to be good in order to please my parents and to be a good Bruderhofer. When you got in trouble at the community, the "church" and the "state" and your parents all participated in punishing you. You had to face your parents, your teachers and even the Servants all at the same time. There was no place for an appeal—you could not hope to find solace with family or friends in times of trouble. You could run but you could not hide (and actually, you couldn't even run). You were really trapped. Is it any wonder people turned on themselves? It is probably no different than a caged animal starving itself to death. My running could be compared to a fox or a wolf pacing back and forth in a cage, and then I wasn't even allowed to do that.

One day after rest time my parents told me I was to remain in my room for the afternoon. I was being taken out of my group activity because I was being naughty for not eating. I sat in my room and contemplated my plight without understanding and soon my fifth and sixth grade teacher came by to talk to me. I think my parents thought that he might be able to "reach" me. In my room he tried to reason with me:

"I just wish we had the Ol' Joel back that I knew in fifth and sixth grade." And, "Gary, now he eats like a horse!" Gary was one of my best friends at the community. But I wasn't to be reasoned with. I continued to eat very little and I lost a lot of weight. When I did eat I felt guilty, like I was doing something I shouldn't.

In early August of '69 my parents announced that our family was going to visit New Meadow Run to help my brother Tim celebrate his birthday. Inter-hof trips were quite rare in those days unless you were a Servant, and to go all that way just for Tim's birthday seemed a little unusual.

We drove to New Meadow Run and arrived just as communal supper was about to end. Our family dressed up in big rain coats, put my seven year-old brother Peter in a duffle bag, and burst into the New Meadow Run Dining room. People looked very surprised indeed. The Bruderhof has a tradition of surprises. While everyone tried to

figure out just who these visitors were Dad and my brother Mark delivered Peter to the table where Tim was sitting. Peter jumped out of the duffle bag. That was Tim's birthday surprise.

The reason for the rain gear was that New Meadow Run had had a very wet summer and had experienced flooding. We were there to help. There was an air of excitement as people came to greet our family as we sat in the snuggery and ate a late supper. I joined in the excitement but hardly ate. Throughout this ordeal I found that I could get "high" on the joy and the excitement of living in community and thereby ignore the pain of hunger.

A Bruderhof doctor was also there. I went off to be with a friend for the evening while the grown-ups had a Brotherhood meeting. Dad told me to stay where the watch would know where we were—not to go off on a walk or anything like that. Pretty soon the cry went around that there had been an engagement in the Brotherhood meeting. Everyone rushed to the dining room and to my surprise my brother Tim was getting engaged. Now I understood the real reason why we had come to New Meadow Run.

I found out some years later that while

**The culture shock of going to school in the "outside" shook me out of the grip of this deadly disease.**

.....  
 we were visiting there my parents had asked the doctor about my weight loss. I think he might have been observing me in the snuggery. "Such will-power will come in handy later in life," was the doctor's comment—prophetic words if something of a mis-diagnosis on his part. He did order a blood test to see if I was diabetic. They put me on iron pills, but they certainly weren't a cure for Anorexia Nervosa. I don't know if the disease was widely understood in those days.

However my own purpose in life those days was to starve myself. I was quite good at it. I had so little energy every step took great effort. A day seemed like a week and a week like a year. But I was being good—I had no energy to be naughty and hardly any energy to play. I wanted to be a grown-up or at least like the grown-ups. There's a big mistake! I preferred work projects over play

time. We spent long hours working in the garden and we had regular work departments around the 'hof.

I know my parents were worried about me. I began to look like a skeleton. You've seen pictures of people in concentration camps—that's what I looked like. I would weigh myself on the scales in my parent's bathroom and be secretly pleased as each pound was shed. By the time the summer was winding down I was in a very weakened condition. As near as I can remember I went from 140 pounds down to around 105 pounds. That may not seem too drastic to some people but you must consider that a teenage boy normally is growing rapidly and gaining weight rapidly during this time in his life.

How and when did my recovery begin, you might ask? In the Fall of '69 I entered the 9th grade, which meant going to public school in Kingston. The culture shock of going to school in the "outside" shook me out of the grip of this deadly disease. The noise, the profanity, the mind-blowing diversity, and the horrible (and wonderful) reality of the real world probably saved my life. At this point the seeds of understanding were sown that my physical and psychiatric salvation lay in getting out of the Bruderhof. From the very marrow of my bones I knew that one day I would have to leave.

Exactly 10 years after the summer of '69 these deep-down rumblings became a reality. I was living in Kansas, 1500 miles away from the Bruderhof, and had been smacked full in the face with the reality that I wasn't going back. That summer I also fell in love, and learned to fly, and without much in the way of tangible things I started my life over.

You might wonder why I didn't take up running again. I'm saving that for my third childhood sometime in the future. I'll find a cool summer evening and a stretch of gravel road and pick up where I left off in the summer of 1969. Ω

*From A Life Story, Part II, 1994. Excerpted with permission from Carrier Pigeon Press, P.O. Box 460141, San Francisco, CA 94146-0141.*

*Joel Clement is an aircraft mechanic who lives in Wichita, Kansas with his wife and two children.*

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# Adolescence: The Uncertain Bridge

David Farrow



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

*In the mid-1970s David Farrow lived in a communal household which was part of the larger community of Greenfield Ranch. Later he lived in the a nearby community, Terrarium. Both were located in rural Mendocino County, California.*

I WAS PRETTY YOUNG WHEN we joined our first commune, but not so young I don't remember. I liked some of the adults I knew and there were going to be other kids—and there was talk about getting a horse. So I was pretty happy about it when our family—my mom, my brother, my step-father, and myself—joined several other couples and families to form a new communal living situation.

It was pretty simple, really. My mom wanted to experience subsistence farming and self-sufficiency. Although I didn't appreciate her ideals *per se*, I did understand what she wanted to do. We had spent time as a family reading Laura Ingalls Wilder books, and talking about that "someday" when "the system" would stop working for us all and feeding everybody; it would be hardy mountain folk who could grow their own corn that would survive. I understood, although I wasn't all that inspired.

I was more interested in the horse, frankly. And we did get one, early on. We had a garden, too; though we still bought food in town. And we didn't cut our own trees to build on the house. But I didn't care

about that too much.

I was still young enough to play in the sandbox with the few other kids in the commune. That's where the trouble started—in that sandbox. You see, I was the oldest kid in the house by a good margin (three years is a lot at that age), yet I was still considerably beneath adult status. I remember conflicts arising over who was gonna play with who's trucks, and who got the best dirt, and who knocked over who's castle, and all that kid stuff. As the oldest I had a perception of authority—a fleeting perception that was quickly overruled by the nearest interested adult. Suddenly, I had seven parents. Parents that were telling me that my stuff was everybody's to play with, so I shouldn't mess with *their* kid or I would be in trouble and be punished by *their* hand, since it was, after all, a *community*.

I think this simple sandbox paradox is symbolic for what happened, ultimately, to the commune. Certainly the dynamic carried over—parents got just as territorial over who was doing what to somebody else's children, who had control and ownership over this plot of land, that vehicle, these tax strategies. I don't know what exactly, I was too young; I do know that tension built up and that the communal household disbanded. I don't know what happened to each individual, although I still know some of them. We stayed friends, and neighbors, with some of them. But after a year, maybe 18 months,

we went separate ways. My brother and I got to keep the horse.

A few years later we joined another community. Terrarium had the same vision of self-sufficiency, and consisted of a small group of families and individuals in a rural, garden-like setting. This time I was a pubescent teenager. I had dreams and goals and opinions by then, and I was willing to talk about them. Well, some of them, anyway.

At that time in my life I very much wanted to be an adult. I wanted respect and acceptance and control. I was conscious of my "kid" status in our previous commune and was anxious to be accepted as adult to as great an extent as possible. And that was going to be the biggest challenge for me.

Although I was still disinterested in self-sufficiency and gardening, and I felt a little isolated so far out in the country, I was fairly positive about moving to Terrarium.

Day to day life was pretty stimulating, really. There was a strong work ethic, and I dutifully and sometimes even enthusiastically pitched in. I had tremendous respect for and a bit of fear of the sometimes-leader Dahinda, a man of high expectations and authoritative command. I felt it a personal challenge to meet his demand and win his approval. I was not the only recipient of Dahinda's brand of enthusiasm, and that was occasionally an issue around the homestead. But Dahinda was an incredibly hard working and productive man himself, and my

respect for him grew as our relationship evolved.

Unfortunately, the opposite seemed true for Dahinda's perception of me. I believe that time and a certain amount of criticizable behavior (mine) formed an image in Dahinda's mind of me as a lazy and uninspired lad who would do just enough to get by and then quit. I believe that his patience for me waned over the months we were there, and that was a source of anguish for me because I so admired and respected Dahinda and sought his approval.

One of my least favorite functions of the Terrarium commune was the periodic group meetings. These seemed to me to be monstrous bitch sessions with ground rules that prevented defense. My feelings—especially in the context of my quest for adult status—were hurt so many times during those sessions that this is my primary recollection of those meetings. People said nasty things to one another, and—it seemed—especially to kids and young adults.

I remember that one summer, most of the members of the commune went away to work on a forestry job for a couple of months. A woman whom I shall call Kylara (not her real name) and I stayed to hold down the fort. A minimum set of chores were defined for each of us, and the rest of the time we just hung about the property, swimming and riding horses and exploring the countryside. I'm certain I didn't go out of my way to be an especially productive and self-motivated project master, but I did do my chores. I cared for the horses and turned the compost faithfully. Kylara and I spent many afternoons together, but we also were apart a lot of the time. It was a relatively solitary and isolated summer, but it had its satisfactions and accomplishments. When it was just about over, I remember a sense of pride as Kylara and I made preparations to welcome the rest of the commune home.

The day after they did return, we had one of those bodacious full-commune meetings. I remember I went into it proud of what I had done, with a set of accomplishments to discuss when I got my turn to talk.

To my utter surprise and horror, Kylara complained to the entire group that I had made her summer a hell, that I had done no chores and no work and that she had done it all while having to babysit me! All this without once, all summer, ever confronting me in private or making any attempt to let me know of any dissatisfaction. I felt so betrayed, so embarrassed and humiliated and

belittled. Unable to adequately defend myself, I was instantly relegated to a place of dishonor and childishness before the very group I had sought to impress with my maturity. I was devastated.

Not all Terrarium experiences were bad, though. I was exposed to a great many life philosophies and inspirations. Some people were motivated by altruism, others by spirituality, still others by accomplishments and status. I saw relationships evolve, romantic liaisons come and go, real people interacting in close proximity all around me. At a time when I was struggling to find my own adult identity, I had over a dozen diverse role models to choose from all around me all the time.

Further, I could see that the adults around me were not static—everyone was changing and evolving. Even my own parents: in fact, my own mother went through major changes and spiritual development during the time we were at Terrarium.

When the community did break up, the person I was most sorry to leave behind was Dahinda. I keenly felt that he was disappointed in me, and I felt I had fallen short of the mark. I didn't want to leave it at that; I wanted to prove that I was a "good person." I continued to have some tenuous con-

tact with him for a few years, and then I moved out of the area. I didn't see him for five years. When we crossed paths once by chance, I was sure he didn't even recognize me—I felt he still had power even then.

Finally, I went to visit him. By now I was a bonafide self-supporting adult, and I was able to relate to him on a different level. I still felt need of proving myself though, so for the week we were visiting I volunteered my services, pitching in with such gusto I surprised even myself. And it paid off: Dahinda accorded me that certain respect I had always sought from him, and even commented on my change. He also made me feel welcome, and we have since enjoyed a peer to peer relationship, independent of parents or communes. This has been a unique culmination of a relationship borne of that commune long ago, that lasts to this day, and the experience has been significant in my life.

I don't regret my commune experiences. I think that, from the perspective of a kid, a couple poignant lessons come through:

1) Kids in community need to be respected as entities with feelings and personality. Care must be taken to not use the children as pawns in power struggles or other conflicts between adults.

2) Group parenting needs to be a calculated and consistent effort to the greatest extent possible. At the very least, boundaries need to be set to determine how much "clout" any single parent wields over the group of children, and parents need to work to keep from being played off one another and to maintain consistency.

3) Particular care needs to be taken as commune kids struggle with adolescence and young adulthood. A community atmosphere provides many benefits for the adolescent, but also many pitfalls.

People are—I was—very impressionable and vulnerable at these times, and the community must seek to allow growth and participation without overburdening the youth with adult responsibilities.

In other words, adolescents require a delicate and frequently adjusted balance between child and adult status, and somehow the community as a whole must make this transition with the individual in a reasonably consistent manner. Ω

*David Farrow is a freelance audio engineer in Marin County, California.*



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

# Rediscovering My Roots in Community

*Shandin Rudesill*

*One of the most well-known North American communities, Twin Oaks is a 27-year-old egalitarian, income-sharing commune on 400 acres in Louisa, Virginia. It has about 80 members.*

I SPENT FOUR YEARS IN COMMUNITY as a child, just long enough to make me different once I joined mainstream American culture. I was different in ways that mainstream society had no labels for. As a white middle class male, I wasn't discriminated against, but I knew I was different. All too often so did my peers in the mainstream. Their culture wasn't mine. This confused me. I tried my best to fit in. I tried to succeed by their rules, but it didn't help. Their culture felt all wrong to me. Finally, alienated and confused, I dropped out of the mainstream culture's vision of success.

On an intuitive level I knew what I needed. I began to work on a vision of success that was meaningful to me. Was it possible that what I sought already existed? I did some reading, and looked through the old family photos. There was an alternative, and it was my heritage!

In June 1974 my mom and dad packed four week old me and all our stuff into a VW bus and moved to Greenfield Ranch. My first memories are of the long hike to the cabin, the woodstove and the garden. After two years we moved on, staying at various communities: Experimental Cities, Aloe, and East Wind. After the birth of my sister in 1978 we joined Twin Oaks, and stayed until 1981. At seven years old I began my life on the "outside." For the next eleven years my time in community would become a faded memory.

I traveled across the country to see Twin Oaks again when I was eighteen. I spent four weeks then joyfully rediscovering what I somehow knew existed. It wasn't utopia, but it was home. It took me a year of questioning my beliefs and breaking the grip of expecta-

.....  
**Twin Oaks was a safe place, where no one need be feared. My dreams were respected and encouraged. People talked to children as intelligent human beings.**



*Shandin, age six, Twin Oaks.*

tions, to finally come to the community as a free person and join. This summer I'll be turning twenty and celebrating my first anniversary in the community as an adult.

I've been watching my four year old friend Zoey recently. Sometimes walking with him in the woods I'll forget the years that come between us. This is a wonderful place to be four.

The child program is perhaps the thing that has changed the most about Twin Oaks since my time as a child here. Kids are mostly raised by their parents now, but when I was a child we were raised by the community. We all lived in one building with no live-in

adults. Except for a few hours a day we were cared for by members as part of their labor week. I remember being close to a dozen adult "primaries" other than my parents. I also remember the high turnover rate that would leave me grieving over the loss of old "primaries," and having to establish relationships with new caretakers. (See "Federation Update," p. 21 ) My peers became siblings whom I loved, most of the time. The community enabled my life to be fairly stable throughout my parents' breakup and their new relationships. All in all, I remember my childhood at Twin Oaks as some of the happiest years of my life.

Most of my memories are just little segments from everyday life. Picking strawberries . . . one in the bowl, two in the mouth. Learning to swim in the river. I remember the long "time outs" and plenty of big talks about why we're non-violent ("and don't bonk Thrushy with the hammock stretchers!") I remember walking proudly my first day to where the older kids had "school" only to discover it meant I had to sit down and add up dots. Memories include long walks and canoe rides, tomato and peanut butter sandwiches, and conversations with anyone who would stop and talk.

Twin Oaks was a safe place, where no one need be feared. My dreams were respected and encouraged. People were willing to talk to children as intelligent human beings. I was allowed to make most decisions for myself. All of my lofty beliefs about equality, co-operation, tolerance, sharing, communication, conservation . . . were first drilled into my head here in community.

Did childhood in community affect who I'll be for the rest of my life? Yes. Speaking strictly for myself and my experience, community was a wonderful thing. Ω

Did childhood in community affect who I'll be for the rest of my life? Yes. Speaking strictly for myself and my experience, community was a wonderful thing. Ω

*Shandin Rudesill is a member of Twin Oaks. Prior to joining, he was a member of Chico CoHousing, a group in Northern California.*



# Strength and Loss in Commune and Kibbutz

Interviewed by  
Diana Leaf Christian



COMMUNITIES MAGAZINE ARCHIVE PHOTO/AQUARIAN CONCEPTS COMMUNITY

Nina Bindi, known as Bindi, is an improvisational dancer, instructor, and caterer who currently lives in Boulder, Colorado. She grew up in several intentional communities and alternative schools beginning in 1964, and she has continued living in community most of her adult life.

In 1964 when she was eight, Bindi and her sister and brother were enrolled in Summerlane, an alternative boarding "free school" in upstate New York. Bindi's mother, a 28-year old single mom, worked long hours as a nurse in New York city to pay the mortgage on her 40-acre farm in Pennsylvania—it was her ardent wish to create a rural community there.

After a year and a half at Summerlane, Bindi lived off and on at her mother's land and in New York city, where she continued to live a countercultural life with her mother and her mother's friends.

It was a struggle for her mother, Bindi says, because she was always in the city working to pay for it.

When she was eleven, Bindi and her best girlfriend from Summerlane, who was thirteen, moved across the country to Tolstoy Farm, a community in eastern Washington, to live in a tipi with the friend's sixteen-year old sister and the sister's boyfriend.

Bindi's grandparents had become concerned about her lifestyle, and because they planned to immigrate to Israel themselves, they arranged for Bindi and her brother to immigrate also. The first year in Israel Bindi lived

in a Youth Village in Jerusalem and learned to speak Hebrew. After that, at 13, she moved to a kibbutz.

All the kibbutz children lived in a separate house with a house mother. After breakfast in the community dining room, they went to school. After school the children worked for an hour, then spent several hours visiting with their parents in their individual apartments, then returned to the dining room for the communal dinner. In the harvest season, everyone rose at 5 am to pick peaches for three hours before breakfast. Children who had no mom or dad were assigned "parents" whom they visited after school. Bindi didn't connect with hers well, she says. She much preferred spending time with the kibbutz volunteers from many different foreign countries.

Bindi enjoyed the hard work of the kibbutz. She worked, variously, in the peach and grapefruit orchards, the flower fields, the dairy farm, the irrigation pipe factory, and in the kitchen, which she especially loved.

**COMMUNITIES MAGAZINE:** What were major differences between the kibbutz and your previous communities in the U.S.?

**BINDI:** It was totally structured and organized; it was a straight Israeli community. In the U.S., the communities were very alternative places for people. For example at Tolstoy, they were experimenting with drugs. Their relationships were a bit more open.

They were alternative, relative to American society. The kibbutz was more like the real social norm of Israel. And Israel was such a tense and traumatic place. It wasn't as playful, as creative, or explorative. It was more about ... survival.

**COMMUNITIES:** How would you say you were you affected as a child by the two very different communities, Tolstoy Farm and the kibbutz?

**BINDI:** Because I didn't have much family or stability, and because of the sort of neglect of my life in those years, there was a part of me that actually was thriving in hav-

**The Kibbutz wasn't as playful, as creative. It was more about survival.**

ing a bit more structure. Even though on some level I wasn't drawn to the straight aspect of the kibbutz, I know that there was a part of me that felt more secure, basically, and safe.

**COMMUNITIES:** Can you say more about the neglect?

**BINDI:** The neglect in my life stemmed from, one, not having a father with us, that ever lived with me. Though I knew him. And there was some interaction at some stages.

And, two, having a mother who was also exploring herself in different arenas, including drugs, and trying to find herself and her own happiness, and with all good intentions. And that's why, in all my therapy, I defended her for years. I just knew that she had good intentions. But with all good intentions, basically, she didn't provide a stable, nourishing home.

**COMMUNITIES:** *Why did you leave the kibbutz?*

**BINDI:** Because I didn't feel that I wanted to be there anymore. It was definitely my decision. I wasn't happy there. And I had already tasted what was going on in this country and felt more in tune with it. It felt like it was more what was my path than what was going on there. I had not been brought up Jewish, I didn't have any kind of leaning toward it. And having already experienced the more alternative, freer communities, the kibbutz, even though it was secure and safe and nourishing on some levels, wasn't what I wanted to stay with.

*After returning to the U.S. Bindi spent the summer on her mom's land again. Then, at fourteen, she and her nine-year old sister hitchhiked alone across the country to the Feingold School, a live-in crafts school in the Sierra Nevada foothills near Fresno, California.*

**BINDI:** The Feingold school was very rural and beautiful, with creeks and hills. We didn't learn any schooling from books. I did weaving, and ceramics. We actually planned and built our own little wooden huts to live in. I loved it there.

*After a year, in 1970, Bindi left with her boyfriend to move to the Wheeler's Ranch community in Sonoma County, California. He was eighteen; she was fifteen.*

**BINDI:** Wheeler's Ranch was a circus, an absolute circus. It was about 360 acres. Bill Wheeler had owned it and deeded it over to God. It had already been going for a number of years before that, and was very famous, as it was near San Francisco. It was open land; anybody who wanted to could live there. The only rules were: no dogs, and you couldn't build anything that was in the view of anyone else, or obstruct anybody's space. So all these nutty people, and some very beautiful, artistic people, were gathered there. I lived in a little hut under the redwoods. I

did yoga every day.

The problem at Wheeler's was that it was pretty inaccessible. The road in was terrible, and it was illegal to drive on because it went through someone else's land, so people just mostly hiked in. Wheeler's was totally free, no one had to pay anything. And anybody could be there. There were all kinds of crazy, crazies there really. And some really sweet people. I was pretty young. There weren't a whole lot of children. I was basically with the adults. I didn't often hang out with people my age, and I really never had, actually.

It was quite an experiment in open land, open freedom, freedom to come and go. It was a beautiful piece of land. I had some profound experiences there, with people and with nature. And just with being on my own in a large community.

We used to have big Sunday feasts. Just before I left I joined a family within the community. They were called the Oak Grove family because they lived in the Oak Grove. And we embarked on very intense spiritual family experiences, and that's where I met the father of my son. And we did some very intense LSD trips and seven-day fasts and so on.

**COMMUNITIES:** *How did you support yourself?*

**BINDI:** I think at that point I may still have been getting fifty dollars a month from my dad who had resurfaced a year before. And I had some friends who lived there, and they had big bags of rice, and . . . I don't remember exactly. I didn't have much money, that's for sure. . . I was with friends. There were other people there . . . We went fishing sometimes . . .

*When she was sixteen Bindi left Wheelers Ranch with the man who was to be the father of her son. They and other friends founded Sunstar community near Cave Junction, Oregon.*

**BINDI:** Sunstar was next to a national forest, and very secluded. A beautiful river ran through it. It was a different kind of community. Basically a group of friends started it, but after awhile everybody didn't know each other anymore—it was just open. The land was sold in shares. There were mostly

families, and some single people.

There were a lot of communities in the area so there was a lot of interaction with other people. We started a forest workers' cooperative. That was a very good system because even though there were some fast planters and some slow planters, they all shared equally in the wages, and so a lot of people actually were able to support themselves. Sunstar was a part of a larger community in the area near Cave Junction, with a food co-op, a free clinic, and a big community building.

*Bindi and her new family lived for several years at Sunstar, then, as an adult, she and her son moved to the Harmony Heart community near Williams, Oregon, and later to Trillium, a large community near Ashland. They later*

. . . . .  
**Even though I've seen a lot of insane scenarios, I think community is really important for connection, and for a sense of being part of**  
 . . . . .

*lived in Rajneeshpuram, near Antelope, in eastern Oregon.*

**COMMUNITIES:** *In any of the places that you lived as a child do you recall any associations with the concept of "community?"*

**BINDI:** Well the kibbutz definitely felt like a community, because it was so structured, and so different from ordinary life, with hundreds of people living together and all eating together. And at Wheeler's Ranch I remember thinking, "This is definitely communal living." It was very large and exploratory, creative, and kind of "on the edge." A lot of really creative people who wanted to find a new way to live. So I remember feeling that strongly there.

**COMMUNITIES:** *When did you first realize that your lifestyle was different from that of other kids?*

**BINDI:** I think I started feeling that about age nine, just after my mom took us out of public school and put us in Summerlane. After that first year there, I definitely started feeling different. Just that knowing the sort of social norm of mom, dad, the kids, going to school, having a straight kind of life, and knowing that I wasn't doing that. And feeling how my life, through my mother's

choices mostly, at that point, was taking me into very different realms.

**COMMUNITIES:** *On any of the U.S. communities, did the adults who were experimenting with drugs or having open relationships affect you directly?*

**BINDI:** Yes, definitely. I experimented with drugs at a very early age. When I was eight my mom gave me a puff of her pot, and I just remember laughing and playing, being playful with her. And then a girlfriend of mine and I would smoke sometimes. And then we actually took LSD at 10 years old. And I had some of traumatic experiences in that I was in the middle of New York city. But I actually feel like in some way my spiritual journey began then. I was really feeling the need for the Earth, and then we found our way to Washington Square Park. I lay on my back, and just breathed sighs of relief just to be with the Earth, and everything was kind of rushing all around me. And I was laying there looking up at the sky and then all of a sudden I was up in the stars looking down on the city, at this little park, and this little girl lying there. And for some reason

that affected me in such a way that I knew that there was somewhere else to go, that I knew that there was some journey to make.

A few years I later had some beautiful experiences on LSD in the country, being with nature and on the farm.

**COMMUNITIES:** *Were your relationships mostly with other kids, or mostly with adults?*

**BINDI:** In Summerlane, I was definitely with other kids, and had a best friend, and we lived together with her sister and her sister's boyfriend at Tolstoy farm. And it was easy to be friends with adults. From about Tolstoy on I started being friends with adults. At the kibbutz, didn't have a lot of friends who were kids; I started hanging out with the adults... travelers from different places. I couldn't relate to the kids. I felt really different, and what they were interested in, I wasn't interested in. They were just OK with things as they were.

**COMMUNITIES:** *Did you have any mentors?*

**BINDI:** At Feingold there was a lady named Susie, the lady who started it. It wasn't that she took a lot of special time with me. She was very friendly and loving with all the kids. But I did feel a special connection with her.

**COMMUNITIES:** *Were there any problem people?*

**BINDI:** At Wheeler's ranch, when I joined this smaller group, I'd just turned 16, and everybody else was in their early twenties, and up to thirty probably. I wouldn't say it was a problem, but there were definitely challenges. I was already having sexual relationships, and I didn't really have... The thing that I would say about living this kind of lifestyle is that... I didn't get much of a sense of myself in relation to the world. So, I was a bit lost, really.

**COMMUNITIES:** *Do you mean you didn't feel like an individual?*

**BINDI:** Yes. In some ways I'm sure I was more connected to myself, because I wasn't watching TV and I wasn't sitting six hours every day in public schools to learn whatever they decided to cram into my brain, or going through the social stuff of high school. But I also didn't get enough guidance. If I would have done it differently, or if I would have been a parent and seen myself as a child, I would have given more guidance, more stability, more care...

In my particular situation, without a father, and with a mother who was exploring in the realm of drugs... I mean, it wasn't that she was just exploring—she tried some drugs and got addicted to them. She was working and trying to pay for the land, and she wanted to *make* community. She didn't really know how to do it, and she got into a trap, and that was an addictive drug... But it wasn't the communities themselves that didn't give me what I...

I think the positive aspects of what communities are affected me positively. And, the fact that I didn't have an adult *caring* for me, had it's own effect. I was really on my own.

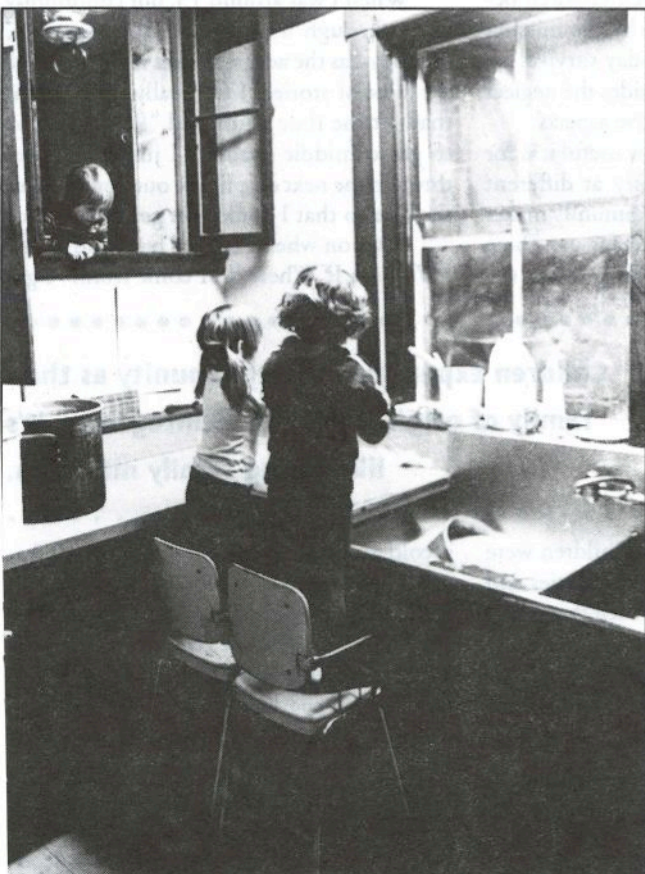
**COMMUNITIES:** *Do you feel that growing up in community gave you a different perspective from other kids, which might have affected your world view now?*

**BINDI:** Absolutely. I feel like it's the only sane way to live. Even though I've seen a lot of insane scenarios, I think community is really important for connection, for extended family, and for a sense of being a part of something larger, beyond a small family. I didn't really have a small family myself, and I think that's why I went so strongly into community... really looking *for* the family that I didn't have. At the same time, there's just so much richness, and creativity, and freedom in community. In a way it's like a combination playground and university campus.

**COMMUNITIES:** *Do you plant to live in community in the future?*

**BINDI:** Absolutely. Possibly in Australia, possibly here in Colorado. Definitely community is the lifestyle that I choose.

*Diana Leafe Christian is managing editor of Communities magazine.*



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

# Families of Origin

Susan Davenport-Moore,  
Nina Lamphear &  
Kirsten Ellen Johnson

*What follows are highlights from a panel discussion on growing up in community at the Celebration of Community conference, The Evergreen State College, Olympia, Washington, August, 1993.*

*Susan Davenport-Moore grew up in the May Valley Co-op Community in Washington state, and later experienced community in such organizations as the Seattle Draft Resistance, Tolstoy Farm Community, Itinerant Farmers Traveling Collective, Seattle Worker's Brigade, and the Alexander Berkman Collective Household.*

*Nina Lamphear grew up in an Institute of Cultural Affairs community, and is now raising her children as a part of Songaia Community in Washington.*

*Kirsten Ellen Johnson grew up and again lives in Greenfield Ranch, a back-to-the-land California community formed in the early 1970s.*

*The panelists begin by describing the themes of previous Celebration of Community discussion groups for adult children of community. The moderator was Geoph Kozeny.*

**SUSAN:** WE HAD TWO OTHER discussion groups before this on the subject of growing up in community. It was helpful to see what the common themes are for this panel, coming from pretty divergent kinds of community—Kirsten's being land based, and Nina and myself coming from more mission-oriented kinds of communities. The common themes were

around some basic childrearing similarities.

One common theme we identified was neglect. We talked about communities being in denial about what's happening with their children. They are just not aware that the focus isn't there with their children because they are so consumed by the mission or consumed by the day-to-day survival aspects of the community. Besides the neglect there were some really positive aspects.

We talked about how useful it is for children to be in community at different ages. In young childhood, community makes real sense, and it was helpful for us. There was that sort of golden feeling about the time. Then as we got older, more and more feelings came up of being "behind the glass" in relation to the rest of the world, and not being able to make the transition.

We talked about how we children were the "bridge" between our communities and the outside world, and how we felt the weight of that expectation.

Our parents were not aware of the power of the expectation for their young people to be the ones to carry their mission out into the world.

**KIRSTEN:** Both Nina and Susan grew up in mission-oriented communities. For our community it was more like we were in re-

action to the outside world. The idea was that we would build a separate society, but still the thought of a bridge for the children was neglected. When we became teenagers, our community sort of cut us off.

When I was around 13, our community went through a period of disintegration. Nobody has the actual answer for why. There are a lot of stories. I felt really upset about that. At the time I just said "I'm 13, I have to go to middle school." I just had to get through the next day, figure out how to paint the face so that I could just get through it.

Later on when I looked back and asked, "Who am I? Where do I come from?" I got

**Children experience the community as their family of origin. When it disintegrates, it's like losing family members.**

a cold response from the community, because they were going through a phase of feeling like they had failed. It was like a bad divorce. Now it's a lot better for us, we are kind of coming around, but at that time I felt like the rug had been pulled out from under me. I felt really angry and upset.

**SUSAN:** Children raised in community experience the community as their family of origin. When it disintegrates there is a feeling of losing family members. The connect-

edness and bondedness is different for the kids than for the adults.

For the adults it's their friends, and their cohorts and their colleagues and their comrades. For the children it's their family members. It's a whole different feeling.

**GEOPH:** What is a solution for this, should a community *not* disintegrate?

**SUSAN:** It's a process question. How do you process kids through a divorce? People have put a lot of attention to that, and recognized the depth of the pain and confusion. I don't

a lot of families are dysfunctional, and I believe that the ICA that I grew up in was dysfunctional. I don't want that for my children.

I believe that community is a great place to raise your children, for two reasons: The children benefit from it because they have an incredible amount of resources. And the parents benefit from it because they have an incredible amount of resources. If the parent gets burned-out there is somebody who is able to go handle the child and give the child a positive view on things. However going into a mission-type community where you are focusing on that mission and putting that mission

first, is the greatest mistake that my parents made.

Family comes first as far as I'm concerned. And that's

what I got out of it. I came out of growing up that way saying to myself, "I'm going to have a family, I'm going to have a husband, I'm going to have extended family around me, and I'm going to raise my children to realize that they are number one!"

But it's very painful for me to even think about or bring up these issues, because there was so much neglect in this area. There are so many things to talk about. I want to communicate to people who want to raise their kids in community. It's a wonderful place to raise them, but it's also a very dangerous place to raise them if you are not intentional in the way you do it.

**SUSAN:** Just like a family.

**NINA:** The community I live in now is wonderful. Michelle, who is holding my son, is a part of that community. Even though she doesn't live with us, she's able to hold him, I'm able to trust her, because I know that she agrees with my values. I know that she's not going to hit him if he cries.

We didn't have that in the ICA. There were people

who believed that beating children was the way to teach them to be independent. "We need to raise our children to be independent of us." I knew people who were beaten as children, and it's very painful for me. That also happens out in nuclear families.

So if you're going to raise your children in community, great, do it! Find a community that is loving and nurturing. Even if there is one person in the community who has a hard time with children, that's a warning signal for me, because there is always that potential there for some sort of abuse.

**SUSAN:** There are a layered-in bunch of skills that people raised in community take for granted—group process, observation skills, group dynamic sensing. How to make it work, and how long it takes to process things in a group. We have the stamina to sit through these long discussions because we understand the unfolding of it.

I have found in community since then, that new members of community look to me or others who have that kind of experience for leadership. It is a servant-leader role where you are a participant but you guide the group because you have that other stuff layered in and other people are totally green. It's another weight, a responsibility that sometimes I would rather not take on. But, if I'm in a group where that's really needed, and I'm seeing a need for that vacuum to be filled.

**The unspoken sense of mission was, 'You will be a social activist.'**

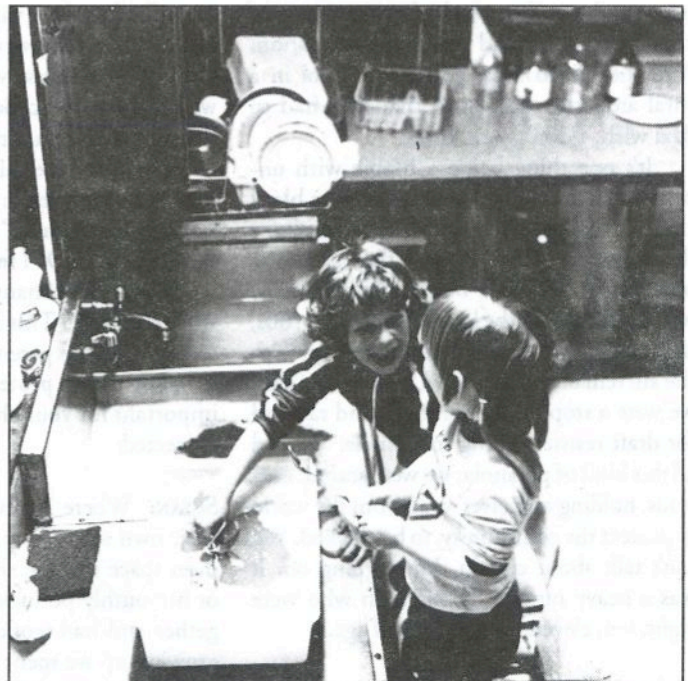
think people were aware enough to do that.

**KIRSTEN:** It seems like you can't say anything about the community while it's falling apart. You don't necessarily have any control as a parent over how the community is going to react to your child at any time—unless you have a community where you talk about those things. If you can't do that, it's important to just consider the affect of the community's dissolution in your child's life.

**NINA:** I grew up in an ecumenically based institution, the Institute for Cultural Affairs. It was very religious when we first started out: dogmatic, institutional, and very structured. My parents and the other children's parents were on a mission. We saw our parents probably one night a week.

We were required to get up every morning at 5:30 and do what was called "daily office," which was basically a religious ritual. We had no choice in that matter, we were not asked if we wanted to do that. What's come out of that is that there are 500 or so former ICA children like myself who are very angry. I myself have processed it, let it go, but it's interesting that this conference has brought a lot of it up for me.

Where my passion lies is to request those of you who are considering raising your children in community to very seriously look at why you want to be in community. If you're in a community to give your children a more healthy environment, right on, that's great, that's why I'm doing it. I believe that the nuclear family is dysfunctional, I believe that



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

KIRSTEN: Sometimes you can't help but do it.

SUSAN: If the need is there, I'm going to do it.

The community I grew up in was founded by mostly Quakers, as well as some social democrats and some communists. It was an interracial community. The theme was to provide low-income housing for interracial couples who were being redlined out of urban areas. They couldn't buy homes. The community was land-based in the sense that it was a way to provide housing, but mission-based in the sense that the broader philosophy was to figure out how to live in harmony in an interracial way. The unspoken sense of mission was, "You will be a social activist."

All the people were active in the peace movement; they were all civil rights activ-

have to hide, or you feel that there's some part of you that you have to hide. Whether it's having to hide to deal with middle school, or even the community having to hide because of surveillance, social activism, or other beliefs.

NINA: Children do not have the ability to understand your values necessarily. They are learning from you, picking up your values from you as parents. The ICA's values were placed on us as children, and we didn't understand them but we were told we had to act them out.

My husband talks about going to school every day in Indianapolis and just being beat up, every day, because he was the only white boy in school. But he was out there because his parents wanted him to learn to respect Black people. The way he learned that was

that he got beat up every day. He learned what it was like to be the other person, sure, but he still has a hard time with that.

It's finding a harmony with those community values that's important, and letting children take what they want of what you are trying to teach them.

Still, though, I carry a lot of these values with me. A lot of them I do agree with. I came out of community with a sense of pride, eventually, of being able to grow up there, and to be different.

All of us have values we want to teach our children. We want to be a part of community life because we think it's a healthy way to raise our children. Even living in a house as a community, whether it's just the two of you and the children, that's a community. But, is it a healthy one? That's the question you have to ask. "Is this a healthy way to raise my child? Do I feel good about it?"

There were many parents in the ICA who were told, "This is the way it's supposed to be," and the parents didn't fight against it. They didn't protect their children. It's important for your children to feel safe and protected.

SUSAN: Where I grew up each family had their own separate space, and we had common space that we shared. We had weekly or bimonthly potlucks where we all got together and had work parties. When I was growing up we spent a lot of time together as a community building each other's homes. But real clearly, my family was my family;

my parents.

I had a really abusive father. What I appreciated about the community was being able to go to other people's homes for safety, and I could get it. Likewise my sisters. I have a lot of issues in the community around denial and collusion, but overall the support for us was there.

KIRSTEN: In our community as well we have nuclear families and common space.

It's really wonderful to have the freedom of a child growing up in community. A kid is able to take off with his or her friends, and have that really bonding kid-tribe or band. Children definitely connect with each other and bond. But it's also good to have limits. It was good for me to experience my friend's parents' ways of raising children. Even though some of those ways I did not agree with, and my parents did not agree with. But to see other people setting limits for their children, and for me as well—that was really important.

On the converse side is the question of parents protecting their children from other community members. It gets really entangled. I personally feel that when anyone joins a community, they are asking for it. All your issues are going to come up.

Just as the adults are going to have all their issues come up, the children are also, plus their own experience with their parents, and the community. So I don't know if there is a perfect situation. We all kind of fumble through it and work it out, hopefully...

One of the subjects that came up in our previous conversation was a really scary one for a lot of people in general, and for us, which is child abuse in the community. How does a community deal with that? I don't know; I just don't know; I don't know what I would do. We have in the larger society a code which says, "You don't interfere in the business of other families." It's just really difficult. Even if there is someone abusing their kids across the street in suburbia, to call Child Protective Services... It's probably a lot easier in that situation, because you don't have to deal with that neighbor in the next community meeting.

These are issues that are really hard to bring up, because I feel like a lot of us want to have community be perfect. There are a lot of people searching for community who think it's going to be Utopia. It's not, it's just more life.

Our community is definitely in denial. I think we are finally coming around to re-

**I think we are finally realizing there was child abuse, there is child abuse, there is alcoholism, there is drug abuse.**

ists; they were going to jail; the parents were going off to jail. Civil rights, social justice, war tax resistance, all that Quaker stuff, and the expectation you would become a social activist.

OK, so there was a dress code problem at the school, I got kicked out of school because I felt like it was my role to bring the issues to the surface. And I feel like the other community kids had that same obligation. And the mixed kids, going to school in a rural area, the racist stuff that they had to deal with, I don't even know.

It's one thing being a hippie with uncombed hair, it's another thing to be a black child in total redneck land. I can't speak for their experience, but I know they had their own specific pains to be set aside from the world. This being the late '50s and early '60s, the communist issue was really intense, with the surveillance going on. Later, in the '60s, we were a stop on the underground railroad for draft resisters going to Canada. We had all this kind of paranoia; we were scared, cautious, holding ourselves away from the world to protect the community, to be cloaked. You can't talk about certain things going on. It was a heavy burden for children who were eight, ten, eleven, twelve years of age.

KIRSTEN: Being separated that much from society is hard. Especially to the point that you



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

alizing that there was child abuse, there is child abuse, there is alcoholism, there is drug abuse—are each of these issues which are out in the world. A friend who grew up with me had an alcoholic family. She ran to another adult's house several times when it was really bad, and was not protected. She was listened to, but nobody did anything. So she hasn't totally healed from it yet.

She grew up in the contradiction and denial of the community saying, "We take care of each other" and, "This is the way we behave with each other" and then her home situation was not dealt with. There it is again.

When I was around 11 or 12, a friend and I went over to a neighbor's house there on the community, and our adult neighbor started showing us pictures from *Playboy* magazine and making a lot of that kind of suggestive talk with us, and it wasn't OK. I talked with my mom about it; I told her something weird was going on, and she didn't make any moves to protect me or to reprimand the neighbor and that's just family, because you do grow up in family, and in the world there is abuse, and in the world there are parents who do not protect you from it.

So it's not that I consider that to be a lot different from other children's experiences, of growing up in families. But in a community it is different, maybe because of the issue of trust. I think because it's such a scary thing, the adults totally backpedal when the subject comes up.

**NINA:** I think you can decide as a community to protect the children as a whole.

There's this idea of not interfering with other people's parenting practices. If you hear someone say to their children, "I'm putting you on a time-out," that's one thing, but if you witness someone beating their kids to a black and blue pulp, then there needs to be some explicit rule that says, "That's not OK."

**SUSAN:** Even if it's to say that the community is the higher authority, rather than calling CPS or law enforcement officials. There has to be some process to focus on the protection of children, or make allowances that that might come up, and not ignore that.

**AUDIENCE:** *It sounds like the younger years are the golden years and then when you got to be prepubescent or pubescent, that's the hard time. What kinds of suggestions would you have for parents raising kids in community who know that adolescence is not going to be golden like the younger years. What kinds of things could your parents have done, or the community have done, to help you make that transition?*

**SUSAN:** It's when you get past that point in preadolescence of being able to feel prideful, as a people set apart. Feeling like living in community is something to take pride in, being different, only goes so far if there isn't something to back it up.

The Quakers have something called Young Friends, and they plug into social ac-

tivism. In fact a lot of Jewish temples do this also, after *bas mitzvas* and *bar mitzvas* they plug young people into a transition point of young adulthood, and give you a sense of how you can be a productive member of society and not be outside society. It's that bridging, transitional stuff.

For me it gets back to that fundamental issue of adults being able to pull away from their self-focus, their focus being on this community thing they are doing. Being able to pull away from this "community" identity and all that puffed up stuff people get about that.

**NINA:** Acknowledging those changes that the young adults are going through.

**SUSAN:** Yes, put the focus on the kids. That needs to be a major part of the community.

**KIRSTEN:** *(To an audience member)* I like what you said earlier about the rite of passage. And also acceptance. I was one of the older kids. Since I moved to the community when I was six, the others were born there or were younger than I was, so I was sort of the first edge of the wave of adolescence.

When I started hitting adolescence, I hit up with the community's prejudice against teenagers. That was really difficult, because I felt like saying, "Well, I can't do anything else!"

I don't know whether these things were so specifically told to me or not, but somehow it was communicated, "Oh, you're going to start wearing makeup and becoming concerned about your clothes and stuff. You're going to get materialistic, and that's

.....

**When I started hitting adolescence ... I was given almost the shove of, 'You're not part of us, you're one of them now!'**

.....

not cool."

We had a lot of nudity on our land, which was fine with me as a kid. I'm really happy about it now, because I feel that I have a real strong connection with my body. But when I was 13, I decided, "I'm going to wear a bathing suit now." And I got flack for that. People swam up to me in the pond and said, "So, you're wearing a bathing suit now, what's that all about?" That was not accepting of my process.

I was not given a bridge in terms of a

way of fitting in when I was going through that change. Not knowing who I was and trying to interact and find my place in the larger society, which is so huge and overwhelming! It is huge, it exists, there are malls everywhere.

Not only was I not given that bridge of how I could relate with the outside world, and how I could value myself as a woman growing up, but I was given almost the shove of, "You're not part of us, you're one of them now!" It was not as clearly stated as that, but there was a sense of disapproval. I needed to do that teenager stuff so I could fit in and get through seventh grade!

**NINA:** In the ICA they could not deal with children when they got to their adolescence so much so that after you were done with 6th grade you were sent to what was called the Student House. It started out with 125 children, in one facility, who were taken care of by seven adults. Can you imagine that, taking care of 125 youth? Hormones abounding? No way! Basically we did not live with our parents until we graduated from high school. They were clear that that was such a tough time that the best thing to do was just to lump them all together. Or, after you did the Student House thing for a couple of years, you were sent to live with guardians, because "obviously" other people were better equipped, more objective, to deal with you than your own parents.

**SUSAN:** Did that feel terrible?

**NINA:** Yes, it was a rejection. It was saying, "What you're going through right now is not something that people can deal with." My dad would have chosen to raise us. What the ICA told him was, "No, that's not what her mission needs to be. Her mission now is to go and do this." I know that was hard for my dad.

At Songaia now we are learning to acknowledge transitions. When a woman is going to have a baby, or when someone is going to get married, we have a ritual which acknowledges that transition. Those feel so good. I know as a youth it would have felt really good to be able to do something that acknowledged that transition.

When we were in 6th grade we went on this trip which was supposed to be our rite of passage. Unfortunately, it was early on, and we were just experimenting. It was a torture trip. We were eaten alive by chiggers for two months.

My dad, coming out of that, now does

rite of passage trips, different trips for different ages. The kids come out of the trips so empowered and feel so good about them. They are really glad that they were asked if they wanted to participate, and they come out of the trips saying, "I don't want to leave because we've created this new community!"

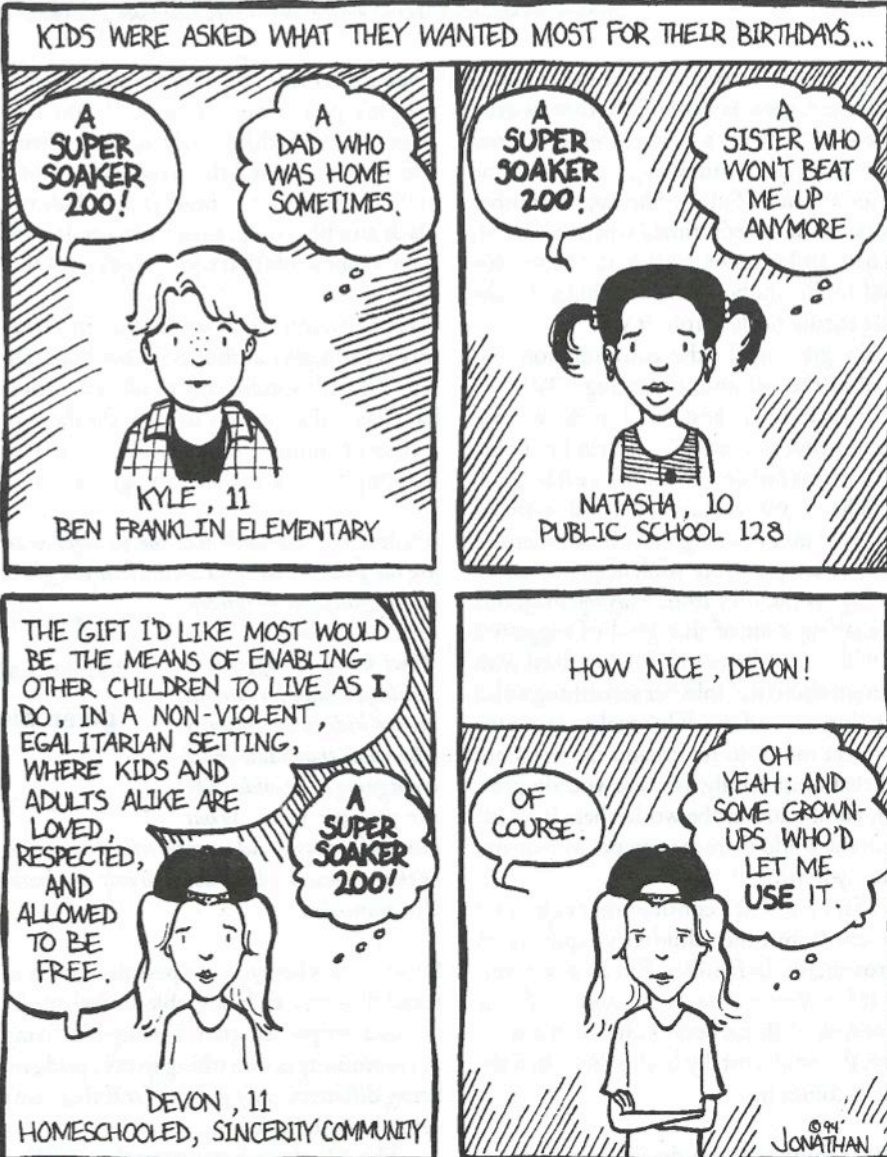
**SUSAN:** I have a really deep-seated belief from my personal experience about the types of people who are drawn to community. There is a desire for belonging and connectedness, and there's hole in people they are seeking to fill with community. A lot of times people are in an unrecovered space. They join in community with some deep personal hurts and holes, then try to fill them with this commu-

nity. So that's another part of the abuse and neglect issue that has to be addressed. People are seeking to repair themselves and form this family which may be a mythical family. There are a lot of issues around that un-healedness of individual community members.

If people can say, "Yeah, my experience of family and community was pretty crappy. I would like to have something better, and I have a lot of old wounds that need to be healed," that's better than coming into community like you have it all together and we're going to do this great thing together.

Just lay it out on the table that we are these frail beings who have these issues to grapple with. Lay them out courageously and just grapple! Ω

## LIVING IN SINCERITY



JONATHAN ROTH, TWIN OAKS COMMUNITY



# Hard Lessons From Our Children

*This member of the audience from the previous panel discussion ("Families of Origin," p. 58), asked that her name be withheld.*

I HAVE BEEN LIVING IN an activist community for about 15 years, and I often find myself really understanding where the kids are coming from more than the adults. I've been very concerned about the raising of kids in community, because I was raised by parents who were saving the world. My parents were really busy most of the time. I've watched our kids go through similar difficulties.

## Helping Girls Become Women

We have five girls between the ages of 11 and 13. Three of them have begun to menstruate in the last year, and at the next Women's Circle we are going to celebrate that. It's also been a very painful experience because most of the adult women had their first experience of being rejected as women while on their period, because suddenly they were considered "dirty." It's been very interesting what's been coming up for the adult women as well.

I've also had the experience of encountering feminism in a working-class community, rather than in a white, middle class community, and you learn a different kind of solidarity with women that way. I wanted our girls to understand this: I wanted them to understand about discrimination against women when they were teenagers. I wanted them to understand the emotion and pain, because you don't believe it can happen to you when you are young, so if you learn about it early you can actually deal with it much better later. So I have read women's history to our daughters.

We pass books around, and we read aloud. Out of those talks, from the issues that come up, I have found out about things hap-



COMMUNITIES MAGAZINE ARCHIVE PHOTO/DAN BROWN, RENAISSANCE COMMUNITY

pening in my community, various kinds of abuse, that I would rather not know about. I've not always been able to act on this information. We have tried through our Women's Circle to make safe places for people.

## Healing Abuse in Our Community

Our community made a statement in Open Council that physically and emotionally abusing other people should be unthinkable. One couple, who are no longer with each other, said that the flock of kids moving in and out of their house made it less possible for them to be abusive with each other.

That was the extent to which we as a community could go to. You have to have a public statement against abuse. You have to

have a way of making the areas where abuse can happen less and less likely without imposing on people's privacy. It's very tricky. It's very difficult.

## Healing Neglect of Our Children

On another tack, without realizing it we neglected our kids too much over the years, though not out of lack of love at all. We did what we felt we could, we did the best we could. However, the kids felt neglected and got into a pack. They are very close. Some had the idea of being "rebels within rebels." They started to prey on the adults in the community in various ways.

At first the adults started protecting their own kids from criticism. It took us years to come to terms with this as a community and to address the problem not as, "This is a bad person. These kids are out of control." You can imagine all of the struggles we went through, all of the denial, and all the "It's not my kid, it's your kid."

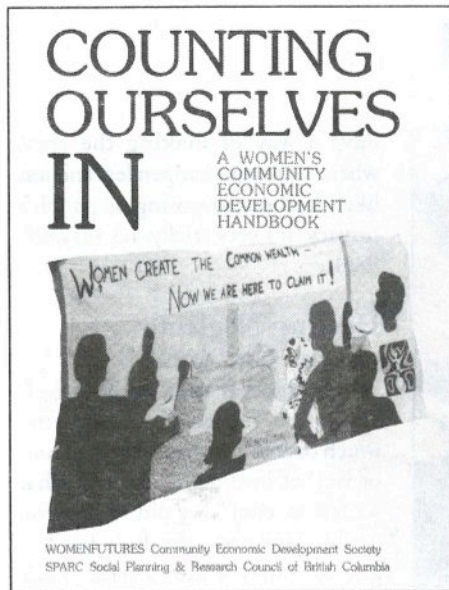
Finally we were able to accept the fact that it was our problem, and that we were not doing a good enough job of fulfilling our community's mission unless the kids were happy, too. You can't do community if you can't do it with your kids, and with your old folks.

You have to do it together. We now have our own school. Our kids now practice Karate, which for a non-violent community was a very difficult decision. But our kids wanted it so much, and in fact that has been the discipline they have been able to accept. And the parents who rejected it at first are now able to accept it.

We are still dealing with this. We're still going to be cleaning up our act for years to come. The real trick is to acknowledge that, to join with your kids, and if you're really lucky, they will still listen to you. Ω



## REVIEWS



### **Counting Ourselves In: A Women's Community Economic Development Handbook**

By WomenFutures Community  
Economic Development Society and  
the Social Planning and Research  
Council of British Columbia

1993. Paperback, 56 pgs. \$12  
(Canadian) + \$3 p&h. Available from:  
WomenFutures  
217-1956 West Broadway  
Vancouver, BC V6J 1Z2, CANADA

Reviewed by Helen Forsey

**T**HIS DOWN-TO-EARTH LITTLE handbook is aimed at ordinary women who see a need to change the world and want to make their actions count. This same urge leads many of us to intentional communities, where we often find a supportive context that recognizes and enhances our contributions.

It is unfortunate, then, that *Counting Ourselves In* completely omits any reference to intentional communities and the rich opportunities they can provide for women to "think globally, act locally" and make a difference.

What *Counting Ourselves In* does offer is a basic, practical, and encouraging guide

for women getting involved in the broad area of community economic development. From it I gained a new and useful understanding of that term, which had previously seemed just another bit of jargon. The book gives detailed suggestions from workshops to help women get community economic development projects started, provides a range of Canadian examples, and lists potential resource materials and groups by province. Most fundamentally, it makes important points about the value of women's work, both paid and unpaid, and the need to "count it in" in any economic or social endeavor.

This is exactly the kind of recognition of women's contributions that many intentional communities are deliberately and consistently putting into practice. For example, communal labour credit systems make visible such essential work as child and elder care, organizing and conflict resolution, kitchen and housework, valuing it equally with "production" and ensuring that it is shared by both men and women. Community lifestyles tend to make room for flexible scheduling, skills sharing and on-traditional tasks, and often highlight women's leadership and feminist-influenced decision-making styles. *Counting Ourselves In* touches on all these issues, yet the authors seem totally unaware of the connections with intentional community.

The handbook also neglects the concept of place as a basis for sustainable community efforts. In our highly mobile mainstream North American society, cultural cloning threatens to render any place indistinguishable from any other. In contrast, intentional communities and land trusts demonstrate the importance of putting down roots in a given place and building from the particularities of its environment.

Hopefully a future edition of *Counting Ourselves In* will mention these points, acknowledge the role of intentionality in community-building, and list among its resources such groups as the Turtle Island Earth Stewards and Community Alternatives, two Vancouver-based organizations which exemplify the connections between community economic development and intentional community. There is much more in common here than the word "community," and building bridges from either side can only be beneficial to both.

Helen Forsey, who lives communally in rural Ontario, is editor of *Circles of Strength: Community Alternatives to Alienation*.



### **Children in Community**

By The Society of Brothers  
(The Bruderhof)

1974. Hardcover, 170 pgs. \$16.00.

Available from:

The Plough Press  
Spring Valley, RD 2, Box 446,  
Farmington, PA 15437

Reviewed by Diana Leaf Christian

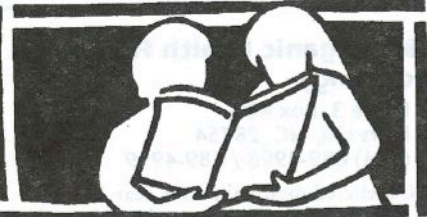
**A** FEAST OF WONDERFUL IMAGES, this book describes the child-rearing and child-educating philosophy of the Bruderhof communities, as well as attempts give a sense of what it's like to grow up there. Three-hundred photos, including 20 color photos, and essays by Bruderhof founder Eberhard Arnold and others, span the children's lives from babyhood to young adulthood.

The norms and values in Bruderhof communities originate from their religious views, and the essays and descriptions of kindergarten, primary school, the middle school, work and play, gardening, arts and crafts, etc. reflect how these views are nurtured in the children throughout every aspect of their lives.

For example, Eberhard Arnold wrote: "We will shape the child not after our own intentions, but in service to the growth which is God's idea for him. ... That is the meaning of our education: to lead children to unity, which is God's idea, and God's will for men on this earth."

*Children in Community* offers food for thought for anyone who wants to know more about these unique religious communities, as Bruderhof members—including the children, through essays and drawings—describe themselves.

Diana Leaf Christian is Managing Editor of *Communities Magazine*.



One of the Fellowship for Intentional Community's primary objectives is to provide the most up-to-date contact information we can find for intentional communities, through the Directory of Intentional Communities. The Directory was last printed in June 1992, and is now sold out.

Fortunately, we are nearing completion of a new edition of the Directory, scheduled for release late this fall. (You can pre-order a copy through the Order Form on pg. 73.) While we do all we can to make the Directory as current and comprehensive as possible, it takes us more than two years to complete, and we receive new leads for communities at a rate of one or two a week. Rather than trying to publish an updated Directory every few months, we are publishing this late-breaking information here in Communities magazine.

The following Update of Community Listings contains contact information for all the new communities (and changes for old communities) that we've received in the three months since the last issue of Communities magazine.

Communities #79, #80/81, #83, and this issue—#84—all have Directory updates, and you will need a copy of all of these issues to have a complete set of listings which represent the latest information in print. Of course, all of this will be consolidated in the new Directory this fall. At that time we will begin all over with new Update of Community Listings in subsequent issues.

These pages are meant to supplement the Directory, not as a replacement. The information here is condensed and abbreviated, and is best be used in conjunction with a copy of the Directory. If you don't have a copy, please contact us at the telephone number listed below and we can direct you to nearby libraries which have bought copies.

You can help us, too! Please let us know if you discover any leads about new communities, or find that we have incorrect information in current listings. Please use the form on pg. 73 to keep us informed, or give us a call at (16) 883-5545. Thank you!

I N D E X O F L I S T I N G S

**NORTH AMERICAN COMMUNITIES**

**ARIZONA**  
Center for Experimental Cultural Design  
Shibboleth, The (Forming)

**CALIFORNIA**  
Doyle Street Cohousing  
GreenPLAN  
Harmon House  
Heartwinds (Forming)  
Institute for Harmonious Development  
Red Mountain (Forming)

**COLORADO**  
Denver Catholic Worker  
White Buffalo

**FLORIDA**  
Bellevue Gardens

**MISSOURI**  
Inner Dynamics

**NEW JERSEY**  
Positive College (Forming)

**NEW MEXICO**  
Light & Color Foundation (Forming)

**NEW YORK**  
PPAALS  
Taliesen Community (Forming)

**NORTH CAROLINA**  
Dance the Dream Awake  
K&K Organic Health Farm (Forming)  
Pilot Mountain EcoCommunity

**OHIO**  
Student Cooperative Organization, Inc.

**SASKATCHEWAN**  
New Roots CLT

**SOUTH CAROLINA**  
Kingdom of Oyotunji

**TEXAS**  
Church of the Path  
Quakerland (Forming)

**VIRGINIA**  
ACCESS (Forming)  
High Flowing Community  
Light Morning

**WASHINGTON**  
Dapala Farm  
Pragtree Farm  
Sunset House

**WISCONSIN**  
Circle  
Forming Community

**WEST VIRGINIA**  
Back To Eden Community

**INTERNATIONAL COMMUNITIES**

**FRANCE**  
L'Arche International

**GERMANY**  
Yamagishism Agrar GurbH.  
Zegg

**North American Listings**

**ACCESS (Forming)**

Route 1, Box 576-H  
Floyd, VA 24091  
(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 and 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. 5/3/94

**Back To Eden Community**

Route 2, Box 137  
West Union, WV 26456  
(304) 873-1851

A spiritual retreat, with a healing focus, on 97 acres. Asked to be listed, but no additional information has been received. 11/1/93

**Belleview Gardens**

Route 2, Box 625  
Archer, FL 32618  
(904) 495-2179 / 495-2348

Large organic farming collective - well known for their organic melons. Asked to be listed, but no additional information was received. 11/1/93

**Center for Experimental Cultural Design**

P.O. Box 14183  
Scottsdale, AZ 85267-4183  
(800) 624-8445; (602) 474-9916  
(602) 478-4817 Fax

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 our interpersonal relationships. Write or call for a free sample newsletter. 3/18/94

**Church of the Path**

207 S. Commons Ford Road  
Austin, TX 78733  
(512) 263-9435

Self-responsibility and the application of the law of cause and effect are the fundamental bases of our teachings. Loving and caring for one another involves revealing to each other and purifying our thoughts, our feelings, and our actions. Through this practice we help each other find the only true and lasting happiness, the one found through honesty and integrity; we invite you to try it with us. Inquirers should clearly and honestly identify themselves. 4/5/94

# DIRECTORY OF INTENTIONAL COMMUNITIES

## Circle

Box 219  
Mt. Horeb, WI 53572  
(608) 924-2216

A loose-knit community. Asked to be listed, but no additional information has been received. 7/6/93

## Dance the Dream Awake

P.O. Box 414  
Carboro, NC 27510  
(919) 990-3350 VoiceMail

Have 39 acres for creative, spiritually-based village. Want lots of kids, no addictions. Committed to spiritual growth, healing, and service to creator and world community. Asked to be listed, but no additional information has been received. 11/1/93

## Dapala Farm

c/o Daniel & Patti Christman  
E 15014 Laurel Road  
Elk, WA 99009  
(509) 292-0423

A sustainable technologies educational center teaching self-sufficiency skills and lifestyle. We'd like to keep our community small (under 12 people) on our small acreage (16 acres). Vegetarian meals are coordinated as a communal affair. We'll be doing cottage industries such as organic produce to local markets, co-ops and restaurants, prepackaged dried meals, community supported agriculture, and homestead arts/crafts. Write or call. SASE requested. 4/26/94

## Denver Catholic Worker

2420 Welton Street  
Denver, CO 80205  
(303) 296-6390

Long-term hospitality for men, women, families. Asked to be listed, but no additional information has been received. 5/1/88

## Doyle Street Cohousing

5514 Doyle Street  
Emeryville, CA 94608-2502  
(510) 601-7781 / 655-7399

A small urban cohousing community. Our building has twelve condominium units and a common area (kitchen, dining, sitting, workshop, laundry, playroom, storage, and hot tub) newly built largely within the walls of an existing industrial building. Eleven units are owner-occupied by 20 adults and four children. We meet monthly to discuss community issues, plan work sharing and expenditures, make policy, and do planning. We share up to four common dinners every week. 4/22/94

## Forming Community

605 Pickford Street  
Madison, WI 53711  
(608) 238-0735

Conformed by phone that they'd like to be listed. No further information has been received. 9/30/92

## GreenPLAN (Forming)

1715 Ward Street  
Berkeley, CA 94703  
(510) 849-9673  
E-mail: greenplan@igc.apc.org

Green Progressive Living Action Network's ecological and sustainable priorities: maintaining an enjoyable living environment; conserving resources; fewer autos. Emphasis on "non-profit capitalism," personal freedom and responsibility, planning, dynamic action, and clear communication. Unacceptable: charity cases; addictions; competitive, self-centered, anti-social behaviors. Help needed to remodel, organize, and inhabit old houses. Positive folks of all ages welcome to live, work, or visit. 5/4/94

## Harmon House

1629 Harmon Street  
Berkeley, CA  
(510) 652-6694

This group confirmed by phone that they'd like to be listed. No additional information has been received. 6/21/92

## Heartwinds (Forming)

570 Taylor Rd  
Newcastle, CA 95658

Rural, small, low density with individual income and ownership of homes; communal property in land trust. Share ideas, camaraderie, help; communal activities voluntary, decisions by consensus. Non-sectarian, financially secure, respectful of rights and responsibilities. No dogma or overriding membership philosophy. Children and retired in group. Possibilities include sharing gardening, shop, tools, sauna, children's education, animals, cottage industries. SASE. 3/4/94

## High Flowing Community

Route 1, Box 477  
Riner, VA 24149  
(703) 763-2651

10-12 members. Asked to be listed, but no additional information has been received. 6/3/93

## Inner Dynamics

P.O. Box 297  
Salem, MO 65560  
(314) 729-6686

Asked to be listed, but no additional information has been received. 10/5/93

## Institute for Harmonious Development

3791 Hampstead Road  
Flintridge, CA 91011  
(818) 952-4940

An esoteric Essene-type community practicing Fourth Way (Gurdjieff/Ouspensky) principles for deep personal transformation and a living food diet for optimum health. There are group meditations but no prescribed form; Hatha Yoga and similar gentle movement exercises are included in the community schedule. Some community members act as staff for a public program of health recovery and weight loss based on the living food system. 4/4/94

## K&K Organic Health Farm (Forming)

Route 3, Box K&K  
Mars Hill, NC 28754  
(704) 689-4998 / 689-4999

390 sheltered mountain acres near Asheville, NC, with fresh spring water, clean air, and virgin soil. Organic farm with modern green houses and support community, developing a holistic health/conference center. Unique dome structures being built for workshops and gatherings. Emphasis on spiritual development, learning and practicing self-sufficiency, healing the earth and ourselves, respecting Native traditions, etc. Like-minded people welcome. 5/1/94

## Kingdom of Oyotunji

Royal Ministry of Tourism  
P.O. Box 51  
Sheldon, SC 29941  
(803) 846-8900 / 846-9939

A Yoruba African village 50 miles south of Charleston, SC, sometimes referred to as "the Vatican of Voodoo." Have had disagreements with the state over their practice of ritually scarring their children. Guided tours \$3.50, camping \$3, guest house \$10. Asked to be listed, but no additional information has been received. 11/10/93

## Light & Color Foundation (Forming)

515 Paseo de Peralta  
Santa Fe, NM 97501  
(505) 984-0107

Forming a community of neighbors in southern Colorado, developing a nonprofit visual arts educational center modeled somewhat after Findhorn. Nonviolent, non-religious, though spiritual. Studios for multiple media; private dwellings; consensus decisions. Core group and council oversee growth workshops and seminar schedules. Plans for shop and/or mail-order catalog as outlet for our work. Mature, responsible, positive folks interested in community and privacy both, most welcome. SASE requested. 4/7/94

## Light Morning

Southern Virginia

A small community of diverse folks who share meals, work, and a common vision. Since '74 we've been exploring the possibilities that good health and self-esteem deserve cultivation; that a simpler lifestyle will enable us to live closer to the Earth; that the Earth itself is a living creature; that we, as a species, are ripening into an awareness that we co-create our personal and world circumstances; that a new kind of family can greatly assist in this ripening; and finally, that our daily life is the proving ground for such hypotheses. We highly value our continuing exchanges with visitors, friends, and neighbors, many of whom are exploring similar growing edges. 9/10/93

**New Roots CLT**

Box 909  
Wynyard, Saskatchewan  
S0A-4T0 CANADA  
(306)554-2985

far removed, isolated, Community Land Trust. Although we've reached a point of consensus for community, the realities of survival (prairie winter and draught) have checked our advance. Have become immersed in our neighborhood, family, and work as a matter of rural survival, and see our links elsewhere as part of the same struggle. 10/18/93

**Pilot Mountain EcoCommunity**

Route 2, Box 175-B  
Pilot Mountain, NC 27041  
(919) 351-4955 / 922-4789

An evolving, egalitarian, 86-acre rural community land trust committed to ecological sustainability, nonviolence, and a cooperative simple lifestyle. Seeking diversity in race, age, and family units; skilled tradespersons; persons experienced in sustainable agriculture/organic gardening; spiritual connection with each other and the land. Committed to creation of service/cottage industries. Resource sharing probably based on income and work credits. SASE requested. 3/1/94

**Positive College (Forming)**

427 Oakdene Avenue  
Cliffside Park, NJ 07010-1705  
(201) 945-2458

Truth = Trust = Love = Friendship = Happiness = Freedom. Looking for women — beautiful, sexy wife/secretary, nurse, counselor, mother of my children, business manager, household manager, social secretary, chauffeur. An honest, nonviolent, friendly experiment. Anyone can leave at any time with a rearranged disbursement agreement: what you come with you take with you. No rent or taxes to pay; house and grounds privately owned. Send picture and friendly letter. SASE requested. [cc] 4/2/94

**PAALS**

Professional Performing  
Arts And Living Space  
309 E 108th Street #AB  
New York, NY 10029  
(212) 996-7318

One individual, Ma Amritananda, is maintaining a supportive, creative, nonviolent, and drug-free environment for a community of artists. Presently two units of a 30-unit building with a recital hall, available to each artist once per month for a fund raiser (30% of proceeds go to a 3rd world child). Meditation hours 9am and 9pm daily; meditation classes available at no charge. Hope to create/promote MentalAid, a national mental health telethon. SASE required; phone call preferred. 3/18/94

**Magtree Farm**

13217 Mattison Road  
Arlington, WA 98223  
(206) 435-4648

One of the communities in the Evergreen Land Trust. Confirmed by phone that they'd like to be listed. No additional information has been received. 12/30/93

**Quakerland (Forming)**

1917 Cypress Point West  
Austin, TX 78746  
(512) 327-1091

An intentional community that expresses Quaker values of simplicity, friendliness to the environment, and a loving community with business conducted according to Friends' tradition. SASE required. 5/5/94

**Red Mountain (Forming)**

Route 1, Box 140  
Crowley Lake, CA 93546  
(619) 935-4560 / 935-4590

We live close to wilderness and are interested in personal and spiritual growth. 7,000 ft. elevation, near hot springs and skiing. Have hosted classes on Native American spirituality and Yoga. Have one-bedroom apartments and a house with large kitchen and meeting room. Organic food. Members have own incomes and pay rent on or purchase their living spaces. No communal business, though there's interest. Call or write to arrange a visit. 3/21/94

**Shibboleth, The (Forming)**

P.O. Box 2376  
Chino Valley, AZ 86323

Actively seeking those with the initiative to act on their dreams, who share the belief that the 6,000-year cycle of Earth Changes is upon us, a welcome, positive, and necessary cleansing for Mother Earth. We'll be as self-sufficient as possible, with worker co-ops; both community-owned and member-owned housing; communal and non-communal eating arrangements; and a private school. An SASE with all inquiries appreciated! In love, light, and unity. 3/3/94

**Student Cooperative Organization, Inc.**

23 Elliott Street  
Athens, OH 45701  
(614) 592-2839

Our goal is to provide alternative housing, primarily for students, in Athens. We currently have one 10-member house five minutes from campus, but we also have a few non-students. Our housing cooperative encourages democratic self-managed living in a tolerant environment, and promotes co-op economic systems and co-op values. Members share house jobs and chores, attend weekly meetings, and help with maintenance projects. We use majority vote for our more complex decisions. 3/11/94

**Sunset House**

915 Sixteenth Avenue  
Seattle, WA 98122  
(206) 323-9055

One of the communities in the Evergreen Land Trust. Confirmed by phone that they'd like to be listed. No additional information has been received. 10/27/93

**Taliesen Community (Forming)**

P.O. Box 494  
Maybrook, NY 12543

Forming as a residential land trust community with a nonprofit educational center. Inspired by the Findhorn Community, we honor all traditions that contribute to experiencing the Earth as sacred. We are dedicated to spiritual ecology, consensus, communication skills, and conflict resolution. Write, or send \$3 postage to receive Prospectus. 1/23/94

**White Buffalo**

1675-4110 Olde River Road  
Paonia, CO 81428  
(303) 527-3041

Four families, 6-8 adults. Organic fruit business; founded 73. Asked to be listed; no additional information has been received. 10/24/93

**International Listings****L'Arche International**

BP 35  
Trosly-Breuil  
60350 Cuisse-la-Motte  
FRANCE  
44 85 61 02

L'Arche is an international family of 100 communities around the world (including 40 in Canada and the US) for people with developmental disabilities and those who wish to share life with them. L'Arche is not just an attempt to provide homes for people, it is an attempt to live out the gospel and put forth an alternative lifestyle. Assistants and persons with a disability live in the same home, sharing the daily tasks of life: preparing meals, house chores, helping with personal hygiene if needed. 4/30/94

**Yamagishism Agrar GurbH.**

Gartenweg 179  
D-0 4731 Gorsleben  
GERMANY  
0049-0161-223 6659

A member community of the Yamagishi Network (see main listing in the existing Directory) of more than 40 rural communities, each with around 200 members. Each community has a communal lifestyle. 10/4/92

**ZEGG**

Rosa Luxemburg Str. 39  
D-14806 Belzig  
GERMANY  
033841-59530

ZEGG is a community of 100 adults and 12 children focused on the issues of personal growth, free sexuality (without jealousy or competition), and the development of new ways of living in community. Research includes energy physics, resonance technology, healing, non-polluting utilities, organic gardening, and dolphin research using music and sound. ZEGG is working to establish a world free of fear, violence, and sexual repression. (See listing for the Center for Experimental Cultural Design, a sister community forming in Scottsdale, AZ.) 3/7/94



# REACH

*REACH is a regular feature intended to help match people looking for communities with communities looking for people. As the new REACH editor, I've been excited by the response to my recent invitation to use this column and help turn it into a vital clearinghouse.*

*As you can see, I've added in some new categories: Communities Forming, Co-Housing, Internships/Work Study, and Resources. Please use the form on page 74 and specify what heading you want your ad placed under when you send it in. A word to listers: readers want to know the specifics—i.e., how many people, how much land, what part of California you're in, as well as your philosophical bent. Listings for workshops, books, etc. belong in the classified column, so please contact Diana Christian. A word to responders: always include a SASE, and caveat emptor.*

*The special rate of \$.15 per word up to 100 words (\$.50 per word thereafter) will continue for the next issue. After that the cost of a REACH ad will be \$.25 per word, so why not use this opportunity to network with others interested in community? Deadline for the Winter 1994 issue (out December 1) will be about October 1. Please make check or money order out to Communities, and send it, plus your ad to: Patricia Greene, 400B Main Rd., Gill, MA 01376. Feel free to call me with any questions about REACH at 413/863-8714.*

## COMMUNITIES WITH OPENINGS

**ABUNDANT LIFE LAND TRUST**, Whitleyville, Tennessee. Hill country 80 miles northeast of Nashville. We seek motivated people, especially activists, left, green, appropriate technology, Central America/anti-interventionist types. Women, minorities, singles encouraged. Woodworking shop (main income—also light construction), orchard, spring, large house, green connections throughout Tennessee. We also seek good neighbors. *Abundant Life Land Trust, 292 Haydenburg Ridge Rd., Whitleyville, TN 38588; 615/621-3474.*

**ADIRONDACK HERBS**, Broadalbin, New York. Small, non-sectarian community with two farms, one hour apart, near the Sacandaga Lake (we have windsurfers and sailboats!) We produce medicinal herb teabags, and build wood-fired water heaters (with more technically-oriented people, this could turn into a great business). Minimum subsistence work level: 17 hours/week. Optional additional work lets you share in the profits (mythical), get land shares (actual). Very

interested in bees, winter ice refrigeration, flywheels, small airships, and ferrocement (steel fiber thinshell). We prefer using surplus/recycled material, take very seriously environmental degradation, indigenous peoples' destruction, cruelty against humans/animals, television, waste, war, peace, science. We take a bit less seriously astrologers, therapists, political correctness, the New Age, the New World Order. *Adirondack Herbs, Box 593, Broadalbin, NY 12025; 518/883-3453, 518/883-4196.*

**ALCYONE LIGHT CENTER**, Hornbrook, California. 360 beautiful acres on Oregon border, views of Mt. Shasta, large bioshelter, regular workshops, interest in sacred architecture, regenerative ecology, healing, interspecies communication, all within spiritual context. We are seeking new members to build off-grid, clustered, ecovillage—14 1 & 2 bedroom units, common dining room, deck, atrium gardens, laundry, etc. Residential interns. Send \$7 for full information. *Alcyone Light Center, 1965 Hilt Rd., Hornbrook, CA 96044; 916/475-3310.*

**AQUARIAN CONCEPTS COMMUNITY**, Sedona, Arizona. God-centered community based on teachings of the Urantia Book, continuing Fifth Epochal Revelation—The Cosmic Family Volumes as transmitted through Gabriel of Sedona. Clean air, pure water, organic gardens and farms now developing. Starseed schools (all ages), medical clinic, and healing center. Founded in 1986. Currently 100 members full-time. International flavor. Growth potential unlimited. Acquiring new land as needed. Some living on land, others nearby. Income from community businesses, work available nearby in town. Self-sufficiency short term goal. Serious spiritual and personal commitment required. *Aquarian Concepts Community, P.O. Box 3946, W. Sedona, AZ 86340; 602/204-1206.*

**CHRISTIANSBRUNN KLOSTER**, Pitman, Pennsylvania. Gay religious order of post-Christian Harmonists. We are the Guardian Angels of the Garden, living in the oneness of the Holy Spirit at a 63-acre cloister in central Pennsylvania. For information and a complementary copy of "The Harmonist", our handset and handprinted quarterly newsletter, write: *Brother Johannes, Christiansbrunn Kloster, RD 1, Box 149, Pitman, PA 17964.*

**CHRISTMAS STAR**, Winkelman, Arizona. Christmas Star is a developing Oasis where inhabitants are challenged to invest their energies toward the strengthening of their souls by creating an atmosphere of peace in which dialogue and mutual pursuit of the good can transpire. We are vision-driven people re-uniting a Sacred tribe that is committed to an exigent process of cultural evolution through holding the Earth closely, planting abundantly, feeling the Spirit of the Christ and perceiving the mission as a channeling of Grace through maximizing freedom with endeavors of music, art dance, high culture, archery and preparation for great changes. Since 1980 every Easter and Halloween an inspiring gathering and barter faire has been held here; they are emerging into major events. There are many cottage industry programs being developed and land trust home sites

are available. The usual struggles of life are present as well with amplification, so that the process of sifting the useful from the useless may produce real evolution on the collective path way to God. May we remove cowardice and vanity to translate vision into action. Call or write for land trust information and visiting. (See you at the gatherings.) *Christmas Star, 2444 Drilling Springs Rd., Winkelman, AZ 85292; 800/799-1029.*

**EARTHLANDS**, Petersham, Massachusetts. An Earth-centered community on 500 acre land trust near the Quabbin Reservoir wilderness. Retreat cabins and off-grid conference center with programs for learning to live in harmony with ourselves, the Earth and all her creatures—Deep Ecology, Council of All Beings, Youth Empowerment, Sustainable Living, headquarters for Sacred Earth Network. We currently have limited living space in our communal house, and are seeking permanent members who will plan and build clustered cohousing, as well as help staff and run this center, plus eventually other in Ukraine and Costa Rica. Openings for interns. *Earthlands, 39 Glasheen Rd., Petersham, MA 01366-9715; 508/724-3428.*

**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.*

**THE GANAS COMMUNITY**, Staten Island, New York. Ganas is a New York City, non-profit, non-religious, approximately 60 person group-living experiment in open communication. We are committed to the union of reason and emotion in the service of learning to talk together truthfully and to hear each other accurately in order to think together, decide together and to govern ourselves wisely and well. We are highly motivated to cooperate fully, care deeply and create our own world our own way, and make work the way we want it to. Our objectives are to enjoy working and playing together, and to help each other become autonomous, self-determined individuals. We seek to learn to fully appreciate the richness of personal differences in values, preferences, talents, philosophy, political views and lifestyles. For more information or to arrange a visit: *The Ganas Community, 133 Corson Ave., Staten Island, NY 10301; 718/720-5378.*

**GOODRICH FARM**, Hardwick, Vermont. Four members of an agricultural cooperative seek new members to expand the farm into a housing cooperative under the auspices of the Central Vermont Land Trust; both separate and attached houses on 55 acres of land, including fields for commercial organic root crop production for ten years, sugar bush and mixed woods. Visitors are welcome. Please call in advance. *Goodrich Farm, RD 1, Box 934, Hardwick, VT 05843; 802/472-3036.*

**KERISTA RESEARCH INSTITUTE**, San Francisco, California. Kerista seeks additional associates! Our goal is to create an ideal global village by serv-

g as a model community in which Keristan members demonstrate social equality and responsibility through the use of education, theater and art. Kerista's ideal society is one in which workers are encouraged to pursue a vocation of their own choice and one which will allow that worker to develop to her/his full potential. We especially promote the idea of working with others who are also dedicated to a lifetime of improving the human condition. Contact: *Judith Resmont, Kerista Research Institute, 505 Church St., #4, San Francisco, CA 94114; 415/558-9330.*

**LOS ANGELES ECO-VILLAGE** in process near downtown seeks friendly outgoing eco/co-op knowledgeable neighbors. Auto-less folks preferred who want to demonstrate and share low-consumption high quality lifestyles in an interesting multi-cultural high visibility community. Spanish or Korean speaking helpful. Lots of potential for right livelihood but must be initially financially self reliant. Call or write *Lois Arkin 313/386-8873, 3551 White House Place, L.A. CA 90004.*

**MONACAN RIDGE COMMUNITY.** A lot has happened in the last year. The piece of land we spent two years negotiating for fell through due to county zoning laws, but we found another mountain valley with three houses, 8,000 square feet of industrial space, an old orchard, perennial streams, and a pond on 330 acres. A forest which has not been cut in 22 years covers 220 acres. We hope to close by the end of the summer.

Two on-land businesses are likely: some members are planning to work with the former owner in a cider processing business, eventually buying him out, and Twin Oaks is offering us a contract to weave hammocks.

We have been working on our decision-making process with the book *Formal Consensus* by T. Butler, and also working on conflict resolution using a process called Relationship Enhancement.

In case you didn't read our previous REACH listing, we envision a community of up to 75 self-reliant persons open to each other and the wider society; strong consensus agreements; dues from 4 to 7% of after-tax income; land held in common or land trust; family homes, co-housing & homesteads; support for children, art, music, and ecological and spiritual awareness; and freedom from oppression — not sexist, racist, ageist, or homophobic.

We have reached 18 committed members and more than 30 enthusiastic supporters and are actively recruiting new members. You can reach us by sending a SASE to *C. Oneida, Route Box 1096, Louisa, VA 23093 or calling 804-980-0019. Send \$5 if you want the "deluxe packet."*

**AMASTE NATURALLY,** Barnstead, New Hampshire. Seasonal camping, cooperative membership, earth people, permaculture, naturism, green values, toward eco-village. We seek people with maturity/integrity/synergy. Send SASE. *Amaste Naturally, RR Box 578, Ctr. Barnstead, NH 03225; 603 776-7776.*

**PONDEROSA VILLAGE,** Goldendale, Washington. We are an intentional community, but not commune. Community spirit combined with individual ownership of land and homes, privacy

or togetherness, makes this a satisfying place to live. 60 people, including 12 children, live here now, more coming. A few five-acre parcels still available. Located in stable rural area with clean air, pure water, low crime, little traffic. Neighbors, both in PV and surroundings, friendly and congenial. Voluntary community gatherings: social, cultural, educational, environmental, spiritual, projects. Possibilities for outdoor recreation abound. Great place for kids—and you! *Ponderosa Village, 203C Golden Pine, Goldendale, WA 98620; 509 773-3902.*

**RED MOUNTAIN LODGE,** Crowley Lake, California. High Sierra near John Muir wilderness, hot springs, skiing. Fabulous views. Seeking people who appreciate wilderness and are interested in personal and spiritual growth. *Red Mountain Lodge, Rt. 1, Box 140, Crowley Lake, CA 93546.*

**S.E.A.D.S. OF TRUTH,** Harrington, Maine. Solar Awareness And Demonstration Seminars. We do sun, wind, water power workshops, hands-on participations, build pv panels, hot water systems and more. Coop business opportunities in permaculture, aquaculture and hydroponic systems, modular home and greenhouse kits. Off-grid homesteads available. We are a land trust and backpacker's international hostel. Visit for 3 days; take a 3-month internship, or join us in creating a sustainable future for all. *Charles Ewing, S.E.A.D.S., Box 192, Harrington, ME 04643; 207/483-9763.*

**SUSAN B. ANTHONY MEMORIAL UNREST HOME,** Athens, Ohio. Growing feminist and lesbian community on 151 acres in hilly southeast Ohio. Intergenerational, varied class backgrounds, race, ethnic diversity welcome. Near Ohio University and Hocking College. We expand slowly with care, forethought and commitment. SASE to: *Susan B. Anthony Memorial Unrest Home, P.O. Box 5823, Athens, OH 45701; 614/448-2509.*

## COMMUNITIES FORMING

**AVALON,** British Columbia, Canada. Witchcraft-based. Women, men, children, all affectional preferences, races—Canadian citizens or landed immigrants. We will work off and on the land, host Pagan events and produce and sell herbs and magical tools. A teaching center for Priesthood with a year-long residency program. Now a coven and friends and family. SASE. *Larry Ingersoll, Avalon Proto-Community, POB 2205, Clearbrook, BC V2T 3X8, CANADA.*

**ALEGRES,** Gill, Massachusetts. Sustainable spiritual community forming. Plans underway to find rural land in Northeast (but open to wherever we're led), will build affordable, experimental, clustered cohousing—individual living units, and central space for conferences, retreats, and shared community activities. Explore new ways of living based on understanding that we create experiences by how we flow energy. Chose abundance, wellbeing, joy, connection to positive godforce as natural state of existence. Children, consensus, co-creation with non-physical energies and nature spirits, teaching/healing,

harmony with Earth, organic gardening, barter, fun, ceremony, and development of community businesses a priority. \$1 for full vision statement. *Patricia Greene, 400B Main Rd., Gill, MA 01376; 413/863-8714.*

**BEAR CREEK FARMS,** Fall River Mills, California. Are you disillusioned with a society addicted to: fat foods, coffee, sodas, TV, the electric power grid, and schools that produce non-thinking "one-world" advocates? My health plan is pure mountain water! Do you dream of a place where individuality, artistic abilities, and entrepreneurs may flourish? I want your family here in this wild-life sanctuary if you truly have the resources and the courage to be among highly intelligent diverse thinkers—those who make things happen! Buy, rent, share, exchange. We have the land, tools, equipment, commercial buildings, apartments, motorhome hookups. *Sally Voorheis, Bear Creek Farms, 39701 Deaf Mule Trail, Fall River Mills, CA 96028-9740; 916/336-5509.*

**BELOVED COMMUNITY,** Berea, Kentucky. Grassroots community forming, Appalachia near Berea. Need eight seniors with loans, eight workers with skills. No rent or profit. Each one, teach one. Volunteers learn hands-on, then replicate somewhere else on earth. Four crews are: Food & Farm, Hall & Houses, Nurse/Clinic, Business/Guardian. Self-managed. Innovations: consensus, solar, composting toilets, water use, soil, ozone, no war tax, merchants, profits, alcohol. Read Acts 4:31:35. Improve education, religion, culture care, me, you. *James Wyker, 306 Estill, Berea KY 40403; 606/986-8000.*

**COMMUNITY FORMING** for the environmentally sensitive. *High Horizons, RR 2, Box 63-E, Alderson, WV 24910; 304/392-6222.*

**DRAGON BELLY FARM.** 39 acres, ferry and 30 miles from Seattle, Olympic Peninsula, Washington. Developing intentional community/Cohousing; platting six clustered house sites; preserving more than half the land, including ponds, creeks, and forests in agricultural/open space. Community members/owners may have/build space for renters. Planning cottage industries, including retreat center/alternative inn/B&B; 10% of land available for commercial development. Purposes include: commitment to personal and planetary transformation; Earth stewardship; spiritually eclectic; socially, environmentally, and politically involved. Organic orchard, herb and vegetable gardens, chickens, goats, other manure-producing animals. *3882 Larson Lake Rd., Pt. Ludlow, WA 98365. (206) 732-4855.*

**ENVIRONMENTALLY CONSCIENTIOUS FARM,** home and wholistic resource management. Couple seek older farm or ranchland in Oregon or the Northwest, plus investors to assist with purchase, and others to share a less toxic lifestyle, non-chemical farming methods, natural husbandry. *Jeffry Spier, 15490 River Front Rd., Clatskanie, OR 97016; 503/728-3379.*

**FORMING INTENTIONAL COMMUNITY,** seeking members. Environmental/ social sustainability. Consensus decisions. Private and common wilderness/agricultural land, 120 acres. *Dori, Box 1171, Moab, Utah 84532; 801/259-3330.*

## REACH (continued)

**HELP START A COMMUNITY!** Small group of Deadheads are in planning/recruitment stage. Write *Babs Wagner*, 24 George St., Cohoes, NY 12074; 518/235-5527.

**MIKECO REHTLE**, Big Rapids, Michigan. Want to form an eclectic, spiritually based, rural community that is affordable, appropriate, natural, self-sufficient, simple, and sustainable. Stress the importance of the home/tribe, and work that is primarily home-centered. Believe people need to have a working knowledge of how to produce and provide for themselves. Conferences, internships, retreats, land held in trust, governance by consensus of group and a leadership core, some shared meals, all types of housing, work requirement. Seeking members, money for real estate purchase, any resources, ideas, contacts. *Michael Keith Cooper*, 1127 Fuller Ave. #9, Big Rapids, MI 49307-2151; 616/768-4610 or 796-2303.

**NEW DAWN COMMUNITY**, Twisp, Washington. This is a community with a bright future located in Methow Valley, Washington. Serving the inter-dimensional fleets and angelic hosts with a ground anchor setting rich in natural resources and friendly people. Our air space has been covered by space dimension BeeDees and angels of light. The celestial city anchored to this north central Washington area continues to expand in the higher realms in preparation for the new dawning of enlightenment. There is unlimited opportunity to expand here for spiritually-minded ground ambassadors. An Island of Golden Light. Contact: *Brother Harry*, P.O. Box 976, Twisp, WA 98856; 509/997-3147.

**PARNASSUS RISING**, Phoenix, Arizona. Communitarian intentional family growing into intentional community seeking people with alternative sexual, religious, economic, political orientation, skilled, hard-working, adventurous, literate, clean of STD's and willing to get tests regularly, no alcohol or drugs, no fascists left or right. Prefer Americans who have put their lives on line for American freedoms. Share true inventions and innovations and the benefits of noncompetitive businesses. Build the humanist city, Parnassus. Recent photo, description in longhand and resume if willing to relocate. SASE. *Parnassus Rising*, P.O. Box 33681, Phoenix, AZ 85067-3681.

**WANTED: A FEW COURAGEOUS** spiritual women desiring to be on the frontier of a new lifestyle empowering women and developing processes and techniques towards financial and sexual liberation. Live in 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. *B. Brown*, P.O. Box 826, Middletown, CA 95461; 707/987-0669.

**YOUNG FAMILY RELOCATING TO PACIFIC NORTHWEST.** Seeking like minds to establish community around an environmental print shop (need other hand crafts). Belief in earth changes, interdependence, karma. Interests: decentralization, child-nourishing, self-sufficiency. *Donna Wood*, P.O. Box 804, Chino Valley, AZ 86323.

**ZEGG**, Scottsdale, Arizona. We're taking it slowly. To us, a community is not the end itself, but a means to an end—a logical evolutionary step for mankind on the way to a bigger vision of a world without fear, without violence and without sexual repression. And we want whatever community we create to last well into the future. In fact, we're not interested in just one community, but a network of research communities across the U.S. That's why we invited members from the 16-year-old, successful German community of ZEGG to lead us through some intensive, 10-day workshops over the next year—to experiment and experience together a common vision on which stable and viable communities can be based. (Of 50 Germans who got together in 1983 for ZEGG's great "social experiment," 45 are still involved in the community today!) For a free sample of our newsletter "Compersion" and more information on our workshops, call 1-800-624-8445 or write: *The Center for Experimental Cultural Design*, (ZEGG), P.O. Box 14183, Scottsdale, AZ 85267-4183.

**INNOVATIVE TOWN BEING PLANNED** for Pagosa Springs area by small group of visionaries (including experts in business & finance, architecture, farming & permaculture, and education.) Vision of "Atlantea" includes eventual 3,000 residents; emphasis on health and personal development; and innovations in economics, education, transportation, agriculture, architecture, and environmental design. Send \$5 for brochure. *Stuart Gordon*, Box U, Dillon, CO 80435.

**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.

**COMMUNITY FORMING** for the environmentally sensitive. *High Horizons*, RR 2, Box 63-E, Alderson, WV 24910. (304) 392-6222.

## COHOUSING

**WESTWOOD COHOUSING COMMUNITY.** 23 clustered privately owned energy-efficient dwellings, central common house for optional shared meals and other activities, and several work studios planned on 4+ acres with woods and creek within the city limits of Asheville, NC, in the Blue Ridge Mountains. \$60,000-\$120,000, depending on dwelling size. Early members can collaborate with architect to help design site and buildings this fall. Design will use Permaculture principles. Welcome: any age children and adults, any family type. Construction due to begin in 1995. P.O. Box 16116, Asheville, NC 28816. (704) 252-2118.

**WINSLOW COHOUSING**, Bainbridge Island Washington. We have a few homes available in our 30-unit pedestrian village on Bainbridge Island—fully occupied for two years. Share woodlands, gardens, playground, childcare, and large Common House with optional dinners five nights a week. Seattle by ferry, walk to schools, shopping, library, pool, small town atmosphere with rural areas close by. Send \$3 for info. *Winslow Cohousing*, 353 Wallace Way NE, Bainbridge Island, WA 98110; 206/780-1323.

## INTERNSHIPS/WORK STUDY

**APROVECHO RESEARCH CENTER**, Cottage Grove, Oregon. Aprovecho supports itself in part through an internship program. Interns learn organic gardening, sustainable forestry and appropriate technology. The internship lasts three months (or more) and costs \$300 per month. Come join us in a bit of world changin'! For more info: *Aprovecho*, 80574 Hazelton Rd., Cottage Grove, OR 97424; 503/942-8198.

**WORK RETREAT POSITIONS AVAILABLE** at the Ojai Foundation. Located on a 40-acre ridge of semi-wilderness land in Ojai, California, the Ojai Foundation is an educational sanctuary, a place of retreat, and a community devoted to sharing practices, personal stories and visions of a more peaceful plant while living and working together close to the Earth. Come now! Join us for \$25 per week or \$100 for the month. • Stay in a tipi, dome or yurt in a beautiful natural environment • Work 25 hours a week (carpentry, maintenance, housekeeping, gardening) • Daily group meditation • Weekly council gatherings • Time for reflection and relaxation • Some program opportunities • 24-hour personal ceremony at the end of one-month stay. Call or write to register or for more information. *The Ojai Foundation*, P.O. Box 1620, Ojai, CA 93024. (805) 646-8343.

**EXPERIENTIAL, HANDS-ON APPRENTICESHIP PROGRAM** at Sirius Community in carpentry and solar construction on our new solar Conference Center. You will learn building skills with a professional builder and experience community life in exchange for room and board. Contact *Bruce Davidson*, days (413) 259-1251, eves. (413) 259-1230.

## PEOPLE LOOKING

**DIS-URBAN SINGLE MALE** babyboomer seeks naturalist lifestyle, and livelihood, in well established family oriented land-steward community with environmental focus; private dwelling on acreage. Prefer maritime, souther, or temperate location near water; not too high, dry, or snowy. Vocation: freelance curricular writing, children's books, art/graphics, "desktop publishing." Skills to offer in creative and educational arts; open to collaboration with like-minded individual(s) in creative profession. Lifestyle contemplative, totally nature-oriented. Interests: art/design, butterflies, insects, cartooning, astronomy. Have no children of own but would like to share community with them. Also would



ke to hear from single woman who desires monogamous partner to share similar lifestyle and interests, either seeking or already in a community. Must be wholesome, adventurously creative, affectionate, like children and animals. No nicotine or drugs. If interested, drop a line. Can send bio, background, ideas, art samples, photos—whatever you'd like. Mike Axtman, P.O. Box 609, Redlands, California 92373. (909) 978-250.

**DO YOU HAVE THIS BIRTHDATE?** 6/29/33. 6/6-27/40. 6/30/41. 8/10/41. 8/14/42. 7/21/43. 7/31/48. 9/1/48. 9/3/48. 8/29-30/53. 7/28-29/58. 7/26/71. 11/1-2/72. 11/27-28/72. If one of these birthdates is yours, we would so much enjoy correspondence and friendship with you! Those with Moons in late Cancer, Virgo, or Pisces (between 20° and 30°) are also invited to write. All with these dates who write will receive their hand-drawn birth chart from the Sky-Jahanna. Include city and time if known. Tell us your vision of community. Our vision of community is that it starts with strong "seed" relationships and regenerated family, and can re-grow to clan and tribe in a sacred manner. Especially interested in contacts in New Zealand, Nova Scotia, PEI, and Bolivia. Blessings, Wisdom, Abundance! The Sky-Jahanna, P.O. Box 918, Sylwild, CA 92549.

**/MCS** (chemically-hypersensitive) individuals/families seek existing rural and urban communities supportive of non-toxic lifestyles (unscented products, avoidance of chemicals, pesticides). Environmentally responsible builders, investors, members needed to form/assist with all phases of housing and community development. Sandra Toilanen, 15490 River Front Rd., Clatskanie, OR 97016; 503 728-3379; Lee Grover, 121 West Third Ave., Ajo, AZ 85321; 602 387-6255; A.G.E.S. (Advocacy Group for the Environmentally Sensitive), 887 Chaine Court, Orleans, ONTARIO, CANADA K2C2W6; Marie Laurin 613/830-5722.

**SINGLE WOMAN**, 35 plus, financially independent, not wealthy, gregarious by nature, loves outdoors, vegetarian, seeking community or family home suitable for person with environmental illness/multiple chemical sensitivities (clean air, etc.) Catherine Squire, 3005-3 Jockzale Rd., Nepean, ONTARIO, CANADA K2J 4E4. Message: 613/823-6230.

**SINGLE TEACHER** seeks a community with good rural and urban qualities which supports both individualism and interdependence, and has sustainable architecture—perhaps something like Arcosanti. I prefer locale with many warm, sunny days and low pollen counts. Especially of interest are Denton and Austin, Texas, Tucson and Flagstaff, Arizona, and Illinois. Greg Buck, #1, Box 16, Penfield, IL 61862; 210/542-3368.

**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.

**ORDAINED MINISTER** seeks a community of organic farmers, vegetarian preferably. My teachings are pluralistic. This means that each religion or belief is expressing one's level of understanding or development. There are many aspects of Deity. The minister is your guide, teacher and ceremonial leader. I would like to continue as an aspiring author, as well. For letter and resume, write: Reverend Gregory Weidman, Universal Life Church Ministries, Box 103, Wichita Falls, TX 76307.

## RESOURCES

**COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND.** For joining, starting, and learning about communities. Don Bricknell, P.O. Box 2743, Cambridge, MA. 02238; 617/784-4297.

**INTENTIONAL COMMUNITIES:** Networking, planning, designing and organizing. Weekly meetings. Special speakers. Representatives from many local intentional communities. Our goal is to facilitate multicultural, sustainable, spiritual community. John Poling, Communities Connexion, P.O. Box 8608, Portland, OR 97207-8608; 503/284-0573.

**SURVEY OF COMMUNITIES NOW FORMING** in Western states, in *Growing Community Newsletter*. Packed with practical information about forming intentional community. 16 pgs, quarterly, \$21/yr. \$3 sample. *Growing Community Newsletter*, 1118-C Round Butte Dr., Ft. Collins, CO 80524 (303) 490-1550.

## CoHousing

The Journal of the CoHousing Movement

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C3

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(206) 780-1323

Call or send \$3 for an info pack to

**WINSLOW COHOUSING**  
353 Wallace Way NE  
Bainbridge Island, WA 98110

# CLASSIFIEDS

Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 73.

## FOR SALE

**IDEAL SETTING FOR RURAL INTENTIONAL COMMUNITY.** 50 acres. Passive-solar 6000 sq. ft. house containing large common-space living room, two full 1-bedroom apartments, 4 guest bedrooms, and indoor swimming pool. Space for 3rd apartment. Well developed organic garden. Send for brochure. Rt. 1, Box 301A, Boston, VIRGINIA 22713. (703) 547-3934.

**HOUSE FOR SALE** in Sparrow Hawk Village, intentional spiritual community in Tahlequah, Oklahoma. Three bedrooms, two full baths, ranchstyle house. Efficiency apartment with private entrance. Single car garage. Spacious deck overlooking the Illinois River valley. Vaulted ceilings. Lots of double insulated windows. New carpet. Freshly painted. Appliances included. Central heat and air. Inset fireplace heats entire house. Price: Reduced to \$79,000. Contact: Sue Ruzicka, (918) 456-6876.

## Santa Fe CoHousing Community House for Sale

Diana Heim (505) 471-5130

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## COMMUNITY EVENTS

**"COMMUNALISM: CONTRIBUTION AND SURVIVAL,"** International Communal Studies Association, 5th International Conference—May 30-June 2, 1995, at Yad Tabenkin Community, Ramat Efal, Israel. For information, write address below. To give a presentation at the Conference, please send abstracts and bio data (before November, 1994) to Professor Yaacov Oved, International Communal Studies Association, Yad Tabenkin, Ramat Efal, 52960, Israel. Telephone: 3-534-3311. Fax: 3-534-6376.

## PUBLICATIONS

**TOFU TOLLBOOTH:** A Directory of Great Natural and Organic Food Stores. Coast to coast and down to earth. 165 pages. \$10.00, includes pkg. & post.. Pioneer Distributors, 180 Pratt Corner Road, Amherst MA 01002.(413) 259-1223

**GROWING COMMUNITY NEWSLETTER.** Practical information about forming, joining, intentional communities. Quarterly, 16 pgs, \$21/yr. Sample, \$3. 1118-C Round Butte, Ft. Collins, CO 80524 (303) 490-1550.

**NEW MONEY FOR HEALTHY COMMUNITIES.** Learn how to transcend the current centralized monetary system with exchange alternatives that are democratic, ecological, and locally productive. \$18.95 ppd. Thomas H. Greco, Publisher, P.O.Box 42663, Tucson, AZ 85733.

**LIFE IN BRUDERHOFF COMMUNITIES.** Autobiographies include *Torches Extinguished: Memories of A Communal Bruderhof Childhood in Paraguay, Europe, and USA*, by Elizabeth Bohlken-Zumpe, and *Free From Bondage: After Forty Years in Bruderhof Communities on Three Continents*, by Nadine Moonje Pleil. Vols. I & II of *Women From Utopia* series, Carrier Pigeon Press. Each book 300+ pages, over 40 photos. Each \$15 postpaid. Also monthly *KIT Newsletter* for ex-members of the Bruderhof, and periodic *MOST Newsletter* for alums of Sonoma County communes. Send for free brochure. carrier Pigeon Press, Box 460141, San Francisco, CA 94146-0141. (415) 821-2090.

## COMMUNITY ACCOMODATIONS

**EXPERIENCE COLORADO COHOUSING,** a *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

## PROPERTY FOR SALE

**IDEAL FOR AN INTENTIONAL COMMUNITY—** 660-acre ranch for sale, near Crestone, Colorado, a spiritual/New Age community in the San Luis Valley. Pasture, 2 houses, 10 artesian wells, greenhouse, organic garden, pond, 10-pane photovoltaic system. \$260,000. Or 360 acres w/ houses, improvements for \$215,000). *Liz Washburn*, P.O. Box 398, Moffat, CO 81143. (719) 256-4107.

Featured Classified Ad:

**RAISED IN COMMUNITY?  
WRITER WITH '70s COMMUNAL  
LIVING EXPERIENCE** working on novel narrated by young woman (born '69) who grew up without biological mother on hippie/anarchist commune. Would love to talk with young adults (20s) who spent some years in communal situations about their experiences and reactions, and with older adults (my age, 40+) with experience (direct or indirect) raising children communally, and/or with changes communes needed to make to continue functioning. *Susan Davis*, 100 Greene St., 10D, NYC 10012. (212) 925-2011. E-mail [sd58@columbia.edu](mailto:sd58@columbia.edu)



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## DIRECTORY UPDATE FORM

### TELL US ABOUT COMMUNITIES!

If you represent or know of a community which is not listed in the current edition of our *Directory of Intentional Communities*, please let us know! We want everyone to have a chance to be included. The deadline for inclusion in our '94 edition has past, but we are *always* interested in new leads for our frequent updates. Please use this form to send us your referrals, or just give us a call at (816) 883-5545.

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

NAME OF COMMUNITY \_\_\_\_\_

CONTACT PERSON \_\_\_\_\_

STREET ADDRESS \_\_\_\_\_

CITY/TOWN \_\_\_\_\_ STATE/PROV \_\_\_\_\_ ZIP/POSTAL CODE \_\_\_\_\_

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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.** Fall 1994 & Winter 1995 issues ONLY. (25¢/word from Spring 1995 issue on.)

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# COMMUNITY CALENDAR

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

**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

**September 17-19 • Fourth Annual Harvest Festival**  
The Farm, Summertown, Tennessee (1 hour SW of Nashville). Workshops and displays on alternative energy, cooperative living, low fat cooking, midwifery, agroforestry, arts and crafts, good food, country rock, reggae, world beat and more. \$15 Mary Ellen Bowen, (615) 964-2590.

**September 23-25 • New Models for Loving: A Conference on Polylove**  
Rowe Conference Center, Rowe, Massachusetts. Alternatives to the nuclear family, polyfidelity, responsible nonmonogamy. Speakers include Dr. Deborah Anapol, author of *Love Without Limits*, and Ryam Nearing, author of *The Polyfidelity Primer*. *IntiNet Resource Center, P.O. Box 4322, San Rafael, CA 94913-4322.* (415) 507-1739

**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,

**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 suggestions about what we might include in future calendars (use form below). Also note that the Fellowship publishes a quarterly newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on the inside front cover.

Ontario. For info write: *Lyman Tower Sargent, Dept. of Political Science, University of Missouri, St. Louis, MO 63121.*

**October 14, 15, 16 • First Annual North American Cohousing Conference.**  
University of Colorado, Boulder, Colorado. Speakers include Cohousing experts nationwide, and Caroline Estes on consensus and community. *Rocky Mountain CoHousing Association, 1705 14th St. #317, Boulder, CO 80302.* (303) 494-8458.

**October 14-16 • Building Community With Affordable Housing: Supportive Environment and Cooperative Living**  
Community Service, Inc. annual conference in Yellow Springs, Ohio. Speakers include architect/planner Ken Norwood, author of *Rebuilding*

*Community in America;* straw-bale experts, Cohousing experts. *Community Service, P.O. Box 243, Yellow Springs, OH 45387.* (513) 767-2161.

**October 14 - 22 • Permaculture Fundamentals**  
Ecovillage Training Center at The Farm, Summertown, Tennessee (1 hour SW of Nashville). Slides, audiovisuals, & practical exercises demonstrating patterns, water, soils, forests, energy, gardening, urban and rural settlement, economics and more. \$525, includes tuition, all meals, and camping or rustic accommodation. Chuck Marsh, (704) 683-4946

**Oct 16 • Open House at Padanaram**  
Noon-6pm. *Route 1 Box 478, Williams, IN 47470;* (812)388-5571.

**October 21-23 • Bruderhof Conference**  
Held simultaneously at Pleasant View community, New York; Spring Valley community, Pennsylvania; and Deer Spring community, Connecticut. *Paul Fox, RD 2, Box 446, Farmington, PA 15437-9506.* Fax (412) 329-0942.

**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).


**Nov. 4-6 • FIC Fall Meeting**  
3 days, hosted somewhere on the East Coast. All FIC members welcome, plus folks interested in community lifestyles. *FIC, P.O. Box 814, Langley WA 98260;* (206)221-3064.

**December. 2-4 • The TLC Experiment.**  
San Diego State University. Free "community-building" weekend, facilitated by William Polonowiak, author of *On Creating A Community.* *1760 Lake Dr., Cardiff, CA 92007.* (619) 633-1061.

**Video:**

## Follow the Dirt Road:

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### TELL US ABOUT YOUR COMMUNITY EVENTS!

NAME OF EVENT \_\_\_\_\_

NAME OF SPONSOR OR HOST \_\_\_\_\_

CONTACT PERSON \_\_\_\_\_

PHONE \_\_\_\_\_ DATE THIS FORM COMPLETED \_\_\_\_\_

STREET ADDRESS \_\_\_\_\_

CITY/TOWN \_\_\_\_\_ 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)883-5545**

# COMMUNITIES

Back Issues Available

Back issues are \$5 each.  
Those available only as  
photocopies are noted.

**Communitas #1; A New Community Journal; Virginia communities; Philadelphia Life Center; Alpha (July '72)**

**Communitas #2; country life; conferences; Meadowlark therapeutic community; School of Living; Mulberry Farm; Arthur Morgan (Sept '72)**

**#1 Commune Directory '72; membership selection, Camphill Village; Twin Oaks; women & communal societies (Dec '72) \*Photocopy**

**#2 Law Communes, Land Trusts; rural poverty; Open Gate; Papaya; Changes Therapeutic Community (Feb '73) \*Photocopy**

**#3 Community market development; Ananda; economic Clearinghouse. (Spring '73) \*Photocopy**

**#4 Schools and community; The Vale School; The Farm; community heritage. (Summer '73) \*Photocopy**

**#5 Personal Change/Social Change; community culture; Boston co-op houses; group relationships (Oct/Nov '73) \*Photocopy**

**#6 Overseas Community; May Valley Co-op; Christian communes; back-to-the-land (Dec/Jan '74) \*Photocopy**

**#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/Jun '74)**

**#9 Children in community; Iris Mountain; Twin Oaks; Ananda; children's books. (Jul/Aug '74) \*Photocopy**

**#10 Work; labor credit systems; Times Change process. (Nov '74) \*Photocopy**

**#11 Land Reform; ownership & use; planning; living on the land; Paolo Soleri; energy (Dec '74) \*Photocopy**

**#12 Directory '75; Karum; networking; building a new society (Jan/Feb '75) \*Photocopy**

**#13 Spiritual life in community: Christian, ashrams, secular, atheist, ritual; composting. (Mar/Apr '75) \*Photocopy**

**#14 Therapy; encounter groups; spiritual therapy; overcoming jealousy; The Farm (May/June '75) \*Photocopy**

**#15 Research & education in community; survival schools; martial arts; Paolo Soleri interview. (Jul/Aug '75) \*Photocopy**

**#16 Planning; ecology and economics; short- and long-range contingencies; why plan? land use; alternative energy. (Sep/Oct '75) \*Photocopy**

**#17 Family, Sex, & Marriage; gay relationships; gender roles; child-rearing; spiritual marriage; German communes (Nov/Dec '75) \*Photocopy**

**#18 Government; Twin Oaks; Project Artaud; East Wind; Directory '76 (Jan/Feb '76) \*Photocopy**

**#19 Urban Communities; New Haven; Twin Cities; Philadelphia Life Center; taking back the night; structure and decision-making (Mar/Apr '76) \*Photocopy**

**#20 Middle Class Communes; how to start; interpersonal skills; teenagers in communes; sharing housework (May/June '76) \*Photocopy**

**#21 Kibbutzim; local relations; Ananda Co-op Village; social planning food co-ops (July/Aug '76) \*Photocopy**

**#22 Networking in the Ozarks; kibbutz family; norms vs. rules; community market; Findhorn (Sept/Oct '76) \*Photocopy**

**#23 Women & Work in the Kibbutz; Rainbow Family; leaving community; Project America (Nov/Dec '76) \*Photocopy**

**#24 Building Community; physical design; culture; decentralized politics; Directory '77; Another Place Farm (Jan/Feb '77) \*Photocopy**

**#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) \*Photocopy**

**#26 Rebuilding the city; urban co-ops: Austin, New York, DC, Greenbriar Community. (May/June '77) \*Photocopy**

Back issues may go out of print at any time (and be available only as photocopies). Prices below are postpaid.

## Sets of In-Print Back Issues

Contain all back issues which are magazines in print (but not photocopies) and excluding issues #37/38 and #77/78. Approximately 32 issues. \$75

## Out-of-Print Back Issues (Photocopies)

These are not included in the above-described set, and must be ordered individually. (Noted with: \*Photocopy). \$5 each. Sorry, no discounts on multiple copies; prices are as low as possible already.

## Complete Set (Magazines & Photocopies)

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**Movement for a New Society;** social class; long-range planning; older men; Plowshare Community (July/'77) \*Photocopy

**Seabrook;** a political community; middle-aged men in community; ex-Oaks members; Tucson Peoples Now Pages. (Sep/Oct '77)

**Democratic Management;** census; leadership; group consciousness; The Ark (Nov/Dec '77) photocopy

**Directory '78;** School of Living & Run Farm; financing; Roger Sch interview (Jan/Feb '78) photocopy

**Learning in Community;** learning & learning for all ages; ritual abortion (Mar/Apr '78)

**Future of Community;** Federation Galitarian Communities; Cerro Gordo; Karass; The Community Soapery (May/June '78)

**A Woman's Issue;** mothers & fathers; Virginia Blaisdell interview; feminism in MNS; non-traditional work (Aug '78) \*Photocopy

**West Coast communal movement;** Hoedads, Alpha Farm, co-rocery, salvage business, other activities in California and Oregon. (Oct '78)

**Consumer Co-op Bank;** income resource sharing; Utopian heritage. (Dec '78)

**Kerista;** British Columbia; Land of Gold. (Jan/Feb '79)

**See Special Back Issues, below.**

**Federation women;** Hutterites; travel ashram community; Healing Waters; Industrial Co-op Association. (Aug/Sep '79)

**Worker-owned businesses;** community development; urban ecology; feminist credit union; Hutterite. (Oct/Nov '79) \*Photocopy

**Relationships;** friendships, community, sexuality; Renaissance community. (Dec '79/Jan '80)

**Regionalism—The Southeast;** Center Place; Co-op Anti-nuke; community resources (Feb/Mar '80) photocopy

**Health and well-being;** massage; setting up a tofu kitchen; feminist therapy; radical psychiatry; community clinic. (Apr/May '80)

**#44 Consumer Cooperative Alliance;** housing; food, arts; health; energy (June/July '80) \*Photocopy

**#45 Art Collectives;** Freestate Anti-nuke; Rainbow Family; women in Oregon communities (Oct/Nov '80) \*Photocopy

**#46 1981 Directory issue;** culture; pregnancy; economics; poltatch. (Dec '80/Jan '81) \*Photocopy

**#47 Stories;** community organizing; economics and work; culture. (Feb/Mar '81) \*Photocopy

**#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)

**#56 10th Anniversary Issue & Directory '83;** best of *Communities* (Dec '82/Jan '83) \*Photocopy

**#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)

**#59 Computers;** cooperative Arab/Jewish settlement; volunteer service; holistic living; growing pains (July/Aug '83) \*Photocopy

**#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) Available separately only.

**#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) Available separately only.

**#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)

**#65 Greenham Women's Peace Camp;** The Farm; education for cooperation; justice in India; spiritual fraud; Jubilee Partners (Winter '84/'85) \*Photocopy

**#66 Directory '85/'86;** 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)

**#68 Historic Communal Societies;** the Shakers; Harmony; Zoar; Amana; the Mormons, Icarians, Fourierists, & Llano (Winter '85) \*Photocopy

**#69 South Africa;** appropriate technology for developing countries; community homes for the mentally disabled; New Zealand; Windstar Foundation. (Winter '86)

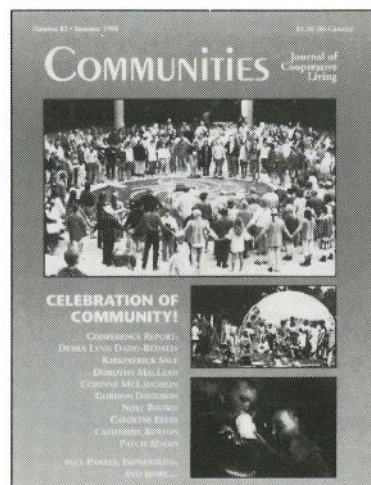
**#70 San Francisco Bay Area:** co-ops, clinics, housing, the Cheeseboard Collective. (Spring '86)

**#71/72 Model communities:** past, present, future; historic future cities; Kerista; polyfidelity. (Summer/Fall '86) [Counts as two issues.]

**#73 FEC—10 years;** social, gender, political, organizational issues (Winter '87) \*Photocopy

**#74 Urban Middle-Class Communes;** Sirius; the Clairemont Project; Ozark Regional Land trust; Aprovecho & End of the Road; alternative special education; Findhorn (Summer '87) \*Photocopy

**#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)

**#77/78 See Special Back Issues, below.**

**#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.]

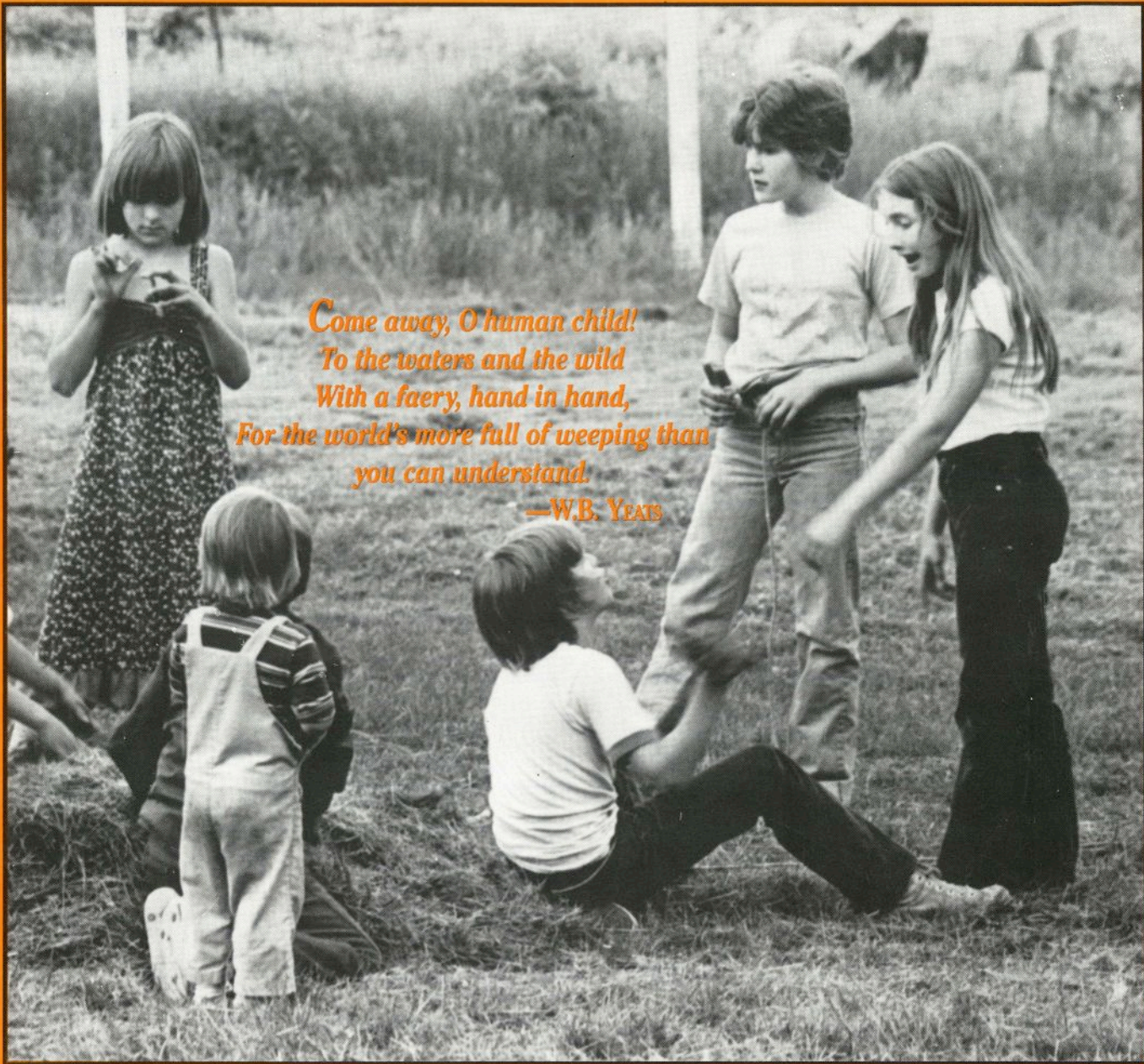
**#82 Women in Community:** Women at Twin Oaks, The Farm, Shannon Farm; Women in Bruderhof, Hutterite, Shaker, Oneidan, Mormon, Owenite communities; Maggie Kuhn. (Spring '94)

**#83 Celebration of Community** conference—Aug '93, Olympia, WA; Plenary speakers (incl. Kirkpatrick Sale/Bioregionalism, Dorothy Maclean/Findhorn, Corinne McLaughlin/Leadership, Gordon Davidson/spiritual economics, Dr. Noel Brown/environment; & more); founders' panels—rural, urban, spiritual communities. (Summer '94)

## Special Back Issues

**#37/38 Guide to Cooperative Alternatives:** Double issue on community participation, social change, well-being, appropriate technology, networking; Directory of Intentional Communities; extensive resource listings. 184 pgs. \*Photocopy \$15 Order separately.

**#77/78 1990-1991 Directory of Intentional Communities:** All feature articles in first edition of *Directory*. 129 pgs. (Nov. '90) (Counts as two issues.) \$10 Order separately.



*Come away, O human child!  
To the waters and the wild  
With a faery, hand in hand,  
For the world's more full of weeping than  
you can understand.*

*—W.B. YEATS*

## COMMUNITIES

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