

# COMMUNITIES

Journal of Cooperative Living

\$4.50 (\$6 Canada)

Winter 1994

No. 85

**NOW INCORPORATING  
GROWING COMMUNITY NEWSLETTER**

## **PASSAGES: What Have We Learned?**

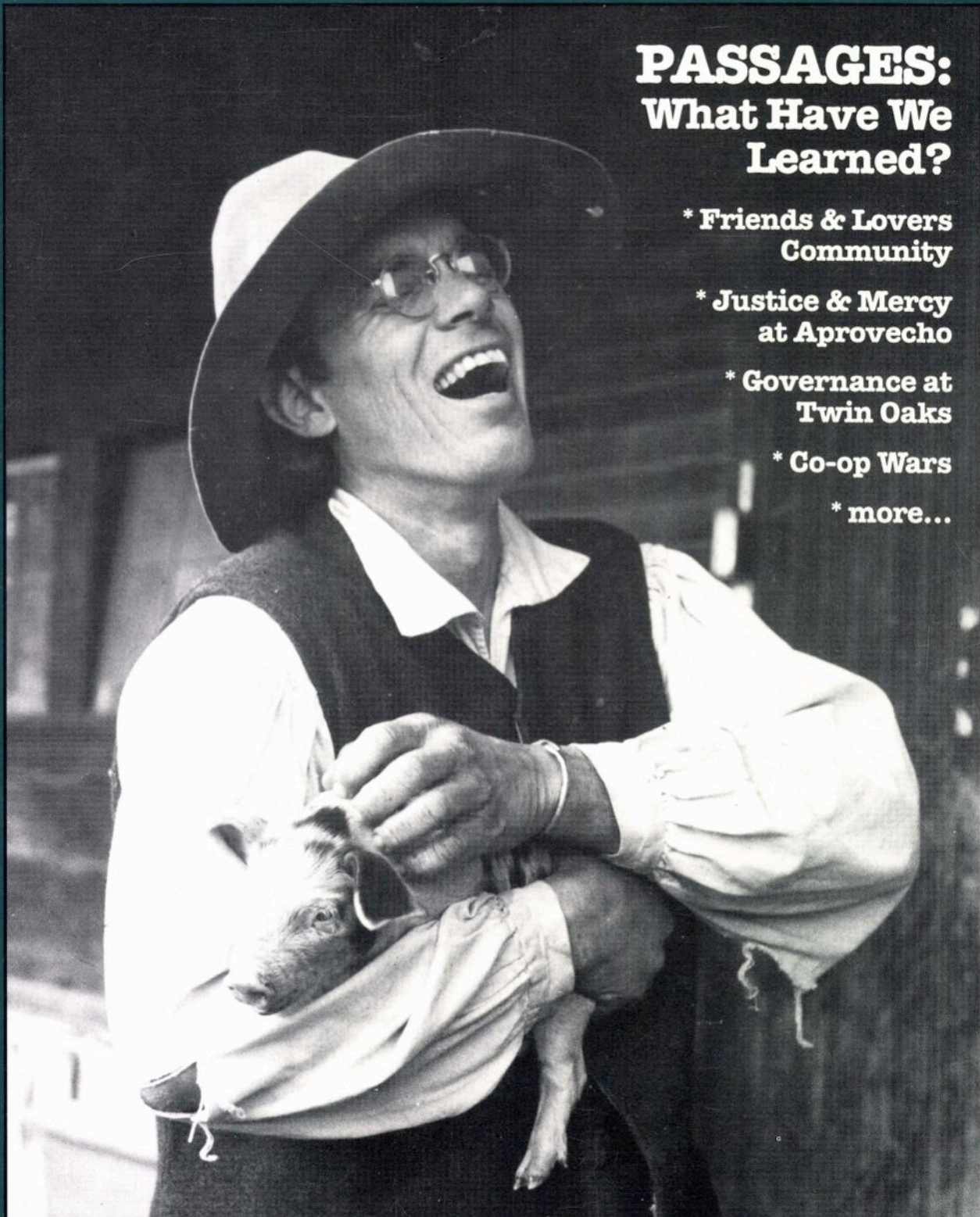
**\* Friends & Lovers  
Community**

**\* Justice & Mercy  
at Aprovecho**

**\* Governance at  
Twin Oaks**

**\* Co-op Wars**

**\* more...**

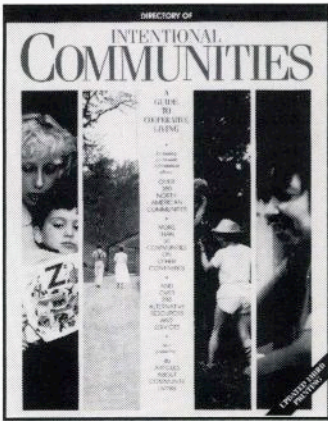


Also: Desiring Diversity in Cohousing \* Boundaries, Trust, & Discernment  
**SPECIAL REPORT: A Closer Look at "Cults"**



## 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 #85 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.

## You are invited to join the Fellowship for Intentional Community

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

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

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

## SUPPORT FIC & ITS PROJECTS

- The Fellowship for Intentional Community was re-organized in the mid-80s, and its first major project was to research, publish, and distribute the 1990/91 *Directory of Intentional Communities*, which was released as a special issue of *Communities* magazine.
- The directory proved to be incredibly popular ... the third printing has nearly sold out — all 18,000 copies. Based on the success of that project, FIC assumed the publisher's role for *Communities* magazine in the summer of 1992.
- Last August, FIC hosted the first-ever International Celebration of Community which drew nearly one thousand participants to the campus of The Evergreen State College near Olympia, Washington. There was an amazing amount of information and inspiration shared at the Celebration, and 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 65.)
- 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.**

- C93-2 (PLENARY) Caroline Estes:** Overview of the Challenges Facing the Communities Movement • **Kirkpatrick Sale:** Bioregionalism, Community, and the Future
- C93-23 (PLENARY) Debra Lynn Dadd-Redalia:** Sustainability and Sustainance • **Dorothy Maclean:** The Spiritual Dimensions of Community
- C93-78 (PLENARY) Patch Adams:** Prescription for Happiness — Love, Friendship, Community • **Corinne McLaughlin:** The Future of Communities
- C93-77 (PLENARY) Gordon Davidson:** What Communities Have Learned about Economics • **Noel Brown:** The Transition to Global Sustainability
- C93-101 (PLENARY) Catherine Burton:** Visions, Values, and The Future
- C93-4 FOUNDERS' PANEL 1** Small, Rural Communities
- C93-14 FOUNDERS' PANEL 2** Urban Communities
- C93-26 FOUNDERS' PANEL 3** Large, Spiritual Communities
- C93-40 FOUNDERS' PANEL 4** Large, Rural Communities
- C93-01 PANEL:** Health & Community
- C93-25 PANEL:** Polyfidelity
- C93-52 PANEL:** Realities of the Future
- C93-66 PANEL:** Economic Sustainability for Communities
- C93-67 PANEL:** Adults Who Lived in Community as Children
- C93-82 PANEL:** Cohousing
- C93-95 FIC Board Panel:** Future Directions and Program of the FIC: Community Health Fund? Community Bank? Community University?
- C93-43 Adams, Patch:** Humor & Health [Note: Microphone problem: poor fidelity in several sections]
- C93-54a Adams, Patch:** Community as Context for Medical Practices (Part 1)
- C93-54b Adams, Patch:** Community as Context for Medical Practices (Part 2)
- C93-86 Alexander, William:** Community — Survival Necessity for the 21st Century
- C93-44 Almayrac, Dr. Christian:** Be Happy
- + C93-69 Anapol, Dr. Deborah & Paul Glasco:** Multi-Adult Intimacy: Poly Lovestyles and Intentional Community
- + C93-17 Arkin, Lois:** Urban Eco-Village Processes: Retrofitting for Sustainability
- C93-7 Bates, Albert:** History of The Farm
- C93-88 Bookstein, Jonah:** Kibbutz in the 1990s
- C93-36 Brown, Stephan:** Shenoa — Alternative Ways to Hold Land
- + C93-55 Brown, Stephan:** Everything You Ever Wanted to Know About Starting Community
- C93-12 Butcher, Allen:** Dispelling the Confusion — Definition of Intentional Community
- C93-68 Cameron, Brent:** The Wonder-tree Concept: A New Educational Model Based on Natural Learning
- C93-11 Canfield, Chris:** Slide Show on Eco-Village Community Development
- C93-58 Childers, Laurie:** Justice and Mercy in Conflict Resolution [poor mike]
- C93-62 Craig, Dorothy:** Building Community in the Larger Community (Part 1) [Part 2 wasn't taped]
- C93-32 Dadd-Redalia, Debra Lynn:** Sustainability and Sustainance
- C93-21 Davenport-Moore, Susan:** Children Who Grew Up in Community: adult discussion
- + C93-87 Erlandson, Gaya:** Developing Individual Authenticity and Collective Vitality: A New Paradigm Process
- C93-29a Estes, Caroline:** Community and Consensus (Part 1)
- + 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 Graco, 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 Kozeny, 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 Didcoot:** 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:** EcoVillage, A Russian Sustainable Community

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- C93-33 Wells, Marie Spicer:** Making the Transition to a Consensual/ Team Based Organization
- + C93-16 Yemelin, Valentin & Diane Gilman:** EcoVillage, A Russian Sustainable Community

**+ = TOP-SELLING TAPES**

## Celebration of Community — Audio Tape Order Form

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

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

\_\_\_\_\_

City/Town: \_\_\_\_\_ State/Prov: \_\_\_\_\_

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

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

NOTE: All Prices include handling & postage.

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

Please send me the 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



# COMMUNITIES

Journal of  
Cooperative  
Living

No. 85  
Winter 1994

## DEPARTMENTS

- |    |                  |    |             |
|----|------------------|----|-------------|
| 4  | LETTERS          | 68 | CLASSIFIEDS |
| 6  | PUBLISHER'S NOTE | 69 | REACH       |
| 64 | DIRECTORY UPDATE | 73 | CALENDAR    |

## COLUMNS

- 7 **FROM THE HORSE'S MOUTH—Living in Community: Original Visions and Actual Experience**  
*Mike Cummings and Harv Bishop* offer research data about how community members see themselves meeting, or not meeting, their original community goals.
- 10 **PERIPATETIC COMMUNITARIAN—Absolute Truths**  
*Geoph Kozeny* notes that some communities tend to espouse Absolute Truths and an "us-them" dynamic, and suggests cultivating tolerance, asking questions of leaders, seeking more information, and checking whether cherished assumptions feel right on a "gut" level.
- 12 **MY TURN—Boundaries, Trust, and Discernment in Intentional Communities**  
*Judy Morris* observes that people living in community often let down their "boundaries," which can lead to problems (including not recognizing abuse) later on.
- 13 **COMMUNITY SPIRIT IN WASHINGTON, D.C.—Transformational Politics**  
*Corinne McLaughlin* describes a new, more holistic politics, and describes how one group helps people rid themselves of hostile conceptions of "other."
- 14 **CONGRATULATIONS!—A Women's Land Collective, a Christian Service Organization, and Two Rural Communes**  
*Communities* magazine honors *WomanShare*, *Global Order*, *East Wind*, and *Sandhill Farm*—all celebrating decade milestones in 1994.
- 16 **COHOUSING REPORT—The Desire for Diversity**  
*Bill Paiss* explores why Cohousing communities currently lack ethnic and racial diversity, and suggests what Cohousing groups can do to remedy this.
- 17 **ECO-VILLAGE REPORT—Findhorn to Host International Eco-village Conference**  
*Diane A. Gilman* and *John L. Talbott* outline plans for the first international conference on eco-villages.
- 18 **CHRISTIAN COMMUNITIES—"New Africa" Comes to Plow Creek: Celebrating Interdependence**  
*David Janzen* and his community learn from their African brothers and sisters in faith.
- 19 **FEDERATION UPDATE—Twin Oaks Holds Successful Annual Communities Conference & Women's Gathering**  
*Valerie Oaks* describes two successful conferences held at Twin Oaks in September.
- 20 **FELLOWSHIP NEWS—Being Accountable to Members: Does the Fellowship Frolic In Luxury?**  
*Laird Sandhill* explains how the Fellowship for Intentional Community chooses sites for board meetings, and selects new board members.
- 22 **FOR OUR CHILDREN—Peace, Wolves, and Chickens**  
*Arun Toké* presents articles from children on their favorite subjects.
- 23 **GROWING COMMUNITY—Deer Rock: Profile of a Community in Process**  
(*Diana Leafé Christian*); **First Aid for Conflict Resolution** (*Pat Wagner*); and **Off the Grid!** (*Daniel Drasin*)  
Practical "how-to" information for people planning to form new communities nowadays. (The first issue of *Growing Community* newsletter incorporated into *Communities* magazine.)

### Front Cover:

Brother Johannes at  
Christiansbrunn Kloster  
holding a Gloucester  
Old Spot piglet.

Photo by  
Jerry Orabona.

### Back Cover:

Jubilee Partners staff  
and Vietnamese and  
Bosnian refugees  
singing together  
"Mir, Mir, Mir," a  
Bosnian peace song.

Photo by  
Josie Winterfield.



## 27 REVIEWS

Tim Miller reviews the new, revised edition of *CoHousing: A Contemporary Approach to Housing Ourselves*; Deborah Altus reviews *Is It Utopia Yet? An Insider's View of Twin Oaks Community in its 26th Year*; Ellen Hertzman reviews *Spiritual Politics: Changing the World from the Inside Out*; and Diana Leafe Christian reviews the videotapes *Planning a Meeting* and *Facilitating a Meeting*.

## 29 COMMUNITIES MAGAZINE SPECIAL REPORT—A Closer Look at “Cults”

Checklists of cult characteristics, compiled by Dr. Michael Langone and P.E.I. Bonewits; Steven Fuson cautions us not to be so quick to label a group a “cult.”

## SPECIAL FEATURE

### PASSAGES: WHAT HAVE WE LEARNED?

#### 32 From the Guest Editor

#### 33 Creating Community in “New Heaven”

Paul Freundlich relives halcyon days of co-ops and community spirit in '70s-era New Haven, Connecticut.

#### 36 The Co-op Wars

Craig Cox describes how the battle of ideologies—Marxist-Leninist vs. anarchistic counterculture—affected food co-ops in Minneapolis.

#### 38 Balancing Justice and Mercy at Aprovecho

Recalling irreconcilable differences and legal battles with the founder, Laurie Childers suggests that truly righteous justice is not easily reconciled with compassion and mercy, yet *both* must be included for a truly lasting resolution.

#### 41 Governing Ourselves at Twin Oaks

Co-founder Kat Kinkade describes how Twin Oaks' Planner/Manager system works, and with humor and candor, recounts what happened when old-guard *Walden Two* enthusiasts clashed with egalitarian-activist newcomers.

#### 45 Sirius: Honoring Leadership

Diana Leafe Christian describes how co-founders Gordon Davidson and Corrine McLaughlin have learned to make leadership visible and accountable, and choose strong, visionary members.

#### 47 The Founder's Dilemma: Lessons from Arden Village

By recalling the turn-of-the-century beginnings of Arden Village, Joyce Foote explores a common issue facing communities: How do we affirm our founders' original intent, while remaining open and responsive to new ideas?

#### 51 What We've Learned at Sharingwood Cohousing

Rob Sandelin reports what Sharingwood members have discovered in evolving the “ecology of community.”

#### 52 Community as Crucible: The Love Israel Family

Serious Israel chronicles how community members have succeeded in their goals; created innovative housing; weathered severe external and internal challenges; and grown, spiritually and emotionally, over 25 years.

#### 56 Stories from a Lifetime in Community

Community activist Ernest Morgan believes “community” is where you find it ... and create it.

#### 57 The Transition of King View Farm

Les Kerr observes how one Emissary community—which was formerly supported by donations, had a hierarchical leadership, and had a specific spiritual path—is now beginning to support itself financially, open to broader spiritual options, and practice democratic decision-making.

#### 59 Reinventing Village and Family: Friends and Lovers Community

Marybeth Home illuminates the magic that can occur when friends commit to love and serve one other's emotional/spiritual growth and highest good.

## CREDITS

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(Springtree Community)  
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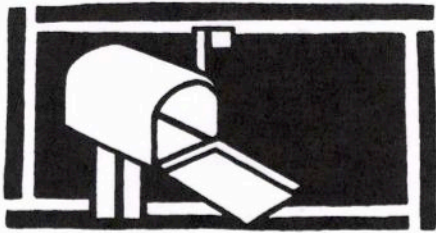
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# LETTERS



## Kudos, Critiques, for "Growing Up" Issue

Dear Communities,

Great *Communities* magazine! Got a couple dozen from Laird yesterday and took it home and read it cover to cover last night. Really excellent!

Albert Bates  
The Farm,  
Summertown, Tennessee

Dear Communities,

The October issue of *Communities* was the first one I had seen. I was pleased that you did not just present the "positive" side of intentional community living, but included frank discussion of problems as well. Obviously this is healthy.

Charlie Lamar  
San Francisco, California

Dear Communities,

I really liked your dramatic, eye-catching cover, and the direct look in the child's eyes. It made me wonder what she had to say about growing up in community. The photo was evocative; it seemed very honest, especially because in that issue you tapped into some of the "shadow side" of community.

Carolyn Shaffer  
Berkeley, California

Dear Communities,

Although *Communities* magazine is getting better, I have some strong feedback about your choice of cover photo for the latest issue—"Growing Up in Community." The day I brought it in from the mailbox there were four people in the kitchen at our community, and they were shocked and insulted, to say the least. Someone said, "Call DSS!" (Department of Social Services.)

Your cover showed a child who looked abused, neglected, and abandoned—the

dirty face, the straggly hair, the hurt look, the half-finished cabin. It portrayed community children as if they are abused. When I later read that it was a photo of the guest editor, I thought maybe your decision to use that cover was political. Please try to show communities in a better light in the future!

(Name withheld by request)  
Massachusetts

*Thank you for your feedback. A number of other readers responded as you did to our cover photo, and we'd like to explain what went into our decision.*

*First, there weren't any political considerations; we chose that photo because our staff fell in love with it (perceiving the child's look as direct and engaging, rather than hurt.) Second, the frank look of the child matched the frank look we believe the collection of articles presented on the theme of growing up in community. Just as the child's appearance is not cleaned up or hidden with cosmetics, neither is our examination of the issue. Third, it was the only quality vertical photo we received, and we wanted to get away from the multiple horizontal photos we've been using on the cover recently.*

*In any case, we have taken your comments to heart and will consider presenting more positive images on future covers, while striving to match the cover photo to the overall tone of the articles within.*

*(Kirsten's six-year-old dirty face was a product of the lifestyle and times in her parents' rural commune, 20 years ago. She was neither neglected nor abused, and had a mostly wonderful, idyllic childhood. See her account, "Movers of Mountains, Shapers of Worlds," on p. 36 of that issue.)*

## New Member Selection

Dear Communities,

I would like to suggest that a future topic for *Communities* magazine might be the selection criteria communities use for new members. Ideally this would include what the community is looking for, and *who decides and how*, and the point of view of the potential new member as well as that of community members who are deciding. I could contribute a short piece about my membership process here at Twin Oaks, but I wouldn't want it to stand alone, because frankly it feels scary and risky to go public with my personal account of what was a very insecure and difficult time. I wouldn't want to be the only

voice representing the person being considered, especially when there really is a doubt about being accepted.

On another matter, I didn't go to the Celebration of Community conference last year because I'm interested in the lesbian land movement and we don't define "community" as the living group, and I didn't know how much lesbians in land groups want to go public, especially *outside* the lesbian community.

It's ironic that we don't fit your definition of community, and for us *Communities* magazine and even the Celebration of Community conference are outside the community. Probably some lesbian land people went. I didn't go because I think we need to do outreach inside the lesbian community about lesbian land and then the whole community can decide about outreach.

Juana Maria Gonzalez Paz  
Twin Oaks community  
Louisa, Virginia

*Thank you for your suggestion. We agree that the issue of new-member selection is important, and it is among the many topics being considered as a theme of future issues.*

*Regarding our definition of "community," we expressly do not mean to limit that terms to groups living together, though the majority of communities do have a common property base. We're sorry you felt you would be out of place at the 1993 Celebration of Community. As it turned out, land-based lesbian communities were well represented.*

## Gay Men's Communities

Dear Friends,

I picked up a copy of your magazine the other day and was very impressed by what I read (#83, "Celebration of Community"). Several years ago I lived in a spiritual community, and although it was a very intense experience, I really liked the feeling of living with other people in that manner. I am no longer living with them, but still have the desire for intimate community.

I am not really looking for another spiritual community, but since I am gay, I'm looking for a community of gay men, or a community that has gay men living in it, or for gay men who are interested in community living. It seems that lesbians have done very well in creating community, but I'm having a difficult time finding references to communities for gay



men. I'd appreciate any lead you can give me.

**Allan Hill**  
Studio City, California

*Here are some addresses of gay men's communities, taken from our forthcoming Communities Directory (to be published in January '94).*

*Short Mountain Sanctuary, Inc.*  
Route 1, Box 84-A  
Liberty, TN 37095  
Attn: Martin Vold  
(615)563-4397 (msg.)

*Nomenus' Wolf Creek*  
Radical Faerie Sanctuary  
P.O. Box 312  
Wolf Creek, OR 97497  
(503)866-2678

*Bemis Erectus*  
36 Bemis  
San Francisco, CA 94131  
(415)239-7839

*IDA*  
New Community  
904 Vickers Hollow Road  
Dowelltown, TN 37059  
(615)597-4409

## The Role of Celibacy in 19th Century Communities

Dear *Communities*,

I have just read Professor Sally Kitch's article, "The Woman's Commonwealth" in *Communities* #82 (February, '94). As this overlaps with my own area of research and scholarship, I was very interested in this group about whom I had heard little before.

What prompts me to write, however, is Professor Kitch's comment on page 44 that "Rosabeth Moss Kanter discovered that 100 percent of the successful communities she studied were celibate." This is referenced to pages 77-80 of Kanter's 1972 *Commitment and Community* book.

The problem is that Kanter found no such thing! She did find that many "successful" groups practiced celibacy, but then she found other "successful" groups which had a form of corporate or group marriage. The closest Kanter comes to saying what Professor Kitch claims is, "Most successful communities, including Oneida which later adopted a form of group marriage, were celibate for at least part of their his-

tory ..." and "... practically all of the successful groups encouraged or preferred celibacy even though permitting marriage at times..." but this is far from the bold assertion she makes.

Kanter's point is that celibacy is one of several "sacrifice" mechanisms which groups can adopt at various stages of their life span, to promote their sense of commitment, and hence longevity. Celibacy itself is not the point, but it is the experience of sacrifice which an individual makes for the group. Corporate or group marriage can, in certain circumstances, be just as effective.

I cannot comment on the accuracy of Professor Kitch's observations about The Woman's Commonwealth, but I certainly must take issue with her analysis which is based on a serious and deliberate misreading of the valid sociological work of Rosabeth Kanter, and a complete disregard for the many follow-on works which address this issue.

I would appreciate it if you would clarify and correct this error, since this article has seriously misled readers of *Communities* and done a disservice to Rosabeth's excellent work.

Dr. William Metcalf  
Griffith University  
Brisbane, Australia

Dear Professor Metcalf:

I wanted to refresh my memory about Kanter's work and about why I would have stated so boldly that 100 percent of the successful communities she studied were celibate. I would refer you to Kanter's Table 1, on p. 80 of *Commitment and Community*, which provides a statistical breakdown of the nine communities she studied.

While her text speaks more broadly, the table makes it clear than none out of nine, or 100%, of the communities she identified as successful practiced celibacy, while only 78% practiced oral abstinence, and 71% practiced other forms of abstinence. While I would agree with you that there is a disparity between this table and Kanter's text (an issue you will have to take up with her), it is clear that celibacy was a factor in all of the successful nineteenth-century communities she studied.

In addition, and in contrast to the interpretation you present in your letter, Kanter's text makes clear that other sexual arrangements such as group marriage were not as conducive to group solidarity as was celibacy. On p. 77, Kanter explains that "practically all of the successful groups encouraged or preferred celibacy even though permitting marriage at times, and for some of them celibate members acquired a more spiritual status in the community's eyes or received approbation, while married members lost status, at least for a time." She goes on to show that celibacy's element of sacrifice was the key to its potency.

I hope you found other parts of my article about the Woman's Commonwealth informative. Please let me know if I can be of any further assistance.

Sally L. Kitch,  
Directory and Professor,  
Center for Women's Studies,  
Ohio State University,  
Columbus, Ohio

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

### Would you like to submit an article or photos for our summer issue—"Love and Sex in Community?"

We invite submissions to *Communities* magazine from our readers and from friends in community.

Currently we welcome articles for our Summer '95 "Love and Sex" issue on a variety of topics. For example: How have issues of love, relationships, romance, and sexuality affected your community? (Or how has not dealing with such issues affected you?) How has your community's particular philosophy or lifestyle choice about love and sex affected the community over time?

If you are interested, please contact guest editor Loren Schein for further information and a set of writers' guidelines. Loren Schein, P.O. Box 221473, Carmel, California 93922. (We ask that you do not send manuscripts to *Communities* magazine, but write directly to Loren. Thank you!)



## Why Do People Leave Community?

PEOPLE JOIN COMMUNITY AND OTHER COOPERATIVE ventures for a wealth of reasons. Essentially though, they join because they are not finding what they seek in traditional lifestyle choices. There is an intensity and dynamism about community that is difficult to find elsewhere and this can lead to surprises. It is common for people in community to have their own lives take unexpected turns. Sometimes this means leaving the community.

There are two places I want to go with this observation. First, people may stay in community for reasons other than why they joined. In fact, I believe that serendipitous benefits are *usually* a factor when people examine why they've stayed. Certainly it's true for me.

I joined community seeking a nutrient-rich environment for personal growth, and I've stayed because I found it (and I cannot imagine where I'd find a better combination of stimulation and support.) However, I've also stayed because I love raising beets and living with chickens, and I *never* suspected that when I moved to a rural community. I came to the country because that's where my group wanted to be, and I've fallen in love with the deliberate pace and natural rhythms of country living.

I'm not advocating the abandonment of planning or forethought. Rather I'm counseling that allowance be made for the upwelling of the unknown. Community has a way of bringing out these hidden issues.

Second, people may leave community as a direct (though perhaps unforeseen) consequence of having found what they were seeking. That is, there are various interpretations of what's going on when people leave community.

On one hand, it is true that people sometimes leave because they don't find what they were seeking. Or, because they did not find the value they expected in what they sought, even though they got it. It is important though, to not stop here and make the mistake of assuming that turnover rates are an accurate reflection of a community's ability to meet its members' needs.

It is also true that a good many people leave community happy and enriched. They got what they sought (and maybe some valuable things they didn't expect) and have been well-rewarded for their investment. That is, they came for good reasons, got what they were after, and have moved on to life's next adventure. This result is especially likely at communities which foster personal inquiry and allow room for the individual to receive and digest feedback at an agreeable pace.

In choosing community in the first place, a person needs to be open to a certain amount of change, to be willing to have commonly held cultural norms challenged. The trouble is, change isn't always predictable or subject to control, and the growth that communities engender can lead the individual away from the community—and all without anyone misrepresenting his or her intentions or acting in other than good faith!

It can be tempting to see departures as failures and the consequence of miscommunications and limitations revealed. I sug-

gest, though, that we try to look more kindly on leavings—as well as on non-joinings, which have the same issues, seen from the other end of membership.

At its best, community is about following one's heart path, even when it goes against the flow of the main stream. It's about personal empowerment and life enrichment. The benefits of these extend well beyond the boundaries of membership and cannot be measured in member-years.

This issue of *Communities* magazine is organized around the stories of people who have dedicated a large chunk of their lives to cooperative principles and how that has worked out for them. We know you're interested in cooperative living (after all, you picked up this magazine). We hope that there will be insights in these pages about the long-term challenges and rewards of that choice.

Laird Sandhill

### GROWING COMMUNITY NEWSLETTER NOW INCLUDED IN COMMUNITIES MAGAZINE

We are delighted to announce the acquisition of *Growing Community* newsletter. This publication has specialized in providing practical information about starting communities—what works, what doesn't, and generally helping folks avoid reinventing any wheels. Despite critical acclaim, the newsletter would not have been financially sustainable over time, and we've accepted an offer to incorporate the newsletter as a column in our magazine, keeping the valuable focus of *Growing Community* in print.

Beginning with this issue we will offer four to six pages of "Growing Community" as a regular column (p. 23), offering how-to advice from experienced communitarians on topics such as finance and land development; legal options for land tenure; conflict resolution; decision-making; meeting facilitation; getting "off the grid"; permaculture and community supported agriculture; and affordable, non-toxic housing.

In the two years it's been around, *Growing Community* has earned high praise: Corinne McLaughlin and Gordon Davidson, co-authors of *Builders of the Dawn* and *Spiritual Politics* called it, "An excellent newsletter ... packed with information ... really superb!" Lois Arkin, founder of the L.A. Eco-Village, said it offers a "wonderful balance of physical, social and economic considerations with really helpful, easy-to-absorb technical information." We hope you enjoy this new addition to the *Communities* family.

### COMING IN FUTURE ISSUES ...

The March 1995 issue will focus on the human potential opportunities—current and potential—in community living. This includes what useful methods communities have used (both collectively and as individuals) for growing, healing, communicating, solving interpersonal problems, and facing and dealing with "shadow" issues. It also includes effective methods used *outside* of intentional community, such as in alternative schools and personal growth centers, as well as in the dojo, the ashram, and the workplace. Our guest editor is Paul DeLapa.

In the Summer 1995 issue our topic will be "Love and Sex in Community." Our guest editor is Loren Schein.





FROM THE HORSE'S MOUTH  
 .....  
 by Mike Cummings & Harv Bishop

## Living in Community: Original Visions & Actual Experience

**"I** WANTED UTOPIA. THEY wanted a groovy hippie commune."

So says the co-founder of a well-known commune in explaining why she later left to found another community before eventually returning to her original one. Another respondent, who had resided at two successive communities for nearly four decades stressed the continuing "sense of contributing to the common good" as a key factor in his longevity as a communitarian. A "clear Christian foundation to which we can always return for direction" helped to keep another respondent in his community for the past fifty years. Describing her community as "very shy," a sixteen-year resident cited "love of the land" as a key factor in her continuing commitment. "Still fluid after 30 years" was given as the community's greatest strength by another respondent.

A resident of five different communities in three different countries captured the richness and complexity of responses we got to our question, "What is your overall assessment of your community's strengths and weaknesses." His reply: [Strength] "We tend to work things out" and [Weakness] "We tend to take a long time working some things out." Similarly, consensus decision-making was listed by many communitarians as both essential to their community's success and aggravating in its seeming endlessness.

This report is the second in a series on our 1993 Celebration of Community questionnaire filled out by about one-seventh, or 121, of the participants at the August

1993 gathering at Olympia, Washington. In this issue, we focus on the long-term experience of respondents who have lived in intentional communities for a total of at least 10 years. As we reported in the Fall 1994 issue, our current communitarians reported living communally for an average of 11.5 years; our past communitarians, an average of seven years.

What do our communitarians tell us about their communities' original visions; the degree to which these visions were realized; the factors working for and against this realization; and the overall lessons of their communitarian experience? In a word—lots!

### Original Visions: Political Escapism?

As our opening quotes suggest, intentional communities differ dramatically in the visions that originally inspired them. Our data also show, however, that our respondents regard having some uniting vision as vital for an intentional community to thrive. *The single most important internal condition they cite as helpful for community living is sharing a value consensus, including a common sense of purpose.* And one of the most harmful conditions mentioned is an undefined vision of what the community is all about.

Closely connected to communitarians' original visions are their main reasons for living in community. In our sample, these reasons, in order of prominence, are (1) preference for cooperation over competition, (2) search for a fuller life style, (3) dislike of

mainstream lifestyle, (4) personal idealism, (5) attraction to an alternative family style, (6) desire for new opportunities or challenges, and (7) ecological or dietary considerations.

One stereotype about communitarians is that their real vision is one of escape—from personal problems or inadequacies as well as from responsibilities to family, friends, and society. Related to this popular conception, fueled in part by some communitarians, is the notion that intentional communities foster political escapism by encouraging their members to shirk their responsibilities as citizens in the larger society. Our data cast some doubt on this stereotype. Almost half the respondents support or associate themselves with either the U.S. Democratic Party or a Green Party. Almost half of them blame apathy for our widespread social problems. And 79% think that "Political involvement is an important part of our lives." In fact 52% go so far as to agree that "Armed resistance to oppression is sometimes necessary."

It is true that almost half the respondents declare themselves politically unaffiliated,

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### Our respondents regard having some uniting vision as vital for an intentional community to thrive.

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though not necessarily politically inactive. But political unaffiliation is a trend among the U.S. public in general, with a majority of Americans now declaring themselves either politically uninvolved or politically independent. Our sample did confirm one political stereotype: Not a single communitarian among our 121 identified herself or himself as a Republican! The Republicans don't know what they're missing.

In a broader sense, many of the communitarians indicate that they view the act of living communally as itself a political one. Some see an intentional community as a visionary microcosm that they hope will inspire replication by others. In fact, a commonly expressed disappointment among the respondents is that their own community, though itself successful, has been unable to spawn similar efforts elsewhere. For example, a nine-year resident of an Emissary community that has recently undergone a dramatic change in governance—toward democratization—writes: "Our transition to our new form of government is applicable to any community." A 28-year resident of a community founded

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*Mike Cummings has a B.A. from Princeton and an M.A. and Ph.D. from Stanford in political science. He has been involved in electoral campaigns and community organizing, and has published his research on communal and utopian studies. He chairs the Political Science Department at the University of Colorado, Denver, and enjoys playing ball with his one-year-old, Anthony.*

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



by peace marchers states the relevance of living cooperatively for the outside world in this way: "The future of our species must be one of greater cooperation or we have no future at all."

**Communal Happiness: Leaving and Staying**

If living in community usually turns out to fall far short of communitarians' original visions and their reasons for joining, we would expect many of our current communitarians and most of our past communitarians to express dissatisfaction with their experience in community. Our sample of 121 communitarians see themselves as generally better off than other people. And in response to the question "In general, how satisfied or dissatisfied are you with your community?", half responded "very satisfied," 40% said "somewhat satisfied," 5% were neutral or ambivalent, and only 5% were dissatisfied. This trend held up not only for current communitarians but even for past communitarians, whose reasons for having left their communities often included some negative experiences they had had. "There have been regrettable mo-



DAN BROWN, RENAISSANCE COMMUNITY

*ties for one or more of these reasons, joined another intentional community rather than abandoning community living. Almost half of our current communitarians had previously lived in another community.*

Our responses on the pros and cons of living in community ran an extraordinarily rich gamut, even within the responses of single individuals. For instance, one particularly detailed and frank respondent faulted community living for descending to the "lowest common denominator of cleanliness and order" and for promoting "constant political conflict"; but praised it for "treating people with dignity and equality and for teaching cooperation and compromise"; and concluded that her own community, "for all its faults [is] the best thing going." About the likelihood of communitarianism's salvaging the outside world, on the other hand, she is "not optimistic."

Asked to list the three best features of living in community, 84% of our respondents talk about the rewards of close interpersonal relationships, a sense of belonging, and the extended "family feeling" in community; 34% mention the value of cooperation they have experienced, thus confirming the reason most often cited in our sample for joining an intentional com-

munity in the first place. The fulfillment of individual goals also figures prominently in the respondents' views of what is best about living communally, especially the goals of economic security (40%), psychological and spiritual growth (29%), and a furthering of one's own sense of purpose in life (29%).

Though our respondents report generally positive experiences living in community, we gave them an opportunity to identify what they considered to be the three worst features of community living. As with the best features, relational concerns predominate, with half the respondents mentioning interpersonal conflicts and a dislike of people who attempt to exercise inappropriate power and control. Structural problems cited include the amount of time required by consensus decision-making. Since consensus is also highly regarded by these communitarians, its personalized and democratic quality seems to more than compensate for its frustrations. Other problems cited include limited privacy and irresponsibility by some members in the area of community work.

**Living in Community: What Helps and What Hurts?**

It was apparent to us that our respondents had thought long and hard about what has helped and what has hindered their communitarian experience. In addition to the comments already noted, they named several other conditions internal to their

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**Most important ... are the personal qualities of acceptance and tolerance, followed by flexibility, a willingness to communicate, integrity, and responsibility.**

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ments," said one former communitarian about community living, "but I don't regret the experience. I lived most of my life in community!"

What reasons *did* communitarians give for leaving their communities? From the most common to the least, the reasons given were (1) change in oneself (27%); (2) disappointment with the community (25%); (3) search for a less limiting situation (25%); (4) personal conflicts with members (23%); (5) change in an intimate relationship (22%); (6) educational opportunity elsewhere (19%); and (7) search for new adventures (17%). We should note that *many of those who had left their original communi-*



communities which they felt had proved especially helpful. These were, in descending order of importance: stable economics; consensual decision-making; processes that facilitate communication; and appropriate physical space, including private versus common areas, the ratio of land to population, adequate housing, and fertile soil. Conditions regarded as most harmful included inadequate financial resources, personal problems that interfere with community life, power struggles (ranging from bad leaders to people who arbitrarily attack leaders), undefined vision, poor organization (ranging from rigid rules to no rules), members' lack of involvement, and overcrowding.

What about positive and negative personality traits? Do the the personality characteristics of those one lives with communally make a difference in the viability of the community? "Yes!" was the resounding reply. Most important of all, say our respondents, are the personal qualities of acceptance and tolerance, followed by flexibility, a willingness to communicate, integrity, and responsibility. Most destructive of community, according to our communi-

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**Most destructive ... are self-centeredness, rigidity and intolerance, passivity, a need to control others, uncooperativeness, and irresponsibility.**

.....

tarians, are self-centeredness, rigidity and intolerance, passivity, a need to control others, uncooperativeness, and irresponsibility. A number of our questionnaire items measured personality traits of the respondents; in a future column, we will examine the ways in which respondents with different personality characteristics differ, or don't differ, in their philosophies and experience of community. Based on our sample's views of the importance of personal qualities, we expect to find some interesting and perhaps important patterns.

Life is seldom simple, even in small intentional communities. Not only consensus decision-making but many other qualities, both of the communities and of their members, emerge as simultaneously strengths and weaknesses. One closely related set of personal and community qualities deserves special note. Many of the respondents felt that the very friendliness, supportiveness, and cooperation so evident in their communities had served unwittingly to discourage members from openly con-

fronting conflicts and other problems. These problems have thus tended to accumulate and fester and therefore either never to get resolved or to lead to sudden, dramatic upheavals of major proportions. Our parallel research on Emissary communities indicates that something of this sort has recently culminated in the rapid transformation of governance in Emissary communities around the world.

**Lessons Learned**

Many lessons seem implicit in the findings we have reported above. Here we want to focus on lessons in the specific spheres of governance and economics. In each area, our data tend to refute common stereotypes about communes as applied to intentional communities today. These data may also reflect a learning process that has been going on for a decade or two in cooperative communities.

In terms of governance, the stereotype is that communities are either (a) anarchistic and chaotic, or (b) tightly controlled by an authoritarian leader. In economics, the popular view sees communes as either (a) sharing a single libertine, collective pot, or (b) profiting a small owning or ruling group at the expense of unwitting followers who do the work and contribute to the elite's wealth. Anarchy and a collective pot are thought to typify hippie communes, while charismatic leaders are viewed as exploiting their followers in cult-like communes.

Both politically and economically, our results run counter to the two stereotypes. In terms of both actual governance and most-preferred governance, consensus is the overwhelming choice of these intentional communarians. In second place is a variety of combinations of consensus, majority rule, and delegated authority. Not a single respondent favors either anarchy or charismatic leadership, nor does any respondent report either practice as typical of his or her community.

In terms of economic philosophy, an intriguing difference emerges between current communarians, on the one hand, and past and prospective communarians, on the other. Almost half (46%) of people currently living in communities favor communal ownership, whereas only a sixth (17%) of past and prospective communarians do. The overwhelming preference (75%) of non-current communarians (compared to 37% of current communarians) is a mixture of individual, small-group, and communal ownership—which our parallel

research shows is a strong trend among most contemporary communities. Perhaps those who currently own and control their own property are hesitant to consider giving it over to an anonymous group—a community they might live in—while those already living in a community of close friends may be less concerned.

Regarding actual ownership patterns in our respondents' communities, the picture varies, with major assets such as land, equipment, and homes, as well as smaller items like furniture, being owned privately in some communities and cooperatively or communally in others. In only a few communities is ownership described as wholly private or wholly communal.

The tendency of today's communities to be less politically authoritarian and less economically communistic than those of the 19th century probably reflects general changes in the outside culture from which prospective communarians are recruited. Today, a community demanding surrender of one's decision-making to unaccountable leaders or of all of one's assets to the collective has much greater difficulty in recruiting members than probably was the case when the Shakers and Harmonists, and the Oneida, Zoar, Amana communities were in their prime. We believe that today's communarians may have learned the lesson that practical utopianism, or living cooperatively, must blend leadership with participation, and the needs of the community with the rights of individuals—at least in a pluralistic society such as our own.

Perhaps this trend toward greater diversity and flexibility within intentional communities reflects a modesty that rejects absolutist approaches. One respondent who had lived in community for many years seemed to capture this modesty by characterizing the community's struggles and achievements as an ongoing "work in progress." Ω

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# Absolute Truths

**I**N THE COURSE OF MY MANY VISITS to intentional communities, the experiences that have left me feeling most uneasy are those with groups that claim to have “The Answer” or a knowledge of some “Absolute Truth.”

My uneasiness stems from an “us-them” dynamic created between the in-group and the outsiders, a holier-than-thou debate that ultimately gets in the way of communication and cooperation. There’s a huge difference between saying “Though we disagree, let’s maintain our friendship and our efforts to cooperate, and see how our ideas stand the test of time,” and offering lip service with words while withdrawing, all the while confiding to other in-group folks that the outsider’s perspective is either faulty or incomplete. One of the great ironies of absolutes is that they can never be proved irrefutably 100% accurate, given the nature of “forever.”

However, I believe there’s at least one exception. When someone claims that there are finite limits to what they know and to what they can ultimately accomplish, I suspect that they’re right, or at least in the right ballpark.

Oops!—Guess I’m claiming here to have a handle on an absolute truth myself. This apparent hypocrisy reminds me of one of my favorite conundrums: “Anyone who generalizes is a fool.”

I confess that I believe in a number of basic Principles of Life that for me qualify as absolute truths. For example:

- 1) There is always more information available than what we presently have to work with.
- 2) We all occasionally make mistakes.
- 3) Having a lot of people agree on something (even if *everyone* in your community agrees) does not assure that it is true ... or not true.

My confidence in professing such absolutes comes from the knowledge that each of these three principles places the responsibility of interpretation and implementa-

tion squarely on the individual, and is open-ended—setting the stage for future modifications or retractions when new information becomes available. It may even be that by holding these beliefs, I can remain more open to new information when it surfaces. (Like most people, I have a tendency to ignore or dispute ideas that contradict my current set of beliefs and expectations about how the world really works.)

Why do so many otherwise good folks have this driving need to be “right?” Is it to compensate for a lack of understanding about the meaning of life and their part in the ever-unfolding drama? Further, group dynamics often compound individual fears into collective insecurities. In my experience it’s the folks least comfortable about making choices in their lives (and living with the consequences) who are most likely to adopt a rigid path and insist that it’s the one true way.

I believe one way to sidestep this dilemma is for each of us to insist that we can indeed lead happy and fulfilled lives. The solutions will come as long as we’re committed to looking for them, willing to ask questions, tolerant of those on a different path, and able to admit fault when appropriate. (Hey, another absolute truth—I must be on a roll!)

Naturally, community members can and should talk over all kinds of issues regarding values and standards, trying to come to agreement about how our daily lives might best reflect our common values. Yet each individual must ultimately ask her/himself the question: “Does this standard ring true on a gut level, or is there perhaps a twinge of something that’s out of place here, some extra angle that has yet to be considered?”

Asking such a simple question, especially if it calls the community’s philosophy or leadership into question, can be a risky proposition, bordering on heresy. At times, peer pressure to support the group’s norms can be immense—yet the questions need

to be asked.

Some groups claim to be open to questions and new points of view, yet have a tendency to always respond with a pat answer. Such a group’s actions suggest that they’re not really willing to look beneath the surface. (If their beliefs are indeed correct, what’s there to be afraid of?)

Another snag: If an item passes the preliminary “gut level” test, it may eventually be proved wrong, or at least incomplete, based on new insights that we can’t begin to comprehend until we’ve had the experience.

Even if our ideas are reasonable and hold some promise for transforming humanity and saving the planet, the arrogance of our approach is likely to drive others away rather than draw them into collaboration. On the one hand, it is important to believe deeply in what we’re doing; on the other, we are not the sole proprietors of Universal Wisdom, and have much to gain by looking to others for clues about the pieces we’ve not yet discovered (or bits of knowledge we may have lost in the shuffle).

Another thing about learning through

## Why do so many otherwise good folks have this driving need to be ‘right?’

experience: It’s usually counterproductive to act as though we know what is best for someone else. Even if our advice is sound, they’re likely to do things their own way anyway. Unless irreparable damage is a risk, there’s great wisdom in letting others learn from their own mistakes.

It is very freeing to remember that our greatest accomplishments are not necessarily the big goals we think we’ll someday realize, but the small everyday things like sharing our resources and maintaining a spirit of teamwork. Years ago I had ongoing debates with members of the former Kerista community about their “World Plan.” It seemed that no other community could ever measure up, at least in Kerista’s eyes, unless that group had a comprehensive plan to transform the world. It didn’t matter to the Keristans that their own philanthropy was neither widespread nor substantial, or that their perpetually revised membership projections never came close to matching reality ... at least they *had* a

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

*Geoph Kozeny has lived in communities of one kind or another for 20 years. He has been on the road for seven 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 vitality of the communities movement.*



world plan. In contrast, the way the Keristans organized their daily lives was extremely impressive: communal income sharing, thriving worker-owned businesses, polyfidelitous group families, and frequent high-energy group process sessions.

My criticism of zealous communities occasionally questions the correctness of their basic tenets, but more often my gripe is about the degree to which they've glorified a particular set of beliefs at the expense of other equally valuable ideas and tools. Most groups have, indeed, focused on some indispensable piece of information that needs to be present in any holistic plan. Yet there are equally significant pieces that are missing from their particular formula.

The communities emphasizing a "spiritual" approach are very often weak in their understanding of environmental concerns, and those groups with a spiritual leader or teacher often fail to promote growth at the level of the autonomous individual. Communities which focus on sustainability and the environment are often weak on spirituality and personal growth. Those which focus on process and personal growth are often lacking in environmental awareness and spirituality. Each of these three approaches holds a vital piece of the puzzle, yet there are numerous other concerns that must also be incorporated. Only an open attitude has the power to integrate new wisdom as it becomes available.

Obviously there are dangers inherent in having too narrow a focus. At the other extreme are the communities with the generic "holistic" overviews ... the ones that grab a piece of every new philosophy that comes along, blending them into the "ultimate"

lifestyle that's going to solve all the problems of the world.

This generic, broad approach holds promise in that it has an expanded set of the essential concerns to work with. But such visions are often so overgeneralized as to be nearly useless. Groups holding such ambitious visions usually stumble when it's time to translate philosophy into the practical choices we need to make in our everyday lives.

Members of this type of community typically criticize other communities for leaving out element "A" or element "B"—yet those other groups, being more tightly focused, often develop specific skills far more sophisticated and useful than those of the broad-spectrum idealists.

On those rare occasions when a group manages to articulate a community vision that proves useful in every imaginable situation, there's an unfortunate reality to complicate things: People who come to community brimming with inspiration often also drag along tons of personal baggage ("conditioning") that makes it tough for them to live up to their own lofty ideals. They have a lot of learning (and unlearning) to do, and community living affords a very potent environment for examining the old ways and testing new options. Visionary leadership can also accelerate that process.

Visionary leaders inevitably possess well-developed insights and skills for clarifying values, articulating goals, and inspiring our choices about how to live our daily lives. In so doing, these leaders gain our re-

spect and trust, and ultimately acquire great influence in deciding the affairs of the community. Yet even our esteemed leaders have blind spots, and may be totally off base on some other topic. A group in the habit of deferring to authority has difficulty knowing when to follow and when to question.

In community there is a need to share our concerns and inspirations in a way that people clearly understand. This holds especially true for leaders, as they hold a broader perspective that integrates the various parts. In my view, leaders should teach by example, emphasizing the ideas and tools of deciding, rather than actually making all the decisions.

It's quite a dance we have before us: Being broad-minded enough to accept

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**A group in the habit of deferring to authority has difficulty knowing when to follow and when to question.**

.....

other paths and other experiments, yet focused enough to get things done on a practical level. Being flexible enough to integrate new ideas into our vision, yet specific enough that our agreements have meaning. Cultivating leaders that are visionary and inspiring, yet having ways to identify their blind spots and asking the necessary questions when that's what is called for.

So much to hold in focus at one time ... is it even possible? Absolutely! It just takes hard work, and a lot of faith. (And that's the *truth!*) Ω

Video:

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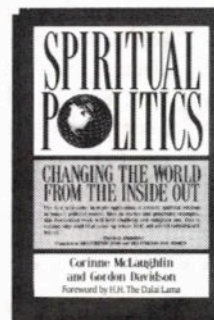
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## SPIRITUAL POLITICS

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MY TURN  
 .....  
 by Judy Morris

# Boundaries, Trust, and Discernment in Intentional Communities

*In the "My Turn" column we invite readers to share ideas, opinions, proposals, critiques, visions, and dreams about any aspect of community. (These do not necessarily reflect the opinions of Communities magazine, its staff, editorial board, publisher, or advertisers.)*

I'VE LIVED IN COMMUNITY FOR 24 of my 45 years, and I was very impressed with "Facing the Fear of Taking Care" in the Fall '94 issue. (*My Turn* column, p. 14 —Eds.) Certain points hit home very deeply. I have observed that often distressed people do come to community to get a feeling of security and then develop extreme attachments to other community members, which they often see as family members, and to the community itself as a substitute parent which "tells them what to do with their lives."

Sunrise Ranch has been a community for 49 years. We are finding that we're having to take specific care of mental distress and mental disorders in people, and, like the author, Alexis Zeigler, suggested, it's costing a great deal of money. He wrote that mental health is just as important as physical health and he suggested a community should budget funds for this. Physical health problems are more easily defined, but mental and emotional health is at least if not more important to having a healthy community.

We are taking the time in our community meetings to discuss this topic, and backing this understanding of importance with money for therapy. We are assisting members to learn how to locate and state their boundaries, and learn how to get in touch with their feelings about boundaries. By "boundaries" I mean psychic, psychological, and physical boundaries—discerning what is one's own personally and emotion-

ally; learning what belongs in one's mental or emotional or physical space and what does not. Learning to *name* one's own space, such as, "This I will take the time to consider before acting out." "This I will let come all the way into my heart." "This is *your* issue, not mine."

The article caused me to think about my own process and that of others in our community, and the fact that people have sometimes been hurt. I believe that when you come to live in community you tend to feel safe. You feel so safe physically, and because you are surrounded and supported by like-minded friends, you also feel safe psychically and emotionally. Over time, your boundaries and discerning capabilities are let down. This gives a sense of "freedom" from the harsh realities of the world, which is longed for by people everywhere.

This feeling of safety is especially true in a spiritual community, where you tend to feel you're safe at every level, from the spiritual on down. Then you realize you've been hurt or others have been hurt. What happened? It's partly a discernment issue—you've let go of your previous ability to discern what's right, in terms of information, actions, what you see happening, what you're asked to do. The problem as I see it is the lack of boundaries—individually and collectively—and not maintaining personal responsibility for one's own life and

the quality of one's life.

I didn't, we didn't, realize that not every single person in community is trustworthy (just as outside of community). People can be abused, emotionally as well as physically. Someone can do something inappropriate, and instead of discerning that it's wrong, the words or actions can be taken directly to heart, especially when it comes from someone who is perceived as a "parent" figure.

Had I thought about it, the answer would be plain to see. Had we, as a community, been more aware, we would have practiced and advocated maintaining our ability to discern.

In any case, our community has had therapists come out and help us learn how to discern what our bodies, our "guts," are feeling when we hear different kind of statements, positive and negative, so we can practice getting immediate emotional feedback about what is appropriate in our lives and what isn't. We're learning what a violation of our boundaries feels like, so we can take personal responsibility—and collective responsibility—and re-create, re-develop what works.

.....  
**The problem is the lack of boundaries—individually and collectively—and not maintaining personal responsibility for one's own life.**  
 .....

The next step is for us to earn what it means to draw boundaries in the collective sense about who enters the community. And create what the guidelines are that will let us discern what will work for the community as a whole. Many people want to join community and a healthy community requires boundaries, just like healthy people do.

Alexis Zeigler's article brought these issues to light in a very coherent way for me. I shared it with many. Ω

## Your Turn?

*Please send for writers' guidelines: "My Turn," Communities magazine, 1118 Round Butte Dr., Fort Collins, CO 80524*

.....  
*Judy Morris, has lived in Emissary Communities for most her adult life; at Sunrise Ranch in Loveland, Colorado, she served as administrator and conference coordinator for 12 years. She now works on the Ranch's organic farm, and helps administer the nonprofit Guidestone Alliance, which operates an organic CSA (Community Supported Agriculture) farm and offers workshops on sustainable living.*  
 .....





# Transformational Politics

*Cooperation is a state of mind. There is little hope of real progress until we make this discovery and act upon this knowledge.* —THOMAS JEFFERSON

**M**ANY YEARS OF EXPERIENCE living in intentional communities helped me develop ideas about a new politics, whose key ideas include:

- Respecting the interconnection of all life.
- Creating a synthesis out of adversarial positions.
- Transcending old definitions of Left and Right.
- Synthesizing the best of hierarchy and democracy for real empowerment.
- Matching rights with responsibilities.
- Promoting government initiatives to develop self-reliance.
- Reframing the context of the debate.
- Searching for common ground and the good of the whole.
- Thinking in whole systems.
- Creating nonviolent, win/win solutions to problems.
- Building cooperative relationships that respect the highest in each person.
- Learning to truly listen to other points of view.
- Examining the psychological roots of problems.
- Releasing enemy images.
- Enhancing self-esteem.
- Using intuition and “attunement” in decision making.
- Shifting from a mechanistic toward a spiritual, value-oriented perspective.

An important foundation in the new transformational political paradigm is a spirit of community, of healing and cooperation, rather than of competition. There is something in the human condition that eternally yearns for a greater sense of connectedness with others. Working to create a

spirit of community helps to overcome the feelings of isolation and separation so prevalent in the West today. Community is a way to begin to heal past hurts. As the Foundation for Global Community group offers, “Global community is a genetic idea of the future.” The Ageless Wisdom teaches that cooperation is the innate attitude of the Soul—it is naturally group conscious rather than individually self-centered.

Cooperation is a process that makes it easier for us to face the complexity that often forces people into hard-line positions. Cooperation can reposition the players on the board in such a way that they’re able

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**Psychologists for Social Responsibility is working to increase public awareness of the enemy images that aggravate racism, conflict, and war and to help people understand the psychological principles underlying peace and justice.**

.....

to look at a problem in a new light and find the higher ground. As Fran Peavey says in *Heart Politics*, cooperation is about learning to act politically out of a sense of connectedness with others, rather than out of a fixed ideology. We move toward cooperation by developing our sense of group identity, so that even if an individual cannot win every time, he or she may get satisfaction from benefits accruing to the group.

Psychological studies show that enemy

images have a deep effect on people’s attitudes and actions. Such images lead people to predict hostile behavior from enemies and to act in a hostile manner toward them based solely upon this prediction. They will also lead people to exaggerate the level of hostility of enemy actions compared with similar actions performed by nonenemies, to encourage ignorance about enemies, and to be biased in attributing motives for actions of enemies. In a study by Plous and Simbarido (1984), U.S. readers of *Psychology Today* magazine were unable to differentiate between the unlabeled aggressive actions of the United States and those of the former Soviet Union.

One Washington D.C.-based group that embodies this new approach in transforming enemy images is Psychologists for Social Responsibility (PsiSR). PsiSR analyzes the psychological causes and consequences of war and destructive conflict by identifying the psychological mechanisms that shape public attitudes and maintain the war-focused system. PsiSR also provides educational programs to decrease enmity and increase empathy and compassion. They’ve

most recently worked on the Bosnian conflict with Muslim rape victims, and have written a brochure in Croatian and Serbian to recommend ways to deal with the severe emotional effects of war trauma.

Psychologists for Social Responsibility is working to increase public awareness of the enemy images that aggravate racism, conflict, and war and to help people understand the psychological principles

underlying peace and justice. Enemies are dehumanized and stereotyped by creating oversimplified views of them and by overlooking their human qualities and depicting them as subhuman. Enemy images are useful to governments because of several short-term benefits: they divert attention from domestic problems, stimulate economic activity by increasing military spending, and provide a sense of moral order and legitimacy for some international actions.

PsiSR has created a number of exercises in their publication to help people understand enemy images—for example, recognizing the universality of these images across time, place, and leadership. Participants are asked to identify which sketches of enemies from popular posters and cartoons are from which nation—and very few can tell the difference, as each nation’s enemies look like the same monsters. ♪

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*Corinne McLaughlin is a co-author with Gordon Davidson of Builders of the Dawn, a seminal book on communities around the U.S., and their second book, Spiritual Politics, and co-founder with Gordon of Sirius Community in Massachusetts.*

*Portions of the above article were excerpted from Spiritual Politics: Changing the World from the Inside Out (Ballantine Books, 1994). Foreword by the Dalai Lama. Available in bookstores, or send \$14.95 to Sirius Educational Resources, P.O. Box 1101, Greenbelt, MD 20768. (301) 441-3809.*





CONGRATULATIONS!



# Celebrating Long-Lived Communities

*A Women's Land Collective,  
a Christian Service Organization,  
and Two Rural Communes*

*In our "Congratulations!" column we honor communities which have reached a decade milestone. We congratulate the following communities which turned 20 years old (and 40 years old!) in 1994.*

## WomanShare

*Grants Pass, Oregon*

WOMANSHARE, A LESBIAN FEMINIST country collective, was established in 1974, with shared ownership in 1975. It was designed to be a woman-only space and a home for a small group of lesbians, living communally; as well as to serve the larger community by providing activities, events, and lodging for women; and to provide an opportunity for shared use and access to the land for women of varying economic conditions. Access to the community is available to traveling women, local women who

attend gatherings and events, long-term visitors, apprentices and student interns, and neighbors and friends of WomanShare.

Responsibility for the community's operation is shared by the caretaking collective (a group of three to eight women who live on the land); former residents and founding members; and members of the larger community who feel a commitment and responsibility to the long-range goals and functions of WomanShare. Decision-making has always been by consensus.

Over the years the community has built six cabins and several outbuildings, and held numerous workshops, concerts, classes, cel-

ebrations and events. The greatest challenges have been in group dynamics (interpersonal conflicts; power differences; integrating new members; dealing with differences of race, class, culture, etc.) and thus the members have developed skills in consensus decision-making, mediation, problem-solving, and trust-building.

Future plans include building a bath house, a new main house, an art studio, a workshop, and visitor cabins; creating a program for college women; and starting new cottage industries. —*Billie Miracle*

## East Wind

*Tecumseh, Missouri*

IN JUNE, 1994, EAST WIND COMMUNITY marked our 20th year of community on our 160 acres in the Ozark Hills of southern Missouri. Ex-members came from near and far to camp, celebrate, and converse for hours under the persimmon trees. Although no founding members remain in residence at East Wind, several founders came for the party, so the reminiscences flew thick and fast.

When East Wind began, in the words of one long-time member, "We were supposed to create such an attractive community that maybe a hundred East Winds would have sprouted up by now, inspired by our model. We'd be on our best behavior, with exemplary alternative energy, and bragging about the systems we've developed. ... People don't seem to think that way much anymore."

Although the majority of East Winders still believe that we represent a "social organization applicable to the rest of the world" (1978 bylaws), we've abandoned our original goal to grow rapidly to 750 members. Compared to mainstream culture, we're certainly "ecologically sound," yet we have made little progress in implementing alternative energy systems. As egalitarian socialists, we shine as an economic community in which all members share in our work and income equally; our businesses thrive and our members enjoy a good standard of living. Another long-time member misses the days when East Winders were poorer and more idealistic. It's not clear to me whether having more money made us less idealistic, or whether it's the other way around.

Of our current membership (around 55 adults and open to new members), only a handful have lived here over 10 years, so the "we" who are East Wind now have little direct connection to the founders. Still, we remain generally peaceful and cooperative and we get along just fine without anyone being "in charge." Individuals can take on as much (or as little) responsibility as de-



*WomanShare, circa 1986*

KATHY BUCKALEW



sired and opportunities for personal growth and development here are unparalleled in my experience. We often compare ourselves to the bumblebee which, according to scientists, should be aerodynamically unable to fly. Good thing no one told the bumblebee!

—Anna Young

## Global Order (ICA)

Phoenix, Arizona

THE GLOBAL ORDER (FORMERLY known as the Order Ecumenical), originated in the Faith and Life Community on the campus of the University of Texas at Austin in 1954. That year Ecumenical Institute was established, with the Order Ecumenical as its service organization, and at that time women as well as men were admitted to the community. The Ecumenical Institute eventually spread to 30 countries, establishing offices of the Institute's program arm, the Institute of Cultural Affairs ((ICA).

Our community of 20 in Phoenix has existed in its present form since 1988, although most of its members have been in one or another of our ICA communities for 20 or more years. We have seen many changes: from a time when we shared all our incomes, to the present, when each individual is self-supporting and ICA staff are paid salaries. Most of us still buy food cooperatively and enjoy evening meals together. We also plan celebrations together for holidays, birthdays, and other special occasions, including an annual gathering of present and former community members now living in the Southwest and West.

We share a common vision of making possible significant social change in the world through facilitating a new consensus in education, transforming the quality of human services, developing leadership for a multicultural society, and inspiring the next generation of social innovators. Each of us contributes in our own way to the attainment of some aspect of that vision, through the workplace or by other personal and voluntary activities. —Louise Albright

### A Milestone on Your Path?

*If your community is celebrating a decade milestone in 1995, please let us know!*

Communities magazine  
1118 Round Butte Dr.  
Ft. Collins, CO 80524



Sandhill Farm residents and guests celebrate Thanksgiving.

## Sandhill Farm

Rutledge, Missouri

WE HAVE ALWAYS BEEN A SMALL community, valuing the intimacy of small numbers. We've grown from the original population of four adults to six (two are the same people), and three children. We've put up a lot of new buildings and improvements during the past two decades and we have room for new members, so long as we can all fit around the dinner table.

We started out as an egalitarian, income-sharing community, and we still are. We also started out clueless about how to build a stable economic base, and that, luckily, has changed. Over the years we've become farmers, and have developed a defining spiritual connection with the land and the natural cycles of our bioregion. We grow the vast majority of what we eat, and essentially make our living producing and marketing organic food.

One of the most significant developments in our history just happened this year. With the help of outside facilitation, the entire community spent six days focusing on group dynamics and the issue of how to get more of what each wants from community living. As a result, we committed to being more engaged with each other, and we now meet at least three times a week, instead of only once. Now we make the effort to share more regularly what's happening in our lives and trying to take advantage of the increased perspectives available in a group. This is chal-

lenging work, and we're new at it. While the results are uneven (sometimes we get lost in the swamp, and sometimes we find a way through), this work offers the promise of loving engagement and our occasional progress is rewarding enough that we've agreed to make our meetings a top priority.

Setting aside interpersonal dynamics, what are the other topics we're wrestling with these days?

- How much can/should the group support an individual member in the pursuit of personal goals and interests? And as a member, what exactly is the nature and extent of the individual's commitment to the group?

- Among our children are two teenagers. We are continually struggling to find the appropriate balance of rights and responsibilities for children in the process of becoming adults. Not only can it be excruciating to achieve clarity and agreement about the best course in a given situation, but the factors change at an alarming rate, and there are always fresh opportunities to revisit the question.

- We're beginning to talk about community "budding," where we help another group get started as a separate community in the immediate area—perhaps on the same land. The idea is to enlarge our social base without diluting the family feeling we've worked so hard to create. There are many questions about how to set this up so it will work well for all. Maybe in another 20 years we'll have puzzled out some of the answers.

—Laird Sandhill Ω





## The Desire for Diversity

**W**HAT IS MEANT BY "DIVERSITY" can include a wide range of traits, including age, income, family structure, occupation, sexual orientation, ethnicity or race. Most cohousing communities have succeeded in attracting diversity of age, income, family structure, and occupation. Ethnic and racial diversity continues to elude these communities, even in locations where the general population is extremely diverse.

### Why We Currently Lack Ethnic and Racial Diversity in Cohousing

I believe there are basically four reasons why we are not seeing more ethnic and racial diversity within cohousing communities. The first reason may be the basic definition of what it means to be "diverse." When a new group, almost always composed of white, middle-aged professionals, sets a goal of an ethnically diverse community, they often set aside space for a "realistic" number of non-white households. At the Nyland community in Lafayette, Colorado, for example, the goal was to save five out of 42 homes for non-white members. However from the perspective of people of color, a diverse and thus "integrated" community may have been closer to 50% non-white.

A second, more subtle factor effecting the composition of a cohousing group is its mission statement or vision. The mere fact that a cohousing group values a certain location, shared resources, clustered dwellings, and consensus decision making, and its members have the time and ability to attend numerous lengthy meetings, greatly limits who wants to join. A cohousing group which values energy conservation and the environment assumes a range of philosophical beliefs which may not be a priority for a large portion of the wider population.

These larger principles are often apparent to newcomers considering joining a cohousing group. However the more subtle values and lifestyle issues (including parenting and communication styles, daily schedules, eating habits, and a host of other

personal preferences), can also lead to incompatibilities. Cohousing groups need to take time out to discuss these differences and how they might affect the evolution of the community, and who it might attract.

For example, Kevin Wolf, a member of the "N" Street cohousing community in Davis, California, explained in a *Denver Post* article that cohousing communities are like "native tribes, in which a clear cultural set of beliefs, philosophies, rituals, practices and tenets become dominant, and are eventually imbued in the subconscious fiber of all who live there."

A third reason for the relative lack of diversity is that the vision being espoused by cohousing communities is in many ways

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**If we truly want diversity in cohousing communities, are we also willing to allow a more materially accumulative value to be a part of our vision?**  
.....

contrary to the traditional, materialistic "American Dream." Owning a single family detached house, a two-car garage, and a private yard is quite often contrary to the vision of many cohousing groups. The majority of cohousers have grown up living some version of that lifestyle and are now looking for a simpler, less materialistic, more sustainable way of life. It may be unrealistic to expect that non-white potential cohousing members, many of whom may have grown up in limited material circumstances, are going to want to live simply if they have never had the opportunity to live out the "American Dream."

This view is reflected by an African-American member of the Tucson cohousing group, who says that most of her friends are still in the accumulation stage of their lives and are not interested in "living with less." This perspective needs to be acknowledged

and the question asked: "If we truly want diversity in our cohousing communities, are we also willing to allow a more materially accumulative value to be a part of our vision?"

I believe a fourth reason that cohousing communities are not attracting ethnic and racial minorities is because in considering the search for "com-munity"—that longing to reconnect to family, friends and neighbors—it is the *white* population which apparently has experienced the greatest loss of community. People of color often look at the white population in disbelief when they extoll the benefits of community, because in many non-white communities, they've never lost it!

### Suggestions for Forming Cohousing Groups

How could the perspective of ethnic and racial minorities be included in the ongoing discussions of a cohousing group? And what would it take to make cohousing communities more diverse?

Many cohousers assume that cohousing is filling an important need in the larger society. However when approaching members of ethnic and racial minorities, it is critical to first *check* those assumptions. A short one-on-one conversation with a sympathetic person of color could save a cohousing group months of wasted effort.

Further, the initial marketing approach which a cohousing group uses can create a public image which, once established, can be very difficult to alter. I suggest that the tone of all informational materials about a particular cohousing group be targeted to the diverse populations desired for that community, whether they be single parents, families with small children, or people of color.

### Established Groups: Focus on the Diversity Already Present

I believe it is imperative for cohousing communities to focus on and celebrate the diversity which already exists within in their membership. Only after that has been accomplished will it be possible to take the next step. (I have seen cohousing groups struggle with much simpler aspects of diversity than ethnic or racial issues—including vegetarian and non-vegetarian, parents and non-parents, old and young, owners and renters, television watchers and book readers, A and B type personalities, etc.) The Nyland community, for example, was finally willing to

(continued on next page)

.....  
*Bill Paiss is a resident of the Nyland Cohousing Community in Lafayette, Colorado; the Editor-in-Chief of CoHousing, the national journal of the CoHousing Network; and a consultant to cohousing groups around the country.*  
.....





# Findhorn to Host International Eco-village Conference

**F**INDHORN FOUNDATION'S OCTOBER 1995 Conference in Scotland will be on eco-villages! We're excited with the timeliness of this conference because of the growing number of communities around the world working towards becoming eco-villages, and because these experiments are providing a laboratory for the kind of changes and solutions needed throughout society for creating a positive sustainable future.

The eco-village conference, to be held October 7-13, will bring together the growing eco-village experience in communities, and will demonstrate how this experience can provide models for a positive future. The conference will offer tools, inspiration, shar-

**The conference will be a catalyst for consolidating the growing international network of eco-village projects, thereby strengthening and supporting the movement.**

ing and support for applying the basic principles of sustainable living within communities in ways that are applicable to urban and rural settings, in both developed and developing countries. It will provide ample occasions for exchange of ideas and further exploration of new solutions for simultaneously meeting human needs, protecting the environment, and enhancing quality of life. Participants will learn from eco-village

*Diane A. Gilman, co-founder of the Context Institute and IN CONTEXT Journal, currently is co-coordinator of the Global Eco-Village Network being developed by Gaia Trust, Denmark, and co-coordinator of Findhorn's October 1995 eco-village conference. She currently lives with her family in the Winslow Cohousing Community, Bainbridge Island, Washington. To propose conference workshops, write her at Context Institute, P.O. Box 11470, Bainbridge Island, WA 98110.*

*John L. Talbott is currently coordinator of the Eco-Village Project at Findhorn and co-coordinator of the October, 1995 conference John has lived at Findhorn for the past 14 years, where he has been the resident Findhorn Community village planner. He is author of Simply Build Green: Technical Guide to Ecological Houses at the Findhorn Foundation.*

pioneers how they have successfully dealt with the problems and found solutions through sustainable technologies, economics, social/cultural, ecological, and spiritual values.

Eco-villages are not only for a few; they are the foundation of a positive sustainable future. They can provide solutions that are applicable to all of us in a balanced proportion because they are:

- Human-scale,
- Full-featured, in that they include all the major functions of normal living such as residence, work, leisure, social life, and commerce,
- A place where human activities are harmlessly integrated into the natural world,
  - Supportive of healthy human development, and
  - Successfully continuable into the indefinite future.

The eco-village conference will bring together a broad range of international participants, including architects, engineers, and building professionals interested in the latest ecological materials and design; individuals actively involved in "green" political issues; permaculture and horticultural specialists wanting to network and learn from existing eco-villages; alternative technologists seeking to share and learn about new technologies; business people sifting out potential trends and ethical business development strategies; and health care professionals looking for healthier ways of living.

The conference will also be a catalyst for consolidating the growing international network of eco-village projects, thereby

strengthening and supporting the movement. Many established intentional communities are working toward becoming eco-villages, including The Farm in Tennessee; Crystal Waters in Queensland, Australia; Lebensgarten in Steyerberg, Germany; and the Findhorn Foundation in Forres, Scotland. Representatives from these, as well as from fledgling eco-villages in Hungary, Russian, Norway, Sweden and Denmark, have formed a steering group to establish an International Eco-Village Foundation. The conference will help build support for the launching of this Foundation and explore how it can help further the eco-village movement.

An eco-village exhibition, combining the latest in ecological building technologies and other eco-village displays, will be part of the conference. *(Organizations wishing to sponsor a particular aspect of the conference, or who would like to propose workshops, are invited to contact Diane Gilman, below.)* The eco-village conference will cost about \$650, including all meals and accommodations. Some scholarships and sliding-scale fees for low income and unemployed people will be available as well. All are invited to join us in exploring more about sustainable community living, in harmony with the planet! Ω

*For more information about the Eco-Village Conference, October 7-13, 1995, contact: Accommodations Secretary, Findhorn Foundation, Cluny Hill College, Forres, IV36 ORD, Scotland. Phone: (44) 0309-673655. Fax: (44) 0309-673113.*

## Cohousing Report

*(continued from previous page)*

address the differences of sexual preference among its members—exposing many members' beliefs, fears and expectations—and this discussion considerably deepened and strengthened the community.

### Future Possibilities

As the cohousing concept matures, I expect to see cohousing communities composed entirely of people of color, whose members will have adopted and modified the cohousing concept to address their specific needs.

If cohousing communities can successfully establish processes to deal with and even encourage diversity within their members, they will have learned an important skill well worth sharing with the larger society. Ω





## Being Accountable to Members

### *Does the Fellowship Frolic in Luxury?*

*The Fellowship for Intentional Community (FIC) is organized to promote inter-community communications and support. The FIC publishes this magazine and the Communities Directory (coming out in January '95).*

In August we received this letter:

I WISH TO COMMENT ABOUT THE May meeting of the Fellowship of Intentional Community (FIC) Board of Directors meeting at Stonehaven Ranch, a privately owned resort near San Marcos, Texas.

An FIC brochure indicated that the Board met for its regular meetings at one of its more than 100 member communities, so I was surprised to hear of your gathering in a relatively luxurious complex complete with pool and hot tub.

Ever since I adopted the philosophy of the communalist and homestead movements, I have made the commitment to simple living, and luxurious living has become anachronistic to my being. I am neither proud nor ashamed to own several properties in California and have six figures in the bank and yet now, when I travel, campgrounds and youth hostels are my only options if I should stop. It is only our unsustainable, mainstream society which denies the beauty of austere living. But what better way is there for the individual to connect with his or her planet and begin to achieve a true sense of the place?

Another comment I would like to make relates to these Board meetings, in general. It is good the Board makes every effort to welcome everyone to their meetings and perhaps a neophyte could glean some things about community-building and the consensus decision-making process from the experience. I consider myself well versed in the philosophy of communalism and if I at-

tended one of these meetings I would certainly feel like an outsider at a club meeting, because the Board members are, after all, self-elected (though I have never seen this fact in print.) In essence, I would be relegated to the status of an observer without the privileges of truly participating in the process of consensus and I wouldn't experience the sense of belonging I so yearn for. If the member communities directly elected the Board, the greater diversity I think would make others feel more involved and welcome.

After reveling in the experience of unity and inclusion of the Celebration of Community last year, I nearly sent in the \$15 fee for an individual's membership in the Fellowship. Today, it would have pained me to know my dues would have at least helped facilitate the means for the FIC leadership to forsake simple living and frolic in luxury at a resort in Texas.

With heartfelt sincerity,  
Don Knutson  
Sacramento, California

.....

YOU RAISE VERY GOOD POINTS Don—how the Fellowship selects meeting sites generally (and why Stonehaven in particular was chosen for the meeting last spring), whether a new person might feel welcome at a Fellowship Board meeting, and how the Board selects its new members—all of which deserve a thorough response.

**How We Chose Stonehaven.** We weigh several factors in making a site decision, including these:

*Size of the facility.* We need to be able to feed and house 30+ people for the three days of a Board meeting, plus have a room where we can comfortably all gather and set up our support equipment (our members' portable computers, chalkboards, literature tables, etc.)

*Geographic location.* We have a commitment to moving the meetings around the continent, to meet community people in different regions, and to have them meet us. At this point we've held sixteen Board meetings at fifteen different sites. (In fact, we've only met twice in the same state one time.) Another consideration is the desirability of meeting at sites that are reasonably accessible to public transportation, to help keep travel costs within bounds.

*Inexpensive room and board.* Most of our Board members live in resource-conscious communities, and have chosen lifestyles that emphasize low consumption, just as you have. All of us have chosen to serve on the Board even though there is no compensation for our time and no organizational support for room and board costs during Board meetings. In fact, the Stonehaven meeting was the first one at which we authorized even partial travel subsidies to attend the meetings. In these circumstances it is essential that the site be willing to accept only modest

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**There is no compensation for our time and no organizational support for room and board costs during Board meetings.**

.....

compensation for their hosting.

Fortunately, there is general recognition within the communities movement that our work deserves support and most host sites have been generous in reducing, or even eliminating, room and board fees. At Stonehaven, attendees (Board members and non-Board members alike) paid \$16 a day for room and three meals a day. This was a typical charge; sometimes it's higher, and sometimes it's lower.

It's true that Stonehaven had a pool and jacuzzi, and it's true that some Board members used (and enjoyed!) them, but the existence of these amenities had no bearing on our decision to meet at Stonehaven, and is not part of our Board site selection criteria.

In the particular case of Stonehaven, it rated high in all respects as a Board meeting site, except that it is not a community. (Although neither is it a resort—it's a private facility for retreats and workshops, dedicated to positive social change at modest cost.) Stonehaven was attractive because it's near Austin, where the concentration of Texas communities is greatest, and because we were unable to make arrangements with any Austin-area communities with the necessary facilities.

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



## Activities of the Fellowship for Intentional Community

### Here is what the Fellowship does:

- Publishes *Communities* magazine and the best-selling *Communities Directory*.
- Provides an information and referral service about communities to seekers, community members, academics, and journalists.
- Provides products and services about communities.
- Administers a Community Business Loan Fund offering small, short-term loans to community businesses.
- In 1993, produced the hugely successful Celebration of Communities gathering.
- Future projects include an annual tour of existing communities, and a manual on creating new communities.

### When you join the Fellowship, your membership benefits include:

- Discounts on *Communities* magazine, the *Communities Directory*, and audiotapes of workshops, panels, and plenaries from the 1994 Celebration of Communities gathering.
- Discounts on display ads in *Communities* magazine.
- An invitation to Board meetings and all other Fellowship activities.
- A quarterly Fellowship newsletter.

Annual dues are \$15 for individuals, \$20 to \$50 for communities, and \$25 for organizations. (See inside front cover) To join, please send a check to Fellowship for Intentional Community, P.O. Box 814, Langley, WA 98260. (303) 221-3064.

At the same time, Stonehaven is closely connected with a community called CHAOS, which helped Seeds of Peace operate the soup kitchen at the Fellowship's Celebration of Community last year. During the Celebration, a CHAOS representative suggested we consider Stonehaven as a site for a future Fellowship communities gathering. In our view there was no better way to explore this possibility than to hold a Board meeting there and get everyone's reflections.

**How the Fellowship Board is Selected.** You also address how the Board is selected, and the prospects for new people being included and incorporated into the flow of Board meetings.

There is, of course, no guarantee that a new person will feel welcome at our Board meetings, yet I wonder how anyone might presume they would not, without having attended one. After all, we are the same Fellowship that created the Celebration, which you mentioned so welcomed and included participants. (At Stonehaven, several people who attended a Fellowship Board meeting

for the first time remarked that they felt *very* included, with none of the usual in-crowd/out-crowd feeling.) Keeping the door open to new input and fresh energy is a primary value of the Fellowship Board and we take seriously the challenge of doing this well. We invite you to attend one of our meetings and see this for yourself!

.....  
**Several people remarked that they felt very included, with none of the usual in-crowd/out-crowd feeling.**  
.....

The Fellowship Board makes decisions by consensus, and the way we pursue this models what we have learned over the years about successful community building: we build on and take advantage of the long-term committed involvement of a core group of people who have worked hard to build trust; we

monitor ourselves to include others and understand their perspectives to the extent possible; and we work diligently at self-evaluation and growth. It is our view that an elected-by-the-membership Board which changes personnel regularly would not be able to accomplish what we have in this regard.

Our meetings are always open, and we welcome the appropriate participation of all who attend, whether first-timers or veterans. When people want to give us input for our consideration, our preference is to receive that in person during the meetings, because a fuller exchange of information is possible face-to-face. We recognize though, that attending Board meetings is not always easy, so we work with written comments also, as we are doing with your letter. Our commitment to consensus is deep in this regard, and we take feedback seriously.

You are correct that the Fellowship Board is self-selecting. We have chosen this path both for the advantages of continuity and depth mentioned above, and because we are a Board-driven organization—meaning that Board members are expected to be actively involved in the work as well as the decision making. As such, we believe no one is in a better position to assess the needs of the Fellowship or the capabilities of Board candidates to address them than the existing Board.

The pitfall here is inbreeding and insular thinking. To prevent this we take a strong stand on soliciting diverse representation on the Board (we look at community affiliation, geographic location, age, sex, race, etc.) and being as inclusive as possible in running Board meetings. Our operating assumption is that everyone should be included in our work unless there are compelling reasons to set limits. It has been our experience that trusting people to act responsibly almost invariably produces good results and we've seldom found limits were needed.

Is this a stable long-term approach? Hard to say. We like the results so far, and if people think we've gone too far toward being a "club meeting" we expect they'll stop sending in dues or supporting our projects. To date, both dues and support have been rising.

We hope, of course, that this response will satisfy your concerns and you'll reconsider your decision about joining the Fellowship for another year. Please know, however, that you're welcome to join us at our meetings or send proposals to the Board about our work, whether or not you send in membership dues.

In community,  
Laird Sandhill,  
Fellowship Secretary





# “New Africa” Comes to Plow Creek: Celebrating Interdependence

ON FOURTH OF JULY WEEKEND at Plow Creek Community in rural Illinois, I was reminded of many moonlit nights when my wife, Joanne, and I were teachers in a rural high school in the Congo (now Zaire) in the late '60s. After evening study hall the students would gather in the moonlight to make music and dance.

It usually began with a leader thumping out a steady beat on his drum. Another student, squatting on the ground, would assemble a ground marimba. Others beat logs with sticks, or used shakers and rattles (including nails in a tin can or pebbles in a jar)—each improvising with his or her own variation of the rhythm. Someone might hand me an African thumb piano and encourage me to join in, twanging on flat, hammered bicycle spokes over a wooden sound box. The girls would clap hands and dance in a circle. These African jam sessions could go on for hours, as we listened to each other's music, our bodies and spirits in movement offering our gifts to the whole. The point was not performance, but inclusion and unity in community.

So there we were at Plow Creek, in the second year our two communities (Plow Creek and Reba Place Fellowship) have come together for a weekend retreat. Our meals were a blend of cultures—an American hot dog roast and Zairean corn-meal mush dipped in Zimbabwean vegetable stew. City kids made instant friends with their “country cousins,” racing through the night with blazing torches, while mothers laughed and visited on the sidelines.

Our “New Africa” group includes about thirty people—African students and their families, and “white folks” like our family, who once lived in Africa or have a calling to

build community with our African sojourners—all members of Reba Place Church in Evanston, Illinois. Currently the New Africa group includes members from South Africa, Zimbabwe, Zaire, Ethiopia, and the U.S.

Telling our stories is a favorite way to build community. Muanga, a recent graduate of Northwestern University, had just returned from a remote village in Zaire where she visited her grandmother for the first time. Raised all her life in the U.S., Muanga's trip “back to her roots” fascinated us all. In Zaire she pounded manioc, attempted to carry pots on her head, and learned enough Tshiluba to understand her grandmother's family stories. She was surprised to learn that her American ways made her look “white” to her African cousins.

Lizzie, from South Africa, brought news from her interracial community, “Joweto,” made up of whites from Johannesburg and blacks from Soweto. She shared with us the joy of the recent elections which ended *apartheid* in a miraculous, nationwide movement toward forgiveness and reconciliation. Lizzie taught us the proper way to sing our theme song, “We See a New Africa,” the way it is sung in Joweto.

On Sunday morning we were moved by Nolbert Kunonga's sermon in the Plow Creek worship. He recalled Zimbabwe's long struggle for independence and racial justice against their own *apartheid* system. “For fourteen years we prayed for peace. Hun-

dreds of thousands died. Many people dropped out and gave up hope. We had to go deeper. But in this process we saw the love of God revealed. In *Isiah 53* we see in the Suffering Servant how God works.”

*He was wounded for our transgressions  
crushed for our iniquities ...  
yet he bore the sin of many,  
and made intercession for the transgressors.*

“From this turmoil,” Nolbert reminded us, “God is able to build something. ... The logic is not humans' logic, but the logic of God and faith that can transform families and nations. ... If we forgive others, it comes.”

Many of us, who experience Africa solely through the media, see only images of war, famine, and political disasters. But in community we learn a much deeper truth. Our brothers and sisters in faith have much to teach us about the gift of living in community—that it's possible to survive hard times with love, hope, and dignity; that forgiveness can come after suffering immense historic oppression. Our moments of highest

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celebration were when Plow Creekers and New Africa folks sang the freedom songs forged in the struggles of a distant continent:

*O God, give us power  
To rip down prisons.  
O God, give us power  
To lift the people.*

*O God, give us courage  
To withstand hatred.  
O God, give us courage  
Not to be bitter.*

We sang the songs and danced around the Plow Creek Common Room, renewed in the power of God's spirit come among us. Ω

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





# Twin Oaks Holds Successful Communities Conference & Women's Gathering

*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, Krutsio, Acorn, Blackberry, Sandhill Farm, and Veiled Cliffs.*

## Communities Conference

Where can you find a woman singing classical Italian opera, followed immediately by a man spinning five hula hoops for as long as his stamina and the audience's enthusiasm holds up? These scenes from our talent show were among the many we saw over the course of the third annual Communities Conference, which Twin Oaks in Virginia hosted over the Labor Day weekend.

Over 250 people—and more than a dozen young, forming, and established communities—came together to participate in this unique community-building experience. Attendees had a smorgasbord of activities to choose from, and a chance to learn about the many issues involved in living communally—from working with agriculture and permaculture in a community context, to membership selection and group process. The "Intentional Relationships" workshop, which was full to the brim (and spilling over), helped participants take a closer look at how our relationships with the people we live with can affect, and ultimately define, our communities.

Throughout the weekend, attendees took advantage of the ample opportunities to meet other people interested in community. Much lively discussion could be heard during "Meet the Communities," held around the Fire Circle on Saturday morning. After briefly introducing themselves to the group, representatives from each attending community were available to talk with participants, answer questions and more fully describe life

in their home communities, and recruit new members to their hearts' content. Between this event and a constant flow of informal connections made between seekers and communitarians, we found ourselves in the midst of some of the finest and most direct networking available.

In particular, both Acorn Community and Monacan Ridge Community had a chance to really reach out and share a lot of themselves with the conference as a whole. Both Acorn, a new community, and Monacan Ridge, which is now forming, are located near Twin Oaks, and are eager to connect with interested folks who may choose to eventually call either place home. Both communities offered land walks on their properties. Monacan Ridge held their own mini-conference within the larger conference, and Acorn hosted over 60 people for a barbecue!

The combination of so much enthusiasm and fun, and such meaningful connections between people, made this year's Conference our most enjoyable and successful yet, and we're already looking ahead to next year's gathering.

## Women's Gathering

The Communities Conference itself was back-to-back with Twin Oaks' more established conference, the annual Women's Gathering, which took place this year during the last weekend in August.

About 250 women came together for two days to celebrate women's diversity, creativity, and empowerment.

At the Sharing Stage on Saturday night, we watched a group of fifteen young women between the ages of seven and twelve share an incredible ten-minute drumming performance. Watching their faces so seriously intent on their music, and so full of the joy that comes from birthing such a creative experience, produced a mesmerizing effect on the audience. We were looking at ourselves in the present moment, symbolically creating the experience of the entire weekend and our current lives, and simultaneously looking at the future, at the next generation who will continue to form our women's culture, and who will carry with them the values that are a part of that culture. Those young women embodied, in the most poignant way that only young humans can, the values and the hope that we hold for ourselves and for generations to come.

Ultimately, we came to the Women's Gathering to celebrate ourselves, and the deepest parts of who we are. We did this by getting up the nerve to perform at the Shar-



**We took full advantage of the opportunity to celebrate and to create our lives, coming ever closer to the ways we ultimately want to be living, and to joyfully transforming our individual and collective visions of utopia into reality.**



ing Stage, generating discussion on the subjects that are central to our lives, participating in a sweat, and playing in the mud pit. As an esteemed herstorian advised women, "Remember! And failing that, invent."

As the ten days that encompassed the two conferences drew to a close, I reflected on how rich and personally meaningful the experience was for the participants. The communities' and women's cultures are both very present in Federation communities and in my life, and yet they differ significantly. It's rare to have two such significant aspects of one's life so acutely experienced so close in time and space. I consider the events a blessing, both for myself and for all those who attended. At both gatherings we took full advantage of the opportunity to celebrate and to create our lives, coming ever closer to the ways we ultimately want to be living, and to joyfully transforming our individual and collective visions of utopia into reality.

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*Valerie Oaks is a member of Twin Oaks Community in Louisa, Virginia. When she's not busy organizing conferences, she enjoys filling subscription orders for Communities magazine, and spreading the word about Federation communities and what they stand for.*





FOR OUR CHILDREN  
 .....  
 compiled by Arun Toké

## Peace, Wolves, and Raising Chickens

*This column features excerpts from 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.*

### Peace

"... There are many times when we close ourselves in our own bubble, and we don't acknowledge that there is Iraq, Iran, Germany, Czechoslovakia. They are in the same world, in ours! We fight, but why? If we are all brothers!

"Whom do we want to impress with lots of land, with riches? Haven't we realized that to get the grandest treasure, we need no other armada than friendship, no other fleet than respect, no other missiles than authenticity and solidarity. We don't want any other victory than PEACE itself.

"We are living in a world that is far away from this ideal of love and justice. But we are here to confront our world head on. Always they say that we must give a little of ourselves, and I ask: Why not give it all?

"It's a grand mission, but would require of those who take it on seriously to have a sincere desire to seek truth and justice and to transmit it to others. This will be my world of peace."

— Marianna Perrilliat, 14, Mexico City, Mexico

### Wolf

Your howl speaks in a thousand voices,  
 and yet one.

You sing of the trees, ancient giants,  
 and of the immortal mountains.

Coming from your throat is a crying eagle,  
 a passionate mountain stream,  
 a sunny day.

Sing your memories to us,  
 O Wolf,

That when we forget our home of long ago  
 we may listen...  
 and remember.

— Elizabeth Savage, 14, Portland, Oregon

### The Goods and Bads about Chickens

"You can raise your own chickens if you have a big back yard or a small back yard, as long as your neighbors don't complain. The reason you should raise your own chickens is your eggs are fresh. They taste better. The yolks are bright yellow, dark yellow, or even bright orange. The shells can be green, blue, plain brown, brown with spots, white, tan, red or streaked—much prettier than plain store-bought eggs.

"Your eggs don't come from chickens that have their legs cut off. Your chickens are a lot happier. They get to come out and eat the grass. They don't get fed chemicals and antibiotics. Their life is a lot better.

"Chickens can help and hurt your garden. Instead of buying manure, you use your chickens'. They eat your slugs and snails. Here are a few more: earwigs, grubs, caterpillars, and sow bugs. Some chickens eat flies, mosquitos, and mosquito larvae. And they're bad because they eat your earthworms. You have to keep them away from the garden when the plants are little or they'll scratch them up trying to eat bugs and earthworms.

"Chickens do not make waste. They prevent waste. If you give them your compost or table scraps, they will eat them. But you will have to clean the pen once in a while. And you have to feed them nearly every day, even if it's cold and rainy and even if you're tired or half asleep.

"The best reason to raise chickens is if you raise them from baby chicks they are very good friends and pets. Me and my pet chicken, Mary Ann, love each other very much. We are best friends. If you raise them from chicks and they turn out to be roosters, you'll have to find out how they act. I haven't raised them that way. If you get chickens, I hope you'll enjoy them."

— Sahel Eastoak-Siletz, 7  
 Santa Rosa, California

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





GROWING COMMUNITY

by Diana Christian

## Growing Community

**T**his begins a new column on forming new communities in the '90s.

It is the new home for Growing Community newsletter, a publication which has for the last two years offered practical information about starting new communities. Communities magazine has incorporated the newsletter, and beginning with this issue we will regularly offer four to six pages of how-to advice on various topics, including finance and land development; legal options for land tenure; conflict resolution; decision-making; meeting facilitation; getting "off the grid"; permaculture and community supported agriculture; and affordable, non-toxic housing.

As a newsletter, Growing Community earned high praise: Corinne McLaughlin and Gordon Davidson, co-authors of Builders of the Dawn, called it, "An excellent newsletter ... packed with information ... really superb!" Lois Arkin, founder of the L.A. Eco-Village, said the newsletter offered a "wonderful balance of physical, social and economic considerations with really helpful, easy-to-absorb technical information."

Our "Growing Community" column will be produced by Diana Leafe Christian, editor of Growing Community newsletter (and also managing editor of Communities).

We hope you enjoy the new "Growing Community" column. (We also welcome all readers of Growing Community newsletter, and hope you enjoy this new version of this information—and the rest of Communities magazine, too!)

### Profile of a Community in Process

## The Deer Rock Community

by Diana Leafe Christian

**I**T'S EASY TO BECOME DISCOURAGED when considering the challenges of starting new communities in the '90s.

First of all, land prices, especially for rural land, are increasingly expensive. Also, many counties have adopted strict zoning ordinances to regulate population density, by limiting the number of houses per acre, water rights, and/or the number of unrelated adults living together. Counties also often require expensive paved roads and other land-development amenities. Many counties enforce building codes which mostly exclude small-scale houses and affordable, innovative construction. Further, most banks won't give mortgages or construction loans to an intentional community. Finally, many rural residents oppose the prospect of a large group of people as neighbors.

In contrast, successful communities which formed in the '70s and early '80s had the advantage of relatively cheap rural land prices, minimal or absent zoning require-

ments and building codes, and virtually no environmental issues to deal with. A member of the 20-year-old Miccosukee Land Coop near Tallahassee—160 households in a 313-acre pine and cypress forest—told me they could never form their community today; they would be forbidden to build near environmentally protected wetlands, and their owner-built houses and simple dirt roads wouldn't conform to county regulations.

Another factor which often stymies the success of newly forming communities is the lack of crucial skills and experience among founding members. Even with the best of intentions, many of these new communities have floundered or failed because the founders didn't have adequate skills in finance, real estate, contracts and legal agreements, decision making, meeting facilitating, conflict resolution, and the crucial matter of selecting new members.

So it's a distinct pleasure to learn about the now-forming Deer Rock community in rural Virginia.

### Deer Rock's vision

In early 1992 a group of experienced communitarians and others began working together to create a new rural community near Charlottesville, Virginia. Many of them had lived at Twin Oaks, Ganas, Shannon Farm, or North Mountain communities, and others were active in Quaker Meetings. Some had had 20 years of experience with consensus decision-making. This was a "community-savvy" group!

They first spent time in the long, careful process of identifying a common vision, and determining common goals and basic agreements. These included the desire to share power and responsibility among all members; to encourage spiritual and cultural diversity; and to create a nurturing, pro-child environment.

They envisioned a cooperative ecological village—an alternative social and economic model demonstrating a sustainable future. They sought shared ownership of land, long-term leases, membership by approval, broad-based leadership, and an integrated living and working environment with community businesses and member-owned home-based businesses.

They foresaw energy-efficient, passive-solar clustered homes, separate homesteads, and "cohousing" units with a common kitchen/dining hall. They'd get their food from organic gardens, solar greenhouses, and perhaps a nearby CSA farm. Their community center would include facilities for cooking, dining, meeting, child care, home-schooling, and laundry, as well as (ideally) a library, a workshop, and studios for pottery, painting, sewing, etc. The community itself would hold title to the land, and owner-built homes and buildings would be leased to members on a long-term basis. Some children would be home-schooled in the community center, others would go to nearby alternative or public schools. They hoped they would ultimately grow to 75 adult members and their children.

The founders next formed a nonprofit association as the legal entity through which they would buy their land and conduct other business. They formed a Process Committee to facilitate meetings, and a Conflict Resolution Committee. They formed a Finance Committee to generate funding and

The name "Growing Community" is used under license from Growing Community Associates of Berkeley, California. The "Growing Community" column is not otherwise formally connected with Growing Community Associates, and the opinions expressed by either entity do not necessarily represent those of the other.



collect money. And they worked out a detailed membership process for attracting like-minded people, based on paying dues and acceptance by the existing members rather than by purchasing a lot or making a capital investment. (See box.)

Although the first piece of land they intended to buy (Monacan Ridge) had road access problems, in the Spring of '94 they found an even better site. Deer Rock Orchard, 25 miles south of Charlottesville, is a 330-acre mountain valley, with an oak and poplar forest, three streams, an 80-acre apple orchard, a farmhouse and two small cabins, and a complete apple-cider processing facility. After numerous community meetings to work out financial and legal arrangements, and frequent consultations with lawyers, bankers, county officials, and accountants, in September of '94 they bought the property for \$406,537.

### Financing

The founding members aren't wealthy, however some of them are particularly well-versed in real estate and finance—and the group is certainly rich in friends. They raised \$71,357 through no-interest loans: \$32,000 from members, \$4,000 from supporters, and \$11,000 from other friends, as well as a \$20,000, 7% interest loan from two other friends. They got a \$263,750 first mortgage from a local bank, with interest ranging from 8.75% to 10.25%, and monthly payments of approximately \$2,700 a month for 15 years. Because of the bank's experience of responsible loan repayment by Shannon Farm, a nearby intentional community, it accepted the land itself as collateral without requiring individual cosigners. (This bank had a positive image of intentional community!)

The founders got a \$71,250 second mortgage from the current owner of the property—at 8.5% interest, with \$10,859 in annual payments for ten years. Deer Rock members and supporters guaranteed \$42,250 of this second mortgage, and nearby Shannon Farm community guaranteed the remaining \$25,000.

The Deer Rock folks never wanted to fall into the position,

common in newly forming communities, of being desperate for their combined monthly mortgage payments (in this case, \$3,600), and so committed to always having a reserve of three months' mortgage payments in the bank. In order to raise additional funds to develop the land—building roads, utilities, and a community center—they are seeking a \$40,000 development loan from a community land trust organization, which might be co-signed by another local intentional com-

munity. They also ask each other to make \$3,000 optional loans to the community for this purpose.

Their monthly dues will also help pay off the land and development loans. (Also, a Deer Rock member bought the \$35,000 apple mill and apple cider business. She and other industrious members raised \$16,000 internally, along with \$5,000 for operating expenses, and arranged \$15,000 in loans from an out-of-state intentional community and a private, intra-community insurance fund. She now has a home-based cottage industry which employs two other community members as well.)

Deer Rock members now meet twice monthly, with smaller committee meetings in between. Their next major step is to create and get county approval for a Master Plan for the site. Meanwhile, several members renovated the cabins and are now living on the land.

### Challenges

As is the case with most newly forming communities, Deer Rock members have had their challenges. After the big push to buy the land, a conflict arose between members who wanted to take the year or more necessary to create the Master Plan, get county approval, and then build permanent dwellings, and the members who preferred to begin building next Spring. The members instituted their conflict-resolution procedures, and are attempting to work it out.

Another problem arose when two neighbors, misinformed and concerned about the Deer Rock members' intentions, opposed the community and generated negative articles in the local newspaper. The members intend to meet all their neighbors personally, listen to their concerns, and give them accurate information about their planned sustainable village.

Challenges notwithstanding, it appears that Deer Rock's founding members have enough solid experience to create a viable community in the '90s. I believe we can learn a lot from them.

*Deer Rock community, Rt. 1, Box 381, Faber, VA 22938, (804) 980-1019. ☺*

### Deer Rock's Membership Process

Many newly forming communities do not screen potential members thoroughly, and/or accept new people after a brief period of attendance at meetings. However most successful, long-time communities require potential members to undergo a rigorous application process.

The experienced communitarians of Deer Rock created a three-leveled member-entry process which allows interested people to demonstrate their level of responsibility and commitment *before* they become members. This also gives potential members time to see whether Deer Rock is the community for them. Here's how it works.

*Provisional Membership.* After reading the Bylaws and agreeing with the purposes of Deer Rock Community, a potential member signs the Membership Agreement, attends at least one Board meeting, and submits a written request for provisional membership.

A provisional member contributes the same non-refundable monthly dues as full members—which are currently set at 4% of after-tax income, with a minimum of \$40 monthly—and four hours of labor a month. (Increasing to 7% of after-tax income and eight hours labor when members live on the land.) Provisional members may speak at any meeting and participate partially in the consensus process (they cannot block consensus), and with Board approval, may live on the land. They are expected to interact with other members so they can all get to know each other.

*Full Membership.* Anyone who has been a provisional member for at least six months, and who is paid up on dues and labor requirements, may apply for full membership by submitting a written request in person at a Board meeting. Full members are eligible to speak at any meeting, participate partially in the consensus process, elect officers, sign an Occupancy Agreement, and/or live on community land.

*Active Full Membership.* After dues and labor requirements are paid up through the previous quarter, full members become active full members. They can then participate fully in the consensus process, are automatically on the Board of Directors, and may participate in affirming new potential members.



## Conflict Resolution

# First Aid for Conflict Resolution

by Pat Wagner

**F**EAR AND ANGER ARE TRIGGERS, telling our adrenal glands that it is "fight or flight" time. But when our bodies are getting ready for war, it is hard for us to think straight. The same hormones and neurotransmitters that were designed to make us stronger, faster, and more resistant to pain in battle also create a single-mindedness of purpose, a "tunnel vision" which can be deadly in interpersonal dynamics.

When threatened, most of us act out "escape or attack" on many levels. We can become self-righteous and narrow-minded and rigid. In fact, a study cited in *Forbes* magazine a few months ago claimed that stress can temporarily lower one's IQ by as much as 50 points. But like the drunk expounding on the secrets of the universe at the corner bar, we can, when we are in crisis, fool ourselves into thinking we are smarter than we are. We usually don't realize that much of that feeling is million-year-old programming of brain chemistry, flooding our bodies and minds with the hormones and neurotransmitters of survival.

We no longer live on the African plains, chasing down proto-deer or fleeing proto-lions. The disagreement we might be having with our community members about money or food or washing dishes is not life and death. Instead of becoming afraid, we need to be creative. Instead of becoming angry, we need to be interested and curious. We need to be good-humored and open-minded and flexible. Unfortunately, most of us shut down in conflict; it is the way our bodies and minds are wired.

We need to override this fatal chemistry. Ritualizing conflict is how most cultures attempt to control our biochemical heritage. The structure of a traditional Western courtroom, for example—from the arrangement of the judge's bench above the crowd to the judges robes and the archaic and predictable language of the legal profession—is meant to "civilize" both the participants and spectators. Anthropologically, it is a way of saying, "These are the limits of acceptable behavior."

Some communities adapt the rituals of Native American cultures with mixed success, forgetting that the members of those communities have had lifetimes to practice

making those rituals meaningful. Rituals can work, if they are given enough time to develop organically among a group of people, and for the weight of tradition to give them enough power to overcome angry or frightened adrenal glands. But what if you don't have the time to wait for tribal custom to take over?

*Conflict first aid* can do this in two ways. First, it can change our physiological state almost immediately, so that the "fight or flight" biochemicals and reactions are neutralized as quickly as possible (i.e., we calm down). Second, it can allow that most wonderful organ, the brain, to keep things together no matter what biochemical messages the body is grappling with.

You are probably already pretty good at using conflict first aid. Some of the most common examples include:

1. Taking several deep breaths. The book *Mentally Tough* by James Loehr and Peter McLaughlin is one of many that has breathing exercises specifically designed to improve the performance state of a person under stress.

2. Interrupting the existing pattern of behavior by doing something totally different in an abrupt way (by yourself), preferably something that is unexpected. My own favorites are taking a break to splash cold water on my face or get a breath of fresh air, smashing a dish on the floor (my own dish, in my own house of course), blowing a whistle, or even breaking into a song and dance routine. (Remember, you are doing this by yourself, not the annoying person you've been talking to.)

3. Using the power of good humor to change physiological states. Keep in mind however, telling a joke can indicate that you do not respect all of the other parties involved; good humor means you *don't* laugh at someone else's expense and you all share the laughter.

4. Using self-discipline and will power to disengage from the biochemical influences of the conflict. Most people have had the experience of not feeling very good physically because of an illness or injury, but still going ahead with life. We learn to ignore the headache, the stubbed toe, the stomach ache, to accomplish what we need to.

With this same kind of intent, a community member can learn to say to herself, "I am feeling all charged up here, and I have



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to remember it is probably just my own biochemistry and not necessarily the situation. I need to step back and be quiet for awhile and listen, not just plunge ahead."

The key is practice. There is no simple formula for learning how to stop in the middle of a yelling match with another community member and say, "What am I, nuts or something?" Also, this is about your own behavior, not about fixing your fellow community member's behavior. Few things trigger people worse than a smug-sounding peacemaker telling someone in dulcet tones, "Now just calm down."

What helps me focus personally is to keep

repeating two mantras: "What do I want instead of what is going on?" and "My job is to stay unconditionally constructive." I want to stay in the solution and ask for what I want in such a way as to make it easy for others to say Yes. And, I want to solve problems, which means I must abandon blame, sarcasm, defensiveness, and all of the other enemies of successful negotiation.

Finally, when in doubt, kindness is an antidote for many kinds of self-imposed biochemical alternations. During an argument with my husband where I was being mean-spirited and nasty, he put his hand on my shoulder and told me that he loved me. My

anger melted away and my brain was able to engage again.

*Pat Wagner wrote "When Leaders Become Bullies" for Communities' #80/81 issue (Spring '93) on "Vision and Leadership." She and her partner, Leif Smith, run Pattern Research, a 19-year-old information services company in Denver, Colorado. Part of Pat's work is presenting programs on managing conflict to businesses and organizations. She has worked on community and information issues for 25 years. She can be reached at Pattern Research, P.O. Box 9845, Denver, CO 80929. (303) 778-0880. ☘*

## Off the Grid!

# Taking the Waters

by Dan Drasin

**W**HEN WE THINK OF ALTERNATIVE Energy systems we usually imagine photovoltaic panels and windmills. Both of these technologies have made great strides in recent years in terms of cost and reliability. But one of the oldest and simplest forms of "fuelless" energy can still be far and away the cheapest and most reliable: hydropower. If there's a good year-round river or creek on your property, hydro is the way to go.

The heart of most hydroelectric systems consists of a source of running water, a "flume" or "penstock" (a conduit, pipe or channel to bring in the water) and a turbine or waterwheel coupled to an electric generator. The most common waterwheel is a "pelton wheel," which has shallow cups around its rim. One or more water nozzles aimed at the cups set the wheel spinning fast.

The amount of power a hydro system can produce depends primarily upon two factors: how much water is available, and how great its speed or pressure. Obviously a river will supply a greater volume of water than a creek or a spring, but if it's meandering lazily through the countryside it won't have much oomph behind it. On the other hand, the water from a small mountain creek may develop tremendous speed and pressure if it falls a long way (this is called a "high head" condition) before striking the water wheel.

In extreme low-head (meandering-river) conditions, a big, slow-moving waterwheel may be the most efficient way to capture the power of moving water. But since most electric generators have to spin fast, they must be connected to a slow wheel through complex systems of belts or gears that waste power and require periodic maintenance or replacement. In fast, high-head (waterfall-like) conditions, on the other hand, the generator can be coupled directly to a pelton wheel for maximum efficiency and reliability.

Many small hydropower systems are similar to PV systems, in that the power source (usually a small pelton wheel coupled to a modified automobile alternator) charges batteries that supply power for household use, either directly (as 12-volt DC) or through an inverter that produces 120-volt AC power. However, since the alternator runs continuously, the battery bank can be much smaller. Replace the car alternator with a (more expensive) 120-volt AC generator, and control its speed precisely with a high-tech governing system, and you'll be producing clean, stable "house current" di-

rectly, without batteries, charge controllers or inverters.

Hydropower systems are highly site-specific: a high-head system would be useless under low-head conditions and vice-versa. If your creek runs right by the farmhouse, a low-voltage system may work just fine—but if it's a half-mile away, you'll want to go high voltage . . . and so forth.

Hydropower can mean big savings: often, no expensive energy-saving lighting or refrigeration units need be bought. Some domestic hydro systems produce so much power that lights must be left on during the day to load the system down, or the generator may spin too fast and destroy itself!

*Resources: Li'l Otto Hydroworks, Hornbrook, CA, (916) 475-3401; Harris Hydroelectric, Davenport, CA, (408) 425-7652; Windy Dankoff, Santa Cruz, NM, (505) 351-2100.*

*Dan Drasin has written the Off the Grid column for Growing Community Newsletter and served as its Associate Editor since the newsletter began in January, 1993. Dan is an award-winning film, video, and audio producer who also writes and edits books and articles in the expanding field of New Science. ☘*

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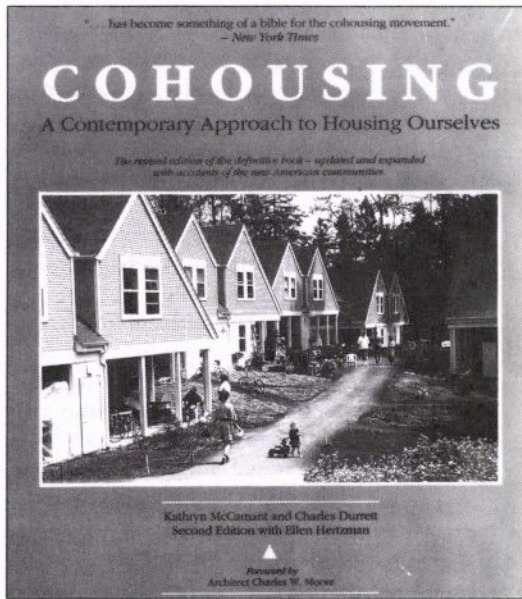
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*Back Issues of Growing Community newsletter are available for \$5 each. For a complete description of back issues, write Growing Community, 1118 Round Butte Dr., Ft. Collins, CO 80524. (303) 490-1550. ☘*





**Cohousing:  
A Contemporary Approach  
to Housing Ourselves**

By Kathryn McCamant, Charles Durrett, and Ellen Hertzman

Berkeley, Habitat/Ten Speed Press, 1994 (second edition). 288 pp. \$29.95 pb.

Reviewed by Tim Miller

COHOUSING IS ONE OF THE MOST ACTIVE and promising components of the intentional community movement today, and this expanded second edition of the movement's definitive guide covers the subject thoroughly. Cohousing combines private and public living; its structures are usually designed in townhouse/condominium/apartment complex fashion, each family or living unit occupying a relatively small home and the group as a whole (typically two dozen or so families) sharing a community house with an institutional kitchen, laundry, recreation facilities, and other amenities. Most cohousing projects are suburban, although a few are urban, and those surveyed in this book appear to be fairly pricey, beyond the range of many who would like to live cooperatively.

After an introduction the book devotes nearly a third of its total length to Denmark,

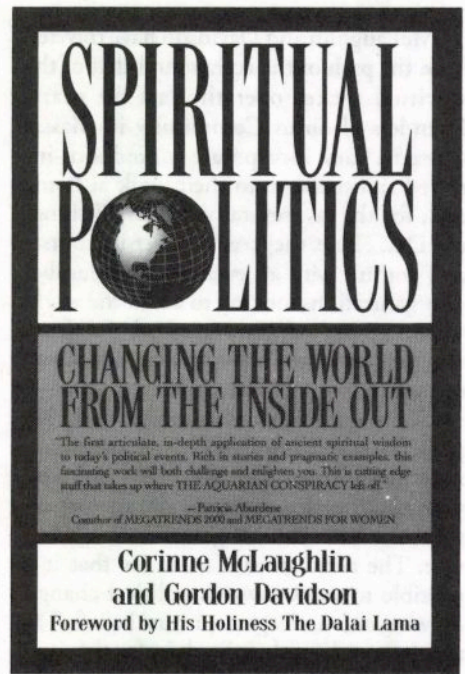
the world capital of cohousing, presenting eight Danish cohousing projects in words and graphics.

Then ensues a discussion of the history of European cohousing and of practical matters for those wanting to start or join such a project. A final section surveys the still-young American cohousing projects either finished or in process. Although the book is heavily illustrated with excellent pictures (many in color), drawings, and maps, and is in large part a celebration of what has already been accomplished, a major emphasis is on practical issues: how does a cohousing group make decisions? How does it locate suitable architectural and financial services? How do you make sure that the people who are going to be living in close quarters are compatible? How far do you regulate the behavior of members—for example, one who wants to paint his/her unit some garish color?

Newcomers to cohousing might think that the constraints of form in cohousing projects would be overly confining. For example, cohousing apartments are usually small, and one might think that even with common facilities like recreation rooms and workshops space would be a serious drawback. In the real world of cohousing, however, the formula seems to work well, and lack of space is rarely a complaint. One suspects that there is some self-selection at work among those who would join a cohousing project; a person who wanted, say, space to keep several junk cars around would likely prefer another way of living.

The authors note that the cohousing movement seeks to regain some of the sense of community that has been lost with the rise of urbanization and industrialization. That seeking of community has been around since the industrial revolution and has taken concrete form in many communitarian projects that could be regarded as precursors of cohousing, from the enlightened workers' communities sponsored by Robert Owen two centuries ago to some of the land trust communities in the United States that have grown up since the 1930s (Celo, in North Carolina, and Shannon Farm in Virginia, for example). Cohousing is the latest chapter, and a promising one, in the long history of the search for sustainable, cooperative living.

*Tim Miller, Ph.D., teaches and does research in the Department of Religious Studies at the University of Kansas, in Lawrence, Kansas.*



**Spiritual Politics:  
Changing the World  
from the Inside Out**

By Corinne McLaughlin and Gordon Davidson

Ballentine, 1994. 475 pp., \$12.95 pb.

Reviewed by Ellen Hertzman

LISTENING TO NPR THE OTHER DAY, I followed the progress of the crime bill as it made its lobbyist-led, politic-soaked way through Congress. I was struck yet again with how little our political system seems to have to do with the real needs of the people and the greater good of the planet. So often, the process seems hopelessly unresponsive and inadequate to the challenges facing us. Since the '60s, we've been waiting for an idealistic and aware generation to take power in America's institutions, hoping to witness a transformation. The torch passes, yet we wonder if power and politics are too deeply entrenched in DC ever to be softened by the new paradigms many of us are exploring for ourselves.

Open the pages of *Spiritual Politics*, by Corinne McLaughlin and Gordon Davidson, and you may feel a breath of hope begin to stir. The subtitle—Changing the World from the Inside Out—refers to the process of honoring our deepest knowledge as we act on the world. But it also gives a hint of the book's most heartening message: that this work is being accomplished, even now, from inside the institutions that determine our country's policies.



McLaughlin and Davidson have traveled both the path of the activist and that of the spiritual seeker over the last 30 years. Founders of Sirius Community in Massachusetts, they incorporate a Findhorn-inspired spirituality into their work at home and, for the last several years, in Washington DC. There, they teach university courses and consult with an ever-growing number of organizations looking to act in the world within a more holistic framework. It is from this perspective—"insiders" in both senses of the word—that they write.

The book begins with the premise that politics—a word loaded with negative connotations for many of us—really has to do with the bringing together of our best resources in the name of governance and service. The authors want us to see that it is possible to work towards political change, drawing on our deepest spiritual beliefs. The scholarly style of their book is, for the most part, very convincing and very readable.

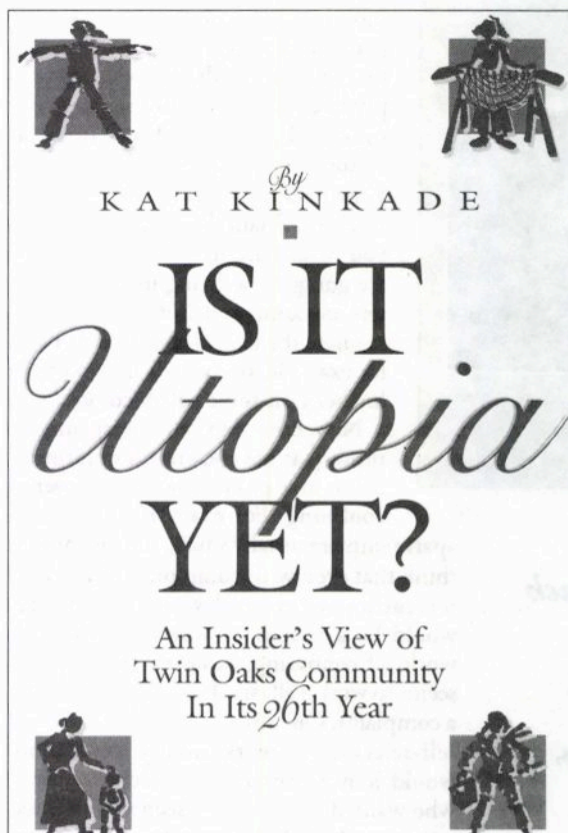
By connecting the world's events to a larger picture, the authors weave apparently unrelated threads into a whole. They examine historical and current happenings in the context of new age teachings, which they call the Ageless Wisdom. And they illustrate how this new paradigm is exerting inexorable influence in the halls of power. This, to me, is most exciting: to see that a compassionate, consensus-based world view is already making inroads into the system.

As someone with a firm belief in some of the tenets of new age spirituality, and a firm skepticism in others, I found myself occasionally straddling the fence of acceptance of the authors' premises. Understanding that many principles on which they base their arguments will be new to a lot of readers, the authors encourage an open-minded reading of some of their more out-there concepts. Devas, chakras, and the direct karmic connection between world events and hurricanes may be familiar concepts to many of the readers of this review, but these are ideas that might not play well in Peoria. My concern for this book is that the authors' more extreme theories are in danger of alienating readers from grasping vital and well-illustrated ideas about how our lives and actions are inextricably linked to all things, and how we can and must use this understanding to change the way politics are played.

Those who have experienced truth in New Age principles will embrace this well-laid-out book, and its groundedness in the real events of our world will please practical readers. If you've always suspected (or hoped) that politics and spirit are not mutually exclusive, *Spiritual Politics* will hearten you, give you something to think about, and

present you with options for action.

*Ellen Hertzman is Project Coordinator for the CoHousing Company, where she teaches the consensus process, leads workshops, and does educational and outreach about cohousing. She is co-author of the revised edition of CoHousing: A Contemporary Approach to Housing Ourselves.*



***Is It Utopia Yet?  
An Insider's View  
of Twin Oaks Community  
in its 26th Year***

By **Kat Kinkade**

**Twin Oaks Community, 1994. 319 pp.  
\$10 pb.**

*Reviewed by Deborah Altus*

WHEN I HEARD THAT KAT KINKADE, A founding member of the Twin Oaks Community, was finally writing another book on Twin Oaks, I was thrilled. I had laughed and cried my way through Kat's first book, *A Walden Two Experiment*, and was ready and eager to get an update on this well-known intentional community in rural Virginia.

*Is It Utopia Yet?* is a beautifully written

chronicle of the first 25 years of the Twin Oaks Community. Kat provides us with detailed descriptions of the labor, economic, government, child rearing, and other systems used by this community. By virtue of its 25-year history, Twin Oaks joins the Shakers, Hutterites, Inspirations, and other long-lived communal societies as a "successful" community, according to communal historian

Rosabeth Kanter's (much-contested) definition of "successful." We learn what has worked, what hasn't worked, and why. We are presented with real-life lessons, forged from 25 years of experience, from an expert in building community.

Despite these important lessons, I must admit that *Is It Utopia Yet?* left me wanting. The book lacks the contagious enthusiasm for community which permeated *A Walden Two Experiment*. Kat, herself, seems aware of this drawback. In reflecting on the comments and criticisms she received from fellow members about the book, she asks, "Where have I mentioned the sense of community?" In response she notes that she has written about the things that she knows best and that mean the most to her: government, politics, systems and theories. Indeed, she has done this remarkably well. That her idealism and enthusiasm have mellowed over the years is certainly understandable but nonetheless disappointing.

Still, there is much to recommend about *Is It Utopia Yet?* The lessons presented on community-building are invaluable. Kat's writing style is engaging and accessible. The cartoons by talented Twin Oaks member, Jonathan Roth, are delightfully clever. And, possibly best of all, Kat's remarkably candid descriptions of herself and the community give us an honest self-portrait as one could hope for. Kat doesn't hide behind her mistake but trumpets them before us, rightfully tempering any romantic notions we might hold about building community.

Not that the "nuts and bolts" book has been written, perhaps Kat's next book will have more of a personal slant. In any event, it will be worth waiting for.

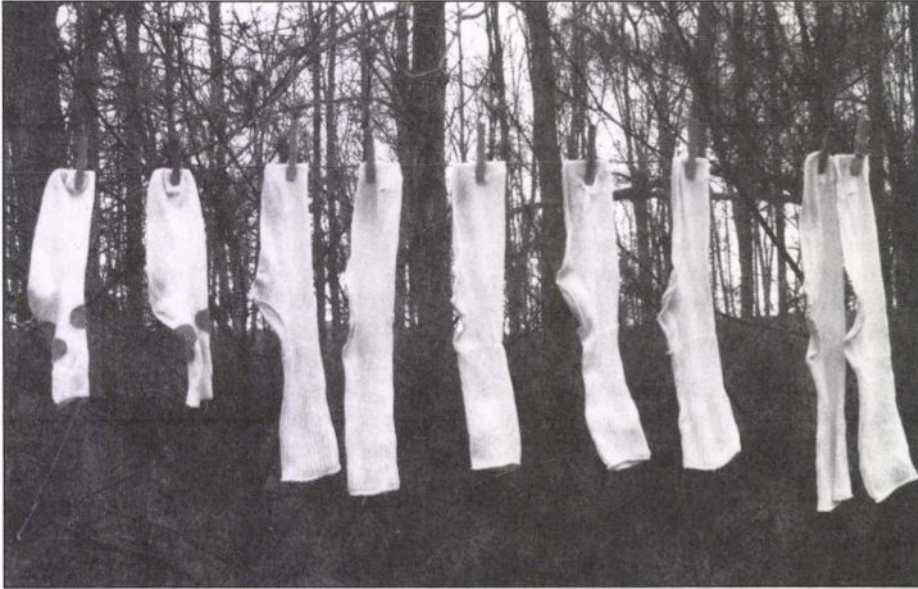
*Deborah Altus runs, bikes, plays, sings, lives, loves and works in Lawrence, Kansas, where she is active in the cooperative movement.*

(continued on page 64)



# A CLOSER LOOK AT "CULTS"

Compiled by the editors of Communities magazine



SADIE, SPRINGTREE COMMUNITY

**B**ecause of the fiery events of early October at the Solar Temple in Switzerland and Quebec, media attention has again been drawn to cults, and those communities which place the lives of their members at risk. In response to this tragedy we wish to shed some light on the nature of "cults"—including non-threatening non-conformist groups as well as those with destructive tendencies—and illuminate the general issue of individuals' rights as community members. In this special report we offer two checklists for readers to consider in evaluating groups and communities for the tendencies of a potentially destructive cult. We also offer an excerpt from *Millennial Chronicles* by Steven Fuson, which cautions us not to be so quick to brand "other" as negative—after all, by many definitions the early Christian church was a cult.

In line with our magazine's commitment to creating a forum for discussion, neither Communities, nor its publisher, the Fellowship for Intentional Community, is endorsing any particular definition of "cult," or any program for identifying them. Rather, we are inviting dialog on this compelling topic. We are considering making this topic the theme of a future issue of Communities, and we invite you to tell us your views, both about cults themselves, and about what coverage of this topic you would like to see from us.

## Checklist of Cult Characteristics

by Dr. Michael Langone

*How can we know if a group, community, or organization is a potentially destructive cult (as compared to simply a non-conformist group, as Steven Fuson describes below)? Here is a checklist of warning signs to be aware of, according to Dr. Michael Langone, executive director of the American Family Foundation.*  
—Eds.

**1.** The group is focused on a living leader to whom members seem to display excessively zealous, unquestioning commitment.

**2.** The group is preoccupied with bringing in new members.

**3.** The group is preoccupied with making money.

**4.** Questioning, doubt, dissent are discouraged or even punished.

**5.** Mind-numbing techniques (such as meditation, chanting, speaking in tongues, denunciation sessions, debilitating work

routines) are used to suppress doubts about the group and leadership.

**6.** The leadership dictates—sometimes in great detail—how members think, act and feel (for example, members must get permission to date, change jobs, get married; leaders may prescribe what types of clothes to wear, where to live, how to discipline children, and so forth.)

**7.** The group is elitist, claiming a special status for itself, its leader(s) and members (for example, the leader is considered the Messiah or avatar; the group and/or leader has a special mission to save humanity).

**8.** The group has a polarized us-versus-them mentality, which causes conflict with the wider society.

**9.** The group's leaders are not accountable to any authorities (as are, for example, military commanders and ministers, priests, monks and rabbis of mainstream denominations). The group teaches or implies that its supposed exalted ends justify means that members would have considered unethical before joining the group (for example, collecting money for bogus charities).

**10.** The leadership induces feelings of guilt in members in order to control them.

**11.** Members' subservience to the group causes them to cut ties with families, friends and personal goals and activities that were of interest before joining the group.

**12.** Members are expected to devote inordinate amounts of time to the group.

**13.** Members are encouraged or required to live and/or socialize only with other group members. Ω

*Dr. Michael Langone's "Checklist of Cult Characteristics" originally appeared as an appendix in *Captive Hearts, Captive Minds: Freedom and Recovery from Cults and Abusive Relationships*, by Madeleine Tobias and Janja Lulich, Hunter House, 1994, © 1994, Hunter House, Inc. Reprinted with permission. The book can be ordered from Hunter House, P.O. Box 2914, Alameda, CA 94501-0914. (800) 266-5592.*



## Cult Danger Evaluation Frame

by P.E.I. Bonewits

Here is another tool for determining potentially destructive groups, created by author P.E.I. Bonewits in his book, *Real Magic*. This is not so much a checklist as a method for evaluating groups in terms of a number of common variables. Isaac Bonewits suggests scoring each item in the Cult Danger Evaluation Frame from low to high, on a scale from 1 to 10. —Eds.

**A**S A GENERAL RULE, THE HIGHER THE NUMERICAL TOTAL SCORED BY A given group ... the more dangerous it is likely to be. Though it is obvious that many of the scales in the frame are subjective, it is still possible to make practical judgments using it, provided that all numerical assignments are based on accurate and unbiased observation of actual behavior (as distinct from official pronouncements) ... Obviously, different observers will achieve differing degrees of precision, depending upon the sophistication of their numerical assignments on each scale. However, if the same observer used the same methods of scoring and weighting each scale, their comparison of relative danger or harmlessness between groups will be reasonably valid, at least for their own purposes .... Those who believe that relativism and anarchy are as dangerous to mental health as absolutism and authoritarianism are, should count groups with total scores nearing either extreme (high or low) as being equally hazardous.

- |  | (Low) 1-10 (High) |
|--|-------------------|
| 1. <b>INTERNAL CONTROL</b> , amount of internal political power exercised by leader(s) over members.                     | 1 _____           |
| 2. <b>WISDOM CLAIMED</b> by leader(s); amount of infallibility declared about decisions.                                 | 2 _____           |
| 3. <b>WISDOM CREDITED</b> to leader(s) by members; amount of trust in decisions made by leader(s).                       | 3 _____           |
| 4. <b>DOGMA</b> , rigidity of reality (of) concepts taught; amount of doctrinal inflexibility.                           | 4 _____           |
| 5. <b>RECRUITING</b> , emphasis put on attracting new members, amount of proselytizing.                                  | 5 _____           |
| 6. <b>FRONT GROUPS</b> , number of subsidiary groups using different names from that of main group.                      | 6 _____           |
| 7. <b>WEALTH</b> , amount of money and/or property desired or obtained; emphasis on members' donations.                  | 7 _____           |
| 8. <b>POLITICAL POWER</b> , amount of external political influence desired or obtained.                                  | 8 _____           |
| 9. <b>SEXUAL MANIPULATION</b> of members by leader(s); amount of control over sex lives of members.                      | 9 _____           |
| 10. <b>CENSORSHIP</b> , amount of control over members' access to outside opinions on group, its doctrines or leader(s). | 10 _____          |
| 11. <b>DROPOUT CONTROL</b> , intensity of efforts directed at preventing or returning dropouts.                          | 11 _____          |
| 12. <b>ENDORSEMENT OF VIOLENCE</b> when used by or for the group or its leader(s).                                       | 12 _____          |
| 13. <b>PARANOIA</b> , amount of fear concerning real or imagined enemies; perceived power of opponents.                  | 13 _____          |
| 14. <b>GRIMNESS</b> , amount of disapproval concerning jokes about the group, its doctrines or leader(s).                | 14 _____          |
| 15. <b>SURRENDER OF WILL</b> , emphasis on members not having to be responsible for personal decisions.                  | 15 _____          |

Isaac Bonewits' "Cult Danger Evaluation Frame," © Philip Emmons Isaac Bonewits, 1989, is excerpted with permission from *Real Magic*, Samuel Weiser, Inc., 1989. York Beach, ME, pp. 215-216. Available from Samuel Weiser, Box 612, York Beach, ME 03910-0612. (207) 363-4393.

## Thoughts on Cults

by Steven Fuson

While there is a tendency to label any unusual group with inspired leadership and a devoted membership a cult, it does not always follow that anything negative or destructive is occurring. Steven Fuson of the Pandanaram Community tells us why. —Eds.

**I**T IS THE NATURE OF AUTHORITIES within the status quo to undermine dynamic, non-conformed groups which offer alternatives to traditional culture. A culture develops over the decades and centuries. As it develops, a culture stratifies into various levels of wealth, power, and status. This social hierarchy consists of citizens who have been taught from youth to believe in the social mores, in the belief system, and the lifestyle mode of their particular culture.

It seems almost universally true that humans of every culture hate change. The old ways of doing things are best. The beliefs of dad and mom are good enough. The familiar habits and view are most difficult to change in favor of the new. Each citizen of each culture wraps himself in the security of that which is acceptable, traditional, familiar.

The mass of citizens of the American culture, herein referred to as the "masses," are carefully guided by the powers-that-be toward the prime goal of preserving the status quo. The children of the masses are taught by the public schools to uphold the dominant culture. Be patriotic. Prepare yourself for the capitalist economy. Be highly self-motivated as an individualist. Follow the rules. Conform. The masses are further indoctrinated by the church to follow without question long-standing church tradition. A fiery hell and heaven's streets of gold are used as a system of rewards and punishment to keep everyone in line. Be an obedient and compliant citizen. And then the mass media permeates the daily lives of the masses with the incessant message to follow the crowd, be a passive receiver of information and entertainment, conform to the fads and fashions. *You can strive to reach the top of the socio-economic pyramid, but don't rock the boat or disturb the sense of security within the status quo.*

Our culture, therefore, is merely repeating the pattern of conformity induced by every past culture. Any dynamic leader and his group of followers who dissent too strongly or who insist upon their non-conformity will find rejection at the hands of



the mass culture. The ruling hierarchy possesses the power and wealth to undermine any non-conformed group movement. Looking back historically, we can see the problems encountered by revolutionary leaders and groups. In the Protestant Reformation we read of novel thinkers who dared challenge the status quo—in this case, the Catholic Church. Many of those reformers were brutally persecuted, and many martyred. In the early church of 2,000 years ago, we find Jesus rejected, taken prisoner, and killed by the Jewish rulers who could not seriously consider his "truth" which contradicted their traditions and beliefs. Many of Jesus' disciples were in like manner persecuted unto death by those in power. Revolutionary thinkers, such as Galileo, were resisted and even persecuted in areas of scientific discovery. And remember the founding fathers of America who dared defy the tradition and sovereign power of mighty England. Such a small band of non-conformists altered the course of history because of their persistence and courage of conviction.

In every one of these examples, and the many others that could be dealt with in a more extensive treatment, the ruling hierarchy resisted the revolutionary group. In each case those in the "establishment" viewed the new group variously as law-breakers, trouble-makers, rabble rousers, deviants, dangerous zealots, and to use our modern jargon, "cults." Today the term "cult" is tagged by the authorities on any group of non-conformists. The unspoken idea behind labeling a group as a "cult" is to denigrate that group in the public mind. Label the group as a "cult" and the masses will correspondingly look upon such groups as weird, perverted, dangerous, a threat to the American culture. Once labeled as a "cult," the group in question is thereby targeted for dissolution or destruction. The negative image of a cult, carefully cultivated by government authorities, the media, and the preachers, carries with it the justification for elimination. The term "cult" carries a similar connotation as the term "heretic." Many heretics have historically been imprisoned, tortured, and killed for the simple reason of their non-conformity in relation to the traditions and values of the dominant religious/political culture.

And yet, every culture began as a cult. It started with a small group following dynamic leadership. The initial group of non-conformists were zealous in their loyalty, courage, and commitment. They gave their time and energy without pay. They found a new sense of purpose in belonging to the group.

Often the new group overshadowed old relationships and former allegiances. These characteristics are all reputedly marks of a cult. We admire the martyrs. We highly esteem Jesus and his "cult" of disciples. From the *cult* of Jesus emerged the *culture* of Christendom. The cult was new, revolutionary, dynamic. Over time it became institutionalized, rigid, bureaucratic: another human culture.

We need to remove the stigma attached to the term "cult." It only carries negative connotations if we accept the propaganda coming from the conformed and fearful ruling hierarchy. "Cult" can be used as a neutral term describing a group of

non-conformists. There are good cults and some not so good. A few many indeed be evil. Always keep in mind, however, that cults were the origin of our *culture*. Let us remove the stigma from the term, and carefully consider each "cult" on an individual basis, as to whether it is a negative or positive force. Ω

*"Thoughts on Cults" by Steven Fuson is reprinted with permission from the Summer '94 issue of Millennial Chronicles, newsletter of the Pandanaram Community, RR 1, Box 478, Williams, Indiana 47470. The article is excerpted from Steven Fuson's forthcoming book, Cults: Origin of our Culture, © Steven Fuson, 1994.*

### LIVING IN SINCERITY



JONATHAN ROTH, TWIN OAKS COMMUNITY



# PASSAGES: What Have We Learned?



DAN BROWN, RENAISSANCE COMMUNITY

## FROM THE GUEST EDITOR

Paul Freundlich

**T**HE THEME OF THIS ISSUE OF *COMMUNITIES* IS THE LESSONS WE HAVE learned from our communitarian experience. Like most history, however, our memories are colored by what turned out to be important later on.

As I was editing Craig Cox's book on the '70s-era Co-op Wars in Minneapolis, I came upon a section about dire doings by Stalinist nimboids. Having already completed my more or less idyllic picture of the New Haven Alternative community (see p. 33), I was distressed to recall a similar nasty incident there.

In the early days of our Training for Urban Alternatives grant, there was a seemingly spontaneous effort to seize power by a few of the more dogmatic fellows. After it failed, a member of our Community Board (a former fringe player in the Weather Underground) came to me and fessed up—the coup had been carefully orchestrated. My projected defenestration through their “window of opportunity” would have been a regrettable but necessary side-effect.

“No hard feelings, I hope,” he said.

I could have gone back and rewritten the article, of course. But it wouldn't have been more true, only more complete. I suspect you could say the same about any of the essays in this issue.

The problem is that at the heart of community is trustworthy repeti-

tion and communion—fleeting transcendence. While reporting day-to-day community activities can be flat-out boring, writing about communion tends to produce lyrical mysticism. Thus, what is left for this magazine to write about is mostly structure and a few great anecdotes.

I think that's okay, but that depends somewhat on your motivation as reader.

Is the point of reporting our communitarian endeavors to provide a “do's and don'ts” for ambitious replicators? Is it for students and academicians to muse about and mull over—a sort of “hot stove league” for professionals? Or, are we sending messages in bottles, floating on a wide and turbulent sea, to be recovered by strangers as strange as we?

For example, boil down Joyce Foote's fine article on the founders' dilemma (p. 47), and you have, essentially: “Both in spite of and because of the founder's planning, Arden Community came to live and breathe. It's still breathing. Rest in Peace, dear founder, and I hope I'm as successful as you were with my own community (but appreciate it more!)”

After a quarter century of creating, living and documenting community, I remain both bemused and respectful of the curiosity and intention required for journeying on. To each of you, whether in community or dreaming of future involvement, I hope these memories and revisions-of-memories move your journey along. Ω

*Paul Freundlich was co-editor and publisher of Communities magazine from the mid-'70s to the mid-'80s. Currently he 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.*

*Living communally in New Haven for 15 years, Paul was a member of the Morning Sun School Co-op; helped found the Community Exchange Cooperative; wrote the grant and was Project Director of Training for Urban Alternatives; and served on the board of the New Haven Food Co-op.*





Communal Housing Conference, 1972.

## Creating Community in “New Heaven”

by Paul Freundlich

**T**WENTY YEARS AGO, AND INDEED, for the decade of the '70s, a community flourished in the greater New Haven metropolitan area. We called ourselves the “New Haven Alternative Community.”

Although membership was never as clear as in residential intentional communities, participation was often intense, the institutional infrastructure sophisticated, and the number of people involved impressive.

For the several hundred active participants and the thousands of more casually involved folks, there were an interdependent set of institutions, many of them co-ops, which offered housing, child care, schooling, food, counseling, publications, a few jobs, and a great social life. These included the New Haven Food Co-op, Fed Up Vegetarian Restaurant, Connecticut Feminist Credit Union, New Haven Women's Liberation Center, State Street Day Care Co-op, Morning Sun School Co-op, and the Communal Housing Conference, among many others. Above all, there was a sense of purpose, and hope which extended from our daily practice to our dreams of impacting the main-

stream society which flowed about us.

It worked like this:

*A marriage is breaking up. They're both in their thirties, with two kids. She goes to the Women's Center for advice, tunes into a Divorce and Separation rap group. Among the notices on the bulletin board are a Conference on single parenting, and a description of the Feminist Credit Union. She files them for future reference.*

*A month later, she's alone in her house with the kids, and the money is tight. She'd heard about the Food Co-op and joins, saving 20% on her bills for the one hour a month and the small dues she contributes.*

*She needs to get a job, but that will require daycare for her younger child. A community newsletter has an article about child care co-ops, and she visits one.*

*The Single Parents Conference puts her in touch with others in her predicament, including some men. She takes the idea of shared custody back to her husband. After initial resistance, he begins considering the possibility.*

*Another month, with the lives of her married friends seeming more distant and the couple parties more difficult, she begins to ex-*

*plore social possibilities. At community parties and dances, people usually come as individuals and much of the dancing is in groups. She visits houses where people live as extended families, often with kids. She attends a regular consciousness raising group, which spills over into new friendships, thinking about who she is and what she is doing.*

*Not too long, and she has a new life, without exactly having planned it. Sometimes she misses the security and reliability of her marriage, but then reminds herself it didn't turn out to be very secure or reliable.*

*There are still some bad times, for which she lacks either the personal resources or a fully developed support network. If another man came along, maybe? All in all however, she finds herself excited, challenged—she and her kids are making it. (Excerpted from *Communities* magazine, 1976)*

The New Haven alternative community was like a whirlpool. On the periphery were services and socializing. As people were attracted, they increased their participation. As they did more, they saw the same people more frequently and in a wide variety of situations.



You cut cheese with someone from your consciousness raising group. You danced with the same folks you shared parenting with. Across the communal dining table, on work shifts, at parties, at meetings, we gossiped incessantly, and common references and language developed.

Some group houses preferred isolation, but most partied together, and sent representatives to the housing meetings when they had vacancies. Not every one of the parents in the child care co-ops lived communally, but most saw the obvious advantages in shared responsibilities and at least tried it for a while. Hundreds of women annually came through the New Haven Women's Liberation Center for counseling or to rethink their lives, and all were exposed to the opportunities available. Thousands shopped at the New Haven Food Co-op, and monthly workshifts were mandatory for members.

Membership was clearly defined for individual households and organizations, but less clear as to who was a member of the community-as-a-whole. Our ethic was collective, feminist, concerned with social justice, and above all, cooperative. The goals of our com-

munity were to serve our own needs, and by reaching out to others, change society.

In 1972, a few of us founded the Community Exchange Cooperative to strengthen the connections. In 1973, more or less the same crew published a monthly journal. And in 1974, the National Institute of Mental Health thought we were interesting enough to provide a quarter of a million dollars for three years of documentation and expanded development.

Through our Community Board we set up for our "Training for Urban Alternatives" grant, and relationships between organizations became more formalized. Although the houses, service, and work groups maintained their integrity, it became easier to see both our commonalities and our differences. Through it all, we worked together with remarkable good will.

By the end of the grant, in 1977, we seemed poised for even greater success. In fact, several New Haven alderpersons (city council members) emerged from our com-

munity, as well as New Haven's new Director of Economic Planning. The city of New Haven put up \$100,000 to help the New Haven Food Co-op move to a new, larger location, where sales reached a peak of \$5.3 million.

For the decade of the '70s and into the early '80s, within our New Haven alterna-

.....  
**We had been able to organize cooperatively because there was a population ready for a set of services which fit changed values.**  
.....

tive community, a few hundred actively participated in an alternative way of life, and through a useful set of institutions and services, impacted about 5% of the population.

What we had was extraordinary while it lasted, but ultimately it didn't remain a coherent community. Some of that was about egos and careerism, power and money. But it was also about the environment of the '80s and the realities of living in the USA.

In New Haven, in the early '70s, we had been able to organize cooperatively because there was a population ready for a set of services which fit changed values. By controlling the cost of food, housing, schooling and social life, money was devalued. By deprofessionalizing, consolidating households, and sharing child care, volunteer time was expanded.

The '80s brought radical, double-digit inflation, and a national preoccupation with greed. Money was back on the table as an issue. Because we had placed our emphasis on providing services rather than creating jobs, the economic base was never sufficient to meet our economic needs.

Our daycare and school co-ops and the Women's Liberation Center were the heart of the community. As kids grew older, public school became a less expensive option, both in terms of time and money. As for the Women's Liberation Center, although it persevered, it was becoming increasingly clear there would be no quick victory over the forces of patriarchy—the sense of movement waned.

The staggering amount of time and energy required to maintain our community bled away. Some institutions died. Houses broke up and weren't replaced. Key people moved. Our premier service, the New Haven Food Co-op supermarket, went into bankruptcy, a victim of competition and changes in the retail food industry, and the



*Connecticut Feminist Federal Credit Union, 1972.*



difficulty of transitioning to an effectively managed businesses.

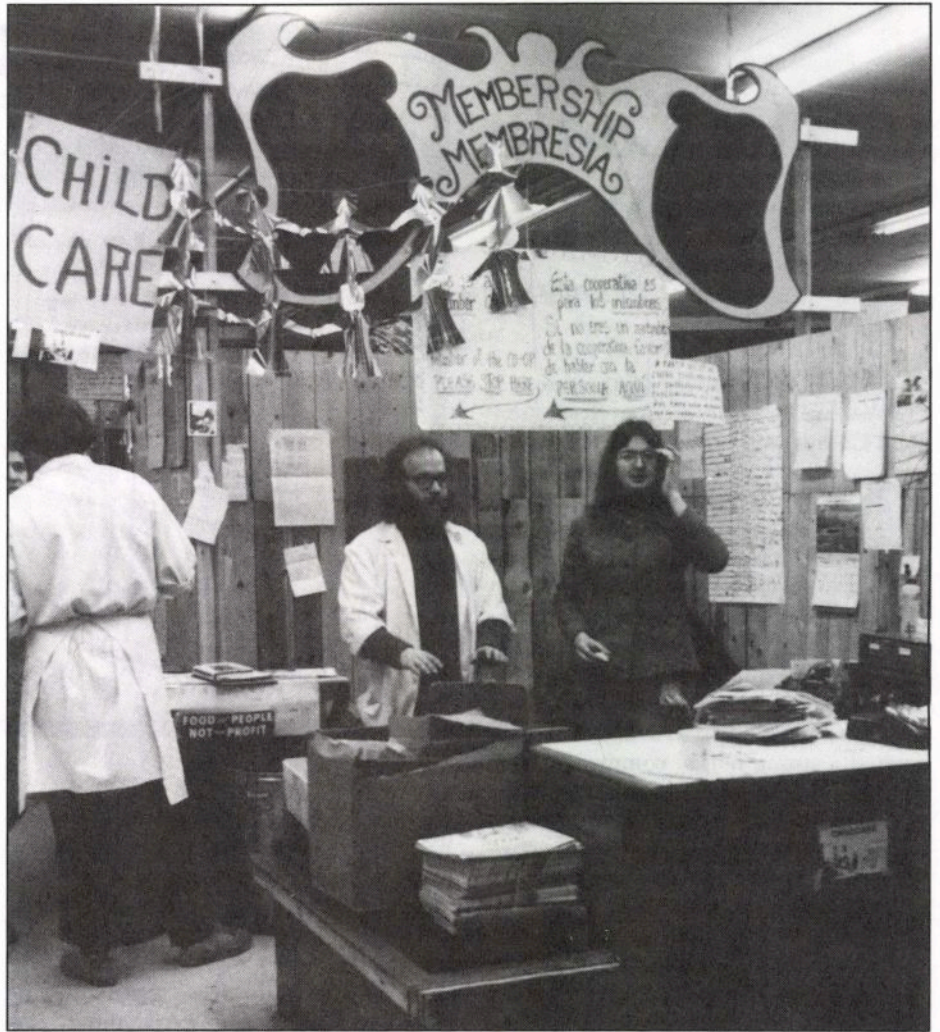
The Baby Boom which had provided the person-power and a sense of dynamic possibilities, floated away like a soap bubble, and we could hardly see the moment when it burst. The generation which followed had fewer numbers, less ideology and a greater fascination with the mainstream culture.

Besides, the significant subset of our community which had deprofessionalized, retained the capacity to reprofessionalize. It was predictable that many folks would run home to the jobs and lifestyle for which their background and education had prepared them.

Beyond nostalgia for having briefly co-created heaven on earth, I would argue people were changed—for the better. The kids who went through the communal houses, the daycare centers and schools may or may not be huge successes in the world's terms, but they are a remarkably centered and competent crew. The adults whom I've kept track of in most cases went on to other lives and work in which the lessons of cooperation, challenge and innovation remain useful.

There is still a community volleyball game; there are New Haven neighborhoods where old comrades and friends socialize; and the people who remain continue to use the political process to struggle for justice and all that good stuff.

For myself, I took the values we developed into Dance New England, a non-residential community of people who get together regularly to dance; and the lessons of administration and economic organizing into Co-op America, a national membership organization linking consumers and producers who share values of social and environ-



Membership desk, old New Haven Food Co-op, 1975

“Along with many of you, I’ve been part of this Co-op from the first days, more than a decade ago. We built this Co-op through our work. We stocked the shelves and swept the floors. Our shopping developed an admirable cash flow. Together, we created an institution which served thousands of middle class, poor and minority folks in New Haven.

“We should be proud of what we’ve accomplished. A dozen years is a good run. Few small businesses last that long. Fewer still make the kind of difference ours has.

“It brought us together and kept us together. It provided a true melting pot of the different populations in our city. It carried healthy foods. It saved us thousands of dollars over the years and enriched our lives.

“Take a look around at how many friends you have in this room, people with whom

you’ve shared work and visions. Remember what we did with the New Haven Food Co-op. Life isn’t over, it just moves on.”

As we used to say, “Don’t mourn, organize.” Ω

*Paul Freundlich lived communally in New Haven for 15 years. He was a member of the Morning Sun School Co-op; helped found the Community Exchange Cooperative; wrote the grant and was Project Director of Training for Urban Alternatives; and served on the board of the New Haven Food Co-op.*

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*From the mid '70s to the mid '80s, Paul Freundlich was co-editor and publisher of Communities magazine.*

.....

**The generation which followed had fewer numbers, less ideology and a greater fascination with the mainstream culture.**

.....

mental responsibility.

Continuity and learning are at least as much about spirit as about facts: When I chaired the last membership meeting of the New Haven Food Co-op, several hundred were crowded into a local church nursing frustration and disappointment.

“Folks,” I said, “this time there isn’t going to be any rabbit out of the hat. We feel we’ve exhausted all our options.



# The Co-op Wars

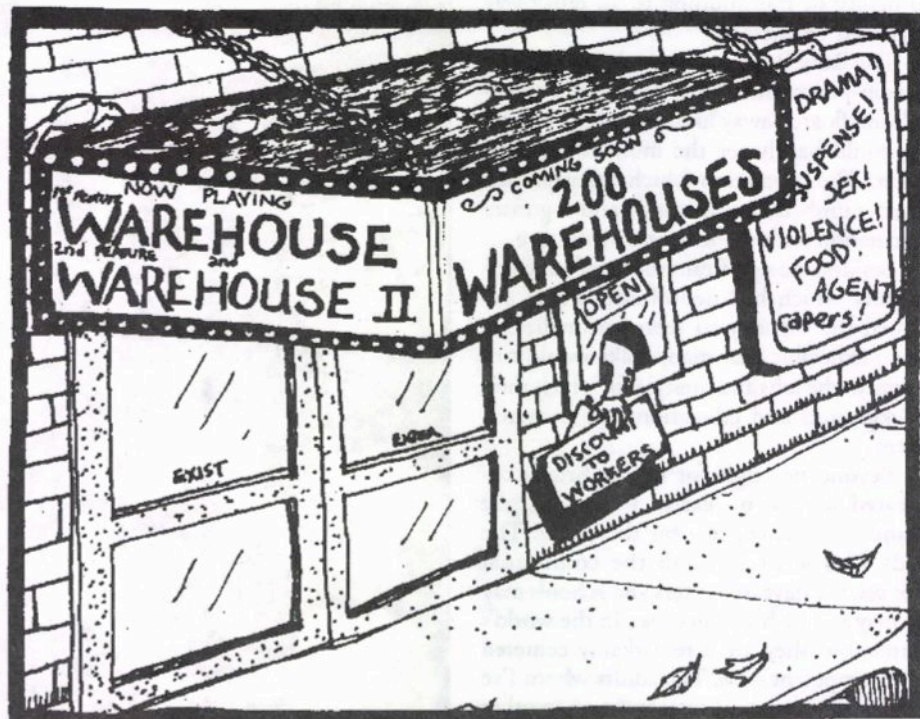
by Craig Cox

*Craig Cox writes about the Minneapolis-area co-op wars in his book Storefront Revolution: Food Co-ops and the Counterculture.*

OF THE MYRIAD SOCIAL AND POLITICAL crusades given birth during the era we've come to call the '60s, it's hard to imagine events, ideas and characters more outwardly pragmatic than those that comprised the cooperative movement. Yet at the same time, I can imagine no other cause more utopian.

In the '60s, the Twin Cities already boasted a strong radical community from which the new co-ops could draw energy and support. Anti-war organizing was flourishing, and patches of counter-cultural activities were sprouting as well. Once the co-op idea caught hold, it spread with remarkable speed.

By the 1970s, thousands would turn to the co-op movement, which embraced the notion of community and personal politics with astounding vigor and extended it just about as far as was economically, socially and



SCOOP MAGAZINE, 1975.

ent-run child care centers while mom and dad were at work. The community clinic provided health care for free or on a sliding scale fee. For recreation, there was a softball league, lectures and workshops, concerts and films, and informal chatter at the local worker-owned coffeeshouse/restaurant.

It was, at its peak, an extraordinary network of life-sustaining options to survive and prosper (spiritually, at least) outside the mainstream society.

The co-op movement was constructed from an almost religious belief in the value of personal and community empowerment. Nearly every food co-op hosted debates about what the store should sell, how the profits should be divided, and what the network should do to make the world a better place.

What was never questioned was the value of mutual aid; the notion that people working together would strengthen the community, as well as the individual. "We can do it better," was the rallying cry.

Beneath the surface were larger issues. Society would be changed, co-op leaders argued, individual by individual, neighborhood by neighborhood, through cooperative empowerment. It would be a revolution without guns, without dogma; a revolution

that always valued the individual over political parties, people over profit, peace over provocation.

*Editor's Note: The Minneapolis-St. Paul food co-ops all bought from the same distributors and needed storage space, so they they organized People's Warehouse to buy at volume discounts and redistribute bulk grains and other food items. At first the warehouse was run in a loosely structured manner by a group of people from various storefronts—a larger co-op to service the smaller co-ops. In time, however, People's Warehouse became a business entity in itself, gaining in seriousness as it grew from a few casual employees to eight or nine full-time staff and to half a million dollars in business a year.*

*Into this equation came a group of political activists with a Marxist-Stalinist perspective, who also joined the food co-ops. In 1974, motivated by a desire to right society's wrongs and help the oppressed, the Marxist-Leninists decided to wrest local control of co-op food distribution from the other, more countercultural members. Calling themselves the Co-op Organization (or C.O.) the Marxist-Leninists broke into and forcibly occupied People's Warehouse, and threw out of the building all employees who didn't agree with their ideology. Seizing and running the central distribution point was the first step in their plan to take over all the food co-ops in the area.*

*Most of the laid-back co-op worker/mem-*

.....

**Society would be changed, co-op leaders argued, individual by individual, neighborhood by neighborhood, through cooperative empowerment. It would be a revolution without guns, without dogma ...**

.....

politically feasible. The co-op stores were created as a perfectly logical response to the demand among young radicals for the goods and services necessary for living a life outside the established economic system.

In a network such as the one that evolved in Minneapolis and St. Paul, one could purchase groceries at the neighborhood food cooperative, set up digs in a tenant-owned housing co-op or informal commune, and earn a living as part of a worker-owned or managed business. The kids played at par-



bers in the Minneapolis area had no idea how to handle this sudden, violent intrusion into their world. Over the next six to eight months, the food co-op scene became, as one observer puts it, "crazy city." In the process, the co-ops decided to set up a new warehouse operation—DANCe (Distributing Alliance of the Northcountry Cooperatives)—to compete with the old warehouse they'd just lost. Craig Cox continues in *Storefront Revolution*:

Local Marxist-Leninists devoted an inordinate amount of attention to the Minneapolis-based movement. The co-ops represented a vehicle by which a segment of the working class could be reached—but only if the escapist, anarchistic enclaves were reshaped into disciplined neighborhood stores, designed to promote a political program.

From 1974 to 1976, the anarchists who dominated the movement sparred with Marxists over the mission and strategies of the co-ops. Skirmishes that began with a flurry of contesting political position papers and formal debates escalated eventually into a full-blown Co-op War. It featured the occupation of the co-ops' central warehouse and various coop stores, as well as life-threatening displays of violence between people who, only a few months earlier, had been comrades in the struggle to transform American society.

In the end it was almost anti-climactic. After five months of struggle and pain, the co-ops finally made a choice. On the wall, unfurled above the tables and the cacophony of clashing political dreams, a banner proclaimed the final battle cry. It was Emma Goldman's anarchist oath, "If I can't dance, I don't want to be part of your revolution."

Appropriately enough, the new warehouse was called DANCe, or the Distributing Alliance of the Northcountry Cooperatives. Not surprisingly, it immediately cut sharply into the business of its competitor. In its first month of operation, the new warehouse did \$25,000 in business and People's Warehouse slipped to about \$30,000. (The old warehouse had averaged about \$90,000 a month during the previous winter.)

This was open warfare in the capitalist arena, not the political ring. Its resources depleted as, one by one, local and out-of-state co-ops transferred their business to DANCe. By March, 1974, the old warehouse was operating with a skeleton staff. On April 1, a restraining order removed the last C.O. leaders from the warehouse, and the rightful owners (the co-op stores) moved

slowly to sell the warehouse and disband the business.

The radical community had been ripped asunder. Relationships had collapsed, and the fabric of trust that had always been so much a part of the counter-cultural experience was left dangling in shreds. Increasingly, though, people inside the movement began to get more serious about building a business than constructing a utopia. The co-ops didn't look much different—a bit cleaner, perhaps, a can of corn here and there—but the movement was slowly becoming less of a community and more of an economic network.

Despite the scars left by the Co-op War, a lot of people took liberating attitudes and values from the co-ops when they moved on

to the real world. The co-ops created in them an appreciation of consensus-building, a recognition of the power of community, and discipline and self-esteem to carry the revolution with them. The world may still need transforming, but they've been changed unalterably for the better. Ω

(Excerpted with permission from *Storefront Revolution, Food Co-ops and the Counter-culture*, Rutgers University Press, New Brunswick, New Jersey, 1994).

Craig Cox is editor of *Business Ethics* magazine. In the mid-'70s he served as editor of *SCOOP*, the journal of food co-ops in the upper Midwest.

## LIVING IN SINCERITY







A forest dwelling at Aprovecho Insitute.

APROVECHO INSTITUTE

## Balancing Justice and Mercy at Aprovecho

by Laurie F. Childers

**A**PROVECHO WAS FORMED IN Oregon in the late 1970s by an international group of people whose common interests were in the reduction of energy and natural resource use, and the development of technologies and systems to assist people worldwide in adapting to diminishing resources. Of particular interest were fuel-conserving cookstoves for developing countries. We were scattered mainly between two cities in western Oregon, with beloved members as far away as Ireland.

### Building our dream

We formed a non-profit, tax-exempt organization for the purposes of research and education and of managing the finances that came in through overseas development work and donations. We published two quarterlies: *Aprovecho Newsletter*, to communicate with members near and far, and also *Cookstove News*, to compile and disseminate information on fuel-efficient stoves and ovens. The latter had readers in about 60 countries. Aprovecho was better-known in many tropical countries than it was in Oregon.

We dreamed of finding a rural place to

live and work and use our skills to protect the land. With effort, it happened. A handful of us moved onto 40 acres in Cottage Grove, Oregon in 1981, a place that became the Aprovecho Research Center. Finally, a permanent place to conduct research experiments, provide training and housing for the people who wanted to learn what we had to teach, and to more completely live the reduced-resource life we wished for. We were happy to trade the incessant between-cities car travel and electric appliances for the abundance of the large garden, orchard, and forest. Eventually, all office operations were moved to the land. The 40 acres was deeded to a land trust. Visitors, interns, and new people swelled our daily numbers on the land to around 25 during the summers. So far, all was pretty much as we had strategized.

Many people who came through felt inspired and informed, many lasting friendships and a few marriages (including my own) began there, and the work of Aprovecho evolved to include research and education on sustainable agriculture and forestry. We did not lose our international focus even though we also became more

involved in local outreach. The human energy expended there was impressive. The living facilities became more comfortable without increasing our use of natural resources or electricity. We were immersed in abundance from the garden and forest.

However, there was a disturbing difficulty—a high turnover in residents. Too many people who had uprooted to move there on a long-term basis left abruptly, angry and hurt and frustrated. In the beginning years, most left relatively quietly, believing their interpersonal struggle to be a private problem. I left in 1984, but it was reported to me that in ensuing years membership meetings were arranged to address difficulties people were quietly acknowledging to be common experiences with the same sometimes-charismatic founder. However, fear of facing conflict, of worsening conflict, or of having verbal attacks focused on oneself, or any combination of reasons for avoiding direct public discussion kept these meetings ineffective, skirting a “showdown.” Aprovecho’s situation was not unique amongst communities.



**Learning to deal with conflict and intransigence**

In the next five years, several long-term staff residents and a number of interns each formally addressed the Board of Directors with their view of the pervasive problems. The Board members slowly came to reassess the situation, and initiated mediation with the founder and his domestic partner who often served as his intermediary. Finding a mediator to whom both sides agreed was more difficult than anticipated, and the Board felt frustrated by repeated last-minute cancellations and delays of mediation appointments. After five months of this consuming activity the Board voted

We learned that when events unfolded that we believed were both unethical and illegal, and one party avoided direct or mediated settlements, it was necessary to use the strength of the legal system. We still suffered unnecessary delays and expenses, but the finality of that unprejudiced outside authority in a Preliminary Injunction Hearing broke our deadlock. Aprovecho's money was returned, the true Board of Directors was declared, and the judge urged us to settle out of court to achieve a more complete resolution which could include the non-legal issues at the core of the matter that he was powerless to address. We ultimately did settle out of court. Our final 13-page settlement

and anger, who perhaps felt guilty for having left without preventing new people from the same suffering, were able to calmly discuss options and maintain a sense of duty and service which was necessary for healthy resilience.

We learned to speak and write more carefully and accurately, as this was suddenly important. We learned to work humbly, confidently, and respectfully with people who represent society's methods of conflict resolution and with other authorities. We knew at the time, that our response had to happen, that our resistance was necessary for our integrity, that we needed to speak the truth of the moment. The future of Aprovecho—its continuation, its longevity—are not the measure of whether or not what we did was right. That we acted and spoke truthfully was our guide. This was, and is, a continuous learning experience.

We learned to be leery of entrusting faith in any "guru." It is easy to become dependent on the benefits of a leader who can assure direction, continuity, financial stability, and interesting conversations. But when challenged, people can act unexpectedly, in ways they have previously expounded to the contrary.

**We can achieve a more durable peace by incorporating the truly significant manifestations of justice into an essentially merciful resolution.**

unanimously in early 1992 to ask the founder to move his place of residence away from the Research Center. He desired to stay.

What followed in the next year is too complex to describe briefly and fairly here. We also desire to let past events remain in the past so that all parties can make the best of the future. But we learned much that is worth sharing.

learned that it can be spiritually invigorating to resist such oppression, when done honestly, openly, peacefully, patiently, carefully. Those former members who were still angry about their experience at Aprovecho were glad the resistance was happening but could not get involved themselves, because it brought up too much unresolved turmoil. Those who had moved beyond their hurt

was negotiated by myself (Chair of the Board) and a series of representatives of the three respondents.

We learned not to cower at the threat of anger. We

**Learning to balance justice and mercy**

Perhaps most importantly, we learned to carefully weigh justice and mercy, and learn

**Towards a Durable Peace in Communities**

A version of this chart was drawn up by participants in a "Justice and Mercy" workshop at the Celebration of Community Conference, August 1993

**(off the charts) does not contribute to resolution**

revenge  
desire to inflict pain, suffering  
"an eye for an eye"

**Justice**

consequences  
accounting for deeds  
enforcing limits  
requesting apologies  
confessions  
having rights  
undoing damage  
restitution for victim  
analysis of event, writing history  
use of courts, legal system  
detailed accounting of every offense  
"pain and suffering" payment

**Justice and Mercy**

wisdom  
setting limits, boundaries  
discernment  
giving apologies  
having a listening circle  
agreed-upon process  
respectful discussion  
correcting the process so offense cannot reoccur  
psychological help for offender  
honesty  
desire to resolve problems

**Mercy**

forgiveness of others  
compassion  
empathy  
understanding  
listening  
paying attention  
forgiving oneself

**(off the charts) does not contribute to resolution**

avoiding conflict  
making excuses  
lying to oneself  
ignoring the problem



to balance these qualities. From an early age we are taught that they are both ideals to strive for. They are described in the same lofty terms as truth, honesty, beauty, wisdom, compassion, and courage. And although religious scholars everywhere have must discussed the subject for centuries, the

the damage inflicted by invading, colonizing nations on previously stable indigenous societies.

It takes courage and wisdom to resist and change violent destructive patterns. It takes courage and much wisdom not to continue them oneself.

.....

**We learned that it can be spiritually invigorating to resist oppression, when done honestly, openly, peacefully, patiently, carefully.**

.....

realization that justice and mercy are often very different choices came as a surprise to me. How can human ideals be so contradictory?

Certainly neither can claim to be the best resolution. If justice is chosen at the expense of mercy, then cycles of retaliation can go on for years, even for centuries. Familial grudges, wars our country has fought, and the current struggles in the former Yugoslavia, Rwanda, Haiti, Somalia, Ireland; and Israel come to mind. Yet if mercy is chosen at the expense of justice, then abusive behavior may go unchecked, and confusion may persist about what actually occurred and how serious the offending action was. Consider the continuum from battered wives to

one's ways, to apologize, to set things right for the people that were harmed, then *mercy* is pretty much automatic. It appears internally and externally. Everyone involved feels it. It is the joyous resolution. It strikes me that perhaps this is the primary message of Christianity, although the vocabulary ("repent and be saved") differs. Japanese culture carries a strong ethical obligation for apologies and acknowledging guilt, even within the legal system: 90% of criminal cases are resolved with guilty pleas, and written apologies prevent many violations from ever being filed. It is assumed that this responsibility to acknowledge guilt comes from the teachings of Confucius and Buddha.

I am also reminded of Dan Schellenberg's

I believe that when one recognizes that one's actions have been harmful to life, have caused pain and anguish, or came from a selfish or destructive motive, and one seeks to change

story<sup>1</sup> of the Wakamba farmers in Kenya whose crops were destroyed by military helicopters landing on them, and yet the farmers willingly offered the soldiers food, because they valued "peace before truth." Dan's eloquent words described how this valuation of peace has held together Wakamban societies, and how we in the West over-value "truth," which cannot be completely grasped. When we pursue it alone, he says, a struggle ensues to impose a limited view of truth. Wakamban elders avoid violence by seeking completeness, wholeness.

Clearly where there have been cycles of retaliation in the name of "justice," all sides have both caused and suffered pain. The sense of recognition of one's actions having caused pain must be heard and expressed by all for complete healing to begin. We must hear each other's "truth" to approach that completeness of the story.

When dealing with the legal events described above, our community had to consider justice and mercy beyond the abstract and guide a group decision that would affect many people's lives. We were attempting to resolve serious conflicts, either in or out of court. It felt clear in my heart that unless we could come to a resolution in which we could be richly merciful, satisfaction would be lacking.

However, something important was missing in the completeness we needed. Without a sense of recognition and change of heart from the people with which I was negotiating, I felt I would be remiss in my duties to not pursue a resolution which in other ways indicated an end to the old deceitful and destructive patterns that culminated in that conflict. It was a dilemma for us not to press for establishing a more complete sense of the "honest truth," because we otherwise would have been enabling what, in our opinion, was the same deliberately manipulative, dishonest behavior. Therefore as part of our resolution we required our respondents to sign a statement that they did, in fact, do the acts for which we originally took them to court, actions which cost us thousands of dollars, and for which we forgave most of the financial restitution. (In lieu of making them pay the thousands of dollars of attorney and court fees, we asked them to pay \$1,000—which was neither a hardship or just "pocket money." I was trying to achieve in our resolution a balance of justice and mercy, in which neither honesty nor compassion were underrepresented. Was it too much to want peace *and* truth?

In general, I believe we can achieve a more

(continued on page 50)



Testing fuel-efficient cookstoves at Aprovecho.

APROVECHO INSTITUTE



# Governing Ourselves at Twin Oaks

by Kat Kinkade



Members of Twin Oaks Community.

JONATHAN ROTH, TWIN OAKS

*Eight founding members, including Kat Kinkade, started Twin Oaks Community in 1968 with \$2,000 on 123 acres of farm and forest land, including a small farmhouse and several barns. Their intention was to create an egalitarian, income-sharing community like the one described in the book *Walden Two*, by Behaviorist B.F. Skinner. The founding members built a house, got jobs to earn money, and took in new members to replace people who left. Within a year several newspapers wrote about Twin Oaks, and the community prospered and grew. Today Twin Oaks is considered one of the most successful of the '60s-era communities, currently with 100 people on 400 acres of land, and successful hammock, tofu, and book-indexing business. Here is what they learned over the years about governing themselves.*

**T**WIN OAKS USES WHAT WE CALL the Planner-Manager form of government. We got it straight out of *Walden Two*, and it has worked remarkably well over the years.

“Planner” refers to a board of three members who serve eighteen-month staggered terms and during that time make long-range policy, control and dispense resources, and do whatever else comes up to take care of the overall well-being of the Community. “Managers” are the people in charge of various specific areas of work or authority.

## Managers

On the surface our system looks like a hierarchy, workers reporting to Managers and Managers to Planners. In practice the system is largely non-hierarchical. Nobody

“reports” to anybody. Managers are almost autonomous, fellow-workers looking to them only for direction. The Food Manager decides what foods we will have available; the Auto Manager decides when to replace an aging vehicle. The Garden Manager determines which vegetables we grow.

Furthermore, we’re all “workers”, and at least three quarters of us are managers in



**Though we tried hard to deny it, power is a goody, and many people want some.**



addition. We tend not to work full time in any one job, so members who are managers of one area are workers in somebody else’s area. All of us take as much responsibility as we feel we can handle, and nobody bosses anybody else around.

Not all managerships are equal. There is a great deal of difference between, for example, the GMT (General Managerial Team in charge of the rope products businesses), and the Bees Manager. It’s the difference between not running out of honey and not running out of money.

You get a managership by signing up for one when there’s a vacancy. A group of related managers (called the Council) interviews candidates and chooses one.

Responsible people tend to overload themselves. Eventually they will have to let something go, because they’re just not doing it justice, and at that point the job is posted once more for volunteers. Thus the managerial cycle turns.

Managers tend to quit a job when it ceases to interest them, and the average job by this means gets a new Manager every two or three years.

## Planners

To be a Planner means to take responsibility for the Community. Most of the time this isn’t as frightening as it sounds, because the Community has so much momentum that it mostly just goes along from month to month without much guidance. In any case it is seldom in danger. Also, the



plannership is a team, three or four people working together.

New Planners get their jobs by first being selected by the other Planners from among volunteers. They then go through what we call "veto process," in the course of which as few as 20 percent of the Community members have the power to reject them by secret ballot. In other words, anyone who takes office as a Planner necessarily has either the support or the acquiescence of a minimum of 80 percent of the Community members.

The Planner term is 18 months. Planners are not allowed to serve two terms in a row, but can be reappointed after they have been out of office for at least six months. No one so far has ever taken the job back quite so quickly.

Why don't we have a direct election? Partly because we usually don't have two candidates. The voting we do have (i.e., the veto box) is a quiet affair. There is absolutely no campaigning. The box, sealed, but with a slot for votes and comments, sits in the dining room appropriately marked, and a notice is posted announcing the candidate and the voting deadline. A week later the Planners open the box and tell the candidate yes or no.

Planners meet two or three times a week for three hours at a time. At these meetings they discuss whatever proposals are on their agenda, argue their merits, organize means of getting opinions from the Community members, read and discuss such feedback after they get it, and eventually reach and post decisions. The Planners discuss and decide small resource allocations that come up between the yearly economic plans. For one month of every year they spend most of their time working on next year's economic plan.

Of course there are public meetings held about all significant issues, and it is the Planners' duty to schedule them, attend them, and pay attention to the input they get from them. In addition, for the duration of their 18-month term, Planners are pretty much on call for conversations with individuals about Community concerns.

**Checks on power**

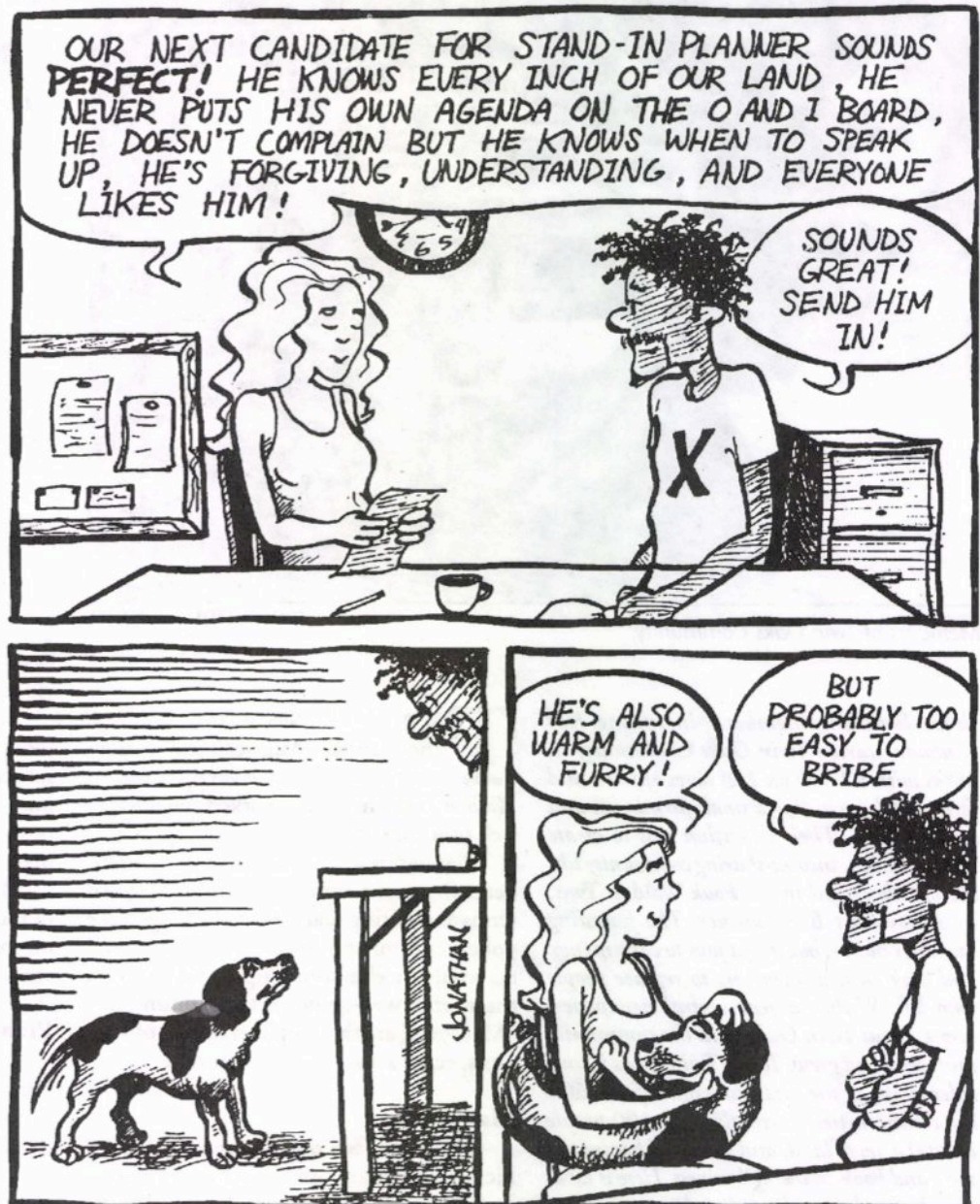
Any time any Community member disapproves of a decision, whether Planner level or Managerial, that decision can be appealed. Appeals are uncommon, because the average Manager or Planner group avoids making decisions that are likely to be overruled. Living in a group of less than a hundred people, we don't often misread public sentiment.

Planners and managers do not sit around thinking "How can I use my position to get something I think is important, without getting overruled?" (At least not often.) They

think "I need to find out if the Community is ready for this step that I think is important." Then they set about finding out.

We have several communication devices, but the most important by far is called the O&I Board. "O&I" stands for "Opinion and Idea." This bulletin board has been in use since 1970. Currently it has 24 clipboards available for people to post their opinion papers on, and these are always full. Some O&I papers are proposals which will eventually go to the Planners or relevant managers for decision.

**LIVING IN SINCERITY**



JONATHAN ROTH, TWIN OAKS



More powerful than Planners, managers, or even a majority overruling vote is the written document, the Twin Oaks bylaws. These outline the general direction of the Community and add a substantial amount of detail in certain areas, such as membership and personal property. No Board of Planners can overrule them, and nobody can ignore them, either. If they are to be changed, the changes must go through formal and tedious process and require a high percentage of Planner and member signatures in order to go into effect. This is seldom done, and the bylaws thus serve a function of protecting the original goals of the Community from rapid change.

**Power struggles**

Twin Oaks did not reach its current level of governmental sophistication without going through several years of experimenting. We started out by lifting from *Walden Two* the system Skinner had envisioned for a thousand people and doing our best to apply it to our initial group of eight. Here is what I said about it in my first book, written in 1971:

A Walden Two community is not a hierarchy. Nobody is on top of anybody. The job of decision-making requires decision-making skills, just as the job of salesperson requires selling skills. The plannership is not a position to be awarded to the Manager who rates promotion, any more than a managership is a promotion for a regular member with good behavior. Managerships are positions of responsibility and trust. ... Planners are just managers of miscellaneous decisions that don't come under other managerships. The job requires agility of mind, reasonableness of judgment, commitment to the goals of the Community, and sharp self-awareness. ... It does not give orders. It has no power to legislate anything that the group as a whole does not want, no means of enforcement except persuasion. It does not deserve, expect, or want prestige. Planners are in every sense regular members of the Community, subject to their own regulations.

Re-reading now what I wrote 20 years ago, I note that the fundamental Community ideology concerning power is stated accurately enough. Nevertheless there is something basic missing from that description. It fails to mention the fact that we have

power struggles in spite of our ideology. It dismisses these struggles as simple political incorrectness and doesn't look at the reasons for them.

The plain fact is that a whole lot of people, regardless of their leadership talent or lack of it, have ideas about how their community should work, and they want to see those ideas implemented. In short, though we tried hard to deny it, power is a goody, and many people want some.

What we thought then, and said, was that power shouldn't be a goody. It shouldn't be an end in itself. One shouldn't want to rule others. We believe it, and we denied such impulses when they appeared in our own behavior. We (I mean we who covertly competed for power within the Community) wanted only enough influence to guide the Community in the way it should go. As long as the group was on the right track, it didn't matter who filled administrative jobs. Critics immediately asked the obvious question: Whose right track? My answer was straightforward: Those who agreed with the original vision.

We had never idealized or offered political equality. Any reading of *Walden Two* makes it clear why not. We did not want *equal* government; we wanted *good* government. I knew there were increasing numbers of people joining Twin Oaks who did not share the vision of excellence in government, preferring a broad franchise. I thought they were good members, but I didn't think they belonged in leadership positions, because they didn't have the "right" beliefs. When they began to seek a full share in leadership, I felt not only threatened but betrayed.

Before the first five years had passed, the people I considered usurpers had outnumbered the old-timers, and of course needed to legitimize their position as full equals. In 1974 conflict on this issue became intense, and Twin Oaks hired outside facilitators to help it deal with its internal power struggles. The outsiders, predictably, viewed all members as having an innate right to political equality. One of the exercises they directed the group to do was to form itself into a line, everybody standing close to the other members they usually agreed with, and far away from those with opposing views. The line, when it eventually got itself formed, stretched from one side of the courtyard to the other, and on out into the middle of Central Field. From that basis the facilitators

successfully guided the Community into accepting ideological diversity as a basic and working from there. At that point the Community stopped advertising itself as *Walden Two*-related, and started including in its recruitment material the basic statement that no one ideology was predominant.

"I will never forgive them," said Gerri, a leader of the old guard and a believer in *Walden Two*. "They enfranchised everybody. They destroyed our goals."

Recalling beliefs and emotions I shared with Gerri at one time, I sympathize with that statement. Just the same, I have forgiven those facilitators long ago, because I have learned something in the meantime. Legitimizing multiple philosophies at Twin Oaks was inevitable. We couldn't keep out people with different philosophies and goals. We needed people for sheer survival, and there weren't enough *Walden Two* enthusiasts to go around. We didn't have, had never had, the power to accept people's presence and their labor and deny them political influence.



**Legitimizing multiple philosophies at Twin Oaks was inevitable ... We needed people for sheer survival, and there weren't enough *Walden Two* enthusiasts to go around.**



People, even very nice people who didn't believe in power, do as well for themselves as they can. Majorities make law for themselves. Since the early founders of Twin Oaks couldn't command a majority, couldn't even manage the place without the energy of the newcomers, the original philosophy was doomed and was duly overrun. It wasn't an outrage. It was just an ordinary event and should have been predicted.

**What I learned**

Since I hadn't predicted it, I had a very hard time in the years of transition between the original vision of the Planner system and the modified hodge-podge that it was destined to become. Not only had I believed that a community should be guided by the wisest heads available, but it was clear to me that I was one of them. I saw in myself the qualities I thought of as essential—"agility of mind, reasonableness of judgment, commitment to the goals of the Community, and sharp self-awareness"—and as far as I could see, I had them in more generous measure than most members. I also had a strong de-



sire to be in charge, and though I recognized the dangers inherent in this, I thought that my awareness of this drive, together with my good intentions and the safeguards in the bylaws, was sufficient to keep it under control.

I could see that some other people envied my position in the Community. They wanted that sense of control and centrality, and the prestige that went with it. I didn't blame them. In fact, I felt sorry for them, because I saw them as having ambitions beyond their abilities, an inherently frustrating situation.

I did not see my own flaws, and maybe this wasn't entirely my fault. Certainly there was nobody around to give me any guidance. Such peers as I had shared my belief in the importance of high quality decision-making and didn't quarrel with my self-estimate. When people criticized me, I tried to listen. Unfortunately, what they had to say to me was usually, "You have too much power." As far as I was concerned, this was not a legitimate criticism, and I ignored it. If they had said "You bruise too many egos," I'd have understood better.

The big thing I didn't understand was that, no matter how sound my decisions seemed to me, the people who disagreed and the people who envied me would eventually find a way to take my place, for better or for worse. It happened first and most painfully in 1970, when we were short of experienced and capable leaders, and I was nominated to serve another Planner term, less than a year after my previous term had expired. The members overwhelmingly vetoed my appointment, not because they thought I made bad decisions, nor because they had another candidate in mind, but simply because I had "too much power," and they were tired of it.

The big shock was discovering how much I minded it when it happened. For me, it wasn't just theory that Planners didn't deserve or want prestige; it was basic morality. I had always despised people who wanted high office for ego reasons. Now I found myself deeply depressed because I had been effectively deposed. My "sharp self-awareness" went through the painful process of becoming even sharper.

I had a choice: I could either despise myself or I could change my theory. I chose the latter. Realizing that it wasn't realistic to expect other decision-makers to remain entirely above personal ego if I couldn't do it myself, I adjusted my thinking to take egos into account.

The new leaders needed time to try out their methods, and I needed time to recover my emotional balance, so at that point I stepped back from government and turned my attention to writing a book. Ω

*Kat Kinkade co-founded Twin Oaks and East Wind communities, and helped start Acorn community. She is author of A Walden Two Experiment (William Morrow, 1972), and Is It Utopia Yet? An Insider's View of Twin Oaks Community in its 26th Year (Twin Oaks, 1994).*

*Excerpted with permission from Is It Utopia Yet? (Twin Oaks, 1994). Available for \$13 postpaid, from Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093. (703) 894-5126.*

## LIVING IN SINCERITY



JONATHAN ROTH, TWIN OAKS



# Sirius: Honoring Leadership

by Diana Leaf Christian

In 1978 Corinne McLaughlin and Gordon Davidson co-founded Sirius, a Findhorn-inspired spiritual community, on 86 acres in Shutesbury, Massachusetts. A small group of members worked, as Gordon recalls, "twelve hours a day, seven days a week, for seven years," creating a large organic garden, planting 60 fruit trees, digging a pond, converting the house and garage into a community buildings, and building houses and a workshop space with guest facilities. Now, with 20+ residential members, Sirius offers individual and group retreats, community living experiences, apprenticeships, and workshops on spiritual and personal growth. Their latest project, a 12,000 sq. foot Conference Center and guest facility, will be completed in 1995.



The new conference center at Sirius.

SIRIUS COMMUNITY

**C**ORINNE MCLAUGHLIN AND Gordon Davidson say that, knowing what they do now, they would have honored the principle of leadership, along with an egalitarian consensus process, far earlier. And, in their early days, they would have been even more selective about who became community members.

In 1978 when they and several friends began building Sirius, like many former activists reacting against authoritarian hierarchy they believed everyone should have equal say in community decisions, and consensus was the only acceptable process. This worked fairly well while they were still a small group. After years of hard work building the community, new members arrived. The new

understand that absolute equality generated its own set of problems. A form of balanced, accountable hierarchy seemed like a good idea after all.

"Most of us have only known oppressive, dysfunctional hierarchies," Corinne says. "We haven't known compassionate, responsible, empowering ones."

They observed that many '70s-era communities and businesses with egalitarian structures did not allow any leadership. Leadership and hierarchy always arose anyway,

but it was usually manipulative and covert. "I think people are finding out," says Corinne, "that it's better to make your

leadership visible and accountable, so you can give them feedback if they do a bad job."

Corinne and Gordon now believe that egalitarian, democratic forms of governance acknowledge the highest within each person and represent the *future*—that eventually we'll all express the same potential. And hierarchical forms acknowledge what's true in the *present*—that individuals seem to have different levels of energy, maturity, compe-

tence, and the ability to handle responsibility.

"People may have good intentions" says Gordon, "but we also need to look at the follow-through, and how well they can keep their promises."

## Honoring Leadership

So Sirius instituted a two-tiered governing system, in which, Gordon says, "the principle of authority is related to the amount of responsibility members have demonstrated over time."

Nowadays, all 25 members meet every Thursday night, deciding various community issues by consensus, with different members taking turns facilitating the meetings. The members decide all but the most serious issues, which are handled by the nine-member core group. The members consider all the issues however, and make recommendations to the core group.

The core group members deal with admitting new members, asking members to leave, purchasing more property, solving financial and legal conundrums, or other, similar matters. They meet monthly, and are the community's acknowledged leaders. Core group members rotate out when new members join. Their decisions are made by consensus. Gordon and Corinne have each

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**Most of us have only known oppressive, dysfunctional hierarchies ... We haven't known compassionate, responsible, empowering ones.**

.....

people did not have the shared experience of hard work, and weren't as familiar with the guiding principles and "culture of community" that had evolved at Sirius. They, however, had equal say in all decisions, and could initiate or block proposals along with everyone else.

After some time of intermittent conflict and difficulty, and various attempts to work things out, Gordon and Corinne began to



served on the core group while living at Sirius.

A core group member must be a Sirius member for a year, demonstrate the ability to be responsible, be a competent group facilitator, be able to consider the good of the community as a whole, and be able to meditate and receive inner guidance.

If someone wants to join the core group, he or she suggests this at a weekly community meeting and asks for feedback. If the response is positive, the member attends a core group meeting at which they all discuss what that member might contribute and the limitations he or she might have. Then the core group members meet privately and decide the matter by meditation and consensus. They are careful not to let personal preferences interfere with their decision, basing it, as much as possible, on whether that individual can help generate wise, creative decisions for the community. If they do not agree that the member may join them at that time they ask the member to consider re-applying sometime later.

In addition, small groups of members manage specific functions of the community, such as the building group, garden group,

or guest program group. They decide by consensus most issues which affect their own work area. The group's "focalizer" facilitates their meetings, makes sure everyone knows what the tasks are and has the proper tools, and brings the people to the tasks. The focalizer also holds the vision for the group's goals, just as the core group holds the vision for the whole community. If a work group member wants to be the focalizer, he or she suggests this to the group, which discusses the proposal and decides by consensus. These small work groups thus offer on-the-job leadership training.

**Selecting for Strength**

Now Corinne and Gordon also realize that in previous years they might have looked for more emotional maturity, responsibility, and the ability to function well in prospective members. They found that '70s-era communities often attracted strong, idealistic visionaries as well as people with emotional problems who could barely survive in the world. However, creating a successful community *requires* strong, mature, visionary members.

"The ongoing feeling of community can't

be created just by the founders, or a small group," says Corinne. "It's up to everybody to keep re-creating it every day. It's everyone's willingness to keep giving and growing, changing and serving."

Now, with members who function at this level most of the time, Gordon and Corinne say Sirius is doing better than ever. Ω

*Reprinted with permission from the April '94 issue of Growing Community newsletter, 1118 Round Butte Dr., Ft. Collins, CO 80524. Diana Leafe Christian is publisher of Growing Community newsletter, and managing editor of Communities magazine.*

*Gordon Davidson and Corinne McLaughlin co-authored Builders of the Dawn: Community Lifestyles in a Changing World (Book Publishing Company, 1985), and their new book, Spiritual Politics: Changing the World from the Inside Out (Ballantine, August, 1994). Available in bookstores, or \$14.95 postpaid, Sirius Educational Resources, P.O. Box 1101, Greenbelt, MD 20768. (301) 441-3809.*

*For information about workshops and events at Sirius, write: Sirius community, Baker Rd., Shutesbury, MA 01072. (413) 259-1251.*

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Frank Stephen's home. Into it's crossbeam he carved, "Tomorrow is a new day."

## The Founder's Dilemma: Lessons from Arden Village

by Joyce Foote

**M**ANY OF OUR COMMUNITIES are just now reaching that sobering age when we start to question our immortality. The founders are aging, as are many long-time members. Meanwhile, there is a surge of interest in the communities movement among younger people, who see this lifestyle as a partial solution to the multiple crises facing our world. At the place where these two phenomena meet lies a crucial challenge—the blending of old and new.

This is the "founders' dilemma." It is the creative tension between affirming the original intent of a community, while at the same time being deeply responsive to the need for

growth, flexibility, fresh air. New people arrive with strong and good dreams of their own. How can their visions be woven into the original tapestry without obliterating it?

I have been on both sides of this dilemma. I grew up in Arden, one of the oldest of today's intentional communities, but left there in the early seventies, young and knowing everything, to help found Morning Light, a small community in Virginia's Blue Ridge Mountains. Twenty-some years later, I find myself very much a part of Morning Light's old guard, its establishment. And now there are new, younger people at the door, wanting to know if we are open to change. Attempts to answer this

critical question have taken me back to my roots in Arden, where there is a story well worth pondering.

• • •

ARDEN VILLAGE WAS FOUNDED IN 1900 by Frank Stephens and Will Price, both disciples of Henry George, an economic philosopher who envisioned a better way to organize land and wealth through the Single Tax movement (abolishing all taxes except a single tax, levied on the value of the land, irrespective of the value of the improvements on it.) The passionate followers of George tried to take over Delaware in the elections of 1896 in order to demonstrate the virtues



of the Single Tax theory at the state level.

Donning backpacks and uniforms displaying a symbol of the Earth, they campaigned vigorously, only to be severely trounced at the polls. In the aftermath of this electoral defeat, Stephens and Price decided to set up a demonstration project on a smaller scale. So in 1897 they scrounged up enough money to buy an old farm north of Wilmington and laid out plans for the village of Arden.

Besides being avid Georgists, Arden's founders were also artists, musicians and craftsmen, heavily influenced by William Morris and Elizabethan England. Their little village quickly took on this artisan flavor. Soon it attracted a rich diversity of other artists and social activists, and became known for its weavings, woodwork and stained glass, for its Shakespearean theater, and for its eccentric population.

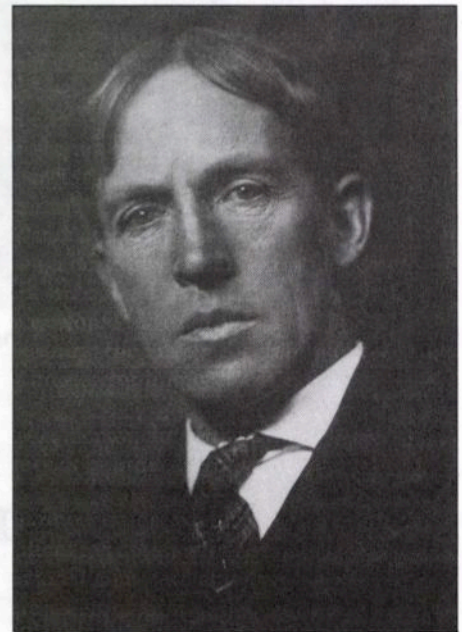
Upton Sinclair lived in a tent. A young Scott Nearing peddled "Nearing Perfection Vegetables," prompting Dr. Moore (as the story goes) to advertise his produce as "Moore Perfect Vegetables." With Single Taxers and Socialists, Anarchists and Communists, Arden community in the early days was a wild mix of young hotheads and visionaries. Nowhere was this more evident than in the town meetings.

Arden was set up as a land trust. Three powerful trustees were to keep the community true to its Georgist, Single Tax course. In counterpoint, the founders also called for town meetings, in which every man, woman and child was to have a vote. The inherent tension between these two decision-making bodies quickly evolved into a classic portrayal of a community's conflicting needs, both to hold fast to its founding vision (the Single-



*ABOVE: Tents were common in Arden's early days, and the women a strong and feisty lot.*

*RIGHT: Founder Frank Stephens, who perhaps never quite knew how much he accomplished.*



shadow of how it was meant to function.

Old family letters (Frank Stephens was, conveniently, my husband's great-grandfather) offer intimate glimpses into this man's acute sense of failure as he saw his dream lose ground. By the early 1930s it was clear to him that his beloved Arden, in which he had invested his life, would never become the instrument of economic revolution that he had so ardently desired it to be.

Growing up in Arden in the mid-'40s and '50s, we children were oblivious to these seeming failures, as, happily, most of the village remains today. What sur-

vived of the dream is rich and special—the beauty, the quaintness, the town meetings, the arts and theater, the Guild Hall and the guilds, the village forests and greens, and a town that, nearly a century later, still eats together on Saturday night. It's all very good.

But is that enough? Can a community that strays from its original mission still be considered a success? As the years, then de-

acades pass, as people come and go, as the political, economic and social climate changes, how relevant is that original vision?

• • •

MOST OF OUR COMMUNITIES ARE PERHAPS still too young to offer a clear perspective on how the passing decades test original intent. It would behoove us, then, to pay close attention to those who came before us. What happened to these earlier communal endeavors? And what of their experience is relevant to ours?

In Arden, the struggle was between the trustees and the town meeting. In the com-

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**Can we long-time community members keep nurturing the skills of renewal and redefinition, though they carry the potential for what may feel like our own undoing?**

.....

Tax-advocate trustees) and to be open to reinterpretation and renewal (the members' town meetings).

The battles were often intense. As the years passed, the forces of change pounded away at the village's Georgist legacy. Much to the dismay of founders Stephens and Price, the original vision lost out. What remains of Single Tax in Arden today is but a





*With a generous sense of ceremony, early Ardenites celebrate May Day.*

munities movement today, the same tension exists, but perhaps not so obviously portrayed. For many of us are using consensus, rather than voting, as a means of reaching decisions and settling disputes. While holding the promise of a true reconciliation between old and new, consensus can also be abused, assuring instead the effortless protection of the status quo. I have seen this happen time and again at Morning Light, and I would guess that we are not unique.

But when utilized in conjunction with a radical willingness to truly cooperate, consensus can be stunningly effective in resolving the founders' dilemma. Long-time members must continually stretch to be open to renewal, while "newcomers" need to take active responsibility for the core intent of that which attracted them in the first place, being careful not to slide into either submission or rebellion.

As one of the founders of a community, and deeply devoted to its original vision, I have been wrestling with the call for more openness and flexibility. My question, at least until recently, has been how to remain responsive to change and still hold true to course. Yet a closer look at Arden's story suggests a far more threatening consideration. Is "holding true to course" all that critical in the long run?

• • •

FRANK STEPHENS DIED BELIEVING THAT Arden community had failed. His "come one, come all" policy had indeed proved fatal to his cause. What he could not see, however, but which is visible to us nearly a century later, is that in founding Arden he

had established a garden—a fertile, sustainable garden—in which not only he, but many others after him, could build toward their dream of a better world. His beloved crop, Single Tax, was lost, but the garden itself survived.

In setting up those democratic town meetings that, in the end, voted him down, this founder trained a staff of vigorous and experienced gardeners, eager and able to carry on, season after season, long after the founders had passed. This is not, perhaps, such a terrible thing.

Although many of us today may use a different form of decision-making, our process offers the same perilous opportunity. Through it we hone our skills, learning responsibility and compromise, respect for each other's needs and perspectives, how to build together and take apart, how to handle power.

Often we get caught up in the issues—should we grow our wheat or buy it, build the new shelter here or over there, use hand tools or power?—and neglect to see that it is the process that is crucial, the training of vigorous gardeners, not so much any particular outcome. This is also why our communities are best left a little undone, a little imperfect, providing a seemingly endless supply of flaws to be corrected, issues to be hashed out, grist for the mill.

These are the skills that will, if continually exercised, keep a community alive and relevant beyond its founding generation. Changing times call for discernment, responsiveness, perhaps even a radical reorientation.

Such shifts often entail the stripping of outmoded form from essence, and so require not only a strong grounding in the vision—it's hard to pull a board off a 2x4 if the framing itself is not well anchored—but also a willingness to bend. For the dismantling of old (and perhaps precious) forms can be painful.

Can we long-time community members, then, trust ourselves to keep nurturing the skills of renewal and redefinition, though they carry the potential for what may feel like our own undoing? And do we really have any other choice, if we want our communities not only to outlive us, but to stay vital and growing while we are present?

Do not misunderstand me. These are, by their very name, intentional communities. This implies a purpose beyond the everyman-for-himself version of the American dream. We must not let some undertow run us aground on those tempting and familiar shores. But surely we are learning to discern the difference between a shift that's grounded in true responsibility for the bettering of our world, and one lacking that fire.

So I'm not, by any means, advocating that we abandon the helm, anything goes, come what may; only that we make space in our enterprises for the gestation of new dreams to succeed our own.

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I AM NOT SURE HOW FULLY I CAN DO this, how flexible I can be. I love my community, tucked back here in the mountains. There are aspects of it that I am very attached

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**Long-time members must continually stretch to be open to renewal ... 'newcomers' need to take active responsibility for the core intent of that which attracted them in the first place.**

• • • • •

to—the simple, labor-intensive lifestyle, the common table, a shared respect for dreams, meditation and prayer, the thorny business of learning to hear and understand one another, the quiet and beauty of the land.

I have been shepherding this dream for over 20 years now. I am now pure "establishment," attuned to all the forces that want to keep things just as they are, forever.

But the seasons are changing. Will I respond, or hold tight to what has, until now, been sufficient? As a gardener, will I see the



yellowed leaves on a favorite crop and know that some vital nutrient is missing, or maybe even that the crop needs turning under? Am I open to sharing my garden with other, newer gardeners, hot to plant other, newer dreams?

We can make peace with this process, realizing that change is not nearly so perilous as the lack of it. Or we can try to cling to what is, using consensus to protect us, rather than allowing it to invite renewal. But to paraphrase Bob Dylan, "a community not busy being born is busy dying."

To be truly sustainable, then, our communities must navigate these perilous waters. We need to honor the goodness of much that has been so carefully crafted over the years, while at the same time ensuring sufficient elbow room for new imperatives. Only in this way may our communities realize their full potential and become viable seeds cast into the fertile soil of these troubled times. Ω

*Joyce Foote was born and raised in the Arden community, and is a cofounder of Morning Light community in Virginia, where she has lived for more than 20 years.*

## Balancing Justice and Mercy

(continued from page 40)

... durable peace by incorporating the truly significant manifestations of justice into an essentially merciful resolution. But we must be careful to examine our motives, and anticipate the long-term effects of the elements of the resolution. Consider the need for justice: neither revenge nor financial restitution can create the qualitative change made possible by unimpassioned documentation of what actually happened or obtaining a written confession. Consider the need for mercy: ignoring or fearfully avoiding conflict cannot create the qualitative change made possible with sincere compassion for all people and appropriate apologies for one's own behavior. A wise resolution of any conflict will be based on the most peaceful and harmonious outcome one can foresee into the far future. Didn't Native Americans admonish that decisions be based on their effect seven generations from the present?

... Wisdom is lost when judgement and mercy are separated from each other: both are necessary for a wise and thorough approach to conflict resolution and prevention.

A careful combination of mercy and justice can be a "middle path," as the Buddha suggested, avoiding the pitfalls of either extreme.

## Resolution

In any case, in part because we faced issues of justice and mercy, truth and compassion, our community grew up—individually, and as a group. We now have the full responsibility for running Aprovecho Research Center, as well as the freedom we earned. We are facing new challenges now, and still learning, but with more room for lightness and joy, and with confidence that we can overcome whatever obstacles might appear. Ω

<sup>1</sup> *Preventing Crime in America and Japan*, by Robert Thornton, 1992.

<sup>2</sup> *IN CONTEXT*, issue #17, 1987.

*Laurie F. Childers is a ceramic artisan and former Board Chair of the Aprovecho Institute. She has served as an international consultant about fuel-efficient cookstoves, for the Kenyan Ministry of Education, the government of Sri Lanka, and others. She currently lives in Corvallis, Oregon, with her husband and 18-month-old daughter.*



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# What We've Learned at Sharingwood Cohousing

by Rob Sandelin

**I**N 1983 SHIRLEY RISSER PUT UP most of her life savings and signed a contract on one-half interest on 38 acres in Snohomish, Washington. Her goal was the creation of a cooperative, supportive community—people living lightly on the land.

Shirley's original plan was to create a gathering of small houses in a park-like setting of commonly owned woods, with a large central common structure and a simple, yet elegant lifestyle. Ideas about what people could share, such as a dining hall and a workshop space for artists, were sketched onto plans as Sharingwood community took shape. Meetings with county planners however introduced Shirley to the vast tangle of government regulations, environmental checklists, and requirements for drainfield soil analysis, water availability, surveys, etc. The realities of conforming to the development rules, especially the requirements for drainfields, forced substantial changes to the original plan.

Shirley made several friends which helped her through the rezoning process, but no other investors joined. The costs of developing the land put a steady drain on her personal financial resources and she realized that if others did not come and invest, she could not make the payments on the property and would have to sell. A final blitz of phone calls and ads turned up a small core of members. A carpenter interested in building his own home, a retired couple seeking a more friendly neighborhood, a son who wanted to help out his mom, and a single retired engineer all made substantial investments to buy the second one-half interest in the property. Shirley's original vision of small simple homes was compromised by the desire of some of the investors to build their "dream houses." However without their capital investment the large costs associated with putting in roads, meeting county engineering standards, and the legal details of creating title could not be met.

After the first houses were built, a second wave of members joined, mostly younger couples with children, attracted by the new vision of Cohousing, and also by

Sharingwood's organization, which allowed individuals freedom to design and build their own houses to meet their own needs. The new group needed bank loans to finance their homes and so a bank-friendly legal structure was needed. As the group grew in size, it needed to refine its vision, clarify and write down its agreements, and continually refine the whole process of group meetings and organization.

Sharingwood now has 11 homes (most of which are much larger than Shirley's original vision), a Common House designed and waiting for permits, a legal structure which allows for bank financing, and a relatively stable group process.

As we continue to grow, add houses and

work together, Sharingwood has emerged as a hybrid—a bridge between typical suburban lifestyle and intentional community. Our homes and lifestyles appeal to mainstream culture, however we are quietly changing attitudes and ideas about neighborhood development. Although we have departed somewhat from the founder's original imagined ideal, as Sharingwood has developed it has actually grown closer to the most important core idea, community. Community is not defined by the houses, roads, or how sociable people are when getting the mail. We have learned that community consists of the relationships between the members and their commitment to that relationship. Long after all the construction dust is settled, we will continue to grow community at Sharingwood. Ω

*Rob Sandelin is editor of the CoHousing Resource Guide, and Community Resources, the newsletter of the Northwest Intentional Communities Association. He lives at the Sharingwood Community in Snohomish, Washington.*

*Here is what we have learned at Sharingwood Cohousing in our first 11 years:*

- Group process is constantly evolving. As more people join, we find we need new paths for communication and decision making.
- If a decision is not written down somewhere, it will be forgotten and ignored. Document all agreements.
- It is crucial to clearly communicate the goals, purposes and agreements of the community to every new person considering joining so those that join are aware and in sync with the rest of the community.
- In order to be funded by banks, a community needs to accept the tradeoffs and legal documentation required. We can escape some of this by having more than one type of legal ownership model; for example one for the developed land, and a different legal structure for undeveloped land.
- The whole process can be undermined when members are not open and honest with their opinions and feelings, and when issues arise which don't get dealt with. Many "people" issues not on the business meeting agenda also need a forum.
- It has been a huge asset having members who are willing to invest money in the community, and who will help out in times of fiscal crisis.
- Allowing people to design and build their own living spaces requires much less group time up front, but also ends up with little vision control on what gets built. People who come from typical suburban backgrounds bring that with them in their house designs.
- A critical mass of people resources are required in order to be sustainable. Community has an ecology. The relationships and roles which community members assume which form an "ecological" balance. We need drivers, visionaries, task-doers, analysts, and empathizers in order to have a balanced system. We need all the pieces, and when a key role is missing, or out of balance, the group functioning is affected. Ω





The Family in front of one of their yurts.

## Community as Crucible: The Love Israel Family

by *Serious Israel*

**I**N THE FALL OF 1968, A 28-YEAR-OLD man who called himself "Love" rented a small house in a suburb of Seattle, and began inviting people to live with him as an extended family. He was inspired by a series of powerful revelations which had completely turned his life around. In a transcendent instant he had experienced oneness with God and with all humanity. He had seen the face of Jesus Christ, and had glimpsed his connection to a people that he recognized as the spiritual "Israel." He had witnessed that humanity had been forgiven and had been given the gift of love as an all-powerful tool of transformation. These revelations gave him a clear purpose in life: to join together with others who had experi-

enced these same revelations, and together, to begin manifesting the vision of God's family, united in love.

One by one members of the envisioned community began to arrive at Love's doorstep. Each had an amazing story to tell about how God had responded to heartfelt prayers for purpose and understanding by leading him or her to Love's small house. It quickly became apparent to us that God was using Love like a seed crystal, to form a new culture based on the acknowledgment of our oneness, and our dedication to our growing family.

The idea of building a community on the principles of love and oneness was attractive to many, but what most strongly cemented

us was the phenomena best described as "recognition." We saw the face of Jesus Christ and recognized it as someone we had always known. And at times we saw in the faces of one another ancient personages that we recognized as somehow representing "Love," "Honesty," "Charity," "Patience," and many other virtues. We dared to take these names as our own, knowing all the while that they were glimpses into the essence of our wonderfully distinct personalities. In this way the Love Israel Family began to take form.

It was wonderful to tap into a phenomenon that was bigger than all of us, and which was clearly the answer to our prayers. We found ourselves blessed with a sense of belonging, a purpose that didn't end, and



an ancient history that reconnected us to the deepest of all roots—Israel, which we saw as God's own idea of a people, his very own son's and daughters, re-awakened to their lost identity.

Our purpose became clear—to redesign our lives around the simple implications of

.....

**We had to achieve an absolute stubbornness of purpose that could not be shaken by disillusionment from within or opposition from without.**

.....

our common revelations: *We are all one. Love is the answer. Now is the time.* With these principles as our guide, we set out to create a culture that embodied these principles. Our goals were to build a community of family members who acknowledged and recognized Love Israel and each other as beloved friends and spiritual companions; to live spiritually, as all one being, in love and service to each other.

Our visions and purpose were reinforced by discovering numerous prophecies in the Bible (and in other cultural traditions) which spoke of a time when the tribes of spiritual Israel would begin to emerge—seemingly out of nowhere—to provide a saving direction for the human race. Following the example of Love Israel, our job was to open ourselves to everyone attracted to us, and make room for each other in our lives. It was not so much a matter of “joining” our family, as recognizing the connection which already existed. From our perspective new arrivals were all potentially “Family,” but each member had to recognize it by personal revelation.

Additionally, each person had to accept Love Israel as the founder and head of the Family, and again, nothing short of ancient recognition would do. For some, that recognition occurred in visions or dreams received prior to ever meeting Love in the flesh. It was this recognition that established Love Israel's authority as the head of the family and which enabled us to trust him with the final word within our culture.

Prospective members were welcome to live within our community so long as they were respectful and willing to fully participate in our life. Full membership was only awarded upon a person's acknowledgment that he or she personally had experienced the revelations and recognitions which formed the foundations of our family. Each

new person was adopted into one of the existing households, so that everyone was integrated into the family at a very personal and intimate level. In the late seventies and early eighties our households were located in branch communities in Hawaii, Alaska, and Eastern Washington. (Since 1984 the

Family has lived on one 300-acre farm north of Seattle.)

Our continuous and unpredictable growth produced a significant housing challenge, which was compounded by an unpredictable and often insubstantial cash flow. We had to learn how to meet our housing needs in humble and affordable increments. Bank-financed homes

were not an option, so in the city, we rented adjoining single-family homes as they became available, usually followed by some sort of contract purchase agreement with the owner. And once we found affordable rural land with good water, good soil, and trees for lumber and fuel, we began to house ourselves in the following stages:

*Stage one:* We created immediate housing by purchasing surplus Army tents, which could accommodate households of 12 or more people. We built a large wooden sauna as a center for bathing and laundry, and a large barn provided space for community meetings, parties, and feasts. (The barn has since evolved into Love Israel's home, in addition to its continuing service as a commu-

nity center.)

*Stage two:* We replaced the Army tents with 24-foot diameter vinyl and canvas yurts. The yurts' structural members were poles from native trees on our property; we milled other structural yurt parts on our own saw mill.

*Stage three:* We moved the yurts onto two-story round platforms, which provided additional sheltered space at ground level. The lower stories were then enclosed and used as living, cooking, and dining areas, while the upstairs yurts served as bedrooms.

*Stage four:* Slowly, one at a time, we replaced the second-story yurts with wood-framed second floors. We extended rooms off each structure's central core in order to create more bedroom space, so the structures grew organically, like snail shells. The portable yurts then became available to start new households in other locations on the property.

We desired to live as self-sufficiently as possible, with a creative, home-based, income-sharing economy. This kept us in control of our own time, employed as many people as possible on the land (greatly reducing our overhead), and qualified us for a favorable tax status with the I.R.S. So far our main outside income has been from construction projects. Our home-based businesses include selective logging, firewood sales, organic produce and a variety of crafts such as pottery, woven rugs, jewelry, and



*The Family's 1994 Garlic Festival.*



culinary art (decorative wreaths and garlic braids). Our annual mid-August Garlic Festival provides a showcase for both our products and our community. We also sell our produce and culinary art at farmer's markets and through a growing mail-order business.

In the early years the steady influx of new members, each with his extraordinary collection of complimentary revelations, provided ample fuel to the common dream. We built a guest facility to accommodate the increasing flow of visitors. We also created a demanding regimen of spiritual exercises and disciplines to help ourselves learn to discern between the irreconcilable separate ego and the *essential self*—that part of our being



**A wave of irreconcilable differences swept through the family, washing away two-thirds of our members.**



which is capable of participating in the great *spiritual marriage* of our greater self.

A simple lifestyle and diet helped us break our attachments to the commonplace luxuries of American life. At various times we practiced extended abstinence from personal spending money, sexual relations, coffee, meat, food (in seven-day fasts), reading material (except the Bible), recorded music, sleeping in, indulgences such as alcohol and cigarettes, birthday celebrations, traditional holidays, and even drinking water (for short periods). The purpose of this abstinence was to strengthen our confidence in our commitment to the community, to demonstrate to ourselves that none of these luxuries was more important than our unity; to achieve a better sense of balance and thankfulness for these gifts, and to redefine their place within the new culture we were building.

And slowly, out of these austerities, the new culture did begin to emerge. We evolved our own hand-made clothing and trappings, songs and music, style of architecture, educational programs and celebrations, and even a "holy language," whose elements came by dream and revelation. A group of leaders began to emerge, whom we called "elders"—young men who were willing to take responsibility for helping nurture this infant culture. More importantly, a New Testament conscience was being born: one which replaced rules with understanding and rooted our motivation in love and faith rather than in fear and insecurity. We began internaliz-



*The Love Israel Family's community center.*

ing such precepts as: *You and I are really the same person. Keep forgiving and starting over with one another in love. Release your grudges. Take ultimate responsibility; don't blame others. Allow yourself and others the freedom to change and evolve.* The process was demanding and intense. Many recoiled; but nevertheless a core was being defined.

We discovered that as individuals shed their egos to rejoin the common pool of self, and began to rebuild their personalities within the new context of Israel, old trappings insinuated their way into the new beings. It became clear that the transformative process would not be accomplished by one moment of revelation, but rather required an ongoing commitment to receive reflection and to keep changing. Each new stage

of growth—a new romance, having children, disciplining children, middle age—brought with it the patterns and responses of human nature and cultural conditioning. Each of these new situations required re-evaluation in the light of the original precepts of the family. We learned that our emotional response mechanisms, no matter how natural and spontaneous they might seem, often had to be overcome and set aside in favor of love, kindness, forgiveness, and unity. Many were able to renew themselves repeatedly in the remembrance of our original community vision and commitment. Many could not, and they eventually left the community.

Clearly, it was not enough to receive a revelation of one's identity and purpose. We



learned that for the community to survive, our members had to achieve an absolute stubbornness of purpose that could not be shaken by disillusionment from within or opposition from without.

The external challenges have been numerous. For example, when we each discarded our old names and assumed the new surname "Israel," we claimed the right to essentially start over fresh, severing ourselves from our previous identities with all their trappings of birth records, drivers licenses, and other legal identifiers. We created new I.D. documents, but it took many arrests and considerable jail time before local city and state officials believed we meant it. We finally won the right to I.D. cards and driver's licenses in our new names, with no reference to our former identities.

Our strongest external opposition, however, has been zoning laws and building codes. When we began we had no idea that such basic American freedoms as the right to peaceably assemble, the right to be secure in one's property, and the right to exercise one's religious beliefs would encounter such stiff—almost insurmountable—opposition. Most municipalities with building and zoning codes have adopted them only in the last 30 years, and invariably they fail to include the intentional community model in their scope.

The main incongruity is that intentional communities like ours grow slowly and unpredictably, in small increments. The physical manifestation evolves out of the social and spiritual evolution of the members, and is usually limited by an unpredictable cash flow. Love Israel's model of growth-by-adoption runs afoul of zoning regulations that limit the number of "unrelated" adults living in one house. In rural areas, where rental housing is usually unavailable, building and zoning codes often outlaw the kind of transitional housing process which has characterized our growth, and, for centuries, the growth of villages.

So far, our local county officials have determined that this sort of incremental growth is illegal under their adopted codes. The county has denied our requests to change the codes to accommodate the unique needs of an intentional community. Presently we are still pushing for a code amendment, and at the same time, asking the Court of Appeals in Washington State to review the constitutionality of our county's prohibition.

But, what has been far more threatening to our community has been the potential for division and destruction from within. For years many of us were smug in the knowl-

edge that our community was founded on solid personal revelations, and that a purpose and a relationship revealed by God to each member would certainly withstand any doubts or discouragement that might arise over time. This illusion was shattered in 1984 when a wave of irreconcilable differences swept through the family, washing away two-thirds of our members in the process.

The forces of dissension were many. In some cases concerned parents steadily undermined the resolve of their grown children, sometimes by holding out the threat of disinheritance if their children remained committed to the community. Other people left the community because they perceived inequalities in labor requirements and benefits to members, compounded by misunderstandings arising from immature communication skills. Others lost patience with the lack of standard physical comforts that accompanied our pioneering lifestyle, especially as they started having children. For others, the re-evaluations and concerns of middle age prompted comparisons with non-community friends enjoying career success and affluence, a strong contrast to our protracted pioneering austerities and the uncertainties of community life.

But the most lethal challenge of all came with the inevitable deglorification of the leader. Like many community founders, Love Israel demonstrated the kind of charisma, positivity, and natural authority which, I believe, was needed to unify our people and to steer an unwavering course through numerous obstacles. His spiritual discernment was uncanny, and our family grew comfortably around his direction and final authority. Our members might not always be able to agree with one another, but Love always seemed able to represent a point of view that everyone could agree upon.

However, just as children tend to see a parent as almost God-like, blurring the line between final authority and infallibility, so many of our members saw Love as infallible. And when children become adolescents, and "God" is discovered to be human, reverence gives way to cynicism. As a community we were just turning 16 when that cynicism set in. Lacking the patience and higher wisdom to redefine our relationship with Love more as peers than as dependants, most of the young elders staged a revolt. However Love Israel's position was too well established in

too many of our members' minds for the revolution to succeed, and the only conclusion that many could reach was the previously unthinkable recourse of divorce. For a community which prided itself on the spiritual solidity of our foundations, this was devastating. As key elders began to leave, and accusations of mismanagement were leveled and lawsuits filed, the family blew apart. Much of the community's accumulated wealth, reflected in property ownership, was lost through lawsuits, and the remaining core members retreated to the country to slowly regroup and rebuild.



**As people grow more responsible in their unique positions within the family, Love Israel is able to transfer authority to other shoulders.**



Ten years later, many of the wounds have healed, and the redefinition of authority which should have occurred in 1984 has slowly occurred among the remaining core members. We have learned that as people grow more responsible in their unique positions within the family, Love Israel is able to transfer authority to other shoulders. Our community now numbers almost 100 full-time residents, with children of community members ranging from infancy to 24 years old. As parents, we are pleased to see our older children retaining our most cherished values. They value what community has to offer. They love each other, enjoy each other, and they are intensely loyal to one another.

To us, the great challenge is to continue to grow into the natural harmony, order, and unity that, 25 years ago, we glimpsed was possible. The process requires much patience, forgiveness, and the willingness to change for one another. "My way" and "your way" have to merge into "our way," a way we can all support with total integrity. Living in community seems to provide the crucible for that process to evolve.

I believe those who have seen the possibility of perfect agreement among people, those who have tasted "oneness," can find no more expedient route to manifesting that dream than to commit a lifetime to building community. Ω

*Serious Israel has been a member of the Love Israel Family since 1970, and is a manager and facilitator for the Family's numerous projects.*



# Stories from a Lifetime in Community

by Ernest Morgan

**I**N 1926, WHILE STILL A STUDENT AT Antioch College, I started a small printing and publishing business, the Antioch Bookplate company (now Antioch Publishing). I continued in the management of that business for 40 years, until retirement in 1970.

## Community at the workplace

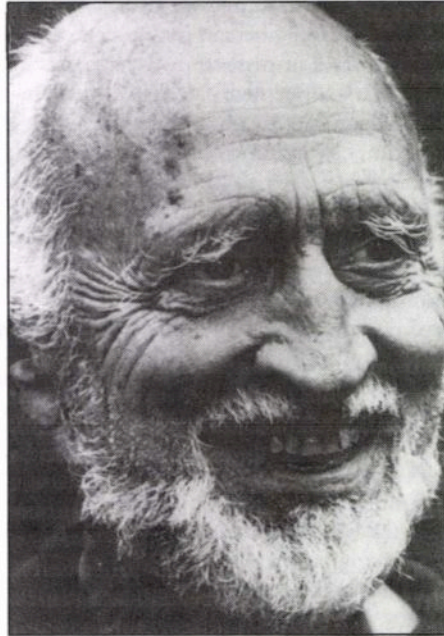
My aim in the Antioch Bookplate was not just to make a living, but to practice a way of life. As it grew, over the years, I sought to create a spirit of community. For example, I took each new person I hired on a tour through the plant and the office, introducing him or her to each of the other employees, and explaining how everything worked. The procedure was much the same as when a new guest arrives at a party.

Each staff member was given a key to the building and permission to use any of the equipment within the range of his or her skills, for any personal or non-profit work after hours. When I happened to be in the office on an evening or a weekend, I observed that staff members were frequently coming and going, pursuing their special interests.

I recall that when one of our employees left to take a better-paying job in another organization, she returned after a time. "Money isn't everything!" she said. In fact, it was quite common for people who left the organization to return to it later. One problem was that often retired employees were forlorn at the prospect of being separated from the group. We solved this by arranging special part-time jobs for them, which helped maintain their association.

Women were given equal opportunity with men, both in management and in production jobs, although this was uncommon in those days. Likewise we employed African-Americans, Jewish refugees from Europe, Japanese-Americans evacuated from the West coast, and several Native Americans. I was never able to detect any manifestation of discrimination or prejudice. The reason for this wholesome acceptance was, I believe, the sense of community which prevailed in the organization.

The employees shared actively in the management of the company, and in the risks and profits of the operation. But that



Ernest Morgan



**We learned that in the context of active community, work can be an occasion for happy fellowship—not just for earning money.**



is another story. Suffice it to say, the company thrived.

We learned that in the context of active community, work can be an occasion for happy fellowship—not just for earning money. To work just for money, as seems to be the prevalent pattern in our society, is a personal tragedy, akin to slavery. But it doesn't have to be that way.

## Community in Gaza

In 1949-1950 I served as an unpaid volunteer on a 52-person management team recruited by the American Friends Service Committee (AFSC) to administer Arab Relief on the Gaza Strip.

It was an enormously demanding job—taking care of 200,000 hungry, desperate

refugees living on scant rations, sheltered in crowded tents. Riots were almost continuous, as were hassles with the Egyptian military. Our management team also supervised 1,400 Arab refugees, who served as employees to help in this gargantuan task. So many of members of the management team had previously cracked under the strain that the AFSC hired a psychologist to screen new recruits, hoping to eliminate those with insufficient intestinal fortitude.

Where did community come into this picture? The AFSC wisely brought this management team together as a community. We were a highly diverse group drawn from a remarkable variety of ethnic, national and religious backgrounds—the sort of group that seemed least likely to form a community. But we did!

Here's how: First of all the AFSC subjected its recruits, at least the American ones, to a preparation seminar. There we discussed, not Arab culture or Middle Eastern history, but how to relate to the other team members. Then, at Gaza, we had our suppers together in a big dining hall. After supper we sang together from the International Songbook. Then one of our members would speak, telling of his or her experiences. A lounge was adjacent to the dining room where we could socialize before and after supper. We learned that when the spirit of community is strong, ethnic and religious differences can fade into insignificance. The impact was felt even in our relationships with our 1,400 refugee-employees.

The crowning tribute to the team's community bond came 42 years later, when a reunion was held near Washington, DC, and nearly all the surviving team members showed up! Ω

*Ernest Morgan is the elder son of Arthur Morgan, the renowned community advocate who founded Community Service, Inc. Ernest Morgan founded Antioch Publishing Company in 1926, and helped found the Arthur Morgan school at Celso Community. He is currently corresponding and corporate secretary at Celso. He is author of Dealing Creatively with Death (Zinn Communications, (1962,1994), and Arthur Morgan Remembered (Community Service, Inc.1991).*





The main community building at King View Farm, Ontario.

KING VIEW FARM

# The Transition of King View Farm

by Les Kerr

*(Les emphasizes that the following represents his view only, and if it were written by another King View member it would no doubt reflect a different perspective.)*

**“W**E’VE SPENT ENOUGH TIME on this issue!” exclaims a member at our community meeting. “We need to make a decision now or we will fiddle away our time and money. We’ll lose our community if we don’t act!”

“I don’t agree!” says another. “Unless we get consensus there will be a strong minority not included in the decision and that would scuttle any decision that’s made. We have not heard everybody yet!”

The weekly Wednesday night meeting is where information is passed on, committee decisions are ratified, and larger community issues discussed. For me, the beauty of our community’s current, more collaborative meetings is not whether a decision is made, but that our love and respect for each other continues to grow, and a greater diversity of opinions is welcomed. This is quite a different challenge than the ones we faced in our early days of community.

King View Farm is a residential community of 35 people living on 86 rural acres north of Toronto. It was begun in 1972 by men and women eager to establish a community which would exemplify the vision of Lloyd Arthur Meeker, founder of the

Emissaries of Divine Light. Lloyd Meeker had a vision in 1932 that he, along with others, were to assist in the spiritual regeneration of humankind and of the planet itself. In 1945 he established Sunrise Ranch, an intentional community near Loveland, Colorado, where people could live together and practice the spiritual principles he had received. In 1948 his friend and colleague, Martin Cecil, began a sister community in British Columbia. Martin took over leadership of the Emissaries in 1954 following Lloyd Meeker’s death.

Throughout the ’50s and ’60s the Emissaries sponsored six-month long Server’s Training School classes at Sunrise Ranch. Many people across North America attended these classes and were moved to offer weekly meetings in their homes to study and practice what they’d learned. A number of people in Ontario formed several Emissary communal houses. After seeing that we could live together in various cities, in 1972 we decided to purchase King View Farm for a rural intentional community.

King View became a home for a number of us, and became the regional Emissary centre, also conducting residential Art of Living classes. Central to our vision was care for our sacred land, and development of an organic farm and garden. By consciously living in community we began to generate an energy that was very attractive to new people.

Many came to see how we’d established our community, while others were attracted by the vision articulated at public meetings in various cities.

In the ’70s and early ’80s there was a rush of people to attend our residential classes. The sense of connecting with something larger than the daily routine of job, mortgage, and relationship was compelling. Our teachings, and the practice of living in community, provided a context which allowed us to grow and mature spiritually. And although it wasn’t in Lloyd Meeker’s original vision, a conviction began to develop that the Emissaries had the answer to turn around the state of the world. We were going to lead the restoration, and King View Farm was our vehicle for this restoration in Ontario. Although we were spiritually arrogant about our ability to shift the world’s direction, nevertheless some incredible people were coming together, putting aside personal dreams to fulfill a larger vision. We were creating an “energy of home” in which many people were nurtured and healed.

Meanwhile our organic farm flourished, and food storage and processing became regular community activities. Heritage seeds and rare breeds of animals were also welcome on our farm. We loved and appreciated our beautiful land, from the cedar woods at the front of the property to the maple bush in the back forty.

Sharing “attunements,” a non-touch healing technique that works with the body’s energy fields, also played a large role in the Emissary program and at King View. Many people shared attunements with the intention of letting love radiate without concern for results. However there *were* results. We were apparently generating a finer spiritual substance and experiencing significant changes of consciousness through this pro-



**We began to work with the consensus process ... We elected a management team ...**



cess. Our community was alive with the energy of people contributing to a larger vision.

At that time we had a hierarchical structure from Martin Cecil on down to the local Emissary groups, which in the 1970s were located all over the world. (By 1986 there were twelve international Emissary communities worldwide.) The couple in charge of



King View, for example, was empowered in their leadership by Martin, and approved by the Emissary Board of Directors in Ontario. Men, rather than women, played a dominant role in the decision-making process at King View, and every community. However, both men and women who were responsible



**In hindsight I see that many of us gave over our power to Martin and his representatives.**



for different areas (finance, kitchen, attunement, the land, and men and women's work activities) advised and assisted the couple in charge. Some members didn't like this hierarchical structure, and left the community. But most accepted this surrogate parent-child relationship, either willingly or "kicking and screaming," because it appeared to provide a way to mature spiritually.

By the mid-eighties a desire for a more collaborative form of leadership was emerging in members (at King View and other Emissary communities) who wanted to take more personal responsibility for their own lives. With Martin's death in 1988, his son Michael Exeter assumed spiritual and temporal leadership of the Emissaries. He also recognized that the form of governance needed to change. At that time questions began to surface, such as: "Are the Emissaries a valid and useful group in the '90s?" "What about my individual path?" "Does my personal spiritual path fit in the larger vision?" "What is the larger vision nowadays?" "What about other, non-Emissary individuals and groups who are doing wonderful work?"

Numbers of people in Emissary communities worldwide began to leave: some because they were unhappy with the changes and the others were simply moving on to pursue personal dreams and aspirations. Emissaries living outside the communities who had traditionally supported them through financial donations also began to question their involvement, and donations decreased.

While it is usually troubling when major change occurs, with change often comes the release of new thought and energy, and King View was no exception. In collaboration with a number of local Emissaries who lived nearby, we began to change the existing structures. We hired a professional facilitator to assist us to determine our current vi-

sion. We began to work with the consensus process to ensure that a higher number of members would buy in to any decisions we made. We elected a council of five, elected a management team to coordinate operational functions, and created self-appointed committees on finance, personnel, and public events.

Public events, rather than Emissary-sponsored events, were new for us, and this decision came about as a result of our visioning session with the facilitator. King View community agreed to open its doors more widely and began offering personal retreat facilities for individuals, and rented our facilities to yoga, healing, and personal-growth groups.

We approached this option cautiously, so we could gauge the impact on our home life and discern whether this method of meeting people and generating income was right for King View. Our facility-renting business now provides one-quarter of our income. But it is delicate. Not everyone agrees that providing a safe place for others to do their work is the role of King View. Is this what the Emissaries should be doing? It is not clear yet.

Diversity is a fact of life. Can we welcome these diverse opinions about the best course of action in our community, especially in light of our Emissary tradition? Although some members see diversity as fragmentation, I do not. At this point I sense value in our diverse opinions, and so do most of the others who currently live here, and the many others who would like to live here. But we have more work to do.

Currently members have two ways of living at King View: working for the community in exchange for room and board and a living allowance, and working outside the community and paying room and board. Both groups participate in community activities such as doing dishes and participating in committees. Our organic garden and farm produces most of our vegetables and grains. Our hydroponic lettuce greenhouse generates substantial income and, of course, salads for us! Peacocks, sheep, chickens, cattle, horses, pigs, cats and two dogs represent the animal kingdom here. Finally our events business generates activity and income, primarily on weekends.

**What we've learned**

The Emissaries' direction and leadership system worked for me, and many others, in the '70s and '80s, but it does no longer. In fact, a broader and more inclusive vision—

acknowledging and engaging with non-Emissary people and groups doing similar work—is not only emerging through King View community but also through the current leadership of the Emissaries. This leadership has shifted from hierarchical to collaborative, with men and women learning to work together.

Another valuable lesson for many of us is that simply expressing "right spirit" (an Emissary concept) will not in itself heal and clarify our subconscious realm. "Right spirit" helped, but it also led to the suppression of issues in some members. Now many, including the new Emissary leadership, have taken numerous in-depth personal growth courses to begin work on deeper issues.

Attaining spiritual maturity was always paramount to me, and I experienced many triumphs and breakthroughs. How can I describe the joy and ecstasy—the experience of oneness—of our spiritual meetings? My connection to Martin, both written and verbal, was essential. Many times in his Sunday morning address he spoke of the very issues, conflicts, and joys that were in my mind and heart.

However, we paid a price. In hindsight I see that many of us gave over our power to Martin and his representatives. As a result of always giving priority to Martin's view of the larger picture, the Emissaries built many communities and achieved important connections around the world. However a pool



**I suspect a phoenix may be rising from the "ashes" of the old Emissary program which could be strong and beautiful.**



of resentment began to grow as this "parent-child" relationship continued between Martin and the rest of us. We must learn to hold our own power and yet still be able to be open to another who has something to teach.

Although growing pains and frustrations accompany our new, non-hierarchical and collaborative process, I suspect a phoenix may be rising from the "ashes" of the old Emissary program which could be strong and beautiful. Ω

*Les Kerr has lived in Emissary communities for 22 years, the first ten at a residential school for young offenders, and the next twelve at King View Farm, where he has worked as greenhouse manager and is currently Events Coordinator.*



# Reinventing Village and Family: Friends and Lovers Community

by Marybeth Home

**T**ouch me in the morning, then just walk away.  
We don't have tomorrow, but we've had yesterday.

The couple sits facing each other on the pine-needle covered ground, cross-legged but intertwined, their hands and eyes joined. Their expressions reveal the love and struggles of their three-year relationship. The song on the tape player releases their tears, which, I see, are contagious as I look around the group of men and women gathered in a close circle around the pair. David and Lisa wear their wedding clothes, the handmade silks of azure blue, green, yellow, raspberry, and burnished orange. These are the outfits they had always planned to wear some day at a festive wedding party to celebrate the marriage ceremony they had had in private. They will not be having that celebration now.

*Wasn't it yesterday we used to laugh at the wind behind us?*

*Didn't we run away and hope that time wouldn't try to find us?*

The silent tears and the solemn attention of the group compliment the serenity of the surroundings. The pond, thirty feet down the grass slope, is surrounded on three sides by birch, spruce, and hemlock trees extending into ninety acres of thick Connecticut woods. A fence with a gate encloses the dock area. A wooden life guard chair and a raft, plus an assortment of buoy lines made of Clorox bottles, reveal that this place frequently accommodates children. In the summer it is a girls' riding camp.

It is not summer today, however, but spring—Memorial Day Weekend. Once again our community has gathered for sharing, playing, loving, and camping together, just as we have done three weekends a year since the Fall of 1983. A gathering of tribe, we are friends who feel the connection of family all year long as a result of the deep sharing of the joys, hurts, challenges, and high points of our lives. We are a new kind of village—our bond is not through birth or geography but through freely chosen association and agreements.



Members of Friends and Lovers community at a triannual gathering.

TERRY MOLLNER

People with tank tops, or no tops, or tee shirts bearing brilliant geometric patterns, or whales, or slogans—"Creativity Unlimited," "One With the Universe," "Give Racism the Boot"—nestle close together, comfortable with each other and united in supporting David and Lisa in their separation ceremony.

*Didn't we take each other to a place where no one's ever been?*

*I really need you near me tonight because you'll never take me there again.*

The words to the song strike deeply. David releases Lisa's hands and pulls her to

him, their arms circle each other's necks, their heads move together in the embrace of lovers. They finally break down into full, uninhibited sobs, stroking each other's hair and shoulders, comforted only by their shared anguish. There is not a dry eye present.

They have called their friends together in this ceremony to witness their love, their pain, their truths, their friendship, and their decisions. They want to be held accountable for acting in the best interests of their two-year-old daughter, Jessica, as the form of their relationship changes. I feel deeply moved and honored to be present.

It is no wonder to me that during the 11 years of coming together as a community





Gathering for a morning sweat lodge at the Connecticut campsite.

TERRY MOLLNER

for these weekends, I haven't missed a one. Participating in each others' passages, intimacies, and dreams over this time has me feel close and known and connected beyond what I had thought possible.

It all began so innocently. I remembered camping with several friends over Labor Day that first summer Terry and I were dating in 1983. We sat around the campfire late into the evenings talking about our relationships and our growth and our journeys, enjoying the support of each other. "This feels good," we said. "Let's be intentional this; let's spend a whole weekend feeling free to focus on and give expression to our spiritual selves and our relationships." We reserved the following Columbus Day weekend. Once we started we didn't want to stop.

*Well I can't say goodbye in the cold morning light.*

*But I can't watch love die in the warmth of the night.*

After a time the song and the sobs give way to silence and Lisa is the first to speak. "Our reasons for separating are different. I felt like I really wanted a commitment, a commitment to both me and my son; and David wasn't able to give that."

"Lisa and I didn't have a courting time," says David. "We were friends through letters, through soul connection. We moved in together immediately and conceived Jessica five days later. I gave up so many parts of myself in this relationship out of not knowing how to do it, not knowing how to be a father, how to be a husband, how to be a stepfather, how to be a businessman."

Two Canada geese fly noiselessly overhead. They circle the lake, landing on the south end among the lily pads and green and yellow pond grasses, away from the human activity. A troupe of pre-adolescent boys crashes through the underbrush behind the boat house, a reminder that life this weekend is full of all kinds of activity.

Fifty-eight adults and 31 children arrived on Friday night. The structure of the weekend has slowly evolved into one which is largely transparent and artfully created to nurture a multitude of easy, positive interactions. After the tents have been set up, after the dinner of barbecued chicken or tofu and kale (depending on who's volunteered for the food committee), after the children

have been put to sleep, after the child care team comes on duty telling stories in whispers around the fire near the cabins, after the late-comers from greater distances have arrived, the circle opens with songs and an invocation. Friday night has become the time to introduce new people and bring those we don't see very often up to date on our life's

.....  
**We are a new kind of village—our bond is not through birth or geography but through freely chosen association and agreements.**  
.....

most recent passages. The facilitators, a voluntary team of seasoned facilitators and those ready to learn the skill of facilitation, orchestrate this special time for re-connecting and feeling at home in the presence of our chosen extended family. Their main job is to facilitate a feeling of sustained consensual "ownership" of the community and its processes as the context within which all else occurs.

On Saturday mornings, the gatherings focus on the logistics necessary for a group of this size to co-exist happily away from



home for three days and three nights. These meetings also provide the opportunity to share equal ownership of the community through deciding by consensus how the weekend will be organized. Our two original guiding principles are re-stated: 1) Each person is responsible for his or her own experience; and 2) It is okay to talk about relationships within a spiritual context; you don't have to do so, but it is okay for the person next to you to do so. We have never defined the word spirituality, nor has there ever been



**We come together in sacred ceremony, often with drums and fire and dancing, to connect with our surroundings, each other, and our deepest selves.**



any interest in doing so. We all know the feeling of it, and we respect each person's chosen words to talk about it.

Traditionally the weekend includes a dance, usually to live music; a variety show, which the children of all ages especially love; a Sunday morning native American sweat lodge; and an appreciation circle—a time each weekend when three or four people each take a turn standing in the middle of the circle and hear from others what we love about them.

There is also a Saturday night ritual—a time when we come together in sacred ceremony, often with drums and fire and dancing, to connect with our surroundings, each other, and our deepest selves. The ritual takes us on a journey as a group, providing an opportunity for each person to drop down into the part of his or her being which is ready for a shift, and to share it as if speaking with a close friend. The result is that the entire community is defined and experienced as safe as a dear friend, and everyone responds by behaving as such. We have learned that to have community we must risk “being in community.” By each sharing our current points of challenge and learning in the ritual, our feeling of unity is strongly renewed.

This Saturday morning's planning meeting identified other reasons for people to gather during the weekend. Sara offered the following, “I'd like to talk with other parents about behavior issues. Right now I'm dealing with temper tantrums, a whiny voice, and hitting.”

“What a way for a husband to act,”

quipped someone, followed by a roar of laughter.

“I'll call it ‘Living With the Outer Child,’” continued Sara. It is listed on the big pad of paper with the other offerings. If it is later determined by a show of hands that a significant number want to attend, a time and place is chosen.

“How about a volleyball game or a soccer game,” suggested Henry, always eager for physical activity. A volleyball game is put on the list.

Jack pensively explained, “Most areas of life, like business and sports, are based on agreement. I find in my marriage I can sometimes slide into operating by assumption. Then we end up in breakdown. So I'm interested in exploring the creation of a communication process for coming to agreement with a partner.”

Stefan, a dance instructor and performance artist, offered, “I'd be willing to teach a pantomime workshop with simple, basic, mime techniques.”

“How about dirty dancing?” Mark quipped. Laughter and good natured judgments scoot across the circle while those near Mark playfully tickle him and send him rolling into the high grass.

“We missed our men's group last month,” reminded Alan; “so if there are any men who would like to get together, I'm interested.”

Alisa spoke up, “I've known most of you for a long time; yet I don't know your life stories, where you grew up and what your family life was like. I'd like to have a time, perhaps tomorrow after the sweats, to lie on the dock and share our stories from the past.”

Lisa said, “David and I would like to claim a time this afternoon to do a separation ceremony down by the lake.”

The Canada geese take flight as my 19-year-old daughter Jaime, with eight-month-old Clara strapped to her back, emerges from

the lake trail. Behind her are the four-year-olds: Ian, Saris, and Jeffrey; each with painted faces, and each carrying leaves, stones, garnets, and mushrooms from a scavenger hunt in the woods. They parade past David, Lisa, and the group, only acknowledging the existence of the engrossed cluster of bodies with a glance towards their parents. They can tell that something very intimate is occurring; however it is not an unfamiliar experience for them.

Lisa takes David's hand and says, “You've always held your arms open to me, always given me everything you've had without reservation. Even when we've yelled and screamed and had tremendous fights, you've forgiven me just like that!”

“I'd like to say something,” says Johnny. “Like Henry, I'm awed at how you two are so resilient and able to bounce back from all the yucky stuff. I want to apologize for those times I've drawn back from you. I know it's been my fear that's had me do it, my fear of being close to those uncomfortable feelings. So I want to honor your willingness to go into that territory, and then get back out of it.”

A wail is heard from Ian as he trips and falls, spilling his assortment of treasures and smudging the yellow stars on his face. Carefully, balancing Clara, Jaime helps him to his feet and asks if he wants help in retrieving his collection.

I think back to that first weekend in 1983, just after Jaime had turned nine and became one of the pack. She has done much of her growing up in this community, benefiting from the friends of all ages. Now she joins the child care team as do many of the other teenagers. I love seeing the big ones taking care of the little ones and the middle ones bonding in their own way, creating and organizing their own games, rituals and adventures.

Daniel, 14, has been in the community since he was six. A typical teenage boy, the

**Do You Want to Begin a Friends and Lovers Community With Your Friends?**

We believe the feelings of friendship are the key base for building such a community. We would enjoy working with groups of friends who sought to raise their friendships to the level of a community as described herein. You can telephone Marybeth Home (413) 585-8964, Alisa Starkweather (413) 259-1671, Johanna Bailey (413) 259-1426, or Terry Mollner (413) 584-8191, for more information.





A Friends and Lovers member in an Appreciation Circle.

TERRY MOLLNER

relationship between him and his mother has sometimes been difficult. Recently, they requested a rite of passage ritual, something we have done with other young teenagers. Although it hasn't happened yet, the plans are to have Daniel join in a circle of women of his choice, one of them being his mother. It will be a time for the women to share appreciations of him and then to talk about which qualities in men we are attracted to and admire. The men have planned, that next, with the help of some dramatics, they will capture him and take him to a secret meeting place where they will share some of their experiences of becoming men. Daniel will then be dropped off to camp in the woods by himself for three days before he returns to a celebration of friends, family, and community. Slowly we have learned that

it is not so important how well we do this—although we always make great effort to do our best—as it is *that* we do it.

As a community which doesn't live together on one piece of land but in and around Amherst, Massachusetts, and beyond, we have few models to guide us, but together we are forging our way into new territory. As in most families, we sometimes have power struggles, hurt feelings, and miscommunications. However, for at least three weekends a year we are committed to nurturing, discovering, and celebrating our friendships and our lives, and to giving focus to the sanctity of relationships, all relationships, as parts of one whole.

When not at the weekends, we spend most of our friendship time with other members of the community. We now have more

than 80 adult members and 40 children. We don't wish to become much larger because we don't want the community to lose its very personal nature. However, anyone can invite a new person in. What keeps the community small is that people are asked to only invite those people with whom they have become very close friends over time. The result is that each year a few people join and some move or fade away, so the size has remained constant for many years.

Early on we were committed to not allowing couples to be alone in their struggles. When a couple was having a major problem, they, or their friends, would call some of their closest friends together to give witness to the healing process. This became known as a "council." Although councils can differ greatly, we often sit in a circle, light a candle, and meditate together. Then the group sustains a sacred space as a context for the pair to tell each side of the story fully, without interruption, before discussion, sorting out, and working toward agreements begins.

Today, councils take many different forms and they are called for many different reasons: to resolve conflicts, to celebrate the imminent birth of a baby, to allow an individual to look deeply into his or her own life struggles with the assistance of friends, etc. Other traditions have emerged as well. The focus of them all is to provide an opportunity for individuals, couples, and groups to feel the loving arms of others in their lives. The depth of care, empathy, and courage is often at the level we have been experiencing with David and Lisa this afternoon.

David addresses the group, "Lisa and I decided to sit down and make a list of all the things we're going to miss about each other." He turns to Lisa, "The only thing I'm going to miss is making love with you." He pauses and Lisa's face begins to tighten, "... because," he continues, "everything else we will still *have*."

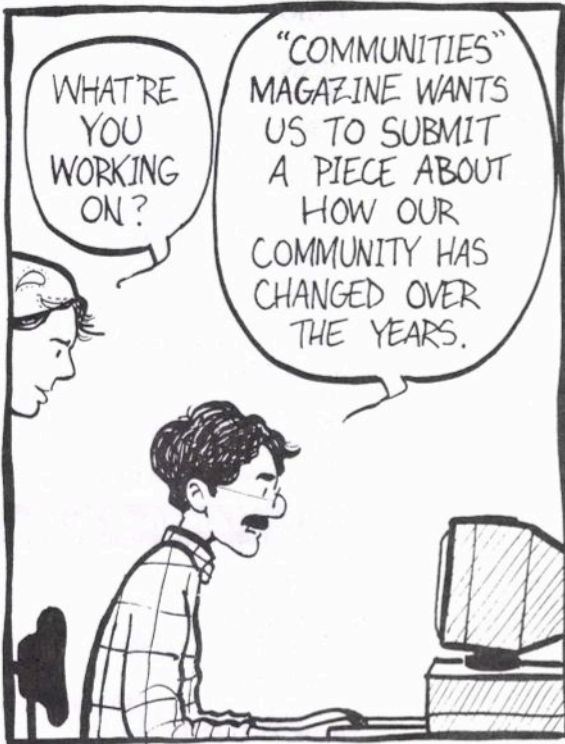
Lisa grins broadly and says to everyone, "David asked me the other day if I was going to miss all those multiple orgasms."

Terry whispers whimsically to me so all can hear, "Marybeth, don't get any ideas!" Out of all the tenderness, loud, joyful laughter echoes across the lake. ☺

*Marybeth Home is an educator, mother, group facilitator, mediator, and principle partner in R.A.P. Works, a company specializing in partner and team communication. She and her partner Terry Mollner are among the co-founders of the Friends and Lovers community. They live in Northampton, Massachusetts.*



# LIVING IN SINCERITY



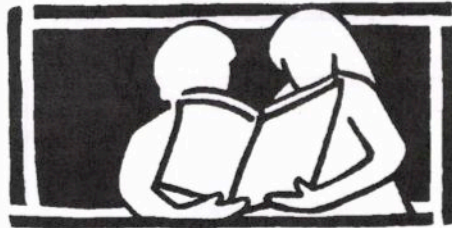
HOW'S THIS: "WHEN SINCERITY WAS FORMED IN 1967, OUR THREE FOUNDERS..."

WAIT! 67' IS **TOO CLICHE'**. HOW 'BOUT 76? AND **THREE** FOUNDERS SOUNDS TOO BIBLICAL OR SOMETHING. MAKE IT SIX OR SEVEN.



JONATHAN ROTH, TWIN OAKS





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*, though our projected release date has now been delayed until spring. (You can pre-order a copy using the Order Form on pg. 74.) 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 added to our database in the three months since the previous issue of *Communities* magazine.

*Communities* #79, #80/81, #83, #84, and this issue—#85—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 when the new *Directory* becomes available. At that time we will begin all over with new Update of Community Listings in subsequent issues.

These pages are meant as a supplement to the *Directory*, not a replacement. The information here is condensed and abbreviated, and can 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. 74 to send us the updated information, or give us a call at (816) 883-5545. Thank you!

I N D E X O F L I S T I N G S

**NORTH AMERICAN COMMUNITIES**

**CALIFORNIA**

- Chagdud Goupa Foundation
- Crow's Nest
- Fairview Folks Family, The Haven
- One World Family Commune
- Parker Street Co-op
- Saint John's Order
- Vegan CoHousing Working Group

**COLORADO**

- Common Ground Housing Association

**HAWAII**

- Benedictine Monastery of Hawaii

**KANSAS**

- 1000 Small Pharmablisters

**MAINE**

- Commonterra

**MARYLAND**

- Lamb of God Communities

**MASSACHUSETTS**

- Alegres
- Haley House Catholic Worker

**MICHIGAN**

- Balanced Life Center
- Song of the Morning

**MINNESOTA**

- Zephyr Valley Community Co-op

**NEW HAMPSHIRE**

- Spies for Sanity

**NEW YORK**

- Ananda Ashram
- L'Arche Syracuse

- Panterra
- Peter Maurin Farm
- Zen Mountain Monastery

**NORTH CAROLINA**

- United Research Light Center
- Westwood Cohousing

**OHIO**

- OSCA (Oberlin Student Co-ops)

**PENNSYLVANIA**

- Hearth (L'Arche)

**TEXAS**

- Inter-Cooperative Council (ICC-Texas)

**VERMONT**

- Blue Moon Cooperative
- Burlington Cohousing Group
- Earthseed

**VIRGINIA**

- Abundant Dawn
- High Flowing Community

**WASHINGTON**

- Blue House, The
- Fan Lake Brethren

**WISCONSIN**

- North Woods Vegan Community

**INTERNATIONAL COMMUNITIES**

**AUSTRIA**

- For the Earth, For Life

**ENGLAND**

- Beech Hill Community

**HOLLAND**

- Landelijke Vereniging Centraal Wonen

**NEW ZEALAND**

- Tui Land Trust

**North American Listings**

**Abundant Dawn (Forming)**

P.O. Box 141  
Louisa, VA 23093

A group of former Twin Oaks, Acorn, and Sandhill members ready to build a village of communal-households with various levels of commitment and income sharing. Our vision includes living rurally, holding land in common, growing some of our own food, and living simply but comfortably with appropriate technology. We intend to develop income-generating businesses on the property while supporting members' involvement in work and activism outside the community. We presently call central Virginia home, though that could change. For more info, please write. SASE requested. 9/11/94

**Alegres (Forming)**

400-B Main Road  
Gill, MA 01376  
(413)863-8714

We are creating a sustainable spiritual community in which individuals can seek freedom, growth, and joy in the context of a nurturing, cooperative lifestyle. (Alegres means "joyful, radiant beings" in Spanish!) Plans: rural, probably in the Northeast (but open to

wherever), held in trust. A central community building will also serve as a conference center, with clustered individually owned living units designed for energy efficiency and shared systems. Priorities: children, consensus, co-creation with non-physical energies and nature spirits, teaching/healing, organic gardening, barter, ceremony, community businesses. Send \$1 for full vision statement and update. 6/10/94

**Ananda Ashram**

Sapphire Road  
Route 3, Box 141  
Monroe, NY 10950  
(914)782-5575 9am-7pm

A spiritual community (est. '64) that also serves as an educational center. Current population is at full capacity (20 members). One would need to visit for a long time before being considered for membership. [cc] 6/20/94

**Balanced Life Center**

P.O. Box 0173  
Davisburg, MI 48350-0173  
(313)634-4571

A small community (est. '70) focused on universal spirituality and seeking to balance the mental, physical, and spiritual. Presently three



members (two women and one man) who share all income and nearly all meals (vegetarian). Please include SASE with inquiries. [cc] 6/20/94

### **Benedictine Monastery of Hawaii**

P.O. Box 490  
Waiialua, HI 96791  
(808)637-7887

Established in 1984, we are a charismatic Benedictine Catholic community of one woman and five men. Our primary focus is prayer and work, including ministering and running a retreat center. Members share all things in common, take a vow of poverty, practice celibacy, and fast on Wednesdays and Fridays. For the next couple of years, due to space restrictions we aren't able to accept new members. 7/15/94

### **Blue House, The**

318 - 17th Avenue  
Seattle, WA 98122  
(206)329-1804

A cooperative household established in '83, the Blue House has a history of being for easy living, good people. Current membership is nine men; house decisions are by consensus. We have a nice garden. SASE required with inquiries. [cc] 7/15/94

### **Blue Moon Cooperative**

HCR 65, Box 54  
South Strafford, VT 05070

A cooperative neighborhood established by a group of friends who met in the early '80s while working together in regional anti-nuclear, feminist, and disarmament coalitions. Our goal was simplicity, fairness, and flexibility. We have a strong basis of understanding and a solid set of bylaws. We live "off the grid" — our homes are powered by solar photoelectricity. Our present shared projects include maple sugaring, woodland stewardship, and building a community swimming pond. We're a musical, good-humored group, tuned in to our kids. 8/21/94

### **Burlington Cohousing Group (Forming)**

175 N. Prospect Street  
Burlington, VT 05401  
(802)658-1685

Cohousing group with 4 households now, planning to grow to 12 households (20-40 members). The legal structure of the community is a cooperative, and the group makes its decisions by consensus. Deposit required ranges from \$5,000-\$10,000; and a typical unit costs \$80,000-\$100,000. Please include SASE with inquiries. [cc] 7/14/94

### **Chagdud Goupa Foundation**

P.O. Box 279  
20 Red Hill Road  
Junction City, CA 96048  
(916)623-2714

A community of 30 adults based on Vajrayana (Tibetan) Buddhism as taught by Chagdud Tulku Rinpoche, a Tibetan lama who came here 15 years ago. All activity is to follow the Dharma. Shared income, separate housing, all meals eaten together (no special diet). Open to visitors. 7/7/94

### **Common Ground Housing Association**

701 Independence Place  
Aspen, CO 81611  
(303)925-1961

A public "Employee Housing" project, built on county-owned land, developed as affordable housing based on the cohousing model. Because Aspen is a resort area, all adjacent land has been bought up, and people living/working here can't afford their housing. Therefore the city/county tries to develop affordable housing for construct workers, architects, secretaries, loan officers, elderly, graphic artists — spanning from semi-skilled to professional.

Members found about this project through newspaper ads. A group formed, then got involved in the design process. The entire project was put together on speculative basis, including all professional services, and then the county came through with the funding. We now have 100% occupancy and a waiting list. Members will be required to work a certain number of hours per month (4-6?, yet to be determined) or pay \$10/hr. 10/15/94

### **Commonterra**

Route 1, Box 3000  
Monroe, ME 04951  
(207)525-7740

Commonterra (est. '77) is five households, total population 9 adults and 7 children, living on 150 acres held in common through a community land trust. Open to new members who must go through a one-year provisional process. Individual families own their own houses, and are responsible for their own finances and domestic arrangements; community decisions are by consensus. [cc] 6/20/94

### **Crow's Nest**

P.O. Box 1542  
Ukiah, CA 95482  
(707)485-0481

A small, non-residential, Neo-Pagan/ecological community of folks living near Annwn, our sacred land (55 wooded acres in Northern California owned by the Church of All Worlds — see Resource entry in the existing Directory). We see ourselves as stewards, not owners. Our nest, one of many in the CAW network, has two levels of focus: 1) the philosophical/educational level, including work with magic and special projects; and 2) the community level, providing support and nurturing, extended family, and a context for personal growth. Our nest has meetings once a week to do circles, encounter groups, and lectures. 9/21/94

### **Earthseed (Forming)**

P.O. Box 163  
Putney VT 05346  
E-Mail: brobin@igc.org

Key elements of our vision: Circles, Natural Cycles, Celebration, Consensus process. We aspire to develop inclusive love (including self), self-responsibility, communal living, communication and listening skills, group process skills, honesty, flexibility, financial responsibility, vision, and commitment to personal growth and social change. Practical skills needed: permaculture design, construction, organic gardening, legal, accounting, administration, waste/wastewater treatment, appropriate and

solar technology, healing, crafts, program development, marketing, electronic communications, writing, and fundraising. 6/10/94

### **Fairview Folks**

1801 Fairview  
Berkeley, CA 94703  
(510)658-3899

A 10-person organically evolving multigenerational household made up of educationists, spiritual aspirants, activists, musicians, and artists ages 3 to 50. We cook dinners (vegetarian) five days a week, meet weekly, and are intently fixing up our 2 houses and organizing our neighborhood. We have a beautiful flower garden, a small vegetable garden, a dog, and several cats. No specific dogma or religion, though progressively minded and share an interest in political, social, and spiritual matters. We have a commitment to open, loving communication and emotional responsibility (working out interpersonal issues as they arise). Mail and phone inquiries only, SASE please. 9/24/94

### **Family, The**

14118 Whittier Buolevard #116  
Whittier, CA 906  
(800)4-A-FAMILY/(310)690-4930

A controversial Christian movement with 3,000 adults & 6,000 children living communally in approximately 250 communities in 50 countries. Basic goals: to help others find meaning in their lives through Jesus, and to give our children a good Christian upbringing. We believe the Bible is the Divinely inspired Word of God, and that eternal Salvation is God's free gift to anyone who sincerely asks for Christ's forgiveness. Our members uphold a code of conduct; nicotine, drugs, and excessive use of alcohol are forbidden. Christ's law of love is our supreme tenet, and loving heterosexual relations between consenting adults, regardless of marital status, is not a sin, provided it hurts no one. 8/10/94

### **Fan Lake Brethren**

2762 Allen Road West  
Elk, WA 99009  
(509)292-0502

We follow the teachings and traditions of the Hutterian Brethren Church. We share all things in common, as the early Christians did, and commit our lives to God through Jesus, by the power of the Holy Spirit. We do our best to love God and to love one another, to reject the world and all its lusts. Jesus is the head of our church, and we hear his voice with the help of his Holy Spirit. (See main listing for Hutterian Brethren in the existing Directory.) 7/20/94

### **Haley House Catholic Worker**

23 Dartmouth Street  
Boston, MA 02116  
(617)262-2940/424-0622

Haley House has been in existence for over 29 years, and its members continue to provide services for themselves and for others. Membership is presently 7 men; many are formerly homeless people who are now in positions of authority. Meals are shared several times a week, and decisions are by consensus. Though there's a spiritual focus, life here is interreligious rather than "religious." Members manage their own finances, and share 25% of their earnings. [cc] 7/15/94



**Haven (Forming)**

512 E. Arrellaga Street  
Santa Barbara, CA 93103  
(805)966-7771/963-3337

A newly formed small intentional family/ community using co-counseling as our major shared growth process, encouraging emotional healing from past distresses while fostering an atmosphere of openness, practicality, prosperity, and fun in "present time." One of us is heterosexual, others bi, with monogamists and polyamorous among us. Multi-generational, primarily vegetarian, some yoga and ashram backgrounds. Not actively seeking new members, but eventually want others with financial skills, food growing talent, and co-counseling skills. SASE requested. 8/27/94

**Hearth, The (L'Arche)**

523 West 8th Street  
Erie, PA 16502  
(814)452-2065/455-5732

A Catholic community (est. '72) with about 50 members living in seven households. Members share most meals and handle their own finances. Special focus is creating mutual relationships with people with disabilities. Open to more adult members. For more background see international listing for Community of the Ark (L'Arche) in the existing Directory. [cc] 6/21/94

**High Flowing Community**

Route 1, Box 477  
Riner, VA 24149  
(703)763-2651

Three women, 4 men, and 2 children with a shared focus on the advanced application of art, music, and dance for something we call "Galactic Synchronization." We're members of the Planet Art Network (PAN) and do international networking of the Mayan Calendar in the form of the dreamspell. Open to visitors and more members. Send SASE and \$5 for additional information. [cc] 7/12/94

**Inter-Cooperative Council**

510 West 23rd  
Austin, TX 78705  
(512)476-1957

A network of seven cooperative houses in Austin offering affordable, convenient learning environments and supportive communities for university and community college students. Houses range in size from 11 to 33 members; group meals, parties, sports teams, and volunteer groups add to the community atmosphere. We are promoting self-reliant, culturally and environmentally responsible living. Our non-restrictive membership policies introduce students from many backgrounds. Two houses are vegetarian and two are graduate/upper division houses. Non-student members are also accepted. 12/14/92

**L'Arche Syracuse**

1701 Jane Street  
Syracuse, NY 13206  
(315)437-9337

A Christian community (est. '74) with 30 members, living in five households. Members share nearly all dinners, and handle their own finances. Special focus on helping the developmentally disabled. Open to more adult

members. For more background see international listing for Community of the Ark (L'Arche) in the existing Directory. [cc] 6/22/94

**Lamb of God Communities**

306-J North Chapel Gate Lane  
Baltimore, MD 21229  
(410)646-3196

An ecumenical community with 200 members living in their own houses and coming together once a week. Leadership is through a core group; community decisions of varying nature are made either by consensus or by the community elders. Open to more members. Please include SASE with inquiries. [cc] 6/22/94

**North Woods Vegan Community (Forming)**

P.O. Box 953  
Ashland, WI 54806

A fledgling community forming in N. Wisc. near Lake Superior, surrounded by National Forest. Intended focus: safe and sane food, shared food preparation and meals, consensus decisions, conflict resolution, medicinal herbs, organic gardening, playing, dancing, dreaming, simplifying, and an anti-consumer self-sufficient lifestyle. Members currently support themselves economically, but sharing is ever present. We're looking for kindred souls (the Sesame Street Posse taught us to share). Guests welcome. All serious inquiries promptly answered. 10/21/94

**1000 Small Pharmablisters**

P.O. Box 1313  
Lawrence, KS 66044

Yes, we are 1000 Small Pharmablisters, also known as the Country Folks. Both of our names are recycled from found objects, as is much of the rest of our way of life. Lately we are 5 adults and 1 child, and usually the four-leggeds have us outnumbered. The things we do together include aspiring to raise smart, happy, and healthy children; growing organic herbs and vegetables; making art; cooking yummy vegan feasts; and almost completing the New York Times crossword puzzle. Future projects include moving to the country, opening a Last Supper museum, and fixing the roof. We generally like visitors, but please write first. 8/27/94

**One World Family Commune**

11296 Jensen Lane  
Windsor, CA 95492  
(707)838-3479  
535 Spencer Avenue  
Santa Rosa, CA 95404  
(707)527-8380

We are not a religion, but live according to our spiritual awareness and are chartered as the Universal Industrial Church of the New World Comforter. After having been spread out, we are now coming back together in Sonoma County (except two small groups), where we presently have a 6-person house in Windsor, and a 9-person house in Santa Rosa. We recognize Allen Michael as "the comforter" prophesied in St. John 14:16 and 16:7-14, and have published 4 books of his channelings. We've also produced hundreds of public access video shows, and are now producing our own videos. 6/6/94

**OSCA: Oberlin Student Cooperative Association**

Wildier, Box 86  
Oberlin, OH 44074  
(216)775-8108

OSCA, est. 1950, is a unique co-op in that it houses and feeds 174 student owners and feeds and additional 440 student owners in dining facilities. Individual houses are self-managed, and decisions for the association are made democratically, with representation from all of the individual units. Some decisions are by simple majority; most are by consensus. OSCA buys food from local farms as much as possible; special provisions are made for members with vegetarian and kosher dietary preferences. The co-op owns some of its facilities, and leases most from the University. 9/13/94

**Panterra (Forming)**

8579 Hardscrabble Road  
Westfield, NY 14787  
(716)326-3993

Community in the forming stage, presently two adults looking for others to help develop a conference center (moved onto the land in '92). Nonviolent, vegetarian, consensus-based, Pantheistic, working toward universal oneness of consciousness. 6/21/94

**Parker Street Co-op**

Berkeley, CA  
(510)549-0107

We are 24 adults and two children in 24 one-bedroom apartments in two three-story buildings. There's no shared kitchen and dining area, but we do have monthly potluck/meetings and a modest roof deck. On the ground, traditional ivy and asphalt are slowly giving way to garden space. We're a limited equity co-op, so state law limits the selling price of a person's share (keeping the housing permanently affordable). Though we're self-managed, only half of the members attend meetings ... and that doesn't cause too many problems. However, when a vacancy arises, we select for people who will get involved. 9/7/94

**Peter Maurin Farm**

41 Cemetary Road  
Marlboro, NY 12542  
(914)236-4774

A small Catholic Worker community (est. '33) of old and young working for a balance between prayer, work, and study; strict organic gardening; short-term emergency shelter when space available. members handle their own finances, and share several mostly vegetarian meals each week. Ecologically oriented, with strong focus on the land. Open to visitors; please call ahead. [cc] 6/20/94

**Saint John's Order**

199 Mississippi  
San Francisco, CA 94107  
(415)626-6747/255-9225

A religious community founded in the late 60's by Bishop Dr. Ajari Pemchekov, descended from the Russian Lamaist tradition and Russian Old Believers of Siberia (assimilating Christianity, Shamanism, Buddhism) to bring religious students together to live in a community where they can study and practice the Dharma. Meditation, recitation of Sutras, pujas, and



services are open to the public. Community members maintain the large community residence, feed the poor, visit the elderly, and do devotional service. We welcome new members who would live with us to experience and study the Dharma, sharing the joys of religious communal life. Ours is a vegetarian, non-alcoholic, drug-free community. 9/17/94

### Song of the Morning

9607 Sturgeon Valley Road  
Vanderbuilt, MI 49795  
(517)983-2147

A retreat center (ashram) with plans to develop into a planned urban community. Currently 12 staff live on the site, hosting retreats and classes, open to the public, for those who wish to learn and practice the teachings of Yoga, a science of self-realization. Classes include: clear light, healing, rebirthing, meditation, chanting, and Hatha Yoga. There are silent retreats, and others on nutrition or health. We also host children's summer camps. The new planned community is accepting deposits for leases to build. We welcome requests for information. Please include SASE with inquiries. 9/10/94

### Spies for Sanity (Forming)

Attn: Mike O'Neill  
487 Mountain Road  
Lyman, NH 03585  
(603)838-6358

Or if no response, try:  
Mike O'Neill  
c/o Kent Murphy  
11 River Rise Road  
New City, NY 10956  
(914)638-6700

We are, and we seek, individualists who accept that life will always be chaotic, hierarchical, and short. But! it can be a hierarchy of grace: No bosses, saints, or stars; everyone equal — that is, flawed, afraid in some ways; gifted, beautiful, brave in others. We publicly fight for causes like ecology and life rights where we dare. But we acknowledge our private survival compromises with elitism and consciously bear them in mind — if we're not honest with ourselves, we and our causes become elitism's silent partners. Our main work is through the arts, especially comedy, drama, and music. 10/9/94

### United Research Light Center

P.O. Box 1146  
Black Mountain, NC 28711  
(704)669-6845

Began in '70 with the intent to heal the earth, and thus the individual, through Light prayer and meditation ("Light" is a quiet and powerful state which, when experienced, puts one in harmony with the universe, adding to universal harmony and personal health). Our resident staff of three live cooperatively, and hope for others to buy land here and live with us. Sacred prayer is practiced twice each day, and we offer classes in yoga, meditation, inner strength, and unconditional love; plus weekend programs and longer retreats. Our goal is to have 24-hour meditation in our dome in order to create a place of good energy. 6/28/94

### Vegan CoHousing Working Group (Forming)

P.O. Box 5100  
Santa Cruz, CA 95063-5100

(408)454-9618/479-9156  
71053.2535@compuserve.com

Creating an ecological, vegan-friendly cohousing community for eight to 25 individuals and families in an urban neighborhood. Target date: 1997±. At least all common meals will be vegan. Aiming for maximum affordability for very low-income people. No sects or gurus involved. Phone calls returned collect, or send SASE. 9/17/94

### Westwood Cohousing (Forming)

P.O. Box 16116  
Ashville, NC 28816  
(704)252-2118

A 23-unit cohousing community using permaculture principles on 4-acres with woods, creek, and gardens in a quiet neighborhood. Energy-efficient, privately owned dwellings clustered around a community building; pedestrian-friendly commons with perimeter parking; several work studios for residents. Construction start in '95. Price range \$60,000- \$120,000. We welcome diversity of age, family type, race, occupation, income level, sexual orientation, religious beliefs. Common facilities and some dwellings will be wheelchair accessible. Priorities: wholesome environment for children, efficient utilization of resources, service to the wider neighborhood. SASE requested. 6/30/94

### Zen Mountain Monastery

Box 197  
Mt. Tremper, NY 12457  
(914)688-2228

A residential center (est. '80) for male and female monastics and lay persons who are training in the tradition of Zen Buddhism. The daily training schedule includes Zen meditation, chanting services, work practice, art and body practice, and personal study with the resident Zen teacher John Daido Looi. Current membership of 12 women and 12 men is comprised mostly of people in their 20s and 30s. We share mostly all meals, and are primarily vegetarian. Members pay monthly rent, but there's also a work scholarship program. 6/20/94

### Zephyr Valley Community Co-op (Forming)

Route 1, Box 121-A  
Rushford, MN 55971

A newly formed rural community with a vision of sharing, neighborliness, cooperation, respect, and sustainably. Our 550-acre farm is owned by the co-op; individual houses will be privately owned. Interests: organic gardening, free-range poultry, rotational grazing of livestock, building musical instruments, folk music, wetland and woodland restoration. Co-op concerns decided by consensus; lifestyle choices (living standards, employment, hospitality, family life, diet, spirituality, etc.) will be private matters. Not actively looking for members until 1996. SASE requested. [cc] 6/29/94

## INTERNATIONAL LISTINGS

### Beech Hill Community

Morchard Bishop  
Credton  
Devon, EX17-6RF ENGLAND  
0363-877228

A spacious country house on 6 acres of grounds and gardens. All cultivation is organic: vegetables, fruit, and ornamentals. Primary income from providing accommodation and facilities for groups at our educational centre. Some of us earn a living outside and some work within the cooperative. To live here happily and effectively people need goodwill, personal initiative, tolerance, and stability. Dogmatism and preaching are definitely not wanted. We welcome visitors and ask that they write about themselves before coming. We will respond with more detailed information and suggested visiting dates. 8/29/94

### For the Earth, For Life Working Circle Hopi

Obersdorf 35  
Bad Mitterndorf  
A-8983 AUSTRIA

Est. '82, we support traditional Indian issues, e.g. anti-uranium mining, religious rights, protection of sacred places, etc. We support by donations, letter campaigns, and by publishing the issues in alternative and spiritual magazines. The core group considers itself a community, and encourages people to build up small communities or circles of friends. Because of a lot of work and a lot of children and a lack of time, we request you to understand that we are not open to visitors. Irregular meetings for members and friends are organized by the association. 5/11/92

### Landelijke Vereniging Centraal Wonen

Grenadadreef 1-J  
3563 HE Utrecht  
HOLLAND  
030-612585

National association of cohousing projects in Holland. Each household has its own house or apartment and one share in the common facilities, which typically include a fully equipped kitchen, play areas, and meeting rooms. Residents share cooking, cleaning, and gardening on a rotating basis. By working together and combining their resources, collaborative housing residents can have the advantages of a private home and the convenience of shared services and amenities. 2/12/93

### Tui Land Trust

Wainui Inlet  
RD 1, Takaka  
Aotearoa, NEW ZEALAND  
03 525 9654

An international Community Village for Holistic Living (est. '84) with a craft workshop and visitor lodge; Healing Centre is nearly complete. 25 adults and 23 children, ages 0-72, members from 8 nations. Emphasis on human potential and communication development. No common religious/political creed or spiritual leader. Children are communal and parental responsibility. All contribute to community expenses and are responsible for own income. Share daily lunch; weekly meetings; frequent meditations, sharings, celebrations, work bees, etc. Visitors welcome (2 wk limit) if active in community life and work. Write or phone in advance. 10/29/93



# Reviews

(continued from page 28)

## Videotapes:

### *Planning a Meeting* and

### *Facilitating a Meeting*

Jacques Kaswan and the Center for Alternatives

Both videos, \$75 for intentional communities, co-ops, collectives, plus \$5 S+H. (Standard retail price, \$150)

Center for Alternatives,  
1740 Walnut St.,  
Berkeley, CA 94709.  
(510) 548-3330.

Reviewed by Diana Leafe Christian

THESE ENTERTAINING, HELPFUL VIDEOTAPES use a story line with realistic, "before and after" scenarios of meetings at the fictional Today Co-op. *Planning a Meeting* (15 minutes) portrays a haphazard, conflict-laden meeting. One member suggests that with an agenda and facilitation, meetings could become much more pleasant and productive, and after some grumbling, the group agrees to try it. The remaining footage demonstrates—through dramatization, and a narrated graphic check list—how to plan an effective meeting and create an agenda with members of the group.

*Facilitating a Meeting* (45 minutes) demonstrates the "after" picture: a productive, well-facilitated meeting where participants generate creative solutions, and disruptive participants cannot get the meeting off track (and they try!) This dramatization is also reinforced with a narrated, graphic check list.

Both videotapes include booklets with further explanation, and exercises. Although the technical quality of the visual images are not top quality (they don't look like rented videotapes of movies), these resources should be helpful to any group which could benefit from easy-to-learn tips about conducting meetings in a more balanced, egalitarian, and effective manner.

Diana Leafe Christian is managing editor of *Communities magazine*.  
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# CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 74.

## NETWORKING, PEOPLE LOOKING

WOMAN, 38, SON, 5, SEEK SIMILAR FAMILY(S) to share 6 months to one year in Venezuela. Spanish necessary. I've visited four times and want company. Wish to leave ASAP. C.B. Venezuela, 229 Dickens Way, Santa Cruz, CA 95064.

IMAGINE A BAZILLION PEOPLE on this Earth living their purpose and joyfully honoring each other's wisdom and experience! To connect and share support with others on a path of heart, contact: *HeartPath(TM) Spiritual Networking, Inc.*, 305 W. Magnolia St., Suite 370, Fort Collins, CO 80521. (303) 495-0875.

## COMMUNITY PROPERTY 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.

INTENTIONAL COMMUNITY HOME. Beautiful two-year old energy efficient home on 3/4 acre wooded lot (Ozark Foothills) in established Sparrow Hawk Village. \$128,500. (918) 456-4389 or (918) 456-3421. 404 Summit Ridge Dr., Tahlequah, Oklahoma 74464.

## PUBLICATIONS

UNIQUE NEWSLETTER: Job openings, advice, information for property caretakers and landowners. \$24/year; \$15/ half-year. *The Caretaker Gazette*, HC 76, Box 4022-Y, Garden Valley, Idaho 83622. (208) 462-3993.

## COMMUNITY ACCOMODATIONS

EXPERIENCE COLORADO COHOUSING, at *Sumati's Bed & Breakfast* in Lafayette (nr. Boulder), Colorado. A stay in my sunny twin-bedded guest room with breakfast at the Nyland Community offers a taste of what CoHousing is like and a chance to participate in community life. *Sumati*, 3501 Nyland Way South, Lafayette, CO, 80026. (303) 499-8915

## CORRECTION!

RAISED IN COMMUNITY? Writer seeks young adults (20s) who spent years in communities and adults (40+) who raised children in community for novel. *Susan A. Davis*. Correct address: 110 Greene St., 10D, NYC 10012. (212) 925-2011. E-mail [sd58@columbia.edu](mailto:sd58@columbia.edu).

### Featured Classified Ad:

SERVICE-MINDED WOMEN VOLUNTEERS with teaching ability, creativity, the desire to live simply, and a sense of humor needed to help in rural development projects in Thailand, Malayasia, and Indonesia. Tropical rainforest setting, simple accommodations, good company, vegetarian food, meditation and yoga instruction (optional), rafting trips and jungle treks, local transportation expenses. Work includes progressive farming and gardening, teaching English to children, assisting w/environmental camps/seminars for kids and projects to generate income for indigent women, and promoting native crafts. *Women's Integrated Development Projects*, 38 Mu 2 Parksong, Patho, Chumpon 86180, Thailand.

## Santa Fe CoHousing Community

### House for Sale

Diana Hine (505) 471-5130



# 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 some new categories: Communities Forming, Cohousing, Internships/Work Study, and Resources. Please use the form on page — 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 Reach rate is \$.25 per word up to 100 words (\$.50 per word thereafter) so why not use this opportunity to network with others interested in community? Deadline for the Spring 1995 issue (out March 1st) will be January 15. 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

**ACORN, Mineral, Virginia.** An exciting, young community valuing equality, self-sufficiency, ecology, cultural diversity and non-violence. Started in 1993, now 17 members and growing rapidly to at least 30. Income sharing with cottage industries, commuting career people, subscription gardening, and work in nearby Twin Oaks Community. Located in rolling country 30 minutes from Charlottesville, Virginia and two hours from Washington, D.C. 72 acres of forest and farm land with a large organic garden, big herb garden, chickens, wildflower meadow, pond, river frontage, old farm house, new 5,000 sq. ft. residence/community center, new workshop building, barns, etc. At Acorn we work and play together, sing songs, hang out, and support individuals' varied choices in personal growth and spirituality. We value open communication and use consensus decision-making and a structured, but flexible labor system. Members range from 9 months to 60+ years and come from all over the U.S. Visitors and prospective members are welcome! Call or write for more information. Acorn, CM2, Rt. 3 Box 486A, Mineral, VA 23117. (703) 894-0582.

**ABUNDANT 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 Land Trust*, 292 Haydenburg Ridge Rd., Whitleyville, TN 38588; (615) 621-3474.

**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.

**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 pathway to God. May we remove cowardice and vanity to translate vision into action. Call or write for land trust information and visiting. (See you

### Intentional Community Home

Beautiful two-year old energy-efficient home on 3/4-acre wooded lot (Ozark Foothills) in established Sparrow Hawk Village community. \$128,500.

P.O. Box 2029, Sedona, AZ 86339  
(602) 282-5519

### CARPENTER VILLAGE



New community in scenic southeastern Ohio offers 3-acre private tracts and common land. Independence and interdependence are encouraged. We seek home-based workers who value shared learning and creative collaboration. Send for interest-matching questionnaire; attend introductory weekend.

CARPENTER VILLAGE,  
c/o Sustainable Community Associates  
P.O. Box 5802, Athens, OH 45701. (614) 593-7456



at the gatherings.) *Christmas Star, 2444 Dripping Springs Rd., Winkelman, AZ 85292; 800/799-1029.*

**DU-MA COMMUNITY, Eugene, Oregon.** We are a small, stable community who share vegetarian meals. We have created a calm, supportive environment for community building, interpersonal communication and personal growth. Our interests include: gardening, music, art, feminism, progressive politics, serious and humorous discussions, and more. We seek new members who are compatible, have time and energy to contribute, and are looking for a well-established community to live and grow with. Contact: *Membership Coordinator, Du-ma, 2244 Alder, Eugene, OR 97405 (503) 343-5023.*

**GREEN PROGRESSIVE LIVING ACTION NETWORK, Berkeley, California.** GPLAN is a newly formed community in South Berkeley near Ashby BART. It is ideal for community members who have not yet found their perfect permanent location. We are ecologically-based and oppose greed, autos and waste. There is no equity; it is for renters and nonprofit ownership is the ideal. Total population is 30-40, but we will expand to other locations. *GPLAN, 3090 Kind St., Berkeley, CA 94703. (510)845-5416.*

**KIBBUTZ KERISTA COMMUNITY, San Francisco, California.** Kerista seeks additional associates! Our goal is to create an ideal global village by serving as a model community in which Kerista 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 her/his 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: *Jud Presmont, Kibbutz Kerista Community, 505 Church St., #4, San Francisco, CA 94114; (415) 558-9330.*

**LAKESHORE WILDERNESS COMMUNITY, Burnet, Texas.** A lakeshore, wilderness area community in Texas hill country northwest of Austin. Receptive to newcomer interest. We are creative, independent types living together in a secluded village of privately-owned homes, cot-

tages and housing clusters. We enjoy the huge lake, pristine forests, abundant wildlife and rocky heights. Community garden proposed. Rental housing often available. Contact: *Peter Cardozo, HC-5, Box 834, Burnet, TX 78611, (512) 756-4372.*

**PONDEROSA VILLAGE, Goldendale, Washington.** We are an intentional community, but not a 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.*

**S.E.A.D.S. OF TRUTH, Harrington, Maine.** Solar Awareness And Demonstration Seminars. Rural Maine. Since 1979, on-going sun, wind, water power workshops. Hands-on participation, build photovoltaic panels, hot water systems, electric vehicles. Cooperative business and educational opportunities! Permaculture, aquaculture and hydroponic growing systems, modular home and greenhouse kits. Off grid homesites for full-time or time-share. A land trust forming and backpackers international hostel with peace activist history and "no victims" code of ethics. Visit for 3 days; apply for 30 day-3 month internship. Join creative, self-sufficient, cooperative community network! Contact: *Charles Ewing, S.E.A.D.S., Box 192, Harrington, ME 04643; 207 483-9763.*

**SPARROW HAWK COMMUNITY, Tahlequah, Oklahoma.** We are an active spiritual community with an eclectic approach. We have a foundation of 14 years, a stable core membership, and no debts. We're 76 adults, 14 children. Cottage industry and creative employment encouraged. There are no earthquakes predicted for this area. Our homes are attractive, modern, on the grid, while located in a beautiful rural Ozark setting. Cultural events and university nearby. Homes and properties are privately

owned, some available. Contact: *Ananoor, Sparrow Hawk Community, 12 Summit Ridge Dr., Tahlequah, OK 74464, (918) 456-0036.*

**TEKIAH, Check, Virginia.** We are a small community seeking members in the beginning of the Blue Ridge Mountains. We're busy creating a life that includes: a meaningful place in our lives for spirituality, personal growth and creative expression; a demonstration farm for organic agriculture and other sustainable lifeways; a commitment to consensus decision-making and developing interpersonal skills; sharing money and resources; raising our children with a sense of humor and a lot of love. Sound interesting? Contact: *Tekiah, Rt. 1, Box 35, Check, VA 24022 (703) 651-3412.*

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## COMMUNITIES FORMING

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**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 wildlife 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.*

**BUDDHIST SOCIAL JUSTICE COMMUNITY, Salinas, California.** We are interested in joining or starting a Buddhist, spiritually-based community devoted to social change work. Would like to talk with anyone with similar interests who is also ready. Willing to relocate. Contact: *Margaret or Gary, P.O. Box 2283, Salinas, CA 93902. (408) 753-1874.*

**CENTER FOR THE CELEBRATION OF LIFE, Gill, Massachusetts.** Positively-focused, spiritual Living/Learning Community in New England. Looking for people to co-create Conference Center on large piece of rural land with pond, sur-

## We're Looking for the Right Woman

We are looking for the right woman to be a partner in our country lifestyle. We own a home on acreage in the Sierra foothills that, even though it's not far from town, has peace, quiet, birds, animals, and a lot to do. We have plans to find property, relocate, and build a home for the three of us where we would be more self-sufficient. "The Man" is thirty-something, financially and emotionally secure, and affectionate. "The Woman" is warm, friendly, shy, quiet, and would enjoy having a sister in this life. We are looking for just one woman, age 35-45, with no children or pets. If this is you and you consider homemaking a career and would enjoy a life both quiet and fun, please send us a letter and a photo A.S.A.P. We have been waiting a long time for you.

**R & J, P.O. Box 839, Newcastle, CA 95658**



rounded by wilderness, many recreational opportunities. Will build experimental, clustered individual living units with shared common living space. Plan community of about 20 adults who help to run Center, health spa, publishing and consulting businesses, plus children, interns, work/study people. Explore new ways of living based on the understanding that we create experiences by how we think, feel and flow energy. Chose abundance, well-being, joy, connection to positive godforce as natural state of existence and stop pushing against what we don't want. Consensus, co-creation with non-physical energies and nature spirits, harmony with Earth, organic gardening, fun, ceremony. Seeking like-minded teachers, holistic healers, builders, writers, artists, musicians, gardeners, naturalists, cooks, financial planners, organizers and more—diverse visionaries ready to live the dream! SASE with 2 stamps and \$1 for full vision statement. *Patricia Greene, 400B Main Rd., Gill, MA 01376; (413) 863-8714.*

**COMMUNITIES TRAINING CENTER, Berea, Kentucky.** Need volunteers to replicate, network anywhere, "hands-on" skill training. Develop large family. Four crews: 1. Grow plenty of organic food, no price. 2. Big common hall, small private solar homes. 3. Home health care "womb-to-tomb." 4. Can's-care-for can't's, guardian for infirm. We pool land, labor, money, skills. No rent, no interest, retired lend savings at 0% interest in lieu of labor. Workers furnish labor in lieu of loans. Production is for use, not profit. Worker incomes below IRS, no war tax. Policy by consensus. *James Wyker, 306 Estill, Berea KY 40403; (606) 986-8000.*

**EDEN RANCH, Aurora, Colorado.** Currently seeking irrigated land in Colorado for a spiritually based agricultural/CSA community using sustainable/organic methods. 30-40 holistic homes clustered in co-housing atmosphere, community building for meals and gatherings. Inter-generational mix of diverse population desired. Child and elder care, healing arts, cot-

tage 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.*

**FORMING INTENTIONAL COMMUNITY, Moab, Utah.** Live with friends as intentional community on 120 acres with water. Private and common land ownership. Environmental and social sustainability. Consensus decisions. Reasonable financing. Seeking members. *Box 1171, Moab, Utah 84532; (801) 259-3330.*

**HIGH HORIZONS, Alderson, West Virginia.** Community forming on 260 acres. Environment, Health, Low Consumption, etc. *High Horizons, RR 2, Box 63-E, Alderson, WV 24910; 304 392-6222.*

**LOOKING TO FORM OR JOIN** a community inspired by John Robbins' *Diet For a New America* and/or Ken Ring's *Heading Toward Omega*. Write: *Dean Durent, Bldg. 451 Box 453, Millington, TN 38054.* No SASE required.

**NAMASTE NATURALLY, Barnstead, New Hampshire.** Reach for polylove! Permaculture, intimacy via integrity, long-term extended family, caregiving, multiple intimacies, pod households, sustainable design, ecological/social sensitivity. Send SASE. *Namaste Naturally, RR Box 578, Ctr. Barnstead, NH 03225; 603 776-7776.*

**PRAGMATIC, SOLVENT VISIONARIES** wanted to participate with Colorado MD in small, farm-based retirement village. Scenic, secluded, high-quality property in southern Colorado. Permaculture development planned; rest of community vision evolving. Potential cash return on equity from elder care facility on site. Pension Plans, P.C.'s, Individuals eligible to join LLC; four or five more members needed—\$2000K minimum. Skilled professional consultant team in

place. Qualified parties please call *Dr. Mead, (303) 331-2866* to discuss options.

**REJENNERATION, Jenner, California.** Co-op household(s) forming on five hilltop acres overlooking the ocean, 1 hour from Santa Rosa, 80 miles from San Francisco. Long range goals are shared ownership, building a second, larger house, expanding the garden, and frequent shared vegetarian dinners. Values include simple living, honoring diversity, enjoying and sharing the natural beauty of the area. Must be fiscally stable and commute or tele-commute to work. Send SASE and self-description to: *Rejeneration, Box 42, Jenner, CA 95450 (707) 632-5458 (after 7 pm.)*

**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. *Bob Brown, P.O. Box 826, Middletown, CA 95461; 707 987-0669.*

**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 com-



## ACORN

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

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

## Looking for Community in Santa Fe?

### Want to live in a low-toxic house?

Established cohousing community. Commons on the Alameda, only minutes to downtown Santa Fe. Village setting with 28 unique southwest-style homes. Old World charm, but new environmentally conscious, low-toxic, pumice-crete home that looks and feels like adobe. Construction was carefully supervised by chemically-sensitive owner. The 14" thick walls "breathe," so you can breathe. 2,500 s.f. of flexible space for only \$279,000.

2300 W. Alameda, #1-A, Santa Fe, NM 87501  
(505) 474-5336



munity 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.*

**COHOUSING**

**COHOUSING, Moab, Utah.** Live with friends as neighbors in rural cohousing community. 120 acres with water. Private and common land ownership. Environmental and social sustainability. Consensus decisions. Reasonable financing. Seeking members. *Box 1171, Moab, UTAH 84532.*

**INTERNSHIPS/WORK STUDY**

**EXPERIENTIAL, HANDS-ON APPRENTICESHIP PROGRAM, Sirius Community, Shutebury, Massachusetts.** 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.*

**LET'S WORK TOGETHER—APPRENTICES WANTED.** *Tekiah, Check, Virginia. Tekiah, a*

small intentional community located in southwestern Virginia at the beginning of the Blue Ridge Mountains, wants help with gardening, food processing, community chores and enjoying life. We are interested in hard working, fun loving people who want to learn about many aspects of sustainable lifeways as well as organic market gardening and agricultural research, consensus, herbs, etc. Apprenticeships available from 2 to 6 months with a small stipend. Write for more info to: *Tekiah, Rt. 1, Box 35, Check, VA 24072 (703) 651-3412.*

**PEOPLE LOOKING**

**BUDDHIST/SOCIAL JUSTICE COMMUNITY.** We are interested in joining or beginning a Buddhist/spiritually based community devoted to social change work. Would like to talk with anyone with similar interests who is also ready. Willing to relocate. Call Margaret and Gary, (408) 753-1874, or write *P.O.Box 2283, Salinas, CA 93902.*

**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, RR1, Box 16, Penfield, IL 61862; (210) 542-3368.*

**EUROPEAN SINGLE FEMALE,** Freelance writer, creative, healthy, 40's, desires simple yet quality, naturalist and vegetarian lifestyle (clothing optional a plus) in a spiritual, family-oriented, rural artist community. Private rooms in big mansion/ranch/farmhouse, or private dwellings. Prefer nice climate. No alcohol, nicotine, drugs. Is there such a place? My skills and talents include: childcare, gardening, floral design, cooking, entrepreneurial, promotion, marketing and more! Would also love to hear from like-minded, single, kind, playful, monogamous nature man to share this lifestyle, including yoga and meditation. Please send your letter to: *Tineke, 1335 Virginia Way, La Jolla, CA 92037.*

**HAVE BUS WILL TRAVEL!** Family of 3-1/2—mom/poet (33), dad/counselor (35), baby,Zen (2), cat, *Sufi* (4)—seeks community (going or forming) of other families/individuals on a spiritual/heart-oriented path. We are primarily vegetarian and see an organic garden as one focus of community. We want lots of trees, good water, wetter rather than dryer climate. Northwest or western states preferred. Desire off grid; appreciate electricity in meantime. We believe creative play, song, dance, storytelling and circles of light and laughter are essential aspects of community work. We value individual freedom and conscious sensitivity toward all life forms. A commitment to honest communication is vital! Open, but not into dogma, dependencies, and no big fears. If you feel moved to connect with us, or connected to move with us, we'd like to hear from you! *Rochelle, c/o 5582 Thunderbird Lane, La Jolla, CA 92037. (619) 459-2267.*

**COMMUNITIES Reach Advertising Order Form**

Please specify which section you wish your ad to appear under: \_\_\_ Communities With Openings \_\_\_ Communities Forming \_\_\_ Cohousing \_\_\_ People Looking \_\_\_ Internships \_\_\_ Resources  
 Cost: \$.25/wd. to 100 words, \$50/wd. thereafter. FIC members: 5% discount. Please include payment with ad submission. Include address & phone. Abbrev. & phone # = 1 wd., PO Box = 2, Zip Code free.

**COPY** \_\_\_\_\_

\_\_\_\_\_  
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\_\_\_\_\_ Word Count at \$.25/wd. = \$ \_\_\_\_\_  
 \_\_\_\_\_ Word Count at \$.50/wd. = \$ \_\_\_\_\_

**Payment Enclosed**

Make check out to *Communities Magazine.*

**NAME** \_\_\_\_\_  
**ADDRESS** \_\_\_\_\_  
**TOWN** \_\_\_\_\_ **STATE** \_\_\_\_\_  
**ZIP** \_\_\_\_\_ **PHONE** \_\_\_\_\_

Mail this form with payment to: *Patricia Greene, 400B Main Rd., Gill, MA 01376; (413) 863-8714*



**STABLE COUPLE**, Homeschooling girls, 4 and 8, putting feelers out for community spirit. Eclecticity welcomed, children appreciated. Influences, Rajneesh, Gangai, Captain Kangaroo. Write: *Loken Ansel*, 4934 Sweetwood Dr., Richmond, CA 94803.

**STABLE FEMINIST COUPLE** seek inexpensive private living space in rural (Berkshire) Massachusetts, Connecticut or Vermont, on shared land for raising food. Nina, 43, is a bodymind psychotherapist, artist/musician, PhD candidate, channeler, and author of articles on feminism, sexuality, political theory and metaphysics. Paul, 39, handy, is a professional massage therapist/healer with a passion for constitutional law and social change. We are bi/gay friendly, interested in holistic health, have two small, well-behaved dogs and are eager to contribute to a community of similar-minded, growing people. All communications welcome. *Nina Silver*, P.O. Box 293, New York, NY 10025 (212) 749-5423.

**TWO MATURE COUPLES, WITH TWO SMALL KIDS** (aged one and two) seek community with others who see meditation and spiritual awareness as their main focus. We value humour, tolerance, acceptance, self-reliance, consensus process and eco-culture, and we share mutual support for each other's growth process, and for that of our children. Our spiritual journeys over several decades have included a number of teachers and practices, and we are respectful and open to all kinds of spiritual seeking/finding. We have extensive community experience, both in participation and leadership, and we are caring, loving and child oriented. We are practical people with diverse skills, including building, engineering, business management, massage therapy, teaching, counselling, gardening, and desk top publishing. We currently operate two successful businesses. One of us is a training/seminar leader teaching internationally, with potential to bring courses to the community. We want to hear from an existing community which could integrate all six of us as members. We are looking for a rural location in any part of the US, where a number of adults and children are already established. We would prefer a community with an educational focus and facilities for courses. Please write to us!! *Ramsay/Ardagh families*, 130 Mano Rd., Fairfax CA 94930

## RESOURCES

**COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND.** For finding, starting, and learning about communities. P.O. Box 2743, Cambridge, MA 02238; 617 784-4297.

**INTERESTED IN THE BRUDERHOF?** We'll put you in touch with former members of the Hutterian Brethren/Bruderhof. *Peregrine Foundation*, P.O. Box 460141, San Francisco, CA 94146, (415) 821-2090.

# COMMUNITY CALENDAR

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.

### 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.

### Jan - May • Designing Communities for Sustainable Living: Geocommons College International Semester

January—*Findhorn Foundation* (Scotland); *Plum Village* (France); February—*Auroville* (South India); March—*Mitraniketan* (Kerala, and New Delhi, India); April - mid-May—*Derbyshire Farn* (New Hampshire). Participate and serve in innovative communities working for sustainable future; earn transferable credit through the University of New Hampshire for three interdisciplinary courses in sustainable culture. *Bruce Kantner, Gaia Education Outreach Institute, Derbyshire Farn, Temple, NH 03084. (603) 654-6705.*

### Mar 17-19 • SunCon '95

Conference in Tucson, Arizona on intentional community, responsible nonmonogamy, and alternative family structures, to help participants meet compatible people open to forming families and communities. Presentations on community economics, existing nonmonogamous communities, plus discussion, socializing, networking. Open to all ages, races, sexual orientations. Children welcome. Approximately \$40-\$50 per person. *Chaz Bufo, Expanded Family Network of Tucson, Box 1731 Tucson, AZ 85702-1731. (602) 628-8720.*

### May 30 - June 2 • Communalism: Contribution and Survival

International Communal Studies Association, 5th international conference, Yad Tabenkin, Israel. *Prof. Yaacov Oved, ICSA, Yad Tabenkin, Ramat Efal 52960, Israel. (3) 534-3311; fax (3) 534-6376.*

**June 16-18 • Fellowship for Intentional Community (FIC) Spring Board Meeting**  
Sunrise Ranch Community, Loveland, Colorado. All are invited to attend and participate in this bi-annual working Board meeting and, if desired, get involved in upcoming Fellowship activities. Publishers of the *Communities Directory & Communities* magazine and managers of the Community Business Loan Fund, the Fellowship is considering additional informational and clearinghouse functions (perhaps including regional or national gatherings, a how-to community building manual, a pamphlet series, and/or an annual communities tour). \$16/day incl. 3 meals & camp-ground facilities; \$41/day inc. 3 meals & double-occupancy room. *FIC, P.O. Box 814, Langley, WA 98260. (206) 221-3064. [after 11/1/95 (360) 221-3064] (See p. 18, "Fellowship News," and inside front cover for more about the FIC.)*

### Oct 7-13 • International Eco-Village Conference at Findhorn

Presentations and demonstrations by eco-village pioneers—architects, engineers, building professionals, permaculture experts, alternative technology specialists, "green" activists and entrepreneurs, and more. Approximately \$650, incl. meals & accommodations. *Accommodations Secretary, Findhorn Foundation, Cluny Hill College, Forres, IV36 0RD, Scotland. (44) 0309-673655. Fax: (44) 0309-673113.*

## 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





**TIME TO RENEW?**

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

- This is issue number 84. If that's your expiration number, you have no more issues due on your subscription, and it's time to renew if you wish to continue receiving *Communities*.
- If your number is 85 or higher, you still have issues coming. Yet you may wish to renew early to take advantage of our new Directory offer (details at right).
- If you feel there is an error in your expiration number, please let us know what you believe to be correct. Although we work hard to maintain accurate records, there may be occasional mistakes. We apologize for any inconveniences.

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

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

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

City: \_\_\_\_\_ State/Prov: \_\_\_\_\_ Zip/Postal Code: \_\_\_\_\_ Date: \_\_\_\_\_

**COMMUNITIES MAGAZINE SUBSCRIPTIONS**

Yes! Please enter my subscription to *Communities* as indicated below:

[Please check one]

- \$18 (\$22) 4 Issues, Individual
- \$22 (\$26) 4 Issues, Institution
- \$33 (\$38) 8 Issues, Individual
- \$40 (\$46) 8 Issues, Institution

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

Check here if this is a renewal.

Please start my subscription with the following issue (issue number or month/year) \_\_\_\_\_

SUBSCRIPTION  
TOTAL

**DIRECTORY OF INTENTIONAL COMMUNITIES ORDERS**

(New edition! Due out in November, place your advance order now.)

**DISCOUNT DEAL:** The regular price of the *Directory* is \$19 (\$21 outside U.S.) However, get \$2 off a *Directory* purchase if you are submitting a new or renewed subscription to *Communities*, above.

Limit—one copy. Offer expires November 15, 1994.

- Please send me one copy of the *Directory* at the *discount* postpaid price of \$17 (\$19) each:
- Please send me \_\_\_\_\_ copies of the *Directory* at the *regular* postpaid price of \$19 (\$21) each:

DIRECTORY TOTAL

**CORRECTIONS**

- I believe your record of my subscription is incorrect. My records indicate that I have paid through issue # \_\_\_\_\_.
- My name and/or address is listed incorrectly; the correct information is listed below.

**MAILING LIST**

- Check here if you do *not* want us to share your address with other movement groups.

TOTAL ENCLOSED

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

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

**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 \_\_\_\_\_

PHONE \_\_\_\_\_

YOUR NAME \_\_\_\_\_

YOUR PHONE \_\_\_\_\_ DATE \_\_\_\_\_



## ADVERTISING ORDER FORM

### DISPLAY ADS — Mechanical Requirements for Camera-Ready Copy

		Horizontal	Vertical	Covers:
<input type="checkbox"/> Full Page	\$250	7-1/4"w x 9-3/4"h		
<input type="checkbox"/> 2/3 Page	185	7-1/4"w x 6-3/8"h		
<input type="checkbox"/> 1/2 Page	145	7-1/4"w x 4-3/4"h	3-1/2"w x 9-3/4"h	<input type="checkbox"/> Inside Front \$400
<input type="checkbox"/> 1/3 Page	102	7-1/4"w x 3-1/8"h	2-1/4"w x 9-3/4"h	<input type="checkbox"/> Inside Back \$350
<input type="checkbox"/> 1/4 Page	78	7-1/4"w x 2-1/4"h	3-1/2"w x 4-3/4"h	
<input type="checkbox"/> 1/6 Page	58	3-1/2"w x 3-1/8"h	2-1/4"w x 4-3/4"h	
<input type="checkbox"/> 1/12 Page	30	2-1/4"w x 2-1/4"h		

Can we help you create your ad? \$20 per hour for typesetting, design, layout, photography and camera work.

### CLASSIFIED ADS:

Announcements, Books/Magazines/Videos, Support Organizations, Services, Products, Personals. **50¢ a word, minimum \$10.**

*All ads must include address and phone no.  
Abbreviations count as one word.  
Phone numbers count as one word.  
Post Office boxes count as two words.  
Zip code is free.*

### REACH ADS:

Communities seeking members, people seeking communities to join, people seeking community co-founders. (Personals are "Classified Ads," above.) *To place a Reach ad, please fill out form on page 72.*

Body Copy: (Please print clearly) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Word Count: Classified ad \_\_\_\_\_ at 50¢/Word = \$ \_\_\_\_\_

### DISCOUNTS:

Ad agency discounts: 15% when accompanied by prepayment.  
FIC members: 5% discount (*prepayment required—see inside front cover for membership info*).  
Call or write for discounts for multiple insertions (*placing ad in consecutive issues*).

**TERMS:** Established agencies NET 30 DAYS. All others, payment must accompany the advertisement. Make check or money order payable in U.S. funds to *Communities Magazine*. Please direct all inquiries to the address listed below.

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City/Town: \_\_\_\_\_ State/Prov: \_\_\_\_\_ Zip/Postal Code: \_\_\_\_\_  
Date: \_\_\_\_\_ Telephone: (\_\_\_\_\_) \_\_\_\_\_

### PAYMENT ENCLOSED

Display Ad: \_\_\_\_\_  
Classified: \_\_\_\_\_  
Discount: \_\_\_\_\_  
TOTAL: \_\_\_\_\_

**COMMUNITIES** accepts advertising only for goods and services that we feel will be of value to our readers. We reserve the right to refuse or cancel any advertising for any reason at any time. All advertising claims are solely the responsibility of the advertiser.

Ads being repeated will be rerun from the latest inserted advertisement unless otherwise specified. Ad copy will not be returned to advertiser unless prior arrangements are made at advertiser's expense. Ad rates are subject to change without notice, except when previously contracted. Advertisers will be presumed to have read this information sheet and agreed to its conditions.

Photocopy this form and mail with payment to:

COMMUNITIES • 1118 Round Butte Dr. • Fort Collins, CO 80524 • (303) 224-9080 • Fax (303) 490-1469



# 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)

**#3 Community market development;** Ananda; economic Clearinghouse. (Spring '73)

**#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)

**#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/June '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)

**#27 Movement for a New Society;** social class; long-range planning; older women; Plowshare Community (July/Aug '77) \*Photocopy

**#28 Seabrook;** a political community; middle-aged men in community; ex-Twin Oaks members; Tucson Peoples Yellow Pages. (Sep/Oct '77)

**#29 Democratic Management;** consensus; leadership; group consciousness; The Ark (Nov/Dec '77) \*Photocopy

**#30 Directory '78;** School of Living & Deep Run Farm; financing; Roger Ulrich interview (Jan/Feb '78) \*Photocopy

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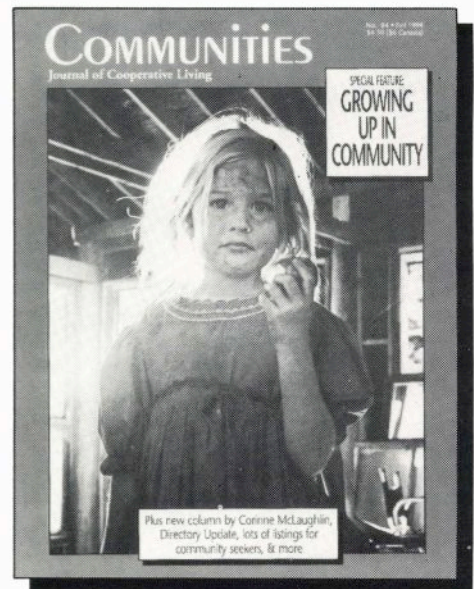
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**#32 Future of Community;** Federation of Egalitarian Communities; Cerro Gordo; Karass; The Community Soap Factory (May/June '78)

**#33 A Woman's Issue;** mothers & daughters; Virginia Blaisdell interview; feminism in MNS; non-traditional work (July/Aug '78) \*Photocopy

**#34 West Coast communal movement;** Hoedads, Alpha Farm, co-op grocery, salvage business, other activities in California and Oregon. (Sep/Oct '78)

**#35 Consumer Co-op Bank;** income and resource sharing; Utopian heritage. (Nov/Dec '78)

**#36 Kerista;** British Columbia; Circle of Gold. (Jan/Feb '79) \*Photocopy

**#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 (Counts as three issues.) \$15

**#39 Federation women;** the Hutterites; travel ashram community; Healing Waters; Industrial Co-op Association. (Aug/Sep '79)

**#40 Worker-owned businesses;** community development; urban ecology; feminist credit union; trusteeship. (Oct/Nov '79) \*Photocopy

**#41 Relationships;** friendships, family, sexuality; Renaissance Community. (Dec '79/Jan '80)

**#42 Regionalism—The Southeast;** Another Place; Co-op Anti-nuke; community resources (Feb/Mar '80) \*Photocopy

**#43 Health and well-being;** massage; setting up a tofu kitchen; feminist retreat; radical psychiatry; community health 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; potlatch. (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) \*Photocopy

**#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) \*Photocopy

**#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) \*Photocopy

**#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 1990-1991 Directory of Intentional Communities;** All feature articles in first edition of *Directory*. 129 pgs. (Nov. '90) \*Photocopy (Counts as two issues.) \$10

**#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)

**#84 Growing Up in Community;** Idyllic, nurturing, humorous, confusing, & frightening aspects of community childhood—in commune; kibbutz; The Farm; & Quaker, charismatic Christian, Bruderhof, political activist, & secular egalitarian communities. (Fall '94)



## Transitions

*When the snow melts on the mountain  
When the flowers come to bloom  
Spring and summer  
Fall toward numbers  
Ending much too soon.*

*Letting go is precondition  
Leaving spaces for the truth  
Taking chances  
Learning dances  
Passing through our youth.*

*Sing the fortunes of our lovers  
Dance the music of our souls  
When we're singing  
When we're dancing  
Rocking through our roles.*

*When the valley is in shadow  
When the mountain has been climbed  
When the sunset  
Then the moonrise  
Passing through our signs.*

*For love and reason we've a language  
But transitions are more than just between  
Feel the changes  
Ride the ranges  
Listen to our dreams.*

*Paul Freundlich, © 1994*



## COMMUNITIES

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