

Special Feature: Love, Romance, & Sex

COMMUNITIES

Journal of Cooperative Living

\$4.50
(\$6 Canada)
Summer 1995 (#87)

Love, Romance, & Sex:

Taming the Wiscoy Wilderness

Community Lives, Personal Lives

Re-Sacralizing Marriage at the Farm

A Smorgasbord of Alternatives

ZEGG: Love is Intense Living

Healing From Sex/Power Abuse

Spiritual Growth, Multiple Relationships

Plus:

Finding and Financing Community Land

Multiple Parenting: The Disadvantages



Now Incorporating *Growing Community* Newsletter

Fellowship for Intentional Community.....

Communities Directory—The 1995 Edition

The long-awaited 1995 edition of the *Communities Directory* is now available! (See ad on facing page.) Featuring numerous articles about community living and more than 500 community listings, the *Directory* is an indispensable tool for networkers, community seekers, and anyone interested in the communities movement. See page 75 to order.

Directory Update

To keep listings current, *Communities* magazine includes a Directory Update that features new listings and address changes for intentional communities (see page 64). If you have new information for future updates and directories, please send it to Communities Directory Update, Rt. 1, Box 155, Rutledge, MO 63563.

Celebration of Community

This extraordinary event in August 1993 brought together a great deal of community wisdom, much of which was captured on tape. Write to the FIC office (address below) for a summary of the audio tapes available from the event.



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, PO Box 814, Langley, WA 98260, and specify design, size, and color for each shirt ordered.

You are invited to join the Fellowship for Intentional Community

Your tax-deductible annual dues help support FIC's ongoing work, as described in the half circle above right. See page 75 for dues information and a membership form. Members receive discounts on selected Fellowship products and services, and our quarterly newsletter, which describes FIC projects and opportunities in greater detail and reports news from member communities.

SUPPORT FIC & ITS PROJECTS

• **First a Directory...** The Fellowship for Intentional Community reorganized in the mid-80s, and its first major project was to research, publish, and distribute the 1990/91 *Directory of Intentional Communities*, which was released as a special issue of *Communities* magazine.

• **Then a Magazine...** The *Directory* proved to be incredibly popular—selling out 18,000 copies and three printings. Based on that success, FIC assumed the publisher's role for *Communities* magazine in the summer of 1992.

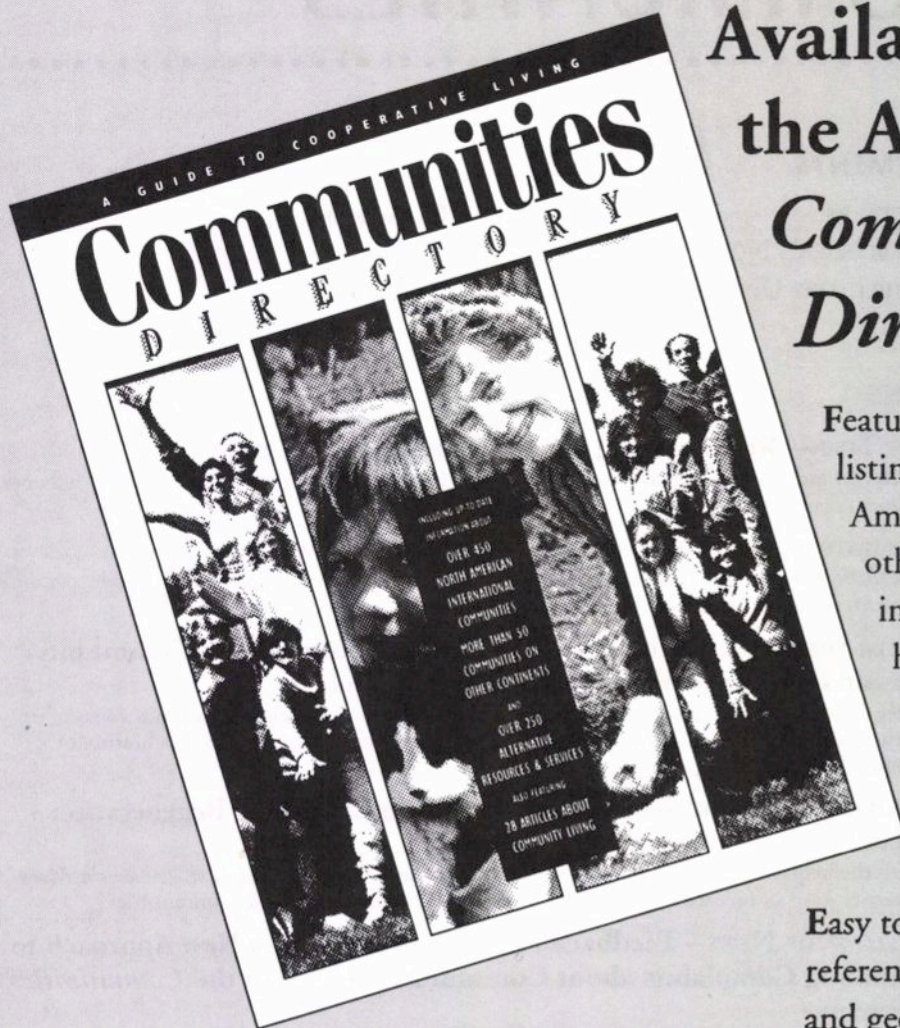
• **And Then an International Gathering...** In August 1993, FIC hosted the first-ever International Celebration of Community which drew nearly one thousand participants to the campus of The Evergreen State College near Olympia, Washington. There was an amazing amount of information and inspiration shared at the Celebration; Issue #83 of *Communities* magazine featured transcripts and reports from the event.

• **A Referral Service...** FIC makes a lot of community referrals — both for people seeking communities and for communities with openings. We help people clarify their goals, identify the skills they need to develop, connect with resource and support organizations, and find like-minded others for pursuing their grand aspirations. (See our Reach section beginning on page 68.)

• **A Public Voice for a Growing Movement...** 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.

• **An Ongoing Process...** 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.

• **And Now, a New Directory...**



Available Now . . . the All-New *Communities Directory*

Features 540 completely updated listings for communities in North America, and 70 communities on other continents. The new *Directory* includes many communities that have formed since our first edition in 1990.

Every listing includes contact information and a full description of each group.

Easy to use, it includes maps, cross-reference charts (sorted alphabetically and geographically), and an extensive index for finding communities by areas of interest.

Thirty-one feature articles cover various aspects and issues of cooperative living.

An alternative resources and services section has over 250 listings.

Published by the Fellowship for Intentional Community, a network of communitarians promoting communication and understanding about and among intentional communities.

*“The most comprehensive
and accurate reference book
ever published on
community living!”*

— Kirkpatrick Sale,
Author and Bioregionalist

To order, please see page 75.

COMMUNITIES

Journal of
Cooperative
Living

No. 87
Summer 1995

Front Cover:

Harvey Baker and
Barbara Lee of
Dunmire Hollow
Community.

Photo by
Danielle Hermev.

Back Cover:

Photo by Joyce Lyke.

DEPARTMENTS

- | | | | |
|----|------------------|----|-------------|
| 4 | LETTERS | 67 | CLASSIFIEDS |
| 6 | PUBLISHER'S NOTE | 68 | REACH |
| 64 | DIRECTORY UPDATE | 72 | CALENDAR |

COLUMNS

- 7 MY TURN—Regionalizing the Communities Movement**
A. Allen Butcher suggests how the Fellowship for Intentional Community can support networks of regional communities.
- 8 PERIPATETIC COMMUNITARIAN—"Love" or "in Love"?**
Geoph Kozeny speculates on the many varieties of love and attraction, and observes the parallels between finding a lover and choosing a community.
- 10 FROM THE HORSE'S MOUTH—Love, Sex, and Romance in Community: Research Findings from Community Members**
Mike Cummings and *Harv Bishop* share data comparing the love-and-relationship views of ex-Hutterite and ex-Bruderhof members with those of participants at the '93 Celebration of Communities gathering.
- 12 ECOVILLAGE REPORT—Sustainability = Conservation + Regeneration + Stewardship**
With the help of Elizabeth Kline, Sim Van der Ryn, and Stuart Cowan, *Lois Arkin* and *Mary Maverick* keep us focused on a comprehensive approach to sustainable communities.
- 13 FELLOWSHIP NEWS—Feedback Files: The Fellowship's New Approach to Handling Complaints about Communities Listed in the *Communities Directory***
Laird Sandhill. How the Fellowship plans to balance fairness to communities with legitimate concerns of *Directory* readers and community seekers.
- 14 FEDERATION UPDATE—Acorn, East Wind, and Twin Oaks: Not Three Peas in a Pod**
Kat Kinkade describes how each community—founded on the same principles—developed its own appealing and idiosyncratic character.
- 16 GROWING COMMUNITY—Finding and Financing Community Land, Part I** (*Robert H. Watzke*); **Resources: Creating New Communities** (*Diana Leafé Christian*); **Two Decades of Community Experience** (*Carol E. Parrish*); **Off the Grid! Inherit the Wind** (*Dan Drasin*)
Practical "how-to" information for people planning to form new communities.
- 22 CHILDREN IN COMMUNITY—Multiple Parenting in Community: The Disadvantages**
Daniel Greenberg shares his survey and interview research on the disadvantages of having many "parents" in community.
- 24 FOR OUR CHILDREN—Recommended Children's Books of 1995**
Arun Toké shares the best of this year's children's books which promote multi-cultural awareness and egalitarian, sustainable values.
- 25 REVIEWS**
Diana Leafé Christian reviews *Special Love, Special Sex*, Robert S. Fogerty, Editor; *A Short History of The Farm*, by Michael Traugot; and *Community Design Primer*, by Randolph T. Hester, Jr.

SPECIAL FEATURE
LOVE, ROMANCE, & SEX IN COMMUNITY

- 27 **From the Guest Editor**—*Loren Schein*
- 28 **Taming the Wiscoy Wilderness**
Vic Ormsby, Yarrow Brown, and Tony Brown chronicle the Wiscoy Valley Co-op over time: from wild & crazy days to “feeling like family.”
- 30 **The Metamorphosis of Relationships at Dunmire Hollow**
Harvey Baker. How the crucible of community life forged and loosened the bonds between couples.
- 32 **High Wind: Community Ideals and Personal Loves**
Lisa Paulson. The effect of community dynamics on relationships, especially community time vs. relationship time.
- 36 **Re-Sacralizing Marriage and Fertility at the Farm**
Michael Traugot recalls how early hippie members revered the institution of marriage and honored sex as a sacrament.
- 38 **A Smorgasbord of Alternatives**
Ivy Bressen analyzes how the closeness of a small community stresses yet supports relationships, and fosters experimentation with a wide variety of alternatives.
- 41 **Poem: Summer Flowers, LaSara WakeRobin FireFox**
- 42 **ZEGG: Love is Intense Living**
Monika Allewelt. A woman in love encounters and conquers jealousy in a community which espouses free love and non-possessiveness as prerequisites for a nonviolent world.
- 45 **Poem: TribaLove, LaSara WakeRobin FireFox**
- 45 **Gay Women's Communities**
- 46 **Radical Faeries in Rural Tennessee**
MaxZine Weinstein, Tom Seidner, and K. Hass. How a gay artist community celebrates its differences and reclaims the word “queer.”
- 47 **A “Queer Couple”**
Jannathan Long. A gay man and a lesbian in a radical faerie community tell their story.
- 49 **“Infilling with the Spirit” at Christiansbrunn Kloster**
Bro. Johannes Renatus Zinzendorf. “Post-Christian Harmonists” celebrate gay sexuality and the Holy Spirit.
- 50 **The Reunion of Souls**
Niann Emerson Chase. This community believes the highest relationships are those in which the partners, reunited from past lives, are allies in reaching their highest spiritual potential.
- 52 **Sexuality and Relationships in Shaker, Oneida, and Mormon Communities**
Lawrence Foster. Three spiritually inspired groups in the 1800s created communities which practiced celibacy, “free love,” and polygamy, respectively.
- 57 **Healing From Sex/Power Abuse in Community**
Shri Estes interviews a woman who recalls the feelings of shame and powerlessness when she felt coerced by the dysfunctional “system” of a community to become lovers with one of its spiritual leaders.
- 61 **Spiritual Growth, Multiple Relationships, and Community**
Claire Dickison shares the ongoing emotional and spiritual growth she has experienced in community, moving from celibacy to multiple relationships.

CREDITS

Managing Editor
Diana Leafe Christian

Guest Editor
Loren Schein
(FIC)

Business Manager
Laird Sandhill
(Sandhill Farm)

REACH Ads
Patricia Greene
(Renaissance Community)

Directory Update
Geoph Kozeny
(Community Catalyst Project)

Design & Production
Lansing Scott
(SeaChange Media Co-op)

Proofreading
Ellen Jablow

Illustrations
Billie Miracle.
(WomanShare)

Cartoons
Yarrow Brown
(Wiscoy Land Co-op)
Jonathan Roth
(Twin Oaks)

Photos
Ivy Bressen
Danielle Hermezy
Joyce Lyke
Carol Simons
Dave Somsy
G. Frederick Stork

Editorial Advisory Board
Betty Didcoct (TIES)
Geoph Kozeny (Community Catalyst Project)
Laird Sandhill
(Sandhill Farm)

Erratum
Our apologies to Chris Price, author of “Gestalt Practice: Awareness Moment to Moment” in our Spring '93 “Nurturing Our Potential” issue (#87). We did not make clear that Dick Price, originator of Gestalt Practice, was Chris' late husband, and she has since remarried.

COMMUNITIES (ISSN 0199-9346) is published quarterly by Fellowship for Intentional Community at Route 1, Box 155, Rutledge, MO 63563.

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

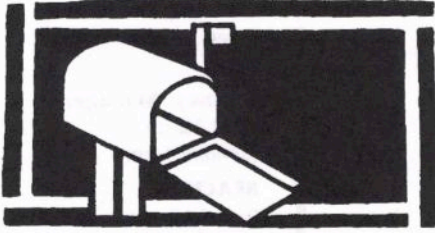
Send editorial submissions to COMMUNITIES, PO Box 169, Masonville, CO 80541-0169. For changes of address, write Route 4, Box 169, Louisa, VA 23093.

© 1995 by Fellowship for Intentional Community. All rights reserved. Printed in the U.S.A. Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publisher.

Movement groups may reprint with permission. Please direct inquiries to COMMUNITIES, PO Box 169, Masonville, CO 80541-0169; 970-224-9080.

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

LETTERS



Send letters to *Communities* magazine, PO Box 169, Masonville, CO 80541-0169. Your letter may be lightly edited or shortened. Thank you!

Kudos for "Nurturing Our Potential" and "Passages"

Dear *Communities*:

You're doing a terrific job. I've been in small-scale publishing for more than 30 years, and *Communities* is one of the very best magazines I've seen.

Jd Belanger
Countryside magazine
Withee, Wisconsin

Our new friends at Countryside magazine cover self-reliant country living and homesteading. Like Communities magazine, it is written by its readers. \$18 yr; bimonthly. Single issue, \$3 plus postage. Countryside, W11564 Highway 64, Withee, Wisconsin 54498.

Dear *Communities*:

Your "Nurturing Our Potential" issue (#86) is the best one yet. I think you're weaving a thread, really a kind of heart-space, about what is really happening in community. I especially love the quote by Thich Nhat Hahn. Keep up the good work!

Mark Yaskin
Portland, Oregon

Dear *Communities*:

To be perfectly honest, I hadn't planned on purchasing the latest edition of the magazine. As part of my austere regimen, I often read second-hand newspapers and magazines and I regularly go to area libraries. But I couldn't stop reading this issue when I saw it downtown. I particularly liked the article by Joyce Foote ("*The Founder's Dilemma: Lessons From Arden Village*"). She represents the sort of "elder" wisdom I would imagine a community would need for its perpetuity.

Don Knutson
Sacramento, California

Dear *Communities*:

Communities magazine gets better all the time! Seems like most of my reading on community has been a bit saccharine. It's understandable that most folks want to put their best foot forward, and I'm all for positive thinking and optimism, but their writing too often in my opinion comes across with a certain measure of hype. Seems there's always a shadow side that needs to be dealt with and many don't want to talk about that.

The recent issues of *Communities* have been much more realistic with articles that sometimes focus on that underside of life and the difficulties of creating social intimacy. No person with good sense thinks creating community is going to be all honey and roses. Or that being communal is like building a house—when you're done you're done. Got to be open-ended and always ready for and accepting of change in these times. Changes can sometimes be pretty uncomfortable.

My own experience, thus far, has presented mostly the difficulties, but the good times and the dream make it all worthwhile.

David Coe
Mt. Shasta, California

Inspired by Smudgy-faced Child on Cover

Dear *Communities*:

I see by your Letters section that you got a lot of flak on the photo of the "neglected" smudged-faced little girl on the cover of your Fall '94 issue ("*Growing Up in Community*," #84). I loved that photo! Seeing Kirsten's compelling face on the newsstand is how I found your magazine. If spirit could be photographed, lots of photos of clean-scrubbed little girls in crisp new dresses would also look "neglected"—spiritually. During the '60s I observed both smudged and clean-scrubbed children growing up—the hippie kids and the Barbie-doll-like kids. With explosive enthusiasm and perhaps reckless innocence many of us just dove into the unknown, hoping to create a new beginning with a new childhood for our children. The tragic realities we've experienced from some of our mistakes (as some of your articles in that issue pointed out), can give the impression that the outstanding successes of that era (camouflaged, for many, behind the unkempt appearance of many '60s kids), are gone and forgotten.

I look at that Fall '94 cover often, hoping and believing, to some extent, that our '60s dream of a loving and giving world is not gone but merely sleeping, healing from its mistakes. Now, as wise and seasoned el-

ders have hopefully learned and been humbled from real-life mistakes (instead of from merely academic ideals), if our dreams of a loving world seem to be awakening, perhaps a second "60s era" might just be a keeper after all.

The photo of the man with the piglet on the cover of your Winter '94/'95 issue was just as great. Keep up the good work!

Rich Nevitt
Anchorage, Alaska

Are Communities Non-hierarchical?

Dear *Communities*:

I just LOVED the most recent issue of *Communities*. I thought it was the best one yet! Way to go!

Regarding regional networks (#86, "*Is the Communities Movement 'Regionally Challenged'?*," pp. 22-23), it has been my experience with the cooperative movement that regional networks are really hard to pull off. Back in the '40s, for example, student housing co-ops had a bunch of strong regional organizations. None of these survived. The national organization (NASCO), however, still exists and is going strong. I think small, grassroots organizations only have so much time, energy, and money to spend on networking and memberships, and for some reason I'm not sure I understand, they seem to prefer networking with a national, rather than regional, group. Perhaps membership in national groups is more interesting, exciting, and romantic. Don't get me wrong—I'm not against regional organizing. I think it's extremely important and useful. But I also think it is very hard to do.

In your Publisher's Note (#86, p.6) you say that "*Communities* have always been engaged in defining and demonstrating the potential of cooperation and non-hierarchical relationships."

Wait a second! I would say that some communities have been engaged in this pursuit. But some are engaged in just the opposite. Just because a group practices community of goods does not guarantee it will be non-hierarchical. I think we need to be very careful about making broad-based generalizations about communal living. I would bet that the range of governmental structures and relationship types in intentional communities is about as broad as it is in the "outside world."

Deborah Altus
Lawrence, Kansas

We agree that not all communities are operated without hierarchy. Rather, our point is that

some groups in the *Communities Movement* are always modeling non-hierarchical structure and that that is a noteworthy, distinctive feature about the movement, relative to the wider culture. (For more discussion of regional community networks, please see "Regionalizing the Communities Movement" in "My Turn," p. 7 of this issue.)

(Deborah Altus will be Guest Editor of our Winter '95/'96 issue. See next letter.)

Elder Members in Community?

(Coming in the Winter '95/'96 Issue)

Dear *Communities*,

I'm writing to ask you to feature the topic of active participation of elders (65 years and older) in intentional communities in an issue of *Communities* magazine. Will Alexander and I shared our vision of elders in community with 30 people at an *ad hoc* committee at the Celebration of Community gathering in 1993. Here's a "working statement of vision for the aging" which several colleagues and I published in the Celebration's *Daily Planet* newspaper:

"We seek to develop intergenerational, sustainable spiritual communities of people who want to:

- Be healthy in both living and dying.
- Live fully and participate in community (even if disabled), sharing each others' lives; including final "passing over."
- Welcome and prepare for death as the eventual inevitable life passage, final liberation and celebration—free at last!
- Contribute their remaining resources to the next generations and other worthy causes—minimizing "consumer-oriented" needless expense and life-extending procedures.
- Have comfort and support, opportunities to contribute meaningfully, to share experiences, stories and gifts, creative arts, records of wisdom, imagination and vision, choice in time and way of dying, and spiritual sharing with others.

In short, live as we want to die—in caring community."

Since then we've made an effort to contact interested groups (including a mailing to the Memorial Societies across the country). At least 65 people have responded to these mailings and we believe other elders would like to live in intentional communities if they had that option available.

Stephen Gaskin at The Farm community in Tennessee plans to establish a senior

community, Rocinante, adjacent to The Farm's Midwifery Center. The Society of Friends and other church groups have established "multi-level extended care residential communities" which are not intergenerational. Cohousing offers another option, though without facilities for nursing care. I live in a small multi-generational housing cooperative and enjoy the opportunity to share with all ages. Though it's not as "intentional" as I'd like, it beats living alone or only living with one age group.

Other creative approaches to community are needed to meet the challenge of our graying society! As health costs rise and nursing homes become "big business" many elders would prefer to share their remaining years and resources with a caring community instead of being "warehoused" in an impersonal institution. This can be a win-win situation to benefit both the community and the elder participant. Of course such a community would also deal with illness, disability, and eventually, death—all part of our human condition! We need to value all stages of life.

Betty N. Younger
Ann Arbor, Michigan

We're with you! We will feature the important topic of "Growing Older in Community" in our Winter '95/'96 issue. If you or your colleagues would like to submit articles for that issue, please contact our Guest Editor, Deborah Altus, at 533 Ohio St., Lawrence, KS 66044. NOTE: HER DEADLINE FOR ARTICLES IS JULY 1ST.

Where are the Ecovillages?

Dear *Communities*:

I recently read about the October 7-13 ecovillage conference at Findhorn. It sounds amazing! I am beginning the search for an intentional community which is ecologically focused. This conference *sounds* like it could be for me. Or is it? I surely don't have a ton of money, but I'll find a way to go if it really has a lot to offer. Any suggestions?

Zöe Collier
Mill Valley, California

For more information on the ecovillage conference at Findhorn, write Accommodations Secretary, The Findhorn Foundation, Cluny Hill College, Forres IV36 ORD, Scotland, or call 44-01309-673655; fax 44-01309-673113.

However, if you primarily want to find out which communities intend to become ecovillages, you might check out the REACH ad section of this and other issues of our magazine, under "Communities Looking for People."

Or, look over the communities listings (over 500 in North America) in our new Communities Directory. It's available in bookstores, or you can order it from us: Communities Directory, Rt. 4, Box 169, Louisa, VA 23093. 703-894-5126. (See order form, p. 75.)

Or, read Eco-Villages and Intentional Communities, a report by the Context Institute for the Gaia Trust. It's available for \$15 plus \$1.50 shipping from Context Institute, PO Box 11470, Bainbridge Island, WA 98110. 206-842-0216.

We hope this helps. Good luck!

COMING IN FUTURE ISSUES ...

The Feature Focus of the Fall 1995 issue is "Intentional Communities and 'Cults.'" We will explore how the label "cult" may have done damage to the innocent, and how communities have handled that allegation and corrected their neighbors' misperceptions. We will report on experiences some communities may have had at the hands of the anticult movement, as well as distasteful, even abusive, experiences members may have had in some communities. How we should proceed if we believe our neighboring community is behaving unacceptably? How far can we go in embracing diversity before we find ourselves embracing pathology? Guest Editor is Tim Miller. This should be a provocative, fascinating issue.

The Feature Focus of Winter 1995/96 is "Growing Older in Community." Guest Editor Deborah Altus will explore the benefits and drawbacks communities may offer to older people, and older members may offer to communities, including how communities arrange to support older members who may not be able to participate in income-producing work; older members' need for care; and how gender roles, work roles, and political roles may change as members grow older. The deadline for articles is July 1st. If you wish to contribute to this issue, please contact Deborah Altus at 533 Ohio St., Lawrence, KS 66040.



PUBLISHER'S NOTE

The First Three Years

A Look at What the Fellowship Has Accomplished Since Becoming the Publisher ... and What's Ahead

IT IS NOW THREE YEARS THAT *COMMUNITIES* HAS BEEN published by the Fellowship for Intentional Community. Let's take a breath and see where we are.

Flush with the success of the first *Communities Directory* (released in late 1990), the Fellowship negotiated to become the publisher of *Communities* with the idea of billing it as a companion publication to the *Directory*. At the time, the magazine carried significant debt (five figures) and hadn't published an issue in over two years.

We thought about starting a new periodical and avoiding the debt, but decided we wanted *this* magazine, and we wanted to clean up the debt. *Communities* has always stood for open dialog about cooperative living, and that's exactly the forum we wanted to revive.

When we signed the transfer agreement in 1992, we had no staff in place, and the Fellowship had no particular experience in magazine work. In fact, the only asset we had in abundance was unbridled optimism and a conviction that the communities movement held both the talent to do the work and the demand for the product. At the outset we committed to publishing one issue in 1992, two in 1993, and reaching regular quarterly production by 1994. Amazingly, we have met that goal exactly. Crucial to this success has been our assembling an excellent production team. We found Diana Christian (Managing Editor) and Lance Scott (Art Director) in 1993, added Patricia Greene (REACH Ads Coordinator) in 1994, and have just engaged Paul DeLapa to design our covers. Jonathan Roth has created cartoons for us since 1992. Billie Miracle has provided illustrations since 1993.

From the start, our editorial policy has been to engage on dynamic topics and not duck any controversy, while striving for a balanced presentation of community thinking *and* experiences. This is a constant dance, and we think we've shown rather nimble feet. Witness the range of views expressed in the "Growing Up in Community" issue (Fall '94), and in this "Love, Sex, and Romance in Community" issue. Coming up we'll be tackling "Cults" (Fall '95) and "Growing Old in Community" (Winter '95).

We made the choice to concentrate first on quality of content, regularity of production, and appropriate systems for handling the flow of work. Having accomplished this, we're ready to tell the world about *Communities* magazine.

The response we get in the next few years will tell us if we belong in the magazine business. Let's look at the numbers for our

first full year of quarterly operations (see inset box).

As you can see, we lost money—however, that's not unexpected given our strategy to focus on quality ahead of increasing the subscriber base. Using the platform we've carefully crafted—and the boost in circulation we're bound to get from release of the new *Communities Directory*—we are poised to double subscriptions in each of the next three years.

If we accomplish this, we should easily eliminate the red ink, and can begin looking at compensation for our writers and better wages for our production staff.

Though new to publishing, we have had some advantages that have made our job easier. Deeply experienced in community, we *know* our subject, and we know a wealth of people who have powerful and insightful things to say about it. We have had little trouble finding a wide variety of quality writers and guest editors to put together the theme articles for our issues, even though these folks are only compensated with free subscriptions and our heartfelt thanks. Without this generous support we couldn't afford the attempt to revive the magazine. (Keep in mind that we lost money last year and *didn't spend a nickel* on compensating writers or guest editors.

It's a tremendous asset to be working for a readership that is motivated to help produce its own magazine.)

While the Fellowship has been willing to use *Directory* profits to underwrite development of *Communities*, now is the time to see if the magazine can carry its own weight. We are not expecting a profit, but we do not want to support operating losses indefinitely. We want *Communities* magazine to provide exciting, responsible, dependable coverage of the communities movement *and* generate revenues to cover the full and fair costs of production.

Each year we'll tell you how we're doing and offer this financial disclosure, because we're committed to operating in the open and we want you to be informed. You—our readers—have an obvious stake in this, and we want your participation in making *Communities* financially viable. You can help—let us know what you like and how we can improve things. You can tell your friends about us. You can take a copy into local bookstores and ask

that they carry it. Together we can build a strong magazine about community which is supported by a strong community effort. Makes sense, doesn't it?

Lance Sandhill

Communities Magazine Financial Statement - 1994

| Expenses | |
|------------------------------------|---------------|
| Printing | \$18,829 |
| Postage | 2,515 |
| Telephone | 2,280 |
| Office | 1,070 |
| Labor | <u>16,081</u> |
| | \$40,775 |
| Income | |
| Subscriptions | \$14,758 |
| Single Issues | 3,179 |
| Distributor Sales | 9,904 |
| Advertising | 4,502 |
| Donations | <u>1,527</u> |
| | \$33,870 |
| Net Loss for 1994 (\$6,905) | |

ABOUT OUR COLUMNS ...

We endeavor to bring you ideas, inspiration, observations, and good advice from a variety of community veterans and researchers. Our columns are written by volunteers and we're grateful to them. Although we don't publish every column in every issue—in this issue, for example, you won't find our usual "Community Spirit in Washington, D.C.," "Cohousing Report," "Christian Communities," "Notes in Passing," or "Congratulations!" columns—nevertheless we intend to offer as wide a variety of relevant topics as possible over our quarterly issues. If you would like to contribute to a future "My Turn," "Christian Communities," or "Children in Community" column, please let us know: Communities, PO Box 169, Masonville, CO 80541-0169. We'd love to hear from you!



MY TURN

by A. Allen Butcher

Regionalizing the Communities Movement

In the "My Turn" column we invite readers to share ideas, opinions, proposals, critiques, visions, and dreams about any aspect of community.

I WAS PLEASED TO READ IN LAIRD Sandhill's "Fellowship News" column in the Winter '94/'95 issue of the interest that the Fellowship for Intentional Community has in aiding regional associations of intentional communities. In January of this year I began organizing such an association in my area, "InterCommunities of the Rocky Mountain Front Range." Having had experience helping to organize other community networks, including the Federation of Egalitarian Communities, InterCommunities of Virginia, and the revitalized Fellowship for Intentional Community, in addition to some experience with the School of Living and the International Communes Network, I know that there are many ways that communities can work together for mutual benefit.

What is needed to create a regional network is for someone to make contact with communities in a given area, get to know their circumstances, and find individuals within those communities who have the interest and energy to work with others, finding ways to realize the benefits of collective action on the regional level. As with building anything useful or attractive, networking is simply a process of taking one careful step after another.

To start a new regional association of communities I first gathered information about communities in this area from publications and word-of-mouth. I then began visiting some, attending their meetings and getting to know individuals. Next I acquired a desktop publishing system and started to

compile the information I learned about area communities. I am currently developing two publications, a regional newsletter and a regional directory of communities.

I have found a fair amount of interest in this networking idea, and eventually expect that regular meetings (semi-annual, perhaps) will occur. In this area there are four landed cohousing groups, and several others organizing, and they will all certainly benefit from learning of each other's experiences. Also, I have discovered two Christian communities that are not in the Fellowship's data base and which did not know of each other. Making this connection has been fun. There are many other communities here that know very little or nothing about each other, and many individuals looking for community in this area. I have no doubt that offering regional networking services will be appreciated by many, and that a core group to carry on this work will eventually come together.

It is toward this goal of developing a core group that the Fellowship could be of significant aid. (Of course, it is already a great help that the Fellowship produces such a good quality continental *Communities Directory*, this magazine, and meetings!) I would like to suggest that the Fellowship do the following:

- Talk with Fellowship member communities to gauge their interest in and to garner their support for creating regional associations.
- Talk with other community networks, requesting that they encourage their member communities to support regional associations.

• Function as a continental clearing house to aid individuals interested in working for a regional association in their area to find each other.

• Begin a column in *Communities* magazine on regional networking news and advice.

• Produce a booklet or organizing manual on regional networking to include: experiences of regional networks, both current (e.g., Northwest Intentional Communities Association, InterCommunities of Virginia, InterCommunities of the Rocky Mountain Front Range), and past (e.g., Earth Communities, New England Network of Light, the '70s InterCommunities of Virginia, and the earlier, 1940s Fellowship of Intentional Communities), and on the International Communes Network and International Communes Desk. Also, include some information on the affinity networks such as the Federation of Egalitarian Communities, the Emissaries, Bruderhof/Hutterites, Monastic Orders, Kibbutzim, Shalom Communities, Church of All Worlds, Ananda Marga, Longo Mai, Yamagishi Kai, School of Living, Mondragon cooperatives, and so on. Also, include a discussion on working with academic organizations for co-sponsoring public conferences for outreach and publicity, and explain that this is separate from the inreach function of the network social gatherings held at member communities, for members only.

As a movement we have a lot of experience with networking to share among ourselves and with others. Making the issue of regional networking a continental concern is a task for which the Fellowship is perfectly positioned. And the timing is right. The Fellowship for Intentional Community has momentum, cohousing is mushrooming, and "communitarianism" is becoming a national debate. So ... let's organize! Ω

Editor's Note: The Fellowship for Intentional Community is happy to support organizing energy for regional community networks, and welcomes contact from individuals or groups looking for assistance. Write or call Fellowship headquarters, P.O. Box 814, Langley, WA 98260. 360-221-3064.

A. Allen Butcher was an original Fellowship board member when that organization was revitalized in 1987, serving as a board member through 1990. A former member of East Wind and Twin Oaks communities and the School of Living's Community Land Trust, he is currently a member of the August Green cohousing group in Denver, and a board member of the Rocky Mountain CoHousing Association. Allen developed a series of resource booklets on intentional community, edited issue #86 of *Communities* magazine on "Child Care and Education in Community," and has contributed articles to the 1990 and 1995 editions of the *Communities* Directory. He recently founded InterCommunities of the Rocky Mountain Front Range.

Your Turn?

Please send for writers' guidelines: "My Turn," *Communities* magazine, PO Box 169, Masonville, CO 80541-0169.



“Love” or “In Love”?

PEOPLE'S FANTASIES ABOUT FINDING their ideal community are very much like their fantasies about falling in love. Often those fantasies are based on a lot of vivid imagination with very little grounding in reality. The folk saying “blinded by love” applies equally well to seeking community and seeking romance.

Now, those fantasies can work either for us or against us. When they give us a positive vision of the future, they can provide useful motivation to help propel us in the direction we want to go. However, when they trap us in self-critical ruts (like having feelings of inadequacy or dependency because we're not living up to what we've imagined for ourselves) they encourage us to look outside of ourselves for something that can only be realized by looking within.

If a person has a strong self-image and enough objectivity to see his or her own attachments to any particular person, procedure, or point of view, he or she stands a good chance of avoiding many of the pitfalls—or at least minimizing the stresses and strains once a pitfall is encountered. On the other hand, a person feeling insecure and strongly needing (desperate?) to be connected to a group or another person is likely to make choices based on what others think of him or her, or on outward appearances (frequently superficial) rather than on the merits of the situation. Healthy communities and healthy relationships find ways to develop the individual's ability to be clear about what he or she values, to communicate thoughts and feelings, to assess how well his or her daily life matches values, and to nurture growth and change that bring the two into closer alignment.

Usually people courting a community or a potential lover try to put their best foot forward, emphasizing their strong points and their rosy visions for the future, while avoiding or downplaying their shortcomings and past difficulties. It took me dozens of hard lessons learned before understanding that, in interviewing potential housemates, what

the candidates say they're looking for often requires skills and maturity that they themselves lack. What they're putting out is a statement of how they want to be, not what they're presently capable of doing.

I've found that the best predictors of whether or not things will work out well with a person are (a) finding out how they've handled tough situations in the past, and (b) determining the breadth and flexibility of their philosophy and vision—the broader and more flexible, the better. And from my side, once I realized that most of us have a wide gap between our vision and our reality, I reduced my own contribution to the negative dynamics by becoming more flexible and more supportive.

For better or worse, growing up in our culture emphasizes a particular narrow range of beliefs and behaviors about what love and marriage and community mean, and “how things should be.” Cultural images are such a driving force in our lives—who we want to be seen with, what we want to accomplish in our lives, how we react under stress, who or what we seek to spend our time with, what we're willing to do for attention or to prove our worthiness—yet we're mostly unaware of how much influence those images have on us when we're making our choices.

What we believe to be desirable and possible has a great influence on what we're willing to try, and on our willingness to stick with something or someone when we are facing particularly tough challenges. One skill of immense help in confronting the limitations of our upbringing is the ability to look within—to learn to think for ourselves rather than to rely on the judgment of our parents, teachers, leaders, lovers, or peers. Consider their opinions and ideas, for sure, but learn to trust our own inner sense when it comes time to make a decision or to speak up.

Our openness to possibilities is further limited by language. In our intimate relationships it's common to say that we “love” someone or are “in love” with him or her—but what do we mean, exactly? [See box.] Is the love you profess toward another a statement of your feelings about *that person*, or a more comment on *you* and those parts of yourself about which you feel inadequate or insecure?

When you “love” someone, do you:

- Admire or appreciate the person's positive traits while noticing/accepting any shortcomings and flaws? (Unconditional love at its best.)
- Tune into the person's wants and needs, and try to help make those things happen? (Whatever you're feeling probably doesn't qualify as “love” unless this behavior is present. A challenge: can you be supportive of your partner's love for another if it contributes to his or her greater happiness yet diminishes your partner's availability to you?)
- Daydream about spending time with the person, and imagine how wonderful it would be to spend time in his or her company? (The classic example of “falling in love”—fine in small doses, unhealthy in excess.)

Our culture emphasizes a particular narrow range of beliefs and behaviors about what love and marriage and community mean.

• Think about the person during any otherwise spare moment, and remain painfully aware of the times when you are not in his or her presence? (Infatuation, obsession—and seldom realistic. If you find yourself in this state, you'd likely benefit from therapy, counseling, or seeking out the advice of someone with experience in such matters. Of course, if you're lucky you'll probably outgrow it.)

When you screen a community for compatibility with your envisioned utopia, do you:

- Assume that what you've read or heard about the community is true, and that the group will live up to the letter of its vision and be able to meet most all your needs and expectations? (Prepare to be grandly disappointed.)
- Fantasize about how much better a community could be, and lament how others are falling short of their articulated vision? (Not much prospect for improvement, and you're

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 visions and realities, taking photos and slides, and giving slide shows about the diversity and vitality of the communities movement.

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

not seeing how your own beliefs and actions are contributing to the situation.)

- Notice when the group's practices contradict its vision, and offer creative suggestions for implementing change—without too much finger pointing or complaining? (If you want to see the community grow and change, trying to prove others "wrong" is usually much less effective than appealing to their sense of a higher purpose. Remember that, no matter how sure you are of your information and opinions, each person must ultimately decide what is true from his or her point of view, and will plan actions accordingly.)

- Assess its basic values and practices, knowing that at times the reality will fall short of the stated goal, and that work will be required to implement change, over time? (Your chances are good for getting many of your needs met and being relatively happy.)

Putting either communities or people on a pedestal is to invite disappointment, yet it's hard to know which expectations are unrealistic and which are doable. Our greatest chance of success is to pursue our most inspiring visions with enthusiasm, to do our best at everything we attempt, to push our friends and ourselves toward ever higher standards, all the while being prepared to discover (most always in retrospect) that our governing assumptions were based on partial truths, and that through our ignorance we may have contributed to a problem or an injustice.

And that's the time to apologize to anyone injured or inconvenienced by our actions, to make amends where called for, to clean up our act, to reassess our goals and priorities, and to get on with our pursuit of meaning and happiness. Ω

Love: From Ice Cream to Infatuation

It's reported that Eskimos have dozens of different words to describe snow—apparently they're especially aware of the subtle differences between one type of snow and another because it plays such an important role in their daily reality. Indeed, sometimes their very survival depends upon knowing those differences.

Likewise, love has a multitude of levels and flavors—yet in our language, a wide range of emotions and relationships are described by the single generic word "love." It is a term so diluted by multiple definitions that it is nearly useless without qualification, and even then many of the definitions overlap.

What do we mean when we say we "love" someone? Here are some of the more common ways we use the word:

- **Fondness:** A strong liking of something. "I love ice cream!"
- **Affection:** Ongoing warm or appreciative feelings for another, with a friendship or personal connection implied. "I just love Mrs. Green; she's probably the kindest, most caring, most patient teacher I know."
- **Parental Love:** Felt by a father or mother toward his or her children. Often includes a willingness to sacrifice one's own needs to provide for the children. "He loves his kids so much—there's nothing he wouldn't do for them."
- **Familial Love:** Similar to parental love, though directed toward siblings, cousins, and other relatives (can include extended family as well as blood family). Implies a willingness to do significant favors, though the commitment may be less than for parental love.
- **Unconditional Love:** An enduring sense of affection and connection to another, verbalized or not, so strong that it includes a commitment to provide ongoing support on some level, regardless of the loved person's subsequent behavior or accomplishments. Can be present in any of the other categories in this list.
- **Brotherly Love:** Love for all of humanity and concern for their well-being. The spiritual love some Christians call "Agape": "God so loved the world that he gave his only begotten son."
- **Romantic Love:** Often referred to as "falling in love." My dictionary calls it "a profoundly tender, passionate affection for another person." It usually, though not always, includes a sexual component.
- **Erotic Love:** Strong sexual desire. Called "lust" when it is unacknowledged or uncontrollable. Usually accompanies romantic love.
- **Infatuation:** Immature yet powerful feelings of admiration/attraction to another, often based on beliefs about the loved one that are partial truths or altogether imagined. A subset of romantic/erotic love. (This one often affects teenagers—big time.) Ω

FINDHORN, Scotland • ARCOSANTI, AZ • SIRIUS, MA

SUSTAINABLE COMMUNITIES
TOUR



September 9-23, 1995

with *Builders of the Dawn* co-authors

Corinne McLaughlin & Gordon Davidson

INSTITUTE OF NOETIC SCIENCES • (800) 353-2276 • (415) 331-5650

Rebuilding Community in America:

Housing for Ecological Living, Personal
Empowerment, and the New Extended Family

by Ken Norwood, AICP, and Kathleen Smith
Shared Living Resource Center

A comprehensive approach to sustainable community planning, organizing and design. A provocative overview of community breakdown and environmental despoliation. How by joining together in extended family Village Cluster Communities we can enjoy a higher-quality way of life. New concepts and examples of ecologically designed communities.

Abundantly illustrated, 250 graphics. 432 pgs.

\$24.50 (+\$3 shipping, includes tax for CA residents)
SLRC, 2375 Shattuck Ave., Berkeley, CA 94704. 800-475-7572





FROM THE HORSE'S MOUTH

by Mike Cummings & Harv Bishop

Love, Sex, and Romance in Community: Research Findings from Community Members

OUR 120 SURVEY RESPONDENTS from the August 1993 gathering, like our 30 ex-Bruderhofers, had a good deal to say about love and sex.

Should there be rules about sex?

In a word, yes, according to most of our respondents, whether they came from religious, spiritual, or secular communities. But the rules should not be arbitrary or intrusive. One gathering respondent reported that "after a period of riotous licentiousness in the early '70s," her community had become "pretty middle class" in its sexual mores. "We've settled down to monogamy, be it hetero or homo." While current Hutterite and Bruderhof residents remain mostly chaste outside of marriage, some non-religious communities continue to exhibit conflicting norms and expectations: "Chaotic at best," reported a 48-year-old man who described his community as divided into those who were coupled, those who were "sexually active in and out," and those who were abstaining.

Many respondents felt their communities compared favorably with the outside world. When asked to characterize his community's sexual and family relationships, a 35-year-old respondent replied, "Fine, thank you," while a female respondent said, "Healthier than most I know outside the community." Responses tended to vary from that of a 49-year-old man who wrote, "Nothing out of the ordinary," to that of a 37-year-old woman who described things as "Pretty good!" Except for a handful whose sexual views were guided by strict religious teachings, the practices of most of the communi-

tarians were well expressed by a 62-year-old woman who said that sexual relationships in her community were characterized by "free choice of mutually consenting adults, usually entered into responsibly and without lying or seduction."

A 28-year-old woman cautioned that a community is responsible for "avoiding lust and being mindful of children and the confusion that multiple intimacies could cause." Sensitivity to power differentials underlay several responses, including that of a 44-year-old who felt that the community should support sexual freedom "but hold some values about the relative power of individuals." Reflecting the sentiments of most of our sample, a 76-year-old woman with more than 40 years of experience in three intentional communities wrote, "Whatever the personal lifestyle is, I would hope there would be a commitment to other(s), not notches-in-the-bedpost standards."

Is sex a community matter?

Yes, according to a 48-year-old man who said, "Sexual behavior is very important in a commune. Everyone's behavior is everyone's business—sexual, environmental, etc." Not only current Bruderhof residents but even a few gathering respondents agreed, maintaining that communities should play a role in monitoring sexual relationships. By contrast, many ex-Bruderhofers, critical of the sexual taboos of their former communities, tended to agree with the majority of gathering respondents, taking a more laissez-faire view of community and sexuality. At the hands-off end of the spectrum, one woman said

that the community should "stay out of [members'] sexual business." Between these two positions was that of a 55-year-old man who argued that, regarding sex, the proper relationship between the community and the individual should be "one of trust." Another respondent replied, "Get off! But not at the expense of community or communication with other members."

Ex-Bruderhofers tended to share the near-consensus among gathering respondents that members should be free in sexual matters, albeit with strong prohibitions against sexual coercion, emotional or physical abuse, and exploitation of minors. Many respondents stressed the importance of openness and communication in sexual matters, a value that almost all respondents considered essential for communal success generally. A 40-year-old man said that communities should stress "open dialogue" because sexual behavior "could divide or mend." A woman in her seventies said there should be "no blame," and advocated "open discussion over differing moral ideas."

A number of respondents noted possible tension between sexual permissiveness and disruption of the community. Frequent shifts in intimate relationships may disrupt child-rearing, economic production, and political decision-making. "Feelings are deceptive," warned a 49-year-old man. "Most people interpret sex by feelings. But it's up to the community. Community is a heartbeat, not a geography, ideal, code, etc. Thus, [if] you fuck around too much with relationships, you are going to have problems."

Are communitarians becoming more monogamous?

In this sample, yes, but ambivalently so. Open relationships that have contributed to community dysfunction may account for the fact that not only religious Bruderhofers and ex-Bruderhofers, but many gathering respondents, supported some form of monogamy, ranging from traditional nuclear-family relationships to, less fre-

Want to Participate in This Research?

If you would like to participate in our survey, please contact us c/o Department of Political Science, University of Colorado at Denver, P.O. Box 173364, Denver, CO 80217. Or call us at 303-556-3556.

.....
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.

quently, serial monogamy. Among non-religious respondents, monogamy often extended to gay, lesbian, and bi-sexual couples. Only about a tenth of the respondents reported that a community's sexual practices had been an important factor in their desire to join, and few reported living in a community devoted to sexually non-traditional lifestyles. "We have nuclear families, homosexual couples, polygamous couples (some with children and some without), single parents, single people, couples with no children," reported a 45-year-old woman. "I guess we have almost every possibility, but only one family that I know of has a child's grandparent living in the household."

While communal or extended families were seldom reported as typical, a majority of re-

erative very open marriage" said he was seeking "intense coupling with emotion, total honesty ... Free love by choice—psychic, passionate, and natural." Follow-up interviews may give us further insight into the romance question.

Sex and religion

The 120 gathering respondents tended to be secular or spiritual but not traditionally religious, while the 30 Bruderhofers (mostly ex-Bruderhofers) came from strict and spartan colonies practicing a form of bible communism. Some gathering respondents depicted communities that stressed sexuality as a path to non-traditional spirituality. Sex "should encourage each individual to be free to become fully alive and serve the universe," wrote

a 61-year-old woman; sexuality is "an opportunity for healing and increased energy." A number of the gathering respondents expressed variations of this theme, often associated with New Age spirituality.

Another example was the 41-year-old "straight male" who described himself as religiously "Gnostic" and as "unmarried, polyintimate."

Current Bruderhofers stressed a strong sense of Christian morality and of the community's role in promoting that vision. A 71-year-old man described a healthy state of a community regarding the sexual behavior of its members as "faithfulness in marriage, no divorce, no sexual relations before or outside marriage." Most ex-members of religious communes continued to support traditional marriage. "Biblical teaching is clear and good," wrote a 60-year-old man.

But many ex-members also called for an open and frank discussion of sexuality with children—a discussion many felt was lacking in their upbringing. "I didn't have any sex there," said a 45-year-old woman who was raised in a Bruderhof community, "but discussion of birth, mating, differences between the sexes, pregnancy, etc. was strongly discouraged."

Another 53-year-old ex-Bruderhof woman argued that "there needs to be open discussion with young people on all sexual topics." A 32-year-old ex-Bruderhof man who now embraces a non-traditional spirituality proclaimed that "children should not be led to believe that there is anything dirty about sex, but rather that it is a natural thing." He added, "Throw out the Bible and any references to sex as being a sinful act."

A 54-year-old woman who lived in a Bruderhof community from birth to early adulthood wrote of the community's moral

code, "Of course some people cheated, but if they were caught, they were severely punished." One of the most dramatic contrasts was expressed by a 67-year-old man—a long-time Bruderhofer now interested in a U.S. offshoot of the German-based ZEGG community, which stresses open sexuality and non-traditional spirituality. In describing the appropriate position of the best possible community regarding the sexual behavior of its members, he wrote, "Transparently honest, no secrecy, total responsibility, and total freedom."

Love and Friendship

Though no one talked about romance, many respondents mentioned love and friendship as important features of communities. Loving relationships were seen as involving openness, trust, responsibility, truthfulness, caring, and giving. Many communitarians seemed to feel that a community without love is not an authentic community at all. It is perhaps not coincidental that consensual decision making was both the preference and the practice of most Gathering communitarians, since a relatively loveless community probably requires more authoritarian governance to accomplish any shared purposes.

Though about a quarter of the sample explicitly mentioned "love" or "loving relationships" as important, we should note that among Bruderhofers love had a more traditionally Christian connotation: love of one another was seen as a form of loving Christ.

Sex and Social Problems

We conclude with our respondents' views of the relative seriousness of three U.S. social problems: AIDS, sexual permissiveness, and sexism. Respondents were asked to rate a number of current U.S. social problems in terms of their degree of seriousness, from zero (no problem) to 10 (extremely serious). The sample as a whole judged sexual permissiveness to be the least serious of these three problems, with an average rating of 3.46. AIDS was seen as much more serious, averaging 6.46. Sexism was seen as the most serious of the three, with an average rating of 7.21. Not surprisingly, women rated sexism as more serious (7.68) than did men (6.81), and non-religious communitarians rated sexism as more serious (7.72) than did religious communitarians (6.53). On the average, however, even the men, including the traditionally religious men, saw sexism as an important problem in the United States, rating it between six and seven on the zero-to-10 scale.

Perhaps Newt Gingrich should take note of these findings! Ω

.....

One reported that "after a period of riotous licentiousness in the early '70s," her community had become "pretty middle class."

.....

spondents still believed that the ideal family form would be an extended, communal, or flexibly defined one. Experienced communitarians seem to have become increasingly aware of the fact that no single family form is without its limitations. Our respondents do appear to have become more monogamous over the years, but many still envision an even better family form in the future.

Where's the romance?

Are intentional communities unromantic? We never thought so, but our 150 gathering and ex-Bruderhof respondents never mention any form of the word "romance" in their detailed, open-ended responses to our 15-page questionnaire. Perhaps we should ask the question differently: Are romantic people unlikely to join intentional communities, especially if they are already paired up? Let us caution that our sample is not representative of all communitarians. And we should note that we did not prompt respondents with any specific mention of romance, though we did provide many open-ended opportunities for them to bring it up if they regarded it as important in their community experiences.

Three comments came close to expressing a desire for romantic love in community. "Seeking a mate," wrote one woman, now a communal leader, when listing her reasons for joining an intentional community. A 42-year-old man said, "I'm coming out to seek my sexual/erotic/exotic self." And a 49-year-old man who favored "coop-



Sustainability = Conservation + Regeneration + Stewardship

AS THE EXPRESSION "SUSTAINABLE communities" makes its way into the mainstream, many of us who have been working on these concepts for a generation or more welcome the opportunity and responsibility to follow and influence how the expression is used, understood, and manifested. We want to preserve the integrity of the term "sustainability" as it is used more widely, in contrast to those concerned with the misuse of the expression and who divorce themselves from it by finding another term.

Ecovillages in process—urban, suburban, and rural—are important demonstrations of sustainable living patterns. However, some people who call what they are doing an "ecovillage," to signify the few eco-steps they have taken, have paid little or no attention to the integration of these steps with sustainable social and economic systems. Although these people may advance public awareness about eco-technology, they do little to help the mainstream understand how to create and live in sustainable communities.

Often, the use of a few eco-technologies in new or retrofitted communities is simply a way of enhancing the real estate value of a development. That real estate value might then be extracted from the community later when people sell and move away. By contrast, true ecovillagers focus on enhancing the value of the land to the long-term community of inhabitants on it—both human and others—as well as enhancing the value of the inhabitants to the land and its life forms!

We can look to a number of ecological thinkers to help us keep focused on a comprehensive approach to sustainability. And we can advocate for these concepts as our work intersects with mainstream sectors and the media. Here's a sampling of helpful thinking about sustainable communities.

Sim Van der Ryn and Stuart Cowan in

their new book, *Ecological Design: Principles, Vision, Philosophy* (Island Press, 1995), identify five steps to sustainability.

1. Solutions Grow Out of Knowing Where You Are. Look to local resources, skills, and knowledge for design solutions. Let the place and its inhabitants determine the whole context for design.

2. Trace the Footprint. Trace the ecological impacts of your actions. Use this information to find the most ecologically sound alternative. Recognizing the environmental degradation arising from our own actions is a key step on the way to living more lightly.

3. Design with Nature. Look to the living world for design strategies. Actively incorporate living systems in designs. As we work with living systems, healthy materials, and processes which regenerate rather than deplete, we become more alive.

4. Participatory Design. Listen to every voice in the design process. No one is participant only or designer only: Everyone is a participant-designer. As we engage the living world in community with others, we are rewoven in life's web.

5. Make Flows Visible. Live with your design, find out how it works, and learn from it. The challenge is to make long-hidden natural processes both visible and viable. Ecological design reflects a very ancient belief that nature and culture need not be inimical: Unless they are rewoven they will both unravel.

Elizabeth Kline, Director for the Consortium for Regional Sustainability at Tufts University, in her study *Defining a Sustainable Community* (Center for Environmental Management, Tufts University, Medford, MA 02155, 617-627-3486, \$15) identifies

four characteristics which groups can use as they move toward sustainable communities. Klein's four characteristics, and their attributes, include:

• **Economic Security.** A more sustainable community includes a variety of businesses, industries, and institutions which are environmentally sound (in all aspects); financially viable; provide training, education, and other forms of assistance to adjust to future needs; provide jobs and spend money within a community; and enable employees to have a voice in decisions which affect them. A more sustainable community also is one in which residents' money remains in the community.

• **Ecological Integrity.** A more sustainable community is in harmony with natural systems by reducing and converting waste into non-harmful and beneficial products and by utilizing the natural ability of environmental resources for human needs without undermining their ability to function over time.

• **Quality of Life.** A more sustainable community recognizes and supports people's



A sustainable community recognizes and supports peoples' evolving sense of well-being.



evolving sense of well-being, which includes a sense of belonging, a sense of place, a sense of self-worth, a sense of safety, and a sense of connection with nature, and provides goods and services which meet peoples' needs both as they define them and as can be accommodated within the ecological integrity of natural systems.

• **Empowerment and Responsibility.** A more sustainable community enables people to feel empowered and take responsibility based on a shared vision, equal opportunity, ability to access expertise and knowledge for their own needs, and a capacity to affect the outcome of decisions which affect them.

Sim Van der Ryn reminds us that sustainability requires three fundamental strategies: *Conservation*—the spending of natural capital more slowly; *Regeneration*—the expansion of natural capital through the active restoration of degraded ecosystems and communities; and *Stewardship*—the diligent maintenance of and investment in the existing natural capital.

In Van der Ryn's words, conservation is frugality, regeneration is healing, and stewardship is responsibility. Let's make sure these ideas are understood and incorporated by those who would identify their communities as sustainable. Ω

Lois Arkin and Mary Maverick are inhabitants of Los Angeles Eco-Village, a two block neighborhood working toward becoming a sustainable community. Lois coordinates the overall activities and Mary works in the gardens and orchards. They can be reached at 3551 White House Place, Los Angeles, CA 90004, 213-738-1254, email: crsp@igc.apc.org.



Feedback Files

The Fellowship's New Approach to Handling Complaints about Communities Listed in the Communities Directory

The Fellowship for Intentional Community (FIC) is organized to promote inter-community communications and support. The FIC publishes this magazine and the Communities Directory (available in bookstores now).

AFTER COPIOUS CALLING, CREATIVE collecting, careful collating, and cooperative crafting, we have completed our comprehensive compilation of community characteristics across the continent—which is to say, the *Communities Directory* is out.

For the most part, we reused the well-received layout of our first edition, and readers familiar with our past effort will have no trouble finding their way in this new version. For all the similarities though, there are a few new features, and we want to draw your attention to one in particular—the community Feedback File.

Why a Feedback File?

Our experience with the first edition of the *Directory* was that users were overwhelmingly pleased with what they got. Sure, there were inaccuracies, yet most of these—misprints, changes of address or phone numbers, even groups disbanding—were innocent enough and to be expected. More troubling were the small number of complaints we got about communities coming across in person as substantially different than their listing promised.

Occasionally we got reports that a community had misrepresented itself on its listing, and people felt confused and angry about it. Often they had invested precious time and money in getting to a place, only to find that it was unpleasantly different than expected. They were upset and wanted to warn others away from a similar disappointment. Beyond seeing to it that the criti-

cism got back to the community—in as constructive a form as we could manage—we were uncertain as to what to do with this information.

Our basic approach to all networking is to assume that people are telling the truth, as they know it. As experienced communitarians, we know that different people can have amazingly different perceptions of the same event. What is a sacred experience for one can be profane for another, and it's not a matter of being malicious or perverse. We take the view that it is not the Fellowship's role to arbitrate reality, or decide where the "truth" lies in a dispute. Where, after all, would we start?

We don't have the staff to verify the accuracy of community self-descriptions (leaving aside the interesting question of why people should place more faith in our version of the "truth," even if we had one), and we clearly state a disclaimer to that effect in the *Directory*. Even so, does that absolve us from responsibility for printing a listing that some people find misleading or distorted? If we establish a policy of indicating in print that we've received critical feedback about a community, that could be devastating to its reputation—even if we didn't print what the criticism was. Thinking this through, we realized that the communities would likely ask us to question just as carefully

the accuracy of the complaint, if not the motivation of the person lodging it.

So we have chosen another path: we will welcome complaints, and try to promote constructive dialog between the complainant and the community, with the goal of reducing disagreement to the extent possible.

How Will it Work?

If you send us a complaint, we will first contact you to make sure we have understood all the details, and the history of what you've done to inform the community and resolve any differences directly. Possibly we can explain things in a way that will satisfy some of your concerns. However, where this doesn't satisfy, we will contact the community and get its input on the matter. To the extent that differences are settled to the satisfaction of all, great. Where disagreements persist, we will open a Feedback File on the community, which includes the comments of all concerned.

We will not publicize that we have a file on any specific community, only that we maintain Feedback Files in general. For a fee of \$1 per community (to cut down on

.....

Occasionally we got reports that a community had misrepresented itself on its listing.

.....

casual requests, and make some attempt to compensate for processing time) we will let inquirers know whether there is a file on that community, and, if so, provide a summary of all comments in the file. We will *not* supply the names and addresses of people registering complaints unless they give us express permission to do so.

To request Feedback File summaries, send a list of communities you want to know about—plus a dollar for each community on the list—to the address below. We'll send you what we have. We emphasize that we have received complaints about only a small handful of communities to date, so there is nothing in our records for the vast majority of listed groups. Please keep that in mind when making requests.

The creation of the Feedback File is an important initiative in Communities Movement networking, and the result of long hours of discussion. Let us hear how well this works for you! Ω

.....

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

.....

For inquiries or offerings concerning feedback on community listings, contact Directory Feedback, Rt. 1, Box 155-C, Rutledge, MO 63563. 816-883-5545.



Acorn, East Wind, & Twin Oaks: Not Three Peas in a Pod

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.

I WAS INVOLVED IN THE FOUNDING stages of three Federation communities: Twin Oaks in Virginia, in 1968 (84 adults and 15 children); East Wind in Missouri, in 1974 (averaging about 50 adults and six children); and Acorn in Virginia, in 1993 (16 adults and no children yet). This has put me in a unique position to note how they're alike—and more interesting, how they differ.

All three communities started out using the same social and economic theories, and East Wind and Acorn deliberately modeled themselves on Twin Oaks. In spite of that, these communities are remarkably different from each other, and all of them fairly well content with their differences.

That is as it should be, I think. If the communities movement is to hold out hope to people who prefer not to live in the mainstream, then we should offer a variety of alternatives for them to choose from. Before speculating on the forces which caused these communities to differ, however, I'd like to summarize the basic foundations which all three have in common:

- All are income sharing. That means the communities themselves must and do have a way of making a living internally that newcomers can participate in, and no financial investment, outside job, or membership fee is required.
- All are committed to accepting new members, as long as the community has room and can handle the influx.
- All are egalitarian and secular. None has a charismatic leader or any member who is accorded special privilege by reason of his or her leadership.

- All are governed democratically. How that democracy is implemented differs sharply, however.
- All are rural and have the occupations and concerns of a rural population.
- All share some ideological concerns, such as care for the environment, sexual and racial equality, and the like.
- All have labor systems which offer their members flexibility of schedule, opportunities for job training, and easily earned vacation time.
- All are, or intend to be, of a size greater than the extended family, somewhere between 30 and 150 people.
- All three make hammocks for a major part of their incomes.

That's a lot to have in common. We should examine their differences in light of their powerful similarities.

The Effects of Location

Take the matter of personal appearance. An East Wind member, living at the end of a long dirt road, far from the eyes of the general public, tends to be a little wilder in dress and hair style than the Twin Oaker, whose land is bisected by state and county roads and whose enterprises constantly interface with outsiders. For the same reason nudity is more common at East Wind. Little things like this create an atmosphere that newcomers may misinterpret as a deliberate cultural direction. There is nothing deliberate about it; it's just geography.

Economic struggles

A factor that influenced East Wind profoundly in the early years was the difficulty they had in making a living. The early leaders focused their attention on making money in order to secure the community's future, and this focus bred rebellion. The commu-

nity divided into two mutually distrustful groups—those who emphasize the group's economic health versus those who prioritize personal liberty—a division which continues to plague East Wind to this day. Political polarization has necessarily come to be viewed as normal, and ideological struggles as the order of the day.

Acorn, on the other hand, has never had difficulties making a living. As neighbors of Twin Oaks during a time when that larger community seriously needs extra labor in its industries, whenever Acorn needs more money, its members simply work more production hours. When Acorn can afford to focus elsewhere, it is free to do so. Acorn's membership is not divided, and if such division started to appear, the members would consider it a serious problem for immediate action. Although they take understandable pride in this, in part it is just luck.

Twin Oaks itself in its very early years used to have internal power struggles similar to East Wind's, but the community has largely outgrown that stage. These days Twin Oakers don't expect to get agreement on any

If the communities movement is to hold out hope to people who prefer not to live in the mainstream, then we should offer a variety of alternatives for them to choose from.

issue, as opinions generally vary among a whole range of options, but there is seldom serious polarization or division along clear party lines.

So in these respects the three groups *feel* very different. Acorn has an atmosphere of, "We are family." East Wind is a robust survivor of partisan politics. And Twin Oaks muddles along trying to make decisions that will please most of the people most of the time.

Governmental differences

The governmental systems of the three groups are also distinct. Twin Oaks uses the Planner-Manager system, in which a small and temporary committee gets input from the whole community and then makes decisions for the group.

East Wind started out with the same system but discarded it after a couple of years, mostly because the Planner-Manager system felt like a hierarchy, and some members were uncomfortable with that. They wanted each member to have a direct say in all decisions, so they changed over to a town meeting-style democracy with voting.

Acorn had a hard time agreeing on a gov-

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).

ernance method. The appeal of a Planner-Manager system was strong for some, but others were drawn to consensus. What the group eventually crafted for itself was a consensus system with a backup—if consensus fails to work on any issue after a certain prescribed time, the group can pass the problem on to its elected decision-makers. However, in practice Acorn meets almost every day and gets consensus most of the time. At this point the power of the elected officials is almost never used, and it is sometimes hard to remember just who the officials are. (It is a matter of speculation

for such personal concern to be practical.

Pressures from Outside

The two Virginia communities are very heavily controlled by local and state building codes, but Missouri doesn't currently have such regulation, so East Wind is free to build whatever sort of building suits its needs, rather than adhering to a set of rules meant for an entirely different society. If East Winders want to cluster their buildings, they just do it. In Virginia, casual clustering is almost entirely illegal.

The result is that East Wind allows its members to build little cabins of various kinds, to please themselves, provided they have the energy and skill to do so. Of course many East Winders live in

residence halls just like at Twin Oaks and Acorn, but the outskirts of East Wind's land contain charming little houses, each quite different from the others, all using the creative ideas of their individual builders.

The Influence of TV

The television question ought to make a big difference in the atmosphere of the three groups, but it doesn't. Twin Oaks prohibits commercial television but watches a lot of videotaped movies. East Wind has a TV set in a trailer, away from the buildings. It has its devotees, and presumably their lives are affected to some degree. Visiting Twin Oakers remark that TV shows sometimes dominate the conversation in East Wind's hammock shop. But television-watching is not a major activity of the average East Winder, any more than movies are of most Twin Oakers.

Acorn chose not to legislate against private television. The norm there is that individuals who have TVs in their rooms use headphones when the sound might bother their neighbors. A color set in the main living room, used at one time for watching sports events, broke down a couple of months ago and no one has taken the trouble to get it fixed. Acorn's attitude toward TV is, "No big deal."

Attitudes toward Equality

Acorn is also experimenting with the whole question of personal liberty versus group rules. In the early days of both Twin Oaks and East Wind the rules about private

property and private action were hastily drawn in order to protect the integrity of these shaky communal experiments. However, Acorn is attempting to decide some of these issues on a case by case basis.

For instance, one Acorn member had a grown daughter living in a nearby city who was having financial difficulties. The daughter was trying to keep an old car running, so certain job opportunities would be practical. Acorners discussed the matter and offered to pay for getting the car up and running, in order to ease the mind and conscience of their member. Nobody said, "If she gets \$75, I want \$75." They just said, "This is something we can afford to do, so let's do it." The precedent doesn't bother them, because they don't take the idea of *precedent* literally. They are not bound to treat the next case the same way, but only to look at each case and try to figure whether and how they can help.

Some of us question whether this kind of personal attention can continue as Acorn grows in size. Among 30 members someone is bound to protest, "Unfair!" Perhaps Acorn will eventually have to set up a charitable organization like Twin Oaks' "Weeds and Knots" committee, so that special cases don't require the attention of the whole group, and someone's anxiety for fairness doesn't hold up the process for too long.

But maybe not. Maybe in setting this governmental precedent at this early time, Acorn's atmosphere of, "We take care of each other" can grow along with the population growth and increased income.

Serious comparison among the three communities has to wait until they are all of comparable size and complexity, have all been through multiple conflicts and tragedies

.....

Acorn is experimenting with the whole question of personal liberty versus group rules.

.....

whether Acorn will use the system they invented when the group grows larger.)

These different forms of government have considerable impact on how it feels to live in each of these communities. Twin Oaks has community meetings on various topics, but attendance is sporadic, and the members know very well that they will all get a chance to express their opinions, one way or another, before a decision can be reached. Twin Oaks has a very strong norm of making decisions *slowly*. Knowing that several months will pass before any decision is made, Twin Oakers do not invest a lot of emotion in outcomes. They have a general attitude of, "Oh well, you win some, you lose some."

At East Wind the voting democracy can, and sometimes does, decide things in a hurry, so it is rational for the members to become excited about its disagreements. This has an effect on everyday life. Whenever I call an East Winder and ask, "What's happening out there?" the answer is usually in terms of whatever the latest controversy is and the probability of losing members on one side or another of the argument.

Acorners are much more likely to respond to the same question in terms of the individual lives of their members: one member went to the hospital; another has broken up with his lover; two others have now found each other; the tomato harvest is overwhelming; and there is progress on the repainting of the old house. Government is not a big part of an Acorn's life, even though the group does meet for an hour and a half, five mornings a week. Ask an Acorn what their general atmosphere is, and the most thoughtful will answer, "We are taking care of each other." This is true partly because it is a conscious decision Acorn members have made and partly because they are still small enough

.....

Acorn has an atmosphere of, 'We are family.' East Wind is a robust survivor of partisan politics. And Twin Oaks muddles along trying to make decisions that will please most of the people most of the time.

.....

and turnover, and all have a comparable standard of living. One can say with some accuracy, "East Wind is friendlier to visitors," or, "Twin Oaks people speak politely." But any statement about Acorn has to wait a few years before we can distinguish between a distinctly Acornish culture and the strong influence of its current members.

Nevertheless, I think these early beginnings do matter, and I fully expect Acorn to be as distinct from Twin Oaks and East Wind as they are from each other. Ω



GROWING COMMUNITY

.....
Compiled by Diana Leafe Christian



SPRINGTREE COMMUNITY

"Patience, persistence, caution, and hard work will get your community the property of its dreams."

Finding and Financing Community Land, Part I

by Robert H. Watzke

Bob Watzke has been self-employed since 1958 in the real estate, insurance, and securities industries as an appraiser, broker, and developer/investor. He has been licensed in Wisconsin as a real estate broker, served as an officer in various professional associations, and worked as a real estate consultant and fee appraiser for attorneys, lenders, and government agencies.

A different version of this article appears in the 1995 edition of the Communities Directory. Reprinted with permission.

Learning the Local Real Estate Market

You and your community members must first educate yourselves about the value of the various properties in the area where you want to live. While you are looking for property, you will come to know as much or more about the real estate you are seeking than the average real estate agent, appraiser, banker, and land owner/seller with whom you will be dealing.

This means one or more of your group will have to do searching and researching. Work with real estate agents to learn what is available in the local market. Keep your discussions with them simple. Some real estate agents will refuse to work with you unless

they or a local lending institution have fully pre-qualified you financially, and you have a preliminary commitment for a mortgage from a lender. This kind of agent wants to see your net-worth statements and credit reports before he or she will work with you. In this case, seek a different agent, unless you're willing to provide that information. There *are* real estate agents who won't insist on financial pre-qualification. Keep calling until you find them. (See "Should You Work with a Realtor?," p. 21.)

Realty companies usually do market reports on recent sales in areas where they have special properties listed for sale. Ask the agents for these reports, study them, compare them, look at properties listed and sold which are similar to what you want. (If their companies didn't do them, or the real estate agent doesn't have such a report available, either they haven't done their homework or the market studies may not support the listed price for the properties they're showing you—that is, the properties could be offered at inflated prices.)

Go to the office of the County Registrar of Deeds and review the prices of "For Sale By Owners" realty. Ask to see real estate agents' comparable sales books compiled by the local Multiple Listing Services, which are owned and/or organized by local realty organizations.

Local real estate appraisers also compile databases of local real estate sales and the sales prices of properties on the market. Appraisers will rarely give you free data, so you will have to pay for this information. And, if you can afford it, ask them to do a "comparable sales study"—a study of the recent sales prices of various properties which compare to the type you're seeking. A comparable appraisal will probably cost more than an appraisal for a specific property, however, it will provide additional valuable insight into your market. Keep adding material to the comparable sales study; you will eventually know more than the professionals themselves about what's going on in your desired location during the time of your search. You will also have a variety of helpful material to provide both bankers and appraisers when the time comes to make an offer.

A local banker or mortgage company can help you find an appraiser. If the banker is reluctant or won't help you, find another one; one who will accept you with open arms. If bankers are in short supply, call the appraisers and ask which banks they work for. The bankers today work almost exclusively with their own approved appraisers, except for certain favored customers. Go to the bank or lending institution which you think you'll be using, and ask which appraisers they might recommend to appraise the type of property you are purchasing. If you explain what you're doing and why, some bankers will discourage you from pursuing independent appraisals, for various reasons. Don't let them! The cost of a comparable appraisal is pennies compared to what you save when you're well-informed and can negotiate later from a position of power—based on knowledge.

Depending on the scope of your inquiry,

Forming Communities in the Nineties

Last December Communities magazine incorporated Growing Community newsletter, a publication which offered practical information on starting new communities now. This new column will feature how-to advice on 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. It is compiled by Diana Leafe Christian, former publisher of Growing Community newsletter and managing editor of this magazine.

it could take from a day to a couple of weeks or more of work to thoroughly learn how various kinds of properties in your desired area are priced—the local “real estate market.” Of course, you will need to update your information if your search extends over a period of time.

As a well-informed negotiator—knowing whether any given piece of property is priced too high, too low, or at the going market rate—you can save thousands, even tens of thousands of dollars when you buy at the low end of the value range. And you save more when you are informed enough to negotiate an owner-financed loan at below-market mortgage rates. This eliminates new loan fees and other up-front loan costs.

Going to Look for Property

Now that you know a good price when you see one, go directly to the owners of properties you like to discuss a purchase. Cruise the area where your community wants to locate; look for “For Sale By Owner” signs; walk up to the door of a property you like and ask if the place is for sale (even if it doesn’t appear to be at the time). Practically every piece of property can be bought at some price.

If possible, arrange to make property inspections *with all the owners present*. You want multiple feedback and immediate agreement on whatever you might propose following your look at the property. When inspecting

property, ask your questions in a casual and conversational manner. Ask the sellers where they’re moving, and how soon they want to be relocated. Find something about their property in which they take obvious pride, and talk about it. Compliment them on it, if appropriate.

Look for other interests that you share with them. Be friendly. If you’re going to ask them to lend you money—that is, an owner-financed deal—do you think they’re going to lend it to someone who acts and feels like a stranger!? Remember, all lenders must believe that the borrower is going to pay them back. If lenders don’t feel that they know you, how can they trust you? You want to become familiar with them quickly, and they with you, in order to work together effectively.

After you’ve inspected the property with all of the owners, ask why they are selling, what plans they might have for the income from the sale, how much money they still owe on the property, and whether the buyer can assume their loan. Finally, ask about prospects for owner financing. Have a sales contract with you and be prepared to complete it quickly—if you decide you want the property. However, when you find a the right property at the right price, make sure it meets *all* your criteria! If so, go for it—close on it

right then and there. Pull out your contract and start writing. Get the seller’s signature on the contract—and yours ... as long as the deal is “subject to buyer’s attorney’s inspection and approval within 48 hours thereafter at buyer’s discretion.” This means you will have a contract with an easy way to get out of the agreement—if you decide that you don’t like the deal. But if you still want the property after 48 hours, you’ve got a deal—without doing anything more! No call-backs,



A well-informed negotiator ... can save thousands, even tens of thousands of dollars.



no renegotiations.

(You also want to remember that any contract is no better than a person’s word. There is probably no contract which cannot be broken if the party who doesn’t want the deal anymore has got the time and money to pursue breaking it. Don’t deal with people with a bad reputation for keeping their word.)

So, if the property meets all your criteria, don’t wait. It’s an “auction market,” and by the time you had driven away and returned with a prepared contract, the owners could have sold their property twice over, cooled off to the idea of owner financing, or changed the terms which you had so carefully arranged and previously agreed upon. Remember, in real estate, all agreements, to be valid, must be written and “sealed.”

Creating a Financing Strategy

If you have little or no money to buy with, don’t mention that during your initial property inspection with the seller or real estate agent. Don’t discuss your financial condition or resources with either seller or agent, except to assure them that you have the means and resources to put a deal together when and if you find what you want. Your overall financial picture—assets, resources, flow of income—is nobody’s business but your own. Keep it that way.

Various financing methods are available for buying the property for your community. Your goal should be to design a purchase contract agreeable to the seller and to your community group. The combined borrowing power of your group creates extra purchasing power, whether for the property you might buy or the money you might borrow. The lenders, whether a bank or the sellers, would love to have all your group members sign the loan repayment guarantee, along with anyone else who is willing, such as friends and family who would act as co-signers. (And remember, no matter what

Should You Work With a Real Estate Agent?

Real estate agents may lead you to a good buy—but it’s unlikely. Some may be willing to take you out on half- or full-day tours, but not too often. The most successful real estate agents will be pressing you to buy with “pre-closes” from the time of their first conversation with you. That’s okay—it’s their job. Successful agents work hard!

Ask lots of questions as you ride with them to look at properties. They welcome opportunities to share their opinions. But listen with discernment, because effective real estate agents will be planting the seeds of what *they* want you to think as they seek to close a deal with you.

You will find real estate agents who are helpful; but you will be hard put to find many successful agents who are willing to spend an unlimited amount of time with you; they are too busy. They usually want buyers who are fully pre-qualified and fit the standard lenders’ profiles, and who are interested in a run-of-the-mill property with no special needs. You and your community group aren’t run-of-the-mill, and you do have special needs!

Remember, *real estate agents normally work for the sellers*. They’re paid by the sellers. The exception is if you have entered into a “Broker With Commission/Buyer Contract.” This contract specifies that you will pay the real estate agent for help in finding and purchasing property. Without such a contract, an agent has an obligation to act in the seller’s best interests—which do not necessarily coincide with you and your group’s best interests. This is always true, no matter what agents otherwise tell you or how often they hug you! ☺

percentage of the loan you might have paid off, the lenders' recovery rights in foreclosure are the same, regardless of how small the remaining balance at the time of a default on the loan. If you can't make the payments and default, you may see little or none of your equity returned. In some cases you may even face a deficiency.)

Therefore, always protect your asset base. Your group should have a contingency fund for emergencies. The last time in the world that you want to seek money from a lender—whether bank, mortgage company, or individual—is when you need it! From your preliminary market research, find out how much you are likely to need before you start looking for property, so that when you find the right piece you can make an offer on the spot. Whether you have little or no money, or bushel baskets of it, establish a purchase plan and a budget that provides enough money to buy the property, *and* enough money to operate with, plus a contingency reserve for both the short term (one–five years) and the long term (six–25 years).

As appropriate, you can reveal limited portions of group financial assets to your lender or seller, keep it all confidential. Nobody ever knows any more than you tell them, so tell only what is necessary to support your loan requests and goals.

There will be some lenders/sellers with whom you can not do business, because they will not do business on your terms. So be it! Move on and keep making offers. Patience, persistence, caution, and hard work will get your community the property where it can realize its dreams!

Sometimes you can purchase land using both owner financing as well as conventional bank financing, conceivably using none of your own resources. Offer full price—assuming that's fair market value. And hopefully, offer less, but propose a contract with owner financing for the full difference between the sale price of the property and what you could borrow against it from a bank. Attempt to tailor the terms of the seller's second mortgage to match the terms of your first mortgage with the bank.

Accept only "fixed" mortgage payments; don't, don't, accept "variable rate" or "adjustable rate" mortgages. With these, only the bankers or lenders win—you lose! If the deal is so good that you've got to accept a variable rate mortgage, okay—but re-finance the loan as soon as possible to a fixed rate and term mortgage. Shoot for 15–30 year, fully amortized mortgages with locked interest rates. Your cost for the borrowed money declines as the purchasing power of the dollar decreases. You can use maximum leverage to secure financing, and you can have

money left over after paying the costs of financing on the first mortgage ... *and* you'll have the property for your community. The seller has received the asking price, 50 percent or more of the price in cash, and the balance in periodic payments according to your contract plan.

There are sellers who need all their money at once because of personal circumstances, and there are those whose advisors will discourage them from doing owner-financing on general principles. Nevertheless, if you persist, you *will* find a seller who says "Yes." That's all you need, just *one* "Yes" to realize your goal.

I've bought and sold real estate over the last 35 years. Anybody can buy anything with cash, and you can always get what you want if you're willing to pay the owner's price. There's no special skill or savvy required for

that! The challenge and joy I experience in making deals is in the manner, or the variations, of the particular deals. You need motivated sellers, and as you inspect their property with them, you will find out just how motivated they are.

© 1995 Robert H. Watzke

In Part II, in the Fall '95 issue, Bob Watzke will cover the banking relationship and the smart way to shop for a loan. Stay tuned! ☺

Questions about buying community land?

If you or your community has questions about locating, financing, and buying property for your community, Bob Watzke would be happy to give you the benefit of his many years' experience. Send questions to Community Land, PO Box 169, Masonville, CO 80541-0169.

Resources: Creating New Communities

FINDS!

☺ **Oct. 19-22, Creating Community Conference, Winter Park, Colorado.** National conference about forming ecologically sustainable communities. Visioning, decision-making (including consensus), conflict resolution, buying community land, legal options & agreements, sustainable alternatives in buildings & agriculture, "how-we-did-it," "what works," & "what doesn't work." Snow Mountain YMCA Camp in the Colorado Rockies. P.O. Box 824, Palmer Lake, CO 80133. 719-488-9776.

☺ **Rebuilding Community in America: Housing for Ecological Living, Personal Empowerment, and the New Extended Family,** Ken Norwood & Kathleen Smith. Shared Living Resource Center, 1995. Practical ideas—with great illustrations & plenty of examples—about innovative housing, communities, sustainable living. Village Cluster, Urban Cooperative Block, Octagonal Family House, Solar Earth House. How-to's for sharing common meals and sharing amenities. Great designs for dwellings with public, shared, & private spaces. Pb. 406 pg. \$24.50, bookstores, or (add \$3 S+H), SLRC, 2375 Shattuck Ave., Berkeley, CA 94704. 800-475-7572.

OLD FAVORITES

Communities Directory, New, Revised Edition. 450+ North American communities; 28 articles. FIG, 1995. Pb. 500+ pp. \$20. Bookstores, or (add \$3 S+H), Directory, Rt. 4, Box 169, Louisa, VA 22920. 703-894-5126.

Builders of the Dawn: Community Lifestyles in a Changing World, Corinne McLaughlin & Gordon Davidson. Book Publishing Co., 1985. Benefits, purposes, & problems of communities: diverse economies, governance, lifestyles. How to form community; much more. Pb. 372 pp. \$17.95. Bookstores, or Book Publishing Co., Summertown, TN, 38483.

ECO-VILLAGES and Sustainable Communities, Report for Gaia Trust by Context Institute. Profiles of nascent ecovillage communities worldwide; superb guidelines for creating intentional community and people skills. Pb. 213 pp. \$15, plus \$1.50 4th class S+H. Context Institute, P.O. Box 11470, Bainbridge Island, WA 98110. 206-842-0216.

Community Bookshelf. Free catalog of mail order books on community. East Wind Community, Tecumseh, MO 65760. 417-679-4682.

CoHousing: A Contemporary Approach to Housing Ourselves, Revised Second Edition, Kathryn McCamant & Charles Durrett, with Ellen Hertzman. Ten Speed Press, 1994. Photos, descriptions of cohousing communities in North America & abroad. How to develop a cohesive organization, work with a developer, finance, standardize designs, & more. Pb., 288 pg. \$28 (includes S&H), The CoHousing Company, 1250 Addison St., #113, Berkeley, CA 94702. 510-549-9980.

A CoHousing Resource Guide, Rob Sandelin. 1994. Annually updated "how-to" notebook. Decision-making, meetings, conflict resolution, legal structures, financing, site selection, recruiting members, site planning & design, hiring design professionals, designing community buildings, construction. 50 pgs. \$5. Rob Sandelin, 22020 E. Lost Lake Rd., Snohomish, WA 98290. 206-936-7157.

Creating Community Anywhere, Carolyn R. Shaffer & Kristin Anundsen. Tarcher, 1993. Describes the interpersonal dynamics of community—"shadow" issues, scapegoating leaders, childhood projections, power plays & hidden agendas—plus healthy communication; workable decision-making; transforming conflict to understanding & deeper friendship. Pb. 334 pgs. \$15.95. Bookstores. ☺

Two Decades of Community Experience

by Carol E. Parrish

The "Keynote"

People drawn to community must realize they are first seeking a state of consciousness rather than a specific place. In a true community the individuals are united by a particular *keynote*—their common purpose, vision, beliefs, perspective, or set of goals.

The keynote of the community is like the cornerstone of a building. It needs to be identified early and clearly, as all else emerges from it. Relationships yet to be established depend upon it. The keynote vibrates the tone which calls others to the group and is the foundation upon which the members can become one in spirit. As the community matures, its members learn to support and serve one another by aligning their priorities and commitments to their common vision.

Community members come together for a variety of reasons. We might say each individual may have his or her "hidden agenda," which more often than not is camouflaged, even from the individuals themselves. Therefore it is important that the community's "mission" or "declaration of intention" be explicit and available for all potential members to read and ponder, because, when blinded by our own needs, we usually fail to see a great deal.

For example, if we have concerns about safety we may be drawn to a community which identifies "security" in its keynote. However, as our needs for security are somewhat met in this community, we may find ourselves dismayed, even ashamed, at how distrusting community members are, even though they had clearly identified security as the theme of their keynote. Similarly, if we are drawn to a community with "spirituality"

more clearly. A new kind of struggle begins when we realize we are out of harmony with the community's keynote.

Ideally, keynotes are short and concise. The keynote of our community, created by its first few members, has served us well:

Sparrow Hawk Village is a spiritual community with an educational focus, providing a supportive environment for the practice of ethical living.

Work Ethics

A second major stress in communities seems to center around the dilemma of different expectations about work ethics. Knowing many would disagree, I define this dilemma as the love of working, rather than working only when required; taking pride in the quality of work, rather than just getting it done; work as joy—a demonstration of living spirit in action—rather than work as duty; as well as disagreements about wages.



Members donated time, labor, skills, and money to build their community firehouse.

.....

Clarification of the keynote is the number one issue for any group creating a community.

.....

as its keynote theme, but we join because we wish to live in that community's lovely physical setting—not because we enjoy spiritual activity—we are likely to become uncomfortable with the emphasis on spirituality. It will agitate our unresolved emotional issues, and we will become negative to the setting, not because we are anti-community but because our primary concerns are emerging

Clarification of the keynote is the number one issue for any group creating a community. This involves two sets of needs—the members' as well as those of the community. Concerned about personal needs, a potential member should assess how well the group fits his or her picture of community, while the community should carefully evalu-

ate all individuals or families who wish to join. If both parties would consider the keynote "fit" carefully at this critical point, more communities would survive and thrive.

Joining a community is like a marriage—of goals, lifestyles, values, perceptions, experiences, and dependencies. It also involves "for better and for worse." In my opinion, confusion regarding the keynote is the most common underlying cause of discontent in communities, and can lead to an unhappy demise.

Unfortunately, we tend to expect more of community members than of outsiders when they are hired for the same job. Such beliefs as, "This is family," or, "After all we have done for them!" become part of our unrecognized expectations, and can cloud the primary work relationship. Similarly, when the working community member says, "I've been feeling poorly," or "My spouse is ill," or, "I overdid my service commitments last month and haven't gotten caught up," he or she expects more consideration and tolerance from the community than from an outside employer. All of these considerations are valid, and yet the issues of fair

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.

compensation for work and the immediate tasks which must be done, are quite real. Communities must consider whether these issues should be negotiated or if it would be simpler to hire someone from outside to do the work. We must ask ourselves how handling the issues of work ethics may benefit or harm the community.

Money and Status

Sooner or later, every community is forced to acknowledge the economic situation it creates. Chambers of Commerce of small towns urge their members to support one another by spending their business dollars within their own community (a principle well understood by corporations and municipalities). However, most community members have little or no understanding of the laws of economics. Moreover, they do not want to learn. While much is said about the importance of communication in communities, when dollar amounts and financial printouts appear in meetings, eyes glaze, and most members hope the talk about community finances will soon pass.

The truth is that money is just as important in community as it is anywhere else. Money represents "frozen energy"—people's time, energy, and effort—and is necessary for quality of life, whether we are paying the light bills or feeding a large group of people. In metaphysical circles it is common

.....

Egotism is never as detrimental as the problems caused by low self-esteem.

.....

to say, "Keep the flow of energy moving" or, "Giving and receiving are both important." Money is usable energy frozen into an easy-to-exchange form.

Money remains a major factor in modern life. While social status is definitely affected by other factors besides money, especially in community, we must not forget how important it is for members to be able to pay for services in a community or contribute to a desired community goal. As time goes on, other values emerge which are just as important as financial ones, but it is foolish to be-



SPARROW HAWK VILLAGE

Carol Parrish co-founded Sparrow Hawk Village in 1981.

lieve money doesn't matter in community.

Furthermore, whether we like it or not, the desire for status also emerges in communities. (Once, when asked how status is established at Sparrow Hawk Village, I couldn't answer. I began to observe, and discovered that for our community, it appears status arises from service rendered, as well as from financial contribution.)

Raising money for a common purpose can unify a group. While the common projects can reveal the community's true values, the "power plays" which often emerge in relation to community projects can reveal other values, or draw attention to entirely new considerations. In this way, over time, a community establishes its priorities in relationship to its uniting keynote.

In my experience, a community needs to establish a method for raising money from its members. Otherwise, dissension is bound to occur as members with money are asked repeatedly to provide for the needs of those without. A membership fee that goes into a fund for community purposes is a must, whether or not we like to admit it. A community's sense of self-esteem is healthier when it clearly has a common fund and a means of community fund-raising. When we donate to or invest in our community, we have both a sense of ownership and legitimate pride. It becomes "ours" to love and protect.

A wonderful service effort occurred in Sparrow Hawk Village some years ago when we needed a firehouse. There was no fund for it, but through the generosity of a number of members we built the firehouse relatively quickly. Some members contributed money and others physical labor—some cooked, some painted. Together we reached

the goal. Nonetheless, our firehouse project couldn't have succeeded if we hadn't first had the funds to buy the lumber, tools, and paint.

Some community members will routinely contribute time and labor, rather than money, so special consideration should be made for bartering and labor exchange. At the same time, members must often negotiate between their needs for private time and community time. Spending too much time working for the community can strain family relationships.

Self-Esteem, Member Turnover, and Other Challenges

No discussion of community is complete without considering the ego issues that periodically cause problems for the whole community. In my experience, however, big egos can usually be managed by peer pressure, but the occasional egotism is never as detrimental as the problems caused by low self-esteem. Emotionally wounded people are often drawn to community because they seek security. Pity those charged to help them heal! Members suffering from low self-esteem are emotionally "set up" to suspect others of harboring hostility. Their "victim consciousness" has difficulty responding well to straight talk. Such unfortunate individuals are often unprepared to negotiate the waters of relationship with anyone, let alone an adventurous group involved in community. Techniques which help people overcome the pain of low self-esteem can improve life for everyone in the community.

It is sometimes said that two kinds of people are attracted to community—adventurers who thrive on meeting challenges and people looking for someone to take care of them. I don't necessarily believe this is so. I believe a real *spiritual* impulse is directing many to the spirit of community, in preparation for what I see as the forthcoming era of "right relationship." However, I do know many people in both categories—adventurers and people seeking to be taken care of—who are dedicated to community.

Our culture's mobility fosters rapid turnover in communities, especially when property is collectively owned. While private ownership of property in community tends to slow member turnover, it also may create rental property, which, again, allows easy transition for members. Frequent member turnover is not a trivial problem; in community the relationships between members are essential to both good functioning and the maintenance of the community's keynote. Excessive turnover wears on the group, causing some to feel negative towards new arrivals. The il-

Back Issues of Growing Community newsletter are available for \$5 each. For a complete description of back issues, write Growing Community, PO Box 169, Masonville, CO 80541-0169.

lusion of living forever as neighbors looms large and is difficult to shake. Fortunately, people do adjust to members' leaving, and wisely come to know that friendships survive, the phone is near, and people can always go visit old friends. One plus for community living is that it soon produces a network of former members living elsewhere.

Other unexpected challenges can arise, including how to assist under-funded community members, and how to resolve conflicts, which will tend to arise frequently around pets, other people's children, food and diets, and what is considered "acceptable" behavior in community. I suggest creating a statement of expectations about these matters for new members; this will help them determine whether or not your community may be right for them.

To summarize, I would suggest the following for people facing the challenges of creating new community:

- Attract, and accept, only those members attuned to your community's keynote.
- Find a way to limit community membership to self-supporting individuals.
- Have a plan of self-governance. This can change, but it will provide structure with which to begin.
- Choose a decision-making method which realistically recognizes what works for the majority, but which also listens to the minority.
- Emphasize communication skills, both in how to share and how to listen.

Trust

Last, consider the issue of trust. In a community of like-minded people, trust can become a major challenge, as it can yield deep affection or foster dependency, or both. With trust, love grows, people bloom, and happiness abounds. Each of us needs it, and each has to be able to give it and receive it. If we can trust, we can build together. If we can trust, we can heal even if we are hurt. Without trust, there is no good life in community or elsewhere. All else becomes secondary.

Having lived in three communities since 1972, each quite different, I cannot imagine living without sharing and receiving life and love in a community of people. We have nothing more precious to give one another.

© 1995 Carrol E. Parrish

Carol E. Parrish is co-founder and spiritual director of Sparrow Hawk Village community in Tahlequah, Oklahoma. She is minister of the Light of Christ Community Church, and dean of its Sancta Sophia Seminary.

By Dan Drasin

BY NOW, MANY OF OUR READERS ARE probably wondering why we've given so much good press to solar photovoltaics and such short shrift to windpower. After all, windmills are a good deal cheaper per watt than PV panels, and "windfarms"—large-scale windpower enterprises—are the most commercially successful alternative technology for generating grid power.

The answer is that in most locations the wind is capricious. If you live out on the plains, in a mountain pass, at the seashore or in any other area with strong prevailing winds, your overall average wind speed might be enough to keep your batteries charged ... or it might not.

Modern wind generators (often called "wind turbines") are, for the most part, reliable and efficient, and come in a variety of sizes and capacities. They employ various types of generating and battery-charging systems, techniques for maintaining optimal output under varying wind conditions, and strategies for safely accommodating gale-force winds.

Your choice of wind generator will be determined chiefly by the best match of wind conditions and economics. For example, if your average wind speed is seven miles per hour, a \$10,000, 10,000-Watt windmill that starts producing at 8 mph will yield a lot less power, on average, than a \$1,000, 500-Watt unit that cuts in at only five mph.

The next most critical consideration is the height of the tower that supports your windmill. Not only does wind speed decrease as you approach ground level, but trees, buildings, and nearby terrain can seriously disrupt the wind flow and trash the efficiency of your system. Skimp on your tower and be prepared for disappointment.

Then there's the question of noise. A large windmill cranking away in your back yard may produce an intolerable pulsing sound that will make you wish you'd gone solar after all. Don't buy or site your wind generator until you've heard your chosen make and model in action.

Don't overlook additional options, such as combining wind and solar power for greater reliability. If you're making a slow transition to energy independence, consider a "utility intertie" option that allows you to pump excess AC power back into the grid and enjoy paybacks from your local power company. But be sure to do your homework: payback rates vary widely from one region to another.

Off the Grid! Inherit the Wind

When considering any type of alternative energy system, it's a good idea to have a professional site survey and general consultation done before making any irrevocable commitments. This is *de rigueur* in the case of wind-power systems—not only in terms of determining your average wind speed, your hardware needs and your economic tradeoffs, but for reasons of safety. Wind-power equip-

Windmills are a good deal cheaper per watt than photovoltaic panels.

ment can be subject to extreme stresses, and catastrophic failure can be hazardous, to say nothing of expensive and disruptive.

If the idea of inheriting the wind turns you on, be sure to read Mike Sagrillo's excellent article, "Apples and Oranges," in the June/July 1993 issue of *Home Power* magazine.

Resources: Home Power Magazine, \$15/year (6 issues). Back issues available. P.O. Box 520, Ashland, OR 97520. 916-475-3179.



the
yurt

Crafted By

nomadic
arts

THE YURT, SINCE ANCIENT TIMES, HAS SERVED COMMUNAL PEOPLE. OUR PRESENT NEED FOR COMMUNITY HAS BROUGHT THIS CIRCULAR HOME BACK AS AN ANSWER. COMMUNITIES CAN BE STARTED, ADD MEMBERS, OR HAVE VISITOR SPACE WITH THE YURT.

NOMADIC ARTS WISHES TO SERVE BY:
*BUILDING YURTS
*YURT BUILDING WORKSHOP
*YURT DWELLERS NETWORK LETTER

FOR INFORMATION & BROCHURE
PLEASE SEND \$2 - 458 W. HINES HILL RD.
HUDSON, OH. 44236 (216) 463-5329
FAX (216) 650-4863



Multiple Parenting in Community: The Disadvantages

kind of care or this certain kind of... way that people act toward her ... I don't have complete control over that. If I want to change something about her environment or about what's happening, I have to get together with the group and we have to talk about it and it's a process. I think that that's really valuable. I feel that the process of working with a number of people on a consensus basis comes up with the best solutions for problems or issues, but it takes an awful lot of energy.

COMMUNAL CHILDREARING IS often a double-edged sword. In the Spring 1995 issue I explored how the plethora of opinions and helping hands available in most communities can be of great help to struggling parents and their children. In this issue I will flip the coin and examine common difficulties that raising children in communities presents for both adults and children.

For parents in community, simply keeping track of their children's belongings can be extremely frustrating. As one member commented:

I can really relate to living in a nice little house all to ourselves where I can keep track of everything. It doesn't sound like that big of a deal, but like getting up for school in the morning: "Where are your shoes?" "I don't know." She could have been in any of 10 buildings on any of 300 acres or even gone off the farm with somebody. Where do you find a shoe? I just have gone crazy with that. It's hard enough for the adults keeping track of their stuff around community. It's worse with children.

In addition, when many adults assume personal responsibility for raising and disciplining children, the multitude of personal theories about everything from diaper changing to the budding sexuality of adolescents can turn parenting into a real circus.

There are such very different philosophies about how to take care of children. Some want the children to be very independent and have minimal supervision, and then there's the opposite ex-

treme who think that a young child's day should be totally structured, totally supervised with entertaining and interesting activities planned throughout, and then there's tremendous variation in ... how much the child has to conform to adult expectations of peace and quiet. It goes on and on.

These differences may be even more evident in the early years of a community's existence when adults first notice disparities between their ideals and visions of community life and what is really happening within their community. As one parent recollected:

People were really idealistic. I remember one mom telling me ... she was shocked when their children started fighting. They had believed that because of their meditation and because they were really trying to live such a high lifestyle, our children were just going to be born so pure that they would never fight or anything.

It is also true that parents in community are like parents everywhere in that they tend to invest more time and energy in their own children. Consequently, when multiple adults are responsible for the care of children, parents may feel blocked from providing their children with the types of care they feel they need or deserve. One parent struggling with this issue, had this to say:

As a parent, I feel that I want this certain thing for my child or this certain

On the other hand, parents frequently become frustrated and angry when they assume that other members in the community will share in the raising of their children, but find that most members believe that children are their parent's responsibility and are more concerned with "adult" activities within the community.

Occasionally, parents express that they are self-conscious about making and enforcing rules when other adults are present. This may arise from a fear that other adults may challenge a decision in front of their children or even vice versa. This fear may be increased in situations where parents feel that other adults have more influence over their chil-

.....
Most difficulties with multiple parenting result from a lack of communication or diverse expectations among adult caregivers, or both.
.....

dren than they do themselves. At the same time, parents are frequently reluctant to relinquish their sole authority over their children and attempt to control the influence of other adults over their children's behavior and environment. This situation is frustrating for both related and unrelated adults. As one childless adult noted:

Probably the biggest drawback is always having to work things out with other people, and parents seem to be harder to work things out with than other adults. They have very strong opinions about what they want and expect. This is not all parents. I'm generalizing. But enough of them have enough trouble compromising and seeing things from other people's point of view and so on that it's pretty hard making decisions sometimes.

Conflicts between parents and non-parents frequently involve one adult allowing

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

children greater freedom or privilege than was deemed appropriate by another adult. Such conflicts tend to be quite emotional. One community member offered a poem he had written on the topic:

Another Night on the Farm

*Wind blows a cone loose from a fir
the door swings open another heartache
enters
playing then wrestling he nearly chokes a
young girl*

*silently we watch as another TV violence
scene
suddenly becomes real the girl cries
the boy wonders why is it any wonder
that compassionless boys
grow up playing with Star Wars toys*

*I reach out to encourage an apology
the boy's mother rebukes me "let him work
it out on his own" she says
without guidance, the lesson is missed no
apology, no reprimand, no lesson learned*

*Are these the families who will guide our
world to Peace?*

From a child's point of view, conflicts and inconsistency among multiple caregivers with respect to discipline and expectations can be just as frustrating as it seems to be for adults. Occasionally, children are caught in "double binds" by being told to do something by one adult only to discover it had been forbidden by another adult. These situations frequently entangle many people in a very short amount of time. At other times, more than one adult may reprimand a child for the same violation of a rule or norm. This phenomenon of having too many bosses has even been given a name—the "Cinderella effect" as in "Cinderella do this!" "No, Cinderella, do that!"

Problems can also arise around common space. Because children have large amounts of free time, but limited mobility, resources, or private space, they are frequent users of communal areas. Consequently, they are frequent violators of rules or norms involving noise and neatness. This can be especially discouraging in crowded communities, and for adults who do not particularly enjoy the company of children. Also, for children, the omnipresence of social interactions may make it difficult for them to find time or space to be alone.

In addition, it is occasionally the case where children are held to an even higher standard of behavior than adults. As one communitarian put it, "The kids are ex-

The following guidelines are offered as a starting point for discussion about values and expectations regarding children in community.

Guidelines for Adults

If a child in our community behaves in my presence in a way that I perceive as inappropriate or dangerous and I lovingly intervene, our community family is strengthened. I, therefore, strive to demonstrate personal responsibility for the children in my community by:

- my own positive example,
- upholding the following children's guidelines with justice and integrity,
- but without violence or verbal abuse, and by
- empowering others to do the same.

In addition, I agree to supportively inform parents (and other individuals when appropriate) when I have been involved in or have witnessed a disturbing (or inspiring) incident with a child of theirs.

Guidelines for Children

Children are held accountable to:

- respect others' property,
- abstain from intentional physical or emotional cruelty to others, and
- be sensitive of their own and others' personal boundaries and safety.

pected to be angels as opposed to many of the adults here who have many problems and are often very inconsiderate of others. That problem is being addressed. At least get people to talk about it. That will probably be a long-standing problem."

Overall, it appears that most difficulties with multiple parenting result from a lack of communication or diverse expectations among adult caregivers, or both. While it

may not seem as important as discussing year-end profits and losses or the proposed design for a new building, a series of open community meetings on the topic of communal childrearing is invaluable in exploring, and, it is hoped, even agreeing upon, basic values and expectations regarding children in community. Such meetings require patience and understanding, but the rewards are well worth it. Ω

Santa Fe CoHousing Community

House for Sale

Dianna Hine • (505) 471-5130

CoHousing

The Journal of the CoHousing Movement

The only publication covering
the creation of and life within
CoHousing communities
throughout North America!

Send \$5 for a sample issue.

Please mail to: The CoHousing Network,
#C-3, Box 2584, Berkeley, CA 94702
(510) 526-6124



FOR OUR CHILDREN
.....
by Arun Toké

Recommended Children's Books of 1995

This column is excerpted from Skipping Stones: A Multicultural Children's Magazine. Arun Narayan Toké, a native of India, edits the magazine and wrote this article for his young readers.

AT SKIPPING STONES MAGAZINE, we believe that human societies can flourish only if we are able to understand and respect each other as equals *and* if our lifestyle is ecologically sustainable. The *Skipping Stones* book awards recognize outstanding books that help us reach this goal of a multicultural and sustainable world for everyone.

A multicultural group of students, teachers, librarians, and *Skipping Stones* staff selected seven winners in two categories—Nature and Ecology (promoting an awareness of human, plant, and animal relationships) and Multicultural Awareness (encouraging cultural diversity and intercultural understanding).

Nature and Ecology Books

The Desert is My Mother/El Desierto es Mi Madre, by Pat Mora, art by Daniel Lechon (Arte Publico Press), \$14.95. A bilingual poem and magical paintings illustrate the relationship of Hispanic and Native peoples to their natural environment. Rather than portraying the desert as an expanse empty of life or value, lyrical text shows the desert to be a loving provider of comfort, food, spirit, and life.

Who Would Want Those Apples Anyway? by Laura and Pam Griscom (Share Publishing), \$4.95. Four-year-old Laura is sure that if people knew the truth

about pesticides, they would choose to eat organic produce. So she co-authored this thought-provoking picture book to help children and adults discuss the human and environmental consequences.

Multicultural Awareness Books

The Red Comb, by Fernando Picó (BridgeWater Books), \$14.95. Historical fiction from the middle of nineteenth-century Puerto Rico. Originally published in Spanish. In this colorfully illustrated story, Vitita, a young girl, discovers a runaway slave, Carmela, hiding beneath her house. Vitita seeks the help of Siña Rosa, an elderly neighbor, to save Carmela from Pedro Calderón, the slave catcher. With their courage and wisdom, they succeed in this admirable task.

Tales Alive! Ten Multicultural Folktales with Activities, by Susan Milord (Williamson Publishing), \$15.95. *Tales Alive* features stories from ten different cultures and countries, taking you on a journey around the world of folktales. Following each story are several hands-on activities to help further understand the people and their cultures. Some of the activities need adult supervision, but most can be done by children working alone from start to finish. *Tales Alive* makes a wonderful addition to every teacher and storyteller's resource collection.

The Girl Who Married the Moon: Tales from Native North America, by Joseph Bruchac and Gayle Ross (BridgeWater Books), \$13.95. There comes the day in the life of a young girl when she transforms into a woman. Throughout Native North America, that day has been celebrated with song and dance, story and ritual. A collection of 16 Native tales, from 16 different Native cultures, celebrating this passage. Each young heroine makes her journey into womanhood by taking control of her own destiny.

Tell Them We Remember: The Story of the Holocaust, by Susan D. Bachrach (Little, Brown and Co.), \$10.95, paperback. *Tell Them We Remember* draws on the U.S. Holocaust Memorial Museum's large collection of artifacts, photographs, maps, and taped oral and video histories of Holocaust survivors and other witnesses to teach young readers about this terrible period in human history. It makes us realize how close prejudice is, and that it's happening even as we're reading this book.

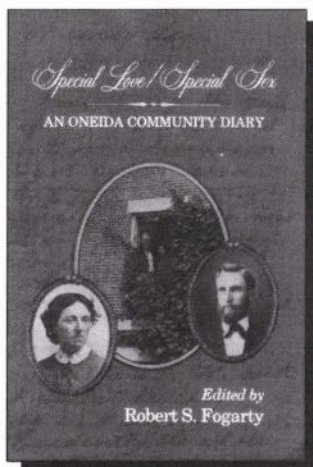
Respecting Our Differences: A Guide to Getting Along in a Changing World, by Lynn Duval (Free Spirit Publishing), \$12.95. This well-thought-out book encourages young people to become more tolerant of others and savor the rich variety of America's changing culture. Real-life examples profile students from across the country who are working to promote tolerance in their schools and communities. Teens learn the benefits of becoming more tolerant—increased self confidence, better conflict resolution skills, and a life that's more fun and interesting. Ω

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



REVIEWS

by Diana Leafe
Christian



Special Love/Special Sex

Robert S. Fogarty, Editor

1994, Syracuse University Press.
231 pp. Cloth, \$24.95 (plus \$3 S+H).
Syracuse University Press
1600 Jamesville Ave.
Syracuse, NY 13244-5160
315-443-2597

IMAGINE A SPIRITUALLY INSPIRED COMMUNITY where everyone is married to everyone else. Where members are strongly encouraged to have sexual encounters only with partners who will elevate them spiritually, or with whom they can so elevate—thus the young men are primarily lovers with the older women, and the young women with the older men. Where strict birth control is practiced, using “amative” rather than “procreative” contact—a long, slow sexual encounter similar to *karezza*, Tantra, and other techniques with no ejaculation.

And where, finally, couples *are* allowed to conceive children, but only eugenically—by men and women which the community elders, like horse breeders, select to produce the most physically and spiritually perfect children. (And where the most eugenically desirable men to “start” the appropriate fertile women are ... community elders.)

Now, imagine all this takes place in the 1870s.

Special Love, Special Sex: An Oneida Community Diary is the journal, written in 1876 and 1877, of Victor Hawley, a young member of the Oneida community in New York state. (See also, “Sexuality and Relationships in the Shaker, Oneida, and Mormon Communities,” p. 52.) Annotated by Robert S.

Fogerty, a Professor of History at Antioch College, Victor’s diary outlines his elation and anguish as he alternately woos and loses his true love, Mary Jones. Theoretically free to make love as often as they wished, with no 19th century norms to stop them, Victor and Mary were nevertheless subject to strong *community* norms to stay away from each other. They were too close in age, thus one was not spiritually “elevating” the other. Victor was considered too mentally feeble to father a child (because of his “obsession” with Mary). And Mary was considered too mentally unstable to bear a child (because she wanted one so badly!).

Sometimes the community elders separated the lovers by sending one to another Oneida community. Sometimes Victor and Mary bowed to peer pressure, becoming “good community members” and “putting God’s will” first. Other times they broke the rules and leapt into each other’s arms. The diary is not racy, and any relatively explicit passages are couched in rather quaint language. Victor’s diary is significant because it shows how a community’s “family system,” to use a modern psychotherapy term—it’s “group-think”—can cause people to doubt their own hearts’ desires and question their right to feel what they feel. Victor’s account is sad—and instructive. Did people stop letting community leaders dictate their romantic and sexual lives back in 1880, when the Oneida community broke up? Not hardly. (See “Healing From the Trauma of Sex Power Imbalances in Community,” p. 57.) Sometimes it helps to put the distance of a century between us and a community’s excesses, so we can see our own lives in community more clearly.

(P.S. He gets the girl.)

A Short History of the Farm

By Michael Traugot

1994, 80-pp. booklet in binder.
\$12.50 postpaid.
Michael Traugot
84, The Farm
Summertown, TN 38483

BY NOW THE FARM COMMUNITY IN rural Tennessee has become the stuff of folk legend about communes from the hippie days. The Farm has had a rich, complex history, and Michael Traugot, present from the beginning, gives us a wonderful overview. Monday Night Class and Stephen Gaskin’s visionary philosophy. The caravan odyssey. Early survival and the ubiquitous soybean. Getting busted. Rapid population growth. Babies, natural birth control, *Spiritual Midwifery*. Solar inventions; agricultural ven-

tures. The Plenty Foundation. The change-over to economic self-sufficiency. The mass exodus. Busting the FBI.

I couldn’t put it down.

Michael Traugot’s account whetted my appetite for more ... a longer, more detailed history, packed with anecdotes and recollections of current and former members. (And maybe more about how the leadership changed.) Michael, what do you say?

(Please see our excerpt, “Re-sacralizing Marriage and Childbirth at The Farm,” p. 36.)

Community Design Primer

By Randolph T. Hester, Jr.

1990. 116 pp. Paperback.
\$17 postpaid. (\$18 first class)
Community Design Primer
2707 Matthews St.
Berkeley, CA 94702

IS YOUR COMMUNITY PLANNING A NEW workshop/laundry room/tool shed? Have you been asked to come up with a site plan for a new community or to design a central community building? Although *Community Design Primer* is written for professionals who design recreation areas, open spaces, neighborhoods, and public or communal housing, an intentional community could equally benefit from its good ideas.

Professional community design involves the participants in the planning process. The professional community designer—or community members designing their own sites—must not only employ visual problem-solving, spatial creativity, imagining future environments and projecting their consequences, but also must know how to involve many people in the creative input and decision-making stages. They must know how to create an environment *together*.

The book’s experiential exercises on values help the reader recognize unquestioned assumptions or subconscious beliefs about what works well, and what looks good. Being aware of subtle biases in these areas makes one less likely to be dogmatic, and more open to the “group wisdom” when the community plans the new barn. Other exercises are intended to improve communication skills—facilitating meetings, listening actively, negotiating between conflicting interests, promoting collaborative decision making, and helping generate more community spirit about the project. The design-problem exercises are intended to sharpen the reader’s form-making ability and solve spatial problems more creatively, even for beginners.

Amplly, creatively illustrated. Ω

L.I.F.E. Presents

Community Quest



© Billie Miracle

Creating Ecologically Sustainable Communities

• October 19–22, 1995 • Winter Park, Colorado •

- Communities and our Future • Communities, Health & Healing • Visioning •
- Overview, North American Communities • Legal Options • Facilitating Meetings •
- Leadership & Administration • Decision-Making, Consensus • Conflict Resolution •
- Finding & Financing Land • Attracting Investors & Members •
- "How We Did It!" Stories •

Experiential Learning Community-Building Experiences Booths & Exhibits

PLUS: Cohousing, communities & ecological sustainability, community businesses & worker-owned co-ops, permaculture design, passive solar buildings, straw-bale construction.
The cooperative *Transformation Game*. Music & entertainment.

Patch Adams, M.D., Geshundheit! Community (clown, health-care visionary, physician); **Stephan Brown** (financial/legal/real estate consultant; formerly, Shenoa Retreat Center); **Caroline Estes**, Alpha Farm (consensus facilitator/teacher); **Geoph Kozeny**, *Communities Directory* ("Peripatetic Communitarian," expert on North American communities); **Corinne McLaughlin**, Sirius Community (Presidential Council for Sustainable Communities; co-author, *Builders of the Dawn* and *Spiritual Politics*); **Laird Sandhill**, Sandhill Farm, *Communities Directory* (communities movement visionary/activist; consensus, conflict resolution facilitator/teacher, organic farmer); **Kathy Tyler**, co-author *Transformation Game*; fellow, Findhorn Foundation; and many more . . .

Endorsed by *The Fellowship for Intentional Community*

Families Welcome! "Snow Mountain Ranch" in the Colorado Rockies has many activities for children. **COSTS: \$250 Early Registration** (postmarked by 7/31/95). **\$290 Regular Registration** (by 9/20/95). **\$310 Late Registration** (after 9/20/95). \$75 Deposit. Rooms/meals \$35–\$85 per day. VISA/MC accepted. Work Scholarships available.

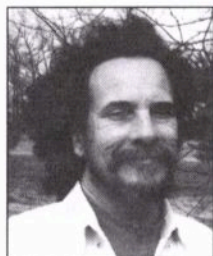
To register, or for information on program, accommodations, scholarships, airfare or exhibit space, contact:

COMMUNITY QUEST

c/o L.I.F.E., P.O. Box 824, Palmer Lake, CO 80133

719-488-2966

Love, Romance, & Sex in Community



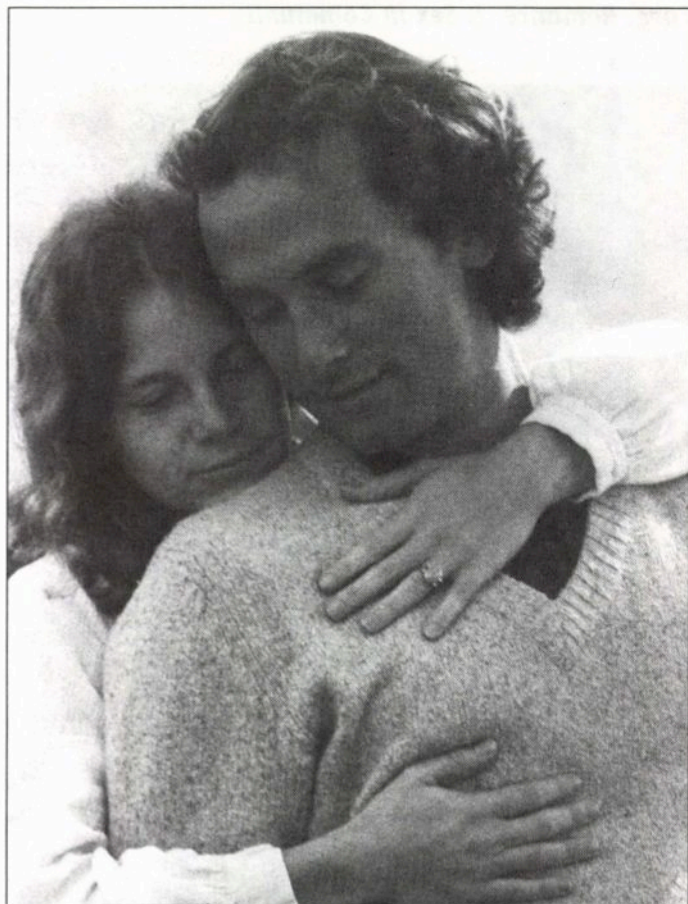
FROM THE GUEST EDITOR

.....
Loren Schein

WHEN THE COMMUNITIES EDITORIAL BOARD tabbed me to be the Guest Editor of this issue, with its seductive theme, I enthusiastically embraced the challenge. Why? Well, for one thing, I have been a dazed laboratory mouse in the American relationship maze for more decades than I wish to admit, or recall. Moreover, I am on a personal quest for an intentional community to call home, not just for a little visit, but for a long spell, maybe even permanently. Ergo, I thought it wouldn't hurt to learn more about the different community styles in practice around the subject of intimate relationships and that readers would find the tales told to be instructive and, in some cases, eye-opening.

Last winter's issue of *Communities* contained a notice that invited communitarians to contact me if they were interested in writing articles for this issue. Additionally, I sent out about 50 personal letters to individual communities. To my surprise, I was not forced to ask my local postmaster for a larger P.O. box. I suppose I was naive to expect mobs of community-dwellers to open up their hearts and bedrooms and yurts for us to peek into, even for benign anthropological reasons.

Nevertheless, I did get a rather nice representation from communities that had no problem with exposing themselves, so to speak. But I should have expected that an extroverted



JOYCE LYKE

lifestyle would engender an extroverted response, and the converse. In any case, what follows is a selection of articles, poems, and cartoons which tends to shed more light on the less traditional and less conservative communities. The reader should not regard this collection as comprehensive or representative of our readership or the members of the Fellowship for Intentional Community (our publisher). There are, however, some non-blush-provoking articles from places such as Dunmire Hollow in Tennessee, Wiscoy Community in Minnesota, and High Wind in Wisconsin to go along with a few of the more daring variety from IDA and Short Mountain Sanctuary in Tennessee and ChristiansbrunnKloster in Pennsylvania.

As for me, I lived at Ganas community in Staten Island for a short time and that stimulating experience left me hungry for another. Last summer, in my search, I visited ZEGG community in Germany and became a fan of their utopian ideals, including a life free from violence and fear and an open and free dedication to love, as free of jealousy as possible. My experiences at those communities, as well as a few others, have informed my exploration with illuminating insights, as have the following contributions from veteran communitarians. Soon I hope to pay a visit to a few of them. I offer this Special Feature section to you in the hope that you, too, will enjoy these articles and perhaps glean some useful information. Ω



Early Wiscoy members wanted 'freedom.' ... something different from the middle-class lives of their parents.

WISCOY LAND CO-OP

Taming the Wiscoy Wilderness

by Vic Ormsby, Yarrow Brown, & Tony Brown

The Wiscoy land co-op, organized as a cooperative in 1975, is a secular intentional community of 24 adults and six children, ranging from age seven to 54. They hold their 144 hectares of land in common, with each adult member owning an equal number of shares. They also hold in common their community center (the original farmhouse), a barn and other outbuildings, a sauna, cider press, grain mill, swimming pond and recreational area, and hiking and cross country ski trails. Wiscoy members make community and land-use decisions by consensus at weekly meetings. Members' businesses and professions (privately held, as is their individual housing) include a native plant nursery, an organic inspection service, construction, nursing, accounting and counseling.

The Crazy Days

We came individually, or as couples, or in small groups, over time, refugees from the struggles of the '60s and '70s. We wanted to live in the country; we wanted "community"; we wanted "freedom"; we wanted something different from the boring middle-class lives of our parents.

We were not much different from the rest of our generation. We were open to experimentation in relationships, in living arrangements, in sex, drugs, and music, in spiritual "trips." We were wildly romantic and courageously sexual (use your imagination—we did). The community was reluctant to make any rules about what people could or could not do. We developed a meeting format that provided all persons with an opportunity to express their concerns and be heard. We wanted our experiences themselves, and the consequences that followed, to be the guide to our becoming.

Word spread and people showed up. We had campfires and

.....

We were open to experimentation in relationships.

.....

potlucks nearly every night during the summer months, and some people had romantic trysts whenever possible. We planted gardens, constructed temporary shelters of tents, tipis, and tarps. Meals were cooked over campfires and people gathered and shared what they had. The coming of cold weather set off a

scramble as people decided who was going to live with whom through the winter months. Spring brought the return of those who had wintered down south, working or playing, and those who had shared rental housing in the city.

There was only marginal housing on the farm. The outbuildings were in various states of disrepair. The summers were fun, hectic, and wild! The winters were cold, harsh, and bitter. The circumstances put a lot of stress on relationships. Some couples separated, one partner leaving, one staying. Couples remained together or separated depending on how well they shared common values and vision of community. New relationships developed and babies were born, egos were bruised, but through it all we continued to meet and talk and listen and share and help each other as we could. People left, people came and a new sense of ourselves as a community began to emerge.

The Work Years

We developed a history/herstory with each other. As wildness cooled, couples formed and committed themselves to build their own homes. Some singles built houses, too. Businesses were started, gardens expanded, perennials were planted, more children were born and raised. Life and livelihood became more sustainable. Several couples formalized their relationships at this time. Some weddings were big community celebrations while others were quiet ceremonies held elsewhere. Single members introduced new partners from outside, some of whom eventually became valued members of the community. The climate changed toward couples and new couples became involved. Verbal battles were waged over sexism, diets, standards of order and cleanliness, hunting, and the rules for volleyball.

We brought in facilitators to teach us conflict resolution skills and the rules for fighting fairly. This was helpful for conflicts between community members, but also for conflicts within families. We began to see that conflicts are an inevitable part of relationship, in coming to know and to value each other. How we respond to conflict can be constructive or destructive and we can choose how to respond.



YARROW BROWN

The Present

There begins to be some rewards for all of our hard work. Success at what we do brings more time for leisure, community involvement, romantic trips to far off places. Many of the children are grown—off to college or jobs, some to marriage and some departed with a parent or two. We have entered the modern world with TVs, VCRs, computers, and fax machines. Our cars are newer and more reliable.

More recent members face different challenges from earlier members in becoming integrated into the community; it is never easy. Newcomers lack the shared history and nuances of living together. Learning to be considerate of others when making decisions is difficult.

From all of our struggles a new sense of ourselves emerged. We have come to feel more like family. We enjoy working and playing together. We've become known for our parties and celebrations, our potlucks and volleyball games, swimming pond, skating and ski parties. Sexual tension decreased as men and women worked and played together, coming to know each other in dif-

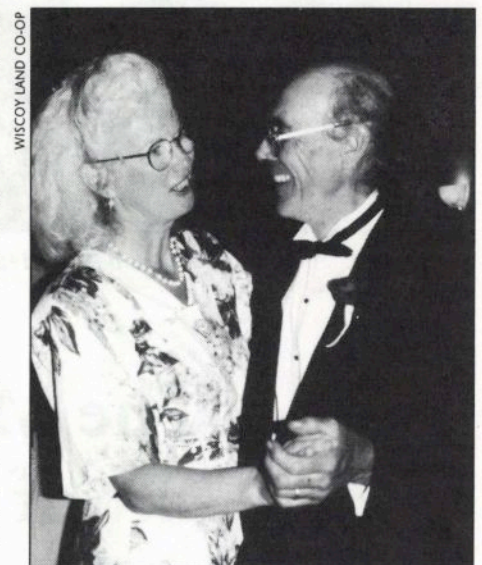
ferent ways. We experience each other as brothers and sisters, as co-workers, as friends, and as people of worth regardless of sex.

The Future

Some of our greatest challenges may still be before us. We know that as we age change is inevitable. Aging, disability and death could change relationships and living arrangements. Already we depend more on chiropractors, massage therapists, exercise, and yoga classes.

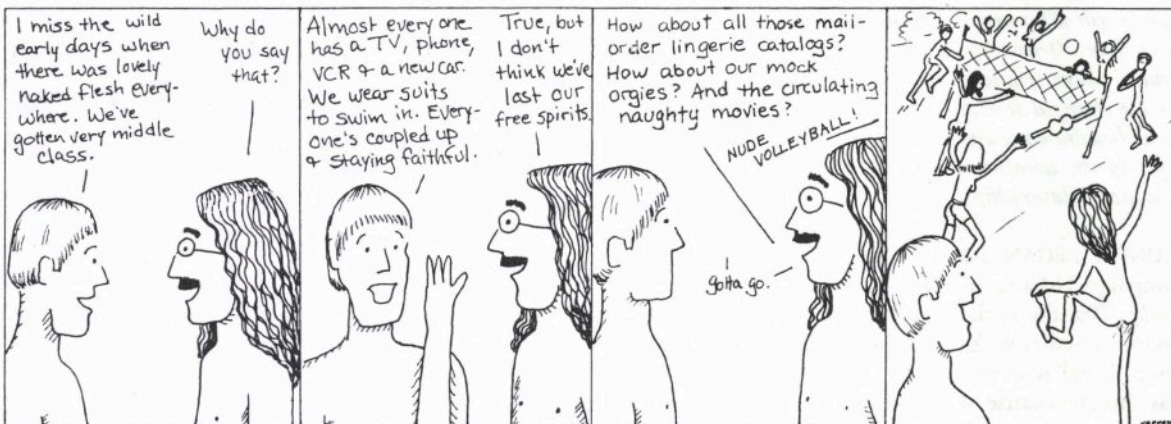
The future is full of questions. Will any of the children return to their roots to live in the community or will they head out in new directions? Will new couples continue to be interested as openings occur? Will widows and widowers form new relationships? Will elder members let go of individual homes to live together in small groups? Hopefully, love, romance, and sex will still be flourishing, but in what form?

While we don't know what the future will bring, we hope it will continue to be as good as it is now. We trust ourselves and our process to help us resolve these



From all their earlier struggles, a new sense of self has emerged among the members.

problems as they arise. It's been an interesting, challenging, and fun trip, and we look forward to the future. Ω



Vic Ormsky, a co-founder of the Wiscoy land co-op in 1975, is a market gardener. Yarrow Brown, a 14-year resident, grows wildflowers and is a cartoonist—her cartoons accompany this article. Tony Brown, a 13-year resident, is an avid home-steader.



DANIELLE HERNEY

Barbara Lee and Harvey Baker of Dunmire Hollow Community.

The Metamorphosis of Relationships at Dunmire Hollow

by Harvey Baker

Communities are often seen as laboratories for possible social and cultural change. Over time, the same community may experiment with several different—even opposite—ideals for the same aspect of life. Over the length of Dunmire Hollow Community's more than 20-year history, the prevailing attitudes about relationships and commitment have changed several times. Harvey Baker has watched dramatic and sometimes sudden changes in the dominant community ideology about ideal relationships.

AS OUR COMMUNITY BEGAN TO coalesce in Champaign-Urbana, Illinois, in the early '70s, the social norm was for couples to live together without being legally married. Legal marriage was rare, and usually was chosen because of

some economic practicality or to avoid intense family harassment. Many relationships were fluid, and a number of people experimented with multiple-partner relationships. The community of people at this time was also quite fluid, with undefined boundaries. Our first attempt at defining our membership produced two criteria:

1) You wanted to be a member; and 2) everybody else already knew that you were a member. This actually worked quite well in the early days of the community.

As our community got tighter, we realized that we had something of value. We also realized that a university town surrounded

by expensive and inhospitable corn fields was not a suitable long-term home. To give our community a better chance of a long life, we needed to transplant it somewhere more permanent than rental housing in town and a dome on two acres surrounded by unenthusiastic neighbors. If we didn't do something with this community we had lucked into, it would dissipate, one person or couple at a time, as people wandered off looking for better places to live.

With some sense of urgency, we started a national land search for our community's permanent home. As moving to our own land grew more likely, people got excited about the idea of settling down, building houses, and having babies. For many of the couples, settling down on the land encouraged settling down as a couple; few people were interested in moving to a remote piece of land without a mate. As a consequence, many of the couples explicitly increased their level of commitment to each other.

About the time our community was purchasing its 163-acre valley in Tennessee in early 1974, many of our group became interested in the teachings of Stephen Gaskin, spiritual leader of The Farm community 35 miles away. Many people in our community visited The Farm and read Stephen's books. Three of our couples lived at The Farm to have their babies with the Farm midwives; one couple stayed there permanently. Stephen married couples on The Farm in public ceremonies at the community's Sunday morning services, and stated that when he married people, they stayed married. Living together outside of marriage was discouraged. (See "Resacralizing Marriage and Fertility at the Farm," p. 38.)

This encouragement of marriage from folks seen as similar to us added its weight to the existing family pressures and worries about local attitudes in a small town/rural area of the Bible Belt. Most of the couples

.....
Most of the couples in our group who had been living together got legally married, and publicly espoused monogamy and "staying married forever."
.....

in our group who had been living together got legally married, and publicly espoused monogamy and "staying married forever."

A similar attitude was prevalent about the community itself, often seen as virtu-

ally a second marriage: we had found the perfect place to create the perfect community, and would all be living here together in perfect harmony forever.

After a couple years of reality, the strains began to show. Some of the marriages showed their weaknesses, and the idea of

The open relationships often turned out to be painful or brief or both; they could end abruptly with no agreement to discuss what had happened or why.

“open marriage” began to float around, complete with a study group on the then-popular book *Open Marriage* by George and Nena O’Neill. Stale marriages made fresh romance look more attractive. People began to have affairs, usually within the community or with friends in our “extended community” around the county. Unlike normal practice in the U.S., many couples attempted to be very open about the outside relationships, both with their spouses and with the community. Unfortunately, they were rarely prepared for the emotional turmoils the affairs created.

At times I noticed uncharacteristic and seemingly unexplainable friction between two people, only to discover later that one had started an as yet unpublic romance with the other’s spouse. Several friends—who had originally persuaded reluctant spouses to accept the idea of “open marriage”—got very upset when their spouses then developed romances with others. The new prevailing attitude that “jealousy is unnecessary, and open marriages are easy” proved just as difficult to accomplish as the previous attitude that “monogamy and staying married forever is easy.”

The increasing dissonance between people’s visions about how community life would be and its reality began to have its effects as well. We were all still humans, with our foibles and shortcomings still intact. And the world outside was not cutting us any slack, either, with economic struggles added to the internal tensions. Yet leaving Dunmire Hollow Community was nearly unthinkable. The first person who became desperate to leave our little utopia saw no way out; when the pressures finally built high enough, he rode out in an ambulance, with four self-inflicted knife wounds in his chest. He and his wife never came back to our land again. For the rest of us, normal

activities screeched to a halt. We sat together in shock, trying to recover from this drastic rip in our community’s fabric, for which we were so unprepared.

The second couple to leave said that they would be back in a few months, after they made a little money helping their parents build their retirement cottage. I believed them (as they seemed to believe themselves.) Another community member perceptively—and correctly—read their burned-out state, and said, “They’ll never be back.” It took a while before there was a departure both friendly and honest, where the couple and the community both recognized that it was okay that they just had other things to do and another life to lead elsewhere.

As preparation for their departure, some couples would create an estrangement from the community, by generating extra conflict with other community members and being resistant to resolving it, in spite of our community agreements to do so. This added conflict would help overcome the inertia of staying, and, by overwhelming the good features of life here, make the old dream seem shattered, worthless, and hence, possible to abandon.

When couples split up, the departures did not follow this pattern; instead, one partner simply left. Sometimes the splitting up and the leaving were simultaneous, part of an overall need for divorce from both spouse and community. The departing spouse rarely felt the need to create further estrangement from the community, as the disrupted primary relationship generally provided enough.

After consisting of seven married couples, one unmarried couple, and one single person in its early days, Dunmire Hollow Community shifted over the years to being a community with a majority of singles. Now the talk was of open relationships, since marriage was rarer. “You do your thing, and I’ll do mine, and if they happen to coincide, that’s groovy!”

Not surprisingly, the same sort of attitude became more common about Dunmire Hollow. The level of commitment to the community lessened, especially among the newcomers, who seemed to say, “I’ll do this community thing as long as it is:

- a) cheap,
- b) easy,
- c) fun; but don’t ask me to:
 - a) buy the materials to build my own house, or

- b) work out my conflicts with other people, or
- c) make a commitment to the community.”

These attitudes do not create either a strong, deep relationship, or a strong, deep community; both need the energy, attention, and hard work that only comes with commitment.

The open relationships often turned out to be painful or brief or both; they could end abruptly with no agreement to discuss what had happened or why. As with the open marriages, jealousy was often a problem, in spite of the wishes to be rid of it. And eventually AIDS reared its head. Over time, individuals tired of the transience and uncertainty, and decided to look for and work for committed relationships.

Our community as a whole also began to see the need for commitment. We initiated a process of clarifying and writing down our social agreements, membership process, consensus process, residency rights, etc. It was valuable for the community to spend time together focusing on building agreement, defining our core beliefs and our processes to keep the community alive and healthy. Just starting this agreement-building process was enough to cause some fence-sitters to leave, as they finally realized that they would have to deal with the other people here.

Our community as a whole also began to see the need for commitment.

As I write, we are a community of five couples (three legally married). Two of the couples include young adults who grew up here; their life directions are not yet clear. The other six adults are seriously committed to this community and its future. After 20 years, we have learned more about what we need to do in order to maintain healthy relationships and a healthy community. Sometimes we are daunted by the size of the task. With all the personal activities of daily living that occupy us, actually taking the time to do this maintenance remains our challenge. Ω

Harvey Baker, a co-founder of Dunmire Hollow Community, does custom woodworking. He has been a board member of the Fellowship for Intentional Community since 1989. He is happily married to Barbara Lee.



C. FREDERICK STORK

Founded to model ecological, sustainable living, High Wind attracts visitors to its passive solar bioshelter.

High Wind: Community Lives, Personal Loves

by Lisa Paulson

The High Wind Association, near Plymouth, Wisconsin, functioned as an intentional community for about a dozen years, beginning in 1981. Its members later changed the organizational structure to a village of people who still share values about living cooperatively and sensitively in their environment, but who are pursuing independent paths. Now with 272 acres, High Wind has developed into a new entity, Plymouth Institute. Several of the original residents have joined with innovative scientists, builders, area universities, and public school systems to create models for sustainable living. This includes research and development, technical demonstrations, educational programs, national and international outreach, and a consortium of small businesses.

WHICH COMES FIRST, SERVING the community and the larger whole, or looking after personal relationships? Is the euphoria of coming to live in an experiment with planet-wide implications—and sharing this dream with a partner—a solid enough basis for the attraction to last? What is it like for older couples who join community?

High Wind is one of those communities—and there are well-known precedents—founded by a couple in their middle years whose lives had been a succession of shared cosmic adventures, “preparing for,” as it were, starting an intentional community.

Founding High Wind

You might say that my husband Belden (Bel) and I are one of those couples who bring complementary strengths and sensitivities to the relationship. We are sufficiently seasoned by risk-taking and hardships and rebuffs from outside that we grow closer and strong enough to become fierce advocates of an enterprise as uncertain and difficult as building community. We each claim roots in communal experience going back some 45 years. I had lived and worked with a group of young internationals out of a farmhouse in the Green Mountains of Vermont for the Experiment in International Living, arranging home stays for high school and college kids all over the world. Bel created a settle-

ment house-style relief center in the bombed-out post-World War II waterfront slums of Naples, Italy, living on the premises with a dedicated group of young Italians.

It was there in Naples that we met and joined forces in what was, clearly to us, not only a personal love connection, but a powerful mandate written in the stars to do the work together, whatever that might be.

Coming off this experience, we started our first community in 1956. We brought some hard-core Eastern European refugees

.....

Which comes first, serving the community and the larger whole, or looking after personal relationships?

.....

from detention camps in Naples to the austere Island of Sardinia. With help from others, we bought land, dug irrigation ditches, planted orange groves and artichokes fields, started making concrete blocks, and built simple housing.

I think there must be some kind of aberrant gene, a vision gene that gets lodged in the heads of people crazy enough to attempt starting communities. It has to do with seeing things large, perching high in a tree, as it were, to look at the world more broadly. For us it was a kind of pre-Peace Corps enthusiasm where we didn't care if we made any money as long as we could be useful. In the 1950s this was weird behavior. It was still strange in 1981 when we founded the High Wind community in rural Wisconsin.

When I had visited the Findhorn community in Scotland I watched 300 people trying to live together cooperatively and non-judgmentally, intent on redressing the balance between humans and nature. At a time when few in our country were worried about environmental degradation, here was a group that foresaw the dangers looming, that recognized the sacredness of each life form, and that articulated the opportunity for a global shift in consciousness.

It was this idea—to walk gently on the earth—that attracted a little band of enthusiasts to High Wind where, with a small grant from the U.S. Department of Energy, we began to build a passive solar bioshelter. We moved fairly unintentionally from being a task group to a community focused on ecological values and education, and now, in the last three years or so, to what we simply call a village.

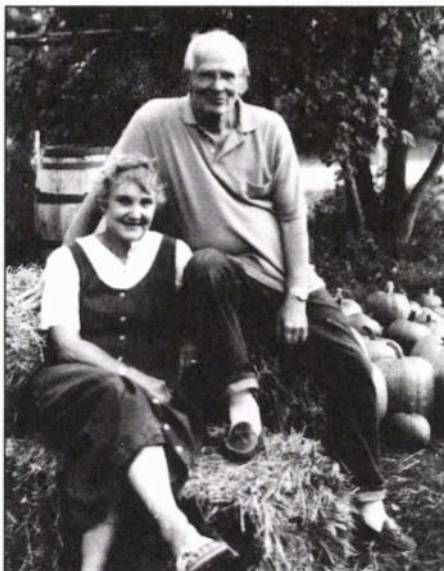
How couples have fared

Among the 70-odd members who have lived at High Wind over 14 years, they are about evenly split among: a) couples who arrived together (13); b) couples who met in the community (11); c) those who came as singles and stayed single, some of whom met significant others outside or at our workshops (11); and d) children (14).

Of those couples who came as couples, eight were married, three married while here or after they left, one divorced while here, and one split up a year after leaving.

Of the couples who found each other at High Wind, four either married or stayed as strong partners (here or after they left), and seven did not make it. Five of the latter formed powerful alliances here, but broke up within a year of leaving; the issues that kept them together at High Wind were not compelling enough to hold them once they were out in the world.

Because High Wind stayed small (around 20), it was most comfortable for those in the predominant group, singles or couples, at any given time. For instance, in the early years there were only two couples (including Bel and me) and we were somewhat outside the in-group that developed among the unattached singles, who ranged in age from 20s to 50s. Gradually the balance tipped and more couples either came or formed. This coincided with a move away from the early extreme closeness that involved living and eating in one farmhouse with everybody working together to build the bioshelter and garden, organize programs, and take care of visitors.



Belden and Lisa Paulson brought complementary strengths to founding community.

In search of greater privacy and autonomy (we always characterized ourselves as feisty individualists who would never do well in the economic interdependence of egalitarian communities), we began to decentralize and claim or build our own living spaces: a room in the barn or converted chicken coop, a crude experimental dome, and, eventually, state-of-the-art solar homes. This became especially important for couples.

A huge question—which ultimately resulted in our releasing our public identity as an intentional community three years ago to become a village—was always how to balance serving the larger whole (the community and the public), while at the same time honoring and nourishing individuals, couples, and families. At High Wind there was the strain of earning a personal livelihood, since work for the community was largely voluntary. Often time and energy for a job on the side to support oneself were minimal, and the result was burnout. Such tensions often played out with one's partner.

Some of us are diehards and try to do both. For example, I think of myself as enjoying in turn relationships with four communities: my family; the others at High Wind; the hundreds of visitors who over the years have crowded into our living room to hear the story and trek through our woods, farm, and buildings; and a host of kindred national and global groups and communities working with similar agendas.

Now, with the new village structure, residents are free to pursue their own creative enterprises, but some also choose to plug into the outreach and global work, education, research, and so on, and some of these jobs are now paid. Interestingly, with the formal release of the community image (which inquirers still unrealistically read as Utopia, total togetherness, and sharing), there has actually been *greater* caring for each other, precisely because now there is no obligation or expectation to love, get along, and process personal issues publicly. There is more space to take care of partner relationships without real or imagined guilt trips laid on by the group, without everybody looking over each other's shoulder. Probably because we had become so accustomed to the intimacy of dealing with feelings and interactions, even when acrimonious, we feel a need to create or maintain friendships. And when a couple becomes a secure unit, that is a solid base from which to extend loving and magnanimous hands to others.

Living separately and attending to the needs of High Wind (and sometimes holding outside jobs as well), the few singles who

have come along in recent years have been lonely. Group social life now tends to revolve around board meetings and task group work and the odd potluck.

The interplay between community issues and personal relationships

What happens in relationships is so tied in with how the community is constituted and organized that one can hardly separate them. However the people in the group function, by agreement or default, has a major effect on couples, just as personal foibles affect the community.

If anyone comes to community without having resolved parent/child/control issues, one of the first reactions is to rebel against those with perceived power and authority. This stance can throw such a person into an alliance with another member who feels the say way. This rebellion can "blossom" into a relationship: the two become confederates against the community, or against those whom they see as enemies or obstructionists. Bel and I, especially in the early days, were fair game for such members. We were older ("parent figures"); originally the farm had belonged to us; and we were founders. Heavy baggage there! If this was the primary

reason for the liaison, the partners quickly split when they left. Two people finding comfort together from the pressures of community life, for whatever reason, discovered when they departed that this was not enough to sustain the relationship.

Living in community can evoke buried demons around issues of patriarchy that, for the women here, sometimes boil just under the surface. One member exploded against the powerful, dominating men at High Wind, and eventually against her husband, who actually was relatively mild and acquiescent. This family had to leave in order to heal the marriage.

Typically at High Wind, when there is a traditional marriage with a submissive wife, invariably, the woman gets stronger. Encouraged by the other women, she demands equality and recognition, and if this is not forthcoming, she revolts and leaves. We had a classic example of this. A middle-aged couple arrived ostensibly in love and dedicated to working very hard for the community. After the wife left, the husband stayed on and eventually paired off with a newcomer and that lasted only a year. She too was too strong and walked away. He hadn't gotten it.

There were some couples who, in the first rush of falling in love (with each other

and the community), seemed to be in perfect agreement about why they were here. Both partners subscribed to the highest ideals and plunged enthusiastically into endless community chores and meetings. We had an instance where one such partner then got exhausted and disillusioned and pulled away, announcing that she was disengaging from community life. This was tough on her partner whose heart and energy remained devoted to High Wind's mission. There was less to share and the two now are building their lives along partly different tracks. In another instance, such a couple separated.

At one point the dichotomy between *process* types and *doing* types became acute at High Wind. There were the "I-want-to-hear-your-pain" members who initiated sessions where we brought out tensions and feelings (often negative) and imported facilitators to teach active listening. Others saw jobs to be done, money to be raised and time running short and got impatient with what they felt was an excess of introspection and reflecting. Bel leans toward the latter and I the former, so occasionally we were aligning with different camps. This has made for bumps in our lives together as communitarians, but overall it has resulted

FROM SAN FRANCISCO TO TENNESSEE AND BEYOND!


A Short History of the Farm
by Michael Traugot

once the largest hippie commune in North America still a thriving intentional community follow it through its changes

Pioneering in vegetarian diet, midwifery and home birth, alternative energy, alternative education, grass roots overseas relief and development, and communal living.

80 pages, 8.5 by 11 inches, printed in 12 point Helvetica font with plastic binder, clear cover. \$12.50 per copy (\$10 plus \$2.50 postage + handling) Make checks payable to and send to: Michael Traugot, 84 The Farm, Summertown, TN 38483

DEJA VU ALL OVER AGAIN!




IS IT *Utopia* YET?

An Insider's View of Twin Oaks Community In Its 26th Year
by Kat Kinkade

Is it Utopia Yet? is a lively, first-hand account of the unique struggles and triumphs of the first 25 years of Twin Oaks Community, one of America's most prominent and successful communes. This thoughtful and entertaining insight into alternative living, from the author of *A Walden Two Experiment*, is illustrated with 16 photographs and 60 cartoons.

Copies available for \$13 each (includes postage) from:
Book Sales
Route 4, Box 169 Louisa, VA 23093 (703)894-5126

Paperback, 320 Pages
ISBN: 0-9640445-0-1



in a learning curve for us both and has brought us much closer as allies and real friends.

Looking at our own relationship (with community help)

With prodding from the group, Bel and I moved out of our entrenched polarities to better understand the other side and to compromise. The lesson washes over into private situations as well. We find that High Wind has helped us to grow beyond the impasses of our early marriage when typically I might hold in grievances and then (in Bel's view) explode irrationally, and he (in my view) would shut down or walk out and not hear my side. So High Wind has been an enormous gift to us in softening our edges, getting us to mellow out and talk out points of friction. I have learned assertiveness and his sensitivity quotient is way up. Community the teacher, the leveler!

In fact, High Wind has forced us to look at a number of long-standing dynamics in our relationship. Husband earning, wife financially dependent and supportive, is a key to opening quite a few cans of worms right there, and we are survivors of such a '50s marriage. Fortunately the community has watch-dogged the fallout from such proclivi-

ties, like the tendency some men have of "taking charge." Bel had to look at his inclination to have a great idea and run with it, instead of waiting for the whole group to come to consensus around it so everyone could own it. I have been forced to work on a critical, perfectionist nature that (from the resident vision holder) can come across as exercising unfair power and influence.

The most treacherous dynamic we have had to weather is the emergence of factions. People are always apt to see situations from their own perspective, to which they bring a lifetime of biases and conditioning. An influential member of High Wind rebelled against the predominant view and then persuaded a number of others that his stance was right. An unpleasant polarization resulted that divided the entire community and sowed mistrust for years. At the same time the situation caused couples to draw closer to each other for safety and solace.

Sex? Not a big deal. One longtime stalwart developed serious relationships with two High Wind women before marrying a third who came to a workshop. Others fell in love, moved in together, and for the most part stayed in that partnership, at least until they left. Bed-hopping has not been prevalent, but we tend

to cheer when two people get together.

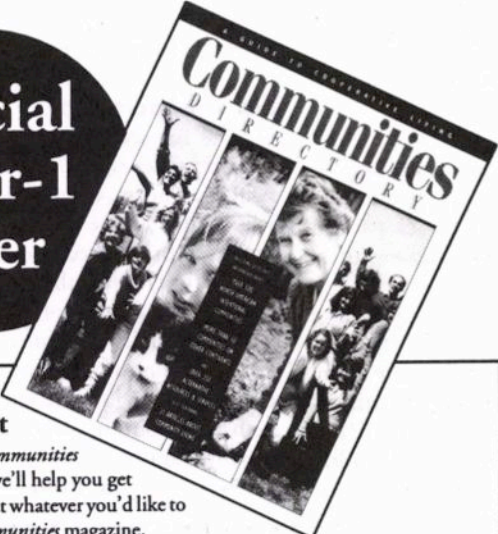
It is in the nature of communities, and certainly has been true of High Wind, that an intensification of life lessons occurs because of a tendency and commitment to be more open and honest in giving people feedback. In this sense there's an exponential speeding up of personal growth as well as a confrontation with issues peculiar to couples. Communities serve as a dramatic backdrop for playing out these issues.

Some couples have drawn closer at High Wind because of genuine love for each other and deeply shared values and life purposes (factors outside the specific dynamics of community). We have seen this propinquity strengthening their relationship and solidifying their commitment to each other. (We have also seen the reverse.)

Generally, though, there is something about the example of couples doing planetary work together that is important. It is a love affair with each other that becomes a love affair with the world. Ω

Lisa Paulson and her husband Belden Paulson co-founded High Wind community in 1981. She serves as Outreach Coordinator for High Wind/Plymouth Institute, and is a "vision holder" for the community's sacred connection to the land.

**Special
2-for-1
Offer**



Help us get the word out about the new *Communities Directory* ... and we'll help you get the word out about whatever you'd like to advertise in *Communities* magazine.

Here's the deal. For every copy of the directory you buy for a library at the institutional rate of \$30, we'll ship the book directly to the resource center of your choice, with your compliments, and send you a letter of credit for \$30 worth of advertising in *Communities* magazine.

Everybody wins! You get to help your favorite libraries *and* place your notices or ads in North America's foremost publication on cooperative living. We get more directories into circulation. And a multitude of library patrons will gain access to the community listings, resources, and featured articles.

Orders: Send \$30 per institutional copy ordered to: *Communities*, Rt 4 Box 169-M, Louisa VA 23093. Include your name and address, plus a complete mailing address for each library that you wish to endow.

Loving More

An exciting new magazine for those who choose to have more than one intimate partner in their lives.

The only publication dedicated to hot topics like:

Loving Communities ♦ Triads ♦ How to Share a Lover
Expanded Family ♦ Tantra & Sacred Sex ♦ Jealousy
Ethical Non-Monogamy ♦ Sexual Healing

For a Sample Issue send \$6, or join ALI (\$49 single, \$75 family, \$100 community, \$30 low income) and receive a subscription to *Loving More Magazine*, personal ad, discounts, lending library, local listings, and ½ price copies of *Love Without Limits* (\$8 + \$3 s/h) or *The Polyfidelity Primer* (\$6 + \$3 s/h). Join ALI and stay on top of what's happening in the poly community. Don't miss our upcoming summer events:

★

Polyamory Conferences:
New England - July 14-16th
N. California - August 11-14

☰ ☒ Send Check or SASE envelope for inquiries to:
Abundant Love Institute, Box 4322-C, San Rafael CA 94913
(415) 507-1739 Internet: pad@well.sf.ca.us



CAROL SIMONS/COMMON PLACE LAND TRUST

Re-Sacralizing Marriage and Fertility at the Farm

by Michael Traugot

The Farm community in rural Tennessee is perhaps the most well known visionary hippie commune from the early '70s. Michael Traugot's article is excerpted with permission from his book, A Short History of the Farm (1995).

SOME OBSERVERS HAVE SAID THAT the Farm family structure looked remarkably like that of traditional America, and there is some truth to that. Most of the Farm families have always been standard, one-couple families, or single parents with kids. Even the four-marriages for which the early Farm was famous only extended to a small portion of the population, and these were not just "swingin'" or "swappin'" but serious attempts at a new, more inclusive kind of family. The four-marriage was in many ways just like a two-marriage, but with four people. The four adults considered themselves married in all ways, including raising and providing for all their children, and were sexually faithful to each other. They purposely varied which partners made love with each other, the idea being to "split fields" and merge, get to know

both your opposite-sex partners as well as you would ordinarily get to know one, and to be very close to your same-sex partner through sharing and "manifesting together" as a team.

Honoring Marriage

Marriage was taken seriously at the Farm. Marriages took place on Sunday mornings, in front of the entire congregation, which for many years meant most of the adult members of the community. Vows were simple: "For better or for worse, for richer or for poorer, in sickness and in health, as long as we both shall live." The energy glowed at those marriages. The combined attention of 200 folks in a worshipful mood, after meditating silently for 45 minutes and singing a long "Om" together, all paying close, minute attention to the couple, feeling with them, wishing them well, was like bonding with the entire community. The community protected marriage in other ways; couples were given a lot of help and advice sorting out their relationships, and anyone allow-

ing him/herself to become romantically involved with someone else's spouse could wind up having to leave the community for 30 days, a penalty that Stephen, and later the gate crew, occasionally dealt out to individuals in this or other circumstances.

In many ways, though, Farm family life was different from that of most Americans. The Farm was somewhat like a large extended family, with just about everyone achieving at least the closeness of cousins, and many feeling like brothers and sisters. Sometimes mothers would nurse each other's babies, blurring the line a little between the nuclear family and the "clan" or "tribe." Members assumed each other's good will and for the most part took for granted each other's commitment, honesty, and reliability. Children were cared for in groups known as "kid herds," different adults taking turns watching them. In this kind of atmosphere, the kids seemed to bond with each other, and many of the children who grew up on the Farm are still connected with each other, now that they're grown. Some of the rock bands formed when the first generation were teenagers still play together. When the "Changeover" happened in 1983, the metamorphosis from commune to cooperative community—the ending, as some saw it, of the initial Farm project—it felt to many Farm members like one big divorce.

Sex as a Sacrament

The sex scene on the Farm may have looked wilder than the standard acceptable American norm, especially at the beginning, when most of the women didn't wear bras and everyone talked about good vibes and seemed to emulate the image, cultivated in part by the media, of the "loose hippie," with long hair, colorful clothes and a disarming openness. In fact, it was really a lot of couples roughly the same age getting together at about the same time, marrying and starting families.

At the time, the Farm philosophy was that



The energy glowed at those marriages.



birth control should be *au naturel*, that is, without using mechanical or chemical means. Stephen and Ina May (*Stephen Gaskin, the founder, and Ina May Gaskin, his wife and the Farm's head midwife. —Ed.*) did not trust chemical and mechanical means of birth control for several reasons. They had had many young women come to them with problems they either knew or suspected were

caused by birth control methods. These were the early days of birth control pills; the entire Baby Boom generation had been the first to encounter the freedom accorded by these pills, but there were side effects, among them loss of normal periods once the pills were discontinued. IUDs had caused problems for some of the women, and diaphragms were unreliable, as were condoms, which also got in the way.

Sex wasn't just for reproduction, but was for meditation and ecstasy, the achievement of a state of openness and grace. Like birth and death, lovemaking was considered a holy sacrament, to be practiced with as few distractions as possible to get in the way of sheer love and good feelings. If anything was in the way of achieving this feeling together—which often included orgasm, but could occur simply through cuddling and rubbing each other—the couple would have to deal with it before they would be in enough agreement to relax and let the fire catch on. Thus, sexual union was a time for cleaning oneself of psychic debris, making the subconscious conscious, and dealing with any disagreements the couple may have had during the day. This made for a more solid marriage. And thus, making love was at the core of the community. Love between partners translated into people being more loving and confident parents, nicer to everyone around them, smarter and more alert at work, knowing their agreement as a couple was doing well, based on this sharing of ecstasy.

Many of these couples weren't interested in birth control at the time, and were looking forward to having children. So birth control wasn't as much of a concern as was the achievement of ecstasy. Specifically, some of the men and women were having difficulty "getting it on." They would discuss their problems with Stephen and Ina May, or with their trusted neighbors, and sometimes even at open meetings, not so much the details of the physical sex, but the details of the mind games involved. It was often the men who needed to slow down and match speeds with their partners, but the women had their part in it, too.

The Baby Boomers had been raised in a culture where deep feelings weren't discussed, especially by men. Boomers' parents didn't work out disagreements or show much affection towards each other in front of the kids. When the Boomers reached puberty, their parents might have given them a talk on the physical nature of things, but it was usually secretive, and they didn't talk much about the emotions involved or the possibility of ecstasy. In fact, some elements of

the society taught that sexual pleasure itself, even in marriage, was inherently evil or unhealthy. Part of the sexual revolution of the sixties was an attempt by the Boomers to make sex an open subject for discussion and observation. Hence the nude beaches, skinny-dipping, nude massage classes, sex films, sex-ed classes, and some of the wilder stuff, like Sexual Freedom League parties. Some of this was excessive, and can be understood largely as a reaction to the repressiveness of the general society when it came to the realities of sex.

And the Boomers' parents were actually freer about sex than *their* parents had been. The Boomers' grandparents could get thrown in jail for even talking about birth control. Thus the Boomers had a lot of history to overcome in a few short years, and the Farm became kind of a laboratory for developing relationships in which two people can be life partners and at the same time count on getting their deepest needs for love, affection and acceptance satisfied.

At one point early in the Farm's existence, Ina May called a women's meeting to talk about the subject of sex. Some of the men had been complaining that their partners were holding back. Ina May encouraged the women to really try to satisfy their men—assuming, of course, the men had been considerate and supportive—and that this would make for happier families, better relationships and a more harmonious community. Approximately nine months after this meeting, there was a definite surge in the population of the Farm, a mini-baby boom.

Pioneering Natural Birth Control

A little while later, Ina May convened another meeting, this time to talk about birth control. Since chemical and mechanical means were still not acceptable, the topics included various methods of achieving satisfaction besides intercourse, from cuddling to oral sex. The discussion was lively, and after that, many couples put renewed effort into enjoying themselves without producing so many babies. But, how do you know when you are "safe" and when you are fertile? This big question was soon to have an answer.

Margaret Nofziger had done much of the early research for the Farm's vegetarian diet, and had established a reputation as a researcher. Several of the Farm women asked

her to find a method of birth control that would be acceptable to the community. Following some leads she had been given by a fertility specialist, Margaret developed a method of figuring out when a woman is fertile and when she isn't. This method includes keeping track of a woman's cycles (the standard "rhythm method"), recording the basal body temperature every morning before rising, and checking cervical mucus at various times during the month. Practitioners learn much about themselves and their cycles through using this method. It works best for committed couples, since it requires great attention and regularity:

.....
Sex wasn't just for reproduction, but was for meditation and ecstasy, the achievement of a state of openness and grace.

one mistake and you can be pregnant. This method is challenging, but definitely doable, and there are couples on the Farm and elsewhere who have practiced it successfully for years.

With the passing of time, Farm couples have taken their own paths as far as birth control is concerned. But for a while, just about all Farm couples who were interested in birth control used this method. The midwives emphasized the mother's participation in the birth process, and they made sure a lot of basic dietary and medical information circulated around the community. All this resulted in a very highly educated body of women. This was one of the advantages to living on the Farm: you got to be in on the cutting edge of things. Nearly all the children born on the Farm were born at home without anesthetic, breast fed, and raised vegetarian. All these things were very unusual at the time, though they are more common now. Most of these kid were taught an intensive sex education course when they were older, also fairly unusual at the time. It should be interesting to see how these children fare as adults, how much of this heritage they carry on. Ω

Michael Traugot, a founding member, is author of A Short History of the Farm. Educated at Harvard, he was active in the SDS, and has worked as a farmer, teacher, fabric artist, group facilitator, and now, Ecovillage Training Center staffer and shiitake mushroom grower. He and his wife Myra have five children, all born at home.

A Smorgasbord of Alternatives ...

by Ivy Bressen

NOT LONG AGO I HEARD A FASCINATING tale about the filming of "The Wizard of Oz." You probably remember the grand welcome Dorothy receives from the Munchkins when they learn that her house has landed on the Wicked Witch of the East—dancing, prancing, singing, and all sorts of fun.

Now in real life the Munchkins were played by dwarfs, a cast of hundreds. The story is that previously most of the dwarfs lived more or less isolated existences. Suddenly, when they arrived on the set, they had an opportunity to get together with more dwarfs than they had ever dreamed possible. Apparently they had such a good time that the filmmakers had trouble keeping a handle on them. Numerous relationships were formed, and some of these presumably extended long past the time the movie was complete.

Relationship Pressures in a Small Community

Similarly, many people who arrive at an intentional community encounter a group containing more like-minded folks than they have ever been able to associate with. Often the newcomers have spent years toiling away, holed up in some stifling urban or suburban existence, continually afraid of being, at best, laughed at and, at worst, attacked for their views. Suddenly they find themselves in a place where others also believe in stewarding the earth or making less money or eating vegetarian or encouraging women to fix cars or simply speaking from the heart. "Eureka! I am not alone," they cry with elation. They look around them and see a group of 12 or 20 or 100 potential friends, playmates, and lovers.

Of course, what the new communitarian is entering is a lot more than a group of people with common values. First of all, those values may not be nearly as commonly held as they first appear. Every member has different meanings attached to each value with different shades of importance, and furthermore, many members disagree with one or more components of the set that an outsider, with her or his own bias, may perceive as the general group feeling.

More important, the newcomer to communal life enters a vibrant network of his-



tory and relationships. Less attentive outsiders are relatively oblivious to this, while more perceptive observers know such a network exists but see that it will take a long time to learn its ins and outs.

The new communitarian alters the shape of the existing relationships (which were never static anyway), as each relationship adjusts to his or her presence, ideas, background, spirituality, emotional reactions, and stretching of what "normal" is. The average communitarian brings in new energy and, because of the (relative) lack of like-minded social contacts before moving to community, he or she is likely to reach out a lot.

In a situation where people live and work together every day, there are plenty of opportunities for creating new friendships. With all the spark of new interpersonal discovery, the inevitable happens. It may take weeks or months, or, in a surprising amount of cases, days. It may happen more quickly for a younger or more extroverted member. But sooner or later, most communitarians follow the dictates of culture or hormones: they fall in love.

Whoa whoa! That's great, right? A cause for celebration? Well, not so fast. Maybe it's great for, say, Fulano, and her lover, Granola, but what about Nola's lover, Pleasant, who

finds himself slipping to a more secondary position in light of Fulano's attentions? Or perhaps Nola and Pleasant had an agreement to be monogamous, or at least Pleasant thought they did, until he heard Nola and Fulano having sex next door one night?

It's not like society outside community, where Nola could pretend she and Fulano were "just friends," or reject Pleasant without ever seeing him again. Unless she and Fulano are prepared to leave the community,

.....
While communitarians in relationships face some unusual difficulties, several unique support structures also exist which are not available to the population at large.
.....

Nola has to figure out a way to negotiate her new relationship with Pleasant. In a small community, she will see him every day, and in a large community, she will at least interact with him in passing. Perhaps they started a project together or serve on the same committee. If both are to stay, they will have to find a way to live with each other.

Faced with this situation, Pleasant is probably trying to retreat to lick his wounds, wanting time to grieve for the loss of a relationship to which he was very attached, and

to think about the new type of relationship Nola has envisioned for them. In most cases, he finds this impossible. He sees Nola sitting next to Fulano at dinner, or siding with her on a political issue, which only makes the wound worse. This happens repeatedly, until it may seem inflamed beyond hope.

.....

Several people had more than one lover, various sexual orientations were in evidence, and the atmosphere seemed generally easygoing about the whole topic.

.....

Special Support for Relationships

While communitarians in relationships face some unusual difficulties, several unique support structures also exist which are not available to the population at large. (Outside of community, people say one should never become involved with someone you work with, but in community almost everyone you meet is someone you work with. A number of communitarians circumvent this issue by refusing to become lovers with anyone in the community, limiting themselves to outsiders.) In any case, one community support structure is the presence of people there who, either by necessity, experience, or inclination are skilled at conflict mediation. These services are generally accessible with no fee and with a decent level of respect from the wider group for trying it.

A second support, while it may seem odd, is the set-up of the situation itself. If the choice were between leaving the community you were devoted to, remaining there in utter misery, or getting over your emotional buttons and living there happily, which would you choose? The harshness of the first two creates a powerful push toward the third. You may be dragged over the evolutionary precipice kicking and screaming, but you are likely to be dragged nonetheless. Obviously, this is a simplified version of what can happen, for in real life such changes tend to happen in painful fits and starts with only occasional exhilarating breakthroughs. Luckily, along with the conflict mediators there are plenty of co-counselors, support groups, outside therapists, and good old-fashioned shoulders to cry on.

In addition, there is a whole range of intimacy available, so that even if one loses a lover, one can meet many of those needs through other types of relationships. Besides the aforementioned mental health services,

there may be groups for personal growth or contact improvisation or free writing or yoga. Sometimes opportunities arise for more casual sexual encounters. And in the community I live in, it is common for friends to sleep together quite companionably with no sex involved at all.

In fact, given the opportunity in a "utopian" community to theoretically create almost any kind of relationship, it's surprising how few people break out of the usual molds: friends; colleagues; heterosexual serial monogamy with various attendant transgressions; political allies or enemies; or some combination of the above. Presumably this is because we all arrive with the same social conditioning we received on the outside with everyone else. It is equally difficult to cast out that kind of limited thinking along with learning to live without greed, competition, and excessive individualism.

Freedom for Alternatives

However, some people do indeed work together to create new alternatives. A couple at Acorn, my community, have a one-year contract. Each July they decide whether or not to renew. Another Acornista recently initiated a set of "coaching" relationships. He was in the process of deciding goals for personal growth, and wanted assistance in meeting them; in addition, he thought it important that both he and his coach experience the other role in the relationship, but not with each other. He received several positive responses from a group devoted to helping all members live out their commitments to themselves and the community. Another member of that group hopes to form a household within the larger community based on those commitments. (The commitments, some of which are drawn from the book

Conscious Loving by Gay and Kathleen Hendricks, include listening for the truth in what other people say, encouraging the empowerment of others, taking full responsibility for one's life, and my personal favorite, "microscopic" honesty.)

Another aspect of the culture at Acorn is a noticeable lack of monogamy. Of the dozen or so members of whom I have reliable knowledge concerning their relationship patterns, only one is definitely monogamous. The others range along a continuum. Elissa, for instance, hasn't let the fact that her lover joined, at her request, in a monogamous relationship keep her from participating in at least one group sexual encounter (her lover was invited but declined). Several others are willing to go along with whatever arrangements their lovers want. I locate myself at the other end of the spectrum, the staunch nonmonogamist of the group.

My guess is there are probably a few members not romantically involved with anyone at present who would tend toward monogamy if they were, but we're not discussing a silent majority here. Even if I assumed every person I was unsure of was monogamous (an unlikely proposition), that would still total well under half the community.



Acorn: "A cornucopia" of relationship alternatives.

There's also a lot of bisexuality, especially among women, but I suspect the nonmonogamy overlaps more with age (older members tending more toward monogamy) than sexual orientation.

These characteristics make Acorn unusual among FEC communities. (*The FEC is a*

It is hoped that we will never reach a point where a happily married couple would feel out of place.

network of egalitarian, income-sharing communities, including Acorn, Twin Oaks, and East Wind.—Ed.) However, both Twin Oaks and East Wind were known earlier in their history for having strong norms toward nonmonogamy. Ten or 20 years from now when Acorn is larger and more established, will we also have settled into relationship orientations which mirror the dominant patterns on the outside? Personally, I hope not, but only time will tell.

One difference between nonmonogamy here at Acorn compared with the early days of Twin Oaks or East Wind is that here there is no community ideology supporting it. People seem to be practicing nonmonogamy because that's what they want to do, rather than because the community as an institution has set out to change the American moral code. I am probably the only member likely to launch into a rhetorical condemnation of monogamy, and I don't think anyone here has changed her or his behavior on the basis of my oration.

It is possible that as a young community (Acorn was founded in 1993), we are more likely to attract people who are somehow different or more radical. It makes intuitive sense that people with nontraditional ideas would be drawn to a community still in its formative stages, where they could more likely work their ideas into the fabric of the culture.

Or perhaps chance brought together enough people to form a critical mass, which now continues to grow into the future. For instance, in my own search for an intentional community, I was nervous about leaving behind the less intentional but still important community I had participated in, which supported my relationship choices.

When my partner Ben and I began looking full-time for a community to settle down in, the existence of people who identified openly as bisexual (or my preferred term,

polysexual) or had more than one relationship partner at the same time were a few of the factors I would use to rate communities on my internal checklist. At several communities, while my sexual and relationship orientations were deemed theoretically acceptable, I saw very few people actually practicing them. Therefore I figured the chances of finding partners in the adventure were slim.

When I arrived at Acorn, relationship preference was one of many ways in which I felt at home. Several people had more than one lover, various sexual orientations were in evidence, and the atmosphere seemed generally easygoing about the whole topic. This made quite a good impression on me, given that the community had less than a dozen members at the time. This, along with many other positive factors, collectively led me to decide to live here.

Now I have been here since the fall, and

we're talking about hosting a polysexual gathering very soon. A conference center was one of the early business ideas for the community, and clearly the events can precede the facilities. I enjoyed doing a lot of polysexual activism before I joined Acorn, and helping to organize this gathering would be a way of continuing that effort in community. Once we put on a public event, we'll become known among polysexuals as a welcoming place, and more of them will visit or tell their friends about us and eventually a few more will move here. Thus, the cycle will continue.

It is hoped, though, that we will never reach a point where a happily married couple would feel out of place. Many of us share a goal of sincerely and institutionally welcoming as much diversity as possible. And no matter what kinds of relationships people form here, they are affected by additional aspects of community life based on the fact that we live, work, play, sleep, and eat together.



Because we spend so much time together, some people think that relationships tend to move through various stages faster than on the outside. In fact, life in general sometimes seems accelerated here, with three months' worth of events taking place in the space of a week.

Most of all, you see everyone at their best and everyone at their worst, and they see you those ways too. Particularly in a smaller community, there's no hiding who you are or at least how you interact. Each person has access to a more holistic picture of everyone else's humanity, and forms relationships accordingly. It seems to me a better basis from which to build functional, caring, creative relationships, but naturally I'm biased. I live in community! Ω

Ivy Bressen settled at the Acorn community in the fall of '94 after a year on the road visiting communities. When she's not networking as "Visitor Czar," she can be found playing piano or walking with her canine primary, Kasbi.

(Ivy originally used the spelling "wimmin" and the gender-neutral pronouns "co" for he, him, she, or her, and "cos" for his or hers, as a reflection of her passionate belief that we can change our culture and our thinking by changing our language.)

Summer Flowers

They rise like summer flowers all around me

A Daffodil,

A Daisy,

A sweet Rose ...

This one a soft and silky bloom of Springtime,

This one a Man,

From long straight locks

To lovely toes.

How I'd love to take them to my bed

And love them 'till they begged moments reprise

'Till they felt my shivering and my quaking

And the losing of my ribald

joyous

cries.

—LaSara WakeRobin FireFox

LaSara WakeRobin FireFox was raised in Greenfield Ranch community in Mendocino County, California. Her passions include writing, environmental and human rights activism. She plans to open a youth center in Ukiah, California, bridging the arts and social change.

Community Bookshelf

books by mail on intentional communities, group process, indigenous people, and related topics

NEW!! The Directory of Intentional Communities

Brand new edition! The ultimate resource for those seeking - or dreaming of - life in community. **\$20 + \$3 shipping**

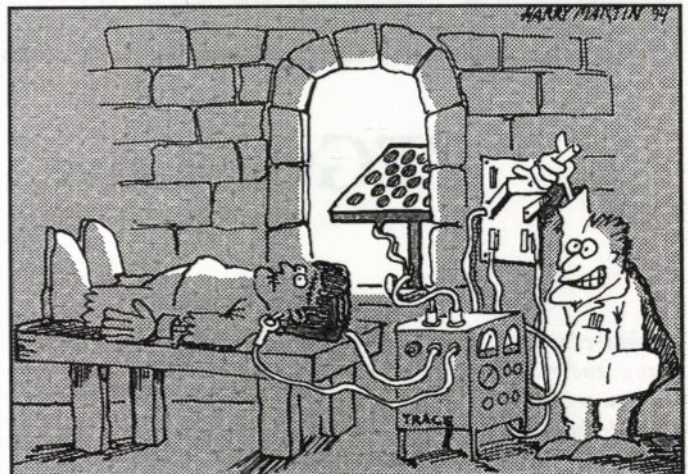
Gesundheit!

by Patch Adams, MD

The story of Dr. Adams' lifetime quest to transform the health care system through his Gesundheit Institute. **\$13 + \$2 shipping**

for a FREE catalog listing the many books we sell, please call or write

Community Bookshelf
East Wind Community Box CM5
Tecumseh, MO 65760
(417) 679-4682



Need a Renewable Energy Quick-start for the Ole' Brain?

HOME POWER

The Hands-On Journal of Home-Made Power

Realistic, cost-effective, technical info about using renewable energy in your home and business. Photovoltaics, wind power, microhydro, batteries, inverters, instrumentation, controls, EVs, and more in every 116 page, full color, issue. Six issues for \$22.50 a year. Sample copy \$5.00



HOME POWER MAGAZINE
PO BOX 520, ASHLAND, OR 97520
800-707-6585 VISA or MasterCard



DAVE SOMSKY (CONTRIBUTED BY HIGH WIND)

ZEGG: Love is Intense Living

by Monika Allewelt
(translated by Achim Ecker)

Established in 1983 in the Black Forest in Germany, and relocated after Reunification in 1991 near Berlin, ZEGG ("Center for Experimental Cultural Design") is a research and information center with a mission to create a "pilot model for a non-violent culture free of fear." Its philosophy is essentially that our society cannot resolve its problems until we as individuals heal ourselves of jealousy, possessiveness, and separation, especially in relation to love, sex, and intimate relationships. The ZEGG center houses a community of 75 people, a university offering workshops and seminars, a children's house, an information center, an ecological research company, and a publishing house.

The ZEGG community emphasizes open intimate relationships without jealousy, and "transparency" in communication—which means that an individual's important actions,

thoughts, conflicts, etc. are not hidden from other community members.

The following was excerpted from a talk given at a 1994 ZEGG conference.

LOVE AND SEXUALITY ARE THE true adventures of our times. Love is life believing in itself. During a previous Summer Camp I presented a lecture which in essence was a big, public declaration of love for my lover. I had just fallen in love with him, and love surrounded me like a sweet brew of desire, happiness, and joy. "You won't be able to maintain this high flight," my friends warned me. I thought to myself, "Of course we can!"

When your heart teams up with your guts without your brain, very little information gets through. You don't hear anything and you don't see anything. There's just your

lover. At least that's part of it, say 80 percent. There still is the other 20 percent, which for me, was my long preparation. This preparation essentially consisted of growing into my own full magnitude, accepting my identity as a woman. The joy of giving birth to this desired goal is an inner force. In this way, well-prepared, I allowed myself to fall in love again.

The day after the lecture I saw my lover at the swimming pool with another woman. Within seconds that sweet brew of love turned into a bitter-tasting bile. Inside me there stormed a turmoil of a thousand contradicting voices. I left in a brainless search for some other place that would free me from this misery at the pool. I joined a group of people in front of the ZEGG pub engaged in intense conversation, but I was so miserable I couldn't follow the subject. Af-

ter a while, a friend's voice reached my ear: "The murder and revenge tape in your head?" Gratefully I nodded. This time I got the message.

We are now at a point which will determine if ever there will peace on earth. To respond differently than we have before at this point is the center of the ZEGG ideal: "You can only be faithful if you are allowed to love others, too." We have started a great project whose goal is to create different conditions which will engender love. Free love. How must we organize our communal living so that emotional and sexual attention between people no longer causes hate, fear, and violence?

The torment in my very cells gave way to the pride I felt as a participant in the attempt to live this new way. I regained my humor and took up the fight. A growing idea versus a centuries-old habit. But such an old habit is tough. I had previously played down how difficult it would be. So the first time I was presented with the opportunity to feel jealous I fell heavily into self-pity and defended my insanity. The inner enemies are very clever. What they can't get by manipulations, they try to get by a subtle undermining. Fortunately, I had friends around me who would firmly and relentlessly point out what was happening until I completely opened my eyes.

This is the history of love until today, and look at the world this has created.

• • •

WHAT IS A MAN? WHAT MOVES HIM? Why does he shy off when a woman declares her love for him? What expectations does he feel confronted with then, believing he can't fulfill them? What is he looking for?

Were I to try to feel as he does, it would look like this: Here is a woman in her full physical and mental strength, a woman with whom he wants to feel at home. And she says: "I mean you. You are the prince I want in my life. Only you." But this confuses him. He knows that she has many other men, too. And he begins to understand that the sexual nature of women isn't something that can be confined to the idea of the one and only lover. A man who isn't thrown off center by a woman declaring her love to him, who doesn't react with a full load of kitschy romanticism and delusion, but remains with the love we created—here is the real man of my Hollywood movie.

I was always saying that I would stay faithful to my new lover all my life. Faithfulness is not a matter of fidelity, but of trust. I also



The "international group" of the ZEGG Summer Camp, 1994.

said I would look at the issues when they turned up. So the very next day I had an issue. Some unknown part of myself decided to make public every issue, even the most embarrassing ones. It was something like a preemptive strike. Only slowly did I learn to value this. I wanted to know the truth, even at the expense of appearances.

Recalling several ZEGG concepts empowered me.

"As a child a man needs a mother who loves him without entwining him."

"When a man is in love with a woman, immediately he is confronted with the whole fear of punishment in sex. He is afraid to do what he would like to do, fearing to risk the whole relationship if it doesn't work."

"What does the man need?"

And: *"Never doubt your significance for him,*

even when he doesn't see you for some days."

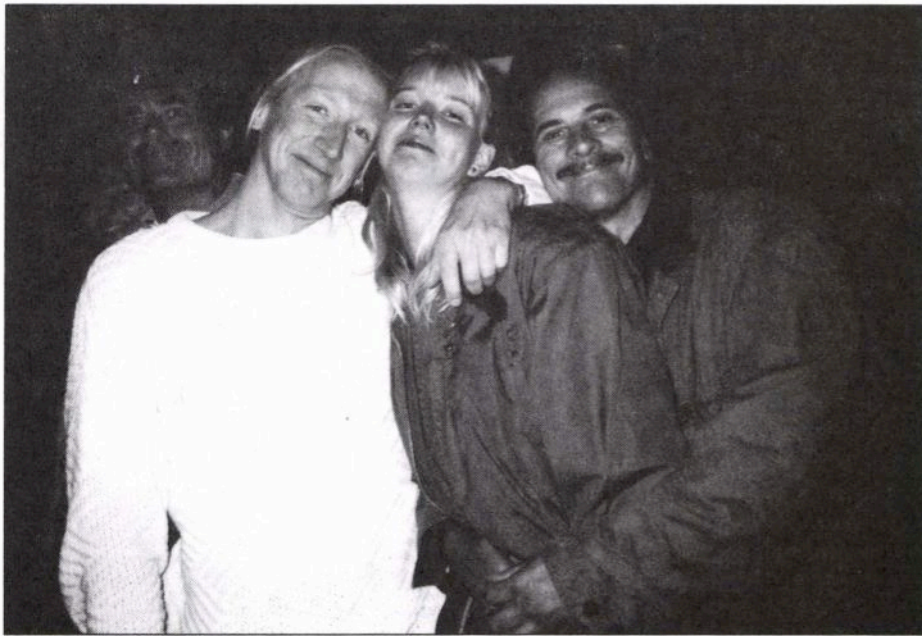
But, alas, it's not so simple. My lover and I, to complicate things, were seen as the star-couple of the ZEGG Summer Camp. This is charming, of course, and made us look good. Unfortunately, one cannot live solely off others' projections. Ultimately it is more interesting to share the work and struggle in love with others than to be forced constantly and falsely into representing a good but fading image. This was one of the most important lessons for me. The border between a love relationship and the outside world needs to dissolve. Here is why we implement communities, our *raison d'être*. The issues that arise for two people who want to keep loving each other are plainly too much to deal with for just those two. Otherwise, the monstrous attitudes and devious tricks, acquired

ZEGG Ideals

- Sexuality is an elemental force of life and of the joy of existence. Sexuality can not be confined by marriage pledges or restrictive moral codes. Instead, it needs truth and trust.
- Sexuality has been arbitrarily split into a "moral" part and an "immoral" part—into tenderness and violence, into love and lust. For life to be sensually and intellectually fulfilling, and for true love and respect to grow between the sexes, this split must be repaired.
- Love free of fear, free of violence, and free of lies is a healing love. Free love does not eliminate a "couple relationship," but it is also not fixated on a single partner. Free sexuality is simply a fact of life.

—From *Twelve Steps to a Non-Violent Society* by Dieter Duhm

© 1993 by Verlag Meiga



LOREN SCHEIN

Participants in the ZEGG Summer Camp, 1994. Guest Editor Loren Schein, far right.

in earlier failed attempts at love, will instantly ruin the miles of newly gained trust.

• • •

ONE WONDERFUL SUNNY AFTERNOON a group of us met for a chat about love, nature and art. We lay on the lawn, drank wine and looked into the blue sky. Someone said, "The couple relationship is an attempt to create a protected area of trust, to experience what we might call pure sex. A woman will never forget the man with whom she first experienced pure sex. A man will never forget the woman with whom he first experienced and understood that he was loved." As in the old German fable, those who chance to take the path of "pure sex" will be met by the dragons and gnomes of jealousy, revenge, fear of loss, and others. They will have to fight them, and frequently the daring couple will be divorced as a result before they reach their goal.

Whenever two lovers do experience pure sex with each other, they see each other as universal beings, as everyman and everywoman. They are happy, but they are lost. Beyond this experience, there is nothing that unites this specific man with this specific woman. What they just experienced is a universal principle. And only now, from this point, could they start what is meant by "basic partnership." I embraced these thoughts with all my heart.

I have been a crusader for free love for a long time. Now that I had experienced love, I

had to learn that I desired nothing more than secluded intimacy. We spent every night together, every morning and every possible hour. Our love for truth pushed wide open one door after another. We loved each other more and more and the sex became more exciting. In him I studied men in general. I went inside of him, his fantasies and his ideas about love. And I was searching for words to tell him what I desire in sex, how I work as a woman, when my body opens and how it wants to be touched for this to happen. In this way I discovered myself. While I found my lover to be primarily a being of light, I discovered myself to be purest matter—lazy, gravitating, chaotic, and needing to be pleased on a cellular level. In bed, one is often quite different from how one sees oneself during daily life.

Generally, sex only becomes boring or superficial, perverted, or crooked if handled privately. This always leaves a strange taste. When we honestly look inside we know that we are just turning something big into something small. Sex doesn't fit the "you and me" and "only the two of us" picture. It is like saying, I only breathe so well with you. Obviously we would feel a little dull then. Human beings are cosmic beings and belong to the liberty of the ocean and not the confines of a little bathtub.

I love him and the other men for being on the road to learning to meet the great desire of women, so that they become able to love the woman when they express this desire. Women need to support men in overcoming the split in their souls. The madonna and the whore are one. How stupid then would be the wish to tie down the man, to use all kinds of tricks to keep him from going out into the world, to other women, fearing he might find a better one. It is insane for very self-centered reasons.

• • •

WHAT DOES THE MAN NEED? NOT welfare, not mothering, not possessiveness, but female caring, creating home, and loving. The first thing every man needs is home. A woman who is there, to whom he can come to find rest, sensual love, interesting talks. He doesn't need a woman who panics at his slightest glance at the neck of another woman. Not someone whose habit is to doubt his love as soon as he feels attracted to others. Not someone who wants to keep him home and turn him into a henpecked husband. Not a demanding monster who mistakes him for a satisfying machine. None of this.

A man needs a woman who knows what she is about. Whom should he love if the woman doubts herself so much? Inside of me I keep the grand idea of being the home base for the man. Free sexuality needs a home. Otherwise every man and every woman will run empty. I nourish the long-

.....
Free love ... is not limited to the society of human beings; it is a spiritual space, an ecological space; it is communication with everything surrounding us.
.....

time perspective instead of the short-term fulfillment.

Don't confuse this image of a home base with a fairytale woman sitting on a rock, waiting for him to finally arrive. My fulfillment as a woman is not only to be loved by a certain man, but to love my task of being a home base and welcome it. This picture goes way beyond the one man. The attention, the home base, and sex that I am giving him is what many men need and what I want to give to many men. If now I start to reckon and wonder where to find the time for it, I will soon come to a limit. This is if I don't leave the personal plane. On the political and

cultural planes this limit doesn't exist. This is the "woman field." For us women, it is a social and political task to put our ability to love in a bigger context, to literally let the man come home without betrayal and pho-niness. To love him instead of tying him down. To be there for him instead of running after him.

What this "coming home" looks like and how to implement it I am now studying with my lover. We don't need to share the whole day with each other, even when I like to do it. Home essentially is created differently. For example, receiving him well when he comes from another woman. For example, by being interested and wanting to know. For example, by being emotionally honest and not projecting my needs onto him. Letting him know that I also have moments when I need him, when he is home to me. For example, by the truth that I only find, if I perceive him as what he is: a man and not *my* man.

If a man is allowed to come home totally to a woman, if he is really happy, then he will go out to the others. The average woman will find this revolting. But, what does a man need? A woman as home base knows it and is well prepared. She is building her own source, flowing independently from him.

Loving one man recalls a being touched inside like a sunbeam shining through autumn leaves. Not only sexuality, but love is a universal power, too. The whole world is a love affair. It is absurd to talk about a shortage of love while the whole universe is full of it. We only need to find out how to get in touch with it. This is as difficult or as simple as how to get in touch with a man. In the case of the sunbeam and the autumn leaves, it doesn't occur to me to run and collect all the leaves and shield off the sun. Equally, I can't jump at the sun and say, "Now I've got it." Quite to the contrary, I need distance and peace to perceive what it is that touches me.

What does it want to teach me, how do I find contact with what is outside of me? Free love requires a totally different context of life to blossom, another way of being. In the end it is not limited to the society of human beings; it is a spiritual space, an ecological space; it is communication with everything surrounding us. A space free of fear, an interesting, a mental space and one of trust and meditation. The heart itself wants it that way once it starts to love. Ω

For more information, contact ZEGG-Universität, Rosa Luxemburg Str. 39, D-14806 Belzig, Germany. 49-033841/595-30, Fax: 1595-12. In the U.S., call Network for a New Culture: 800-624-8445.

TribaLove

Sunburnt and befriended
 I've been on the road so long
 Days pass by like years here
 But you blink and then they're gone
 What a freedom to behold
 What a life to know
 What a grand experience
 What have I to show?
 I have loves in hundreds of cities
 People and places and things
 Many who desire and respect me
 And offer up love without strings
 There are people all over this planet,
 Towards whom my heart reaches with pleasure
 As I walk alone in my darkness
 Silent loneliness to joy is the measure
 As I walk in my silence
 I feel stirrings in my heart
 I know these all are my family
 Together or apart
 All part of the intricate
 The emotions that form who I am
 Sometimes the circle draws us close
 Then we dance apart again
 I've left pieces of my heart in many places
 In the form of tears and sex and blood
 At times my heart feels hesitation
 Other times love flows like a flood
 We're all on the same journey
 Each alone inside
 And when we come together
 We all know we are a tribe.

—LaSara WakeRobin FireFox

Gay Women's Communities

Although we have three articles about gay men's communities (pp. 46-49) and none about lesbian communities in this "Love, Romance, and Sex" issue, there are considerably *more* lesbian communities in North America than those of gay men. For example, a large number of land-based communities as well as informal networks of friends and families live within a 200-mile area in southern Oregon. Jean Mountaingrove, former co-editor of *WomanSpirit* magazine, wrote in our Summer '94 issue (#83), "We are single, coupled, families, friends, neighbors, and small groups. Some of us live on land privately owned, some on a land trust farm, and some in nearby towns. Our sense of caring and mutual responsibility continues to grow, with frequent gatherings and regular meetings, with both social and project goals."

These and other gay women's communities around North America are chronicled in *M.A.I.Z.E.*, a lesbian country magazine published in Serafina, New Mexico, and *Lesbian Land*, a book published by Word Weavers in Minneapolis. Ω

Radical Faeries in Rural Tennessee

by MaxZine Weinstein, Tom Seidner, & K. Hass

The authors prefer the use of the word "queer," and we have chosen to use that term here, even though it is commonly used as a pejorative. Because our policy is not to use terms that are offensive or sensational, we have thought carefully about this. We are making an exception for this article because the intent of the authors is to reclaim "queer" as a positive term.

OFTEN PEOPLE'S PERCEPTION OF sexuality is limited to sex. IDA is a queer community based on some seemingly radical ideas about sexuality, though not necessarily about sex. We strive to exist outside the marginalized and very commercialized, bar-oriented culture that is the primary option for openly gay life.

Located on 243 lush acres in rural Tennessee, IDA is a queer artist community dedicated to modeling an alternative way of life. The 10 queer men who live at IDA work by consensus, with a focus on not limiting individual autonomy. At IDA residents and guests set their own agendas and schedules



Our only parameters around sex is that it be consensual.



related to projects including gardening, construction, and magazine publishing, and personal artistic endeavors.

As gay men who have had labels foisted upon us, we are hesitant to label ourselves. The one word that has struck the most resonance as descriptive of our community is "queer." We are queer in the sense that we are outside the boundaries of our traditional heterosexist society. We use the word queer as we gaily celebrate difference. We clearly affirm the oddities of our personalities, as we are conscious that our greatest strengths reside in simply being ourselves. It is a queer notion that we describe our community with a word that is ambiguous at first, but clear once people get to know us.

The name "IDA" is equally open to interpretation. In the early days it often stood for Idyll Dandy Acres. Yet, as time went on,

the Identity Defined Anchor at the community. Individuals had different ideas of the direction of the community, as well as the name.

We were affectionately labeled IDAhoes or IDAhomos by friends. Perhaps IDA is a reflection of another time. (Let's face it: There are not too many children named Ida anymore). Ultimately, the name of our queer space is as ambiguous as our relationship to sexuality.

Since we view individual autonomy as important, there is no prescribed philosophy and/or practice regarding sexuality or sex. Our community views sexuality as a fluid expression of oneself in whatever form it takes: bi, gay, straight, or something else. In terms of relationships, couples are not seen as more or less valuable, and in fact many of the notions of what makes a "couple" are not shared by us. The couples in our community do not feel limited to only experience love, romance, or sex within a monogamous relationship. And we view sex as one way that sexuality is expressed in a positive way. Our only parameters around sex is that it be consensual.

The members of IDA met each other through a network known as the Radical Faeries. Faerie culture embraces same sex love as special, if for no other reason than to acknowledge the (continuing) historical persecution of queers. Sometimes we celebrate sexuality ceremonially, with games and rituals which can serendipitously lead to sex. Sex perversely pervades faerie language through tantalizing words of desire, lust, and outrageous camp. For us, this behavior is spiritual in a realm where nothing is sacred. Indeed, sexuality and humor are intricately woven into the fabric of our lives at IDA. On any given day, someone might be out chopping wood in a dress, mocking what are traditionally macho behaviors. At an arts festival we hosted, the residents were not



IDA COMMUNITY

Modeling an alternative way of life.

surprised when a group barn mural of a desert scene included a drag queen and a stick figure painting of cave men having sex.

In other respects, our community is exceedingly normal. Sex either happens with people living here or visiting, or people have sex away from the community. Intensity, passion and love are emotions that transcend sexual orientation. Romances rise and fade, and people have different ideas of what it means to be a couple.

The sense of sexual freedom at IDA exists within the ever present reality of AIDS. We live in a time when so many of our friends have died that we include them in our conversations ("so and so did...") in a manner that might not indicate that so and so is dead. One of the founding residents died from AIDS complications. HIV is common in our circle of friends. Yet, while AIDS affects the type of sexual behavior individuals engage in, there is no pressure here to live a puritanical life of abstinence or monogamy.

IDA is a queer community with a focus on activities like arts and gardening. Sex is usually quite invisible, despite the occasional reputation of some occurrence in a barn. Perhaps the most important quality is the nurturing of an open environment which helps residents and visitors to experience the ecstasy of being themselves. It is a model we promote while traveling to craft shows and performing poetry and theater. We agitate for sexual freedom through political action. In the end, we hope these activities will lead to healthy sex lives for all who choose it. Ω

Tom Seidner is part of the editorial collective of RFD magazine. K. Hass is Director of Community Affairs at IDA. MaxZine Weinstein writes and performs with the EGGPLANT Theater Troupe.



BILLIE MIRACLE

A "Queer Couple"

by Jannathan Long

Jannathan Long and his community also prefer the word "queer" to describe themselves, as they intend to help replace the usually pejorative term with a positive connotation. Again, we have made an exception in its use for this article.

I LIVE ON A RURAL GAY AND LESBIAN commune, Short Mountain Sanctuary. Well, really it's mostly gay men—13 of them, and one woman. The community is located in central Tennessee, and like many rural communities, it's in the middle of nowhere.

I was afraid moving there would mean not having a lover for a long time. I had lived in a few east coast cities, but because I hated gay bar life and didn't feel connected to most gays I met there, I really hadn't had many lovers anyway. I discovered soon after moving here that I could (and did) meet more interesting men—and have more sex in the rural than all those years living in the urban. Part of the reason was because most gay men here are very different from those in the city, though many who visit here live in urban settings. (Where do they hide?)

Short Mountain has bi-annual gatherings where about 150 people—again, mostly men—gather for nine days in the woods.

Without television or even electric lights, you get to meet people pretty quickly. I remember the first day I walked down Short Mountain's lane; it was in the middle of one of those gatherings. I had hitched over a thousand miles to get there. Someone welcomed me in and showed me where there was a big plate of pancakes. I went on the back porch and sat numbly in a crowd of 30 breakfasters. Later, I joined the morning circle where almost 100 people sat. I looked around at all the queer people sitting half-naked in the woods, each one telling his story and looking so beautiful. I cried.

I saw men making love to each other in the bathhouse. I took a sauna with 15 other naked men for the first time in my life. And soon I was dancing naked in the middle of the bathhouse with three other men. There were people watching, but it suddenly didn't matter. One of those dancing men led me to his tent the next night and we became lovers for a while.

It was interesting to see how the residents

of Short Mountain are accepted by people outside our community. Many of the local people don't know we're gay, or are scared of us. Occasionally, we get called "faggots" by people driving by, but nothing severe.

Once we were visiting another community, and a mother asked us how we could be gay when we seemed like such healthy men. We laughed, and then we talked with her for a long time. Eventually, it seemed as though she was accepting us. I said I was glad she was accepting gay people, especially since she had five children.

"What do you mean?" she asked.

I told her that the odds were fifty-fifty that one of her kids may be gay. Her son smirked. "Impossible," she said, "I've raised my kids well."

"So did my mom," I said, realizing she had not really understood us after all. I realized it is much easier to accept strangers as being gay than to really come to terms with the concept.

Some people here in the community are coupled, others open, and some in-between. A lot of the men here wear skirts and dresses and, as we say, "play with gender." After living here a year, I had to let go of a lot of inhibitions; I had gone through a lot of changes. But I still had a lot of changes in front of me.

After that year, a lesbian friend of one of the male residents came to visit, right after our Beltane gathering. They had been friends since high school and had come out to each other the year before. Her name was Triel. At the time there was only one woman living here and we thought Triel might stay and help draw more women here.

Suddenly, I found that I was attracted to Triel. In the past I had only been with one woman lover, and for about six months, with a man and a woman together. All my other partnerships and sexual encounters were with

.....
Eventually one of the residents asked us outright,

"So, what's the story? Are you two doing it?"

men. I figured I was probably never going to be with women again, especially since it seemed that most straight-identified, even the cool ones, never really understood what it meant for me to be queer. It seemed from my experience that they always hoped that I would eventually turn straight if I was with them long enough. And I knew that that would never happen.

I didn't tell Triel that I liked her. I just

sort of watched where my emotions were going. But I became more and more attracted to her and I thought to myself, *Jan, you are really in a messed up situation, because it doesn't do any good falling in love with a lesbian.* But things like this never make sense really, and desire is rarely controllable.

One night I went by to see Triel in her little wicki (hut) she had made for herself out in the woods. We talked and talked until the candle burned out and then we talked more, in the dark. I asked if I could lay down beside her, and we talked and touched and kissed and we made love just as dawn hit. Suddenly we were both afraid of being "caught" as opposite sex lovers in a gay and lesbian community. We weren't sure what people would make of it, but it did not feel right.

In a community where there are "Queer Power" stickers on the fridge and posters of men having sex with men in the bathhouse, there was almost an unspoken value placed on opposite sex. Curiously, many of the closest friends of the community are straight or bisexual, and there have never been negative things said about them, but they also do not live at the community. Suddenly, I felt the same things I had felt coming out in the straight world.

Our relationship developed, still covertly. Sometimes we would go to her wicki late at night when no one would see, or in the afternoon we would go up in my room when no one else was in the house. Fortunately, it was summer, so often people walked around naked on the farm. No one took notice if we both came from the woods or my room, sweaty and naked.

Part of not wanting to tell the others we were together was because we didn't feel straight, but we figured that was how they would perceive us. I remember one night we were talking about a writer who was gay. One resident said, "He *was* gay. Then he got married." There was a sense that he had not been strong enough to stay out of the closet. And there was the implied assumption that who you are is based solely on whom you are having sex with at the moment. That doesn't make much sense, because there are lots of reasons besides orientation to have sex. And, if you are not sexual at all, would that mean you do not have a sexual identity? Plus, it implies that there could never be bisexuals (unless they were in threesomes all the time).

Triel and I had come out as gay and lesbian, and we felt comfortable with those terms, even though we were together at the sanctuary. At the same time, however, we laughed at the lyrics to straight songs. Sometimes, late night in the kitchen alone, we

pretended we were in a straight bar picking each other up. We would also parody the gay and lesbian porn films. Once when we were constructing an outhouse, we pretended to be two male construction workers. I'd invite *him* over to "my place" and end up seducing *him*. Sometimes during the scene, *he* would reveal *himself* as a woman, other times not.

When I would wear a skirt, I would sometimes "become a woman." Triel would then invite me to spend the night at her place, as if we were two woman friends. ("You don't mind if we share the bed, do you?") There are times when we make love that we don't know whose body is whose, just a wrangle of limbs and trunks, like trees piled and entwined in a stream after a storm.

But all of this was in secret. At times we would stop if someone came in the room unexpectedly. Or we would pretend that we had just been wrestling. Eventually one of the residents asked us outright, "So, what's the story? Are you two doing it?"

We were in the back of a van, traveling home from some event—perhaps Nashville Gay Pride; we laughed. "Well, sort of, I guess," we said timidly. And then everyone in the van laughed. It was great to get it out.

And like the sympathetic straight friends I had come out to years ago, the other residents were mostly interested and full of questions. Some seemed really surprised that we had been together for a couple months. Others seemed not to care one way or the other. In any case, our minority status in a minority community was revealed. We were outed, and it was comforting not to be so surreptitious about our being together.

Both of us were still mostly attracted to the same sex, and after "coming out" in a homophobic world, it becomes very hard to identify with that world anymore, even if we were doing some of the things that straight people do. One time I joked to a male resident here about his having sex with a woman and he said, "Don't worry, I'm

queer." "I'm queer, too, honey," I said. And after that my lover and I decided to call ourselves a "queer couple."

Two and a half years later, we are still partners, although she currently lives in Oregon, where I will be moving soon. We hope to start a small community there with just a few people, one that has a more balanced mix of men and women.

It is important for me to convey that this story doesn't suggest that all gay people can "be converted." My lover and I happen to love each other, but our same-sex attractions are still there. In fact, our attractions to the same sex can cause difficulties in the relationship, but also great insights. I guess I feel a need to say that, unlike the perspective of the mother who was certain her children had been raised correctly, it is no more or no less "natural" to be in an opposite sex relationship than in a same sex one. If you ever have sex for pleasure, rather than strictly for procreation, then you know: no pleasure is more natural than another. Ω

Jannathan Falling Long currently lives at Short Mountain Sanctuary where he bakes bread, edits fiction for the quarterly journal RFD, and teaches English part-time at a local university.

LIVING IN SINCERITY

#2



JONATHAN ROTH

Infilling with the Spirit at Christiansbrunn Kloster

by Bro. Johannes Renatus Zinzendorf

SEX AND RELIGION ARE USUALLY A volatile mixture, especially in the confines of a monastic community. Western religious thought traditionally views the body as something to be rigorously controlled if not outright condemned, while the intangible soul is approved and lauded. Such is not the case at Christiansbrunn Kloster, 55 miles northeast of Harrisburg. It helps not being Christian.

We are a post-Christian religion of Harmonists, the religion that, we believe, comes *after* Christianity. As Harmonists, we live and act in the oneness of the Holy Spirit, which to us is the creative force incarnated as our Mother Earth. Each of us, as well as all living and non-living things on the planet, is a facet of the jewel that is the Holy Spirit. Given that we are the spirit incarnate, it follows that sex, as a healthy and healing part of the spirit, is not only natural but encouraged here at the cloister. But we push the envelope one step further because, as single Brothers, it is specifically gay sex that is important and an integral part of our religion.

We call ourselves the Guardian Angels of the Garden, androgynous as Adam in the beginning, no longer children but returning now as adults to take our place as the eyes and hands of the Holy Spirit. It knows and changes itself through us. We are its consciousness and its conscience. In return for using us, it fills us and makes us whole. And that is where sex comes in, for one of our sacraments is to partake of the Holy Spirit by filling and being filled during sex. I doubt if a straight man can truly know what it means to be filled with and by the spirit, except in a theoretical way. That does not mean straights cannot be Harmonists. It means they must approach the spirit in their own way, just as interested single Sisters must approach being Harmonists from their perspective and community.

In practice, this means that gay sex is not just fun but instructive. It does not mean that all sex here is ritualistic or that there are ongoing orgies. A gay brother could live his entire life here, never have sex with others, being for all intents and purposes celibate, and still be filled with the spirit. Understand-



Bros. Johannes and Christian, here working with flax brakes, seek a post-Christian relationship with the divine.

ing the act is as important as the act itself or else it just becomes mindless humping. Potential visitors generally fall into two categories: those excited by the sex aspects but not interested in the religion, and those interested in the religion but unsure of the sex.

The first kind of visitors are bound to be disappointed. There are not 50 hunky priests here ready to offer hot sex. We are smaller in number than the Shakers and only about eight of them are left. Besides, sex is not for outsiders. It's a gift, not a right of visitation. The second kind of visitors can only be relieved. Sex is not required, expected, or demanded. It must be consensual. If it happens, it happens and it happens as an adult decision. Brothers must be 18 years or older.

The brothers are viewed as a family, each taking the same last name of our gay founder, Christian Renatus Zinzendorf, who died in 1752. Within that family may be pairings, triplets, hermits, whatever, and these may shift over time. But our primary relation-

ship is with the Holy Spirit. We are its brides, the Book of Revelation's "Woman of the Wilderness," waiting for the Divine Bridegroom, the Holy Spirit, to fill us in so many different ways. That is our state of grace and we carry it with us every day, as in the words from our favorite hymn.

*We are the Woman of the Wilderness
Waiting for the Bridegroom to come,
Waiting for his healing grace,
Waiting for his loving embrace,
We are the Woman of the Wilderness
Waiting for the Bridegroom to come. Ω*

Brother Christian and Brother Johannes Zinzendorf reestablished Christiansbrunn Brotherhood in 1987, after a lapse of 191 years. Since then, they have constructed 13 buildings in preparation for other brothers to join them. The cloister is open for work retreats. Christiansbrunn Kloster, RD 1, Box 149, Pitman, Pennsylvania 17964.



AQUARIAN CONCEPTS COMMUNITY

The author and several community children at Aquarian Concepts.

The Reunion of Souls

by Niánn Emerson Chase

AS I LOOK BACK ON MY LIFE AND reflect on the various relationships I had with a variety of men, I see that this one I am in now is indeed the highest and richest. My lover and complement, Gabriel of Sedona, and I together far surpass any other healthy, loving relationship I have had, or for that matter, he has had. Our spiritual union is the focal point or hub, and all other aspects of our friendship are the spokes of a wheel that come from that center.

With some of my other past male lovers, our relationships were "good" from a limited viewpoint, what we at Aquarian Concepts Community call the "third dimension," which is basically the view of reality of the dominant cultures in western civilization. My past third-dimensional lovers and I had a strong intellectual and emotional bonding, as well as sexual compatibility and some common interests. With some I also had a shared sense of values and inner vision that together we could help make this a better world, but with none did I have the high quality of a shared sense of spirituality that I have now with Gabriel. Our relationship is of what we call "fourth dimensional reality." It is based on a growing understanding of what we believe is the highest spiritual revelation presently avail-

able to the planet, the "Fifth Epochal Revelation," which encompasses what for us are scriptures: *The Urantia Book* and *The Cosmic Family Volumes*.

When Gabriel and I met at a spiritual retreat we both knew we were being called by the Spirit of God to move into an even higher spiritual understanding than we had. Before our meeting, we individually had a history of pursuing spiritual ideals and growth. Both of us had been spiritual leaders and counselors with friends and family and in our professions.

We each had come to a point in our evolution at which we knew that we must move into an even higher reality, in spite of the fact that each of our realities was saner, more spiritual, and more balanced than those of the majority of people we knew. Also, Gabriel and I had each shared our history with lovers and spouses, and we both had parted with these friends because there was a point at which they refused to travel the path of spiritual evolution that we each had chosen. We met each other at a point in our lives where our spiritual status was more important than any other area of our existence, and we were not willing to jump into a romantic relationship with someone who would deter either of us from seeking and finding our

higher calling or who would not join us in our quest. In other words, we were not desperately looking for a lover to fill our lonely and empty spots. Because Gabriel and I each had our priorities clear, we know that we were led by what we call the "Threefold Spirit of God" to meet at the time that we did.

Moving into a balance with the Threefold Spirit of God is the place that all single people in Aquarian Concepts Community are encouraged to arrive at before even considering becoming romantically involved with someone. (Here we mean someone of the opposite sex, as we believe homosexuality is not of the divine pattern.) Couples who are in harmful relationships or ones that prevent each person from moving into his or her highest self, are counseled to change the way they relate to each other or move from being involved as lovers or mates, or both.

In our community, much time and energy is put into understanding about being in right relationship within the will of God. *The Urantia Book* teaches that:

*"Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock. * Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. And such a matchless community of relationship, man and woman in the fond embrace of the highest ideals of time, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession."*

(* "Wedlock" for us is a commitment to live, work, grow, play and possibly have children together; so-called legal marriages mean little to us.)

We believe that some people on this planet have had previous lives on this world and others, and that many of the people who are drawn to Aquarian Concepts Community are what we call "starseed" and have a much deeper and more complex history than the majority of people who are new souls with no previous lives. We call these past connections "cosmic relationships."

We believe the bonding between a man and a woman who are connected cosmically, having loved, worked, grown, and had children together, is much stronger than the bonding created by just one life spent together. Our counsel to members on love and romance takes these past lives into consideration. We believe

we have access to the history of each member through the transmissions by celestial personalities through Gabriel. Some people's histories have a multitude of layers of varied experiences which third-dimensional understanding can never touch.

Obviously, starseed have had romantic, sexual relationships with others in previous existences, and we know that some of these "others" are back on this world again. In third-dimensional reality some starseed can possibly meet cosmic friends and family from their past, but we believe there will not be the level of acknowledgment and understanding of these past relationships that can be obtained here at Aquarian Concepts Community where fourth-dimensional reality is being created. We know that it is important for starseed to be reunited with the ones with whom they have reached the highest stage of spiritual evolution.

In that reunion of souls, a tremendous synergy field of God's light is created. That force field from a highly spiritual reunion can draw other cosmic family and friends into that field, thus beginning the formation of a community. As more individuals join this reunion of souls, the synergy field of God's light is increased. This is the power of alignment with divine pattern. In order for this fourth-dimensional reality to manifest, each individual must be sincere in his or her desire to be in God's perfect will, willing to ascend spiritually and intellectually at an accelerated rate. Naturally this means being willing to move out of harmful patterns of thinking and behaving.

Until a person can begin to do this, it is not wise to become romantically involved

in a new relationship. Each individual already in relationship needs to make this decision to move into a higher reality and then together the two form a more powerful energy to encourage and complement each other's spiritual growth and service to humankind.

According to *The Urantia Book*, "A man and a woman, cooperating, even aside from family and offspring, are vastly superior in most ways to either two men or two women."

We also know that when a man and woman come together as lovers in a high spiritual union, that union is even more superior. This applies to starseed who reunite with their highest spiritual mates as well as new souls who are just beginning to form a fourth-dimensional relationship with a lover/complement.

For all of these individuals, coming to a community where there is a higher understanding of their situation is a real blessing, for most have experienced in the history of their present third-dimensional life romantic relationships that have been frustrating, unfulfilling, and oftentimes empty. It is a priceless gift to be given an opening to a higher understanding of who you are spiritually.

For any of us, in order to be in a fourth dimensional relationship with a complement, we first need to move into proper relationship with God. We need to begin to move into a true balance and harmony with divine

pattern, which none of us can really begin to do in third-dimensional reality. Until we do, we cannot experience romantic relationships in the fullest and richest way that our Creator intended. In other words, we must first love and serve God in the highest way we can before we can love and serve our lovers in the highest way possible.

This is what we cosmic family members of Aquarian Concepts Community want and aim for in our romantic relationships. We want to encourage each other to evolve spiritually, intellectually, emotionally, and physically. On many levels we are creating the Third Garden, Avalon Gardens, but in our relationships especially we are planting the seeds of vision, of unification, of liberation, of understanding, and of healing. Ω

Niann Emerson Chase has lived and taught in reservation, public, private, and Montessori schools, as well as in the local community college. With Gabriel of Sedona she cofounded Aquarian Concepts, a nonprofit religious educational organization. She is the director of the Starseed Extension Schools. For more information: Aquarian Concepts, P.O. Box 3946, West Sedona, Arizona 86340. 602-204-1206.

LIVING IN SINCERITY

#3



JONATHAN ROTH

Videos

Follow the Dirt Road:



An Introduction to Intentional Communities in the 1990s

"Simply the best visual record of today's intentional communities." Dr. Donald Pitzer

"A professionally produced overview." Corinne McLaughlin, Co-author of *Builders of the Dawn*

1992, 53 minutes, VHS

Write/call for free brochure or send \$28 to:

Monique Gauthier - FTDR

207 Evergreen Court, Landenberg, PA 19350

(215) 274-2402



CURATOR, ONEIDA COMMUNITY MANSION HOUSE

Oneida members, shown here in the Quadrangle of their Mansion House, considered themselves all married to each other.

Sexuality and Relationships in the Shaker, Oneida, and Mormon Communities

by Lawrence Foster

*Lawrence Foster, an associate professor of American history at Georgia Tech in Atlanta, drew from his books, *Religion and Sexuality and Women, Family, and Utopia* for this article.*

WHY HAS SEXUALITY BEEN RE-structured and expressed so differently in communities that claim a religious or spiritual basis? Do long-lived communities from the past that have struggled with such issues have insights to offer us today?

These are issues that have continued to fascinate me for more than two decades as I have intensively studied three colorful communal religious experiments from nineteenth-century America—the Shakers, the Oneida Community, and the Mormons.

Each of these groups attempted a radical restructuring of relations between women and men within their communities as part of what they viewed as the immanent coming of the kingdom of heaven on earth. Yet the sexual systems these groups advocated and practiced differed greatly from each other—celibacy among the Shakers, “free love” or group marriage in the Oneida Community, and polygamy among the Mormons.

What were the social and intellectual factors that made possible such divergent experimentation in the early nineteenth-century years of the young United States, especially the 1830s and 1840s before the Civil War? How were religious and sexual impulses fused in each communal experiment?

To appreciate the complex challenges faced by people who organized or joined these three unconventional religious groups, we must first place these movements into their larger social and intellectual context. Our tendency today is to feel that we live in a uniquely turbulent age. We often think that nineteenth-century America, in particular, was somehow more “stable,” “traditional,” “conservative,” or “Victorian.”

This impression is highly misleading. Not only have there been other periods of uncertainty and rapid transition in American life, but one of the most disruptive of those periods came in the 1830s and 1840s when Americans were leaving behind earlier, relatively more stable, colonial patterns but had not yet arrived at the newer, Victorian ap-

proach. All the earlier social institutions were being called into question on matters ranging from religion to politics to economics to family life.

No region of the country was undergoing more rapid transition than western New York state following the completion of the Erie Canal in 1825. This "burned-over district," as it was called because of the frequency with which the fires of the revival spirit swept through the area, was a hotbed of new religious and social movements,

.....

Western New York state in 1825 ... was a hotbed of new religious and social movements, much like California is today.

.....

much like California is today. Every conceivable mainstream or unorthodox group seemed to be able to find a following in the burned-over district.

Many people were at loose ends, seeking for answers to pressing religious questions and for a more satisfying life-style, but none more insistently than the Shakers, the Oneida Perfectionists, and the Mormons. In New York, the Shakers set up or enlarged their celibate communities, the Oneida Perfectionists established a "free love" colony, and Joseph Smith saw visions, "translated" his golden plates, founded the Mormon church, and may first have considered the idea of plural marriage, which he would later begin to introduce among his followers in Illinois in the early 1840s.

The Shakers and Celibacy

Although the Shakers experienced a period of disruptive "spiritual manifestations" and attracted many new members in the 1830s and 1840s, their roots actually went back to England in the mid-1700s. There they were known as "Shaking Quakers," or simply "Shakers," because of their highly emotional religious services in which they literally shook, shouted, danced, and spoke in tongues.

Under the leadership of Ann Lee, a poor but highly intelligent and dynamic Manchester factory worker, the Shakers also developed their distinctive commitment to celibacy. Ann Lee had experienced four traumatic deliveries, losing all of her children either in infancy, or, in one case, at the age of six. Rather than viewing these tragic experiences as her unique problem, she instead came to the remarkable conclusion that her

traumas represented a universal human condition. She argued that only by giving up carnal intercourse entirely and devoting all energies to God could humankind ultimately be redeemed.

This message attracted few converts in England, but in America during the disruptive aftermath of the American Revolution the Shakers developed a highly committed following of several thousand people, many of them teenagers. The unusual Shaker worship services, which by their own admission could sometimes be heard from as far away as two miles, created considerable hostility, as did their demand for celibacy, which many saw as an outrageous assault on normal human relationships and indeed the entire social order.

Following the death of Ann Lee and the other English leaders because of the intense persecution they experienced, American Shaker leaders formally set up essentially monastic communities in which women had complete equality with men in religious leadership. Men and women lived together as "brothers" and "sisters" in communal "families" of between 50 and 100 or more individuals under one roof, but strictly separated in all their daily activities. Although men and women had equal roles in the hierarchical religious system of the Shakers, economic roles were very traditional, with Shaker women doing typical women's work—cooking, sewing, cleaning, and washing—while Shaker men did traditional male tasks in the fields, shops, and similar locations.

During the pre-Civil War years, there were some 60 semi-autonomous Shaker communities at 18 geographical locations, and with as many as four thousand members scattered from Maine to Ohio, Indiana, and Kentucky. By the Civil War, when the intensity of their proselyting ardor slackened, the Shakers had become increasingly respected and even admired by many of their neighbors. Today the Shakers, who have dwindled to a handful of members in one village at Sabbathday Lake, near Poland Spring, Maine, are best remembered for the quality of their workmanship, especially their functional furniture, and for their hymns such as "Simple Gifts," which provided the chief theme for Aaron Copland's composition "Appalachian Spring."

The Oneidans and "Free Love"

At least as complex and remarkable as the Shaker movement was the community founded by John Humphrey Noyes at

Oneida, New York, in 1848. This "free love" group, which also was based on deep religious conviction, has fascinated journalists, scholars, and the general public for more than a century. John Humphrey Noyes began as an intense young theology student at Yale, then wandered quixotically around New England and New York trying to convert the world to his highly unorthodox religious beliefs. Failing to achieve that goal, he turned his sights to establishing a community and spreading his message via the newspapers he printed.

For more than 30 years, first in his hometown of Putney, Vermont, and then at Oneida in central New York State, Noyes successfully presided over a communal system of "complex marriage" that the journalist Charles Nordhoff described as an apparently unprecedented "combination of polygamy and polyandry with certain religious and social restraints." The group members, who numbered more than 200 adults at the community's peak, considered themselves all married to each other in an "enlarged family." Men and women exchanged sexual partners frequently within the community, while breaking up all exclusive romantic attachments, which were described as "special love," antisocial behavior threatening communal order.

Associated with this unorthodox system were a number of complex control mechanisms. All members lived together in one large communal Mansion House, ate together, worked together, had a system of communal child rearing, and shared all but the most basic property in common. Community government was achieved by having daily religious-and-business meetings which all adults attended, as well as by using an informal method of group feedback and control called "mutual criticism," in which smaller groups of 10 to 15 men and women would meet regularly to candidly assess strengths and weaknesses of members of the group. Also important was an informal status hierarchy known as "ascending and descending fellowship," in which those deemed as being of higher "spirituality" (usually older members) would associate, sexually and in other ways, with those deemed as being of lower "spirituality" (usually younger individuals) in order to help bring the "less spiritual" individuals to a higher level.

Among the most complex of the Oneida control mechanisms was its system of birth control by "male continence." Under male continence, a practice technically known as coitus reservatus, a man and woman would join together physically but the man would

not ejaculate, either during intercourse or after withdrawal! Noyes argued that male continence allowed for fuller expression of "amative" sexual communication than normal "propagative" sexual intercourse could. The practice also was effective as birth control. During a 21-year period when it was the only sanctioned method of birth control at Oneida, only 12 unplanned births occurred in a community of some 200 adults, equally balanced between the sexes, and exchanging sexual partners as often as twice a week. In the final decade at Oneida, a controversial "stirpculture" experiment in selective human breeding was introduced in which certain members volunteered or were chosen by a committee to have children, with the aim of genetically producing the best quality human stock.

At Oneida, sex roles were perhaps more radically revised than in any comparable American communal group. There was far less role stereotyping, men and women worked alongside each other, and women served in positions of authority over men in certain jobs. The system of complex marriage, which was associated with these practices, existed at Oneida from 1848 until 1879, when it was given up because of a combination of internal dissatisfaction and external pressure. In 1881 the group also officially gave up its communistic system of economic organization, reorganized as a joint-stock corporation, and went on to become one of the most successful small businesses in the United States, best known for its silverware, which is marketed today throughout the country. Today descendants of the community are indistinguishable from ordinary Americans; if anything, they are more conservative in their social and political orientation.

The Mormons and Plural Wives

Larger and more successful than either the Shakers or the Oneida Community—at least in numbers—was the Church of Jesus Christ of Latter-day Saints, or Mormon church, as it is popularly known. The roots of Mormonism go back to Joseph Smith, a precocious, sensitive, and ambitious young farm boy living near Palmyra, New York. Deeply disturbed by the cacophony of ideas and causes that surrounded him, young Joseph began having a series of visions in the early 1820s. He concluded that all existing religions were wrong and



CURATOR, ONEIDA COMMUNITY MANTON HOUSE

Oneidans also revised sex-role stereotypes and allowed women and men to work together, as in this pea-shelling party.

that God had specially chosen him to set up a new religious and social synthesis.

Smith began by engaging in what he described as a "translation" "by the gift and power of God" of inscriptions on golden plates he claimed to have found buried in a large hill near his home. Published as the Book of Mormon in 1830, the same year that Smith officially founded the Mormon church, both the book and the Mormon movement were a focus of curiosity and controversy from the very beginning. Fierce persecution developed because many individuals viewed Mormon religious claims as an outrageous hoax and their rapidly growing, close-knit church as a threat to American democratic values. During their first 20 years, the Mormons were forced to move repeatedly—from New York, to Ohio, to Missouri, to Illinois, and eventually to Utah.

An important factor that eventually contributed to the hostility faced by the Mormons was Joseph Smith's decision in the early 1840s to introduce the idea and practice of polygamy secretly among his closest followers living at the Mormon headquarters in Nauvoo, Illinois, along the Mississippi River. In 1843 Joseph Smith privately promulgated a new revelation there calling for a restoration among the Mormons of

polygamous practices similar to those of the biblical patriarchs Abraham, Isaac, and Jacob. These new standards were set within the larger context of a conception of marriage, growth, and development lasting throughout all eternity. Not surprisingly, many of Joseph's closest followers who were

.....
Shakers sought to overcome the raw power of sexuality and devote their full attentions to God by living celibate lives.
.....

strong supporters of monogamy were outraged by this move. In 1844 Joseph Smith and his brother Hyrum were murdered in a jail in Carthage, Illinois, while awaiting trial on charges arising in part from the dissatisfaction of some of their followers with the new polygamous beliefs and practices.

This tragic denouement might have been expected to cripple the young church and lead it to abandon polygamy. Instead, the reverse occurred. Under Brigham Young's leadership, and following a heroic trek to the Great Basin region, polygamy became fully established among the Mormons. From 1852, when the Mormons in Utah first announced to the world their commitment to plural marriage, until 1890, when intense

federal pressure combined with internal Mormon dissatisfaction to force official discontinuance of the practice in the United States, polygamy was accepted as the highest standard of marriage by more than one hundred thousand Mormons in Utah and adjacent areas of the American West. Today, the strong family ideal that undergirded polygamy has been transferred by Mormons to an equally strong commitment to the nuclear family as the core of Mormon religious and social life. As memories of polygamy have receded, Mormonism has developed an increasingly positive public image, becoming one of the fastest growing religious movements in the United States and securing more than nine million members worldwide by 1995.

The unorthodox sexual systems of the 19th-century Shaker, Oneida, and Mormon communities have continued to be a focus of curiosity and misunderstanding. Nonetheless, they have implications for us as we struggle with similar problems today.

Shakers: The Appeal of Celibacy

Shaker sexuality and interpersonal relationships have perhaps been more widely misunderstood than any of the other groups I studied. Americans typically have great difficulty comprehending why individuals would want to renounce all sexual intercourse and devote their full attention to the worship of God. Shakers often have been caricatured as aged bachelors and spinsters without strong sexual impulses, sweet but slightly daft individuals who devoted their time to producing fine furniture and singing "Simple Gifts." In fact, Shaker celibacy appealed to a wide range of individuals from teenagers to families with as many as 10 to 15 children! And while most Shaker communities were located in rural areas, one black Shaker outfamily was located in Philadelphia, and another large Shaker family drew much of its membership from Brooklyn and New York City.

The passion with which the Shakers struggled to overcome their carnal natures and the unorthodox conclusions they reached about lustful sexual intercourse as the root of all evil are conveyed in a powerful statement from the one of the basic Shaker theological works, first published in 1808:

What is there in the universe, within the comprehension of man, that has so sensible, so quick and ravishing an operation, as a corresponding desire of the flesh in the different sexes? As a gushing fountain is more powerful in

its operations than an oozing spring; so that desire of carnal enjoyment, that mutually operates between male and female is far more powerful than any other passion in human nature. Surely then, that must be the fountain head, the governing power that shuts the eyes, stops the ears, and stupifies the sense to all other objects of time and eternity, and swallows up the whole man in its own peculiar enjoyment. And such is that feeling and affection, which is formed by the near relation and tie between male and female; and which being corrupted by the subversion of the original law of God, converted that which in the beginning was pure and lovely, into the poison of the serpent; and the noblest of affections of man, into the seat of human depravity.

Oneidans: Reinventing Human Sexuality

If the Shakers sought to overcome the raw power of sexuality and devote their full attentions to God by living celibate lives, the Oneida Community attempted to achieve similar goals by universalizing heterosexual contacts among adults in the "enlarged family" at Oneida. Oneida sexuality has been almost as misunderstood as Shaker celibacy. For many years, it was fashionable to describe Oneida as part of the vanguard of sexual liberation and women's rights, a prototype for the future with much to say to us today. More recently, many feminists have gone back to Oneida records and concluded that John Humphrey Noyes was really a male chauvinist and his community a disappointment to those seeking true equality.

Neither of those approaches does justice to the extraordinary complexity of the system that emerged at Oneida, with both its repressive and liberating features. John Humphrey Noyes made this remarkable statement in one of his theological articles, suggesting the great openness possible at Oneida in understanding human sexuality:

Most of the difficulties which have arisen in respects to our social [i.e., sexual] theory, have been based on the idea that woman is a perishable article—that after her first experience in love, she is like an old newspaper, good for nothing. A virgin is considered more attractive than a married woman who has had experience. But the re-

verse of this should be the case, and when things come to their right hearing, it will be seen that the reverse of the common idea is the truth. It is a scandal to God, and man, and woman, that in the estimation of men, a virgin is better than a married woman. It is so universally preferred, but why? It is because woman has yielded to the worldly idea, and lost her self-respect. She supposes the enigma is solved, and does not carry about with her that fresh consciousness of mystery and worth, that a virgin does. The married settle into the feeling that the enigma is solved, and that makes them less attractive. The principle operates, in the same way, in both sexes.

Mormon Plural Wives: Early Feminists?

Like the Shaker and Oneida sexual systems, Mormon plural marriage in the nineteenth century has been widely misunderstood. Mormon plural wives were viewed by the outer world as a benighted and oppressed class, the victims of a systems of institutionalized lust perpetrated by a wicked and lascivious male Mormon priesthood. In fact, however, despite the very real emotional strains polygamy caused, Mormon women in frontier Utah enjoyed a remarkable degree of real power, influence, and independence. Mormon women, many of

.....
At Oneida men and women exchanged sexual partners frequently, while breaking up all exclusive romantic attachments.

them plural wives, voted earlier than women in any other state or territory in the United States, including Wyoming, and they played an important role in the national women's suffrage movement. For more than 40 years, Mormon women put out the *Women's Exponent*, the first major women's newspaper west of the Mississippi River, which fearlessly criticized women's inequalities with men in the social, economic, and political spheres. In the environment of frontier Utah, and with the aid of their powerful women's organization, the Relief Society, Mormon women temporarily adopted a variety of new roles beyond those possible to other Victorian women in the late nineteenth century.

Only in the twentieth century, and espe-

cially since World War II as the Mormon church has experienced a ninefold increase in its membership, have Mormon women's roles been so sharply restricted. Visiting Utah today, one feels one has stumbled into another era, into a scene from a mid-Victorian advice manual. Almost everywhere, the ideal

.....

Despite the very real emotional strains polygamy caused, Mormon women in frontier Utah enjoyed a remarkable degree of real power, influence, and independence.

.....

that is held up for Mormon women conveys the gush and cloying sentimentality of the "cult of true womanhood." Even though half of all Mormon women in Utah today work outside the home to help make ends meet, they are repeatedly told by the Mormon hierarchy that their role should be limited to the home. As one sensitive Mormon woman put it recently:

I feel that what we're losing in the Church is diversity. There's such a push for uniformity and conformity that all the beautiful little nuances of differences are being swept aside. That's what God really enjoys. Otherwise, he wouldn't make every leaf and snowflake different. You should have the freedom to have some time to be yourself, and to have people appreciate that you're different. You should try to appreciate this in your children and not try to push them all into a prescribed mold. I think that in an authoritarian church this is one of the dangers. We have to let some pilot projects develop in individual lives, too. Until we do that, how are we going to let a woman make the individual contribution which is particularly her own?

In conclusion, the Shakers, Oneidans, and Mormons all grappled, often in quite

different ways, with how human sexuality should be expressed in interpersonal relationships within their communities. While the particular solutions they developed to the social disorder they perceived around them may not always seem appealing, the problems with which they struggled are perennial ones which continue to confront us as we seek to achieve more harmonious and fulfilling relationships between the sexes today. Ω

Lawrence Foster is an associate professor of American history at Georgia Tech in Atlanta and a past president of the Communal Studies Association. His first book, Religion and Sexuality (Oxford University Press, 1981, and University of Illinois Press, 1984), explores the process by which new patterns of sexual expression were introduced in 19th century Shaker, Oneida, and Mormon communities. Foster's second book, Women, Family, and Utopia (Syracuse University Press, 1991), focuses on the way these alternative systems worked in practice and how women responded to them. Both books are available in paperback editions and can be ordered through bookstores.

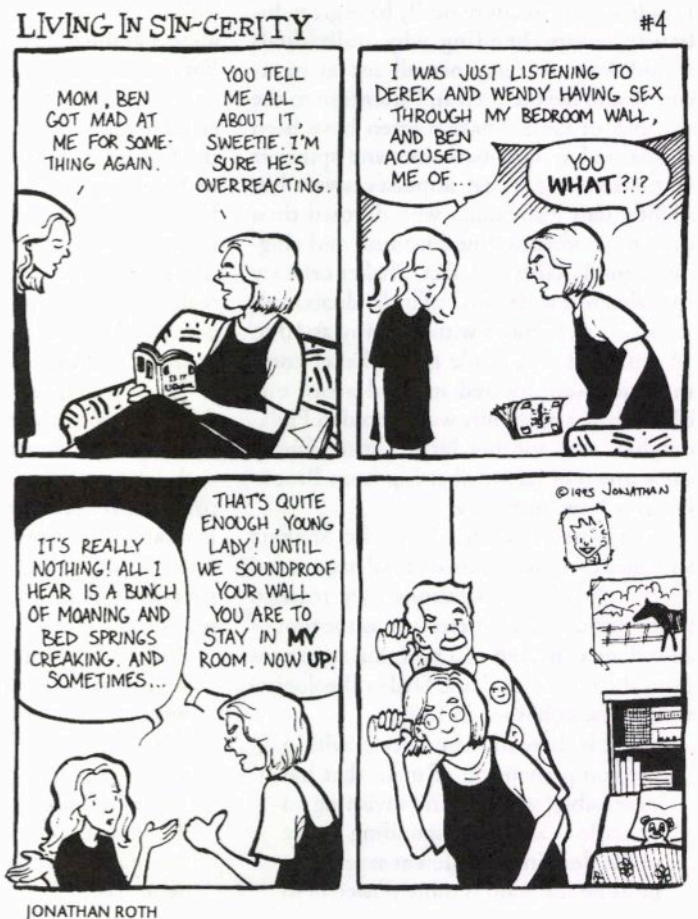
Two books by Lawrence Foster:

Religion and Sexuality
The Shakers, the Mormons, and the Oneida Community

Women, Family, and Utopia
Communal Experiments of the Shakers, the Oneida Community, and the Mormons

- **Religion and Sexuality** (University of Illinois Press, 1984). Pb., \$13.95.
How new patterns of sexual expression were introduced in three 19th century communities.
"An exciting, first-rate study." —Western Historical Quarterly
- **Women, Family, and Utopia** (Syracuse University Press, 1991) Pb., \$16.95.
How women responded to these communities.
"Rich, thoughtful, and provocative." —Regina Morantz-Sanchez

Available in paperback by order through bookstores.





IVY BRESSEN

Healing from Sex/Power Abuse in Community

by Shri Estes

SOMETIMES COMMUNITARIANS don't know why a member leaves the community without explanation. At the same time, psychotherapists are privy to what community members often never hear—that *sometimes* it is abuses of power and sex that drives the member away.

Usually, though not always, the power is in the hands of one or more male leaders in the community, and the affected members are women. This dynamic most often occurs in a spiritual community.

Almost always the leaving member feels emotionally shattered—by the trauma of the power/sex coercion itself, and by the trauma of leaving friends and a cherished way of life. Sometimes the person is terrified to face the harsh realities of living on the “outside.” Where

will I live and how can I support myself? Who could possibly understand what I've gone through? Who would even *believe* me?

When sexual practices become confused with issues of power, it often takes years to sort out and understand what happened. Sometimes these people seek counseling, and some of them have ended up in my office. Counseling many such ex-members has given me a

unique insight into what can take place in community in the name of sexual freedom or spiritual growth. (See our Fall '95 issue, “Intentional Communities and ‘Cults.’”)

What a Therapist Observes

In general, this is what many psychotherapists have seen:

- The men involved perceive themselves (and are perceived by the other members) as emotionally mature and spiritually more developed than the average. They are seen as

.....
Sexuality was discouraged. I was told that being in a relationship would distract me from spiritual growth.
.....

wise, and not likely to be motivated by egotism or the use of power for personal ends. They are often believed to hold real spiritual power—and often they do!—and are

perceived as having something valuable to transmit to others.

• The men often hold literal positions of leadership in spiritual matters or internal community governance, or, if even they hold no official position, they nevertheless have considerably more influence than others because of their real or perceived spiritual authority.

• The women involved often (but not always) are suffering from issues of low self-

I was filled with guilt and shame. The relationship was all one-sided, and it was all done in secrecy. I never let him know how I really felt.

esteem. Sometimes they joined the community to find the warm family feeling they never had. Sometimes they join in order (subconsciously) to be taken care of. Very often such women have been sexually abused by a trusted adult when they were children, and experience the guilt, powerlessness, and (usually subconscious) rage which usually accompanies that experience. They often feel like victims, or repeatedly find themselves in situations in which they feel victimized.

Conversely, the women involved may be emotionally mature, competent, accomplished people who function very well in the world, and who join the community simply to pursue their highest spiritual goals.

• Usually the man initiates the sexual contact, and the liaison occurs in the tacit context that it will somehow benefit the woman, spiritually or socially. Even when she is initially flattered, or believes she and the man are in love, she soon begins feeling reluctant and confused. (I am not referring here to those situations in which the desire is mutual and the power equivalent.)

• Usually the woman feels unable to say "No" or to extricate herself, because she feels powerless around male authority figures in general, or, because the community's dysfunctional "system" believes she should naturally acquiesce.

• And—she is *equally* a part of the "system"; she plays her part.

• As the woman feels increasingly helpless in the liaison, she also feels crippling shame, and guilt—because it would be nearly impossible for her to imagine something is wrong with the man's integrity. So something must be something wrong with *her*. And when a woman is involved sexually and something is "off" in the situation, or

the liaison doesn't involve love, or her lover has a great deal more power than she, or when she feels "used"—the woman tends to feel a deep, inexplicable shame. And from there, she often plunges into the pit of depression and despair.

• Often the affair is a *secret*. It is surrounded by lies. No one admits it is going on; no one wants to know it is going on. Or, conversely, such affairs are seen as natural and good. Everyone knows; no one thinks it's any big deal.

• At some point the woman usually realizes something is very wrong and tries to discuss the situation with someone else in the community. Her

concerns are trivialized, dismissed, ridiculed, ignored, or disbelieved. She may be called a liar. She may be punished for talking about it, ostracized, or kicked out of the community. She has met a solid wall of denial.

Megan's Story

The accounts I hear are often similar. The woman joins the community, sleeps with a leader, feels terrible, eventually leaves—and takes years to heal from the feeling of shame. Sometimes the leader instructs the woman and her partner to become celibate; they comply; and after awhile the leader says the woman is ready to be sexual again—with

him. Sometimes the male partner, who has lost his wife or girlfriend to the leader, seeks counseling.

The client in the following interview, whom I'll call Megan, had lived in community for 20 years, and had a sexual relationship for several years with a married man. It was only as she was preparing to leave her community that she could bring herself to talk about it in therapy. The years of lying and secrecy caused her so much shame that she is still healing from it.

In Megan's community, mostly men were in positions of spiritual and political authority. The leaders (which sometimes included mid-level women administrators) assigned each member his or her work tasks and decided where each would live. Marriage was encouraged, however there was also a pervasive, unspoken encouragement of sexual triads—one man and two women. This was framed in the context of spiritual growth, as it was considered beneficial for a woman to be spiritually helped—and connected more deeply to the community—to have a sexual contact with a man, especially one who was a spiritual elder. The married men were encouraged to keep the single women in their hearts—to care for them and perceive them as cherished and dear—in order to better connect the single women to God and to the community. While this may seem like a good idea on the surface, it had the potential for abuse.

Megan did not come from a family where

The Community "System"

A community "system," analogous to the family "system" described by some psychotherapists, is a powerful, sometimes articulated, often unspoken, consensual agreement (sometimes called a "group mind" or "thought form") about the way reality is. It is more than a simple belief system, as it involves the aligned, combined *energies* of everyone in the community.

A community or family system is relatively easy to criticize or dismiss from a position outside it, but nearly impossible to understand when *inside* it—because it's largely invisible. One can barely see, much less objectively analyze the merits of a belief system/energy field one is surrounded by and pervaded by (just as a fish doesn't necessarily know it's in water).

A dysfunctional or "closed" system becomes more powerful than the individuals involved, and basic values become significantly compromised within that powerful system. Also, people usually have very little contact with anyone outside the system, and so lose a "reality check." In a closed system people get hurt. Unless you have been in this position yourself—inside a powerful dysfunctional community or family system—it is difficult to imagine why it would be so hard to question its assumptions or say "No" to its authority figures. Ω

sexual abuse had occurred; however her family did espouse high perfectionist values, passivity, and a belief that women should defer to men. She is still in the process of healing from this experience. She agreed to the following interview because she sees it as an opportunity not only to help others who may have had a similar experience, but also to further her own healing as well.

• • •

Shri: *What is the adjustment you had to make in your personal belief system?*

Megan: That I have to do the healing from within myself and not rely on the approval of others. I know that there is still some shame; I think it is all gone and then it comes back again. It has been healthy for me to cut off all of my connections to people in the community, yet sometimes I'm not sure. I am so concerned about how others feel, and this was the first time that I took care of my own feelings first. Yet, I still feel pressure that I abandoned some of these people.

Shri: *For who those who have been abused and who leave their communities, a tremendous amount of loss often comes up. It is not just the loss of the self or the particular people involved, but of the whole community as well. When a system is so tight and closed, there is often no other choice but to leave. Could you speak more about the system you experienced?*

Megan: I have forgiven a lot of people who hurt me, because I can see how we were all just a part of the same power structure and I played a part—I gave my power away. There were people who were into having power, especially men, because it was a patriarchy. They were given a lot of power; it was just handed to them. Somehow it seemed like they were doing the right thing—within the parameters of our “system.” Now it is the “system” that I consider rather than the individuals who were involved. Yet, when it comes to me—I still blame myself for what happened. So it seems that I am the last person I must forgive.

At one point when I was beginning to understand what was happening to me, I realized how cut off I had been from all of my support, cut off from my family. Contact with my blood family and old friends was discouraged, unless I was trying to recruit them to become part of the community.

My sexuality was also discouraged because I was told that being in a relationship

would distract me from my spiritual growth. Right relationships are made up of two whole people; but in this group, I never felt like I measured up spiritually, so I never felt like I was whole. Consequently, I spent years lonely. In needing to talk to another woman, I wrote to the main leader's wife about how lonely I was for a relationship. Her reply to me was to love God and masturbate. So, I was in a situation that put my character into a corner. I spent an entire the decade of my thirties celibate. It was a huge price to pay.

I was so lonely and affection was so missing from my life that in a weak moment, I gave into something that under normal circumstances, I would never have done. I had sexual contact with the man in whose home I lived. I didn't trust him, but ... he was one of the leaders.

And that's another point. Women in our community were taught to abdicate to men, and men were the ones in leadership positions. Many of these men were young and had been given all this power and female attention, and they personalized it. I guess what happened was that the man who put so much sexual pressure on me also had a weak moment.

I let this man touch me a few times and at first I enjoyed it, because I was so lonely, which set the stage for me give away my power to him. By the time I came to my senses, I had already given him my power so I had no power to say “No.” He already had control over me. My feeling of not measuring up spiritually was just made worse. The shame that I felt also took my power away.

Shri: *Often these messages around power differentials are non-verbal but very strong. Looking back, what were the clues that you didn't listen to yourself?*

Megan: That whole cycle feels so dark, except for the first few times. I remember just bowing my head in shame whenever the man came near me. I couldn't say “No.” I felt so guilty. When I was with him, from the late '70s through the early '80s, the concept of “sexual abuse” didn't even exist yet. For about two and a half years the man put a lot of sexual pressure on me. I was so filled with guilt and shame that I felt helpless. I never initiated any hugs, kissing, or touching; I never initiated anything with him. He had moments when he really cared about my well-being, though. The system in our community was so cold and hard that at the time that caring felt good.

I'm married now, and I see that in a

healthy relationship there is a back and forth between the partners. Instead, the relationship with that man was all one-sided, and it was all done in secrecy. I do remember ducking my head a lot and sort of laughing at his jokes and being “nice” when he came around. I never let him know how I really felt. He had total power over me.

Shri: *How did the sexual practices you were a part of fit into the larger picture of other events that occurred within the community?*

Megan: We attended a spiritual educational series within the community that often felt like being rebuked, and I would end up feeling smaller than ever. There were lots of Bible quotations, and of course I personalized everything. So often after these sessions I would feel like I never measured up.

I feared our main spiritual leader, who led the sessions. We all said we loved him, but I feared him. He was the top person in the community and he was the one whom everyone worshipped, unfortunately.

Shri: *How was the community set up that allowed him to be worshipped?*

Megan: He was the top of the pyramid and

• • • • •

We were all just a part of the same power structure and I played a part—I gave my power away.

• • • • •

the community was hierarchical. He had the final word on everything. When the next man in the hierarchy took his place later on, things began to loosen up within the community. Something also freed up within me and I left the community five years later.

Shri: *How did things change within the community with new men in leadership positions?*

Megan: The new ones were younger, more contemporary. The system opened up also. All kinds of New Age information started to become available to us. We were encouraged to look at the possibility that our community did not have a corner on the truth. We began to look at the fact that we were no longer exclusive. We were becoming an open system.

Shri: *Do you view some of the practices that went on in your community as cultish?*

Megan: Yes. There was a real turning point for me. Some people had begun talking about how some aspects of our community felt like a cult. At that point I began to question the organization from within. Eventually, I began to see that I couldn't totally heal and continue living there because of the depth of my pain. Now, I know that there are people who have been able to heal and who still live there; but I don't think that they were hurt sexually.

For me, it is hard to distinguish between the people involved and my pain. I just don't want to see any of them because I haven't

more I share the experience, the less power it has over me. Now I'm thinking that maybe I should share it more; it helps to break the shame.

Shri: *Have there ever been attempts to heal the relationship with the man or his wife? You have stated that you and she had been close friends.*

Megan: Well, it's hard because we were all so close, seemingly; and to never have sat and discussed what happened among the three of us is still painful for me. I've talked

with each of them individually, but the three of us have never been able to sit down and let this all go and leave it in our past; I don't know if

.....
A sincere apology from the community—even though the members didn't mean to hurt anyone and were functioning as they believed best—would go a long way towards helping many ex-members to heal.
.....

been able to sort it all out yet. I feel so good about having started over in my life that to try to go back and see some of my old friends is not worth the risk.

Shri: *Were you also able to talk about some of the sexual practices that went on for you in the community?*

Megan: *No!* I never talked about the sexual practices at all because I felt protective of everybody involved. When I spoke to members of my community about the importance of listening to my own voice and not someone else's, change was already in the wind. However, sexuality was never talked about. Apparently there was a sexual triad—involving the top leadership, and we would see similar triads among a lot of other members. It was around this time that the man pursued me sexually; and again, he was living out what he saw within the "system." I no longer blame him personally; it was going on all over the system. I think there were a lot of broken marriages because of these sexual triads. I've never talked about the sexual part of my experience to community members; just to certain close friends and doctors. I'm still protecting everybody, myself included.

Shri: *What has been your experience in starting to share the experiences around your sexuality, with discretion, to certain people?*

Megan: It has been very healing for me. The

this could ever happen. It seems like the man and wife have gone on with their lives and don't have an interest in doing so. In a real emotional moment I frantically tried, with the wife, who was my friend. She listened to my story, although I kind of forced it on her. That was the last I ever heard from her.

Shri: *You have made the point before that when a person leaves a community after a difficult experience such as yours he or she often does not have much money. The road to healing can often be quite expensive.*

Megan: I did the bare minimum of therapy to get to the point where I am now, and it saved my life. If I hadn't, there would be a piece of myself that I never would have understood or put into perspective, or it would have taken me a long time to figure it all out. It was imperative for me to get help and from someone who had a clear understanding of cultish behavior. I know of others who would have help if they could afford it, people who were hurt sexually in community.

Even though I have done tremendous healing, the thought of seeing certain people makes me want to bow my head in shame again, and I don't want to do that anymore. I want to hold my head up high. I think this has something to do with communities that tend to be cultish. Such communities cultivate shame because shame immobilizes you. I'm not sure any of us knew that we were making a cult of all of our commu-

nity. In retrospect, we can see it now.

Becoming Accountable for Abuse

Megan's story is representative of what happens when a community system is dysfunctional or closed. Secrets are kept; and these secrets develop a power all of their own. In an open system, people are allowed to make mistakes. The health of an open system is not determined by whether or not difficulties arise, but by whether there is a willingness to handle them directly, openly, and with dignity.

The kinds of issues that Megan dealt with happen far too frequently. In a sense, the developmental cycles of communities in the past two decades have followed a pattern similar to that of the larger culture. Although many issues around patriarchy, authoritarian leadership, secrecy around sexuality, and sexual abuse have come out into the open, they still occur. As more egalitarian ways of relating become the norm in communities, hopefully less of these kind of distorted power-base issues will happen.

Megan has had the courage to face her demons, to be willing to forgive, and to understand her own role in the community "system," and to get on with her new life. Whether or not she will find a way to resolve her issues with the people involved or with the community itself is an unknown.

It is my hope that that this interview will encourage communities facing difficult issues around sexuality to deal with them openly. Specifically, I would encourage communities with these issues in their past to contact members who had left over the last two decades, and ask them:

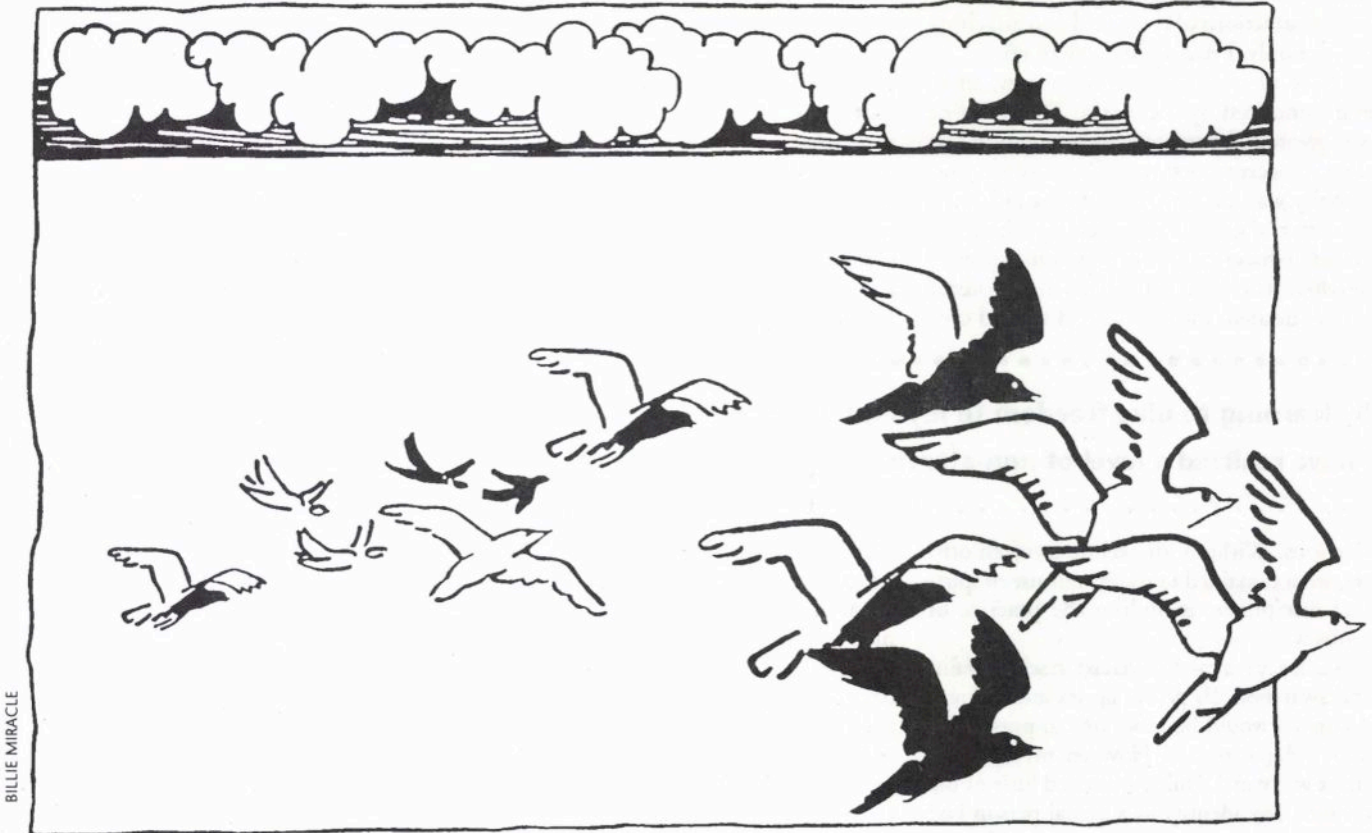
"Is there anything you would like to tell us about why you left?"

"Do you have any feedback or suggestions?"

And then listen to that feedback, openly and non-defensively, and apologize to the members so affected. (With competent legal counsel, an apology needn't leave the community legally vulnerable while it respects the ex-members' concerns.)

A sincere apology from the community—even though the members didn't mean to hurt anyone and were functioning as they believed best—would go a long way towards helping many ex-members to heal. ☪

Shri Estes is a licensed psychotherapist whose practice blends in-depth emotional and spiritual work. She has counseled many people coming out of community, and also works with communities as a facilitator and counselor. She specializes in helping members identify and heal their community's "systems."



Finding fulfillment in a network of lovers requires maturity and confidence.

Spiritual Growth, Multiple Relationships, and Community

by Claire Dickison

IS IT A COINCIDENCE THAT MY experience of growing through intimate relationships has happened while living in community? I doubt it. My journey through celibacy into multiple relationships could not have been as full if it hadn't been set in community life. As it turned out, the practice of celibacy paved the way for more love and better sex. If I had known it could have that effect, it's hard to say if I would have tried it in the first place, or for the same reasons. Community support ensured that I persevere long enough to effect major changes in my life.

Celibacy

In 1977 I entered a spiritual community. Before that time, sexual relationships had

been a major focus in my life, yet I hadn't been able to find much real happiness in them. What eventually changed this, as well as my whole orientation to life, was the unexpected expansion of my awareness. In retrospect, this 18-month period of my life could be described as a series of *kundalini* experiences. These experiences are described in Eastern spirituality as the expansion of one's awareness caused by the increased flow of one's own subtle spiritual energy, itself called *kundalini*. Beginning spontaneously, this period of fluctuating high energy states seemed beyond my control. To this day, I still don't know how to describe the changes that took place in my awareness. When the accompanying other-worldly experiences which caused me to redefine my perceptions

of reality became less frequent, then faded away almost two years later, I was left with an increased awareness of subtle energies and a reorientation to life.

At that point, it was my desire to move toward my realizing my potential. While looking for any opportunity to change myself for the better, I met a spiritual teacher in a small book shop. She offered yoga lessons and my first experience of group living. Six months after this meeting, she told her small group of serious students that she had sold her house and was ready to act on a plan to move to the Pacific coast and start another school of yoga. Was I serious enough to come along? I couldn't resist this chance to improve my life—to prove myself to God, as I perceived God at that time. Choosing

that path meant detaching from the common distractions of the world and attaching to God only. I had a long way to go.

Nine of us started a community, small and unnoticed by the world. The coastline was green and gorgeous; its population was slow to accept outsiders. Our Eastern philosophy was too different. We had planned to learn and grow while teaching others, yet ended up focusing on our own much-needed development. Unable to afford the cloistered life we desired, most of us had to find out-

.....
**By learning to give freedom to my lovers,
I have realized a level of non-attachment.**
.....

side jobs. Without an avenue to teach others, what remained to us was our use of spiritual disciplines, including the practice of celibacy.

Celibacy is a careful exercise in self-restraint and awareness. By giving up sex and desire, I thought I would be more free to pursue my relationship with God. However, my belief this effort was worthwhile eliminated little of the conflict. My identity as a sexual person had been strong, and sexual pleasure had been a clear, non-conflicted goal. Having reluctantly accepted that this sacrifice was needed as well as expected of me, I plunged in. I was aware of the importance that I had given to sex and my many sexual thoughts and desires, so I tried to give it all up.

I was one of the people with an outside job, which meant that I associated with people who didn't necessarily share my values, and especially my view, as a celibate, that sex was a threat to finding spiritual freedom. Even more challenging was looking at my own sexuality and trying to undo my past sexual conditioning, with its potent emotional content and associations. Misconceptions about who I had been and insights about my underlying motivations were revealed. I started to see my past ways as conning and self-serving. What had I known of real love? Along with searching for physical and emotional satisfaction, I had been using my sexuality as power over lovers. I started to see myself as a misguided mess. My self-esteem dropped even lower.

The chance to ask for support came each evening after work. I spent week days out-of-doors at a physically demanding job, mostly with men. (I worked on a survey crew in rugged terrain and was often the only woman teamed with two or more men.) I lived with an ongoing internal conflict about what and

how much to reveal to my fellow seekers.

Had I noticed what looked like my co-workers' sexual interest in me? Was I enjoying it? Were my thoughts focused on any particular person? If I shared my conflicts and feelings, would I be seen as honest and more fully engaged in the struggle—or merely weak? Since I did feel occasional attractions, how long would I choose to secretly nurture them before admitting this and letting go of that source of excitement, that diversion from the drudgery of facing my shortcomings?

Often it came down to unhealthy pride; I wanted to look good. I found myself sharing only part of my inner experience; in order to maintain my identity, I avoided what felt like annihilation of those parts which I was afraid to expose.

At the community, my fellow renunciates, men and women, attempted to support each other as we all (except, perhaps, our teacher) struggled with the same thing. We were unable to get beyond self-judgment and the fear of failure. Our most forbidden desire was for each other. While I was accused of being attracted to at least one of my fellow strugglers, I remember no feelings of attraction. However, the feelings of being unjustly accused remained—anger, hurt, and self-doubt.

I went back and forth between denying my sexual energy and furtively welcoming it. As my physical being progressively opened through the spiritual practices and my physically demanding job, my energy levels and physical awareness also increased. I was potentially more sexual than ever. At the same time, I was making decisions which resulted in my closing up emotionally. Self-revelation was not always followed by group acceptance. This fed my self-critical nature. In order to feel safe and avoid emotional extremes, I shut up and shut down. As I grew more distant from community support, I gave myself more latitude once again to allow a place in my mind for sexual fantasy and yearning.

Returning to the World

The moment I decided to abandon celibacy came late on a summer day. I was working outside on a steep slope, flagging a compass line through a growth of cedar trees, moving fast in order to get back to the truck on time. My mind was full of a familiar dialogue between its warring factions—sexual restraint versus sexual desire and its frustration. The answer became clear. Give up the struggle. Relax. Savor and nurture my sexuality. Respect it. This would mean leaving

my community and returning to a less disciplined, less protected life. Although there was much pressure to stay, and despite my fear of the group's condemnation and my own later regrets ... I left.

"Now I'm free. I'm on my own," I told myself. A week or so following my departure, I participated in a personal growth seminar which opened my perspective and renewed my faith in myself. Several weeks later, a realization flooded through me: "I'm perfect. To leave was the right thing. The world outside the community is full of chances for growth. I want meaningful relationships." Eight months later I visited a local intentional community at the invitation of one of its new members. A few weeks after that I began a sexual relationship with another member and soon joined the community myself. This was the first in a series of rich, intense, and often painful relationships. I had not practiced relating through the primal element of sex for almost seven years; I had a lot to learn.

The emotions I had suppressed in a spiritual context now came up in a community of seekers of a whole life, and once again I found myself in a pressure cooker of a different kind. Just by living and relating, with the intent to listen to my heart, I was encountering myself on a deeper level. I felt movement. People commented that I was changing. In meetings, I reported a feeling of my identity shifting. I was becoming larger, and the unfamiliarity was surprising. I acknowledged to myself: "This is good."

Multiple Relationships

Two years later I met a man who would eventually become my lover. When, inspired by his vision, I decided to try a non-monogamous approach to love relationships, I consciously entered a new phase. I didn't approach this decision lightly, and looked deeply into this man, checking for strength. "Yes, he has goodness and an inner peace; he has the ability to love unselfishly."

My earlier orientation to meaning and purpose was especially helpful now. To find fulfillment rather than relationship chaos while having more than one lover required a new level of maturity and confidence. I had come to a new sense of stability and now I committed fully to a path of growth through self-revealing intimacy and pushing open my heart. This was not to be only in relationships with lovers, but with everyone. Today I continue to try to operate on all levels of life, being open sexually as well as on more subtle levels, trying to integrate and balance throughout daily life.

There were several lessons I had sought in the first community but did not learn until I began my exploration of multiple intimate relationships. By learning to give freedom to my lovers, I have realized a level of non-attachment. It took time for me to see that to love someone means to support him in having all his needs and desires met. I am most fulfilled in relationships with fulfilled partners. When I'm encouraged to take full freedom to explore any personal connection in any way I choose, I feel grateful. I feel loved and my heart overflows with love in return. While I do make choices with responsibility for the other's happiness and welfare in mind, I also retain that basic feeling of freedom—the right to take risks, make mistakes, and learn from whatever happens.

I have moved away from jealousy by understanding that my lover's new lover can also enrich my life. If my lover is drawn to another woman, not only might he find more fulfillment, but—if she can stay open to me—I might also come to enjoy closeness and support there. While I'm not immune to all feelings of jealousy, I believe that those feelings can keep me from enjoying the full experience of love within a circle of intimates. Then I wonder, "If people were generally more secure about themselves, could only it be a small jump to love within a large group of people, limited only by time and space and our inability to perceive love on such a large scale?" I know this isn't a new vision, yet it is one that I've approached personally. It never fails to move me deeply.

While in the spiritual community, I had a glimpse of what seemed to be real humility. I was looking out a window on a sum-

mer afternoon and got the feeling that ultimately all people are at once equal in their insignificance and in their profound sanctity. My exploration of intimacy has taught me that when I'm involved and loving with someone, his heart feeling for another person is the same as it is for me. The ability to meet other needs of the personality may vary, but the love is the same. I feel equal with the other lover(s) in that way, and I feel very special at the same time. It is reassuring and comforting to me to realize that the experi-



Being in a network of lovers while trying to remain accepting and loving can create an energetic bond of increased sensitivity to the others.



ence of being at the same time equal and special is for me the experience of humility.

A third understanding is that being in a network of lovers while trying to remain accepting and loving can create an energetic bond of increased sensitivity to the others. Love and sexual bonding open up this awareness for me. I once felt the pain of a lover's lover in my own body when he was sharing with me his concern for her situation. Through other similar perceptions, I've come to believe that intimate bonding creates real energy links between people as they focus on each other. These connections give us awareness of the others' condition. The

downside of this involves feeling the other's negativity. This has been especially hard when the feelings were about me. I still don't know the best way to handle this, yet I favor support of the total group to help each individual work things out. The implications of such nakedness—the potential for instantaneous exposure to the others in this web—frighten me. How can I be fully responsible here if we can so easily affect each other?

This concept makes it easier to imagine that all people are interconnected on some level, being part of one thing, the ultimate collective. This could be. Having grown somewhat tired of my loneliness as a unique individual, I want to believe that such a level of community exists.

The benefits of experiencing these lessons while living within groups is clear to me. Without the community's catalyzing effect on emotional growth and the group support, this would have happened more slowly and differently, or not at all. The community among a network of lovers has given my life an added dimension. My current desire is for both—to live communally with intimates, whether we're all lovers or not, and to strongly and actively support each other's personal evolution and dreams. Ω

Claire Dickison has lived in intentional community for 16 years, finding it a challenging yet supportive environment for spiritual and personal growth. She aspires to maintain a high degree of directness and intensity in her relationships, and to increase her understanding and experience of love. She uses Vedic Astrology and the Enneagram as tools to support awareness on the individual and group level.

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.

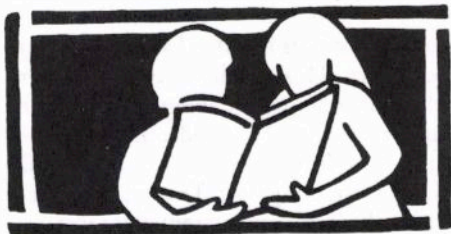
**404 Summit Ridge Dr., Tahlequah, Oklahoma 74464
(918) 456-4389 or (918) 456-3421**

GREY ROCK COMMONS

An Exciting New Cohousing Community in Fort Collins, Colorado!

- Ft. Collins—excellent schools, wholesome environment for children
- Greyrock Commons—30 units on 17 acres (10 acres open space), 3 miles from downtown Ft. Collins
- Surrounded by cornfields, residential acreage, & small urban neighborhoods
- Common House, Common Green (including children's play area)
- Cooperative Dinner Program
- Space for community garden & fruit orchard.
- Construction now underway!

For information on available units: Greyrock Commons Cohousing, Laurie Bayless, 970-482-6034



INDEX OF LISTINGS

One of the Fellowship for Intentional Community's primary objectives is to provide the most up-to-date contact information for intentional communities that we can compile, and our **Communities Directory** is the centerpiece of that work. (A brand new edition was released in April, and can be ordered using the form on p. 75.)

While we do all we can to make the **Directory** as current and comprehensive as possible, it takes more than two years to complete an edition, 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 regularly publish late-breaking information here in **Communities** magazine.

This Summer Update contains contact information for most of the new communities (and changes for old communities) that we've added to our database in the six months since the publication of our previous **Directory Update** in issue #85. (Ordinarily we publish an update in each issue of the magazine, but we skipped last issue because we released the new **Directory** at the same time.) Due to space limitations here, the balance of our listing updates—another dozen in North America, plus a handful on other continents—will be featured in our fall issue. Almost all of the information contained in these four pages is also included in the new **Directory**, yet a few of the pieces here came to us after we sent final copy to the printer in early March.

These pages are meant as a supplement to the **Directory**, not a replacement. The information here is condensed and abbreviated — and is more thoroughly presented in the **Directory**. If you would like to examine a copy, please contact us at the telephone number listed below and we can direct you to nearby libraries which have 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. If you have such information, please use the **Directory Update** form on page 67, or give us a call at (816) 883-5545. Thank you for your help!

ARIZONA

Anasazi Ranch
Christmas Star

BRITISH COLUMBIA

Cardiff Place
Pansy Farm

CALIFORNIA

Ashby Treehome
Central-Page Limited Equity Co-op
Four Streets Co-op
Glenridge Co-op
Heartwood Institute
Marathon Co-op
Neary Lagoon Co-op
Ninth Street Co-op
no name yet — cohousing
Pacific Family Co-op
River Community Homes
Silverlake Co-op
Society of Family Solidarity

COLORADO

August Green Cohousing

GEORGIA

BabaDas

HAWAII

Dance Hawaii!

KANSAS

Skyfire

MASSACHUSETTS

Earthlands

MISSOURI

Glendower

NEW JERSEY

Marden Farm, The

NEW MEXICO

Commons on the Alameda

NEW YORK

Claritas

OREGON

Galilee

PENNSYLVANIA

Community of Celebration

WEST VIRGINIA

High Horizons

Maat Dompin

NORTH AMERICAN COMMUNITY UPDATES

ANASAZI RANCH

(Forming)
P.O. Box 3448
West Sedona, AZ 86340
(520)204-1053

Cross-cultural, inter-tribal, inter-racial community; now one family seeking others and searching for land. Love of God (our true self) in its myriad forms is our central focus — working together, supporting each other, and serving others (plans include a working ranch for troubled youth). Self-sufficiency goal: alternative energy, organic gardening, greenhouse, community kitchen/dining, cohousing. Daily meditation, Native American ways, consensus, homeschooling, home births; no alcohol or drugs. No space for visitors (camping nearby). SASE, or send \$18 (incl. P&H) for comprehensive prospectus. 7/15/94

ASHBY TREEHOME

1639 Prince Street
Berkeley, CA 94703
(510)849-9673
greenplan@igc.pc.org

A multi-house community for communitarians looking for their ideal permanent home (contact with other urban and rural communities is a priority). We have openings when members move on to other communities, and when we expand. Associated with GreenPLAN community (see Issue #84). Our values and lifestyle are liberal, discouraging competition and favoring individuality, better communication, conservation, and respect for others. We share organic vegetarian food in an addiction- and poison-free home. We favor bicycles and mass transit, and wish to share cars in order to further reduce auto dependence. 12/2/94

AUGUST GREEN COHOUSING

(Forming)
P.O. Box 1666
Denver, CO 80201-1666
(303)355-4501/377-5160

Founded summer '94 by a small group of single parents, most of whom were living in transitional housing; membership now includes many different family structures and income levels. Though most of the sites we are investigating are urban, we intend to develop neighborhood outreach programs wherever our community locates. We expect to work closely with government and nonprofit agencies to identify a site and secure funding for our community. We welcome the involvement of anyone interested in supporting or joining our project. Please call or write. 1/5/94

BABADAS

(Re-Forming)
P.O. Box 463
Athens, GA 30603
(706)757-3062

A community dedicated to serving Avatar Maher Baba and His Manifestations. "I have come not to teach but to awaken." — Maher Baba. 11/5/94

CARDIFF PLACE

(Forming)
Victoria CoHousing Development Society
1246 Fairfield Road
Victoria, B.C. V8V-3B5
CANADA
(604)480-5152 / 920-9984

Canada's first completed cohousing community. We want to know our neighbors, to have a safe place to raise our kids, and to enjoy people of diverse ages and occupations. Close to downtown, the ocean, and

amenities such as schools, shopping, and a bus stop. Two buildings: a renovated manor with 6 units, and a new building with 11 units. Common facilities include indoor and outdoor play areas, lounge, workshop, guest bedroom, laundry, pantry, and kitchen/dining area. Residents have option of eating together 2-5 times per week. Business meetings every week; all decisions by consensus. 10/15/94

CENTRAL-PAGE LIMITED EQUITY CO-OP

200-B Central Avenue
San Francisco, CA 94117
(415)431-5610

The co-op, formed in '82, has 8 apartments (renovated by the owners) with no yard and no common areas except storage and laundry. All owner residents make decisions as the Board of Directors, and all serve on one of two committees: maintenance or management. The work of the co-op is done in these committees with occasional hired skilled labor. The owner residents did all the work in remodeling the kitchens in 1993. The co-op will probably need a new roof in 1995, and we'll be looking for a co-op roofing company. Please include SASE with inquiries. 9/12/94

CHRISTMAS STAR

2444 Dripping Springs Road
Winkelman, AZ 85292

See description in previous Directory. Their old phone number is no longer in service, and neither is the 800 number listed in our new Directory. The community reports they have no immediate plans to get a new number. 4/8/95

CLARITAS

(Forming)
c/o Vern Squires
225 W. 23rd Street
New York, NY 10011
xverns@cairn.org

Seeking to attract truly individual-minded persons who can contribute financially and/or with skills and occupations to the creation of an individual-oriented, self-reliant community. Location search now underway in the NY-NJ-PA areas. We want simplicity of life, but emphasize clarity of individual purpose and priorities. Our ends-directed systems approach is for structure, not stricture. Not intended for lip-service-jargon types, the overly collectivist-minded, or chronic sentimentalists. All others please apply. Singles, couples, children, all age ranges welcome. 1/27/95

COMMONS ON THE ALAMEDA

2300 W. Alameda
Santa Fe, NM 87501
(505)471-9176

A non-traditional cohousing community (using no outside professionals) of 28 households in a traditional adobe-style compound with courtyards, central plaza, and office/studio spaces on 5 acres in Santa Fe. Two sites available; condominium-style ownership. Ave. cost: \$40,000 plus construction costs (financing available). Two shared meals/wk, more once our kitchen systems debugged; members each cook and clean up 1 meal/mo and do 4 hrs/mo community work. Two community meetings/mo; group decisions by consensus (a lot of work is delegated; those who work a lot get more authority). 10/15/94

COMMUNITY OF CELEBRATION

P.O. Box 309
Aliquippa, PA 15001
(412)375-1510

An Episcopal community (est. '73) with 20 lay people and ordained clergy living in an oppressed, poor, urban area. Our shared purpose is to live our baptismal vows among the poor and the oppressed; to pray and work for renewal and reconciliation in the church and in the world; to offer hospitality, retreats, and conferences (at home and away) on various topics including worship, leadership, Christian education, liturgical renewal, and prayer. We share daily morning and evening prayer. SASE required. 6/21/94

DANCE HAWAII!

(Re-Forming)
P.O. Box 10840
Hilo, HI 96721
(808)968-8089 / 968-6367 Fax

We incorporate loving playfulness and laughter in everything we do, be it business, performance, even the organic food that we grow for ourselves and sell to local markets. We are neither political activists nor evangelists. Our focus is about right living on planet Earth, and members participate in our family-owned businesses rather than finding outside employment. Visitor/students learn through intimate participation. Prospective members are paying guest/students until they have demonstrated complete alignment with the family. No drop-in visitors please. 1/13/95

EARTHLANDS

(Re-Forming)
39 Glasheen Road
Petersham, MA 01366-9715
(508)724-3428/724-3530 Fax

A community-based organization in rural New England, where experiential learning and personal empowerment are the basis for living and learning in harmony with the Earth and all its creatures. A multi-purpose Center for Sustainable Living, with activist trainings, Earth-oriented programs, and personal and group retreats. We strive to live lightly, creatively, and lovingly; and to do education and activism, from local to international. Ongoing openings for resident community members and program center staff and interns. Please include SASE with inquiries. 9/9/94

THE FAMILY

14118 Whittier Blvd. #116
Whittier, CA 90605
(800)4-A-FAMILY
(310)690-4930

(Incomplete zip code listed in the *Communities Directory*. For full description, see *Directory*.)

FOUR STREETS CO-OP

641 N. New Hampshire
Los Angeles, CA 90004
(213)913-0439

A scattered-site limited equity housing co-op of single family homes, duplexes, fourplexes, and apartments located on four streets (hence the name) near an abandoned freeway corridor adjacent to Highway 101. The neighborhood is a mix of businesses and residences near City College. We're governed by a board elected by the membership, with three committees that meet weekly: Building & Grounds, Membership, and Finance. We are 80% Latino (from many countries) and 20% that is a mix of Asian, Black, and Anglo. Correspondence in Spanish is preferred; SASE appreciated. 9/9/94

GALILEE

(Forming)
6215 S.E. 53rd Street
Portland, OR 97206

An egalitarian, non-denominational village of spiritual travelers who recognize the teachings of the world's religions as One Truth expressed as many truths. We encourage creative and artistic ways, and are an income-sharing cooperative corporation oriented toward networking with other groups for mutual economic, social, and spiritual benefits. Our earth-oriented existence includes experiments with organic farming and indoor farming. At this point we have neither land prospects nor financing. 2/17/95

GLENDOWER

(Forming)
P.O. Box 520291
Independence, MO 64052
(816)252-6023

Currently a core group of 2 adults, formed summer '94 to encourage maximum ecological savings through sharing of resources, and to support each other emotionally and socially. We recently bought a "common" property and have started sharing some living costs cooperatively. Open to new members and especially hope to find those who are non-smokers, drug-free, and who want "open relationships" rather than monogamy. All races, singles, couples, pagans, freethinkers, atheists, and ecumenical oriented people are welcome. SASE required. 12/8/94

GLENRIDGE CO-OP

137 Addison Street
San Francisco, CA 94131
(415)587-5815

Glenridge Co-op is a combination of townhouses and 2-story apartments spread over seven city blocks of hills and valleys in San Francisco. GARCI, our 20-year-old resident council, in 1991 began a process to convert our structure to a resident-owned limited equity housing co-op, with HUD backing the loan. The conversion to "Glenridge Co-op" began in the winter of 1994. Of the 275 family units, many will become owners, and some will remain as tenants. The complex is ethnically and economically diverse. SASE requested. [cc] 9/9/94

HEARTWOOD INSTITUTE

220 Harmony Lane
Garberville, CA 95542
(707)923-5000 Office
(707)923-5012 Work exch. coord
(707)923-5010 Fax

A healing/teaching community of dedicated individuals who care how men and women live in balance with Mother Earth. We offer vocational training in the Natural Healing Arts, workshops, and wellness retreats. We share three vegetarian meals a day, with special provisions for food allergies. Resident staff get room, board, and a stipend; work exchange participants (most camp on the land) pay a portion of their Workman's Comp and get meals and classes. Community decisions by consensus; team/committee decisions by consensus or not, depending on the circumstances. 8/3/94

HIGH HORIZONS

(Forming)
RR 2, Box 63-E
Alderson, WV 24910
(304)392-6222

250 primitive beautiful mountain acres; stream; 9

DIRECTORY UPDATE (cont.)

acres cleared. Aim to work within the ecological system, live on less: self-sufficiency, permaculture, organic gardening, natural health; etc. No addictions! Little junk food; no communicable diseases, sex problems, dishonesty, or "weirdoes" — just sensible people working to get a toe-hold (who may later opt to get own homesteads). Retired or single parents fine, and those with allergies or chemical sensitivity. Inspired by spirit guides; open to ideas/needs of others. Brainstorm sessions will determine rules, finances, small businesses. Write for details; SASE please. 12/14/94

MAAT DOMPI

(Forming)
Auto, WV 24917-9999
(703)992-0248 VoiceMail (VA#)

Creating an accessible and ecological environment to foster intercultural respect and communication, particularly to empower women of color by providing access to information, training, and other tools and resources. Our retreat center will primarily (but not exclusively) cater to women. The Institute of Ancient African Herstory encourages, facilitates, and supports women of color who are researching their own cultures. Most likely we'll have a small revolving staff (plus interns, residents, etc.) on the land. Many decisions (finances, schooling, diet, community meals, etc.) are yet to be determined; new members will influence those choices. 12/16/94

MARATHON CO-OP

743 Tularosa Drive
Los Angeles, CA 90026
(213)666-3002

A scattered-site limited equity housing co-op, eleven blocks long and one block wide, formed in an abandoned freeway corridor. Units range from single family homes to fourplexes, from studios to five bedrooms. Some units are Section Eight subsidized, others are not. The Board and officers are elected at the annual members meeting. Intermittent meetings are called when important issues arise. The Board and committees meet monthly, with a third of the members attending Board meetings. We're 2/3 Latino, and 1/3 a mix of Anglos, African Americans, & Asians. Please include SASE with inquiries. 9/8/94

MARDEN FARM, THE

(Forming)
c/o Philip W. Marden
8 Old Lane, Highwood
Somerset, NJ 08873
(908)247-7594

123 acres of steep, heavily-wooded land with ponds, a stream, and a mountaintop with a 40-mile view — only 1-1/2 hours from Manhattan. We envision converting our old 6-bedroom farmhouse into a holistic health center, creating an ecovillage with livestock and an organic farm. We make decisions by consensus, and new members will help shape our plans for housing; schooling children; and sharing labor, food, and finances. Our real goal is to start a new religion based on protecting the biosphere, where all our needs are met in a way that enhances all of life. Write or call for more information. 7/24/94

NEARY LAGOON CO-OP

81 Chestnut Street
Santa Cruz, CA 95060
(408)457-2424

A limited equity housing co-op 96 units with a community room, an office, and a maintenance shop. The community room hosts kids activities, tutoring, Girl

Scouts, birthday parties, and Salvation Army visits one day a week to offer assistance to families. Numerous other member activities include potlucks, Christmas, Halloween, and Easter events. Members elect the Board at an annual meeting. Residents must be low income to qualify for membership. The ethnic mix is 85% Latino, primarily from Mexico and El Salvador, and 15% Anglo and African American. 9/9/94

NINTH STREET CO-OP

1708 - 9th Street
Berkeley, CA 94710
(510)524-7896

Ninth Street Co-op is a limited equity housing cooperative owned by its residents. The co-op consists of two duplexes and one cottage with a common area, fruit trees, and an organic garden in an urban neighborhood of working class, ethnically diverse people. Members are low-to-moderate income. All resident members serve as members of the Board of Directors that meets monthly. Ninth Street Co-op is self-managed and has a vision of continuing and increasing affordable housing in the City of Berkeley. The group became a co-op in 1993. Please include SASE with inquiries. 9/10/94

NO NAME YET (COHOUSING)

(Forming)
2220 Sacramento Street
Berkeley, CA 94702
(510)549-3749

A cohousing community enjoying living together as friends and neighbors while planning construction which will complete the community. We are our own developer, so meet very often. We eat together twice a week, cooking for 20 at these meals, and have smaller, informal meals at other times. Currently 13 adults and 5 kids (ages 2-12). We recycle, compost, and swap cars — trying to reduce our consumption. We are too busy to enjoy visitors often at this point, but look forward to being a more active part of the broader network in the future. Please include an SASE with inquiries. [cc] 1/12/95

PACIFIC FAMILY CO-OP

1730 Commercial Way #419
Santa Cruz, CA 95062
(408)479-4600

Our site was previously a travel trailer park, then a mobile home park, and now a housing cooperative. Situated near the freeway, the neighborhood is both low-income residential and a business area. In 1989 the tenants organized, with the help of the Santa Cruz Community Housing Corporation, to convert the site into a cooperative. The tenants became owners in 1991. Residents are all low income, and the membership is ethnically diverse. Please include SASE with inquiries. 9/10/94

PANSY FARM

(Forming)
P.O. Box 47014
19-555 W. 12th Avenue
Vancouver, B.C. V5Z-4L6
CANADA
(604)873-6690

A community in the making, presently a group of Gay men meeting in Vancouver to discuss the formation of an intentional community in B.C. Concrete decisions regarding economic, political, and physical forms have yet to be reached; however, our intention is to create a peaceful, cooperative, social environment; a place where a sane way of life, based truly in who and what we are, can be developed; a

place that offers the freedom to explore our individual and collective being in a safe, supportive environment of like-minded souls. An alternative. 12/16/94

RIVER COMMUNITY HOMES

1061 Hallen Drive
Arcata, CA 95521
(707)822-7816

A co-op with six townhouse apartments, one large community room, an office, and shared laundry facilities. Members are pre-dominantly single moms and their children. We have a large children's playground, and a year-round children's program that includes crafts, video nights, and dance nights. The co-op is near a bus stop in a rural area surrounded by farms, a freeway, and other apartments in a low-to-moderate area. The co-op is self-managed ("directed management"), built from the ground up as a local economic development project. Please enclose SASE with inquiries. 9/13/94

SILVERLAKE CO-OP

1646-1/4 N. Coronado Street
Los Angeles, CA 90026
(213)413-3454

A scattered site co-op (43 units) made up of single family homes, duplexes, and triplexes covering 10 city blocks in a low-to-moderate income neighborhood that is ethnically mixed. The Board of Directors, elected by the members at an annual meeting, meets monthly — as do several Board committees. Please include SASE with inquiries. 9/13/94

SKYFIRE

(Forming)
529 Chestnut Street
Lindsburg, KS 67456
(913)227-2800

A community of scholar/technicians living the ideas we develop and believe in, a center for the study and application of sustainable technology. We expect to work part time at the center, and part time teaching and applying sustainable technology in the local and world community. We plan earth-sheltered housing, living off the electrical grid and utilizing sustainable energy. We'll hold land as joint property; houses will be on long-term lease; most other things privately owned. Looking for family-oriented people with new ideas and sustainability skills, people who match and challenge us intellectually. SASE required. 12/3/94

SOCIETY OF FAMILY SOLIDARITY

(Forming)
Bountiful Lakes Chapter
30520 Rancho Calif. Rd. #107-130
Temecula, CA 92591
(909)695-9586

A fraternal, familial, mutual benefit society (w/ chapters in diverse regions) of family-oriented individuals. We'll mobilize interdisciplinary teams of men and women to provide outlets for creative talents; to train and be trained; to develop leadership & responsibility based on individual talents. Each chapter, administered by locally elected members, will acquire proportional interest in other organizations engaged in manufacturing, mining, agriculture, warehousing, transportation, communications, engineering & construction, energy, retail services, banking, finance, and insurance. Please respond by mail. 9/16/94



CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 75.

COMMUNITY PROPERTY FOR SALE

NESTLED AMONG 50 ACRES of rolling pastures and lush woodland in historic Rappahannock County, Virginia, Blackwater Homestead is a model of the country estate in harmony with nature. Its hay-producing grassland and marketable timber are home to deer, fox, and turkey. The coursing stream at its border is a haven for duck, heron, and beaver. Sweeping views of the majestic Blue Ridge mountains complete the idyllic setting for a *rural intentional community*. Blackwater Homestead features an environmentally friendly passive solar heating system, with supplementary wood stoves. Natural cooling is provided by carefully directed flow of northern air up and out clerestory windows. The 6,000 sq. ft. residence features three 1,000 sq. ft. living units. There are large and comfortable gathering areas and guest rooms. The residence also houses an indoor pool with dressing room, shower, and sauna. Call or send for brochure. *Butch Zindel, P.O. Box 155, Washington, VA 22747. 703-675-1190.*

HISTORIC FARM. Two hrs. NYC. 148 acres, south-facing, stone-rimmed fields, mountain views, large pond, springs, fishing stream, waterfalls and swimming holes. Huge old barns. Beautiful 10-room, 3-bath 200-year old Dutch Colonial, magnificent stone fireplace, \$295,000. Adjacent 20 acre-parcel with two large cottages. Move right in. Create your dream. Call *Barbara, Westward M&B Realty, 800-293-0232.*

HUMAN HABITAT BOOKS—Community alternative economics, sustainable agriculture, ecological construction, appropriate technology, geomancy, wilderness awareness, native origins, and more! *P.O. Box 491, New Hope, PA 18938. 215-862-9266.*

BOOKS & PUBLICATIONS

COMMUNITY BOOKSHELF. Books by mail on Intentional Communities, Indigenous People, Self-Sufficiency, and much more (including the 1995 *Communities Directory*). For a free catalog, write *Community Bookshelf, East Wind Community, Tecumseh, MO 65760. 417-679-4682.*

LAND IN A LOVING COMMUNITY by David Felder, member, MLC. A book on Land Cooperatives. "This practical guide is everyone's dream—a mortgage-free home in a caring community."—*Hazel Henderson*. Only \$8.50. Call 1-800-231-1638.

POLYAMOROUS COMMUNITIES, Group Marriage, Open Relationships. Contact others. Create loving alternatives. SASE for details. Current issue, \$4. *Touchpoint, P.O. Box 408-CM, Chloride, AZ 86431. 520-565-2546.*

ENJOY RENT-FREE LIVING in desirable locations worldwide. *The Caretaker Gazette* is a unique newsletter containing job openings, advice, and information for property caretakers, house-sitters, and landowners. Published since 1983, the *Gazette* includes letters, caretakers' profiles, and classifieds. Free advertising for landowners. Each issue contains over 50 job opportunities worldwide. Bi-monthly publication for only \$24/year (6 issues); \$15/half year (3 issues). *HC 76, Box 4022-I, Garden Valley, ID 83622. Phone/Fax 208-462-3993.*

JOIN THE CELEBRATION! *off our backs*, America's foremost and longest-running feminist news journal ("Outraged and Outrageous"), is 25 years old this year. To make sure you don't miss an issue, take out a subscription (or two) and help us make the next 25 years even more momentous for women. A subscription to *off our backs* is two thumbs down to Newt! \$21/year (11 issues). Washington D.C. residents add \$1.22 tax. Trial subscription (3 issues), \$6. \$22/yr outside U.S. oob, 2337B 18th St. NW, Washington D.C. 20009.

LEARNING OPPORTUNITIES

STRAWBALE HOUSEBUILDING WORKSHOP. Ponderosa Village, Goldendale, WA, late summer, 1995. Two-day, hands-on program. Details, Greener Pastures, 1-800-688-6352.

SOLAR, WIND, AND WATER POWER. Learn to create homes that take less from the earth and give more to people. One- and two-week workshops include: solar home design, straw-bale, adobe, rammed earth, photovoltaics, wind and micro-hydro power. Contact *Solar Energy International, P.O. Box 715, Carbondale, Colorado 81623-0175. 970-963-8855.*

STAY AT OUR "INN" for an immersion experience in ecovillage living, vegan menus, massage, inner-self work, bike trails, and customized courses to suit your needs. *The Farm Ecovillage Training Center, Box 90, Summertown TN 38343-0090. Call 1-800-484-8703, ex. 5781, or fax: 615-964-2200 for our brochure.*

FOR SALE

CUSTOM-MADE BUFFALO MOCCASINS. Made by Aquarian Concepts Community at planetary headquarters. Touch the Earth and treat your feet to real comfort and beauty. 1-800-

430-7988. *Living Nature Creations, P.O. Box 3158, Sedona, AZ 86340.*

IDEAL FOR COMMUNITY BUILDINGS—ECONODOME pre-cut round roof frames with connectors. Compatible with any type of support walls, or, build directly on any flat surface. Unique design has many possibilities and options. Easy-to-complete, gravity-assisted, drop-in-panel technology now available. Many energy- and materials-efficient sizes available. Kit prices start at \$1,200. FREE BOOKLET, \$15 two-hour video, \$20 planning manual with color photos, floor plans, and more. Write: *Faze Change Produx, 111 The Farm, Summertown, TN 38483, or phone 615-964-4354.*

TRAVEL, STUDY, NETWORKING

INTERNATIONAL WORKCAMP DIRECTORY (1995 Edition), an annual 120-page booklet listing over 800 opportunities for creative travel throughout Western and Eastern Europe, Russia, North and West Africa, Asia, and The Americas. Workcamps are inexpensive ways that Americans of all ages can promote international goodwill through community service projects in 50 countries. Two-to-three week programs are \$150. Please call or write for the 1995 *Directory* (\$12, first-class postage paid; Visa and MasterCard accepted) or for a free newsletter. *VFP International Workcamps, 43 Tiffany RD, Belmont, Vermont 05730. 802-259-2759.*

Help us keep our Directory Update up-to-date!

If you represent or know of a community which is not listed in the current edition of our *Communities Directory*, please let us know! We want everyone to have a chance to be included, and 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.

NAME OF COMMUNITY

CONTACT PERSON

STREET ADDRESS

CITY/TOWN

STATE/PROVINCE ZIP/POSTAL CODE

PHONE

YOUR NAME

YOUR PHONE

DATE

Please return to: *Directory update, Rt 1, Box 155-M, Rutledge, MO 63563*

REACH



Reach is a regular feature intended to help match people looking for communities with communities looking for people. As the most up-to-date and widely read clearinghouse available to you, Reach reaches those who are seriously interested in community. One community told us: "I would like you to know how much we appreciate your fruitful efforts. We are receiving regular inquiries. We have a new family moving here from the East Coast, and many interviews and orientations booked. They are all a direct result of our Reach ad."

Please use the form on page 71 to place an ad. A word to responders: always include a SASE, and caveat emptor.

The Reach rate is only \$.25 per word (up to 100 word \$.50 per word thereafter) so why not use this opportunity to network with others interested in community? Now we offer discounts for multiple insertions as well: \$.23 per word for two times and \$.20 per word for four times. Deadline for the Fall 1995 issue (out in September) is July 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.

Listings for workshops, land, books, etc. belong in the classified column, so please contact Diana Christian.

COMMUNITIES WITH OPENINGS

ACORN, Mineral, Virginia. An exciting, young community valuing equality, self-sufficiency, ecology, cultural diversity and nonviolence. Started in 1993, now 21 members and growing to at least 30. Income-sharing with cottage industries and work at nearby Twin Oaks Community, commuting career people okay, too. Located in rolling country 45 minutes from Charlottesville and two hours from Washington, D.C. 72 acres of forest and farm land with a large organic garden, chickens, pond, river frontage, old farmhouse, new 5,000 sq. ft. residence/community center, new workshop building. At Acorn we work and play together, while supporting individual choices in personal growth and spirituality. We value open communication, using consensus decision-making and a structured but flexible labor system. Members range from 1-68 years and come from all over the U.S. Visitors and prospective members welcome. Write or call for more information. *Acorn, CM4, Rt. 3 Box 486A, Mineral, VA 23117. (703) 894-0582.*

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; (520) 204-1206.*

BREAD AND ROSES, Olympia, Washington. We are a consensus-based Catholic Worker community of eight persons. We are envisioning the expansion of our ethnic and cultural diversity. We operate a shelter for single women and families, a community soup kitchen, and a day drop-in center for people affected by poverty and homelessness. Apply if you know how to take care of your health, and if you have extra energy to give. *Bread and Roses, 1320 8th Ave., SE, Olympia, WA 98501, (206) 754-4085.*

DEER ROCK COMMUNITY, Faber, Virginia. Organized in 1992, purchased 330 acre valley in the Blue Ridge Mountains complete with three houses, copious industrial buildings and 80 acres of orchards. We make group decisions by consensus with rotating facilitators. Resident dues are 7% of after-tax income (\$60 minimum,) off land 4% or \$10 per month for supporters. Our common values include: free inquiry and expression, spiritual and cultural diversity, shared power and responsibility. For more info, contact: *Deer Rock Community, Rt. 1, Box 381, Faber, VA 22938 (804) 263-6512, 8894, or 5455.*

GREYROCK COMMONS COHOUSING COMMUNITY, Fort Collins, Colorado. Environmentally-minded group of 19 households building 30 single family attached homes on 16 acres (6 acres developed, 10 acres open space.) 45 miles north of Boulder, 40 miles N.E. of Estes Park. More info: *Laurie Bayless, (970)482-6034.*

KIBBUTZ KERISTA COMMUNITY, San Francisco, California. We seek connectivity with additional practical idealists who wish to collaborate in the design of a scientific utopian tribal lifestyle. We promote the idea that grace is the goal of education. Our desire is to create a sex-positive society which will be a light unto the world. Free brochure. Contact: *Kibbutz Kerista Community, P.O.Box 410068, San Francisco, CA 94141; (415) 558-9330.*

PEACEFUL GARDEN, Sandpoint, Idaho. A human and wildlife sanctuary. We are gathering spiritual-minded folks who are ready for a serious commitment to peace, love, and growth. Our community is our teacher, our medicine, our mirror and our stage. We are learning to walk our talk, to be non-judgemental and coopera-

tive. We make our decisions by consensus and employ permaculture and organic sustainability through our understanding of the Gaia principle. We are networking with China Bend Family, The Love Israel Family, Blue Mountain Farm, Brother Harry and the Sunny Pine Farm, Trout Lake Farm, Dapala Farm and welcome any others that are interested in bio-regional independence. Inquiries by phone or mail. *Peaceful Garden, 425 Colburn-Culver Rd., Sandpoint, ID 83864, (208) 265-2713.*

QUAKER HOUSE, Chicago, Illinois. Intentional community seeks residents. Shared living and meal arrangements in historic Friends' Meeting-house. Common interests in spirituality, peace and social concerns. One or two year terms. *Directors, Quaker House, 5616 S. Woodlawn Ave., Chicago, IL 60637 (312) 288-3066, p-nugent@uchicago.edu.*

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, intentional spiritual community with an eclectic approach. We have a foundation of 14 years. 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: *Ananur Spencer, Sparrow Hawk Community, 328 Bailey Blvd., Tahlequah, OK 74464, (918) 456-0036.*

SUSAN B. ANTHONY MEMORIAL UnREST HOME, Athens, Ohio. Growing lesbian and feminist community land trust on 151 acres in southeast Ohio. Near Ohio University. SASE to: *SBAMUH, P.O. Box 5853, Athens, OH 45701, (614) 448-2509.*

WESTWOOD COHOUSING COMMUNITY, Asheville, North Carolina. 24 clustered, privately owned, energy-efficient dwellings, central common house for optional shared meals and other activities, and several work studios planned on 4+ acres with woods and creek within the city limits of Asheville in the Blue Ridge Mountains. \$60,000-\$120,000 price range, depending on dwelling size. Using Permaculture principles. Site plan is finished; early members will collaborate with architect this spring to help

design buildings. We're aiming for construction to begin end of 1995. Welcome: any age children and adults, any family type. P.O. Box 16116, Asheville, NC 28816. (704) 252-2118.

SEEKING EXPERIENCED KITCHEN MANAGER. Sirius Community, Shutesbury, Massachusetts. For new conference center hosting 20-130 people. To cook veggie/vegan/fish+poultry meals, organize and manage a cooking team, ordering and buying food, work in cooperation with other departments. Room and board plus stipend. We are interested in a hard-working, fun-loving, spiritually oriented person with community living skills. Send resume to: *Sirius Service Program, 72 Baker Road, Shutesbury, MA 01072.*

THE BEST OF BOTH - COUNTRY AND COMMUNITY. Join us at EcoVillage at Ithaca, NY. We're an environmentally oriented cohousing community on the outskirts of a culturally diverse, dynamic university town in upstate NY. Thirty uniquely designed, moderately priced, passive solar homes are planned, with 25 families already committed. Our 30-acre neighborhood is surrounded by 100 acres of fields, ponds, and distant views, with groundbreaking summer '95. Inquiries welcome at *EcoVillage Cohousing Cooperative, P.O. Box 25, Ithaca, NY 14851. (607) 277-2072.*

LOS ANGELES ECO-VILLAGE in process near downtown seeks friendly outgoing eco-co-op

knowledgeable neighbors. Auto-less folks preferred who want to demonstrate and share low-consumption, high-quality lifestyles in an interesting multi-cultural high-visibility community. Spanish or Korean-speaking helpful. Lots of potential for right livelihood but must be initially financially self-reliant. Call or write *Lois Arkin, 3551 White House Place, L.A., CA 90004. (213) 738-1254. Email: crsp@igc.apc.org.*

COMMUNITIES FORMING

ABUNDANT LAND TRUST, Whitleyville, Tennessee. Hill country 80 miles northeast of Nashville. We seek motivated people: activists, lefties, green, appropriate techies. 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.*

CARPENTER VILLAGE, Athens, Ohio. New southeast Ohio education-oriented community offers private 3-acre tracts and common land, plus pre-community questionnaires for interest matching. For planned cooperatively-run "Intermediate Technology Demonstration Center," seek people with skills in such areas as permaculture, aquaculture, hydroponics, passive solar home construction, etc. Introductory

weekends. For information: *Carpenter Village, Box 5802, Athens, OH 45701.*

CLEARVIEW CENTER FOR THE CELEBRATION OF LIFE, Hubbardton, Vermont. Join us in co-creating a spiritual community and learning center. Acquiring 350 acres in mountains with ponds, views, rolling fields, surrounding wilderness, also mansion, 2 farmhouses, 5 cabins, barns, even ski-slope and lift. Planning clustered eco-village of affordable, solar, haybale homes, shared common space. Demonstration sustainable forestry and forest friendly wood products business, plus organic farm, retreats, workshops, campground, wellness facilitation, publishing, other businesses. Modified consensus, land trust, shared meals, home-schooling, intuitive guidance, diversity, harmony with nature, co-creation with nonphysical energies, FUN, FREEDOM, AND PLAY! Guiding principles: following joy, finding solutions rather than pushing against problems, deliberate creation of our experiences through thought, feeling, energy flow. Seeking emotionally mature and financially secure optimists. (Skills esp. needed: building, forestry, wood working, environmental, accounting, business, organic farming, appropriate technology.) Send \$5 for vision statement package to: *Patricia Greene, 400B Main Rd., Gill, MA 01376; (413) 863-8714.*

EDEN RANCH, Paonia, Colorado. 65 acres of heaven just purchased on Western Colorado mesa. Wondrous 360 degree views. Your own

WORKSHOPS ON COMMUNITY LIFE

Founded in 1978, Sirius is one of the oldest intentional communities in America, located on 93 acres outside of Amherst, MA. We offer several weekend workshops for those seeking to explore aspects of community life:

COMMUNITY LIVING EXPERIENCE - Participants experience both the why and the how of community by learning about and participating in the life of the Sirius Community. Weekend includes discussion, presentation, meditation, group sharing, and the opportunity to share work, meals, and personal experiences with community members.

ATTUNEMENT WITH NATURE: ORGANIC GARDENING AT SIRIUS

At Sirius we have been attuning with Nature and gardening with the help of the Nature Intelligences since the creation of our organic gardens 16 years ago. This workshop is an opportunity to practice attunement with nature while learning the basics of organic gardening.



**For More Information,
Contact Guest Department at 413-259-1251**



INTEGRAL SUSTAINABILITY ASSOCIATES

PRESENTS
TWO RESIDENTIAL TRAININGS IN

Ecopsychology

Health Professionals and the Ecological Crisis

September 1-9

Emerald Valley Ranch • Colorado

October 29-November 5

Shenoa Retreat Center • California

As teachers and healers what is our role
in healing the Earth?

How can we integrate ecological awareness
into our clinical work?

Join us for didactic and transformational training, and
networking which heeds the Earth's call.

505-466-3406

I.S.A. • 1704 B Llano Street, Suite 200
Santa Fe, NM 87505

innovative business will thrive here, or work in nearby towns. Seeking self-supporting members desiring rural, spiritual environment, working together on organic farm. Future retreat center will be main community business, other businesses planned. Diversity in thought and age, consensus decision-making results from mutual respect and trust. Maximum 20 families. \$15,000 membership/land share, plus cost of dome or straw bale home, labor assisted by other members. Prospectus, bylaws, \$3. *Jim Wetzell, Nancy Wood, P.O. Box 520, Paonia, CO 81428-0520. (970) 835-8905. Come visit!*

FORMING INTENTIONAL COMMUNITY, Moab, Utah. Live with friends as neighbors in 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.*

HAVE LAND TO SHARE with dedicated light workers to create animal-oriented light center. *Sherry Simcox, 6592 South Crapo Rd., Ashley, MI 48806. (517) 838-2535.*

INTENTIONAL COMMUNITY, Western Massachusetts. Our site is situated on 115 acres of woods and pastures in the Northern Berkshires, 25 miles west of Northampton, a five-college town. Thirteen privately owned 2-4 acre lots, community building and 60 acres of common land. Educational, dormitory, dining, business

and studio facilities available. Our vision is to further the important things in life: establishing a maintaining meaningful connections with others who value a similar lifestyle, and pursuit of the highest possibilities in all aspects of living: relationships, business, the arts, natural healing, education, alternative energy, gardening, celebration and fun. We value personal autonomy and forsee a community of independent thinkers with the initiative to take responsibility for shaping their lives and their community. Currently we are 9 members, including two children, anticipating total of 35. Call *Neel (516) 922-9259, or Ingrid (508) 465-2985* or write: *Neel Webber, 2 East Woods Lane, Oyster Bay, NY 11771.*

NAMASTE GREEN NATURALLY, Barnstead, New Hampshire. Forming intentional community focused on permaculture, integrity, polylove. Visitor camping. Prearrange. *Namaste Green Naturally, Box 578, Barnstead, NH 03225.*

REDWOOD, Los Gatos, California. Forming a small cooperative community, (10-15 people) to provide an extended family for our children and ourselves. Located 20 minutes from Silicon Valley or Santa Cruz, the property is 10 acres with large house, shop, pool, sauna, hot tub, orchards, redwood grove and large organic garden space. Share vegetarian meals in common kitchen. Interests include: Yoga, singing, clothing optional lifestyle, drumming, high-technology, spirital exploration, children and living sim-

ply. Shares in community may be purchased or rented. *24010 Summit Road, Los Gatos, CA 95030. (408) 353-5543.*

THUNDER CANYON RETREAT, New Braunfels, Texas. Live with friends as intentional community on 135 acres of beautiful, secluded Texas hill country one hour from Austin and San Antonio. Deer, turkey and a rich diversity of wildlife share this land of trees, meadows, wildflowers, spring-fed creek and swimming hole. Long-range goals are shared ownership of land, individually-owned homes clustered in co-housing atmosphere, cooperative organic garden and other farming and wilderness projects. We are middle-aged couple (psychotherapist and health inspector) looking for financially and emotionally stable couples or individuals to share friendship, personal growth, spirituality and caring, nurturing community. *Marvin or Carol, P.O. Box 311384, New Braunfels, TX 78132. (210) 964-4153.*

PEOPLE LOOKING

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,

Birth Gazette

The state of the art quarterly magazine, covering the practice, the politics, the technique, the economics, the folklore and the emotion of childbirth and reproduction.

Edited by Ina May Gaskin

Birth Gazette is dedicated to presenting the best features and articles in this vital area.

United States One Year \$30 Two Years \$50
Canada and Mexico One Year \$35 Two Years \$55

Special three year subscription for Communities Magazine readers: \$65.00

Send:

Name, Address, City, State, Zip & Phone # to:
Birth Gazette, 42-C, The Farm, Summertown, TN 38483.
(615) 964-3798

MASTERCARD and VISA accepted



Third Annual Birth Gazette Conference August 18-20, 1995
Write us for more information



“Communal Cosmologies: Visions, Beliefs & Practices”

Communal Studies Association Conference
October 12-15 • Estero, Florida

Travel back in time to learn about fascinating historic communities, held at the beautiful “Košeshan Unity” compound (1894-1980). Discover the “hollow Earth” Koreshans, Icaria, Amana, Shakers, & others, & contemporary communities—Twin Oaks, Synanon, Church Universal & Triumphant. Also “The New Millennialism & New Age Communities” & “Growing Old in Communal Societies.” Plus bluegrass music & barbecue. Pre-conference tour (Oct. 10-11) to the lushly beautiful, interfaith Kashi Ashram near Daytona Beach. Group travel rates available.

Dr. Lyn Rainard, Tidewater Community College,
1428 Cedar Rd., Chesapeake, VA 23320. (804) 549-

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 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.*

SINGLE, UNATTACHED HE with monogamous bond to offer invites she to join in seeking well-established family-oriented community with environmental focus, or response from any such community member open to a bond. Prefer private dwelling on acreage, maritime or near water, with mild year-round climate. Me: 40's, contemplative, totally nature oriented. Interests: Art, design, cartooning, butterflies, insects, rainforests, astronomy. Skills can offer (alone or in collaboration): freelance curricular writing, children's books, desktop publishing, design. You: wholesome, creative, gentle, affectionate, sentimental, like children and animals, must share devotion to nature. No nicotine or drugs. Drop a line from anywhere, and let's explore. *Mike Axtman, P.O. Box 1609, Redlands, CA 92373. (909) 798-0250.*

COMING SOCIETAL/EARTH CHANGES/ TRANSFORMATIONS. Couple networking toward transforming/surviving the fears of the future changes in planet/societies. Looking to join/form community (ies) involving: earth-sheltered housing designs; solar, hydro, wind power; air/water/food purification/preservation/storage. Fifth grade teacher and social worker enjoying multicultural attunements, children, stress management and sufism. Developing model for jobsharing roles in organizations/communities using 2-person teams and balanced female/male decision-making. 6 years experience in 3 different US/European communities. Non-smoking/drinking/drugs. Enjoy independence, recognize interdependence. Expecting June newborn. *Barbara Tichy, Jim Cumming, 4001 Oakridge, Houston, TX 77009-5230. (713) 863-0433.*

YOUNG TRAVELLING COUPLE-FRIENDS are planning to visit intentional communities from Sept. 95 to Sept. 96. We are wishing to learn as much as possible about cooperative and sustainable living. This is our alternative education and hopefully the roots towards our growth in the future. We are willing to work in exchange for a room and meals. David has carpentry, cement and stone masonry experience and I promise to be a quick learner in whatever skill is needed. We can stay with any community from three days to a month—your decision. Please be in touch.

Thank you. *Margaret Kamp, 23 Owencroft Rd., Dorchester, MA 02124.*

DISILLUSIONED SUBURBANITE, 21, seeking rural communities. I do not feel that my creative abilities (whether hidden or apparent) can be put to any use in mainstream society. Aspiring writer, vegetarian, nature lover, eager learner. Hoping for an atmosphere where I can be active and responsible without dysfunction and alienation. Contact: *Bob Steinke, 3602 N. Illinois #2, Belleville, IL 62221.*

RESOURCES

COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND. For joining, starting, and learning about communities. *Don Bricknell, P.O. Box 2743, Cambridge, MA. 02238. (617) 784-4297.*

INTERESTED IN JOINING A BRUDERHOF COMMUNITY? 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; (800) 742-3052.*



COMMUNITIES Reach Advertising Order Form

Please specify which section you wish your ad to appear under: Communities With Openings
 Communities Forming People Looking Internships Resources

Cost: \$.25/wd. to 100 words, \$50/wd. thereafter. \$.23/wd.-2 inserts, \$.20/wd.-4 inserts. FIC members: 5% discount. Please include payment with submission. Abbrev. & phone # = 1 wd., PO Box = 2 wd.

(Please Print)

COPY _____

_____ **Word Count at \$.25/wd. = \$** _____

_____ **Word Count at \$.50/wd. = \$** _____

Payment Enclosed _____

Make check out to Communities Magazine

NAME _____

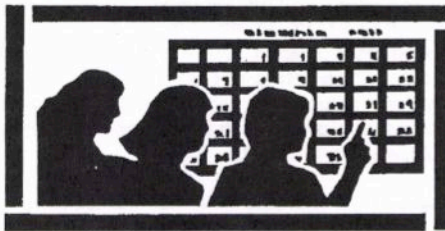
ADDRESS _____

TOWN _____ **STATE** _____

ZIP _____ **PHONE** _____

Mail this form with payment to: *Patricia Greene, 400B Main Rd., Gill, MA 01376. (413) 863-8714.*

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 fairly 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.



Woman on the Edge of Time by Marge Piercy



Green Island Spoken Audio Cooperative

The best of progressive spoken audio
600+ titles for sale or rental

Spirituality, environmental, social issues
Books-on-cassette, poetry, interviews, lectures
Free catalogue 1-800-438-0956

Oct 12-15 • Communal Studies

Association Annual Conference

Estero, Florida (near Fort Myers, Florida) "Communal Cosmology: Visions, Beliefs, & Practices." held at site of Koreshan Unity community (1894-1980). *Lyn Rainard, Tidewater Community College, 1428 Cedar Rd., Chesapeake, VA 23320. 804-549-5226.*

Monthly • Community Living Experience

Shutesbury, Massachusetts. Learn the "why" and "how" of community by experiencing the daily life of Sirius community. *Guest Department, Baker Road, Shutesbury, MA 01072. 413-259-1251.*

Monthly • Attunement with Nature:

Organic Gardening at Sirius

Shutesbury, Massachusetts. Practice attuning with Nature (and gardening with Nature Intelligences) while learning the basics of organic gardening. *Guest Department, Baker Road, Shutesbury, MA 01072. 413-259-1251.*

June & July; July 4 • National Rainbow

Gathering of the Tribes

Gila National Wilderness, New Mexico. Contact: *Annual Continental Gathering '95, Box 6430, Taos, NM 87571.*

June 16-18 • (FIC) Fellowship for Intentional Community Spring Board Meeting

Sunrise Ranch Community, Loveland, Colorado. All are invited to attend and participate in this biannual 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 & campground facilities; \$41/day inc. 3 meals & double-occupancy room. *FIC, P.O. Box 814, Langley WA 98260. (360) 221-3064.* (See p. 13, "Fellowship News," and inside front cover for more about the FIC.)

Jul 1-8, Jul 8-15 • Co-Op Camp Sierra

Sierra National Forest (So. of Yosemite), California. Resource Leaders, Discussion Circles: environmental concerns, community building, cooperative living. *Twin Pines Cooperative Fdn., 1442 A Walnut St., #415, Berkeley, CA 94709. 510-538-0454.*

Jul 14-16 • New Models for Loving

Crescent Lake, nr. Portland, Maine. Conference on polyamory, sponsored by Abundant Love Institute, a joint project of Intinet Resource Center and Polyfidelitous Educational Productions. *Deborah Anapol, CT Butler, Ryam Nearing, Robert Rimmer, and more, on courtship, jealousy, bisexuality, resource sharing, coming out poly, sacred sexuality, polyfidelity, consensus, community, and more. Box 6306, Ocean View, HI 96723. 808-929-9691. Fax 808-929-9831.*

Jul 14-16 • Strawbale Workshop,

Ecovillage Training Center

Summertown, Tennessee. *The Farm, Summertown, TN 38483. 615-964-3574.*

Jul 29-Aug 5 • Co-Op Camp Cazadero

Redwoods

(Sonoma County, California. See Co-op Camp Sierra, above.)

Aug 11-13 • Loving More

Harbin Hot Springs, nr. Middletown, California. Conference on committed multiple adult relationships (responsible nonmonogamy), sponsored by Abundant Love Institute, a joint project of Intinet Resource Center & Polyfidelitous Educational Productions. *Deborah Anapol, Ryam Nearing, Dick and Tara Sutphen, and more, on courtship, legalities, jealousy, men's & women's circles, coming out, polyfidelity, tribal tantra, and more. Box 6306, Ocean View, HI 96723. 808-929-9691. Fax 808-929-9831.*

Aug 18-22 • The TLC Experiment (See also Dec 1-3)

San Diego State University. Free community-building weekend, facilitated by William Polowniak, author of *On Creating a Community. 1760 Lake Dr., Cardiff, CA 92007. 619-633-1061.*

Aug 18-20 • Birth Gazette Annual Midwife Conference

Summertown, Tennessee. *Birth Gazette, The Farm, Summertown, TN 38483. 615-964-2519.*

Aug 21-22 • Midwife Course

(Summertown, Tennessee. See "Midwife Conference," above.)

Aug 25-27 • Twin Oaks Women's Gathering

Louisa, Virginia. Celebrating women's creativity, diversity, & empowerment. *Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093. 703-894-5126.*

Sep 1-4 • Twin Oaks Communities Conference

Louisa, Virginia. Labor Day Weekend at Twin Oaks, for folks now living a communal or cooperative lifestyle, and those who'd like to. Information on new communities forming in region. Sliding scale. *Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093. 703-894-5126.*

Sep 8-10 • Strawbale Workshop, Ecovillage Training Center

Summertown, Tennessee. (See Jul 14-16, *Strawbale Workshop, above.*)

Sep 9-23 • Tour of Sustainable Communities

Findhorn (Scotland), Arcosanti, Sirius, & Kripalu communities. Led by Gordon Davidson & Corinne McLaughlin, co-authors, *Builders of the Dawn*. Sponsored by Institute of Noetic Sciences. Transportation, accommodations, meals & lectures, \$3,400. *800-353-2276.*

Sep 22-24 • Cohousing "Getting It Built" Workshop

Rhinebeck, New York. With Kathryn McCamant & Charles Durrett, &/or Ellen Hertzman, co-authors of *CoHousing*. Cohousing development process, technical issues, working together. *CoHousing Company, 1250 Addison St. #113, Berkeley, CA 94702. 510-549-9980. Or Omega Institute, 800-944-1001.*

Sep 22-24 • Harvest Energy Festival

Summertown, Tennessee. *Mary Ellen Bowen, The Farm, Summertown, TN 38483. 615-964-2534.*

Sep 24-Oct 2 • Permaculture Fundamentals

Summertown, Tennessee. *Vicki Montagne, The Farm, Summertown, TN 38483. 615-964-3574.*

Sep 28-Oct 1 • 1995 North American Cohousing Conference

Boulder, Colorado. "Concepts, Construction, Community: Expanding the Vision." Topics incl. First Steps, Getting It Built, & Living in Community. *Rocky Mountain Cohousing Association, 1705 14th St., #160, Boulder, CO 80302. 303-499-8189.*

Oct Weekends • Adobe, Rammed Earth, & Strawbale Construction

Cardondale, Colorado. For workshop catalog, contact: *Solar Energy International, PO Box 715, Carbondale, CO 81623-0715. 303-963-8855.*

Oct 9-13 • Solar Home Design

Cardondale, Colorado. (See "Adobe, Rammed Earth, etc.," above.)

Oct 7-13 • International Eco-Village Conference at Findhorn

Presentations and demonstrations by ecovillage pioneers—Jonathan Porritt, Peter Russell, Jon & Nancy Todd, Prince Charles, Robert Gilman, Paul Hawken, Albert Bates—and other architects, engineers, building professionals, permaculture experts, alternative technology specialists, "green" activists and entrepreneurs. £450 (450 British pounds) incl. meals & accommodations. *Accommodations Secretary, Findhorn Foundation, Cluny Hill College, Forres, IV36 0RD, Scotland. Phone: 44-0309-673655. Fax: 44-0309-673113.*

Oct 12-15 • Communal Studies Association Annual Conference

Estero, Florida (near Fort Myers, Florida) "Communal Cosmology: Visions, Beliefs, & Practices." held at site of Koreshan Unity community (1894-1980). *Lyn Rainard, Tidewater Community College, 1428 Cedar Rd., Chesapeake, VA 23320. 804-549-5226.*

Oct 19-22 • National "Creating Community" Conference

Winter Park, Colorado. How to form new communities, with Corinne McLaughlin (Sirius community), Patch Adams (Gesundheit! community), Laird Sandhill (Sandhill Farm), Caroline Estes (Alpha Farm), Geoph Kozeny (Community Catalyst Project) and other experienced community founders and leaders. Visioning, decision-making, consensus, facilitation, conflict resolution, real estate/finding land, legal options, "how-we-did-it" accounts. Moderate cost, plus work/scholarships available. *L.I.F.E., P.O. Box 824, Palmer Lake, CO 80133. 719-488-2966*

Oct 20-22 • Pandanaram Communities Conference

Pandanaram Settlement, Williams, Indiana. Open forum discussions. All interested in living cooperatively welcome, especially those from other communities. *812-388-5599.*

Oct 26-29 • Permaculture Designers Convergence

Summertown, Tennessee. *Vicki Montagne, The Farm, Summertown, TN 38483. 615-964-3574.*

Oct 27-29 • Cohousing "Getting It Built" Workshop

Big Sur, California. (see "Getting It Built" Sep 22-24, above). *CoHousing Company, 1250 Addison St. #113, Berkeley, CA 94702, 510-549-9980. Or Esalen Institute, 408-667-3005.*

Oct 28 • Permaculture Expo

(Summertown, Tennessee. See "Permaculture Designers Convergence," above.)

Nov • (FIC) Fellowship for Intentional Community Fall Board Meeting

Northern California. (See "June 16-18, FIC Spring Board Meeting," above.) *FIC, P.O. Box 814, Langley WA 98260. (360) 221-3064.* (See p. 13, "Fellowship News," and inside front cover for more about the FIC.)

Dec 1-3 • The TLC Experiment (See also Aug 18-22)

San Diego State University. FREE community-building weekend, facilitated by William Polowniak, author of *On Creating a Community*. *1760 Lake Dr., Cardiff, CA 92007. 619-633-1061.*

Jan 3-10, 1996 • Third International EcoCities Conference

Yoff, Senegal. (6 hrs. from JFK airport). Co-sponsored by EcoVillage at Ithaca and APECSY, the conference will focus on EcoCity theory and practice worldwide. Conference, meals & housing: \$600 /adults & \$350/students. \$125/Third World residents; \$50/Africans. *Rakey Cole, Eco-Cities Conference, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853.*

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.**

The 5th Annual

HARVEST FESTIVAL

**1 Day at Weekend
\$15 THE FARM \$30**

**in Summertown, Tennessee
Sept. 22,23,24 1995**

Celebrating Over 20 Years in Community!

**Workshops and Displays on
Farm History and Community Living, Vegetarianism,
Renewable Energy, Permaculture, Midwifery,
Strawbale Construction, plus Arts & Crafts Booths
and lots more cool stuff!**

**Music All Weekend! Special Guest:
O.J. Ekemode and the Nigerian Allstars**

**For More Information, contact
The Harvest Festival P.O. Box 259 Summertown, TN 38483
(615) 964-2590**

Communities Magazine Advertising Order Form

Display Ads (Mechanical Requirements for Camera-Ready Copy)

| | | <u>Horizontal</u> | <u>Vertical</u> |
|------------------------------------|-------|-------------------|-------------------|
| <input type="checkbox"/> Full Page | \$250 | | 7 1/4"w - 9 3/4"h |
| <input type="checkbox"/> 2/3 Page | 185 | 7 1/4"w - 6 3/8"h | |
| <input type="checkbox"/> 1/2 Page | 145 | 7 1/4"w - 4 3/4"h | 3 1/2"w - 9 3/4"h |
| <input type="checkbox"/> 1/3 Page | 102 | 7 1/4"w - 3 1/8"h | 2 1/4"w - 9 3/4"h |
| <input type="checkbox"/> 1/4 Page | 78 | 7 1/4"w - 2 1/4"h | 3 1/2"w - 4 3/4"h |
| <input type="checkbox"/> 1/6 Page | 58 | 3 1/2"w - 3 1/8"h | 2 1/4"w - 4 3/4"h |
| <input type="checkbox"/> 1/12 Page | 30 | 2 1/4"w - 2 1/4"h | |

Covers

- Inside Front \$400
- Inside Back \$350

Can we help you create your ad?
\$20 per hour for typesetting, design,
layout, photography, & camera work.

Classified Ads

Announcements, Books/Magazines/Videos, Support Organizations,
Services, Products, Personals. \$.50 a word, minimum \$10. Word count: ___ words at \$.50 = \$_____

Reach Listings

Communities with Openings, Communities Forming, Cohousing,
People Looking, Internships/Work Study, Resources.

Word count (up to 100 words) ___ at \$.25 = \$_____
Number of words over 100 ___ at \$.50 = \$_____
Reach Total \$_____

*All ads must include address and phone
number. Abbreviations and phone
numbers count as one word. P.O. Boxes
count as two words. Zip codes are free.*

Copy for (check one): Reach Listing Classified Ad (Please type or print clearly)

Discounts: Ad agencies: 15% discount when accompanied by prepayment. FIC members: 5% discount. Call or write for multiple insertion discounts.

Terms: Established agencies: net 30 days. All others: payment must accompany the advertisement. Make check or money order payable in US funds to *Communities* magazine.

Name Phone Day/Evenings

Street

City/Town State/Province Zip/Postal Code

Payment Enclosed:

Display Ad _____

Classified Ad _____

Reach Listing _____

Discount _____

Total \$ _____

Please photocopy and mail with payment to:

Communities Advertising, PO Box 169, Masonville, CO 80541-0169; 970-224-9080. Fax: 970-490-1469.

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 and agreed to its conditions.

Communities Directory Order Form

Help us get the word out about communities—buy additional copies of the *Directory* for yourself or your friends!

Price per copy: \$20 for individuals; \$30 for institutions.

Quantity Discounts (normal shipping charges apply; see rates below)

3-4 copies 20% off
5-9 copies 30% off
10-49 copies 40% off
50+ copies write or call for quote

Postage & Handling

First book to each address: \$3 (\$5 foreign)

Each additional book to same address: \$1 (\$2)

◆ Please mail w/payment to: *Communities*, Rt 4, Box 169-D, Louisa, VA 23093; Phone: 540-894-5126 (use area code 703 before July 15, 1995)

Number of *Directory* copies ordered _____

Total amount enclosed \$ _____ Check payable to *Communities* in US dollars

Name _____ Phone Day/Evenings _____
Street _____ City/Town _____ State/Province _____ Zip/Postal Code _____

Please send ___ copy(ies) to: (attach additional names & addresses as needed)

Name _____
Street _____ City/Town _____ State/Province _____ Zip/Postal Code _____

Communities Magazine—Subscribe Today!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living today!

Supplements the *Directory* with current information about communities—including those now forming. Each issue presents a new theme, such as *Growing Up in Community*; *Women in Community*; *Passages: What Have We Learned?*; *Nurturing Our Potential*.

Regular columns appear in each issue of this quarterly, written by community founders and activists such as Corinne McLaughlin, Kat Kinkade, Paul Freundlich, Lois Arkin, Geoph Kozeny, and many others.

Reach listings—communities looking for people, people looking for communities, and new groups forming now.

◆ Please mail subscriptions with payment to *Communities* at the Louisa, VA address (above).

Communities Magazine Subscription

8 issues \$33 (\$40 foreign price) 4 issues \$18 (\$22) Sample issue \$5 (\$6)

Back Issues - \$5 (\$6)

#80/81 *Vision/Leadership* [double issue \$8 (\$10)] #82 *Women* #83 *Celebration*

#84 *Growing Up in Community* #85 *Passages* #86 *Nurturing Our Potential*

Total amount enclosed \$ _____ Check payable to *Communities* in US dollars

Name _____ Phone Day/Evening _____
Street _____ City/Town _____ State/Province _____ Zip/Postal Code _____

Please mail w/payment to: *Communities*, Rt 4, Box 169-D, Louisa VA 23093. Prices include shipping.

Fellowship for Intentional Community Memberships!

Fellowship for Intentional Community

We have a reputation for frugality—and have stretched miniscule budgets into enormous projects, such as this magazine, the *Communities Directory*, and the August 1993 Celebration of Community. Your financial support will help us continue to compile and publish literature about cooperative living; host gatherings; foster alliances between communities; build bridges between the movement and the wider culture; and serve as a clearinghouse of community information for both seekers and media. Donations are tax deductible.

◆ Please mail w/payment to: Fellowship for Intentional Community, Box 814-D, Langley, WA 98260. Phone: 360-221-3064.

Yes, I wish to join the Fellowship!

New member Renewal

Individual, \$15-35 (sliding scale)

Community (\$20 for under 10 members; \$35 for 10-50 members; \$50 for over 50)

Organization, \$25-50 (sliding scale)

Donor (Supporting, \$100 & up; Sustaining, \$250 & up; Sponsoring, \$500 & up)

Newsletter only (nonmember), \$10

Name of individual or contact person _____ Phone Day/Evenings _____

Group name or affiliation (if appropriate) _____

Street _____ City/Town _____ State/Province _____ Zip/Postal Code _____

COMMUNITIES MAGAZINE BACK ISSUES

Back Issues are \$5 each, except where noted.

♦ Indicates issues available only as photocopies.

Communitas #1*: a new community journal; Virginia communities; Philadelphia Life Center; Alpha Farm. (Jul '72)

Communitas #2*: country life; conferences; Meadowlark therapeutic community; School of Living; Mulberry Farm; Arthur Morgan. (Sep '72)

#1 Directory '72: membership selection, Camphill Village; Twin Oaks; women & communal societies. (Dec '72) ♦

#2 Law, Communes, Land Trusts: rural poverty; Open Gate; Papaya; Changes Therapeutic Community. (Feb '73) ♦

#3 Community Market Development: Ananda; economic clearinghouse. (Spr '73) ♦

#4 Schools and Community: The Vale School; The Farm; community heritage. (Sum '73) ♦

#5 Personal Change/Social Change: community culture; Boston co-op houses; group relationships. (Oct '73) ♦

#6 Overseas Community: May Valley Co-op; Christian communes; back-to-the-land. (Jan '74) ♦

#7 Directory '74: women in community; prisoners' struggles; people of color and community. (Mar '74)

#8 Individuality & Intimacy: jealousy, open relationships, couples, singles; Christian homesteading. (May '74)

#9 Children in Community: Iris Mountain; Twin Oaks; Ananda; children's lit. (Jul '74) ♦

#10 Work: labor credit systems; Times Change process. (Nov '74) ♦

#11 Land Reform: ownership & use; planning; living on the land; Paolo Soleri; energy. (Dec '74) ♦

#12 Directory '75: Karum; networking; building a new society. (Jan '75) ♦

#13 Spiritual Life in Community: Christian, ashrams, secular, atheist, ritual; composting. (Mar '75) ♦

#14 Therapy: encounter groups; spiritual therapy; overcoming jealousy; The Farm. (May '75) ♦

#15 Research & Education in Community: survival schools; martial arts; Paolo Soleri interview. (Jul '75) ♦

#16 Planning: ecology and economics; short- and long-range contingencies; why plan? land use; alternative energy. (Sep '75) ♦

#17 Family, Sex, & Marriage: gay relationships; gender roles; childrearing; spiritual marriage; German communes. (Nov '75) ♦

#18 Government: Twin Oaks; Project Artaud; East Wind; Directory '76. (Jan '76) ♦

#19 Urban Communities: New Haven; Twin Cities; Philadelphia Life Center; taking back the night; structure & decision making. (Mar '76) ♦

#20 Middle Class Communes: how to start; interpersonal skills; teenagers in communes; sharing housework. (May '76) ♦

#21 Kibbutzim: local relations; Ananda Co-op Village; social planning; food co-ops. (Jul '76) ♦

#22 Networking in the Ozarks: kibbutz family; norms vs. rules; community market; Findhorn. (Sep '76) ♦

#23 Women & Work in the Kibbutz: Rainbow Family; leaving community; Project America. (Nov '76) ♦

#24 Building Community: physical design; culture; decentralized politics; Directory '77; Another Place Farm. (Jan '77) ♦

#25 Don't Start a Commune in 1977 ... join an existing one: Neighborhood Planning Council in DC; first assembly of the Federation of Egalitarian Communities; international communities. (Mar '77) ♦

#26 Rebuilding the City: urban co-ops: Austin, NY, DC, Greenbriar Cmty. (May '77)

#27 Movement for a New Society: social class; long-range planning; older women; Plowshare Community. (Jul '77) ♦

#28 Seabrook: a political community; middle-aged men in community; ex-Twin Oakers; Tucson Peoples Yellow Pages. (Sep '77)

#29 Democratic Management: consensus; leadership; group consciousness; The Ark. (Nov '77) ♦

#30 Directory '78: School of Living & Deep Run Farm; financing; Roger Ulrich interview. (Jan '78) ♦

#31 Learning in Community: learning for all ages; spiritual abortion. (Mar '78)

#32 Future of Community: Federation of Egalitarian Communities; Cerro Gordo; Karass; The Community Soap Factory. (May '78)

#33 A Woman's Issue: mothers & daughters; Virginia Blaisdell interview; feminism in MNS; non-traditional work. (Jul '78) ♦

#34 West Coast Communal Movement: Hoedads; Alpha Farm; co-op grocery; salvage business; other activities in California and Oregon. (Sep '78)

#35 Consumer Co-op Bank: income & resource sharing; Utopian heritage. (Nov '78)

#36 Kerista: British Columbia; Circle of Gold. (Jan '79) ♦

#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. (Sum '79) ♦ (counts as three issues) \$15

#39 Federation Women: the Hutterites; travel ashram community; Healing Waters; Industrial Co-op Assoc. (Aug '79)

#40 Worker-Owned Businesses: community development; urban ecology; feminist credit union; trusteeship. (Oct '79) ♦

#41 Relationships: friendships, family, sexuality; Renaissance Community. (Dec '79)

#42 Regionalism: The Southeast; Another Place; co-op anti-nuke; community resources. (Feb '80) ♦

#43 Health and Well-Being: massage; setting up a tofu kitchen; feminist retreat; radical psychiatry; community health clinic. (Apr '80)

#44 Consumer Cooperative Alliance: housing; food; arts; health; energy. (June '80) ♦

#45 Art Collectives: Freestate anti-nuke; Rainbow Family; women in Oregon communities. (Oct '80) ♦

#46 Directory '81: culture; pregnancy; economics; potlatch. (Dec '80) ♦

#47 Stories: community organizing; economics and work; culture. (Feb '81) ♦

#48 Communities Around the World: Cuba, China, Israel, India, Spain, El Salvador, England. (Apr '81)

#49 Tempeh Production: overcoming masculine oppression; social change; Consumer Cooperative Alliance; housing; credit unions; energy; insurance. (Jun '81)

#50 Dying: hospice; grieving; death in community; rituals; practical guide to home death. (Oct '81)

#51 Political Paradigms for the '80s. (Dec '81)

#52 Barter Network: Santa Cruz Women's Health Collective; worker-owned businesses. (Feb '82)

#53 Spiritual Communities: Lama, Sirius, The Farm, Renaissance, Abode of the Message, Shambhala. (Apr '82)

#54 Peace: Bright Morning Star interview; social activism; community land trust; Meg Christian; kibbutz. (Jun '82)

#55 Building Economic Democracy: Co-op Bank; legal network; Workers Trust; worker buyout; unions. (Oct '82)

#56 10th Anniversary Issue & Directory '83: best of *Communities*. (Dec '82) ♦

#57 Women in Business: feminist therapy; Audubon expedition; Women's Resource Distribution Company; science fiction; peace movement. (Feb '83)

#58 Co-op America Debut: catalog; Sisterfire; Consumer Co-op Bank. (Apr '83)

#59 Computers: cooperative Arab/Jewish settlement; volunteer service; holistic living; growing pains. (Jul '83) ♦

#60 Gatherings '83: Michigan public schools; Solidarity. (Oct '83)

#61 Parenting, Childcare, & Education: co-op housing; Syracuse Cultural Workers; planning. (Win '84) ♦

#62 Progressive Economics & Politics: co-op housing; new ideas for your community; kibbutz society. (Spr '84)

#63 Living in Community: Stelle, Twin Oaks, Emissaries of Divine Light; peace efforts in Nicaragua; women's peace camp; democratic management. (Sum '84) ♦

#64 Social Notes: the Great Alternative Life Group; old folks in a future world; case against consensus; kibbutz & education. (Fall '84) ♦

* *Communitas* was a predecessor to *Communities* that only ran two issues.

#65 Greenham Women's Peace Camp:

The Farm; education for cooperation; justice in India; spiritual fraud; Jubilee Partners. (Win '84) ♦

#66 Directory '85/'86: Builders of the Dawn;
Stelle; Rainbow Gathering. (Spr '85)

#67 Technology in Community:
Sunrise Ranch, Ponderosa Village, Windstar, High Wind, 100 Mile Lodge, Stelle. (Sum '85)

#68 Historic Communal Societies:
the Shakers; Harmony; Zoar; Amana; Mormons; Icarians; Fourierists; Llano. (Win '85) ♦

#69 South Africa:
appropriate technology for developing countries; community homes for the mentally disabled; New Zealand; Windstar Foundation. (Win '86)

#70 San Francisco Bay Area: co-ops; clinics; housing; Cheese-board Collective. (Spr '86)

#71/72 Model Communities:
past, present, future; historic future cities; Kerista; polyfidelity. (Sum/Fall '86) (counts as two) \$10

#73 FEC—10 years: social, gender, political, organizational issues. (Win '87) ♦

#74 Urban Middle-Class Communes:
Sirius; Clairemont Project; Ozark Regional Land Trust; Aprovecho & End of the Road; alternative special education; Findhorn. (Sum '87) ♦

#75 Planetization: Gaian politics; faith for the planetary age; Green movement; eco-feminism; deep ecology; Christian stewardship. (Sum '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. (Spr '90)

#77/78 1990/91 Directory of Intentional Communities: all feature articles in first edition of *Directory*. 129 pgs. (Nov '90) ♦ (counts as two) \$10

#79 We're Back(!):
FIC highlights; Directory Update. (Fall '92)

#80/81 Vision & Leadership:
Four-Fold Way; Buddhist community; what happened to Kerista?; Goodenough; the URI split-up; Sunflower House; Co-op America; collaborative decision making; servant leadership; bullies & egos; paradigms of control & harmony; ropes course. (Spr/Sum '93) (counts as two) \$10

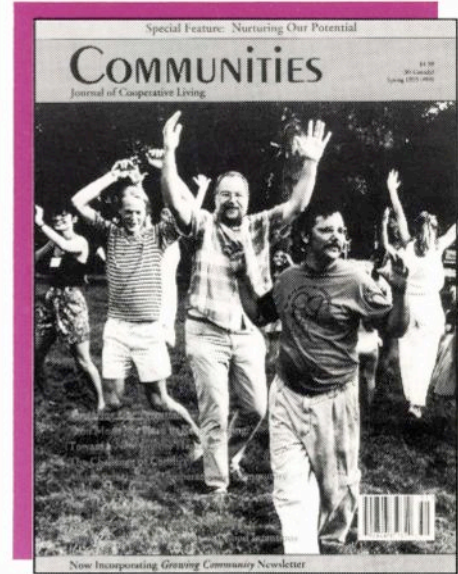
#82 Women in Community:
women at Twin Oaks, The Farm, Shannon Farm; women in Bruderhof, Hutterite, Shaker, Oneidan, Mormon, Owenite communities; Maggie Kuhn interview. (Spr '94)

#83 Celebration of Community:
highlights of the Aug '93 gathering; Olympia, WA: plenaries—Dorothy Maclean/Findhorn, Kirkpatrick Sale/bioregionalism, Corinne McLaughlin/leadership, Gordon Davidson/spiritual economics, Noel Brown/environment; founders panels. (Sum '94)

#84 Growing Up in Community:
Idyllic, nurturing, humorous, confusing, and frightening aspects of community childhood—in commune, kibbutz, The Farm, charismatic Christian, Bruderhof, political activist, and secular egalitarian communities. (Fall '94)

#85 Passages: What Have We Learned?
Friends & Lovers Community; Justice & Mercy at Aprovecho; Governance at Twin Oaks; Co-op Wars; Boundaries, Trust & Discernment; A Closer Look at Cults. (Winter '94-'95)

#86 Nurturing Our Potential
More Confident, Less Idealistic; "You Mean We Have to Keep on Growing?"; Aikido; A New Gender Harmony; Feedback Learning; Gestalt Practice; Challenge of Conflict; Multiple Parenting (Advantages). (Spring '95)



Back issues may go out of print at any time and be available only as photocopies. All prices include shipping.

Set of In-Print Back Issue
Approximately 40 issues. \$80

Out-of-Print Back Issue Photocopies
These are not included in the set described above, and must be ordered separately. These are noted with a ♦ in the listing. Sorry, no discounts on multiple copies; price is already as low as possible.

Complete Set: Magazines and Photocopies
Includes both in-print and photocopied back issues. \$300

Multiple Copy Discounts
1 issue — \$5; 2–4, \$4 each; 5–9, \$3.50 each; 10–19, \$3 each; 20 or more, \$2.50 each.
For in-print back issues only (photocopies are \$5 each, regardless of quantity).

In-Print Back Issues

Please send me issue #s _____

For a total of _____ magazines. Cost (see Multiple Copy Discounts) — \$ _____

Photocopied Back Issues

Please send me issue #s _____

For a total of _____ photocopies. Cost at \$5 each — \$ _____

Set of In-Print Back Issues — (approx. 40) \$80 \$ _____

Complete Set — All in-print and photocopied back issues — \$300 \$ _____

Total Amount Enclosed (payable in US funds to *Communities*) — \$ _____
(foreign orders add 10% for additional postage)

Name of individual or contact person Phone Day/Evenings

Street

City/Town State/Province Zip/Postal Code

Please clip or photocopy and mail to: *Communities* Back Issues, c/o Alpha Farm, Deadwood OR 97430

I hold it true,
what e'er befall;
I feel it,
when I sorrow most;
'Tis better to have
loved and lost
Than never to have
loved at all.

—Alfred, Lord Tennyson,
In Memoriam



Communities, Journal of Cooperative Living
Rt 1, Box 155
Rutledge MO 63563

Address Correction Requested

Non-Profit
Organization
US Postage
PAID
Rutledge MO
Permit #1

Subscriptions - 4 issues: Individuals \$18 (\$22 outside US); Institutions \$25 (\$30); US dollars