

COMMUNITIES

Journal of Cooperative Living

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Winter 1995 (#89)

GROWING OLDER IN COMMUNITY

*Choosing to Age
in Community*

The Wisdom of Our Elders

*Stephen Gaskin on
Retiring at Rocinante*

*Supporting the Aging Process
in Community*

*“Benevolent Dictators”
in Community?*





RENAISSANCE



CO



VILLAGE



ONCE UPON A TIME we were all given a dream. May this one awaken yours. I invite you to consider living with us in a community owned renaissance fair surrounded by a straw bale castle. Art studios and shops would be located on the first floor with living quarters above. On weekends neighboring kingdoms shall be invited to come and be merry, dance, feast and purchase our artisan's goods. Ecovillage clusters shall include A Gaia Waldorf School, guest rooms, a healing spa covered by a large greenhouse, and a dinner theatre for dancers, storytellers, musicians and jesters to entertain us. An enchanted forest with secret fairy gardens will be planted for our children's summer camp for the arts.

ROUND TABLE currently includes investors, permaculturists, artists, sufi dancers, druids, massage therapists, a sacred geometry architect, and a cohousing facilitator.

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GANAS *a fifteen year old, New York City intentional community* **IS EXPANDING INTO THE COUNTRY** *and we need good new people to help in both places*

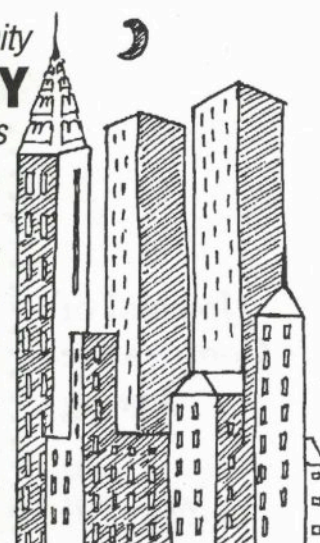
WE'RE BUYING 75 BEAUTIFUL ACRES of woods, fields, streams, a pond, a pool
and a 65 room (and bath) country hotel in upstate New York's Catskill Mountains.

THE PLAN IS TO BUILD A LEARNING CENTER, A SMALL HOTEL & A COUNTRY COMMUNITY
to add to our New York City facility. We expect to grow from 75 adults to over 100 in the process.

OUR GOALS (in the city and in the country) are truthful inter-personal communication;
better cooperative problem solving; responsible autonomy; and more loving relationships.
All this boils down to happier, more meaningful lives in a reasonably sane cooperative society.

WE'RE STARTING THE CENTER SO WE CAN LEARN NEW THINGS and teach what we've learned.
We need exposure to a far bigger range of people and learning experiences than our city life alone can offer.
The idea is to create programs of many kinds that can help us become better functioning individuals,
while achieving our common goals as a community. More varied work choices are also important to us.

But mostly the point is to have easy access to both country & city living with good possibilities for enjoying the best of both worlds.



WE PLAN TO OFFER THE PUBLIC (& OURSELVES) 3 KINDS OF PROGRAMS IN THE COUNTRY to add to Ganas' Feedback Learning and face-to-face communication activities in the city.

1. FITNESS ACTIVITIES PROGRAMS will include breathing and relaxation exercises, meditation, yoga,
visualization/imagery, tai-chi, aerobics, calisthenics, weights, muscle toning and strengthening.
Biofeedback, massage, and a range of bodywork programs will also be available.

Feedback learning methods will be adapted to use with all of the above activities.

Exercise rooms will be equipped with large TV screens, video cameras, mirrors on the walls and ceilings,
and a whole range of work-out equipment.

2. CULTURAL LEARNING PROGRAMS. Unusual theater and music workshops for professionals and others
will focus on increasing skills, and decreasing problems that interfere with freely letting go into performance.

Public performances in our cabaret or outdoor stage might include concerts, musicals and improvisations,
and we might also have jazz clinics, festivals, and many other entertainments.

Other workshops are planned for Singers, Dancers, Magicians, Comedians, Clowns, Jugglers;
and for poets, playwrights, painters, sculptors, photographers, and craftspeople of all kinds;
and eventually art exhibits, craft shows, poetry readings and original plays will all be part of the plan.

3. PERSONAL GROWTH PROGRAMS include bodywork such as Feldenkrais, Trager, Bioenergetics, and
Alexander Method, Psychodrama, Gestalt, feedback learning groups, all kinds of awareness workshops,
as well as Music, Dance, Art and Poetry as means of emotional communication, conflict resolution, and more.

Fees to the public will be as low as we can make them.

Workshop scholarships will be available to all of the working staff, both in Ganas (NYC) and in the country.



YOU ARE INVITED TO VISIT and PERHAPS BECOME PART OF OUR EXCITING NEW BEGINNINGS.

FACILITIES AT THE CENTER will include attractive rooms for
150 people and campgrounds that accommodate another 200;
exercise equipment, a pool, a sauna, sports facilities and many
games, rowing and fishing equipment, indoor and outdoor stages.

Food will be served in 4 buffets that include:

1. a normal meat and potatoes diet with good salads.
2. a range of vegetarian dishes available to everyone.
3. fat-free, sugar-free, low calorie foods with lots of desserts.
4. special diets for participants in health education programs.

Leisure activities for guests (and us) will include live theater,
music, dancing, swimming, hikes, picnics, etc. Instructional videos
will teach control of weight & smoking; care of skin, hair & nails;
muscle firming; and many kinds of folk and ball room dancing.

EVERYONE LIVING IN THE GANAS COMMUNITY will be
invited to participate in the new workshop learning center.
We expect most of the people who work in the Catskills project
to also be involved with Ganas in New York City year round.

**If you would like to live, work and play in close community with
interesting and interested people** (in the city, in the country, or both);
if you care about communication and if you believe in reasonable
problem solving based on truth (and want to learn how to do it better);
if you think that cooperatives can help to create saner societies;
if you believe that recycling is a pretty good way to earn a living;
and if you really enjoy working productively (or want to learn how to);
if such things feel true for you right now ... please call us.

COMMUNITIES

Journal of Cooperative Living

89
Winter 1995

FRONT COVER

Sue and Hank Strunk
of Common Place
Land Trust.

Photo by
Carol Simons.

BACK COVER

Micosukee residents,
young and old,
enjoy community
celebrations.

Photo by Kurt Vallé.

Illustration by
Martha Buller.

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CREDITS

EDITOR

Diana Leafe Christian

GUEST EDITOR

Deborah Altus

(University of Kansas
Gerontology Center)

REACH ADS

Patricia Greene

(Renaissance Community)

DIRECTORY UPDATE

Geoph Kozeny

(Community Catalyst Project)

DESIGN & PRODUCTION

Lansing Scott

(SeaChange Media Co-op)

COVER DESIGN

Paul DeLapa

PROOFREADING

Ellen Jablow

ILLUSTRATIONS

Billie Miracle

(WomanShare)

CARTOONS

Jonathan Roth

(Twin Oaks)

PHOTOS

Deborah Altus

(University of Kansas
Gerontology Center)

Bevelyn Carpenter

(South Bay Co-op)

Robert Foote

(Light Morning)

Stephen Gaskin

(The Farm)

Margaret Harmon

Marie Schutz

(Friends House)

Carol Simons

(Common Place Land Trust)

Martha Wickham, ASC

(Adorers of the Blood of

Christ)

BUSINESS MANAGER

Laird Sandhill

(Sandhill Farm)

EDITORIAL REVIEW BOARD

Betty Didcoct (TIES)

Geoph Kozeny

(Community Catalyst Project)

Laird Sandhill

(Sandhill Farm)

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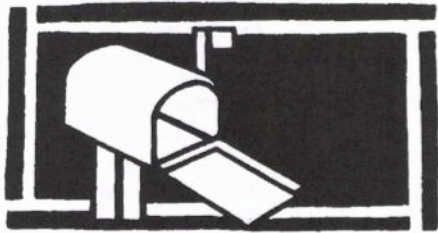
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LETTERS



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

Praise and Criticism ... the Fall '95 "Cults" Issue

Dear *Communities*,

The most recent issue was extraordinarily thoughtful, provocative, pertinent, tasteful ... more good information per page than any other mag I've seen in a while.

You've brought new vitality to the discourse about how people may cooperate for common good. Congratulations. Thank you.

David Schrom

Magic, Inc.
Stanford, California

Dear *Communities*,

Tim Miller's perspective on communities and "cults" provided a balance for the hype about "cults" spewed by other journalists, but it was not balanced in itself. He and author Catherine Wessinger too eagerly dismissed the possibility that minds can be insidiously controlled *en masse*. The stereotypical description of the controlled persons as "uncritical zombies" was invoked to end critical discussion.

I cannot so easily brush off mind control as a myth after my encounter with a deprogrammer named Joe.

Prior to this encounter, leaders of my community (the Royal Teton Ranch of the Church Universal and Triumphant) had informed us about Joe during a day-long seminar on deprogramming, and had labeled him a "faith-breaker." We engaged in the spiritual work of "decreeing" (fast-paced recitations of verses for invoking and channeling Light from higher beings) to mollify the negative energies that were influencing the deprogrammers and their ilk.

I was introduced to Joe at my brother's house while I was on vacation from my job at the Ranch. When I recognized him, I reacted with such a rage that I startled myself. This abnormal reaction made me aware of

the effects of church ritual and inculcations on my personality.

This awareness, in turn, led me to ponder other aberrant aspects of the Montana community that I had glossed over, acquiesced to or even condoned, that normally would have bristled me.

Why were my attitudes while under the church's influence so incongruous with what I knew to be my normal attitudes? I have not found an answer in mainstream psychology. I suspect that "mainstream psychologist" understand fragments of mind control but are unwilling to accept any modern synthesis because some details don't fit. Like in any other science, more research is needed, rather than an outright dismissal of the phenomenon.

Richard S. Little

Aurora, South Dakota

Dear *Communities*,

I really enjoy the *Directory* and the magazine. What an excellent job Albert Bates did on the Waco piece in the last issue—very detailed and to the point. Excellent!

Bob Pierce

Naples, Florida

Dear *Communities* Staff & Readers,

I thought the previous issue of the magazine, focusing on "cults," was superb—the articles were insightful, well-written, and engaging. (Though I'm officially a member of the magazine's Editorial Review Board, I was on a leave of absence so can't personally take much of the credit.) I feel that the issue's essential message—that the term "cult" is imprecise, carries much prejudice, and should be avoided—is right on, and something that the Fellowship should promote.

However, I am concerned that the magazine's overall content was out of balance, and that our audience would have been better served had we delved more thoroughly into the shadow side of community realities as well. Specifically, I worry about letting stand, unexplored, statements such as "The American Psychological Association and the Society for the Scientific Study of Religion reject the theory that a religious group can brainwash its members and reduce them to uncritical zombies," which appeared in Catherine Wessinger's article and on the back cover.

The problem here is not that the statement is untrue, but that it is misleading. The APA and SSSR are using a precise, limited definition for the term "brainwash" that includes enslavement, physical torture, withholding of food, etc., while in my experience the general public thinks of the term as meaning the use of any kind of intense psychological pressure to persuade someone to change their mind or their beliefs.

I fear we might justifiably be accused of implying that there is rarely any intense psychological pressure in any intentional community, which is patently inaccurate—such pressure to conform is fairly common in communities, *exactly* as it is in society at large. Only two articles out of 14, plus two book reviews, even remotely addressed the abuse side of the issue.

It appears to me that several of our authors applied the term "brainwash" in a manner as imprecise as those being criticized have used the term "cult." Perhaps both terms should be relegated to the trash can?

Geoph Kozeny

Member, Editorial Review Board
Communities magazine

Guest Editor Tim Miller responds:

The criticism that the fall issue was "out of balance" is absolutely on target. Americans are inundated with the anti-cult point of view, one that happens to be out of synch with what most of those who study "cults" professionally tend to find. FIC publications, including this magazine, have printed "unbalanced" anti-cult materials on several occasions. I think balance is best achieved by emphasizing the side of the debate that has been neglected. I wanted to inject things like support of diversity and freedom to believe unconventionally into the debate.

On the matter of "mind control," it is the consensus of scholars who study alternative religions that nothing going on to any notable extent in the realm of non-mainstream American religion deserves to be called "mind control" or "brainwashing," and several academic organizations have issued statements saying as much. As an academic friend of mine puts it, if mind control really existed, corporate America would package it and sell it and we would have, for example, truly effective stop-smoking programs. I would be glad to relegate such terms to the trash can, but the anti-cult folks keep using them, and I think they need to be responded to.

That is not to say psychological pressure doesn't exist. It does, in religious groups just as it does everywhere else in society. I think television is the most pernicious instrument of psychological pressure in America, one that dwarfs the damage that any religious group does. In religious circles the main center of such pressure is conversion-minded conservative Protestantism. I don't care for that, but I don't think we should tolerate a double standard: if we're going to permit white American Protestants to pressure people toward conversion, why can't Asians or New Agers, say, do the same?

If pressure rises to illegal levels—kidnapping, illegal restraint, drugging, or whatever—then call the police. If you don't like some

particular group or practice, use publicity to force public debate. Otherwise I think people should take responsibility for their own lives and say "no" when they don't want to proceed down some path, and all should respect individuals' rights to religious conversion and to belief and deep commitment.

Richard Little doesn't say whether he has been through deprogramming or not, but since he had contact with a deprogrammer under the auspices of his family I'm guessing he has. The deprogramming process usually demonizes the targeted religious group, fairly or not, and the point of view of one who has been through the process, like the point of view of a true believer, is affected by the circumstances involved. In any event one's experience in a given group looks different retrospectively than it did while one was involved in it. Repetitious chanting, for example, from a believer's point of view can help open the mind to profound experience, while to an outsider it can look manipulative. The spiritual path often requires suspension of one's "normal" outlook, reduction of one's ego, and submission to disciplines and ideas one would normally not embrace. Whether that is harmful or not depends on further circumstances and one's point of view. I do agree that the human mind is vastly complex and that much remains for us to learn about it.

Tim Miller

University of Kansas
Lawrence, Kansas

Dear Communities,

The latest issue on "cults" was powerful ... really moving.

Pete Gardiner

Laramie, Wyoming

Dear Communities,

I want to tell you how impressed I am with *Communities* magazine, especially the last issue. You speak the truth and deal with the hard issues.

Mike Rauh

Fort Collins, Colorado

Responses to "Deprogramming" Our Members (in "Cults" issue, Fall '95)

The heartrending letters of Henrietta Crampton and Serious Israel which follow illuminate the tough choices we face in editing controversial material. It's often impossible to know objective truth and hard to decide how much attention to give different versions of any particular story. In the instance of feedback about the Love Israel Family, we've decided to print some representative criticisms about past activities and a response from the community. This gives a range of perspectives about a ten-

der topic, and we encourage readers to draw their own conclusions, both about what happened in the past and how far things have moved to a new place in the community. (Members of the Love Israel Family, for example, are highly regarded in the town of Arlington, Washington, where they've lived since 1984. Moreover, the community is working closely with their county planners to create new zoning laws that potentially could benefit many other intentional communities. ["Becoming Pro-Active with Zoning Issues," p. 24.]) Regardless of the outcome, we appreciate the openness and courtesy of all parties below in recounting painful experiences for the benefit of our readers.

Dear Communities,

Enclosed you will find some documents which will explain why we removed our daughter from the Love Israel Family. The documents include the judge's decision and a section from the CBS News transcript. We made one stop at Kelso, Washington. You will note Kathleen did not say what your writer claims; had she done so we would not have feared for her sanity. [Mrs. Crampton is referring to herself and the group of people who were driving her daughter to the intended deprogramming site in L.A. The original article quoted Kathleen as saying, "What about my legal rights? I'm a free adult in America. I've been kidnapped against my will." —Ed.] The police interviewed Kathleen and we were allowed to go on because the police could make no sense of anything she said. She was told that the law required her to answer questions to the best of her ability and if that was the best she could do, she needed help.

[Mrs. Crampton provided this portion of a transcript of the CBS evening news on August 13th, 1973.]

Washington State Trooper: Do you have any documents to show who you are?

Kathleen Crampton: These people kidnapped me, and I didn't have my papers with me. We were jog—this woman [she is referring to her mother] and I were running, and I didn't carry my papers with me just to run around the block.

Trooper: Well, I'll let the Deputy Sheriff talk to you, okay?

Deputy Sheriff Covington: How old did you say you were?

Kathleen Crampton: I'm 85.

Covington: You're 85?

Young (the news reporter): At the Cowlitz County Courthouse in Kelso, Washington, the question: What to do? They checked the statutes and doubt this is a kidnapping. Kathy's mother was present. There was no try for ransom, and the Seattle po-

lice confirmed they knew in advance. Legally, Kathy is an adult, but Patrick [deprogrammer, Ted Patrick] insists he and the others are acting within their rights.

After being interviewed by several different officers a psychiatrist was brought in. He said she was no menace to herself or the community and was rational within the framework of her beliefs. However Roger Sims, the director of the so-called documentary [the abduction was being filmed for a CBS TV program], couldn't believe Kathleen's answers to questions were due to the intense indoctrination she had been subjected to. He said I should admit that my daughter was "crazy bananas." Anyway after the authorities consulted with each other for a while we were told we should continue on our way to California.

Kathleen had a child after she returned to the Love Family [after the attempt at deprogramming]. Her son was born in a tent with only Love Family women to attend her. He weighed over 10 pounds on a grocery scale, and was long overdue. She almost died. After a winter in a tent with little to eat, no light, heat, water, etc., Kathleen tried to run away with her child. She was caught and brought back and forced to bow to the elders' feet and admit her sin of disobedience. The next time she tried to run away a former Love Family member helped her get away. Many Love Family elders left after she did, due to a big disagreement with Love Israel [the community leader].

Kathleen finished college, became a teacher, and is now married. Our family is very close, as we were before she found the Love Family. Her son is now 16. Her health has been adversely affected due to her poor diet while there, especially during pregnancy and while nursing, and untreated hepatitis, which most of the Love Family had at that time. She had reconstructive surgery after leaving the group to correct a childbirth injury.

You did a tremendous disservice to your readers by the article. Your slanted reporting seems representative of one in a closed system, unable to let information in that you would rather not know. You must consider many opinions before you write anything. We always told our children when they were growing up, "Get another viewpoint, don't accept the first thing you hear, don't be afraid to change your mind if you get enough information."

Henrietta Crampton

Redondo Beach, California

The documents Mrs. Crampton enclosed included a Defendant's Pre-Trial Memorandum for Ted Patrick's subsequent trial for kidnapping, which criticized the Love Israel Family,

and the judge's decision in Patrick's acquittal. The judge wrote, in part, "The parents who would do less than what Mr. and Mrs. Crampton did for their daughter Kathy would be less than responsible, loving parents. Parents like the Cramptons here, have justifiable grounds, when they are of the reasonable belief that their child is in danger, under hypnosis or drugs, or both, and that their child is not able to make a free, voluntary, knowledgeable decision to stay within the so-called community." Mrs. Crampton also enclosed other 1970s-era documents critical of the Love Israel Family.

Serious Israel of the Love Israel Family responds:

We apologize to Mrs. Crampton and her daughter for using their names without their permission, and we admit that it was a mistake to try to recreate 20-year-old conversation from memory. Had Kathleen continued in our community she and her mother probably would have achieved the same reconciliation that the rest of us have achieved with our parents. For all their youthful zeal and extremism, religious communities ultimately foster family values that strike a familiar chord with every good parent.

The kidnapping/deprogramming era represents an extreme breakdown of understanding between two generations. All such failures are painful and tragic. Ultimately if people care enough about each other to continue in relationship, a past that cannot be reconciled can at least be forgiven.

One aspect of Mrs. Crampton's letter I cannot ignore—her statement that her daughter later tried to "run away" but was "caught, brought back and forced to bow to the elders' feet." I find this statement impossible to believe. This image of captivity and coercion is completely contrary to the spirit of our community.

Serious Israel

Love Israel Family
Arlington, Washington

Dear Communities,

Since you interviewed Serious Israel, why didn't you also interview former Love Family members? The Seattle papers were full of their interviews after their break-up, and would have put you in touch. Also, why didn't you talk to Love and ask some hard questions?

Name withheld by request

Seattle, Washington

This reader sent newspaper articles critical of the community, and a copy of a 1983 petition in which community elders asked Love Israel to cease what they saw as abuses of power.

"Constructive Criticism" Requires Sharing of Self

Dear Communities:

Geoph Kozeny's article, "Constructive Criticism" (Fall '95 "Cults" issue), provided an insightful overview of the rewards and dangers of interpersonal feedback. In promoting productive feedback, he outlines the skills of "careful listening, 'I' statements, affirmations, empathy, compassion, etc.—applied with consideration, care, and wisdom." From my experience, an additional skill is that of sharing one's self during the process of giving feedback to another.

For example: "David, you have interrupted me several times during this council session. When you do that, I feel negated, put down, and find myself getting angry at you. And when I'm in this space, I tend to tune you out and to dismiss what you are saying. I really don't want to relate to you this way."

"Constructive criticism" generally does not include the sharing of self. For example, "David, are you aware that you continually interrupt people during the council session. Doesn't that suggest to you that you are not in alignment and that you are dealing from a lower level of consciousness?"

Geoph states, "... speaking from the heart is the secret to building the necessary trust." I would like to slightly modify it to read, "sharing oneself from the heart is the secret to building trust in interpersonal feedback."

Howard Lamb

Tiburon, California

Howard Lamb is an organizational and management consultant.

A Call for More Leadership, Wisdom, in Community

Dear Communities:

I am disappointed that Kat Kinkadee treated from her position for strong central leadership in Part I of her debate with Mildred Gordon of Ganas. ["Benevolent Dictators" in Community? Kat and Mildred Debate Strong Central Government, Fall '95.] Whether decisions are made and presented to community by an individual or by a group, I feel is not as important an issue in their discussion as Kat's point that decision-making is a "specialty" which requires "wisdom." In the philosophic tradition of dialogue, reflection is as important a skill as argumentation—the former being better suited to solitude and the latter to interaction with others. Considering the multitude and magnitude of issues that need to be addressed in community life, perhaps there is need of both the reflective, deliberating, lone

decision-maker and the reasoning, good-willed, group-oriented rhetorician.

Laura Kelley

East Wind Community

Tecumseh, Missouri

See Part II of Kat's and Mildred's debate on page 30 of this issue.

Professor Presumes Too Much in His Proposed "Bill of Rights for Communities"

Dear Communities:

Poor fella! It seems that Professor Benjamin Zablocki (*Proposing a "Bill of Inalienable Rights" for Intentional Communities, Fall '95*) doesn't get to exert quite enough control over others' lives, even though he sits atop what I'm certain is a fairly large and well-defined hierarchy at Rutgers University. How interesting it would be to know if he's also the "head of a nuclear family."

Now let me get this straight: he wants us to sign something (!!!) clearly designed to allay the fears of "the general public" about communities and cults? Huh? Hey, maybe we can get those hundreds of millions of people to sign something to allay *our fears about them, too!* (Wow, yet another constructive context through which to look at in-group/out-group stuff!) Suddenly I feel as though I'm in a bad movie, cowering before the mad professor as he demands in his most melodramatic, sinister voice, "Sign zee papers, sign zee papers!"

But seriously, folks, why would we be interested in having an academic—one who hasn't lived in community for approximately 30 years, and who by his own admission sought the input of hardly anyone currently living in community—define the debate about the rights and responsibilities of communitarians? The concerns and issues he raises are interesting, to be sure, though a tad extreme; indeed, he is well aware they are under consideration by most of us who live communally. His contribution as an academic researcher with longstanding interest in communities may be valuable to that discussion.

But for such a person to assume the mantle of defining the debate to this extent is simply laughable, especially when the presumptions behind his prescription are so dire, pandering to the fears of the uninformed about a tiny percentage of communitarians.

In closing, I want to note that my opinions are my own, not necessarily reflecting the opinions of others in my community. And yes, we're talking about it.

Henry Hughes

Jolly Ranchers

Seattle, Washington

Benjamin Zablocki replies:

Henry Hughes is a member of an intentional community currently discussing the question of how to protect human rights. As such, he could be of great help to us all by explaining how the Bill of Rights concept might or might not be applicable to his own intentional community. How sad, then, that Henry chooses instead to devote his letter to two subjects he knows nothing about—(1) authoritarianism in my own personal relationships, and (2) the prevalence of human rights abuse in intentional communities worldwide. I can document hundreds of cases of such abuse. The problem is real and cannot just be laughed away. Now that Henry has had a chance to have his fun with this, I hope he will contribute to a solution to the problem. He can start by rereading my article and seeing for himself that I was not attempting to define the debate, but instead doing just what he asked: requesting input of folks currently living in intentional community. Then I hope he will write another letter explaining how a Bill of Rights would be helpful within his own community, or why it would be more useful to forget Bills of Rights and protect children and adults from potential abuse by other means.

Benjamin Zablocki
Rutgers University
New Brunswick, New Jersey

Sexist, Non-sexist Language Has an Effect

Dear *Communities*,

I just received my first issue of *Communities*, and I just love it. Your magazine is thoughtful, well put together, and desperately needed. That you have put together such a forthright and polished publication despite limited resources is most laudable. I have the utmost respect for your endeavor, and I can't wait to receive the fall issue!

However, I must voice one complaint. I feel you did both your readers and Ivy Bressen a great disservice when you edited the gender-neutral pronoun "co" out of her article. ("A Smorgasbord of Alternatives," #87, Summer '95.)

As Bressen is well aware, language is indeed very powerful. While the substitution of more traditional forms for the pronoun "co" may lend the article a mainstream clarity, by editing out the words she intentionally and thoughtfully chose to convey her message, you have altered the original voice and semiotic meaning behind Bressen's article and completely undermined the thrust of her activism. You would have served your readership far better by retaining the "co" and parenthetically explaining its usage and Ivy Bressen's intent at the beginning of the article.

In a world where (hetero)sexism and benignly made assumptions about gender and sexuality (among other oppressions and assumptions) run harmfully rampant, it is especially important that alternative publications such as *Communities* not impede the attempts of the communities and individuals they serve to move toward a more egalitarian society. Further, regardless of the intent of your editors or the activism inherent in parts of Ivy Bressen's article, such radical editing of her original language cannot help but radically change her original meaning. I would like to think that *Communities* is more invested in maintaining the integrity of their authors' and submitters' writing than the average mainstream publication.

Dawn Gifford
Greenbelt, Maryland

As editors, we are ever struggling with the gaps between what is said, what is meant, and what is conveyed. The point of editing is to narrow these gaps, not to limit the discussion or distort the message. In Ivy Bressen's article, we changed her use of "co" as a non-gender-specific third person pronoun, thinking that the awkwardness of an unfamiliar term would impede understanding. It's important feedback for us when readers think we've made the wrong decision.

Are Single Parents Welcome in Communities?

Dear *Communities*,

I received the information about the *Communities Directory* and a flyer asking me to resubscribe to *Communities*.

I enjoyed reading *Communities* when I received it, however, as a single parent of a five-year-old daughter, I found it disconcerting that the majority—if not all—of the communities listed actively discouraged or denied membership if one was a parent, and, especially, a single parent.

Many stated that their membership was limited to families, or to those who joined and then became pregnant while part of the community.

I am a 47-year-old woman who is currently earning her Masters of Social Work degree at the State University of New York at Buffalo. So, obviously, I am not an inexperienced youngster with no earning capabilities—I am just a single parent having divorced through necessity.

I will be relocating to a Southwestern or West Coast state when I graduate in May of 1996. I was actively searching out communities to raise my child in, so that she could be exposed to expansive, loving, spiritual

values. Unfortunately, I have not found a community that is receptive to a single mother with a young child. Do you know of any that are open to such a family? It is very disappointing to me to think that "community" is so limited.

Any information you could provide would be appreciated.

Sharon Lee Tenney
Cheektowaga, New York

You raise an important issue—opportunities for single parents to join existing communities. Despite your initially discouraging experiences, there is good news: the new edition of our Communities Directory lists 540 communities, and fully two-thirds of them are open to at least some additional children (if you don't yet have a copy, see the order form on page 76).

The more challenging news is that many of these may not be suitable homes for you—for example, some may not have appropriate money-making options, some may not have your desired spiritual orientation, and only a fraction are located in the Southwest.

In addition, not every community open to additional children may be open to ones the age of yours. Some may not offer your preferred form of schooling, and sometimes personalities don't match up. In short, there are many reasons why a particular community may not "fit" as your ideal home, and when you have kids it means there are more people's desires and preferences to factor into the equation.

Still, there are many choices out there. And if you are not able to find one that suits you and your daughter in the new Directory, you might consider placing a Reach ad in this magazine, letting others know what you are looking for. See page 72 for details. Sometimes it works better to let others find you.

Community Dialogue

We're pleased with reader response to issues raised in the magazine, and we encourage all our readers to become part of the community dialogue. Have an opinion or comment about something you've read? Send us a letter! Mail to:

*Communities magazine
PO Box 169
Masonville, CO 80541*



Coming of Age in Community: The Multi- Generational Challenge

IN THINKING ABOUT GROWING OLDER AND WHAT community has to offer, we have cast a wide net in this issue, not limiting our scope to intentional communities as narrowly defined. As such, you will find stories about cooperative housing and multigenerational living that occur both in and out of intentional community.

We know, for example, that some older people are just discovering that community—a group sense of belonging, commitment, and caring—is the name for that special aspect of their lives that makes their particular situation so satisfying, and better than what is reported for the society at large. This form of community may not share housing or have been intentional at the outset, but, once discovered, people in these situations are tenacious about valuing and maintaining the community they have found. This counts.

At the same time, there has been a steady increase in the number of people over 50 joining intentional community for the first time. These are people who may have already completed a career or raised a family and are now ready for a new adventure—folks trying to satisfy a hunger for something missing in their lives. For the most part, these are people joining existing groups, rather than pioneering their own. Yet some of that is happening also, and you can no longer assume that new groups are only being started by those between 20 and 35.

It is not easy to know precisely why this is happening, but we can make some educated guesses.

First, there are many communities today with people over 50 already in their membership, and it's generally more attractive to join a community that contains a peer group. While we are not sure if older adults represent an increasing percentage of community populations, we know there has never been more access to community information than exists today. So it is easier for people wanting community in their lives—of any age—to find options for it.

Second, as dissatisfaction with traditional lifestyle choices increases, people are more ready to try something new. As the nuclear family tends to break down as a committed social unit, people are increasingly ready to look elsewhere to find the sense of commitment and belonging that is missing.

Third, despite recent hopeful signs of a turnaround in resource consciousness, we still live in a throw-away culture. And we're talking people here, not just pop bottles and candy bar wrappers. Many older citizens face the terrifying prospect of being discarded by the society once they are retired from a regular job, with their final days spent in a senior adult care facility. It doesn't have to be this way. This issue of *Communities* offers

some exciting stories of how groups are answering the challenge of reintegrating our older population as fully valued members of our culture.

COMMUNITIES THAT WANT TO LAST BEYOND A SINGLE generation face a challenge of transition that affects all ages. How is the power in the group shared, and how is it successfully passed from the older to the younger members? If those in leadership hold on too long, the new blood will not be attracted or held. If the young assume power prematurely, the experience and wisdom of the older generation may be lost or ignored.

Some communities exist which have failed to make the transition and have lost their younger members, and their vitality. The new members—and this is not just a question of age—never seem to be (to the elders) sufficiently mature or committed or respectful enough to warrant admitting them to the core of the community. After a time, the enthusiasm of the newer members withers and they drift away, leaving the older members alone, and often discouraged about the prospects for finding the “right” new members.

On the other hand, there are communities which are so suspicious of power that they faithfully lop off the heads of any in the membership who emerge as leaders. This is done as a prophylactic against the possibility of power abuse. Under-appreciated, these natural leaders tend to exit after their stamina is exhausted. If the reserves and promise of the community are strong, new people may emerge in the resulting power vacuum—only to be promoted for the community guillotine in their turn.

Intentional communities are sometimes described as laboratories where we experiment with our culture. In this sense, we are trying to develop better models of intergenerational living, where both the younger and the older are better respected and valued. It's an experiment in which we all have a stake. After all, most of us expect to get older, and all of us have been young.

Laird Sandhill

Communities magazine is published by the nonprofit Fellowship for Intentional Community (FIC). Laird Sandhill is the FIC's Publication Manager.

COMING IN FUTURE ISSUES ...

If you would like to write for Communities magazine, please contact the Guest Editors directly. Thank you!

The Spring 1996 issue, “**Diversity, Homogeneity in Communities**,” will explore how communities have succeeded (or not) in becoming more diverse, and profile communities which are *not* made up primarily of white Anglo-Saxon middle-class members. Guest Editors are Ira Wallace and Ivy Bresson. *Twin Oaks, Rt. 4, Box 160, Louisa, VA 23093; 540-894-5126.*

“**Ecovillages**” is our Summer 1996 focus, with Guest Editor Lois Arkin. *3551 White House Place, Los Angeles, CA 90004; 213-386-887; 213-738-1254, fax.*

“**A Look at Christian Communities**” is the feature focus of our Fall 1996 issue, with Guest Editor Joe Peterson. *PO Box 44981, Tacoma, WA 98444; 206-536-9080.*



CONGRATULATIONS!



Celebrating Decade Milestones

A Canadian Rural Land Co-op; A Desert Hideaway

Rowanwood Conserver Society *Ontario, Canada*

FOUNDED IN 1985, ROWANWOOD IS A residential cooperative community, currently 20 people, on 92 acres in rural Ontario. Diverse in age and spiritual/religious interests, they include members in their thirties, forties, and early fifties, and two retired couples, both Quakers. There are no cottage industries and people work outside of the community, however members enjoy the shared tasks of working in their organic garden, and making honey and maple syrup from their 500 maple taps and three beehives.

Gordon Keith, the eldest member at 83, says, "In many ways we're quite a closely knit group. We don't have to organize too much, because we're small. Seems like there's always somebody around to do something when you just ask." When asked what he'd learned living at Rowanwood, Gordon said, "Sometimes you like to do more outside the community, and sometimes you feel like you need to be together as a group to make sure your relationships are warm, and you do

what you need to for the community."

Awhile back community members envisioned their goals for the year 2000. These included building a log cabin retreat house and making the chicken house more secure (both completed); rebuilding the pond; creating a community building with guest rooms, a meeting room, library, and workshop; making a quiet place, perhaps in the barn, for contemplation and mediation; organizing a support system for older members; adding more member families, slowly, over the next few years; perhaps creating an associate membership group; instituting a clearer ongoing procedure for members' work assignments and accountability; creating a land stewardship conservation easement; and building more ski trails. —*from an interview with Gordon Keith*

Aquarius Ranch *Vail, Arizona*

THIS SMALL TEN-YEAR-OLD CLOTHING-optional community, located at 3,500 to 4,000 feet about two hours from Tucson, is

also a private camping club for members and guests who value rugged desert wilderness, relatively cool summers and warm winters, and energy self-sufficiency. The steep mountain terrain is home to mesquite, sagauos, ocotillos, and other desert flora.

According to longtime member Jerry Kubias, five people live there year round, the other members stay for six months or less every year. The community currently has three completed housing units and two under construction. The common "glue" of the community, according to Jerry: "Protecting ourselves against crime. Jealously guarding the natural state of our pristine piece of the mountain. Cooperation and social interaction. The constant struggle to keep our seven-mile jeep trail passable to four-wheel drive vehicles (the road has to be rebuilt after every mountain rain). The environmental quality of our life here, which is not usually available to the individual person."

"We don't babysit anyone, change any-

(continued on page 11)

A Milestone on Your Path?

If your community is celebrating a decade milestone in 1996, please let us know!

Communities magazine

PO Box 169

Masonville, CO 80541-0169



PASSING ON



Remembering Bonnie Fish, 1939-1995

BONNIE FISH, A LONG-TIME CO-OP organizer and activist, died unexpectedly of cancer just two days after Co-op Camp had ended last summer. Her illness had gone undetected and, fortunately, acted quickly.

Bonnie attended Co-op Camp Sierra for 23 years, serving as it's director for the past decade. With her encouragement, much exciting cooperative organizing happened at

camp during those years, including the creation of the Twin Pine Housing Institute and the seeds of the California Mutual Housing Association. Ever mindful of the overlap between shared living groups and co-ops in general, Bonnie recruited as resource people a number of community activists who brought that perspective to camp.

As an employee of Associated Cooperatives, Bonnie ran a small resource center in Berke-

ley, California. When Associated Cooperatives liquidated their Richmond offices in the mid '80s, she continued as the center's manager, eventually developing it into the finest co-op resource center on the continent.

Both Co-op Camp and the resource center are continuing, staffed by co-ops who worked with Bonnie over the years. However, the work will never be quite the same without her cheery disposition, her colorful wardrobe, and her encyclopedic knowledge of the co-op movement. Ω

For more information about Co-op Camp, call 510-595-0873, or the Co-op Resource Center, 510-538-2091. These organizations, and the Bonnie Fish Memorial Fund, can be contacted at: 1442-A Walnut Street #415, Berkeley, CA 94709. For a copy of the Whole Co-op Catalog, send \$2 to the Co-op Resource Center. Donations to the Memorial Fund are tax deductible.



Sage Advice

lament “the impatience of youth.”

A few paragraphs back I wondered if certain seniors would ever grow up, meaning I am puzzled by their apparent lack of maturity. In contrast, when asked where I grew up, I’m fond of responding: “I didn’t—but I spent my youth in Kansas.” My playful point is not that I haven’t matured some over the years, but that I’ve consciously chosen to hang on to some qualities typically associated with being young—playfulness, enthusiasm, a sense of adventure, a belief that if things are always feeling “serious,” then something’s out of kilter. Too many adults have forgotten how to be lighthearted, and how to kick back and have fun.

Being conservative, commonly associated with the maturing process, certainly has its advantages—yet there are also liabilities. On the plus side, maturity implies such desirable qualities as the ability to see beyond impulses, to make plans and budgets, to focus one’s attention and energy, to be stable and dependable, and to honor commitments even when inconvenient. The positive side of “staying young” suggests spontaneity, infinite energy, and a willingness to try something new with nothing more than a hunch to go on (leaving plenty of room for creative yet unconventional solutions).

Unfortunately, judging from how people live (and our cultural assumptions about what’s “normal”), being mature and being youthful are mutually exclusive states. Fortunately, that assumption is wrong. Notable exceptions—people whose lives prove that it’s possible to balance intense commitment and dedication with a sense of humor, a playful spirit, and abundant bellylaughs—include such remarkable characters as Leo Buscaglia, Patch Adams, and Will Rogers.

Status or Service?

In the never-ending process of balancing the enthusiasm of youth with the experience of elders, we often discover that an individual (from either camp) has an attachment to being the one whose idea is chosen. If two or more members have this agenda, decision making can become an incredible mire, and the process for finding the best overall solution gets sidetracked.

In some Native American cultures there is a custom of *not* selecting for a leadership role anyone who seems desirous of the job. Regardless of a candidate’s accomplishments, the community knows there is danger inherent in assigning leadership responsibility to someone caught up in he-

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

A SAGE IS A VENERATED WISE PERSON. This status usually afforded to someone who has accumulated considerable years of experience with life’s challenges and rewards, patterns and quirks.

Many cultures (including, not all that many decades ago, our own) have held their elders in high esteem, viewing them as blessings and resources. Unfortunately, that custom has faded in this era of fast living and accelerated social and technological change; more often than not, society now sees its elders as a burden and treats them as an unwelcome liability.

In contrast, a large majority of today’s intentional communities aspire to be “multi-generational”—i.e., birth-to-death—extended-family social units. Those doing this visioning are motivated, in part, by altruistic notions of how good it might be for all, and, in part, by their own self-interests and concerns: they’re wanting a safe, supportive, nurturing environment for bringing up their own children ... and a comfortable, secure, accepting place to live when they grow older.

Older and Wiser?

Although maturity and wisdom are usually associated with age, the correlation is based on probabilities, not certainties. The more years a person is alive, the greater the probability he or she will experience something insightful and transformative. But the point is not so much the experiences life has offered them—what really matters is what they’ve absorbed, and the development of their ability to exercise good judgment.

I’ve known some teens who’ve demonstrated considerable maturity, and other folks beyond retirement age who, frankly, leave me wondering if they’ll ever grow up. In that context, it’s a serious mistake to automatically elevate a senior to a role of “elder” based solely on his or her ability to stay alive for multiple orbits around the sun.

On the other hand, I’ve noticed a ten-

dency for seniors to be a bit less judgmental and more open to new ideas than folks in their middle years, who, in turn, tend to be more open than the folks (commonly in their 20s or 30s) who’ve recently made up their minds about what is important and “how things should be.” Folks in the “find the meaning of life” stage (most often in their teens or 20s) tend to be the most open of all—though they’re often a bit biased against whatever is understood to be the status quo.

This gross generalization highlights an important step in the maturation process: learning to be detached from how things were in the past, or how we hope they’ll be in the future. A sage perspective is one that looks for the wisdom underlying past successes and failures, rather than the specific forms those experiences took.

For example, it’s a fairly common experience for new people to come to a community with enthusiasm and ideas, only to be reigned in by old timers who say “We’ve tried that—didn’t work.” This is where real wisdom comes in handy, and where some historical detective work is in order. It’s probable that the old timers aren’t making it up—that the idea did, in fact, run aground in the past. However, some relevant facts might have been overlooked.

Just because a procedure worked (or didn’t) in the past, there is no guarantee that it will work again (or won’t) the next time it’s tried. What the old timers thought was happening—and what actually happened—may have been two entirely different realities if their assumptions about cause and effect were bogus. Of course, their analysis might be dead on, in which case it’s the youngsters who need to lighten up and consider the options more carefully.

Growing Up, or Growing Old?

Young people, having repeatedly experienced resistance to new energy and new ideas, often feel justified in believing that adults are “old fogies.” Adults, in return,

.....
Geoph Kozeny has lived in communities of one kind or another for 22 years. He has been on the road for eight 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.

roic fantasies or an air of self-importance. Also, most tribes have a council of elders to oversee the decisions of the leader(s), thus providing an internal system of checks and balances. Further, many indigenous cultures teach that it's essential to think in terms of "seven generations"—we make decisions not just for ourselves, but for our grandchildren, and for *their* grandchildren, and beyond.

In contemporary Western culture we have fewer safeguards against ego excesses, and it is far too common that an "elder" gets attached

life, and using that insight to make agreements between individuals and the community based on whatever felt right and appropriate. The community encouraged elders to remain involved in the everyday work, and had a general policy of taking care of the needs of senior members who had contributed over the years. Community members bragged that one woman, then in her early nineties and still voluntarily working half days in the office, continued to be energetic, alert, and happy.

We need to more carefully consider traditions for integrating all our members—so that our elders are useful and appreciated—and members of the next generation are drawn into positions of knowledge and responsibility.

to being in the role of sage. Small wonder that our youth have traditionally distrusted anyone on the far side of the "generation gap." Two years ago *Communities* published a double issue (Spring '93) on leadership, and one of the featured sub-themes was to think of leadership as public service. This "Leader as Servant" concept is a Western articulation of centuries-old indigenous wisdom, and it's a lesson we should begin teaching our children before they leave the crib.

Traditions & Possibilities

We need to more carefully consider traditions for integrating *all* our members—so that our elders feel (and are) useful and appreciated—and so that members of the next generation are drawn into positions of knowledge and responsibility.

A number of intentional communities contend that members live longer, healthier, happier lives if they stay engaged and active as they grow older. A positive side effect is that the community also benefits from the efforts and experience provided by those members.

Twin Oaks, which uses a labor quota system, reduces a member's weekly work quota by one hour when that member reaches his/her 50th birthday. A second hour is cut at age 51, a third at 52, etc.—so by the time a member reaches the age of 92, they'll be exempt from all labor quotas (last time I visited, the quota was at 42 hours/week). Members also get reduced or eliminated quotas if impaired by illness or disability.

When I toured Hundred Mile Lodge several years ago, I asked how they handled work assignments for the elderly. Part of their spiritual practice involved "tuning in" to the underlying patterns that run through

In multi-generational communities it is common for some seniors—those with the temperament and inclination—to voluntarily spend time with children, either individually or in small groups. This provides the community with extra backup childcare, exposes the kids to a much broader range of experience, and gives the seniors the pleasure of being with the children *and* the satisfaction of knowing that they are contributing to the overall good of the community.

Seniors are also a good source of mentoring, providing young people with the counseling and supervision necessary to begin taking on community responsibilities (though the mentoring role is probably *most* effective when spread over a diverse cross-section of adult members). Many communities conduct rites of passage to mark major milestones in their children's development, and some (Songaia, for instance) offer rite of passage experiences for teens in the surrounding culture. Of course, though it's desirable to pass on whatever wisdom we can to our future leaders, sometimes people need to learn by making own mistakes—so we need to leave room for that as well.

Given that we old fogies are often mistrusted and dismissed by the young and the restless, it behooves us to dust off old ways, and look for new ways, of sharing the gems of wisdom buried in our collective experience. Unfortunately, those gems are often locked into a rigid framework, and are thus tough to isolate and offer on their own merits. Perhaps the most important thing we can do is to repeat, and then practice, the mantra: "Don't panic, keep an open mind, never lose your sense of humor ... everything will turn out in the end." Ω

Congratulations

(continued from page 8)

one, or support anyone," Jerry says. Disliking rules and regulations, the community's principles are to love one's neighbors, and contribute at least a fair share of money and labor. "It works!" he says. Ω

We also congratulate the following communities: 50 years—Tanguy Homesteads, Glen Mills, PA; 30 years—Black Oak Ranch, Northern California; Iskcon Farm, Alachua, FL; Moonshadow, Whitwell, TN; Sichlassenfallen, Milwaukee, WI; Vivekananda Vedanta Society, Fennville, MI; 20 years—Communia: Deep Mountain Retreat Center, Iowa City, IA; Earth Cycle Farm, Waukon, WA; Gita Nagari Village, Port Royal, PA; Madre Grande Monastery, Dulzura, CA; Steppingwoods, Roseburg, OR; Stonehedge Farm, Ontario, Canada; White Buffalo Farm, Paonia, CO; Woodburn Hill Farm, Mechanicsville, MD; 10 years—Ananda Marga, Willow Springs, MO; Catholic Worker House, San Antonio, TX; Marathon Co-op, Los Angeles, CA; Marden Farm, Somerset, NJ; Refugio Del Rio Grande, Harlingen, TX.



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Communally Shared Sex: Some Gently Skeptical Questions

In the "My Turn" column readers share ideas, opinions, proposals, critiques, visions, and dreams about any aspect of community. The opinions expressed here are not necessarily those of the publisher, staff, or advertisers of Communities magazine.

IN THE "LOVE, ROMANCE, AND SEX" issue of *Communities* (Summer '95) it appeared that no historic Christian communities participated! I am a member of Jesus People USA (JPUSA) community in inner-city Chicago, a group of folks around 500 strong that has existed since 1972. (I joined in 1977.) Community, in our 23-year experience, has been an endless lesson on the incredibly fragile fabric of human relationships, a lesson often learned the hard way. In discussing sexuality in a communal context, we have leaned primarily on biblical teaching, finding affirmation of our sexual beings while also finding some boundaries to what "ought" and "ought not" be done.

"Dos" and "don'ts" concerning sex will, of course, produce controversy. In attempting to explain our own understanding, then, I have heeded Geoph Kozeny's advice in his Peripatetic Communitarian column, "Absolute Truth" (Winter '94/'95):

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

In our community we are unapologetic about our belief in an absolute truth, embodied in the Person of Jesus Christ, and in His Word revealed in the Old and New Testaments. Of course, this will affect our stance on sexual matters. Yet we also admit, with sadness, that evangelical Christians aren't

very whole in their own understanding regarding what Scripture says about sexuality. Public pontifications regarding sex have been revealed as hypocrisy not only among the now-fallen TV evangelists, but also among many of their listeners. A *Variety* magazine article a few years back, for instance, was entitled "Bible Belt Fingered as Top Porno Fan in U.S."

Despite this confession, we also suggest that our non-Christian acquaintances may not know what Christian sexuality is, having accepted Jimmy Swaggart's shattered sexual persona as an accurate reflection of all biblical believers. Our own experience at JPUSA is, we believe, one Christian and communal argument against the idea that absolute truth means publicly rigid conformity along with secret sexual dysfunction. We ask our non-Christian friends to hear our hopefully humble and obviously incomplete reflections on sexuality with this in mind.

Definitions and Borders

Community is a world of experimental relationship, an attempt to crash through what sociologist Anson Shupe calls the "contractual view" of relationship held by mainstream America. Instead, many communities seek a "covenantal view" of relationship based on either religious goals and principles or philosophical/psychological concepts. In such a model, then, boundaries between individuals are far more porous than the boundaries between individuals in a contractual view. The members of JPUSA as well as members of many other communities desire great personal transparency, honesty, and self-revelation, and believe they have found a supportive (though of course imperfect) environment to experience such transparent re-

lationships.

Believing that the covenantal view of relationship is far better than the contractual "I'll do for you if you do for me" norm, there is still the question of defining just where the boundaries lie between the individual and community. I know of virtually no community, for instance, that would allow a violation of sexual boundaries between adults and children. Neither have I heard of any communal group which would allow for sexual relations between human beings and animals. How about sex between an adult and his father's wife? In short, sexual boundaries of some type—"taboos" to use the old term—exist everywhere. Are these taboos absolutes? Why or why not? For many, both within and without intentional community, the term "consenting adults" is a border collectively agreed upon. Yet does a majority vote determine what is or is not appropriate sexual behavior? Who created "adult consent" as a definition? Is it absolute?

In what is perhaps the world's oldest recorded community—the nuclear family—there are also questions of definition. What makes a husband a husband? A wife a wife? How porous is the relationship between husband and wife? What happens to the definition of this little community if another man or woman, or men and women, step across the boundaries of the original couple's sexual relationship? Is the community of two still itself after sexual involvement by others occurs? What happens to the fabric of this relationship if others are included in it?

From a historical perspective, it remains baffling as to how interrelationships function properly within a communal context when various "open" sexual relationships are practiced. It is interesting to note how many communities started off as virtual "free love" experiments and eventually reverted to the traditional one man/one woman marriage model. In larger society as well, the whole "open marriage" trend ended up simply not working. (Even the O'Neills, who wrote *Open Marriage*, if I recall correctly, later confessed that the experiment was a failure and had greatly damaged their marriage.) Could it be that too much sexual sharing actually impedes rather than enhances transparency between individuals? I suspect such a communal life would be very exciting in the short run, yet turn out sadly unfulfilling in the long march of years.

I suggest that there is a delicate balance between the identity of any community and the identity of the individuals making up that community, one which certainly becomes blurred and distorted when the community's sexuality invades the personal. This problem becomes even worse

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Jon Trott is a senior editor and journalist with Cornerstone magazine, a publication of Jesus People USA with 30,000 circulation.

when community leadership—almost always male—is the main wellspring from which “open” sexual concepts flow. It was of interest that a photo in the recent “Love, Romance, and Sex” issue of *Communities* of multiple sex partners in bed together was of one male and three females—a cliché theme of pornography if ever there was one, and a potential indicator of male exploitation.

Most folks’ experience does teach them that sexuality is a two-edged sword when it comes to building or destroying relationships. One approach is to see monogamous sex as a provoker of jealousies and exclusion, which frankly, it sometimes is. But to suggest that the best way to deal with such jealousy/exclusion is to make of sex little more than recreational bonding—anyone with anyone—is a suggestion that looks worse the more experienced one grows. There is additionally a gift of being made significant by another via the sexual relationship, a significance that comes up missing when that other is also “sharing” with various partners. If sexuality is not to degenerate into a mere stroking of nerve endings, where the other person is little more than an appendage to be used as a means to an end, then somewhere commitment is necessary as a foundation of security for the incredible vulnerability that giving oneself sexually entails.

A Christian View of Sex

Jesus People USA has held to a “middle road” view of family and sexuality agreed on by many Christians, namely, that sex is good, a gift of God to be fully and luxuriously enjoyed by a man and woman married solely to one another in a life-long commitment.

Sex is not merely, or even primarily, for procreation, but is rather an incredibly pleasurable gift for husband and wife to explore together, “knowing” each other more fully with each caress, each kiss, each orgasm. Nor is sexuality limited to the explicit “in-bed” behaviors of coitus, but ought to be part of a larger “sensual” approach to life that maintains monogamous purity while affirming touch, emotion, and physical beauty. Sexuality is an expression of romantic love and

new paint box, suddenly has a “big idea.” He mixes the bright, gorgeous colors all together, and is baffled to discover his paint box has become a dull gray mess. Our own lives before becoming followers of Christ testified to the falseness of the idea that sex with more people was better sex. Many of us had tried that way, and found in it an initial thrill which quickly faded, followed by frustration and a growing boredom and loneliness. There was not so much a feeling

If sexuality is not to degenerate into a mere stroking of nerve endings ... then somewhere commitment is necessary as a foundation of security for the incredible vulnerability that giving oneself sexually entails.

intimate communion as well as “agape” (selfless, self-surrendered) love. Biblically, there is nothing dirty or substandard about sexuality; it is not, as some have taught, a product or cause of man’s fall. Some Christians seem not to understand the Song of Solomon, with all its rhapsodizing on breasts, thighs, arms, lips, tongues, and “channel” (New Revised Standard Version). Sex—along with the human body itself—was part of the Creation which God declared “good” in Genesis and elsewhere.

From this perspective, introducing any combination of plural marriages, “open” marriages, or sex between consenting adults outside of marriage would be a death blow to sexuality, as it would destroy sexuality’s borders. It would be like a small boy, who while painting with the vibrant colors of his

of guilt as a feeling of pointlessness: sex merely affirmed hopelessness in the aftermath of each orgasm.

Of course, all these assertions can be argued with, and dialogue, we believe, is crucial. Each individual is responsible for her or his own choices and decisions, even in the midst of a communal experience. Was it Socrates who said, “The unexamined life is not worth living?” I respectfully suggest that we communitarians closely examine both our sexual and communal commitments in light of exactly why we exist, what we think we are to do, and who, if anyone, wishes us to do it. My wife and I, along with other couples involved with JPUSA, can affirm that there is great joy, sexual and otherwise, in finding one’s identity and meaning in Jesus Christ. Ω

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Voices of Our Elders

THE TWO OF US HAVE LOST THREE of our four parents in recent years, and the subject of "growing older in community" has special personal meaning for us. Some 50 communitarians 60 and older have responded to our questionnaire, and we have chosen to reflect separately upon their thoughts and experiences.

Harv's Reflections

My mother and I attended a Lakota worship service in Denver a few years ago. At the banquet afterwards, someone asked my surprised mother to join the elders at the head of the food line and at the elders' table. A woman explained that in Lakota culture, the elders are always served first. "It is an honor and a sign of respect," she said.

I also remember attending men's movement gatherings and watching the hesitant but appreciative expressions of the older men when they were honored for their life experience. Why should our elders from mainstream society be surprised at receiving honor and respect?

Finally, once during lunch at an Emissary community, an older woman joyfully recalled her presence at the birth of a younger woman's daughter, with midwives and friends in attendance. I realized that there are places where people of all ages still share in the minor and major passages of life.

My experience at the Emissary community was reconfirmed in 1993 at the diverse, age-inclusive Celebration of Community gathering in Olympia, Washington, where we initially sought respondents to our questionnaire. Participants from toddlers to elders freely interacted at the many events. One of the Gathering speakers said that modern American culture had become fragmented, with society neatly compartmentalized, providing a box for single-family

dwelling, another box to educate children, another called a zoo to contain nature, another to worship in (usually one day a week), and yet another to keep our senior citizens out of sight.

Unfortunately, the speaker's analogy seems all too true of contemporary U.S. society, but fortunately other models for relating to elders are available, if still too few. These range from the perennial concerns of indigenous cultures to alternative social movements, including intentional communities. Many of our survey respondents, both younger and older, value the age-inclusive aspect of many intentional communities.

For example, a 57-year-old man praised the "multi-generational" character of his 20-member community, adding that the community's philosophy of education was "womb to tomb, i.e. lifelong." Many older respondents expressed appreciation of the age diversity of their communities. When asked the best feature of living in community, a 67-year-old man wrote "relationships with a variety of people of all ages." A 60-year-old woman replied, "Great fun with adults and kids."

While many intentional communities are setting a positive example for elder relationships, not all respondents reported living in an age-inclusive community. A 45-year-old woman reported that her community ranged from nuclear families to extended families and alternative lifestyles. "I guess we have almost every possibility," she said, but "only one family that I know of has a child's grandparent living in the household."

The lack of age diversity reported by some respondents does not necessarily reflect ageism, for communal population and growth depend on many factors. On the other hand, problems may surface for elders even in age-inclusive communities. A 63-year-old

woman reported that her community was often "distracted" and "slow getting to things we should be addressing such as pension plans."

Among older respondents who attended the Celebration of Communities gathering to explore the possibility of living in community, many cited the "desire for new opportunities and challenges" and the "search for a fuller life." Many also cited ecological concerns as a primary motivation for joining a community. Some were interested in security (as were many younger respondents), but a 64-year-old retired college professor argued that "these goals required involvement in the community before the potential infirmity."

Our communitarians, both younger and older, defied the common stereotype of communal residents as apolitical escapist. Most are politically involved and actively seek out new challenges in their lives. Personal growth both within oneself and in relationship to others remains a high priority for many of our respondents, regardless of age. There are "continual opportunities for social change and growth on the personal, community, and regional levels," wrote a 79-year-old man. Living in an intentional community "encourages me to grow. [There are] exceptional education programs," noted a 61-year-old woman.

Regarding the age of our respondents, perhaps what stands out most is the lack of significant attitudinal differences between older and younger communitarians. This similarity suggests something very positive about the opportunities available in many intentional communities, where elders are not shut away but continue to be a vital part of the community, often in leadership roles.

Mike's Reflections

I was struck by the wealth of work experience of our older respondents. They included nurses and midwives, clergy, musicians and composers, farmers, teachers, administrative and clerical workers, planners and consultants, engineers and chemists, realtors, writers and editors, and social workers. They seemed to feel that their experience and wisdom still counted in the eyes of their fellow communitarians. Except for a number of former Hutterite and Bruderhof residents, few of our older respondents regarded themselves as "retired." Their continuing, lifelong activity brought to mind my first visit, in 1979, to Sunrise Ranch, Colorado, the oldest and largest of the 200-plus Emissary groupings around the world. I was told that the community treasurer was a woman around 90 years old, whom outsiders would never suspect of carrying large sums of

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

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

money to and from the bank in nearby Loveland!

A criterion that did differentiate respondents by age was the stronger preference of community elders for extended or communal family structures over the nuclear family. The older respondents preferred these more inclusive families by a margin of four-to-one. Even our ex-communitarian, Hutterite and Bruderhof elders preferred extended or communal families, despite

While growing older in community often means gaining in honor and respect, growing older in capitalist society more often means growing irrelevant, unwanted, even abandoned.

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their almost universal disinterest in ever again living communally. This family-communal preference of otherwise anti-communal Anabaptists may be related to the strict nuclear monogamy required within the communities from which they had become estranged.

Elders were also somewhat more likely to mention security and supportive relationships as the best features of living communally. By a more than three-to-one ratio, the older respondents viewed mandatory retirement ages, to which most had been subject in the outside economy, as being basically unfair. All but one of the communal and ex-communal elders agreed that "Our nation should guarantee the basic needs of the citizens, including education and health care." And the older respondents were about as likely as younger communitarians (about 55 percent) to believe that "Children should have the same rights as adults."

I might add that this anti-ageist majority reversed itself, among both older and younger respondents, when children's equal rights were specified to include the right to vote. Nonetheless, many respondents reported that children in their communities were regularly involved in discussions of community decisions that directly affect young people.

In the widely acclaimed 1977 book *Haven in a Heartless World: The Family Besieged*, Christopher Lasch portrayed the family as a singular haven for Americans suffering from our highly competitive market society. Within a few years, however, he concluded in *The Culture of Narcissism* that the family itself was collapsing and that more and more Americans were being thrown on their own. Little wonder that unprecedented numbers of Americans are choosing to live in inten-

tional communities that embody the very qualities—love, nurture, mutual support, and cooperation—which our traditional extended families and small towns were expected to embody. While growing older in community often means gaining in honor and respect, growing older in capitalist society more often means growing irrelevant, unwanted, even abandoned.

Reflecting on elders who have befriended me at communities I have visited brings me back to my own parents and the way they grew older and died. Their retirement from teaching increased their sense of alienation from the world outside their once-rustic home in semi-rural southwestern Ohio, now surrounded by "development" and "progress." The state-mandated retirement system tacitly told my parents that they were no longer of professional consequence. They retreated within their home as a citadel against crime, strangers, and life in the fast lane. As their health failed, my parents spent more time with doctors and less with their friends. With our original extended family stretched between Texas, Ohio, and Colorado, most of the time my parents had only each other to depend on.

Drugs and surgery—lots of both—were the treatments of choice offered by the medical specialists they relied on. Their doctors seemed unaware of diet, exercise, lifestyle, attitude, and environment as components of a preventive, curative, and holistic therapy. My mother and father became increasingly stressed, uncomfortable, exhausted, and immobile, unable to enjoy most of their previous activities. They died, a year and a half apart, each surrounded by strangers and hooked up to machines. My father died shortly before Aetna Insurance and Medicare would have terminated coverage for his long-term nursing care, thereby depleting my parents' life savings in a matter of months.

My mother spent much of the last year and a half of her life worrying about and attending to the financial aftermath of my father's, and her own, complicated array of ailments. In a final irony, the home security system that had protected their home from intruders also prevented the life squad from reaching my mother as she lay dying of heart failure.

The high points of my parents' declining years were playing bridge and Scrabble and enjoying visits with two close friends, a few former students, family, and especially

grandchildren. Missing were the things a healthy and nurturing intentional community can so much better provide: a daily support system of trusted friends, economic and physical security, holistic health care, dignity, and respect. Yet compared to many others, my parents were well off: At least they had each other, were solvent, had a nice home and decent retirement income, and enjoyed frequent visits from loving family members.

In closing, I should mention that the superior ways in which viable communities can help us grow older are not forever guaranteed. Like many small towns, intentional communities can come and go. Last Christmas, an Emissary friend in her seventies wrote me of her concern that the recent transformations in Emissary communities may end up in the dissolution of her own community, Green Pastures, which has been home to many older residents. I join her in hoping that unlike America's besieged families, intentional communities like Green Pastures can continue to serve as "havens in a heartless world." Ω

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New-Paradigm Developments in Europe

This column chronicles the emergence of a new cooperative political paradigm.

WHILE IN EUROPE RECENTLY ON a book tour for *Spiritual Politics*, my husband Gordon Davidson and I had the pleasure of meeting with a number of progressive political innovators. In Sweden, for example, we met Dr. Karl-Henrik Robert, a cancer researcher and founder of The Natural Step, which in our opinion is one of the most important models of a new political process emerging anywhere in the world. Supported by the King of Sweden, The Natural Step has created a society-wide consensus-building process based on systems thinking and continuing dialogue.

Dr. Robert began by circulating the draft of a scientific report on the state of the environment. When another scientist criticized it, Dr. Robert didn't fight back, but rather invited advice from that scientist and others about how to improve the report. Dr. Robert managed to bring the scientists of an entire nation to consensus on the roots of the environmental problems and the needed action. Then, with the help of the media and the Swedish Department of Education, he circulated the by-now consensually agreed-upon report to every household in the country. Twenty of Sweden's major corporations have now joined the snowballing "consensus effect" the report has launched, and are phasing out all use of petroleum products, unrecycled minerals, and non-biodegradable compounds. These corporations are developing ecologically sustainable farming and forestry methods and are now lobbying the Parliament to pass "green taxes"—taxes on pollution and overuse of energy. The Swedish government has now instructed all cities to devise local actions programs consistent with Agenda 21 of the United Nations' Conference on Environment and Development. Natural Step programs are now developing

in Britain, Switzerland, Norway, Poland, and the United States.

We also met with Ulf Wahlstrom, founder of Sweden's new "Enhet" (Unity) political party, which is based on a new-age spiritual philosophy. Described as "The political party which lets intuition be the guide in political work," the party's major emphasis is on human relations, spiritual development, and self-sufficiency, however it also promotes environmentally sustainable policies, disarmament, and an economy without interest, inflation, or speculation. The Unity party is based in an old castle, "Rinkesta," which Ulf Wahlstrom and his colleagues restored. He also teaches courses on *A Course in Miracles* at that site. The Unity party ran national candidates for Parliament in 1991 and 1994 and received much national media attention. Ove Sviden, one of the Unity candidates, toured with us around the country.

In England we met with James Traeger and Johan Quanjer, founders of the Spirit of Europe movement. Johan, publisher of *The New Humanity Journal*, ran for the European Parliament in the recent European Union elections in Britain, and although he didn't win, received a good number of votes from his district in London. The Spirit of Europe promotes an idea called "Pneumatocracy," which means "the rule of the Spirit" or "soul-rule", which the founders feel is an improvement on the idea of democracy. It is based on a "Unity in Diversity" spiritual approach, honoring the many paths to God, and emphasizing the unity of mind, body, soul, and spirit. The Spirit of Europe de-

scribes itself as being "neither left nor right but uplifted, forward, and outward." It has been very supportive of the European Union and a common currency, and promotes the creation of a new European Presidency, to act mainly as a unifier and resolving force. The Spirit of Europe is concerned with the quality of life as well as the standard of living. It aims to "bring the whole person into account in political decision-making—their material and their spiritual needs." The Spirit of Europe inspired an American woman, living in Missouri, Elizabeth Huddleston, to start a similar movement in America—The Spirit of America. She plans to run on this platform for the U.S. Senate in 1998.

We also were inspired by the work of The Medical and Scientific Network in Britain, and we met with its director, David Lorimer. The Medical and Scientific Network brings together scientists, doctors, and other professionals to deepen understanding of current world problems by fostering both rational and intuitive insights into these problems. The network shares ideas and information on

Twenty of Sweden's major corporations have now joined the snowballing "consensus effect" the report has launched, and are phasing out all use of petroleum products, unrecycled minerals, and non-biodegradable compounds.

new-paradigm, whole-systems approaches and include spiritual perspectives from what they call the "Ageless Wisdom" of all traditions. The network's conferences and courses have shared wisdom of many of today's leading thinkers with the public, including Nobel Laureate Dr. Ilya Prigogine, Professor David Bohm, scientist Peter Russell, Sir George Trevelyan, Dr. Rupert Sheldrake, Father Matthew Fox, and Dr. Larry Dossey. We explored collaboration between the network's programs and our own work in Washington, D.C., and plan to sponsor such programs in Washington, D.C., in the near future.

- *The Natural Step, Amiralitetshuset, Skeppsholmen, s-111 49 Stockholm, Sweden. Tel: 46-8-678 00 22.*
- *The Unity Party, Rinkesta Slott, 640 43 ARLA, Sweden. Tel: 016-704 42.*
- *The Spirit of Europe, 51A York Mansions, Prince of Wales Drive, London SW11 4BP, England. Tel: 000171-622-4013.*
- *The Scientific and Medical Network, Lesser Halings, Tilehouse Lane, Denham, Nr. Uxbridge, Middlesex, UB9 5DG, England. Tel: 01895-835818. Q*

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Corinne McLaughlin, who has lived in community 25 years, is a co-author of *Spiritual Politics: Changing the World from the Inside Out* (Ballantine Books, 1994) and *Builders of the Dawn* (The Book Publishing Company, 1985), and co-founder of *Sirius Community in Massachusetts*. *Spiritual Politics* can be ordered for \$14.95 postpaid from *Sirius Educational Resources, 56F Crescent Rd., Greenbelt, MD 20770. Email: gsirius@aol.com. Corinne can be reached at 202-298-7639.*



Cohousing Opportunities for Elders

RETIREMENT COMMUNITIES ARE springing up everywhere, offering compact, functional housing, impressive recreational opportunities, universal wheelchair access, chore services, security forces, and numerous social opportunities for elder citizens. How could a retiree, ready for quiet comfort, resist such full-service housing?

The primary attraction that cohousing

(and intentional communities in general) offers elders—which retirement communities do not—is a sense of family. In cohousing communities children, young adults, elders, and singles all come together to design and manage their own neighborhood. The resulting community—and the process of creating it together—is what attracts elders. With its mixture of private and common ownership, cohousing has much

the same legal and financial structures as condominium ownership, and is thus not too risky an investment. Retirees with large equities from selling their homes can offer developing cohousing groups well-established financial credit histories, which in turn can help normalize the group's financial status with banks.

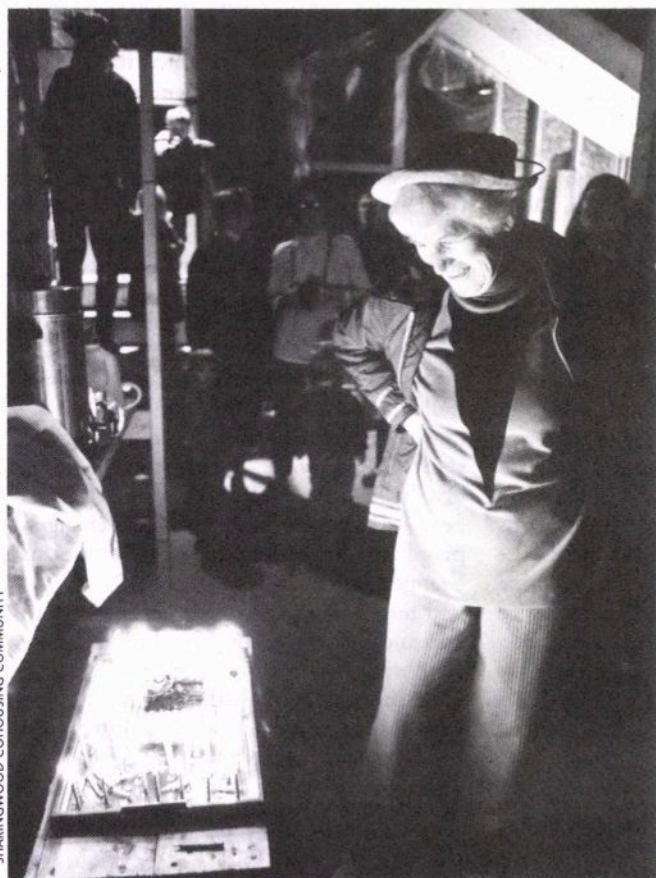
While elders often find cohousing a sensible, comfortable alternative to retirement homes, explaining their new lifestyle is sometimes difficult. The grown children of an elderly couple who joined the Winslow Cohousing community near Seattle, for example, were horrified that their parents had been "brainwashed" into joining a "commune." Only after the children actu-

ally came to visit were they convinced that cohousing was not only a good choice for their parents, but for themselves as well—so they helped form a cohousing group in the Boston area. In some cohousing groups, parents have moved into the same project along with their grown children. Parents and adult children often find that living in cohousing, as in any community living, demands further development in communication and cooperation skills—which greatly benefits their family relationship as well.

Most cohousing groups have a broad range of ages, and many elders choose cohousing because they don't want to live solely with other seniors. Elders can provide wonderful learning opportunities and loving care for children, and in turn enjoy the magic of the children's innocence and candor. Many cohousing groups have a central children's play area, and by adding comfortable benches, these often become favorite places for elders to gather and interact with each other and the children as well. One afternoon one of my neighbors at Sharingwood Cohousing community came home from work and found Gene, an elderly resident, sitting on the ground, leaning in an odd angle. My neighbor hurried over to see if Gene was all right, and four kids leapt out of the bushes—suddenly she was captured by pirates. Gene had been the "bait" to lure passersby. In the rules of the game, my neighbor replaced Gene until the next hapless adult wandered by to fall prey to pirates. In cohousing communities the children quickly learn which cupboards in each house contain the cookies, and which adults can be persuaded to give which treats. Many of the elders in cohousing keep small baskets of toys around for grandchildren and neighborhood kids alike.

As elders require increasing medical or physical care they can stretch the capabilities of a cohousing community. Few existing cohousing groups can offer extensive medical support, but general support—friendly conversation, concern, help with chores—is a major reason why many elders find cohousing attractive. Some elders are arranging for cohousing units with an extra room to house a resident caregiver as a housemate. At least one cohousing group, Higher Ground in Bend, Oregon, is creating elder care facilities within their project as a community-run business.

As our society ages, more people will be looking to alternatives to managed care and "old folks' homes." Cohousing, like many forms of intentional community, offers one solution—providing home equity, autonomy, and privacy along with ample community friendship and support. Ω



Shirley Risser, founder of Sharingwood Cohousing, celebrates her 80th birthday with community friends.

Rob Sandelin, editor of Community Resources newsletter, and compiler of the Cohousing Resource Guide, lives with his family and friends at the Sharingwood Cohousing Community in Snohomish, Washington. Correspondence welcome: 22020 East Lost Lake Rd., Snohomish, WA 98290 or email at robsan@microsoft.com.



Models for 21st Century Living

A Report on the International Eco-Village Conference, Findhorn Foundation, October 7-13, 1995

THIS HISTORIC GATHERING WAS an often breathtaking demonstration of how our fragmented selves, cultures, and planet can be made whole. A plethora of right- and left-brain activities was mindfully incorporated into every aspect of the conference. Instead of using a bulletin board, conference announcements were made after plenary sessions by a Findhorn-based stand-up comic who on his last day had the audience roaring as he made it known that his "announcements of the past week" would be available on tape for purchase at the conference bookstore along with other plenary speakers.

Sponsored by the Findhorn Foundation, Gaia Trust, the Context Institute, and UNESCO, and co-organized by John Talbott (Findhorn Eco-Village Project Focalizer) and Diane Gilman (Context Institute co-founder), the conference was completely booked two full months in advance, drawing 400 participants from 40 countries. More than 300 people had to be turned away for lack of space. It was the largest gathering ever held at the Findhorn Foundation, the well-known spiritual community founded in 1962 in northeast Scotland by Peter and Eileen Caddy and Dorothy McLean.

Many conference workshops were held in members' homes and workspaces. Attendees could participate in a daily session entitled "Weaving Our Dream Carpet," which by week's end turned into a real carpet of rainbow colors displayed at the conference closing. An arts workshop produced an exotic sculpture made of multi-colored yarn and a 20-foot-diameter circle, which formed a colorful backdrop for the week's closing ceremonies.

Participants had many choices each morning for centering and self and group expression, including meditation, singing, dancing, and dream work analysis—all before breakfast! And evenings, too, offered a full range of options including sweat lodge, saunas, and hanging out at the community cafe. Participants were soon arranging a their own seemingly endless array of meetings for special interest groups as well as for national and continental ecovillage planning.

Many of the conference activities contributed to the developing Findhorn ecovillage. (Although Findhorn is 33 years old, its transformation to an ecovillage began about five years ago.) Tucson-based strawbale expert David Eisenberg guided the construction of a strawbale house. Although John Todd and Michael Shaw, from Ocean Arks International, were plenary speakers and workshop facilitators, they also supervised completion of Findhorn's demonstration Living Machine (a biological sewage treatment system), the first in the U.K. The Findhorn staff worked nearly round the clock to complete the demonstration of this technology, which is licensed to a Findhorn-based new business. The Living Machine debuted on the final day of the conference to attendees and an international press corps.

During the week, dozens of participants helped build the new Earth House, a round sacred space, built half below the earth with a combination of rocks and wood and a turf roof. By the time we left, the Earth House could hardly be detected among its natural surroundings. Findhorn resident and designer Graham Brown has uploaded plans for his Earth House on the World Wide Web, and invites other design-

ers to add their own innovations.

On the opening day of the conference, all 400 of us met in a meadow to begin the reforestation of that area. Our circle blessing around the trees connected our human energy with earth energy for the rest of the week. We developed deep heart connections as we developed new physical forms and people bonded in shared work.

A quick glance through the conference program was enough to take the breath away of anyone with even a cursory interest in ecovillages. Many attendees were "full" before the second day and learned how to take advantage of balancing their options. Others plowed through the week on overload and ended up "glazed over" by Friday.

Architect/professor and author Margrit Kennedy spoke about Eco-Settlements in Europe. She reminded us that "ecology is about using less but not about a reduced quality of life." She launched the affirmation for the week: "We CAN do it! We WILL do it! And we ARE doing it!"

During the opening plenary, Robert Gilman of the Context Institute spoke of the whole-systems challenge which requires us to be doing so many different activities simultaneously. He reminded us that the essential balance we must constantly maintain is like a three-legged stool: balance among the heart, the mind, and the will; balance between group and private, between today and tomorrow, between hardware and software; the balance in our relationship with the natural world around us, each other, and ourselves.

Sacred-geometry architect Peter Dawkins spoke of the foundation for everything being in the land "with its intelligence and spirit." Doing inner-city work in the slums of Glasgow, Peter observed a miracle happens—as the physical environment changes, people's behavior, attitude and emotions change as well!

Many of us, starting out as strangers to one another, stayed in guest houses in the Findhorn community. I lived in a small three-bedroom, one-bathroom house with seven others. The house was stocked with breakfast supplies. We became a family by

"Ecovillages" will be the feature focus of the Summer '96 issue of Communities magazine, guest edited by Lois Arkin.

Lois Arkin coordinates the activities of the Los Angeles Eco-Village and can be reached at 213-738-1254. She gave a slide presentation on the L.A. Eco-Village at Findhorn's International Conference on Eco-Villages.

week's end, especially learning how to make one bathroom work for seven people. Housemates Molly and James Brown, authors of *Growing Whole: Self-Realization on an Endangered Planet* (Hazeldden, 1993), gave a mini workshop at our breakfast table one morning on eco-psychology.

Used to working in relative isolation as change agents within the mainstream, many of us felt nurtured and cradled in our work with so much support and understanding. Still, there was confusion. Although I thought I was going to an ecovillage conference and was very clear in my own mind about what "ecovillage" means, in fact I ended up at gathering with a convergence of scales of eco-thinking, best encapsulated by Robert Muller, the former U.N. Undersecretary for the Environment. "We must have a total eco-strategy when we speak of ecovillages," he said in his closing plenary. "We must go on a continuum from the eco-self to the eco-home to the eco-school to the ecovillage to the ecocity to the eco-region to the eco-nation to the eco-earth to the eco-atmosphere." I experienced this continuum mostly with regard to ecovillages and ecocities, but it was clearly there for others with a narrower or broader focus.

A counter-impression, overheard at a late evening tea session, was that we should take the word "eco" out of everything there and simply speak of villages and towns in their most healthy sense, as communities of caring people in relation to their place. Feelings ran strong at this late-night gabfest, some believing that the prefix "eco" gave us a sense of exclusivity—separating us from the mainstream—at a time when we need to be most integrated with society at large.

And, as if he might have overheard the critique, Jonathan Porritt, international Green activist/author and former director of Friends of the Earth, touched on these feelings with his humorous critique of eco-communities in one of the closing plenaries. We have five serious traps which get in our way right now, he said. "First, Masturbationism—we need to stop doing it alone and start doing it with others! Second, Escapism—too many people are still using communities to opt out; they need to use them to opt in! Third, Isolationism—don't isolate, communicate! Fourth, Alternativism—this marginalizes our activities. Get into the

tank as soon as possible! Fifth, Moral Superiority—we are still demonizing people unjustifiably."

Jonathan also stated quite clearly that the reason so many green initiatives are being funded today is because this movement has the best ideas for solving problems worldwide—not because the funders are green!

Claire Cooper Marcus, professor of architecture at U.C. Berkeley and author of *Housing as if People Mattered*, (University of California, 1986) reported on studies which indicate that as people lose the practice of spontaneous encounter and engagement, they become more shy. Shyness, which isolates people, is on the rise in our

Definition and Vision

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

—Robert Gilman, *Context Institute, Bainbridge Island, Washington*

As far as we know, there are no full-fledged ecovillages in contemporary societies, but there are many efforts emerging that we believe will develop into dramatic demonstrations of healthy living patterns.

society as membership in community-based organizations and churches decline. The higher densities of well-designed, compact villages and neighborhoods encourage healthy social interaction.

Jill Jordan, a community activist and cultural development facilitator for the past 25 years in the 2500-person rural town of Manley in Queensland, Australia, helped start a credit union, food co-op, LETSsystem, recycling co-op, and served on the Local Council there. She said that her community development efforts started with the development of community itself, and especially in developing more trust and breaking down fear—lessons which, if ever taken seriously by North American community develop-

ment specialists, could create radical systemic change in our own cities and rural towns. One of the major problems with growth in her town, said Jill, was that only about 30 percent of the incoming people can be employed. So the other 70 percent of people have to be helped to develop their own livelihoods. Some of her memorable quotes: "Old people are the chronologically advantaged," and, "People generally agree on about 90 percent of the issues but often spend 90 percent of their time on the 10 percent of issues they don't agree with. So build the trust first!"

Environmental architect and activist Bob Berkibile reminded us that if each of the 400 attendees represented 500 ecovillage enthusiasts who were not present, we would still still represent less people than the daily increase in our world's population. "To be a spiritual community," Bob told us, "we *must* be restoring the environment . . . Every object we create should celebrate spirit. . . The stars can wait, but the planet can't wait much longer!"

Ross Jackson of Gaia Trust, who with Diane and Robert Gilman of the Context Institute has provided the major energy and support for the international ecovillage movement, explained his reasons for getting involved: "Our vision to create change emerges from realities. We know what the problems are. We know what the solutions are. All the technology exists to solve the problems. The main problem is implementation. So we decided to support ecovillages, because this strategy can be started with very limited resources, and it can be started where people are."

Many more presenters offered testimony that supported Ross' statements, with workshops and visuals from eco-communitarians throughout Europe, Asia, Africa, India and the Americas. A growing international ecovillage network grew out of the weeklong sharing. You will hear much more about this exciting international network in upcoming issues.

For more detailed conference reports: *The GEN World Wide Web page: <http://www.gaia.org>. For a list of conference audio and videotapes: Phoenix Community Stores, The Park, Findhorn, Moray, IV36 OTZ, Scotland. Telephone: 01309-690110; fax, 01309-690-933. Ω*



Going Public

Can Intentional Communities Make a Difference in Public Policy for Elders?

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

REMEMBER THE TV PROGRAM, "The Golden Girls"? In one of its episodes the character Rose became so ill she required surgery. Hospital policy would allow only immediate family members (who lived more than 36 hours away) to visit Rose in intensive care or make medical decisions for her. Even though Rose considered her roommates as "family," the hospital would not listen. This episode of the TV program inspired the staff of the Women's Initiative of the American Association of Retired Persons (AARP) to look at the issues facing their constituency (those 50+ yrs) who lived in non-traditional situations—unrelated adults, gay and lesbian couples, residents in group homes, children being raised by grandparents—any grouping outside the traditional single family unit.

As administrator for the Fellowship for Intentional Community, I was invited to participate in a conference to gather information and insights to assist AARP in making recommendations to the White House Conference on Aging. We looked at ways non-traditional households do not receive the same benefits as traditional households in areas of health care, retirement, financial assistance, and housing. Not only did we look at the relationship to government programs, but also at roadblocks in other social areas (such as the hospital rules Rose faced.) Even though our discussions centered on challenges for the elderly in non-traditional households, many of the problems they experience are also experienced by people of all ages living in intentional communities.

Many of the problems we discussed—home healthcare needs, assistance for

childcare, retirement benefits to a significant other who might not be a legal spouse, zoning rules that prevent non-family members from sharing a home, and so on—are frequently solved (or at least addressed) by the social structures in intentional communities. Often the root cause of these problems stems from people living in isolation or from society's lack of recognition of very "real" relationships outside the immediate blood family.

The degree to which intentional communities have developed interactive life-support systems is often a measure of community members' lack of dependence on federal or state aid to meet those needs. How many times have we, in our community living experience, provided health care for the seriously ill or dying? How many seniors in our communities have their shelter and food needs met? How many elderly communarians have opportunities for lively interaction with people of all ages? How many older people can continue to contribute to community life in a productive way? Our lifestyles, our social systems, and our living skills as members of intentional communities can offer a positive model for aging in the larger culture.

BEFORE THE AARP CONFERENCE, I knew that public policies and social structures are often oblivious and even hostile to recognizing non-traditional households in areas of public benefits, housing, zoning, domestic relations, consumer rights, tax policy, property ownership, and so forth. I did not, however, appreciate just how significant the sector of non-traditional living really is. Each

person present at the conference represented a large segment of society which lives in non-traditional living situations.

Research gathered by AARP has found that 16 percent (more than 40 million) of all Americans live in nontraditional households. More than 11 million (or 12 percent) of the nation's nearly 96 million homes are non-traditional households.* In this context "non-traditional households" refers every kind of household *other* than traditional households (single-parent families, married couples with or without children, and individuals living alone). Additionally, this non-traditional segment is divided into four categories, which do not readily categorize intentional communities:

1. *Grandparent caregivers*—grandparents caring for grandchildren with no parents present.

2. *Extended families*—traditional families with at least one non-lineal relative, for example, siblings or cousins.

3. *Partner or roommate*—one person identified as the main householder and one as the partner/roommate (no distinction made). Some intentional communities could fall into this group.

4. *Miscellaneous*—every other case else, such as group homes, households with boarders, an older person renting to a college student. Some intentional communities might be hidden in this group.

THE NUMBER OF NONTRADITIONAL households has grown sharply over the past 25 years and is expected to grow even more as the baby boom generation ages.* However, official definitions of "family" have not kept up with changing family structures and living arrangements. Family is still defined as people who are related by blood, marriage, or adoption.

This definition is still firmly entrenched in the legal system and our social structures. There is a cultural blindness to the reality of family-like connections between non-related people, which often lead to regulations such as those Rose discovered at the hospital, or with those which affect gay partners find when it comes time for retirement benefits, or when grandparents find they cannot enroll their grandchild in the local school because they are not the parents, or when a group of adults seeks to live in a single-family housing area. Non-traditional living situations are generally not recognized in public or social policy, which results in less favorable treatment than that received by traditional family units.

So what can the Fellowship for Intentional Community do about this situation?

Current policies on the family grow out

Betty Didcoct has been administrator of the Fellowship for Intentional Community for the past three years, and is now director of Outreach and Program Development. If you have suggestions about directions the FIC should take in the future, please contact Betty at POB 814, Langley, WA 9826. 360-221-3064, fax 360-221-782. email: 5012004@mcimail.com.



Elder community members continue to contribute to community life in a productive way.

of long-held assumptions and ideologies about the role of the family in our culture, the kinds of families that are desirable, and the role society should play in nurturing them. This may be the time to reexamine these assumptions. Isn't evolution pushing our society to address these issues? Can the FIC help the intentional communities' experience "come out of the closet" to ask these questions?

While I am aware that many communities have chosen to "lie low" and not bring attention to a lifestyle which is not sanctioned by the larger society, I wonder what we might gain by letting our numbers become more public? The AARP conference showed me that much of the legislation for this country is driven by the statistical results from the census taken every 10 years. The larger a particular group, the more pressure it can bring to enact legislation to meet the group's needs. For example, the grandparent caregivers have influenced legislation in the recent past because the census has shown that over the past 25 years, their num-

bers have increased 50 percent.

Right now, the numbers of people in intentional communities, cohousing communities, and ecovillages, and the age-range in these communities are not even identified by the questions asked on the census forms. Could significant numbers be influential in erasing some of the cultural misconceptions of non-related adults living together? Could we have a stronger voice in effecting zoning regulations, bank loan policies, medical care decisions, hospital visiting rules, and financial assistance for childcare workers, hospice care givers, and assisted living?

The FIC has struggled over the years to get an accurate handle on the numbers of people who live in intentional communities. We can only guess, based on the numbers we have in our database of communities. How many other groups are out there? How many people live in shared living situations who might benefit from finding solutions to some of our common problems? What role can the FIC play to raise public awareness of the number of people living in intentional communities? Should the FIC work to influence the design of the consensus questions for the year 2000? What questions do we want to ask? Do we want to influence legislation? If so, in what areas? Let us know your thoughts.

"Negative attitudes may be more of a barrier to non-traditional living arrangements than hostile public policies," wrote Deborah Chalfie in the AARP's report, The Real Golden Girls. "American culture defines independence in 'either-or' terms—either one does everything alone and without help, or one needs some help and is dependent. For many other people maintaining in-

*dependence and aging in place means living alone, possibly in a home that has become unmanageable or unaffordable, and accomplishing everyday tasks without any help or services whatsoever. As a result, many older people, especially those in rural areas and the suburbs, become isolated, restricted, and endangered. By failing to consider options in between controlling everything alone and controlling nothing, some older people lose their independence unnecessarily. A cultural change redefining independence to mean interdependence with others would allow for mutual assistance so that older persons can have control over as much of their lives as possible for as long as possible."**

AS THE THE PERCENTAGE OF OUR AGING population increases and Social Security other benefits suffer more and more cuts, intentional community living may offer simple, obvious, relatively low-cost solutions to this important, and growing, societal problem. Ω

* Passages excerpted from Chalfie, Deborah, *The Real Golden Girls: The Prevalence and Policy Treatment of Midlife and Older People Living in Non-traditional Households*, AARP, 1995.



**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.

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What Does Healthy Soil Have to Do with Community?

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 Farm, Sandhill Farm, and Veiled Cliff.

AT ITS BEST, COMMUNITY IS THE joining of people in cooperation and friendship. Not only does this result in a more efficient use of resources, but it may be an essential component of psychological health. Our society's current over-emphasis on individualism weakens the human spirit, creates isolation, and leaves people vulnerable to becoming cogs in the machine of "progress," or marginalized into poverty. True individual expression is lost, and the whole culture suffers.

A similar process can take place in soil. The fine, microscopic clay particles (that carry much of the soil's fertility) can separate, each unto itself, so that when heavy rains pound the soil surface they readily go into suspension. Then the clay particles either get washed away (soil erosion) or settle back down as a skin or crust over the surface that interferes with soil aeration. In the hot sun, the crust hardens into large masses or clods that are difficult to till and nearly impossible for germinating seeds to grow through.

However, in a healthy soil in which microorganisms and earthworms flourish and organic matter is replenished regularly, the clay particles and tiny bits of organic matter bond together into crumbs as small as 1/20 of an inch. These crumbs hold even more plant nutrients and moisture than clay alone, and they tend to hold together through downpours and hot sun. The soil stays soft and resilient, and much less erosion and crusting occurs. In a somewhat analogous manner, individual humans who join together in small, sustainable, communities or villages are much less vulnerable to becoming assimilated into an alienated mass culture.

When I first began to manage Tekiah's garden in 1991, I found "dream soil"—16 inches of crumbly, rich topsoil that teemed with large earthworms and tested high in every essential crop nutrient. Seeds germinated almost as soon as they were planted, and crops often grew larger than usual.

However, last fall the soil seemed stickier and harder to work with, and crops more disease-prone. This year it became obvious that something was out of balance. A few heavy storms left the ground hard, tight, sticky and airless. The earthworms fled and a plague of large brown slugs ate many of our seedlings. A soil test revealed excessive potassium and diminished calcium—which causes clay soils to lose their crumb structure, leading to poor tilth and anaerobic soil conditions that can attract slugs. We added a high-calcium limestone, and already soil structure is improving significantly. But the question remains: how did the soil get so out of shape so quickly, and how can we prevent it from happening again?

Our use of wood ash as a fertilizer and slug deterrent may have contributed to the problem, as it contains high potassium. We will start growing more legume cover crops, which can bring calcium up from the subsoil.

But all along I have sensed some more subtle imbalance, one that the soil labs would not be able to detect. Part of it was simply that I was trying to do too much—half-time research as well as the garden—and often I was too swamped to follow through on compost turning and other tasks essential to soil health. Community

mates, visitors, and interns have been most generous with their help, yet I still felt burdened and cranky. In today's economy, most farmers operate under far greater pressures, often in isolation, and both their own health and that of the land suffers. This summer, after a wild hailstorm in June and a potato blight at the beginning of July, I realized that something in our garden needed to change.

I also realized that I needed to re-examine my assumption that I was *managing*, or trying to control, what is supposed to be a *community garden*. A garden is a community of all the plants, animals, insects, worms, micro-organisms, and nature spirits, as well as all the humans that work in and eat from the garden. The process of gardening is one of co-creation, and is not predictable and controllable in the way that industrial production is. For example, our basil failed completely and the peas were severely storm-damaged, whereas the parsnips and pumpkins are producing good crops.

The metaphor of small cohesive groups working together for health and sustainability is reflected both in soil and in the

I needed to re-examine my assumption that I was managing, or trying to control, what is supposed to be a community garden.

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cultures we are trying to create in community. Might the metaphor also apply at the level of the garden? Recently, four new members and two interns have joined our community, offering us the opportunity to take a more communal, less individualistic approach to growing food and stewarding the land. This could take the form of delegating different crops to different members, taking turns at the heavier work such as digging beds, and community-wide work parties for major harvests. Garden planning could also become a consensual activity, not necessarily by the whole community, but by a core group of three to five, with core-group membership rotating from time to time. We also have the opportunity to promote a "live" connection between all community members and the source of their food, perhaps in the form of seasonal rituals focused on the garden. I expect we'll bring our garden around yet, using the same "community spirit" we find in truly healthy soils. Ω

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Mark Schonbeck lives and gardens at Tekiah community in rural Virginia.



The Clearing

A Refuge of Love & Mutual Care

THE CONSENSUS OF MEMBERS OF our community, both young and old, was that the best place to grow old in our community would be The Clearing household. So I invited myself to dinner there recently and asked folks to talk about the meaning they find in living together.

This household of 10 people occupies a spacious three-story residence in Evanston, Illinois. The house is surrounded by a wide porch with a wide staircase and an elevator for wheelchairs. The name "Clearing" was chosen to suggest a circle of sunlight in a dark forest.

The Clearing is a community within a community where four long-term Reba Place Fellowship members have lent stability to a sometimes changing number of elderly and handicapped folks along with a few young people who desire a fuller experience of Christian community life. Since the Clearing began in 1972 about 200 persons have lived there for at least a month. Julius and Peggy Belser, the household heads, have been there the whole time—which is itself evidence of miracles or sainthood.

Who else has lived here? Hard-up university students have traded hours of elder care for their rent. The Clearing has a match-maker reputation since quite a few of these young people have married and then moved out to start families of their own. Refugees from Central America and Africa have stayed for a few weeks or months until they were able to find work and their own lodging. Two men with AIDS found companionship and care here before they died and received Reba funerals.

At one time there were four generations of the Belser clan living in this extended household. Julius Belser's parents had their own kitchen for a while, but as their health declined they needed more and more care. Denise, a physical therapist living in the Clearing, recalled "how good it was to have

Grandma and Grandpa Belser with us until the end. We sang for them, held their hands, and prayed with them as they died. Then we made their caskets."

How is the Clearing run? Denise was speaking for everyone when she said, "You can't have a household like this without someone like Peggy" (the manager). "She remembers everything and makes it work. She gets fed up with us in the house sometimes, but she never seems to tire of hospitality. She's always willing to give another person the tour and to tell them the Reba story." Peggy is also the Fellowship guest coordinator, so the Clearing is Grand Central Station for arrivals and departures. The dinner table normally has people of several nationalities present.

Mekdes, a university student from Ethiopia, came to Evanston to search for a job. "The Clearing became like a family that God gave to me where I've found lots of love and care," she said. "I miss my family in Ethiopia. But here I can cook, share my food and learn American culture." Mildred is 80 and came to the Clearing five years ago. Her favorite task is drying the dishes, and in the last five years she's dried more, it is claimed, than in the 75 years before. "I'd like a little more freedom, but I can't live by myself anymore. I like being near my son Dale and Martha and their children," who are Reba Fellowship members.

Each household member offers what they can to the whole and gets the help they need. Despite Bob's muscular dystrophy, he gets around skillfully in his electric wheel chair and goes to work every day, entering data at the Evanston high school library. Each morning Julius helps him up, Ken spreads his toast, Hilda makes his lunch, and David

helps him take a shower in the evening. "I'd rather do these things myself," says Bob, "But it's good to have help when you need it."

How do you join the Clearing? "We meet with interested persons," says Julius, "To see if they are willing to take their turn with chores, to give care, and to participate. We expect a basic Christian dedication—or at least an openness to be part of a Christian family with our times of morning devotions and prayer." For countless young people the Clearing has been a place of formation, gently challenging them to grow in love and ability to serve. It offers an intimate life of mutual care, celebrations, interesting visitors, and cooks of widely varying aptitudes. "The best part for me," says Peggy, "Is having to cook supper only one night a week!"

Most middle-aged Americans are investing their wealth and creative effort toward personal retirement plans when they hope

Mildred is 80 and came to the Clearing five years ago. "I'd like a little more freedom, but I can't live by myself anymore. I like being near my son and his family."

to "take it easy." But we know this is an impossible dream for the poor majority of our world. Julius and Peggy Belser have modeled our community's "alternative investment plan" by following Jesus' advice. "Do not store up for yourself treasures on earth where moth and rust consume and where thieves break in and steal. But lay up for yourselves treasures in heaven. . . . For where your treasure is, there your heart will be also." What a liberating adventure, the Belsers would say, to invest our treasure in those who need community now, to trust God for our old age—and our eternity as well! Ω

"A Look at Christian Communities" will be the feature focus of the Fall '96 issue of Communities magazine, guest edited by Joe Peterson.

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David Janzen is a member of Reba Place Fellowship and coordinator of the Shalom Mission Communities.



Becoming Pro-active with Zoning Issues

WHEN A GROUP OF CLOSE friends in Southern California hoped to create a rural intentional community, they sent out a land search. One member found a beautiful 76-acre piece in a forested foothill area near Colorado's Front Range. His wife and another woman in the group bought the property; both put up the downpayment; their names went on the deed. The other people contributed \$3,000 each, which entitled them, according to the group's internal agreements, to membership in the community and the right build a house on the land.

The man who found the property and his wife were the first to move to Colorado, followed soon after by other families. They all started looking for work. Then they discovered the local zoning regulations.

They were told they could build two primary residences on their 76 acres, and if they petitioned for a zoning variance, perhaps could get up to two additional houses per 35 acres, totally six houses—but only if the Planning Commission okayed their petition. However, more than six families in the group had contributed \$3,000 each. So who would get to live on the land and who wouldn't?

This group eventually broke up in acrimony and bitterness, for this and other reasons. These folks, whose motives were pure and visions were inspired, were not aware of the legal, financial, and "real world" aspects of forming a community—and ignorance about zoning regulations was their first mistake.

MANY COMMUNITIES WHICH BEGAN IN past decades were formed in regions which at that time didn't have zoning regulations. Thus, a large number of individuals, families, or households could move onto their land—or, in the case of urban communities, into their large group house.

Since that time many counties (and towns and cities) have adopted zoning regulations that limit the number of houses on a piece

of land, or the numbers of people who may live in one house. Most communities which got going before these regulations are exempt, with the help of "grandfather clauses" in the zoning ordinances. However for intentional communities starting out now, zoning limitations can be quite a challenge.

LET'S SAY YOUR COMMUNITY WISHES TO live in an area where you must apply for a zoning variance to build an additional number of dwellings on your land. The local officials will take into account whether or not your neighbors object. If a certain percentage do, the officials will tend to say No. Sometimes you will have to ask a percentage of neighbors within a certain distance of your property to sign a petition agreeing to your request. Sometimes there may be a public hearing, and any neighbors who support or object to your request can tell the planning commission why they do.

Another factor in many western states is water. The Colorado Water Board, for example, will see whether a zoning variance request will cause too much draw on the water table. Would additional houses on your property lower a neighbor's well?

THE ALTERNATIVE TO REQUESTING A zoning variance is to subdivide the land. Subdividing means legally cutting off one or more smaller portions of the land, creating new lots, and offering them for sale. Cohousing groups often subdivide the land they buy, so that individual members can buy the lots within the community on which their housing units will sit. (Sometimes non-cohousing communities do this too, when they can afford it.) Subdividing is often an enormously expensive undertaking, and requires local government approval. Quite often the landowners are required to provide benefits to the new lot owners, and/or to the community at large in exchange for permission to subdivide. These benefit can range

from building good roads, to installing power and sewer lines, to setting aside land for parks. The professional developer can often afford this, but what about intentional communities?

I know of a case in which a cohousing core group applied to their county to subdivide a 175-acre parcel. The planning commissioners said, "We will agree if you widen the county road out there—it will cost from \$35,000 to \$500,000, depending upon engineering requirements." The group of course couldn't meet that county demand, and abandoned their plans.

IN ADDITION TO THE NUMBER OF houses, there's also the issue of how many people are permitted by law to live in the same house. While large families can certainly live in one dwelling, in some cities and counties large numbers of people who aren't related may not be allowed to live together. Many counties with college towns have an ordinance which allows no more than three unrelated adults in one house, in order to appease neighbors who don't want to live near groups of carousing students. In one situation I learned of, three couples lived together in a house in the suburb of a city which had a "three unrelated adults" rule. They were members of a larger group that planned to build a community in the country. The zoning folks found about about this group, and said that unless they could demonstrate that one of their couples had not used their house as a primary address over the years, the group would be fined *one-hundred dollars a day retroactively for each day they had violated the zoning law!* Such punitive, Draconian measures are not uncommon—and they certainly don't help foster the creation of new intentional communities.

Paradoxically, living in community can solve many of our society's most pressing problems. Shared resources and group cooperation *reduces* the burden on local governments, is better for the environment, can provide safe and wholesome places in which to raise children—and, provides health benefits, since many studies show that health improves when people live in extended-family-type arrangements.

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.

Diana Leafe Christian is Editor of Communities magazine and former editor/publisher of Growing Community newsletter.

But city and county regulations haven't caught up with increasingly popular grass-roots trends. Zoning regulations are based on helping home-owners, speculative buyers, and developers not lose money on property values. The rules are primarily about property and money, not about people's real needs.

In 1994 *Time* magazine had a special issue with the theme, "Beyond the Year 2000—What to Expect in the New Millennium." Author Claudia Wallis projected trends in the structure of the American family, saying that the re-emergence of the extended family—many generations of related people under one roof—was one of the basic building blocks of American society. However, she said, there would be a new version of the extended family because of rising divorce rates, serial marriages with children, and longer lifespans. She recommended that local governments do what they can to accommodate these natural social units, and even grant them incentives for helping one another, "thereby," she wrote, "relieving the government and other institutions of that burden."

Meanwhile, research by the American Association of Retired Persons (the AARP) has found that 16 percent, or more than 40 million, of all Americans live in non-traditional households—households other than those with married couples, single-parent families, and individuals living alone. (See "Going Public," p. 20.) According to this research, the number of non-traditional house-

holds has grown dramatically over the past several decades, and is expected to grow even more in the near future. Unfortunately government officials haven't kept up with this trend. They still define "family" as related by genes, marriage, or adoption.

Love Israel Family, a community in Washington state, proposed a new ordinance for their county (Snohomish) which would allow homeowners to build additional dwellings on their lots without requiring the arduous subdivision process, *if* homeowners didn't add any more houses than those allowed in the underlying zoning regulation.

These folks were not aware of the legal, financial, and "real world" aspects of forming a community—and ignorance about zoning regulations was their first mistake.

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SOME NEW COMMUNITIES HAVE SIMPLY broken the law—building more dwellings

Love Israel Family, a community in Washington state, proposed a new ordinance for their county (Snohomish) which would allow homeowners to build additional dwellings on their lots without requiring the arduous subdivision process, *if* homeowners didn't add any more houses than those allowed in the underlying zoning regulation.

In this proposal, an older couple with 20

O F F T H E G R I D !

Shedding the Grid

by Dan Drasin

CELEBRATE! YOU'VE JUST CLOSED ON YOUR FANTASTIC NEW community property. Forty acres, with a lovely farmhouse in a fragrant clearing a quarter-mile into an old-growth forest.

Oops! So much for solar power.

But wait. Don't sell yet! Your house may be made in the shade, but with a little extra investment your PV system can have its place in the sun. The solution is a "power shed" that houses all the major components of your PV system and is sited to receive unobstructed sunlight from dawn to dusk. Power lines carry your homemade 120-volt AC power back through the woods to the farmhouse.

Why not simply locate your PV panels in the sun and run their output back to the house? First of all, if your array of panels puts out only 12 or 24 volts, there won't be that many volts left after a thousand-foot-plus cable run, unless you've used hyperexpensive, hard-to-handle, heavy-gauge wire. Wiring your PV panels in series can boost their voltage, but this will require a special high-voltage battery charger at the other end of the line.

The power-shed concept has additional advantages. For example, keeping high-current circuits, and batteries with their potential chemical and fire hazards, away from the main house—and out of range of children's curiosity. Housing a PV system separately can also circumvent antiquated build-

ing codes that can increase the cost of a PV system installed in the main house. A power shed sited at or near a water well can also do double-duty as a pumphouse.

A power shed can be a stock, pre-fab storage shed or a custom-built beauty. Either way, it should be well built, and solidly attached to its foundation. To prevent the battery bank from freezing in wintertime (which could mean big trouble), build the shed over a "cellar"—perhaps made from a concrete septic tank—and keep the batteries well below the frost line. Keep a solid lock on the door, and mount the monitoring meters in a window so they can be checked conveniently at any time. (Some top-of-the-line inverters and power meters provide remote options, so you can monitor and control the system without having to leave the main house.)

Where to mount the PV Panels? If your system is small, put them right on the roof of the shed, mounted either directly or on a rack that can be adjusted to optimum seasonal sun angles. If you have more panels than roof space, add pole-mounted racks as needed, or go first-class and use a tracking rack, which will automatically keep your panels pointed squarely at the sun at all times. This can increase their daily output by up to 40 percent!

For more on power sheds, check out the April/May 1994 issue of *Home Power* magazine. Better still, subscribe to this superb publication ... and then order every back issue you can get your hands on!

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

acres in an R-5 zone (one house per five acres) could build a home for several of their grown children and their families, without going through the arduous and expensive subdivision process. The houses could be sited on the land so that subdivision standards were met, so the land *could* be subdivided at some future date when separate lot ownership was either desirable or affordable. Such a new ordinance would underscore the difference between small-scale, extended-family projects and larger-scale commercial developments designed for the market of unrelated home buyers.

If ordinances such as this were widely adopted, they would help foster the re-emergence of extended families and benefit intentional communities as well. Such was the intention of the Love Israel community, which has endured a housing shortage because of local zoning ordinances and building codes.

Although this proposed legislation was not approved, the fact that this intentional community *has been pro-active about zoning in their county* has led directly to an extremely hopeful situation for them. Recently the Snohomish County Council created a new ordinance, the Temporary "Housing Demonstration Program," a two-year project that amends their previous subdivision rules and gives planners more flexibility in considering alternatives—low-cost housing, mixed-use developments, higher density housing, etc. The county created a committee to choose up to six alternative new housing proposals to be demonstration models. County planners will study the the alternative projects over time, and if they like their impact on the county, will change their ordinances to allow for more of such projects.

A Snohomish county planner familiar with the Love Israel Family's new zoning proposal invited them to petition to become one of the six model projects. They responded immediately, and were accepted. So now this community is creating a master plan for it's own miniature Planned Unit Development. They're asking for everything they think they'll need as a community over the next 20 years—smaller-than-normal houses, group houses, unrelated adult housemates, community buildings, dormitory-style housing, a bed-and-breakfast inn, community businesses (so members won't have to commute to work and add more traffic to county roads), small studios over workshops and community businesses, and so on. If this intentional community can demonstrate the benefits of clustered housing, common spaces, and other obvious but currently illegal housing innovations to one county's officials—intentional communities *everywhere* can benefit.

A GROUP OF COMMUNITY ACTIVISTS IN Boulder, Colorado have addressed the "no-more-than-three-unrelated-adults" issue by proposing another piece of innovative legislation. In order to address Boulder's great need for affordable housing, and address its concerns about too much noise, traffic, cars, and dogs, they have bargained with the city: "We'll give you this if you'll give us that."

Here's how the proposed ordinance works. Unrelated adults could live together if they were licensed by the city as a Housing Cooperative. To do so, the group would have to become a nonprofit corporation, organized as a Housing Co-op. At least 60 percent of its board members would have to be residents of the house, and the Housing Co-

op would have to adhere to the city's Rental Licensing Requirements. To keep density down, no more than 10 percent of the houses in any given neighborhood could be Housing Co-ops.

The Housing Co-op could only have one car per bedroom (and no more than one dog and two cats). The Housing Co-op would pay a one-time fee to the city for its permit, and an annual car fee, which would be structured to strongly discourage the use of cars. (For example, they'd pay an \$100 annual fee if the house had one car, \$250 a year for two cars, \$1,050 for three, \$2,000 for four, \$3,250 a year for five, \$4,750 a year for six, etc.) And, all residents would be required to buy a year's pass for the Boulder bus system.

While this proposal may seem excessive to people who dislike *more* ordinances and rules, it is a direct attempt to address the problem and bring our society's law more in line with its actual needs.

Such an ordinance could also be adapted for a rural location, so that county planning commissioners could have their constituents' needs met (for quiet enjoyment of property, fewer cars and dogs, more people riding the bus), and help recreate the extended family compounds. And, not in the least, greatly alleviate the problems facing newly forming communities. ☺

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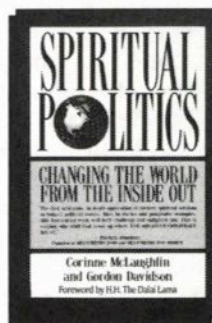
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FOR OUR CHILDREN

.....
Compiled by Arun Toké

Nirmal Hriday: The Place of Pure Hearts

Excerpted from Skipping Stones: A Multicultural Children's Magazine, edited by Arun Toké. Contributor Sarthak Das, of Randolph, New Jersey, wrote this article for Skipping Stones' young readers.

ON A BUSY, DUST-LADEN street in Calcutta, India, amongst an assortment of shops and vendors, is a place called *Nirmal Hriday*—The Place of Pure Hearts. Founded in 1952 by the famous nun Mother Teresa, it is a home for people who are dying and destitute. At Nirmal Hriday 50 men and women may find a bed to spend their last weeks, days, or hours in peace. Since opening its doors, some 50,000 people—Hindus, Muslims, Christian, and Jews—have been looked after, for free, inside its walls.

I volunteered at Nirmal Hriday for the first time during the summer of 1990. I remember entering and seeing the rows of men all lying in numbered beds, their bodies wracked by tuberculosis, malaria, leprosy, and AIDS.

The beds are situated on two different levels: people on the lower level being in more critical condition than those on the upper. The home attempts to provide as much basic medicine as possible within its means, but more important is the time the staff and volunteers spend talking with patients, holding their hands, and making them feel loved. Mother Teresa says that the greatest disease in the world is not AIDS, tuberculosis or leprosy, but the disease of being unwanted and feeling unloved.

Now, for 10 weeks every summer I spend my mornings and afternoons as a volunteer feeding, bathing, clothing, and talking to the dying men at Nirmal Hriday. It's a small contribution, though, compared to the Missionaries

of Charity Sisters and Brothers who spend all of their lives caring for these men and women.

On my very first day at Nirmal Hriday I sat on a bed feeding a dying man a bowl of porridge and milk, I remember his serene and peaceful expression as one of calm and understanding as he died in my arms.

No feeling was more gratifying than knowing that he died feeling wanted and loved, rather than dying like an animal on the street, like so many of Calcutta's homeless people.

I am fortunate enough to be able to speak three Indian languages—Hindi, Bengali, and Oriya. Therefore, I could learn so many of the stories behind the faces of the men and women of Nirmal Hriday. Though feeding, bathing, and caring for them in their last days, I felt they were my teachers and I their student. Most important were the lessons in appreciation and giving and their unique ability to love. I have never met people who had a greater appreciation for life. Even though they seemed to have so little to live for, they remained the most giving and appreciative. Mother Teresa often says that she finds "the poor very rich inside and the rich, very poor." Living with a wealthy Indian family by night and working with the poor all day, I found this to be completely true. I would often see one patient help another, who was blind, walk

to the bathroom, or someone giving their sweets to a man who is nearer to death. Such acts of kindness and giving are rarely seen amongst us, who have so much to give.

Another time, a wealthy Indian couple walked into the home. They had covered their mouths and their noses upon entering, due to the smell of disease. They asked the sister in charge if they could see Mother Teresa because they had a donation to give. The sister replied that Mother Teresa did not reside in Nirmal Hriday and that they'd need to go to her headquarters if they wanted to see her. This couple, not believing that the sister was telling the truth, insisted that they wanted to see Mother Teresa. The sister replied, "Why don't you leave your check at the feet of the crippled man lying there because he is Mother Teresa!" The couple left feeling somewhat offended, check still in hand. They didn't make a donation.

Mother Teresa says that the greatest disease in the world is not AIDS, tuberculosis or leprosy, but the disease of being unwanted and feeling unloved.

.....
Mother Teresa often sees people who feel they must come to Calcutta to do some type of productive community service. But the most hurtful disease, of feeling unwanted and unloved, can exist right in our own homes or communities. Everyone needs to feel loved and to feel wanted.

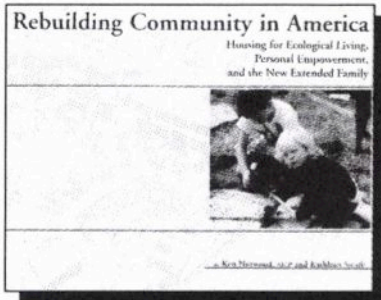
If the patients of Nirmal Hriday, who seem to have so little in life to live for, can find so much joy in life, so too can we, who have so much more in comparison. The men and women of Nirmal Hriday teach us, by their spirit and their example, to remember to love and appreciate each other. Ω

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



REVIEWS

.....
by Diana Leafe Christian



Rebuilding Community in America: Housing For Ecological Living, Personal Empowerment, and the New Extended Family

By Ken Norwood, AICP
& Kathleen Smith

1995, Shared Living Resource Center,
Berkeley. 406 pp., Pb., \$24.50

THIS IS THE BOOK TO GIVE YOUR FRIENDS who want to know why you're interested in community. With abundant schematics, illustrations, photos, poems, pithy quotes, and fictional dialogues and "imagine if" scenarios, the book is a feast for the eyes and spirit.

The authors first make the case, convincingly and factually, that there's really no place for our society to go *except* toward small-scale, mutually cooperative, ecologically sustainable communities. In the chapter, "Waking Up From the American Dream," they present hard evidence that we are *not* living the way we've grown up to expect (or that our media portrays); that we've gone so far towards un-sustainable, out-of-control chaos, we must find alternatives.

Enter "voluntary family" house sharing, the redesigned urban group house, the Urban Block Cooperative community, the Village Cluster and Cohousing, rural intentional communities, Ecovillages, the New Rural Town, and other mutually cooperative living arrangements. Norwood, founder of the Shared Living Resource Center, architect, and planner, and Smith, a designer/writer, present alternatives—some

that currently exist, some which they propose. Capturing the mood of growing numbers of North Americans, they cover why different kinds of people (elders, children, young couples, families, singles, and single parents) seek more community in their lives, and how, specifically, community living benefits each of these groups. They describe how to create a shared living community—with descriptions, flow charts, and true-life accounts of real groups that have done it, from initial gatherings to finding a site and obtaining financing. They go all out with design—offering copious schematics and floor plans for mansions-turned-group-houses, redesigned suburban houses on adjacent lots, urban blocks with shared backyards, retrofitted city row houses. They show combinations of private, semi-private, public, and semi-public spaces so that residents can share resources, experience social interaction, and retain privacy and autonomy.

Proponents of urban and suburban shared housing, Norwood and Smith warn against the flight to the country, carefully distinguishing between truly agricultural, sustainable intentional communities and "country estate" subdivisions with their subsequent "rural sprawl."

Norwood and Smith offer chapters on dining together, with abundant designs of various common cooking and common dining areas; sustainable and alternative building techniques; and ecovillages and ecocities.

Rebuilding Community in America has its limitations. Nowhere do the authors address the troublesome zoning issues which can accompany shared living—where a household is fined, sometimes exorbitantly, because "unrelated adults" (rather than a blood-related family) live in the same dwelling. (See "*Becoming Pro-Active with Zoning Issues*," p. 24.) They authors often tend to make it look too easy to form community, glossing over the many real challenges—from interpersonal conflicts to lack of affordable land—that typically confront community founders. And while the *Communities Directory* is full of examples of ecologically sustainable rural communities, Norwood and Smith mention only a few. In spite of these quibbles, the book is highly recommended as a rich and convincing resource.

Arthur Morgan Remembered: An American Saga

By Ernest Morgan

1991, Community Service, Inc.
Yellow Springs, OH. 120 pp., Pb., \$6.00
Available from Community Service, Inc.
PO Box 243, Yellow Springs, OH 45387
513-767-1461

AMERICAN RENAISSANCE MAN ARTHUR Morgan was a renowned engineer and innovator; a pioneer of new, more cooperative forms of social organization—and an advocate of "the small community," which he considered the basic social unit of human organization. He believed that all the cherished virtues—honesty, morality, responsibility, ethics, kindness, human concern—originated in and were fostered by the intimate, face-to-face relationships of the small community. In this biography by his eldest son, Ernest Morgan (himself a lifelong community activist) we get a short but satisfying overview of Arthur Morgan's distinguished, diverse, sometimes controversial and always inspiring life story.

As the engineer who devised the flood control system for Ohio following the 1913 Dayton Flood, Arthur Morgan innovated more humane labor policies, new engineering principles, and created a model "community oriented" workers' village. His foresight and quick action prevented developers from draining the Florida Everglades—twice. He was the visionary President of Antioch College, and for a time, was President Roosevelt's team leader of the massive Tennessee Valley Authority project. Influencing Gandhi with his writings on education, Arthur Morgan was the inspiration for and a consultant to newly independent India's new rural university system.

In 1940, he organized the nonprofit Community Service, Inc., through which by books, publications, and lectures, he promoted revitalization of the small community. In 1935, he advised a wealthy friend that helping fund intentional communities was a socially meaningful way to invest money; together, they helped found Celo community in North Carolina. In 1954, he helped inspire, organize, and fund K. Viswanathan's Mitrani Ketan, an intentional community in Kerala, India.

With the personal anecdotes, amusing details, and fond memories, Arthur Morgan Remembered is a good evening's read. Ω

Diana Leafe Christian is Editor of Communities magazine.

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“Benevolent Dictators” in Community?

Kat and Mildred Debate Strong Central Government, Part II

by Kat Kinkade of Twin Oaks and Mildred Gordon of Ganas

Mildred Gordon and Kat Kinkade have each given a good deal of thought to systems of community government and, though agreeing on many issues, differ sharply on the question of strong central decision making. Kat, co-founder of Twin Oaks, East Wind, and Acorn communities, with 23 years of cooperative government in her background and a strong commitment to egalitarian systems, admits to a wistful longing for some aspects of central decision-making. Mildred originated Feedback Learning and founded Ganas community. Herself a strong leader, Mildred finds much fault with egalitarianism, but holds that strong central leadership is ineffective in a cooperative community and potentially quite damaging.

Although their debate or, perhaps, “Socratic dialogue,” took place in various forms, oral and written, over an eight-week period at Ganas, it is presented here as one conversation.

In Part I, published in the Fall '95 issue, Kat proposed that “one capable, trusted, sensitive person takes the issue on, researches any technical information needed, publicizes all the relevant information for the whole community, talks to anyone who has input or opinion, makes intelligent guesses at the probable long and short run consequences of various decisions that could be made, and then decides. Of course the group would retain the power to overrule.” She jokingly referred to this person as a “benevolent dictator.”

KAT: LET'S MAKE SURE WE DON'T fall into the error of basing this discussion on the conventional picture of a dictatorial “leader” who overpowers, manipulates, or perhaps just goes mad. That's too feeble a straw man, easily blown away, and it's not my scenario. My central leader is a *good* guy.

Mildred: So is mine. But “good guys” can't replace good group interaction as a basic ingredient of good government. The fact is, we don't know how to interact well, and we'll just have to try to learn. There are lots of good reasons for the failures so far.

For example, since we haven't yet learned to dialogue, “good leaders” are usually deprived of intelligent, well-intentioned dissent. In the absence of thoughtful opposition, it is very easy to fall in love with illusions of personal infallibility, invincibility, or even immortality. One's own perception of reality can seem to be all there is. Lack of mental exercise creates a flabbiness that allows such absurdities to seem believable.

Flabbiness easily leads to corruption, or just to well-meaning megalomania.

Unchecked authority breeds passive-aggression in devoted followers with alarm-

approval or criticism. Perhaps these perverse things happen because relationships with leaders tend to hark back to the love/hate feelings for parents with whom we all have so much unfinished business. In any event, all this craziness easily frustrates the best-intentioned attempts to exchange the current information on which good problem solving rests.

Kat: So in this desirable interactive environment that you are promoting and hoping to make workable, is leadership either necessary or useful? What good are leaders, anyway?

People who lead other people where they are not eager to go are bad leaders. Good leaders are followers who find out what people want, need, can, and will do, and then help them use what they've got to get where they decide to go. —Mildred

ing consistency. How many adoring, obedient, willing puppets does it take to weaken a leader? How many turn-arounds and backstabbing betrayals (when the leader stumbles a little) before even the best leaders learn to watch their backs, expect the worst, and know that such things go with the territory? How long before reality-based paranoia sets in? These things are just what happens without the safeguard of strong people and good group dialogue. There are simply too many people willing (even eager) to submit without reason; or oppose without understanding what they're against. For me it is just too hard to live with awareness of people surrendering their own adulthood to another—any other—without trying to do something about it. I believe that it is simply not possible to surrender autonomy without creating too much dependence, too much destructive, competitive drive for the leader's approval, together with corresponding terror of dis-

Mildred: The constructive role of leadership, as I see it, is a purely coordinating function. The word “leader” is itself somewhat of a misnomer. People who lead other people where they are not eager to go (even for their own good) are *bad* leaders. Good leaders are followers who find out what people want, need, can, and will do, and then help them use what they've got to get where *they* decide to go.

In fact I think leadership that doesn't follow those ostensibly being led is not possible for long without some kind of coercion. How many mistakes before followers doubt and won't follow without being forced or lost? Once this happens, what does a “good” leader call on? Divine authority? Guns? Threats of disapproval or rejection? Who gets to reject whom? Who gets kicked out—the good “leader” or the “rebellious” followers that won't follow?

For now, I assume that good governing needs clarity about who makes what decisions and how. Group process should be

well facilitated; all activity should be well coordinated; and most decisions are best made by those responsible for their outcome. I believe all this can happen if we learn to interact with information, including feedback, in all its forms.

Kat: When you use the word “interactive,” do you mean that everybody should talk to everybody else about all issues? If so, how would anybody find the time?

Mildred: I mean not only that everybody talks, but also that everyone actually hears everybody—no matter how long it takes.

How to find the time is less an issue than how to get past irrelevant competitions, debilitating power plays, and just plain not listening, so good group process can begin. Those are the things that take up the time. Once the group has identified the issues of concern, and the people are motivated to get the background information, productive discussion doesn't usually take long.

Kat: Those are pretty stringent conditions, and getting a group to such a state of readiness itself would take a good bit of time.

Group thinking makes me nervous, because I don't have a lot of confidence in any group's willingness to consider the long term. Immediate agenda interferes. The central leader, on the other hand, embodies a vision that transcends the present, giving weight to the needs of future members, as well as those currently present. I don't have confidence that this long view would come out of the information exchange that you recommend.

Mildred: Of course I share your concern. Long-term goals are not usually held in good focus for very long. Short-term greed and a desire to cater to anxious insecurity certainly do prevail a lot of the time, and most really important issues don't get much energy. The way things are now, self-centered nonsense easily dominates the decision-making process. What's worse, even people with very good intentions are likely to be misinformed or under-informed and just not trained to solve problems either alone or interactively. I know very well that my proposals won't work until we care for each other and for our vision much more than we now do. I also know that learning to do better will take “a good bit of time” and work. The thing is, I don't think there is much else to be done *but* give it whatever it takes.

It all makes sense to me when I ask my-

self: What is community? Is it people? A place? A vision? What is the group's best interest (or long-term good), and how are the criteria for “good” to be determined? Is it longevity, prosperity, principles to be lived, dreams to be actualized? Are there any individual needs that are *not* the business of the group? Are these things pre-determined, unchanging? Or are they fluid, to be made up as we go along? Does each influx of new leader-type members impose new visions, better ideas of the “long term good” as *they* see it? I see community as *people* who determine their objectives and choose their options together, and change them whenever they decide to.

Kat: I suspect your questions are rhetorical, but let me give my answers anyway. I see community as most of the above. It is not only people. It is also a place and a vision (probably several visions). While I am deeply impressed by the deep and permanent commitment you Ganas people have to one another, I don't think that's the only way to define community. In my experience, community members become warmly attached to the land they live on, the structures they helped build, the ideals they struggle for there, and even the systems they invent to help them. I don't think there's anything wrong with this broader idea of what community is. It says that the community may sometimes be more than the particular current group, and therefore the question about determining the good of future members still stands.

Mildred: Clearly, we both doubt most people's *ability* to know their own long-term good, let alone the group's. Still, I think that if we refuse each other or ourselves the right to be wrong, we might be denying ourselves the chance to become thinking adult individuals who can do better. I believe that good learning process, as well as good problem solving, depends on opportunity to experience trial and error in dialogue, with error okay enough to consider each others' point of view seriously. We need to make our own mistakes, both individually and collectively, with commitment to changing minds and cleaning up messes. It seems to me the only efficient way to go, however long it turns out to take.

I believe that we (the Ganas extended core group) have commitment to each

other, and to our future together—and I think that we are indeed putting in the time it takes to try to make it work. What we are *not* committed to yet is the well-being of others who might join our project at some future time. Right now our work is purely experimental, and our findings are not anywhere near conclusive enough to project very far ahead. What we've accomplished so far is that we dialogue about issues before decisions are finalized. We don't do it very well, and our process takes too long, but we're trying. If our experiment works, and we know how we did it, perhaps then our process will become a model for export. If not, we'll decide what to do next together.

An important difference between the two of us is that you are willing to try to

Group thinking makes me nervous, because I don't have a lot of confidence in any group's willingness to consider the long term. —Kat

.....

build what can be built, with the people available to do it, and I think it is impossible to create anything that is much better than what already exists all over our world without committing to substantial change, both in ourselves as individuals and in the way we interact. Building better worlds will just have to wait until we learn how to do it. I have a strong hunch that awareness, love, intelligent interaction, and really good government are contingent on each other.

You seem to believe that good leaders and good social norms are enough, and obviously I don't agree. Therefore, I participated in creating a living research laboratory, while you helped create ongoing institutions. I think I'm a good coordinator and a fine problem solver, and I believe we have good social norms at Ganas. Yet it is very evident here that all these things are just not enough to produce consistently good governing.

Kat: No, I don't think that “good leaders and good social norms are enough,” though I have found satisfaction in seeing the increase of both those things in the communities I've lived in. I don't think anything is ever really good enough, and for me the greatest source of excitement in community is to work on its problems and processes in order to improve them, a little at a time. I certainly do think that community living is generally better than “whatever already

exists all over the world.” But I suppose there is no great harm done if each of us feels enthusiasm and hope about the work we have personally done. Where we agree is that there is plenty of room for improvement and that Ganas is conducting an extremely interesting experiment in human behavior change.

For several weeks I have been observing and also participating in the group gatherings that take place daily at Ganas. In my

matter how good, but to replace my role with good dialogue. Feedback learning is the process of becoming available to receive information of all kinds. Learning to express and accept feelings, as well as thoughts, accepting public disclosure of almost anything, and responding truthfully but not aggressively—these are all part of the feedback learning process. With these skills, coordination of the community’s affairs should be easy; good problem solving could be a daily,

verbal contributions expressed and understood, and I help the group relate to whatever personal problems come up. I serve as facilitator, and also function as a full participant in most interactions. That means I propose projects, help develop plans, offer descriptions of whatever I think is going on, give individual feedback when I deem it appropriate, and decide when it is necessary to shift from the issues to considerations of *how* the issues are being discussed.

My managerial line jobs also give me considerable authority in many very major areas. Luckily, at this point, I’ve been able to find and help train good people for most of my jobs, and they’re all doing well. I think my best talent is for spotting people’s strengths and helping them to develop new skills and upgrade old ones. I’m happy to say that a lot of my actual function, at this point, is training, consulting, and coordinating.

Still, the fact is that no matter how you look at it, we have a chief executive officer, and I am it. All of my activities are, or should be, in everyone’s domain, but for the most part that just doesn’t happen. I don’t have nearly as much authority as some people imagine, but it is much more than any individual should have. The point is, I have what authority I do have mainly by default. I can’t prevent anyone from deferring to my judgment when they haven’t formed their own. People are just too easily persuaded, or worse, they aren’t willing to consider any idea but their own, once they do have one. Fear of defeat, or the ill will that might result from pushing an unpopu-


If we refuse each other or ourselves the right to be wrong, we might be denying ourselves the chance to become thinking adult individuals who can do better. —Mildred

opinion this “information exchange” functions admirably in this environment. It is quite clear, however, that you are the leader, that the other members of the group (certainly including me) credit you with good judgment, are inspired by your goals and your message, are excited by their own growth under your challenging guidance, pretty much do what you advise, and frankly love you deeply, as you do them. I cannot doubt the sincerity of your passionate attachment to interactive governing, but it seems to me that your living example validates my point more than it does yours. Can you comment on that?

Mildred: Unfortunately, you’re probably right, but not for long, I hope. The idea is not to replace me with another leader, no

fun experience; and centralized leadership should become an obsolete, unpleasant job. I know such visions border on grandiosity. Still, sometimes for short spans, we really do work together so well that it feels as though we’re almost there.

In the meantime, my leadership role serves many purposes. Perhaps the most important of these is that it grants me authority to keep status battles in check so that the learning can continue. For now it is my job to collect and redistribute information and opinions that relate not only to policies and projects but also to preferences, prejudices, and fears. I try to get important issues onto our very loose agendas and keep irrelevancies and distractions to a minimum. Together with the others, I try to get people’s non-verbal, as well as




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lar point of view, are still deterrents to meaningful participation here, as it is everywhere.

There is too much interest in status, and too little interest in the issues or in the needs of those served. It is easier to hear and memorize slogans than to think about complex ideas. It is not hard to convert words that sound reasonable into politically correct dogma that can be easily used in place of thought. Feelings of "belonging" are too quickly acquired by calling up the latest version of an approved "party line" and hoping it covers the territory. It is just too tempting to over-simplify everything and imagine that truth is now in our collective pockets. Such self-deception is simply too appealing to resist.

The horror is that the words turned to dogma are often mine, sometimes misquoted and almost always out of context. The truth is that I have nothing much to offer, except an invitation to think about it (whatever it is), talk about it, and see what we come up with this time. I do always have an opinion, but I change my mind very easily, and the only thing I ever know for sure is that we can't be sure of anything, and probably never will be. That's got to be good

enough, because it's the best that we have.

But even though I have become a strong "good guy" leader, I can't agree with your statement that people here pretty much "do what I advise." The fact that people seldom *express* their opposition in no way means that they don't act it out. In fact, it would be nice if more people did follow

**I have what authority I do have
mainly by default. —Mildred**

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some of my advice once in a while. For example, I consistently urge people to lower their bad feelings about negative feedback and give more importance to hearing and understanding than to being heard and understood. This advice is pretty consistently ignored. But it's probably better that way, because such things should not happen until the motivation for them no longer comes from the desire for approval, or the fear of disapproval—mine or anyone else's.

So what do I conclude? I think that my


personal development and my skills are the result of interactive dialogue and feedback learning. However, neither my example nor Ganas' group process has yet demonstrated conclusively that our successes (such as they are) are not the result of my leadership, or that what we've accomplished necessarily has much to do with either feedback learning or interactive governing, no matter what my subjective reasons for believing that it does.

Kat: So with that extraordinarily honest statement I think we'd better end this dialogue. Shall we go down to dinner? Ω

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

Mildred Gordon has an extensive background in group facilitation and training of group leaders. She founded the Foundation for Feedback Learning in 1974, and Ganas Community in 1980.

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DEJA VU ALL OVER AGAIN!

Relating to Each Other Via “Roles”

by Laura Vavra Russell

Consciously or not, we define our relationships with most people in functional terms. Rather than entangling ourselves with the whole (person), we plug into a module of his or her personality. —Alvin Toffler, *Futureshock*

IS THIS PHENOMENON AS TRUE within a well-defined and set-apart intentional community as it seems to be in the larger society? To answer this question from a cohousing perspective, I solicited responses from members of Southside Park Cohousing, in Sacramento, California, where I live, as well as a neighboring cohousing community, Muir Commons, in Davis, California.

When I began, I felt that relating to another person as a “functional unit” denied that person his or her humanity, and I hoped that living together would encourage us to experience each other in a more holistic manner.

I found this to be only partly true.

Our cohousing community, in the heart of downtown Sacramento, is a little more than a year and a half old. Though we did extensive planning during the five years it took for us to build this place, once here, we were faced with an incredible number of decisions to make, and systems to set up, on just a day-to-day maintenance level. At times this past year, perhaps even most of the time, we have related to each other on a “role” basis. We got comfortable, for example, with Ron and David handling the finances, Laurisa and Sandra the bookkeeping, Dale the conflicts, Laura installing the locks on the exterior sheds, Mark building the decks, and Pam organizing the kitchen. Like worker bees in a hive, clearly-defined roles insured the survival of the whole “organism”—our community—through our individual efficiencies in carrying out the necessary tasks.

Into our second year here, some people are starting to question whether we still need

to be in this “survival mode.” They are asking themselves, “What impact is this role having on my personal life?” and, “Am I willing to continue to do this for the community?” For example, a few months ago, Pam started asking herself these questions, and decided it was time to let go of organizing the kitchen. Her decision shocked us all at first; some people are still struggling with feelings of abandonment in terms of the committee work and focus. Clearly, it was easier for Pam to let go of it than it was for the community to let go of her in this role. What would she like to do next? “Right now, I haven’t transitioned into anything, frankly because I’m so burned out. But eventually, I want to do cohousing outreach. We really have something to offer this movement, and I think it’s time we offered it.” In this case, the community had a difficult time accepting a change of role of one of its members.

In another instance, Liz had a difficult time moving on from the Building and Grounds committee, but for a different reason. Even though she had announced her resignation from the committee, she couldn’t stop feeling concerned about the issues the committee was supposed to be working on. “No one cared about the same issues that I did, especially about parking,” she said. Liz found that it was difficult to be concerned and involved one day, and then to walk away from it the next. So for now, she’s back on the Building and Grounds committee. Now she is trying to transition off of it, gradually. Some people, it seems, need a little more time to change roles. “I need time to adjust to playing an auxiliary role with grounds issues,” Liz told me recently.

In my own case, I have noticed that no



Cameron Taylor, 60, currently plays the role of Dairy Co-Manager at Twin Oaks Community.

JONATHAN ROTH, TWIN OAKS

matter what committee I’m on, I tend to play the role of coordinator. It has been a nuisance, at times, to be the one who gets committee members together for a conflict resolution committee meeting, or work coordinating meeting, for example. I have found that playing this role means I do not have the luxury of missing a meeting. (I tried once, and everyone else decided not to meet, too.) Lately, it seems that I cannot just be part of a committee, and enjoy its having a life of its own, without taking the burden upon myself of keeping it going and in focus. I see this as a learning process: I need to learn how to play, as Liz says, an “auxiliary” role within a committee; perhaps as I do this gradually, other members will learn to take a more active leadership role. In the meantime, I am enjoying the feeling of being looked to for leadership; despite the occasional feelings of being overwhelmed, I am discovering the charge I get from working alongside other adults.

Often, people with a skill or an unusual resource quickly get “tagged” as the person to go to for a particular need. This was most clearly illustrated to me at a common dinner the other evening. No fewer than three people came up to me, while I was eating, to tell me that a lock on a bike shed had failed. I was the one who installed the locks

a year ago, and because I injured my shoulder and neck from this and all the other physical labor I was doing at that time, I decided not to do any more such projects. But people remembered me as the "lock person," and so I got the complaints! (I referred them to the appropriate committee.)

Jane, from Muir Commons, our neighboring cohousing community, writes that she has contributed in a variety of ways to the community, from playing a business-oriented, coordinator's role, to now a more social, light committee role. Her observations mirror what we've found here: people tend to monitor themselves pretty well in terms of levels of involvement. People who work hard in committees often follow this activity by stepping back for a while. She writes, "I've played a variety of roles in my community: I've been a strict facilitator and an advocate of relaxing rules and lightening loads. I've just had a year of light committee work, but now I've got more time, so I'm starting to do more. I see lots of people going through periods where they work more or less, and for the most part this doesn't pose a problem. Occasionally, someone will start to complain that 'some people aren't doing their share.' Often the real issue is that the 'complainor' is feeling burned-out and needs to

give himself permission to lighten his or her own load."

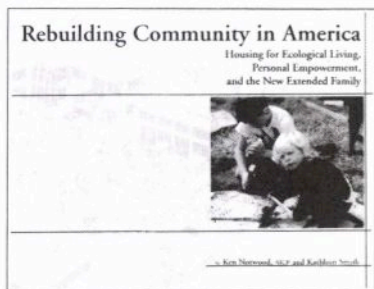
Clearly, roles are a natural feature of even an egalitarian, committed community. They help us organize ourselves around specific tasks that need doing. They allow us to "try on" new ways of being within a community, develop new skills, or tap unrealized ones. We have the opportunity to practice personal integrity in letting go of or saying no to roles that we have outgrown. For some people, relating to others within a community as "functional units" helps them cope with living closely with many different people. As one of my neighbors put it, "I don't want to feel like all 25 families have to be my best friends. Some people I just want to relate to on the basis that I know them best: the role that they happen to be fulfilling at this moment. Perhaps, over time, I will get to know them more fully. But right now, it is all so overwhelming. Roles keep everyone well-defined and 'safe'."

Within a community, roles are like clothing—they are the coverings within which individuals present themselves, and which can be exchanged among community members or shed completely and replaced by something else. Perhaps the biggest danger of roles is if an individual becomes rigid or

"stuck" within a role, or if a community fails to let a member evolve on to a different one. Roles are neither good nor bad in themselves: effectively they are tools which individuals and communities rely on to get things done. It may be that for the moment, we are getting things done by "plugging in" to a module of each other's personality," but over time, as we experience each other in different roles, we have the opportunity to witness one another's personal depth, diversity, and development—something the larger society cannot often offer.

As we recognize the value and natural occurrence of roles with our community, it's important to remember the perceptual limits those identities impose. With this awareness we have both the challenge and the opportunity to see beyond those applied or embodied images, and consider the whole being peeking out through the role. We find ourselves free to exchange roles and costumes, and enlivened by the possibilities played out by others. Ω

Laura Vavra Russell, along with her husband Ben, are long-time members and residents of Southside Park Cohousing, in Sacramento, California. A writer, Laura is interested in issues about interpersonal relationships.



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Growing Older in Community



Guest Editor Deborah Altus (far right) relaxes with members of her dinner co-op, who hope to grow old together.

FROM THE GUEST EDITOR

.....
Deborah Altus

WHEN MY FATHER WAS growing up on a homestead in rural Kansas in the early part of this century, his house was always full of relatives—grandparents, aunts, uncles, cousins. My father recalled his grandparents' deaths in the family home as sad but natural and expected events that brought the family closer and emphasized the natural cycles of life.

How rare it is today for older people to "age in place," as current jargon puts it, and to die in the comfort of their own homes surrounded by loved ones. Extended families

have, in large part, been replaced by institutions and social services. All too often, older people are segregated from the rest of the community, gouged of their hard-earned savings, drugged into oblivion, and deprived of their rights.

Indeed, the prospect of growing older in America today is bleak. The picture only gets bleaker as we look into the 21st century. How can we possibly care for the burgeoning elderly population on increasingly smaller budgets?

When people hear that I study housing for older people, they always have a story to share with me. Usually they tell me heartbreaking tales of loved ones who have been warehoused in institutional settings. They speak of isolation, broken spirits, and loss of dignity. They yearn for more choices for their relatives—choices that would allow their loved ones to grow older in intergenerational communities, surrounded by a caring circle of family and friends.

Yet amid these depressing stories, I do see glimmers of hope. In my work I am often presented with positive models of healthy aging. I speak with older people who live in housing co-ops who tell me how pleased and satisfied they are with their lives. Older participants in intergenerational home-sharing programs tell me how home-sharing gives them a new lease on life. I see older co-op members managing their co-ops successfully and happily, despite the fact that housing officials have told me it is impossible for older people to manage their own housing.

In the same spirit, this issue celebrates healthy models of growing older in community. Robert Foote introduces us to Tom Hungerford, a man who has chosen to live an active life in community despite the opinions of those who

think he is too old for community life. Marie Schutz tells a heartwarming tale of life in two communities that understand the needs—and value—of older people. Elizabeth Younger introduces us to eight elders who suggest what communities might do to better meet needs of older members. And Bevelyn Carpenter talks about the joy she has found living in a senior housing co-op.

Emilie Hoppe describes how boredom and loneliness were unheard of among older people in communal Amana, and Susan Matarese tells of the remarkable longevity of the Shakers and of the excellent care their elderly members received. Martha Wickham describes how a community of nuns remains active, healthy, and fulfilled long into old age, and Margaret Harmon shows us how two spirited women have found new meaning in their elder years through friendship and shared housing. Lastly, Betty Didcoct interviews Stephen Gaskin, who tells us about Rocinante, an innovative retirement community combined with a birth and midwifery center.

These stories couldn't come at a more important time. Our society faces enormous problems as the older population increases and budgets shrink. Indeed, changes in Medicaid and Medicare may have a devastating impact on huge numbers of older people.

This issue shows us how intentional communities, once considered a haven for idealistic youth, provide healthy, secure, empowering places for people to grow older. In fact, barrier-free construction may be as common a topic in intentional communities today as was building lofts 25 years ago.

But this issue certainly doesn't tell the whole picture of growing older in community. We haven't talked much about methods of retirement planning—especially for income-sharing communities. We haven't examined the drawbacks that come with growing older in intentional communities. We haven't explored the issue of how a community maintains a mix of ages over the years, and what happens when a community fails to attract younger members. The list goes on. We can only hope that this issue will spark a dialogue about these timely and important topics. Ω

Deborah Altus lives, works, loves, and plays in Lawrence, Kansas, where she is growing older among a circle of friends that keep her happy and fulfilled. Long active in the cooperative movement, Deborah researches shared housing for older people at the University of Kansas Gerontology Center. She recently authored a book on consumer co-ops for older people and people with disabilities.

*As a white candle
In a holy place,
So is the beauty
Of an aged face.*

—from "The Old Woman,"
by Joseph Campbell (1881–1944)



GREEN PASTURES ESTATES

Helen Reynolds of Green Pastures, who says, "Life is ageless."



Tom Hungerford helps a younger Lauren with her shoes.

Choosing to Age in Community

Tom Hungerford interviewed by Robert Foote

TWENTY YEARS AGO, SOME visitors arrived at Light Morning community from a group house in a nearby city. They said they wanted to see what life was like in a small, rural community. We gladly obliged. Soon they were hard at work, helping us set the locust posts for a new woodshed.

Mostly they were our own age; in their 20s and 30s. One of them, however, Tom Hungerford, was 60. We wondered what had attracted someone our parents' age to a communal lifestyle. During his many subsequent visits, and more fully after he moved here several years ago, we drew out portions of Tom's remarkable story.

Finally, on the eve of his 79th birthday (in the spring of 1995) Tom and I sat down with a tape recorder and he reminisced about the path that had led him to choose community as a place to both live and age.

He talked about growing up in the then-frontier town of Winslow, Arizona. When Tom was 12, his family moved to California. After finishing school there (with a graduate degree in zoology), he started teaching high school.

Pearl Harbor changed his career plans, however, and he enlisted in the Navy, eventually going ashore as part of the Normandy invasion. Toward the end of the war, he got married. Later, he took a job with a publishing company in Chicago, and had two children.

Then, in the mid 1950s, Tom went through a painful divorce. During this traumatic period in his life, a friend introduced him to the mystical teachings of Edgar Cayce and Joel Goldsmith.

A number of years later, after a lengthy stay in New York City, Tom's interest in Cayce led to his first experiment in communal living. Having been invited to participate in a six-month work/study program at the A.R.E. (the Edgar Cayce foundation in Virginia Beach), Tom moved into community.

Tom Hungerford: The people who were in the work/study program lived and worked at the Marshall's hotel, next to the A.R.E. We did all the work—ran the cafeteria, fixed the rooms, and so forth. In addition to that, we had a meditation together morning and evening and then twice a week we had a Search for God group (a study group based on the Edgar Cayce readings).

Robert Foote: This was your first experience living with other people?

Tom: Yes.

Robert: *Were you the oldest person in the program?*

Tom: I was. There was one woman who was 50 and another about 45. And I was 60. Then at the other end of it there was a girl who was 18. I was perfectly welcomed by everyone in the work/study program. None of them had any reservations about my age at all.

(There was, however, some initial resistance from the A.R.E. staff. I asked Tom where this resistance came from.)

Tom: They had an idea about an upper age limit of 30 that hadn't been translated to Bob Beauchamp, who was running the program. He wanted as wide a range in age as possible.

Robert: *Why was that?*

Tom: He just thought it would be a good idea for the younger people to have the experience of a close relationship with older people. And he was pleased that it came out the way it did. Almost everybody in the program had a feeling that it worked well. And I think some of the staff people even relaxed a bit as the program went on.

During a second work/study session, a woman joined us who was a real advocate for modern intentional communities. She started talking to us about the possibility of forming a community, either on the land or in a house someplace

(Nine of them moved into a group house in Virginia Beach, which they called Harmony House.)

Tom: Again, you know, I was the old one. *(Laughs.)* The next oldest in the group was 30, and below that they were all in their twenties and teens.

Robert: *How did they feel about having someone your age in the house with them?*

Tom: The kids didn't mind at all. In fact, they sort of liked it. And we did try to work together and learn together. We were open to whatever somebody brought along, as a matter of discussing it and seeing if we could fit it into the framework we were working in. It was really, I thought, a very, very fine experience.

We all worked around town. We had to support ourselves and get enough money to make the place go. We ate at a communal table



Tom, with his friend April, in Tom's cabin, Snowberry.

once a day. We hired one of the people in the group as a cook. We had only one prepared meal for the day—the evening meal.

I'd never experienced any of that kind of lifestyle. *(Laughs.)* We'd have two meetings a week, at night. One meeting was a general house meeting; sort of a business meeting, where we'd thrash out things like whether we were being fair to the cook, giving her enough money. There were a myriad of things like that that needed to be taken care of.

The other meeting was a "share" meeting—arts and crafts, books that people found, tape recordings. That's when we found *The Comforter* (later republished under the title *The Kin of Ata Are Waiting For You*). That had a real impact on us.

Robert: *What was that book about?*

Tom: It was about dreams. The people on Ata lived their dreams. They woke up in the morning and shared their dreams. Then they worked together during the daytime, and at night they ate communally and they fed one another.

Robert: *Literally?*

Tom: Literally. They said that it had come to them through a waking dreamer who told them that if they would do this (if they would feed one another), they'd never be without food; they'd never lack.

We were so impressed that a couple of times we tried Ata dinners. Boy, I'll tell you, you learn a lot of things from them—what people like, and how you approach them

when you're trying to feed them something. It was quite an experience.

(After Harmony House, Tom went to California to care for his mother during the last seven years of her life. When she died, at age 97, Tom was 67. He considered living close to some of his family, "but it just didn't work; there didn't seem to be anything in it for me.")

Tom: During the time I was with my mother, I had taken a month off and visited 10 communities—a couple of communities in Arizona, a couple in Missouri. I visited The Farm in Tennessee.

I wanted to visit Twin Oaks, but you had to pre-arrange your visit.

But I ran into issues related to aging again, in terms of the communities. There were only two that were receptive to me, regardless of age. Of course, The Farm people were receptive. They had some older people. Not many. But they were, "Welcome. Come and retire. Come and be with us and work with us." They were wide open.

And here *(at Light Morning)*. I'd always felt very welcome here. I remember one time that you and Joyce and I took a building apart. We started backwards and took off the top and took it right down to the ground. *(Laughs.)* Straightened all the nails. Saved all the lumber. Re-used everything. And I never felt there was any reluctance on anyone's part here related to my age.

Robert: *Would the other communities tell you directly that they weren't interested in someone your age, or was that something that came through indirectly?*

Tom: Indirectly. Well, you know, I could be misinterpreting that. *(Laughs.)* It's possible that they just didn't like me.

(There were, however, a few experiences with age prejudice after moving here, especially with one member of the community. Tom described how he once received some unwanted assistance when several people were lifting a cab onto his pickup truck.)

Tom: He was trying to help me. Actually, it was no help at all.

The cab fell on my hand, merely because he wasn't leaving me alone and letting me do my thing and not try to help me.

Robert: *He was trying to protect you?*

Tom: Yeah. That's it. That's the key.

Robert: *Because of your age?*

Tom: Well, must be. He doesn't do that with (younger) people. At least I don't think he does. Now I don't mean this in a negative way. I'm very fond of him. But he is one of those individuals who has a tendency to help you when it would be just as well not to...

There are a lot of what you call physical requirements in this kind of life. I know, when the situation is right, you can get assistance (from others). But the general tack is to explore it some yourself.

Robert: *This is similar to what we're trying to do with Lauren (age 10)—trying not to have the middle-aged people telling the younger*

people and the older people so much what to do, or how to do it, or when to do it, or when not to do it, but leaving as much leeway as possible for people to learn from their own experiences.

Tom: And that's essentially aging, too—how Lauren is treated as she grows up. This is a part of her aging process. And how it's treated. It's very different here than it is generally in society. And it shows! The result of it shows. Tremendously.

Robert: *In what sort of ways?*

Tom: In her resourcefulness; in her interest. It sort of reminds me of my mother. She always wants to help. She always wants to get in and do things with everybody else. It's pretty amazing what she can do.

Robert: *Do you think that your being a part of this community has made a difference in her life?*

Tom: I hope so. I missed a lot in the early part of my experience with my own kids (*because of traveling so much*). I missed being an intimate part of their growing up. So reading to Lauren, having her come up to Snowberry (*Tom's cabin*) and wanting to do things with me, and all those things that happen with a younger age—it's just been great to have that all be filled in. Where else could I have got it? I don't know of anyplace else. There's a really good relationship between us. And she doesn't have much of an opportunity to be connected with her grandparents, either.

Robert: *When you see yourself in the mirror these days, how does that reflected image correspond to your inner self-image?*

Tom: Well, my inner self-image doesn't have an age. It has a feeling rather than an age. And I'm often amazed to know how good the feeling is. A few years back, I was thinking of how some of my friends were getting into their seventies. Now I'm not only in my seventies, but I'm nearing the end of my seventies, and I still feel great most of the time.

For myself, I've kind of given up on what age I'm supposed to be when I pass out of this experience. I'm a lot further on in it than I ever expected to be. And in greater control of my senses and sensibilities and even not too bad on the physical side. So I'm feeling now that it's more important for me to learn to deal with whatever this process of passing is. To be ready for it when it occurs.

Robert: *How does one become more ready for death?*

Tom: I guess death is one of those things when you don't really know. At least I haven't reached the stage where I really know what happens after death. I've met a lot of people who say they're not afraid to die; they're not afraid of death. But even observing some of the ones who've said they're not, it makes you wonder whether they are (*unafraid*) or whether they're just trying to do something with themselves about the experience of it.

Robert: *How might living in community affect the process of passing through the death experience with awareness or lucidity?*

Tom: Even though we assume that we're pretty busy, we really have a lot of time for

Creating a Crone's Nest Woman-to-Woman Retirement Planning

by Cynthia Carey

Has your best woman friend said to you, "When we're old women we're going to live together?" Mine did, about 10 years ago. I went inside myself and found my response, "Yes, we will."

Kay and I lived together in the mid-seventies, successfully, with joy and companionship. When she said this to me we were both married; she still is. She now lives some 1,000 miles away in Austin, Texas. Over these years we have affirmed the intention to live together, though we have made no specific plans.

Then two years ago my friend, Ginny, said she and Helen, a friend in Florida, had similar dreams. Last summer Barbara, Kit and Melanie bought land in rural northern New Mexico to implement their dream of a small intentional community. At Christmas Karen talked about buying land in the southern part of the state for her "Retirement Ranch." She and two women from Minnesota hope to live with one another for part of each year.

'Click!' Something is going on here: woman-to-woman retirement planning. Creative notions about how we

will live when we are older. Women making these plans primarily with their women friends. This is a new approach to an old concern. Our mothers did not share these dreams with their women friends.

A significant shift in retirement planning is evolving.

At this stage in my awareness of this paradigm shift, I have more questions and more intuitions about what is happening than facts. I want to know who, what, where, how, and why this shift is occurring.

More importantly, my ultimate goal is to share information so as to encourage and support even more women in planning for their futures. The newsletter *Creating a Crone's Nest* offers encouragement and an opportunity to share experiences. Flowing through these pages is information needed to implement our dreams. Ω

Excerpted with permission from the first issue of Creating a Crone's Nest, edited by Cynthia Carey. Subscriptions, \$10 for three issues from Cynthia Carey, 1617 Paseo Conquistadora, Santa Fe, NM 87501.

the kind of things that you don't have time for when you're out in the (*outside*) world. Working with dreams, working with prayer, working with meditation, working together—all of these contribute substantially to this. And to taking the fearful aspect out of it.

Robert: *Earlier, when those of us my age were in our 20s and 30s, there was a strong emphasis on home birthing, natural birthing, conscious birthing. I wonder if now, as we near the other end of the aging spectrum, we might grow into the realization that dying isn't something to be closeted away in hospitals and nursing homes. And that a family or a community might want to be involved in these transitions.*

Tom: Well, in a community like this, we're family in a real sense. In a greater sense, perhaps, than if you're out in the world. It doesn't have anything to do with you biologically, in the way you were born. It has to do with the way you live together. Consciously or unconsciously, we're contributing to each other in the whole process by being in community and not being

plagued by a hundred and one things that would be in our attention if we were living some other way.

Robert: *When Lauren was born ten years ago, it wasn't in a hospital setting. The community family gathered to lend energy and awareness, to soften some of the anxiety and pain, to participate in the miracle of birth. Maybe death could be like that, too.*

Tom: I think so! And that makes a whole different thing out of it. Many studies of various kinds are leading people toward that kind of a goal for dying.

Robert: *You've sometimes talked about the psychological differences between the expressions "aging" and "growing old."*

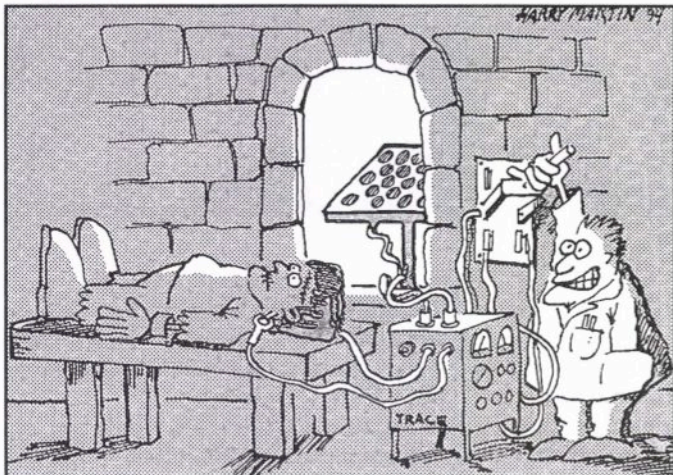
Tom: I would rather have people refer to themselves as "aging" rather than "old." I think it would be a tremendous psychological help. We're aging from the time we're born until we leave the scene. We're aging. And that can be quite a different sort of thing than "growing old."

Joel (Goldsmith) says that people ought

to mature. They shouldn't get old. They should be born and get into their life and work at it and gradually mature. Change and mature. All the time. And that the three greatest drawbacks to that are the clock, the calendar, and birthdays. He said he wished people didn't have birthdays. That they would mature gracefully as long as necessary, without having birthdays.

I was lying in bed the other morning thinking about this and it seemed to me that if you were to approach aging like you approach a good wine, then that would be it. You'd have a vintage year in which you were born. (*Laughs.*) And then it would get bottled and pass right on through the years and get better and better and better and better. And as the wine got better, the aging would get better. Ω

Robert Foote lives at Light Morning in Virginia, which he co-founded in 1974. He authored Season of Changes/Ways of Response and Wax Statues, Cotton Candy, and the Second Coming. He is grateful for Tom Hungerford's friendship, his strong dreams, and his example of aging gracefully in community.



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Supporting the Aging Process in Community

by Marie H. Schutz

IN 1970 A GROUP OF FRIENDS HAD A series of meetings to explore how we might live our lives in mutual support as the years went by. Some of us were strong social activists, some social theorists, some a blend of those. And a few just had good feelings about the idea. Anywhere from 40 to 60 people came to our meetings.

After about three years we found that a dozen of us were committed to try something like an intentional community. We found a sizable piece of bare land in rural northern California, and bought it, calling our community Monan's Rill. We built roads, a water system, housing, waste-water systems, farm buildings, two community buildings, a wondrous woodshop and cabinet shop for a cottage industry, and a two-acre organic garden which produces all year. We have become a viable community upwards of 35 people ranging in age from infants to 80 years.

We talked for three years about how to create community before we bought the land. Topics included location, housing, cottage industry, conflict resolution, environmental concerns, finances, ceremonies, membership process and governance. Our discussions ranged over as many points of view as you can imagine. We tried hard to describe what we wanted; we wrote about these and other subjects and shared our writings. We developed some ingenious schemes for financial details in the acceptance of new members, keeping costs for younger people lower than for older, for instance. The original group members were in their fifties. Right from the start we were determined to have a wide age-range, including children. Gradually, most of us moved to the surrounding area and continued to build community as we began to build the dwellings.

As time went we discovered on that we *all* had hidden agendas—so hidden that most of us didn't know that our own agenda's existed, let alone anyone else's. Our process of community-building hit rocky spots—even



Monan's Rill has a wide age diversity.

great boulders—but we persevered. The early recognition that conflict resolution would be necessary helped soften the blows when we tried to put our theories into practice.

We conducted our business as a committee of the whole at first, operating by consensus. We soon developed a committee structure but continued using consensus decision making. After several years we began to have what we called "Process" meetings and "Issues" meetings. Stewardship, the garden, work, children, buildings, conflict

resolution and demographics were all given attention, one at a time. One of the Issues meetings was devoted to the subject of growing older in community.

My recollection of this Meeting on Aging is heartwarming. There was little if any thought that the elders should (or would) leave the community. I don't remember even the least suggestion of it. I do remember that we were encouraged to think of where we'd like to be if we were ill or if we needed to be in a less rugged place. We considered what

I remember one of our dear friends saying we should think of what kind of music we'd like to hear if we were terminally ill and which window we'd like to see out of if we were bedridden.

kind of help we thought we might need as time passed. I remember one of our dear friends saying we should think of what kind of music we'd like to hear if we were terminally ill and which window we'd like to see out of if we were bedridden. The Founders (as we were being called by this time) seemed as much a part of the community as the trees and the deer and the wildflowers. Always practical, we talked about insurance and where important papers were.

We experienced the death of two members in the 20 years we lived in the country and found we were indeed one family. Ours was a community loss, not only a spouse's loss. As we came face to face with one of these imminent departures, we called a meeting early one Sunday morning to share how we felt and how we might respond—both personally and toward the person whose diagnosis of terminal illness had just been confirmed.

She herself came to the meeting, which we hadn't exactly expected. She spoke first in the silent meeting. Her message to us was memorable. She said she was in the place she most wanted to be in the whole world; she was with the people she most wanted to be with, "my beloved community of the past 20 years;" she had lived a good life; and "it's a beautiful springtime." We had no need to search for our own feelings—we needed only to support our beloved friend in the few months ahead. Her life was a gift to us all.

One couple with deteriorating health problems decided for their own comfort and necessity that they would move to Friends House, a new Quaker retirement complex in a town 10 miles away. We couldn't and didn't argue, since Monan's Rill is quite hilly with rugged terrain and neither emphysema nor Alzheimer's disease would be easy to manage in such a place.

Several years later three more of our original number had moved to town to the same Quaker complex. As time passed, and my husband and I were in our mid-seventies and then closer to 80—and the "just-right" apartment would soon be available at Friends House—my husband and I realized the burden that a labor-intensive lifestyle was becoming. Still quite healthy and with many interests we felt strongly about, it was clear to both of us that the time had come for us to make this move. Our decision was accentuated by the fact that there was a wonderfully energetic young couple ready to move into our community when housing would be available. Into our very house!

I find life at Friends House all I'd hoped it would be—and more. My experience over

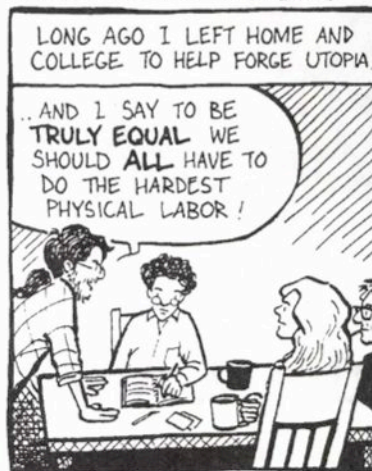
the previous 20 years in that rugged rural intentional community was memorable. We had managed all of the business necessary to take care of the tasks of road maintenance, home building, home repair, insurance, garden and orchard production, and caring for one another in sickness and health. The last phrase is appropriate, actually, since our support for one another had some similarity to the commitment and responsibility one takes on in a marriage. When we started we didn't realize this, but except in a couple of rare instances it was a responsibility we all took on happily.

Friends House has many of the same characteristics except that there is a wonderful, caring, compassionate staff to help with some of the nitty-gritty stuff we are not as physically capable of providing for one another as we age. I have found here an energetic contingent to keep us moving as much as we wish. The residents' association gives us a real opportunity for input into the running of Friends House in the parts which relate to our entertainment, comfort, and safety. There is as much intellectual stimulation as I, for one, can partake of.

And we're welcome at as many of the festivities of nearby Monan's Rill as we wish to attend. How could life be any better? Ω

Marie Schutz is a native Californian married for almost 50 years to a transplanted Minnesotan. Both Monan's Rill and Friends House have close ties to Quakers, in terms of style and mode of operation. Marie was Recording Clerk at Monan's Rill and volunteer librarian at Friends House.

LIVING IN SINCERITY



JONATHAN ROTH



Jack Carver, 81, is a draft-horse farmer in New Hampshire. Photo, Green Pastures Estates.

Listening to the Wisdom of Our Elders

by Elizabeth Younger

Grow old along with me, the best is yet to be.

—Robert Browning

THese words from Browning's romantic poem ring hollow for many aging Americans who face homelessness, poverty, and isolation. While the population of elderly people increases dramatically with each passing year, the availability of decent, affordable housing options does not. Further, the housing options that are built are not ones that lend themselves to intergenerational mixing or community building.

Instead of the intergenerational, home-town communities our grandparents lived in, we seem to be headed for age-segregated Sun Cities, continuing-care retirement communities, and nursing facilities. Where are the opportunities to work and

play in caring, intergenerational communities that encourage personal relationships between young and old? The wisdom, humor, and life-skills of older people are necessary to provide balance and perspective in our fast-changing society. How might we go about including elders in intergenerational housing plans rather than banishing them to an institution or facility on the outskirts of our communities?

I recently asked eight elders to share their ideas about growing older in community. Together these eight people have experienced nearly 200 years in a variety of community-living arrangements. The wide community experiences of these elders can teach us a great deal about what is missing, and what is needed, to build inclusive, intergenerational, caring communities. I will also include my own experiences and reflections on growing older in community. —Betty Younger

Jim Wyker of Berea, Kentucky, holds a vision of cooperative community he first conceived of while working in a community project in Bangladesh for 11 years. He is currently writing study guides to train grassroots leaders for his proposed Folk Corps. The Folk Corps would enlist people of all ages to work together in small rural communities. Their focus would be on issues such as sustainable environmental development (e.g., gardening, recycling, permaculture), appropriate technology for housing and energy use, health care, and business operations.

"Local communities must take the initiative," Jim says, "to organize for their own well-being and to develop intergenerational community networks. This model was effective in rural Bangladesh, and I want to develop it for the poverty-stricken valleys of Appalachia. In this age of corporate and governmental downsizing it is the only way we can become sustainable and survive."

Julia Ketcham is a founding member of the Rapha Community, an intergenerational, non-residential spiritual community of 15 households in Syracuse, New York. She shared her concerns about aging in community after Rapha's recent experience with two members who were in chronic pain. "It was like practice for our aging to come, and I found it scary. How will we ever manage as more and more members need more and more care? In one case we set up a care committee to arrange for home care. We offered healing meditations, therapeutic touch, and massage, and provided shopping, food preparation, and transportation. We helped the other person work on clearness about the kind of medical help she needed. One member was in her early fifties; the other, early sixties. What felt burdensome was not providing the care, but the fact that they didn't improve. One even worsened. This is what it will be like as Rapha ages."

"Our community," says Julia, "hasn't really faced what happens when we grow old. The topic has been raised in our community over the past three years, but always ends up at the bottom of the agenda. A heaviness falls over business meetings even at the mention of the word. We avoid it almost as much as having to deal with issues about money!"

Musing further, she anticipates the aging issue may call her community into a much deeper understanding of what it is to care for one another—both to meet new challenges and accept new limits. Through the past 25 years, Julia has developed strong personal connections among Rapha members. She recently completed a moving narrative



Alice Penfield, events coordinator and minister, in her prize-winning garden. Photo, Green Pastures Estates.

of her community's first 20 years together. She wants to remain in Rapha as she grows older, but fears becoming a burden to younger families. "Right now," she says, "the members with children and the aging members seem so different."

Rapha Community has explored many spiritual paths for healing and nurturing each other. Indeed, one focus group called "Life Changes" has started to look at some individual and family aging issues including wills, legal arrangements, and retirement finances. But there is more to cover. Julia notes that Rapha has not yet addressed such community issues as disability and terminal/chronic illness.

As we pondered this, I shared my interest in an approach described in the book, *Deathing* by Anita Foos-Graber, in which caregivers are to be companions to disabled or terminally ill members in a hospice-like relationship. The caregivers offer spiritual support through techniques including mantras, music, and visioning. The purpose of these techniques is to help the dying person prepare for a peaceful transition in much the same way as pre-natal classes prepare for natural childbirth.

William Alexander of San Luis Obispo, California, also believes we need a "new type of retirement and nursing care com-



A gardener in Maine harvests community vegetables. Photo, SEADS of Truth.

munity." In 1993, William and I gathered a group of 30 people at the Celebration of Community gathering in Olympia, Washington, to begin our search. William subsequently collected a list of 100 names of potential members for a national agency, Advocates of Hospice Retirement Communities, "to support and

life care; (2) intergenerational, simple living accommodations; and (3) trained hospice caregivers to provide companionship to those who are terminally ill and expect to live less than six months."

William continues, "We want to contribute to others in the community in whatever ways we can, as long as we can. The older

Jack and Connie McLanahan recently moved from Richmond, Kentucky, to rural Yogaville, Virginia, to join the Integral Yoga Community where their daughter has lived for over 20 years. They expect to enjoy the privacy of their mobile home as well as the fellowship of common meals and meetings when they desire. This 30-year intergenerational spiritual community requires that people living on community-owned land be vegetarians. The focus is on inner and worldwide peace. Ecumenism is honored with a celebration of all the major religious holidays. Neighbors from nearby communities are invited to some of these festivities. Meals and spiritual retreats are also open to the public.

The McLanahans, who have lived in cooperative communities in Detroit (Cooperative Homesteads) and Philadelphia (Tanguy), as well as two years with the Society of Brothers (Bruderhof) in Pennsylvania, want to remain here until they die. Jack says, "We believe the people in this commu-

"We believe the people in this community are prepared to give home care to those who need it and to do so lovingly. They handle death in a most helpful and dignified way." —Jack McLanahan

encourage hospice-like retirement communities for elders, their spouses, and close friends."

"We're dealing with three visions," continues William, "and ask that they all occur in the same time and place: (1) high quality

people living alone that I've interviewed are often desperately lonely and long to be around others. It is not group living that people are afraid of as they age. What they fear about nursing homes is losing their autonomy and their dignity."

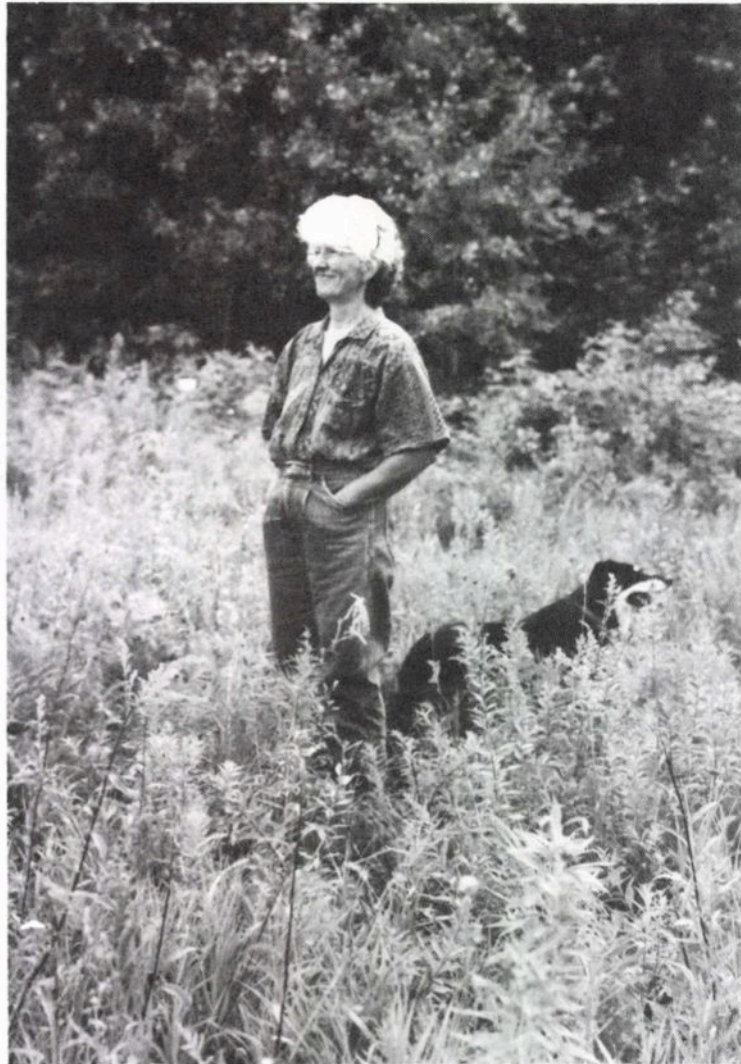
nity are prepared to give home care to those who need it and to do so lovingly. They handle death in a most helpful and dignified way. We'll have no problem with the thought of dying in this community, as it will be easy for our family to gather here."

In this statement they echo the sentiments of Stephen Levine who writes in *Healing into Life and Death*, "It is not a matter of life or death, of healing or dying, but simply of life which includes death, healing which excludes nothing. It means living our death, healing our dying."

Margaret and Bob Blood were active for 33 years at Friends Lake Community near Chelsea, Michigan. Margaret also lived for four years at Pendle Hill. She recently moved from her home in Ann Arbor, Michigan, to the Tanguy Cooperative Community near Philadelphia to live near her son, Peter, and family. She plans to stay there until she can move into nearby Kendall-at-Longwood, one of several continuing-care retirement communities built by the Society of Friends.

After a life of caring for others as a counselor and spiritual leader, Margaret looks forward to having time for fun and personal enrichment. She expects to "slow down and spend more time with my children and grandchildren."

"I need privacy, but I want to eat at least one meal each day communally. I don't want responsibility for managing programs or property. I want to contribute my gifts of music, dance, play-readings and celebration with other residents. I want to visit the bedridden or volunteer in the childcare center for staff children. I no longer want to be involved in social change. I just want to nurture my soul and find support for my changing health needs. I'm making a transition from an outer to an inner focus for my life." continued ►



Sue Strunk of Common Place Land Trust enjoys a walk in the meadow. Photo, Common Place Land Trust.

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- **Living Longer, Living Better**, Jane Porcino, Continuum Publishing Co. 1991.
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Audrey and Charles Raebeck of Amagansett, New York, co-publish *Communaissance* newsletter. Their house has often been communal over the years. Photo, Green Pastures Estates.

On the other hand, **Virginia Thornthwaite** would choose a cooperative community where she could volunteer for regular work assignments. She first lived in a student cooperative at Antioch College in Yellow Springs, Ohio, fifty years ago. She lived in the first integrated cooperative house in Detroit in 1947. After marrying **Fred Thornthwaite** they worked to build cooperative housing for older people through an organization called Cooperative Services, Inc., using federal funds available in 1965 under the Section 202 program of the Community Facilities Administration, the predecessor of Housing and Urban Development (HUD). During the next 16 years they worked to build highrise senior housing cooperatives in the Detroit area and across the nation. As their monthly newsletter reveals, these co-ops continue to serve as models of self-management and lively activity. (See "Growth and Well-Being in a Senior Co-op," pg. 49.)

Since their retirement in 1981, the Thornthwaites divide their time between Wyandotte, Michigan, and St. John's, Vir-

gin Islands. Although they do not currently live in an intentional community, they remain interested in this lifestyle. If she lived in community, Virginia says she would want her own room for privacy, but would enjoy communal dining (with a vegetarian menu) and such group activities as dancing, swimming, and walking. She favors the diversity of an intergenerational community that shares values for a sustainable environment, health, and fitness.

In addition to living in cooperative housing for 14 years, my own experience [**Elizabeth Younger**] includes 33 years as an active member at Circle Pines Center, founded in 1938 as an intergenerational cooperative education/recreation center near Delton, Michigan. Here, after Labor Day, a group of older adults meets for a week of Elder Camp. In community, we eat, laugh, play, and enjoy each other. Many talents and experiences spontaneously enliven the week as we discuss social and environmental issues, folk dance, write, read plays, make music, work on craft projects and work on the daily

tasks of living together. This lively group of talented, seasoned elders would be an asset to any community.

In each person I interviewed for this article, I see a wealth of wisdom, talent, and diversity gained from years of living in community. There is no blueprint for growing old. Instead of consigning our elderly and disabled to retirement communities, nursing homes and group homes, may we also accept them into our intentional communities as active participants? As we approach the 21st century we need to experiment with more humane and holistic approaches to disability, aging, and death. The challenge is before us. Let us use the wisdom of our elders and explore community together. Ω

A retired psychotherapist, Elizabeth Younger has lived in intentional communities since 1951, and now lives in Arrowwood Hills, a diverse, intergenerational cooperative in Ann Arbor, Michigan. She wants to spend her remaining years in an ecovillage that supports "natural deathing." 2462 Arrowwood Trail, Ann Arbor, MI 48105.

Growth & Well-Being in a Senior Co-op

by Bevelyn Carpenter



DEBORAH ALTUS

Bevelyn Carpenter extols the benefits of cooperative living at Co-op Camp Sierra.

WHEN DID I BEGIN GROWING older? And what is "older" other than a state of mind?

I SPENT MY CHILDHOOD IN A SMALL rural community in Missouri, living in a multi-generational home with four children, two parents, two and sometimes three grandparents, and occasionally a great grandparent. It was a community taken for granted. That period and the great role models I had now help me to understand how those early life experiences have influenced me—especially at this stage of my life.

I lived in a larger city during my teens and early adult life. After marriage and two sons I became part of a typical American household. The extent of my community awareness was involvement in the PTA, boy scouts, and church.

After my sons were grown and I was single again, I decided to move into a small intentional community of like-minded people. We were searching for the answer to the question, "Is this all there is?" Although we were a small community, we were involved with other groups and our membership was dynamic rather than static. I lived in that community for about 10 years and experienced great personal growth and pleasure. There was very little conflict, very few rules,

and plenty of freedom. Then in 1989 the community broke up and our lives changed with moves and new jobs.

I had an opportunity at that time to join an independent living senior co-op, the South Bay Cooperative in Lawndale, California, which was constructing a new 56-unit building in the same neighborhood. I joined the co-op and right away began meeting with other members while the building was under construction. By the time we moved in we already had by-laws, committees, and some idea of where we were going—with an existing sister co-op helping us to blaze the trail.

SO, AT THIS STAGE OF MY LIFE, I AM growing older in a larger community that would probably be called a "task community." We work together in all aspects of operations and planning for our community. We are an extended family with a lot of different roles.

Living in a larger community presents different challenges and opportunities for each of us. I am still amazed, after five years, of how unprepared I was for this move. I did not realize that I had preconceived notions of what it would be like.

To begin with, I was shocked to learn that many of the home owners in the area did not want us around. Some thought the co-

op was a nursing home full of dotty old people that no one wanted. These neighbors were not ready to admit to prejudice of any kind, but few knew the meaning of cooperative living—including some of the people who applied to become members. But after showing we were good neighbors, we are now accepted and welcomed in the city.

We are a multi-ethnic community. Languages besides English may be heard in our hallways. And even though we are called a "senior" community, we are multi-generational in many respects. While one spouse must be at least 62 years of age, the other one is often much younger. Some members are in their eighties and nineties, and our six units for disabled members may have any age adult in residence. Family members of all ages visit frequently and sometimes a member will babysit a grandchild.

We are one of over 30 communities under the umbrella of our parent company, Cooperative Services, Inc. in Oak Park, Michigan, and we have over 5,000 members in all. We do a lot of networking with our sister co-ops and every fall we have a conference in Michigan with sister communities from around the country.

THE OPPORTUNITIES FOR GROWTH AND well-being are endless. Some people don't



South Bay Co-op, a 56-unit co-op for seniors, is part of a group of cooperatives organized by Co-op Services, Inc., with around 5,000 members nationwide.

seem to be involved in any community activities, while others may work for intensive periods and then take time off. Others are more constant with their involvement. In whatever form, the co-op calls us to keep moving and growing. Part of the learning process for me has been to remember that “whatever is going on affects me, and whatever I do affects others.” It is foolish to pretend that most of us in the community feel loving toward each other all the time.

There are conflicts at times for most of us, but learning to deal with them is one of the positive aspects of living in a larger community. I have learned that in times of conflict I need to look at my agenda and ask if I am being difficult. Perhaps one of us is having an off day and tomorrow everything will be okay. Tolerance is a process that must be learned and kept in practice. Learning how to communicate is also an on-going process. But maybe even more important is learning the art of listening.

Growing old in a larger community has meant a great deal of personal growth for me. One of my most interesting growth-awareness periods was when our parent company started a new 40-unit community for persons with disabilities. My co-op acted as the sister building to help get the new members acquainted with cooperative living. The members of the new co-op come from a wide range of ages, ethnic backgrounds, and types of disability. There is no way to put into words how much working with this new community enriched our lives. If asked to do it again, we would do it in a heartbeat. The motto of our co-op is “people working together to help each other.” Our experience in helping our sister co-op was a tangible expression of this sentiment.

My experience at South Bay Co-op is community as I know it. It has helped me to learn my limitations and accept those others. At the

same time, it has helped me to realize how much more I can do, how much more I have to offer, and how much more wisdom or knowledge I have than I ever thought. Living in community involves risk taking, letting go of the masks, and letting the community know who I am and what is going on inside of me. I suppose one of the “biggies” for me is knowing that I do not have to fix the world. If I fix me, the world will benefit. I can live for today, look to tomorrow, and take care of tomorrow when it arrives. Rarely is tomorrow the way I expect, but it is usually better.

We have brainstorming sessions for decision making and future planning—skills that

most of us never used in our working careers but skills at which we can—and have—become good. Mental gymnastics are as important to our well being as physical activity.

I can enjoy as much or as little social life as I want but still feel secure in the knowledge that the community is always here. We do have concern for each other.

Cooperative community is a lifestyle whose time has come. The elderly living out lonely years alone in a big house is no longer necessary. The belonging, working, sharing, and personal growth in the years of retirement, or any age, can be much richer in community. Living in community may not be for everyone and it is not Utopia—at least I haven’t seen Utopia yet. It requires flexibility and changes that are challenging and sometimes scary in the beginning.

Life ebbs and flows in our community. We have periods of challenges and growth, then periods of quiet and renewal, just as in nature. Maybe I have come full circle, back to my beginning, hopefully with more wisdom. I cannot imagine not living in community now. Ω

Bevelyn Carpenter has worked as a health care facilitator and ordained minister specializing in body work. She has lived at the South Bay Co-op since 1990, and serves on the board of directors of Cooperative Services, Inc.

Senior Housing Co-ops

by Deborah Altus

Senior Housing Co-ops are springing up in small towns around the upper Midwest, thanks to an organization called Homestead Housing, headquartered in Inver Grove Heights, Minnesota. Homestead Housing has opened co-ops in St. James and Springfield, Minnesota, and Hull, Iowa and has plans for a dozen more developments. Homestead Housing director Terry McKinley calls senior co-ops “the fastest growing housing alternative in small town America.”

A recent survey of Homestead co-op members shows a very high level of satisfaction among residents. In fact, 97 percent of the members said they would recommend the co-op to others and 89 percent prefer the co-op to their previous homes—which flies in the face of the conventional wisdom that all elders wish to remain living in their own homes as long as possible.

Another organization that has been successfully organizing housing co-ops for seniors for some 30 years is Cooperative Services, Inc. Cooperative Services, headquartered in Oak Park, Michigan, has started 33 senior housing co-ops with some 4,500 apartments throughout the country from Massachusetts to California and is still growing.

Resident control is the main feature that distinguishes a co-op from other shared living arrangements. In a housing co-op, the members themselves oversee co-op operations on a one-member, one-vote basis. Researchers who study senior housing co-ops have found that their participatory management structure leads to greater satisfaction and well-being among members. As one Cooperative Services member states, co-op living is “the most wonderful thing that ever happened to senior citizens.” Ω



MUSEUM OF AMANA HISTORY

Cobbling shoes, broom making, basket weaving, and rug weaving were practiced by older Colony men who supplied items for villages upon request.

“Life Is But a Pilgrimage”

by Emilie Hoppe

WITH HER HAND UPON THE colorful rag rug braided by her grandmother, an 86-year-old Amana woman said this about growing old in Amana: “Here, we are never alone. We have each other and our church. There is always something to do—kids to look after or the garden. There is sometimes too much to do! ... You get older. *Ja*, you get older.”

The Amana Colonies, located in eastern Iowa about 25 miles from Iowa City, are seven small villages on 26,000 acres founded in 1855 by a German religious group called the Community of True Inspiration, now known as the Amana Church.

The 1,500-plus members of the Amana community practiced communal living until 1932 when, by consensus, a profit-shar-

ing corporation, the Amana Society, was formed to manage community businesses and stock was issued to all community members. Today the Amana Society operates Iowa's largest corporate farm, a network of tourism-related shops and motels, a furniture factory, a construction company, a utilities company and a food products marketing division. Nearly all of Amana Society's shares are owned by members of the former communal society and their descendants.

The community's spiritual foundation was, and continues to be, the Amana Church.

*My life is but a pilgrimage,
I journey to my heritage,
Jerusalem with golden portals.
Where God hath built a citadel.*

[From “*Mein Leben ist ein Pilgrimstand*” by F. A. Lampe, *Amana Church Hymnal*, a favorite hymn in Amana.]

Amana people have always been encouraged to think of life as a journey during which one seeks Christian spiritual growth. Nearing journey's end, the benefit of a life well-spent is to be reaped in the form of wisdom, humility, and the joyful assurance of an afterlife.

To grow old in Amana is to progress through natural transitions from an active working life to a less active, though no less involved, life, and to do so among friends and family.

Talking with Amana residents, those who remember well pre-1932 communal Amana, they describe the lives their grandparents and



MUSEUM OF AMANA HISTORY

Enfolded within the community, Amana's aged found security with family, friends and church.

great grandparents led. They describe meaningful routines and simple pleasures revolving around church and home, community and family.

Loneliness, boredom, fears regarding long-term care, medical costs, and poverty were

the council of elders to one of three church orders or *Versammlungen*. Men and women advanced through the three *Versammlungen* as they grew older—age being a primary factor. Normally by age 50 or 60 a community member was of the “*Erste Versammlung*” (first

Nearing journey's end, the benefit of a life well spent is to be reaped in the form of wisdom, humility, and the joyful assurance of an afterlife.

unheard of in communal Amana. And with age came respect. The old were revered in communal Amana as pilgrims nearing the goal having met and dealt with life's challenges.

These thoughts were manifested in the organization of the pre-1932 Amana Church. Church members were assigned by

order or highest order of the congregation).

Generally, those elders elected to serve on the *Grosser Bruderrat* (Great Council) were age 50 or older. Jonathan Andelson, professor of anthropology Grinnell College writes that in 1860 the average age of the 13 members of the *Grosser Bruderrat* was 55. He adds

that age, often equated with wisdom, was deferred to within the *Bruderrat* and the community.

Years of community service was the critical factor in the appointment of the head village elder, Andelson explains. The job, almost without exception, was given to the man who had served as elder the longest in the village. Only when an elder was too ill or infirm was he passed over for the position. Once appointed, he served as long as he was able.

With leadership in the hands of older male community members, younger men sometimes grew impatient and the resulting tension forced a few young men to leave communal Amana. Today in Amana, young and middle-aged men and women serve in leadership positions. The current president of the Amana Church is 43 years old, while today a majority of the members of the Amana Society Board of Directors (five) are under the age of 50. Three members of the Amana Society Board are less than 40 years of age.

Retirement, as we know it today, was unknown in pre-1932 communal Amana. Even at an advanced age, those who were able worked at a craft or helped in some limited capacity and no one was said to be “retired.”

By age 50, a colony man skilled at a trade was usually occupied training apprentices or in some management position within the village. As he grew older, he might take up another craft. In the communal Amana villages, the basket weaving, broom-making, cobbling and carpet weaving were done by men age 60 or older who worked at their own pace completing jobs for villagers upon request.

Older colony men also tended gardens and assisted with seasonal jobs such as making wine or cigars, growing tobacco, or woodworking.

Teachers, doctors, dentists and pharmacists continued at their careers within the community as long as they were able—sometimes much past age 65. Often by age 50, these men were heavily involved in community business management as well.

Women who worked outside of the home were assigned regular shifts in a kitchen and dining room, vegetable garden, or preschool. Women also worked as nurses and midwives assisting community doctors. As they grew older work assignments were adjusted to fit home responsibilities. Women who had numerous young children or elderly relatives to care for did not work outside the home.

At age 50, women were excused from

regular kitchen or garden work. However, those women who served as "Garte baase" (garden bosses) or "Küche baase" (kitchen bosses) managing the vegetable gardens and community kitchens, often stayed at their jobs until physical limitations made change necessary.

Older colony women cared for children and colony folklore and community beliefs were passed along by *Omas* (grandmas) who told stories of Germany or the pioneering days in unsettled Iowa. The older women also helped with light garden work or worked a regular shift as *Rustschwwestern* (prep sisters or prep cooks). A *Rustschwester* helped in her assigned kitchen an hour or two Monday through Saturday peeling potatoes and cleaning vegetables. When at leisure, women did needlework, made rugs, and quilted.

Sometimes a resident was reluctant to relinquish his or her full-time job. In those cases, the head village elder or one of the community doctors spoke to the individuals and gently admonished them to consider their health and age.

Perhaps the reluctance to step aside was due to the housing arrangements in communal Amana. Housing was assigned to single residents, couples, and families and often the assignment was tied to a job. For instance, the kitchen boss always resided in the home adjoining the kitchen. Therefore, when one kitchen boss stepped down, she and her family were required to move to another house. Obviously, this might cause a person to balk. But as we hear from those who lived during Amana's communal era, most residents accepted the moves as a part of colony life.

(continued on page 64)



Older Amana women taught youngsters (boys and girls) to knit and crochet.

Growing Older in Present-Day Amana

With the end of the communal way of life in Amana in 1932, provisions for the elderly were a top priority of those who organized the transition from communal society to corporate free enterprise villages. Because concerns were so great among residents, the creators of the newly-formed Amana Society provided pensions, fuel, and even housing for elderly members. Additionally, all those who held the original shares of "class A" Amana Society stock received (and still receive) free medical care and hospitalization.

Although stock dividends and health care are provided to Amana Society class A stockholders, retirement financial planning, pension considerations, and insurance are a necessity now for Amana residents.

Changes within the Amana community made it necessary to consider care options for the aged. In 1971 the Colonial Manor residential care facility in Middle Amana was established by a group of local residents. Still locally-owned and locally-managed, the facility provides long-term care for 55 residents, most of whom are from the Amanas.

Just last year, Lakeview Village Retirement Community opened with both independent living townhouses and assisted living apartments located just next door to Colonial Manor. The six townhouse units and eight apartments offer hassle-free living for those older residents who wish to live independently within the heart of Amana. —E.H.



Sister Sarah Collins (1855-1947) wove chair seats well into her seventies.

A LONG LIFE WAS ONE OF THE benefits of being a Shaker. When Charles Nordhoff toured America's communal utopias in the 1870s, he was only the first of numerous commentators to note the remarkable longevity of the Believers. At a time when the average life expectancy for Americans was 50 years, many Shakers lived into their seventies, eighties and nineties. Recent demographic studies have confirmed Nordhoff's observation; the Shakers did indeed live unusually long lives. Although the Believers themselves attributed their enviable life expectancy to the practice of celibacy, many factors may have played a role in their general good health and longevity including abstinence from alcohol and tobacco, wholesome food, a regular routine, careful hygiene (especially with respect to water supplies), the excellent care given the aged, as well as the economic security that characterized their communal way of life. Society publications, family journals, and individual correspondence all suggest that the Shakers themselves were well aware of their achievement in this area and expected nothing else. When Mother Lucy Wright died at the age of 62, her death was recorded in one of the family journals at South Union, Kentucky, followed by the question, "Why so short lived?"

WINTERTHUR MUSEUM, EDWARD DEMING ANDREWS MEMORIAL SHAKER COLLECTION

It was as a member of a particular family within a specific village that an individual Shaker Brother or Sister grew old. Family members lived, dined, worked, and prayed together. The sisters shared daily chores and living quarters with other sisters, the brothers labored side by side in the shops and fields, sleeping across the hall, four or five to a room in their large communal dwelling. The Brothers and Sisters ate at separate tables in the communal dining room. Members of a family sang, danced, and worshipped as a group. Within this context, individuals formed close personal relationships, especially with members of the same sex. As individuals aged, they did so in the midst of friendships forged over a lifetime.

Early in the sect's history, separate dwellings were constructed for elderly members whose physical labors were lighter than those of younger Believers. According to Society records, a separate dwelling for the elderly was completed and occupied at New Lebanon in 1791. Likewise, in 1818, "aged" families at Union Village, Ohio and Pleasant Hill, Kentucky were housed at the South and West family dwellings respectively. At South Union, Kentucky, a one story brick building was used to house the aged and infirm for a number of years. There was no specific

Shakers: Their Long & Healthy Lives

by Susan Matarese, Ph.D.

age at which a member took up residence in such a dwelling. Instead, the physical and mental health of the individual determined where he or she lived. As the nineteenth century progressed, however, diaries, journals, and family records suggest that individual Believers were no longer segregated by ca-

Youngs takes dinner & takes home with him 10 thimbles to silver line perhaps the last he will ever do, for he is quite feeble." Another touching example of the commitment of aging Shakers to their work involved Brother Amos Stewart also of the Mt. Lebanon community. Brother Amos severed his left hand

1858, Brother Freegift Wells noted, "This morning the Elders give me little Thomas Almond for an apprentice, & a fine boy he is, too." Brother Freegift who was 73, patiently introduced the 10-year-old Thomas to the art of turning brush handles and constructing tables and cabinets. Although their activities together usually involved work, the aging cabinet maker clearly developed a genuine fondness for his young apprentice, making him a sled during their first winter together. Similar bonds developed among the sisters as well. As a community of celibates, the Shakers often looked to these youths as a source of comfort and help in their declining years.

In the 1870s Charles Nordhof noted the remarkable longevity of the Believers ... when the average life expectancy for Americans was 50 years, many Shakers lived into their seventies, eighties, and nineties.

capacity for labor. Elderly Shakers remained within the same dwelling as the rest of the family, sometimes sharing a room with another aged member of the same sex, yet surrounded by younger caretakers and integrated as much as possible into the work, worship, and activity of the group.

Shakers and the Joys of Work

Most Shakers seemed adamant in their desire to keep working. Undoubtedly this reflected the Believers' conviction that work was a means of worship, one of the central ways in which the individual expressed devotion and love of God. An older worker physically unable to perform some duties could assume other, less demanding chores. Sisters over 60 tended to be seamstresses, spinners or tailoresses, while men over 60 were often tailors, gardeners, or woodworkers of one type or another. No one was left out of work, and it appears that the health and stamina of the individual were more important than chronological age in determining work assignments. For example, Sister Sarah Collins of Mt. Lebanon, wove chair seats well into her seventies (*see accompanying photo*), while Brother Delmer Wilson tended the apple orchard at Sabbathday Lake until he was 89!

Family journals are filled with entries that attest to the vigor and engagement of older Believers. The following entry appears in the domestic journal of South Union's Center Family: "June 15, 1828: Aged John Rankin walked home from Mill Point today. He is now in his 71st year! and this walk not less than 16 miles. He has for a long time been assisting at the saw mill." Brother Isaac Youngs at Mt. Lebanon was exempted from milking at the age of 60, yet two years later he was soldering joints on the tin roof of the Great House. Brother Isaac reappears some years later in an entry in the Deaconness' Journal dated March 26, 1861: "Br. Isaac

in a planing machine when he was 63. He made a kneehole desk 11 years later which he proudly inscribed on the bottom of two drawers, "Made in 1877 by Amos Stewart with one hand age 74." Brother Freegift Wells displayed a similar devotion to work making bedsteads and turning pipes while in his mid-eighties. In 1871, Ann Buckingham of the Church Family at Watervliet recorded that "Br. Freegift came and worked on the outside door all the afternoon & it was very cold. It is a great job for a man between 85 and 90 but no one can do it so nice." Sisters were no less committed to contributing to the family welfare. Community records at Mt. Lebanon indicate that a 91-year-old member knit 12 pairs of footings in the year 1860, while one of her sisters who was 83 and blind, knit twelve pairs of stockings, 35 pairs of footings and wound 100 runs of knitting yarn.

Occupational journals also provide glimpses of the special relationships that often developed between older Shakers and the children and youths who worked beside them in their shops and dwellings. For example, in a journal entry dated April 13,

It was not at all uncommon to find elderly Shakers in positions of power and influence, serving as members of the Ministry, as Village Trustees, and as Family Elders and Eldresses. In certain respects, this was a mixed blessing for the individuals involved. As the ranks of adult Shakers began to dwindle in the 1830s and the communities

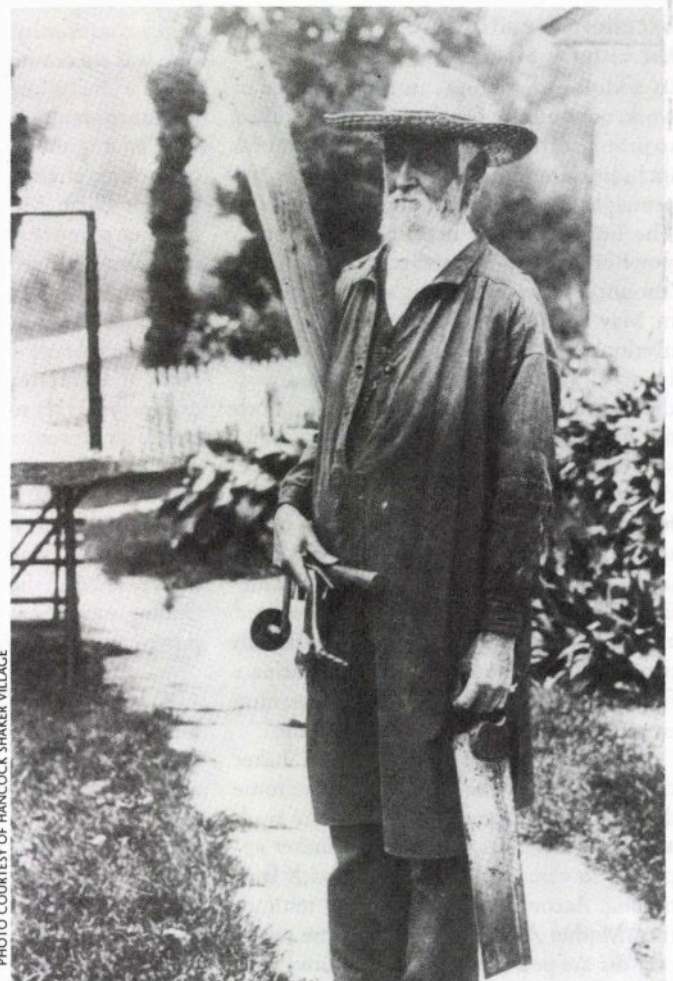


PHOTO COURTESY OF HANCOCK SHAKER VILLAGE

Most Shakers, like Brother Charles Greaves (1828-1916), seemed adamant in their desire to keep working well into old age.

had increasing difficulty attracting capable and committed converts, many older leaders were compelled to stay on the job despite failing health and diminished capacities. Some like Hancock's Elder Daniel Goodrich, Jr. were philosophical about their limits. At the age of 69 he wrote: "Old age creeps on—my strength fails, but my spirit is as bright and lively as ever." His sister, Eldress Cassandana Goodrich, also at Hancock, exhibited a similar dedication, noting: "I feel sometimes as if I was rather wearing out, but I think I prefer wearing out to rusting out." Although troubled by various ailments, she remained steadfastly in her position until her death. By contrast, when Elder Grove Wright was finally allowed to step down from his position in the Hancock Ministry in 1860, he said that he felt "a most blessed releasement in the change." South Union's Hervey Eades sounded mournful in the following entry: "... nearly 78 and cannot find anyone to take my place yet. Sorry I am." Clearly old age was not a time for ease and relaxation if one were a dedicated Believer.

Excellent Health Care for Elderly Shakers

In addition to changes in the character of work, community rituals were also modified to promote the participation of all members including the aged, so important was the principle of "union" among the Believers. The importance of maintaining union is nowhere better illustrated than in the "mountain meetings" that were conducted in May and September on sacred ground overlooking each village. An entry from a Hancock journal reads: "All are elated with the idea of going onto the mountain; both old and young ... all go who are able to walk, and some who are not able to walk ride, though it is a steep and difficult way for the horses and carriages." Modifications of the traditional Shaker dance were also introduced in an effort to accommodate the aged. During the 1820s, a gift of marching was received at Mt. Lebanon. Marches by contrast with dances allowed aged members to participate fully in the worship service, for marching employed a pacing step instead of a skip.

No discussion of growing old in a Shaker community would be complete without some description of the excellent health care available to all Believers. The earliest Shaker approach to care of the sick began with faith healing. According to early Shaker testimonies, Mother Ann exhibited the same power over disease possessed by Jesus. In time, consultations with regular physicians were permitted and each Shaker community had at least

one infirmary or Nurse's Shop where Shaker physicians and nurses used their extensive knowledge of herbs to treat assorted ailments. Their journals are full of homemade "recipes" for cures for cholera, typhus, sour stomach, and rheumatism. Eventually the Shakers began marketing their herbal remedies to the "world's people," and Shaker families were growing large amounts of herbs for commercial purposes. In times of emergency the Shakers did not hesitate to call in physicians from the world, and as the years passed they eagerly explored a variety of medical practices including hydrotherapy, gymnastics, and Grahamism. Elder Grove Wright, the much beloved head of the Hancock Bishopric suffered from erysipelas, a painful skin condition that plagued him throughout the last years of his life. As his health deteriorated, his fellow Believers sent him to health spas, seaside resorts and mineral springs throughout the Northeast in an effort to find relief from what he once playfully called the "old scratcher." In the 1890s the Shakers established communities in Florida and Georgia in the hopes of providing a more temperate climate for aging community members. Neither venture was successful.

The Shaker love of invention also resulted in numerous aids for the elderly. The Shakers were among the first to craft large numbers of rocking chairs for the aged and infirm. Brother Elijah Myrick of Harvard "made a machine to move Abigail Blanchard with. She is helpless and has to be lifted off and on to her bed." Calvin Ely of Enfield invented a "regulator" to raise and lower the head of a bedridden elderly sister, and the Shaker infirmary at Canterbury contained adult-sized cradles for gently rocking weak or aged members. The movement was soothing and probably helped to prevent bedsores. An entry dated March 30, 1861 details the purchase of artificial teeth for the Believers at South Union. As the years passed Shaker dwellings incorporated all the modern conveniences including steam heat, running water, and improved appliances for preparing food.

The Decline of Shaker Villages

During their zenith in the 1820s-1840s, the Shakers provided a high quality of life for aged members of both sexes where the presence of peers and the support of younger members offered an opportunity for fellowship through work and worship and an environment free of poverty, crime, and loneliness. As the nineteenth century progressed, however, the Shakers were experiencing a crisis of recruitment and retention from which they never recovered. By 1870 almost

a third of the membership was over the age of 60. By 1900, the Shaker villages had become visibly female dominated and elderly. As membership in the United Society continued to decline it was impossible for the Shakers to maintain their properties and industries and they hired more and more outsiders to run their farms and shops. Leaders were often too old and frail to manage village affairs wisely. In many villages a handful of aging Shaker sisters lived in buildings meant

It was not at all uncommon to find elderly Shakers in positions of power and influence.

for hundreds, and everyone worked in the garden, shop, and kitchen as they struggled to survive. Family journals confirm the anxieties, discouragement, fear, and loneliness of many. As entire villages closed in the early decades of the twentieth century, elderly Believers were often relocated to remaining villages. Some individuals chose to live the remainder of their days with relatives, while others were placed in private residences. In 1910, the 12 remaining Shakers at Pleasant Hill deeded their acreage to a local businessman with the understanding that he would care for them until the end of their lives.

Despite their discouragement and anxieties, however, aged Believers seem to derive great comfort from their commitment to the Shaker faith. Shaker journals and letters are filled with statements attesting to their faith in a kind and loving God and their belief in an afterlife in which all Shaker families would be reunited. The Shakers, of course, had a long tradition of communication with the spirits of the dead and glorious visions of heaven gleaned through Shaker mediums. Sister Sadie Neale at Hancock, spoke of aging as part of a process of rejuvenation, "seeming decline leadeth not unto death, but in reality unto a resurrection of life through all futurity." Sister Sarah Collins perhaps best summed up the quiet confidence of many aged Believers when she wrote: "Whatever comes in this world or the next I am sure of my passport." Ω

Professor Susan Matarese is a Professor of Political Science at the University of Louisville. A longtime student of the Shakers, she has published widely on both literary and experimental utopias. She serves on the board of directors of the Center for Communal Studies and is a past president of the Communal Studies Association.

“We Do Not Retire from This Mission”

by Martha Wickham, ASC



ASC ORDER (ADORERS OF THE BLOOD OF CHRIST)

Sister Eleanor O'Neill, although legally blind, still plays the keyboard.

A FRENCH PSYCHIATRIST, DR. Jean Dublineau, said, speaking of retirement, “All renunciations demanded by old age are in the field of action, not in that of heart and mind. They belong to the order of ‘doing,’ not that of ‘being.’ I live differently, but not less.”

Life in retirement is different, but it is still fully life.

In 1983, when I was 69 years old, I entered the congregation of the Adorers of the Blood of Christ, a religious order of Catholic women located 60 miles south of St. Louis, Missouri, in Ruma, Illinois. After 49

The order graciously received me and started my training immediately. I was sent to Taylorville, Illinois, as an affiliate of the community; the next year I went to the novitiate in St. Louis, Missouri. The following year, in 1986, I made first profession of vows, with final vows following in 1989.

I celebrated my 81st birthday in February 1995, and I am making peace with my limitations in this beautiful and holy place called “Ruma,” the motherhouse of our province. It is a great privilege to be able to slow down gradually. Here the semi-retired and fully retired Sisters cultivate the time

before the body, or vice versa. Finding a way to meet this challenge requires a great sensitivity to our spiritual, emotional, and physical needs. We age in different ways and degrees. With some it is a gradual decline; with others it is the collapse of the proverbial “one-hoss shay.”

Sisters in their Eighties— Only “Semi-retired”

Today the 80-year-olds are the fastest-growing segment in the United States; it is common for people to reach that age. Preparation for this stage of life gives an idea of the expectations and how to cope with the inevitable. Growing old is threatening to everyone, and we Sisters are not spared the pain. Shortness of breath, blurred vision, and impaired hearing give us the message loud and clear. We give up things we like to do and try to accept with serenity the reality of our aging. We pray; we trust in a loving God; we trust in younger, stronger hands as we turn over the reins of leadership. We concentrate on wellness instead of anxiety; a desire to broaden our horizons is our focal point. Opportunities to keep growing until the end of life are offered to the Sisters by way of workshops, retreats, book reviews, concerts, visiting choirs, and even a juggler, our most recent entertainment.

We pray; we trust in a loving God; we trust in younger, stronger hands as we turn over the reins of leadership.

years of marriage, my husband Fred died of a heart problem. We were blessed with five beautiful children, now grown and independent and scattered. My life had been one of a happy wife and mother, one of concern, commitment, and caring. I felt I needed to reorder my life to that same pattern in a way that would enable me to carry on—to continue to love and serve. I wanted a commitment outside myself, a serving of others.

needed to examine our remaining years, to find meaning after years of professional activity. As Montaigne remarked, “It is no easy matter to retire successfully.”

We were brought up thinking that we had to justify our lives by our achievements. Now we do an about-face; the spirit is willing but the body protests at many things we think we should be able to do. Still, there is a longing to do more. Sometimes the mind goes

The semi-retired Sisters continue to serve according to their energies and ability to do so. There are jobs at the provincial house that parallel those in various areas of concern such as administration, nursing, health care, tutoring, pastoral ministry, dietary work, personal care, music, quilting, switchboard, mail service, business offices, and others almost too numerous to mention.

Sister Philomene Ihle, a lover of beauty and nature, is semi-retired, however following her around for a day would convince one otherwise. She makes the floral arrangements in both chapels, helps prepare the liturgy, and serves as pastoral minister to the retired Sisters. She has had a long and varied ministry. Her first assignments were in elementary and secondary education. She later served as secretary to the provincial administration and as director of apostolic services for the province. In 1981, Sister Philomene was diagnosed with scleroderma. She also has a heart condition. This has not slowed her down much, as she loves being in the midst of life and devoting herself to the care of others.

Sister Ambrosia Haller, 80, is a gifted artist and crafts person. A registered nurse, Sister Ambrosia remarks that her 20 years in the hospital in Murphysboro, Illinois, saw her in every department but the boiler room. In 1987 she came to Ruma to work as switchboard operator, and helped in the kitchen. She also sits with the dying, her nurse's training qualifying her for this.

Sister Maria De Mattai came to the community in 1942 when she was 33 years old. She recalls that she felt like a grandmother among the 14-15-year-olds who entered with



ASC ORDER (ADORERS OF THE BLOOD OF CHRIST)

The author, Sister Martha Wickham, 81, is pastoral minister and organist for the retired sisters of the province.

In 1937 Sister Mary Vera Flieg entered the community at the age of 23. Her ministry in housekeeping and dietary work kept her busy until 1965. She now cares for plants in and out of the greenhouse. She also quilts and does craft work. Sister Vera is a faithful worker in the kitchen, where she can be found every day scrubbing the many pots and pans.

Sister Mary Edith Donze joined the congregation at the age of 15 and worked in housekeeping and cooking. She has also worked in an orphanage, caring for children. Today she devotes her time caring for the eld-

erly sisters. She has a love of flowers and plants and tends them with patience and care. Animals also get her attention. She can often be found at the sheep pen, laughing at the antics of the baby goats and lambs. During her quiet time, she makes hundreds of tiny stitches on a beautiful flower-garden quilt.

Sister Teresa Zuber joined the community when she was 23, working as dietician. A number of surgeries due to degenerative joint disease have limited Sister Teresa's activities, but she has resumed some work with the aid of a cane. She carries on a unique ministry of correspondence, a treasured outreach to sisters and friends on birthdays, special occasions, and celebrations. The recipients look forward to her affirming messages.

Retirement Facilities at Ruma

Clementine Hall, the third floor of the provincial house, is home to 30 sisters who are fully retired. Their physical and spiritual needs are met by trained personnel. This floor is a fully staffed and fully equipped infirmary which meets state codes for nursing homes. These Sisters are cared for by dedicated laypeople and our own Sisters. A chapel for morning and evening prayer is always available to the Sisters, as is a well appointed dining room where they eat meals and gather for seasonal celebrations.

Thirty-two spacious and well-lit rooms with commode and basin are available for the retired Sisters; a tub room with whirlpool bath and other therapeutic devices are part of the floor's equipment. A centrally located nurse station handles whatever the situation demands.

The sidewalks surrounding the buildings weave through the wooded areas and are wide enough to accommodate wheelchairs. Ramps have been installed in passages leading to the chapel and auditorium to make it easy for the Sisters to attend community worship and gatherings.

It would be impossible to name all the Sisters and the varied ways in which they contribute to the good of all in the motherhouse. All give of themselves magnificently in sharing and building community. Memories that reach back into the past create a special bonding. Sharing life and confidences for many years give wonderful support in time of diminishment and loss. Love and concern are shown to one another as the able-bodied push the disabled in their wheelchairs and lead the unstable to their places. Sisters share laughs over human foibles.

It is a joy to see Sister Ignatia Graser, 94, whizzing down the road on her three-wheeled bicycle, her veil streaming in the wind.

her. Her degree in accounting from St. Louis University served her well when she became provincial treasurer in 1972 and in business offices of other institutions of the province. Now at 86, she still works with the mail that comes to the provincial house. She enjoys reading, classical music, and operettas.

Sister Mary Jerome Goeckner came to Ruma to retire in 1983 after years as a nurse and hospital administrator. She now stays active preparing liturgies, quilting, taking care of the gift shop, and helping with nursing care. She can be found in the wee hours of the night at the bedside of a dying Sister. She has five blood sisters who are members of the community.

erly sisters. She has a love of flowers and plants and tends them with patience and care. Animals also get her attention. She can often be found at the sheep pen, laughing at the antics of the baby goats and lambs. During her quiet time, she makes hundreds of tiny stitches on a beautiful flower-garden quilt.

Sister Mary Vivian Darveaux also entered at the early age of 15. She is a retired elementary school teacher who returned to the provincial house after a car accident. She is still very busy, visiting the sick, helping assemble community publications, and making unique greeting cards.

Sister Cordula Naeger was 18 when she entered religious life; she worked many years

Sister Cecilia Baronowski, RSM, a member of another religious community, is pastoral director; she plans a scripture class, arranges for morning and evening prayer, and distributes communion to those unable to leave their rooms. Exercise programs, craft projects, a class in haiku poetry, swimming in the outdoor pool, weather permitting, keep us interested and occupied. Brenda Zipfel, a gifted activity director, coordinates the programs and keeps things running smoothly.

Visits by vans to historic and interesting sites are a great source of pleasure and keep an attitude of anticipation to give the Sisters a feeling of still being in the mainstream of life. Lambs born on the farm are brought in carts to the main house for us to ooh and aah over; to hold the little ones is a joy as we welcome new life. It is also a joy to see Sister Ignatia Graser, 94, whizzing down the road on her three-wheeled bicycle, her veil streaming in the wind. It is good to see Sister Sebastian Kollmann, 84, bent over her hoe in the garden, doing what she likes best.

Fully Retired Sisters

Many retired Sisters are former teachers, nurses, and businesswomen. Sister Eleanor O'Neill retired from a teaching ministry that spanned 55 years. She is legally blind and also suffers from arthritis. However, Sister Eleanor keeps up her interest in current events, enjoys playing music by ear on her small keyboard and enjoys the Xavier Society tapes for the blind.

Sister Benigna Schmersal, another retiree, came to Ruma three years ago after 40 years serving in dietary work. "Sister B" as she is fondly called, is a diabetic and suffers from crippling arthritis. She is well read and busy from her wheelchair with crafts. She still reads mouth-watering recipes and imagines how each tastes; she obviously misses cooking.

Sister Euphemia Stich will be 97 in October. She entered the community at the age of 18, and was trained as both teacher and nurse. She came to Ruma in 1986 for retirement. Before a gradual dimming of vision she quilted, tatted, and crocheted. Now she visits and prays with Sisters.

Another 90-plus retiree is Sister Celine Wuebbels who taught for 60 years in elementary school. She still attends all provincial assembly meetings, participates in discussions, parties, and community days.

Sister Mary Andrew Libera, a chemistry and math high school teacher as well as principal, is now mostly room-bound with severe arthritis. She still keeps up with the news

and is an avid reader and puzzle worker.

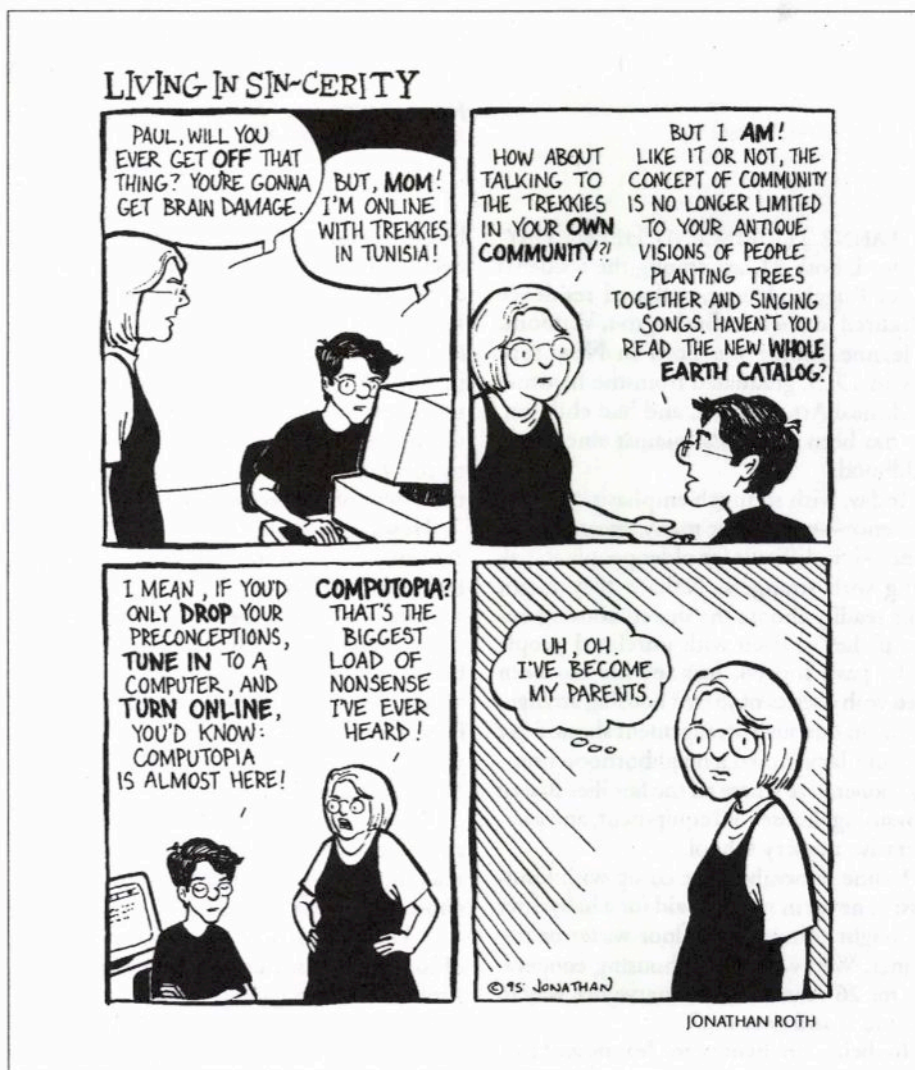
We are told in Deuteronomy 30:19 to "choose life." By accepting the reality of aging and readjusting to a different way of life, we move forward as we renounce but do not resign. We might become a new person when the ego has been stripped. Pope John XXIII called the Second Vatican Council in his old age. Lillian Carter, mother of President Carter, joined the Peace Corps when she was in her sixties. Grandma Moses made an impact in the world of art when she was in her eighties.

Life seems very long when we are young, short when we are old. We realize the brevity of our years, the unfulfilled plans and dreams, but one must be able to let go and to accept and not refuse the reality of our aging which could compromise our health and spirit.

What it boils down to is reconversion: from earning a wage to cultural and spiritual activity to develop one's self, to contrib-

ute, to still find meaning in life. It is good to start planning in that direction before the impact of old age descends. It is difficult to pass from an active life directly into retirement. Slowing down gradually, doing less of the big jobs and working on little jobs takes the edge off being completely cut off from what makes the wheels go 'round. Retired Sisters at Ruma meet the challenge of the prayerful study of the meaning of our lives by letting go of the things of the morning to attain those more appropriate to the evening of life. Ω

Sister Martha Wickham, ASC, 81, has five children, 15 grandchildren, and seven great-grand children. After 49 years of marriage, when her husband Fred died, she joined the ASC (Adorers of the Blood of Christ) in Ruma, Illinois, and made final profession in 1989. Retired, but far from inactive, Martha is pastoral minister for the retired sisters of the province and also serves as organist.



Friendship & Shared Living

by Margaret Harmon



Jeanne Tourin (left) and Helen Hayford at the piano. "I play one hand, she plays one hand, we play together."

JEANNE TOURIN AND HELEN HAYFORD, both 81, are among the residents of Ruggles House, a shared residence for retired teachers in Burlington, Vermont.

Jeanne Tourin was born in New York City in 1913, graduated from the Institute of Musical Art, married, and had children. She has been a classical pianist since early childhood.

Today, with so much emphasis on independence—which, for many, means living alone—it is difficult for older people to risk living with strangers. Perhaps they might more readily choose the shared housing option if they've lived with unrelated people in the past. Indeed, Jeanne's life has been filled with a series of shared housing arrangements. In one such arrangement she and her husband Jack joined a neighborhood housing cooperative where all the families shared babysitting, household equipment, and a cooperative nursery school.

Jeanne remembers the co-op with fondness: "I never in my life paid for a babysitter or bought things like a floor waxer or rug cleaner. We lived in that housing cooperative for 26 years. It was a marvelous way to live and it still goes on."

In their retirement years, Jeanne and Jack

bought a condominium in Burlington and decided to take in a boarder, Bunny. Jack died soon afterwards. Three months later Jeanne had a stroke that permanently paralyzed her left side. Jeanne worked very hard in physical therapy, determined to return to an active life. Bunny's help and companionship made an enormous difference, and to this day Jeanne's doctors are amazed at the extent of her recovery.

However, Jeanne received only 55 percent of Jack's pension and their mortgage had been based on his full earnings, so she sold the house and she and Bunny moved to an apartment. When their apartment building was sold, Jeanne moved to a new arrangement: she, Bunny, and Bunny's husband rented a condominium together for a year, until the couple moved back to New Hampshire.

At that point, many people in Jeanne's situation might have moved into a residential care home or nursing facility but Jeanne chose shared housing again.

"The director and three board members of Ruggles House came up to interview me. I told them, 'I'm handicapped, but I'm not sick.' And then I played the piano for them—I play compositions written for one

hand now. I wouldn't have moved in if they didn't say I could bring the piano. I knew I couldn't live without my piano."

At Ruggles House, Jeanne has three meals a day in the dining room, help with laundry and housekeeping, and the added advantage of a couple who live there as resident managers. The cost for room and board at Ruggles is around \$800 a month. For residents of low income, rental subsidies are often available through HUD's Section 8 program.

Because group shared residences like Ruggles House are not licensed to provide personal or nursing care, people like Jeanne who need services such as physical therapy or help with bathing can contract with a home health agency. Because they live together, residents who need home health services can save money by engaging a service provider as a group.

Jeanne is pleased with the home health services. She gets help from her housemates as well. They all help one another. Vera, who moved here from the Bronx to be near her son, teaches an exercise class two mornings a week; Shirley often does sewing for the others; Paula knitted a shawl for Jeanne; and Jeanne invites her housemates to watch a

video in her room on Saturday nights.

HELEN HAYFORD MOVED TO RUGGLES House two months after the death of her husband, James Hayford, a well-known poet and musician. Like Jeanne, Helen had lived a rich life. In 1931, after finishing high school in rural Vermont, she attended Boston University. She sang in the chorale, and like Jeanne, took her music seriously.

Over the years Helen and Jim both taught school. Soon after their son was born, they shared a three-story house at Goddard Seminary with several other faculty and staff members. This positive experience would, years later, help Helen make the decision to move to Ruggles House.

As an older adult student, Helen spent seven summers getting her masters degree in French at Middlebury College and taught the language until she retired in 1973. Since then, she has undergone heart by-pass surgery twice. But Helen has made it clear that there will be no more surgery and no more medical efforts to keep her alive. At Ruggles, she feels safe in knowing that she won't have to die alone whenever the time comes.

JEANNE AND HELEN HAVE BECOME THE best of friends. Helen has helped Jeanne in important ways. "Just last week I was afraid and feeling like I might have another stroke," Jeanne said. "Helen sat with me by the hour—literally by the hour. She rubbed my legs to reduce the tension. And when I went to the emer-



MARGARET HARMON

Ruggles House, a shared residence for 10 older women in Burlington, Vermont.

gency room, she went with me. But now I'm much better, thanks to Helen."

Together, Helen and Jeanne make their way through their new life at Ruggles House. Says Jeanne, "We get along so well. We have a lot in common. One of the things Helen and I were talking about this morning is getting along with the other people who live here. You know, you can't always hold back what you're thinking. But on the

other hand, you have to be careful what you do say to others; everybody is here because they have a need of some kind and we can't always judge."

Helen and Jeanne are at the center of social life at Ruggles House. At one time or another, everyone joins in their evening games: Scrabble, Upwords, or cards. And Jeanne is often asked to play the piano after lunch or dinner. It's a request she never turns down: "When people say, 'Jeanne, be sure to keep your music going,' I say, 'You've got it mixed up—the music is what keeps me going.'"

Helen sometimes joins Jeanne at the piano. "When Helen and I play the piano—I play one hand, she plays one hand, we play together—every once in awhile the teacher in me comes out, and I can't resist showing her how I look at the music." However Helen feels lucky to receive musical instructions.

Jeanne's relationship with Helen is just one example of what can happen when older people are willing to risk change in their efforts to prevent loneliness and isolation. Ω

In 1988, upon completion of her masters thesis, "Shared Living for Older People: An Alternative to Disengagement," Margaret Harmon founded Vermont's Project SHARE (a shared housing program) and served as executive director of the National Shared Housing Resource Center for four years. As a single parent, she raised her two children in shared housing and continues to choose this lifestyle.

Helen believes that her husband Jim spoke for her when he wrote his last poem.

I Am Persuaded

I am persuaded
That everything will be all right
In that good night.
The power that let us live and write
And think and build
Has not been killed
Even though our faith has faded
And grown perplexed;
It will make sense for us of what comes next,
I am persuaded.

—James Hayford

Retiring to the Good Life

Stephen Gaskin on "Rocinante"

Interviewed by Betty Didcoct



Making Rocinante happen: (clockwise from bottom) Dennis Renkens, resident; Ina May Gaskin, head midwife and co-director; Stephen Gaskin, director; Stephen Smith, volunteer; Leigh Kahan, trustee; Pamela Hunt, trustee and midwife.

In the '60s and early '70s, Stephen Gaskin was a familiar name in the alternative culture scene. After drawing thousands of people in the Bay area to his Monday Night Class in San Francisco, Stephen and a bus caravan of followers took off across the country, landing in Tennessee "to start a new culture." The result was The Farm—a commune that at its peak had 1500 members. The Farm organized many projects that benefitted others; for example they helped re-popularize natural childbirth and midwifery in the United States, and established Plenty, an international nonprofit charitable organization. With a current population of about 250, The Farm is now a small village, with roads, water systems, housing, schools, health care facilities, and more than 70 small businesses, nonprofits, partnerships, and projects.

Betty Didcoct, administrator for the Fellowship for Intentional Community, talks with Stephen Gaskin about his latest project, Rocinante (ro-see-NON-tay), a combination retirement community and midwifery center. While this project is in its infancy, with Stephen's history of manifesting his dreams, we could expect that Rocinante will someday be a familiar name as well. —Deborah Altus

Betty Didcoct: Where did your vision of Rocinante come from? Why do you want to do this project?

Stephen Gaskin: It actually started back when I began everything in the '60s. I knew that people could make a difference, but they really had to try. When we first came out of the Haight-Ashbury district in San Francisco, collectivity was the most powerful thing we had ever seen. The Farm started out as a collective, continued on that path, and then at one point became less collective. When people hit their peak earning years, they didn't like it anymore. But as folks get 'over the hill' or 'on the downward slope', collectivity starts to look pretty good again.

Since The Farm quit being collective and Plenty had become such a regulated project, once it got treaties with governments, I decided I needed a new project. I thought long about what was needed. I didn't really get to finish the experiment with collectivity, and when I had read an article which said that 25 percent of older people will not be covered with public or private health insurance by the year 2000, the idea was born.

I figured there have to be a lot of 'liberal geezers' like me who are not going to suddenly blossom out in polyester and Lawrence Welk when they get old. Some of them are still going to want blue jeans and the Grateful Dead. So I set up another 501(c)3 and named it Rocinante.

Betty: Why did you choose "Rocinante"?

Stephen: Rocinante is the name of Don Quixote's ancient horse in Cervantes' famous novel. It is medieval Spanish for "supernag." Don Quixote was an incurable idealist who wanted to do good deeds, rescue all the maidens, and save everyone from the bad magicians. He borrowed his neighbor's draft horse for a charger, used his barber's basin for a helmet, and went forth to be a knight and fight battles against evil. I just turned 60 and I am going to spend the next 20 to 30 years being Don Quixote!

Betty: What's happened so far on the project?

Stephen: My first angel gave me \$10,000. I used \$5,000 as a downpayment on 100 acres of nice land adjoining The Farm and put the other \$5,000 in the bank to make land payments for the first year to give it time to get rolling. I have been rolling for three years now and I've brought in 16,000 volts—enough to power a couple dozen houses, 25 pairs of phone lines, and drilled a well that produces 45 gallons per minute of beautiful drinking water.

We've got three houses almost done and one of them is free right now because it belonged to my first partner, Dr. Dawn Hendrickson, who recently died. We will probably use it as a birthing cabin for the midwife side of the project. That was my

other idea—to combine a retirement community with the midwifery center. With more than 20 years of experience now in community midwifery and rural primary healthcare, I wanted to create a project that will provide a special place for people to make these passages. I see people being born, people giving birth, people dying, and people giving hospice care: a birth and death center—“from the womb to the tomb.”

Betty: *How can people get involved?*

Stephen: You can endow a cabin that will be used as a birthing cabin, maintained by the midwife program, until you are ready to retire to it. I believe you can put money down like you do for an IRA and make payments on your cabin. Then when you die, the cabin reverts to Rocinante but your other money is your own. What you leave for kids and all is your own business.

Some folks endow a birthing cabin just to help out the midwife program. Right now I have someone with a cabin that is mostly done and he wants to leave. Rocinante does not have the money to purchase the cabin, but we can serve as the broker between this man and a new resident. They can make their own deal. Down the line, we will be able to have cabins available for those who can't afford to build their own. At this point, people have to build their cabins, however they want, as long as it is done in a low-cost way, is energy efficient, and tastefully designed.

Betty: *Who determines that?*

Stephen: I will, in the beginning, then as we get more residents, they can determine how to keep the quality up so it becomes a pretty, ecological little village.

Betty: *What would life be like for someone who retires at Rocinante?*

Stephen: Right now we are at the very beginning, in the pioneering stage, but my idea is that we will have conferences and schools for the midwives and on various other subjects. The older folks could have first dibs for staffing the conferences. It would be like having a visiting university. The folks who live here would get to have educational classes brought to them.

I thought that older people may not have the muscle or the energy to do all the work of the collective by themselves. Rocinante's role will be to maintain the land and provide administration for the collective. We will ask \$100 per month for a person and \$150 for a

couple so we have money for public works, infrastructure, and administration.

Once we have 30 to 35 cabins or so, I would assume that we would have generated some sort of residents' committee which would have input on the new additions to the community and how much in dues are needed to fix the roads and keep the infrastructure together.

Betty: *What sort of relationship do you see between The Farm community and Rocinante?*

Stephen: Of course there will be social interaction, because The Farm is the closest thing where fun things are happening. For example, Albert Bates has the Ecovillage project that networks with other ecovillage projects all over the world. People might get involved in our Harvest Festival, our Ragweed Day Reunion, and various conferences we are already having. And, of course, they would make friends with folks at The Farm because it is right here and handy!

But Rocinante is separate from what The Farm is doing. The Farm has already built its own retirement system. Rocinante would be serving new people.

Betty: *What kind of response have you had so far?*

Stephen: It's been good. I'm just starting to look for foundation grants. In our grant research, we get feedback that Rocinante is a very strong project because of combining the midwifery program with the old folks. The older folks are so happy to be with the babies.

Before we get too much funding, I want to have the project up and running so that if we find a big funder we would be established and that funder couldn't come in and change the project. I talked with one guy who was an executive at a major company and he said that it is untidy to have people come in and pick out their own places. He thought we should cut up the land into plots and define what people choose. His thoughts clarified my mind quite a bit because I think that the pioneers who come in early *should* get to pick nice spots. We don't want to get super formal because that is what we are trying to get away from—the idea that you have a room along a hall with a number on it and a nurse in a white suit.

Betty: *Have you had a response yet from people who want to build cabins for their retirement?*

Stephen: A little bit. I have been waiting until we got more together. I may just put an ad in some magazine, saying we are at



Taking in sun on the new porch of a Rocinante cabin.

the ground floor and see what kind of response there is. Mostly I have been dealing with folks who already know me. I find a good response whenever I give talks or do radio interviews. When I was recently on a program in New York, we got a strong response and one person gave me \$2,000. I don't even know if he wants to live at Rocinante or not.

Betty: *If you had whatever you could wish for, what would you like the most to help with this project?*

Stephen: I would wish for about \$100,000 so I could polish my infrastructure. I want to put in asphalt hiking paths around most

of the property so people can run wheelchairs over them or walk easily. Then I want to put in a couple of facilities for the conference and school.

First we need a meeting hall. I have been thinking about a simple kind of barn—a pyramid-shaped barn with a sound stage out to one side, up a meadow that would have room for 2,000 to 3,000 for an outdoor event. Then I would like to do a building for administration with showers and more so people coming to conferences could camp around it. Those are the things that would put us in business.

You know, I've always thought that being in this country is like living in the ocean, where corporations are like big sharks that

are pretty strong and protected. Individuals are just swimming in the soup beside all this big stuff. If you join together with other people, you can build yourself a "collective whale" that is big and safe—so it is not just a single person fighting alone. Rocinante can be that vehicle. Ω

As an aging communitarian, Betty Didcoct has a special interest in multigenerational communities, and in exploring ways that zoning laws can be changed so that intentional communities are welcomed as viable social options (rather than falsely perceived as "cults.") She has been administrator of the Fellowship for Intentional Community since 1993, and is now director of its Outreach and Program Development.

Amana

(continued from page 53)

In an oral history collected by a staff member of the Museum of Amana History, one resident explained how her family was asked to move after her grandfather left the East Amana bakery: "My grandpa, he was a baker back then. Then he couldn't bake anymore. Mr. Geiger took over the bakery. Then we had to move over from the

bakery. They (the village council) just moved you from one place to another where you was needed, see? ... We moved four times (while growing up in East Amana)."

Income had nothing to do with a reluctance to retire, however, as each adult community member, regardless of age, was given a small stipend with which to purchase shoes, cloth, books, and other non-community produced necessities. While the amount was reduced as a person aged (because older folks generally had no children to provide for), the annual stipend was forthcoming no matter what.

And no matter what, community members were cared for cradle to grave. An aged resident who required nursing care was assigned an apartment adjoining that of a relative. Should a resident have no blood kin, a member of the community was assigned to provide care. Generally, the day to day tasks of looking after an ill or infirm resident were shared among family members or neighbors, and of course, all meals, including dishes for special diets, were provided by the nearest kitchen house.

Living as they did, with fellowship and friendship a cornerstone of the community, strong personal relationships provided emotional security to the aged, as did the church. Communal residents attended church 11 times during the week. The services provided both spiritual sustenance and opportunity for social interaction. Those who were too ill or too weak to attend church were visited, sometimes daily, by one of the village elders.

Enfolded within the community, close to family members and friends, the aged stoically accepted life's changes and even embraced them as part of the journey.

As they sang, and indeed still sing, in the Amana Church:
*When at the cross they're kneeling,
 They will find peace and rest.
 The end will be in seeing,
 What was their hope at night.
 In innocence they trusted,
 Which made their light shine bright*

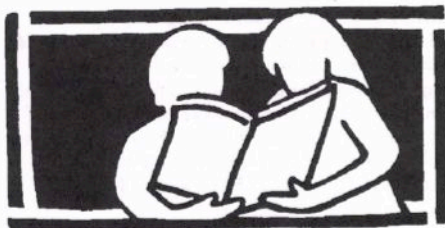
[*Those Who Sow in Sorrow*, by a community founder, Johann F. Rock.] Ω

Emilie Hoppe is a journalist and publisher, author of Seasons of Plenty: Amana Communal Cooking, and a lifelong Amana resident and member of the Amana Church Society.

LIVING IN SINCERITY



JONATHAN ROTH



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 find, 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 pg. 76.)

While we do all we can to make the **Directory** as current and comprehensive as possible, it takes us more than two years to complete—and we receive new leads for communities at a rate of one or two a week, plus numerous address and phone changes. Rather than trying to create an updated directory every few months, we regularly publish the late-breaking information herein **Communities** magazine.

All of the information contained in this update was received after the new **Directory** was released, and the Index Codes tell you which section of this update to look in:

- [n] *New Listings*—this group was not listed in the **Directory**.
- [u] *Updates*—address, phone, and name changes for groups previously listed here and in the **Directory**.
- [d] *Disbanded* recently.

The information here is condensed and abbreviated, and will be more thoroughly presented in future **Directories**. For example, the book format includes a cross-reference chart of many features including population statistics, number of acres, leadership and decision-making structures, diet, schooling, spiritual practices, etc.—plus maps showing approximate location. If you would like to examine a copy of the current edition, please contact us at the telephone number listed below and we can direct you to nearby libraries that 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. Please use the form on pg. 68 to send us the updated information, or give us a call at 816-883-5545. Thank you!

NORTH AMERICAN COMMUNITIES

ARIZONA

- [u] Network for a New Culture
(Center for Experimental Cultural Design)
- [n] Vajra Community

CALIFORNIA

- [n] Freakish Little Clan, A
- [d] Alcyone Light Centre
- [d] Center for the Examined Life
- [u] Family, The
- [n] Eden Project, The

COLORADO

- [n] Eden Ranch Community

MAINE

- [n] Forming Community

NEW MEXICO

- [n] Southwest Sufi Community

NEW YORK

- [n] Red Road Farm

OREGON

- [d] Vision Foundation
- [n] West Hills Cohousing
- [n] Yew Wood Healing Centre

TEXAS

- [u] Zendik Farm

VIRGINIA

- [u] Acorn
- [n] Deer Rock (formerly Monacan Ridge)

WASHINGTON

- [u] Love Israel Family

INTERNATIONAL COMMUNITIES

FRANCE

- [n] Energy World - Wild Goose Company

NORTH AMERICAN NEW LISTINGS

EDEN PROJECT, THE

(Forming)
PO Box 849
Glen Ellen, CA 95442

An environmental land cooperative forming in Mendocino County, that will be run by a Consensus Council of all the people who buy in to the community. The land is 1680 acres, and those who buy in will each get a 3-acre homestead along the rim of the valley, thus protecting the good farmland. Each of the 84 homesteads also has use of 3 acres of farmland, with the rest being a Common Farm and a protected forest. The buy-in can be paid off at the rate of one day's work per week for those with real desire but no real money. We ask members to practice good land stewardship, and limit building on the homesteads to one passive solar main home, one small cabin, and a small barn/workshop. Those interested in pursuing membership, before getting involved, are asked to first send a letter about yourself and \$3 for our 20-page prospectus. 7/30/95

EDEN RANCH COMMUNITY

(Forming)
PO Box 520
Paonia, CO 8142-0520
970-835-8905

An ecologically sound cluster of 10-15 households of dome, strawbale, or earth homes in alignment with master plan for 65 acres high on a western Colorado mesa. A nature-based community, with primary focus based on the deepest essence, respect, and honoring of all life. We seek self-supporting members who desire rural spiritual environment, working together on biodynamic farm utilizing permaculture applications. Create your own business, or work in nearby towns. Diversity in thought and age; consensus decision-making based on mutual respect and trust. The land offers a strong American Indian heritage, and we foresee many tribal celebrations and learning experiences. We will employ solar, hydro, and wind power wherever possible.

Structures will occupy less than 10% of total land, with remainder in Community Land Trust. The

community center will house shared evening meals, holistic therapies, child and elder care. Future retreat/learning center will bring in spiritual teachings, holistic home building, and farming techniques. \$15,000 for membership, plus cost of home and monthly assessments. Call or write for prospectus and complimentary 2-month newsletter subscription. Send \$3 for bylaws, \$10 for home video. 10/11/95

FORMING COMMUNITY

c/o Paul Lauzier
RR1, Box 5140
Lubec, ME 04652

Have 100 acres to share with idealists keen on hand work in spiritually oriented community seeking to promote Gandhian "villagism" primarily by practicing it. Founder is an artisan established for 11 years as a local woodenware peddler committed to local self-reliance and voluntary poverty (limiting use of resources to basics necessary for a wholesome life: no power machinery, electricity, or telephone; minimal earnings and spending; no government welfare or services; travel only rarely in automobiles). "Villagism" depicts a decentralized economic and social order based on universal religious principles which Gandhi worked out for the revival and liberation of the villages undermined by an exploitive and corrupting economic system. It emphasizes small-scale production and local self-sufficiency, especially in basic necessities, and avoids trade merely for profit. It is a non-exploitive, service-oriented, ecologically sustainable system allowing for the greatest freedom and responsibility in cooperation, production, self-expression, and spiritual growth for all members of the community. 8/10/95

FREAKISH LITTLE CLAN, A

423 Capp Street
San Francisco, CA 94110

A vegan community that has been going for one year. No additional information has been received. 9/13/95

RED ROAD FARM

(Forming)
 HCRI, Box 59
 Cairo, NY 12413
 518-622-8499

We're a small group of individuals who are into learning as much as we can about love and God. We see the best way to do this is by loving and helping each other, and having a strong love of Mother Earth and all other of the Great Spirits' creations. We are into gardening and being as self-sufficient as possible. Visitors and all people are welcome to get in touch with us. 10/6/95

SOUTHWEST SUFI COMMUNITY

- Site: Silver City, NM
- Contact: c/o Ellen Fietz Hall
 2223 Hooper Road
 Yuba City, CA 95993
 916-671-0987
 71534.3425@compuserve.com

We are buying a beautiful 1900-acre property in southwestern New Mexico that will draw people into intentional community and serve as a spiritual refuge, retreat facility, and healing center. The principles of permaculture will provide scope for environmentally sensitive habitation and extensive organic gardening. Camps and seminars will feature stewardship training in addition to spiritual teachings. A portion of the land is designated as a nature preserve. Governance will be democratic, with ongoing consensus building and conflict resolution processes. We estimate that the land can accommodate 40-80 households, and we envision a variety of living arrangements — communal, cooperative, and neighborly — to suit the diverse

preferences of resident members. Charter memberships are available to those involved in the Sufi movement who contribute \$2500 or more (or pledge \$600/yr for 5 years). Write or call for a video of the land and details about the community and land purchase. 6/21/95

VAJRA COMMUNITY

Zangdog Palri
 Red Mountain Retreat Center
 Bisbee, AZ
 415-487-6339 VoiceMail
 vajra@sirius.com

We have 160 acres in an amazing 600-acre valley about 25 miles west of Bisbee, near the Mexican border. The land has a very noticeably powerful energy making it especially conducive to meditation, yoga, and spiritual practice. We are working under the guidance of three Tibetan Buddhist Rinpoches who will use this land as a base for training their students in the countless techniques for facilitating and accelerating one's psychic and spiritual evolution. We are also encouraging a great diversity of spiritual traditions from around the world, including the input and knowledge of modern science so as to help birth new forms of spirituality for the future.

The land has abundant fresh water, and large sections of good topsoil for large organic gardens and orchards. We are also planning to create a healing center here, and a center for research, development, and demonstration of alternative energy technologies. Other priorities include stewarding the land; building temples, monasteries, and houses; maintaining libraries and archives for the translation of religious texts into English; and to publishing philosophic, scientific, artistic, or

spiritual literature. We are looking for people who will commit to paying a monthly amount toward the mortgage, and for donations toward creating a unique, self-sustaining, economically viable spiritual community. All contributions are tax deductible. If you want more information or wish to become a part of our growing community, please contact Mark Comings at the numbers listed above. 10/4/95

WEST HILLS COHOUSING

7415 SW Virginia Avenue
 Portland, OR 97219-3040
 503-246-9648 / 245-6506

Our evolving mission is: "...To establish a community [of diverse people, of diverse ages] that fosters the spiritual connection between ourselves, with others, and with our environment through simplicity, sustainability, cooperation, and service." We are an ongoing community governed by consensus. We are conducting a feasibility study of a 4-acre site — a bit of a paradise in northwest Portland, in a natural setting with trees and brook, yet only 15 minutes to downtown Portland, and within one mile of the new light rail. Construction of approximately 24 dwellings is scheduled to begin spring 1996. Write or call for information including a free packet of material. 8/15/95

YEW WOOD HEALING CENTRE

93640 Deadwood Creek Road
 Deadwood, OR 97430
 503-964-5341

We received a postcard from this group asking to be included in the next Directory. No additional information has been received. 7/28/95

CHANGES (PREVIOUS LISTINGS)

ACORN

Route 3, Box 486-A
 Mineral, VA 23117
 (540)894-0582

Address correction (the Directory lists the wrong route number). 10/22/95

DEER ROCK

Route 1 Box 381
 Faber, VA 22938
 804-263-8894 / 263-5455
 804-980-1019 Voicemail

(Formerly Monacan Ridge) Deer Rock has added a new phone number. 10/22/95

FAMILY, THE

14118 Whittier Blvd. #116
 Whittier, CA 90605
 800-4-A-FAMILY
 310-690-4930

Incomplete zip code was listed in the '95 Directory and in the update last time. For a full description see the listing in the Directory. 5/5/95

LOVE ISRAEL FAMILY

14724 - 184th NE
 Arlington, WA 98223
 360-435-8577 / 435-3799 Fax

Phone number was changed after the Directory was published. 8/20/95

NETWORK FOR A NEW CULTURE

(Forming)
 800-624-8445

New name (listed in the Directory as the Center for Experimental Cultural Design in Scottsdale AZ). The folks now staffing the 800 number for this ZEGG-inspired network are located in the San Francisco Bay Area. 8/15/95

ZENDIK FARM ARTS FOUNDATION

Star Route 16C-3
 Bastrop, TX 78602
 512-303-4620 / 303-1637

Both phone numbers have changed since the Directory was published. 8/20/95

INTERNATIONAL LISTINGS

ENERGY WORLD

Wild Goose Company
 87360 Verneuil
 Moustiers, FRANCE
 0033 15568 2530

We received a reply card from this group asking to be included in the next Directory. No additional information has been received. 8/17/95

GROUPS THAT HAVE FOLDED

ALCYONE LIGHT CENTRE

1965 Hilt Road
 Hornbrook, CA 96044
 916-475-3310

Lost their land July '95 (foreclosed). Former members remain interested in teaching other communities about sustainable architecture, especially straw bale construction. 9/26/95

CENTER FOR THE EXAMINED LIFE

1525 Hornblend Street
 San Diego, CA 92109-4322
 619-273-4673

Disbanded in '93 after core group members left to pursue other interests. 10/22/95

VISION FOUNDATION

(Caring Rapid Healing Center)
 1620 Thompson Road
 Coos Bay, OR 97420
 541-267-6412 / 545-7810

The residential community, formerly situated at 790 Commercial Ave., has folded. Ken Keyes, the original founder, has started a new center nearby, the Caring Rapid Healing Center, which focuses on rapid methods for psychological healing with a written guarantee of effectiveness (the first ever offered for work in the field of mental healing). They focus on inner child injuries that have been dysfunctionally programmed into the unconscious mind during the first few years of life. A Work/Learn program is available for volunteers. 9/21/95

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.

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*

Dec 12-15 • A Gathering of the Clans: Celebrating the Culture of Community
Breitenbush Community, Detroit, Oregon. Networking, feasting, music, dancing, celebration with other communitarians. Sliding scale, \$75-\$150, includes workshops; lodging; organic vegetarian meals; use of hot springs, sauna, and facilities; and daily well-being programs. *Eric Nusbaum, Breitenbush Community, PO Box 578, Detroit, OR 97342.*

Jan 3-5 • Federation of Egalitarian Communities Assembly
East Wind Community, Tecumseh, Missouri. Public invited. Contact *East Wind, Tecumseh, MO 67560; 417-679-4862.*

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.

Jan 12-17 • Consensus Decision Making and Meeting Facilitation, with Caroline Estes
Siltcoos Station, Westlake, Oregon. Five-day workshop; \$500 fee includes workshop, meals, and lodging. To register, call, write or fax *Alpha Institute, Deadwood, Oregon 97430; 541-964-5102; fax: 541-964-3102.*

Jan 14 • Meeting, Community-Seekers' Network of New England
Brookline, Massachusetts. Discussion and exchange of information among people seeking to join, start, or learn about intentional communities (and planning group visits to established communities). Second Sunday of each month, i.e., Jan. 4, Feb. 11, Mar. 10, etc., 6:30-9:30 pm, at Workmen's Circle, 1762 Beacon St. Contact *CSN/NE, PO Box 2743, Cambridge, MA 02238; 617-784-4297.*

Jan-May '96 • Geocommons College International Communities Semester
Spring semester study/participation in innovative intentional communities in Europe (Findhorn, Plum Village), India (Auroville, Mitraniketan), and USA. *Geocommons College, Derbyshire Farm, Temple, NH 03084; 603-654-6705; email: geo@igc.apc.org.*

Feb 11 • Meeting, Community-Seekers' Network of New England
Brookline, Massachusetts. Discussion and exchange of information among people seeking to join, start, or learn about intentional communities (and planning group visits to established communities). Second Sunday of each month, i.e., Feb. 11, Mar. 10, etc., 6:30-9:30 pm, at Workmen's Circle, 1762 Beacon St. Contact *CSN/NE, PO Box 2743, Cambridge, MA 02238; 617-784-4297.*

Mar 10 • Meeting, Community-Seekers' Network of New England
See Feb. 11, Jan. 14.

May 10-15 • Consensus Decision Making and Meeting Facilitation, with Caroline Estes
Siltcoos Station, Westlake, Oregon. Five-day workshop; \$500 fee includes workshop, meals, and lodging. To register, call, write or fax *Alpha Institute, Deadwood, Oregon 97430; 541-964-5102; fax: 541-964-3102.*

Spring • Spring Board Meeting, Fellowship for Intentional Community
Eastern Ontario, Canada. Date and location to be announced. 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* and *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). *FIC, PO Box 814, Langley WA 98260; 360-221-3064. (See p. 20, "Fellowship News," and p. 76 for more about the FIC.)*

June 28-30 • Building Sustainable Communities
Williamstown, Massachusetts. E.F. Schumacher Society's annual conference, to be held on campus of Williams College. Contact *Bob Swann, E.F. Schumacher Society, Rt. 3, Box 76, Great Barrington, MA 01230; 413-528-1737.*



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: 4-6 months before event. Please enclose information describing the event(s) that you wish to have listed.

Please mail completed form to: **Community Calendar, PO Box 169, Masonville, CO 80541-0169.**



READ THIS IF YOU'RE CONCERNED ABOUT THE FUTURE!

- Illustrated with quotes, anecdotes, sketches and poetry, the reader will be led into a unique and brilliant concept. It is a social system in which we all can participate.

- A must for new communities.

Mail \$10 with name & address to:



Help us keep our Directory Update up-to-date!

If you represent or know of a community that 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

CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 73.

COMMUNITY LAND FOR SALE

LEXINGTON, VIRGINIA. Fifty acres of land with four houses and three trailers. Community Land Trust lease available. For details contact School of Living, RD 1, Box 185A, Cochranville, PA 19330. 610-593-6988.

WORKSHOPS, CONSULTANTS

BUILDING COMMUNITY: workshops customized to your needs. Topics include: creating inner peace and harmony, intuition training, problem solving, relationship issues, food consciousness, ritual in everyday life. Presented by Ruth Ostertag, clinical psychologist, and Pat Spelman, J.D., M.S. in Education. Call 619-682-4567 (San Diego voice mail) or write to ROPS Institute of Awareness, 157 Crestfield Drive, Rochester, NY 14617.

BOOKS, MAGAZINES, VIDEOS

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.*

VIDEO ON INTENTIONAL COMMUNITIES. "Follow the Dirt Road" shows what's happening in today's North American communities—socially, politically, economically—and more! 53 minutes. \$28. *Monique Gauthier, FTDR, 207 Evergreen Ct., Landenberg, PA 19350.*

POLYAMOROUS COMMUNITIES, Group Marriage, Open Relationships. Contact others. Create loving alternatives. SASE for details. Current issue, \$4. *Touchpoint, PO 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. Bimonthly publication for only \$24/year (6 issues); \$15/half year (3 issues). 2380 NE Ellis Way, #C-16, Pullman, WA 99163-5303; 509-332-0806.

CALL NEWSLETTER. Reporting on 150 communities worldwide, our bi-annual *CALL* newsletter/magazine is published by the International Communes Desk (ICD). \$15 one year; \$20 two years. (Formerly free, because of tight budget we now must charge.) Free ICD services include references, addresses, and announcements of your community's events, books, and newsletters/publications in *CALL*. Also inquire about our publications, *Kibbutz Trends* and the *International Communal Studies Association Bulletin*. Write ICD, Yad Tabenkin, Ramat Efal 52960, Israel.

MAKING \$\$\$ AT HOME newsletter amplifies and tells how to get the most out of Darla Sims' *Making \$\$\$ at Home Directory: Over 1,000 Editors Who Want Your Ideas, Know-How & Experience and Directory to New Age & Alternative Publications* (both by Sunstar Press). Bimonthly newsletter offers realistic low or no-cost startup ideas for home-based businesses, profiles successful business owners, provides Writer's Market listings, recommended reading, ways to get free publicity, and tax tips from a CPA, with an emphasis on niche marketing. \$24.95/year. *Darla Sims, PO Box 12280, Mill Creek, WA 98082-0280.*

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.*

FOR SALE: CRAFTS, SHELTER

BUFFALO MOCCASINS. Custom made for exact fit. Artistically handcrafted. Ankle, Calf, or Knee height. Sheepskin Lining Available. Free brochure. *Living Nature Creations, PO Box 3694, Sedona, AZ 86340-3694. 800-430-7988.*

TIPIS AND YURTS: *Authentic Designs for Circular Shelters*, is available now! To order this book send \$30 to Living Shelter Crafts, PO 4069, West Sedona, AZ 86340. For free brochure on custom-made tipis and yurts, call 1-800-899-1924.

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 72 to place an ad. Please note: THE REACH DEADLINE FOR THE SPRING 1996 ISSUE (OUT IN MARCH) IS JANUARY 15!

The Reach rate is only \$.25 per word (up to 100 words, \$.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 (and you can even make changes!) 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 see the classifieds section of the advertising order form on page 77.

COMMUNITIES WITH OPENINGS

ACORN, Mineral, Virginia. We've been living and working together on 72 acres since 1993; now 25 members and growing to at least 30. Values include equality, ecology, cultural diversity, self-sufficiency and non-violence. We share income and make our decisions by consensus. Members range from 1-60 years and come from all over the U.S. Visitors and prospective members welcome! Write or call for more information. Acorn, CM6, Rt. 3 Box 486A, Mineral, VA 23117. 540-894-0582.

ALPHA FARM, Deadwood, Oregon. We are a well established, close-knit, extended family style, income sharing community on 280 acres in the Oregon coastal range. We seek to change the world from the inside out by shaping ourselves into fit citizens of a harmonious sustainable world. By cultivating such a world

within our community and by actively sharing our journey with others. We wish to expand our core of committed members and are actively seeking folks with significant experience in cooperative endeavors, group process, spiritual practice, sustainable agriculture and forestry, mechanics, construction, small business and manufacturing, accounting or conference/workshop organizing. One year trial period required before membership. Families, couples and singles encouraged to apply. Write for information: Alpha Farm, Deadwood, OR 97430.

AQUARIAN CONCEPTS COMMUNITY, Sedona, Arizona. Planetary Divine Government. 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, PO Box 3946, W. Sedona, AZ 86340; 520-204-1206.

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.

EAST WIND, Tecumseh, Missouri. A large Federation of Egalitarian (FEC) community, est. 1973, located on 1045 acres of land in the Ozark foothills of southern Missouri. The topography is heavily forested and scenic. Many of the neighboring acres of woods and streams that we have loved to explore over the years have come into our ownership just in the past few months. Like other FEC communities, East Wind members value ecological awareness, equality, cooperation and non-violence. Personal freedom is important to us. Our decision-making processes are primarily democratic and we try to distribute authority and responsibility among our 55 members. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call East Wind Community, Box CM89, Tecumseh, MO 65760; 417-679-4682, or fax 417-679-4684; email: eastwind@crl.com.

GANAS, Staten Island, New York. Ganas, a NYC intentional community, is adding a small hotel, campgrounds and diverse workshops, on 75 acres in NY state's beautiful Catskill Mountains. We started in 1980, grew from six (all still here) to about 75 adults of all ages, philosophies and ethnicity. We'll grow to about 100 with our new facility. About half of us talk together daily about personal and group issues. We decide things together, make few rules, and try to communicate with love, truth and intelligence. Our dream is to become individually autonomous and collectively cooperative. The country project will add physical fitness, emotional growth and many cultural activities to our lives. Renovations start next spring. We're also expanding our NYC retail businesses and need people for both. Ganas welcomes visitors. Write: 135 Corson Ave., Staten Island, NY 10301; 718-720-5378. Fax: 718-448-6842.

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, PO Box 410068, San Francisco, CA 94141; 415-558-9330.

PEACEFUL GARDEN, Sandpoint, Idaho. We are seven creators, plus a prospective membership list of 11 adults and 7 children. We are gathering spiritual-minded folks who are ready for a serious commitment to peace, love and growth. Our community is our teacher, our mirror and our stage. We are learning to walk our talk, to be non-judgemental and cooperative. Our decisions are made with a one heart-one mind consensus. We employ permaculture and organic sustainability through our understanding of the Gaia principles. We are actively looking for community land. Our dream is to re-create a Native American atmosphere. We welcome others interested in bio-regional independence. Inquiries by phone or mail: Peaceful Garden, PO Box 127, Sandpoint, Idaho 83864; 208-265-2713.

SUSAN B. ANTHONY MEMORIAL UnREST HOME, Athens, Ohio. Feminist/Lesbian community on 150 acre land trust. Intentionally intergenerational, politically active, seeking new members. Near Ohio University, Hocking College and other intentional communities. SASE to: SBAMUH, PO Box 5853, Athens, OH 45701; 614-448-6424.

DO THE RIGHT THING. Join our rural cohousing intentional community. 124 acres with creeks and spring. Seeking individuals willing to work, play, and grow. Families with children especially encouraged. Four spaces still available. Send SASE to Box 1171, Moab, UT 84532.

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 90024; 213-738-1254. Email: *crsp@igc.apc.org*.

COMMUNITIES FORMING

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, Gill, Massachusetts. Join group of 12 adults, 6 children in founding an eco-spiritual community and learning center.

Considering several extraordinarily beautiful farm/estates with water and mountain views in Vermont/New Hampshire. Planning clustered village of affordable, energy-efficient homes with shared common space (possibly off-grid). Sustainable agriculture and forestry, conference center, campground, publishing, green businesses. Priorities: ecological living on all levels, consensus, deep harmony and partnership with nature, unconditional love, creativity, fun and freedom! Guiding principles: follow joy, focus on solutions, consciously create your own reality. Seeking emotionally mature and financially secure optomists to join our group which gathers monthly. Send \$3 for information package to: *Patricia Greene, 400B Main Rd., Gill, MA 01376; 413-863-8714*.

ECOVILLAGE COHOUSING COOPERATIVE, Ithaca, New York. The best of both country and community. We're an environmentally oriented cohousing community on the outskirts of a culturally diverse, dynamic university town in upstate NY. 30 uniquely designed, moderately priced, passive solar homes are planned, with 30 families already committed. Our 30 acre neighborhood is surrounded by 100 acres of fields, ponds, and distant views. We broke ground this summer! Inquiries welcome at *EcoVillage Cohousing Cooperative, PO Box 25, Ithaca, NY 14851; 607-277-2072*.

EDEN RANCH, Paonia, Colorado. 65 acres of heaven just purchased on Western Colorado mesa. Wondrous 360 degree views. Your own innovative business will thrive here, or work in nearby towns. Seeking self-supporting members desiring rural, spiritual environment, working together on biodynamic organic farm utilizing permaculture applications. Future retreat center, other businesses planned. Diversity in thought and age, consensus decision-making results from mutual respect and trust. Maximum 15 families. \$15,000 membership/land share, plus cost of dome or straw bale home. Prospectus, bylaws, \$3. *Jim Wetzel, Nancy Wood, PO Box 520, Paonia, CO 81428-0520; 970-835-8905. (If area code doesn't work, try 303.) Come visit!*

MINTURN, COLORADO. Looking for members to jointly own 140 acres approximately 50 miles from Steamboat Springs, Colorado. Bordered by National Forest, year-round stream, aspens and open meadows. Two out of four shares remaining with possibility to expand. Approx \$25,000 per share. *Greg Davidson, PO Box 1078, Minturn, CO 81645*.

NAMASTE GREEN, Barnstead, New Hampshire. Seeking active committed family integrity, for permacultural/poly loving lifestyle. *Namaste Green, Box 578, Barnstead, NH 03225*.

Live in a diverse Cohousing community in the beautiful mountains of Asheville, North Carolina.



The urban hub of Western North Carolina, Asheville has the charm of an historic resort city.

With its moderate climate, Asheville offers a variety of recreational, educational and cultural opportunities year round.

Westwood CoHousing Community's four-and-a-half acres include woods, ravines, gardens and a creek.

Twenty-four clustered homes offer families, singles and elders an environmentally sensitive, energy-efficient neighborhood in town. The common house, perched on a wooded ravine, provides shared dining, library, play room and guest rooms. Work studios and shared office equipment are available for residents who work at home.

Join us! Call or write for more information.



A balance of privacy and community

Box 16116 Asheville, NC 28816
704 • 252 • 2118



Westwood
CoHousing
Community

NOAH'S ARK II, Texas. Establishing plant, animal, human shelter demonstration models. Goals: surviving drought, fire, earth-changes, social discontinuities with domes, greenhouses, earth-shelters. Innovative organizational model: two-person jobsharing teams, nine-person "mandala" work groups. Solar/wind site, 500 ft. A.S.L. east of Austin. Sandy fertile "sweet" soil. 10 ft. water table. Local utilities, well. Fenced, garden, trees, pastures, fruit/flora, views, long growing seasons, house, metal shelters, few neighbors, forests, county road 1 mile to highway (Wal-mart, 10 miles). Thanks (!) to "New City" people for their recent donation of material and future ideas/activities on site. *Daniel, Barbara or Jim, 4001 Oakridge, Houston, TX 77009-5230.*

OLD DILLION PLACE COMMUNITY LAND TRUST, St. Joe, Arkansas. 75 acres common land with small creek, 7 caves and springs. Hilly, wooded and remote. Parcels available from 5-15 acres or more. Some with electricity, some without. People practicing natural healing, with healthy lifestyles, into primitive skills, respect for the Earth and preferably vegetarian. *CLT, Rt. 1, Box 265, St. Joe, AR 72675; 501-449-4796 or 808-946-6155.*

POTASH HILL COMMUNITY, Cummington, 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 foresee 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 Webber 413-634-0181*, or write: 33 *Potash Hill Rd., Cummington, MA 01026*

RENAISSANCE ECO VILLAGE, Boulder Colorado. Seek 500+ community members: Renaissance musicians/performers/artisan businesses, architects, cohousing developers, teachers, permaculturists, investors, healers, temple builders, children, etc. 1000+ acres with river desired. For current plans contact *REV, 945 University Ave., Boulder, CO 80302; 303-444-1987.*

TOLSTOY APARTMENTS, Laramie, Wyoming. Seeking persons interested in exploring community possibilities in Tolstoy/Gandhi/Shantidas tradition. Vision potentials include: 1. Satya: truth in attempting to har-

monize ourselves with Great Sprit and Mother Earth; 2. Ahimsa: non-violence toward both human and non-human sentient beings; 3. "theologically liberal" by absorbing ancient wisdom of every major and regional spiritual path; 4. daily group worship/meditation/ ceremony in context of #3; 5. Aparigraha: reduction of our material consumption; 6. daily shared vegetarian/vegan meals; time taken to hear each other; 7. shared housework, building maintenance and yard tasks, all labor valued equally; 8. sale of low-cost editions of Tolstoyan/Gandhian social change classics; 9. Swadeshi: service to our neighbors through volunteering with local social service groups. Building available in this small state university town. Also seek link up with persons near or far sharing similar visions. Please write with your own perspectives to: *Tolstoy Apartments, PO Box 1980, Laramie, Wyoming 82070; 307-742-8431.*

WESTWOOD COHOUSING COMMUNITY, Asheville, North Carolina. 24 clustered, privately owned, energy-efficient townhouses, several work studios, central common house for optional shared meals, childcare, office equipment, more. Four plus acres with woods and creek in town. Approximately \$68,000-\$154,000, depending on dwelling size. Using Permaculture principles. Have city approvals, plan to build spring '96. Site selection in order of joining. Welcome: all ages children and adults, any family type. Information

Consensus Decision Making and Meeting Facilitation

two workshops with master facilitator

Caroline Estes

January 12-17 and May 10-15, 1996
Siuslaw Station • Westlake, Oregon

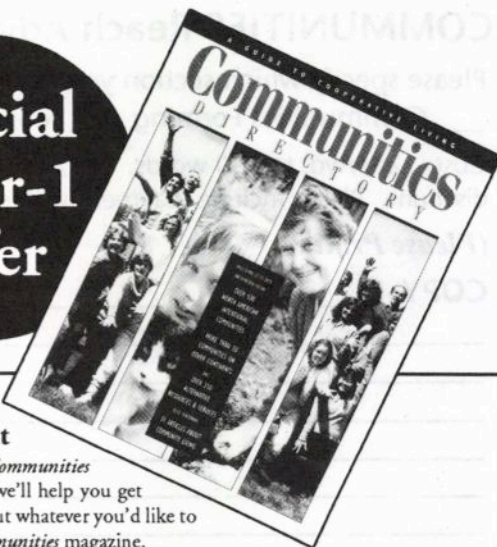
Caroline Estes, a co-founder of Alpha Farm community, has been living, teaching and facilitating the consensus method for more than 35 years. She has facilitated meetings and gatherings including the Greens National Conference and Turtle Island Bioregional Congress. She teaches workshops and offers consulting on group process to organizations throughout the U.S. and Canada.

\$500 fee includes workshop, meals and lodging.

To register, call, write or fax:

Alpha Institute, Deadwood OR 97430
phone 503/964-5102 • fax 503/964-3102

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.

packet available with site plan, floor plans, etc. please send \$5. PO Box 16116, Asheville, NC 28816; 704-252-2118.

RENAISSANCE ECO VILLAGE seeks 500+ community members: Renaissance musicians/performers/artisan businesses, architects, cohousing developers, teachers, permaculturists, investors, healers, temple builders, children, etc. 1000+ acres with river desired. For current plans contact REV, 945 University Ave., Boulder, CO 80302; 303-444-1987.

PEOPLE LOOKING

LOOKING FOR A SMALL GROUP who wish to be self sufficient with many of their own businesses. I have the know how and can help. Looking at Maine, New Hampshire, or New York. I am ready to start business but have no place to work. In my 50's, great sense of humor, tired of being alone. Private living space. Also looking for a young helpmate with one young child. Will answer all. Non-violent group only. No cults, etc. Large land co-op great. *John Strong, PO Box 146, N. Ferrisburg, VT 05473-0146.*

ECO-SOCIALIST interested in green communities, coops that are non-racists, non-

religious, non-sexist. In NYC/New Jersey, Westchester and Long Island, *Eugene Carrington, 424 Vanderbilt Ave., Brooklyn, NY 11238.*

FRUSTRATED CITY NATURE BOY, born 7/8/47, seeks suitable rural home, well-grounded atmosphere, with private space. I'm blind since birth, contentedly celibate, moderate drinker, no hard drugs, omnivore. Allergies: tobacco, smog, exhaust fumes. Need relatively dry climate. No dogs, no dogma! Cats OK. Not child oriented. Skills: electronics, radio, solar/alternative energy. Have designed/built several goodies, including solar powered bio-feedback instruments, low-powered AM/FM stereo radio station. Interests: old radio shows, comedy/novelty music collecting, camping, nudism, mud bathing, teddy bears! earth spirituality, herbs, divination. All sincere responses welcome. *Roger Stewart, 531 Prescott #7, Pasadena, CA 91104.*

GOLDREN HANDCUFF GOT YOU, TOO? We are a couple with 2-year-old child looking for people with comparable resources to create intimate long-term intentional family within commuting distance of Silicon Valley. We want a child-nourishing, non-violent, clothing optional environment. Considering co-housing style or shared living space. Open to most any

form of diversity: sexual, spiritual, racial, etc. Interests include: dancing, drumming, high tech, yoga, home education, gardening, environmentalism, personal growth, tolerance, and living simply. *email: conrad@apple.com. or call 408 252-3377.*

RESOURCES

ALTERNATIVE COMMUNITIES across America welcome visitors/potential members. Live in the country with others who value equality, ecology and nonviolence. For 24 page illustrated booklet, write: *Federation of Egalitarian Communities, East Wind, CM2, Tecumseh, MO 65760.* Free (\$2 appreciated.)

COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND. For joining, starting, and learning about communities. *Don Bricknell, PO 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, PO Box 460141, San Francisco, CA 94146, 415-821-2090.*

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. = \$** _____

Payment Enclosed

_____ **Word Count at 50¢/wd. = \$** _____

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.*

COMMUNITIES MAGAZINE ADVERTISING ORDER

Display Ads - Mechanical Requirements for Camera-Ready Copy

		Vertical	Horizontal	Covers & Their Facing Pages
<input type="radio"/> Full Page	\$250	7 1/4"w - 9 3/4"h		<input type="radio"/> Inside Front Cover \$400
<input type="radio"/> 2/3 Page	\$185		7 1/4"w - 6 3/8"h	<input type="radio"/> Inside Back Cover \$350
<input type="radio"/> 1/2 Page	\$145	3 1/2"w - 9 3/4"h	7 1/4"w - 4 3/4"h	<input type="radio"/> Inside Front Facing Page \$325
<input type="radio"/> 1/3 Page	\$102	2 1/4"w - 9 3/4"h	7 1/4"w - 3 1/8"h	<input type="radio"/> Inside Back Facing Page \$300
<input type="radio"/> 1/4 Page	\$78	3 1/2"w - 4 3/4"h	7 1/4"w - 2 1/4"h	
<input type="radio"/> 1/6 Page	\$58	2 1/4"w - 4 3/4"h	3 1/2"w - 3 1/8"h	
<input type="radio"/> 1/12 Page	\$30	2 1/4"w - 2 1/4"h		

Can we help you create your ad?
\$20 per hour for typesetting, design,
layout, photography and camera work.

Classified Ads

Announcements, Books/Magazines/Videos, Support Organizations,
Services, Products, Personals. \$.50 a word, minimum \$10.

Word count _____ words at \$.50 = \$ _____

All ads must include address and phone
number. Abbreviations and phone
numbers count as one word. PO boxes
count as two words. Zip code is free.

Classified Ad Copy - Please type or print clearly

Reach Listings - Communities seeking members, people seeking communities, etc. (Please see opposite page)

Discounts: Ad agency discounts: 15% when accompanied by prepayment. FIC members: 5% discount (prepayment required).
Call or write for discounts for multiple/consecutive insertions.

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 _____
Discount _____
Total \$ _____

Please photocopy and mail with payment to:

Communities Advertising, Box 169, Masonville CO 80541-0169; 303-224-9080, Fax: 303-490-1469

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 sheet and agreed to its conditions.

1993 CELEBRATION OF COMMUNITY AUDIO TAPES

Circle the tapes you want from our best sellers listed here, or send for a free, complete list of all 85 tapes. *Note: A few tapes have brief areas with poor audio quality.*

Plenaries

- Caroline Estes: Challenges Facing the Cmities Movement;
- Kirkpatrick Sale: Bioregionalism, Cmity, & the Future (C93-2)
- Debra Lynn Dadd-Redalia: Sustainability & Sustenance;
- Dorothy Maclean: Spiritual Dimensions of Cmity (C93-23)
- Patch Adams: Prescription for Happiness—Love, Friendship,

- Cmity; Corinne McLaughlin: Future of Cmities (C93-78)
- Gordon Davidson: What Cmities Have Learned About Economics; Noel Brown: Transition to Global Sustainability (C93-77)

Workshops

- Anapol, Dr. Deborah: Poly Lovestyles (C93-69)
- Arkin, Lois: Urban Eco-Village Processes: Retrofitting for Sustainability (C93-17)
- Brown, Stephan: Everything You Wanted to Know About Starting Community (C93-55)

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

- Nearing, Ryam: How To Love More Successfully: Polyfidelity (C93-46)

- Schaub, Laird: Intro to Consensus (C93-31)

- Schaub, Laird: Intro to Facilitation (C93-45)

- Shaffer, Carolyn & S. Lewis: Phases of Cmity Life (C93-70)

Panels

- Founders' 1: Small, Rural Cmities (C93-4)

- Founders' 3: Large, Spiritual Cmities (C93-26)

- Founders' 4: Large, Rural Cmities (C93-40)

- Polyfidelity (C93-25)

CELEBRATION OF COMMUNITY AUDIO TAPE ORDER

- Please send me a complete list of all 85 Celebration audio tapes, free!
- Please send me the tapes circled above. I've enclosed a check payable to FIC, # of tapes at \$8.50 (includes postage) for a total of \$ _____.

NAME _____ PHONE _____

STREET _____

CITY/TOWN _____ STATE/PROVINCE _____ ZIP/POSTAL CODE _____

Please photocopy and mail to: FIC, Box 814-C, Langley WA 98260

AFFINITY LONG DISTANCE PHONE SERVICE

AFFINITY LONG DISTANCE SERVICE REQUEST

- Yes, I want to start saving 10% or more and have 5% of my long distance usage contributed to the Fellowship for Intentional Community! (ID #971061-000/200-020081)

Residential/Business Customer (Presently available only in the US.)

NAME (EXACTLY AS IT APPEARS ON CURRENT BILLING) _____ SOCIAL SECURITY # _____

STREET (NOT PO BOX) _____

CITY/TOWN _____ COUNTY _____ STATE _____ ZIP _____

BILLING ADDRESS (IF DIFFERENT) _____ CITY _____ STATE _____ ZIP _____

Service Information (Include all phone #s completely. Use additional page if necessary.)

Billing # _____ - _____ - _____ Additional # _____ - _____ - _____

Please send me ___ travel card(s). The following information is required to assure your discount.

Present Long Distance Carrier _____ Discount Plan (if any) _____

"My signature below authorizes Affinity to switch my long distance service and notify my local company of this choice. Only one primary long distance company may be designated for the telephone number(s) listed above. My local telephone company may apply a small switch fee, and Affinity will provide a credit certificate to help offset this fee. I accept responsibility for payment of all charges incurred through the use of Affinity's services, and understand that this offer may be subject to credit approval."

SIGNATURE _____ PRINTED NAME _____ DATE _____

Please photocopy and mail to: FIC/Affinity Phone Program, Box 814-C, Langley WA 98260

Save at least 10% over your long distance calls and help the Fellowship for Intentional Community (FIC)!

Guaranteed 10% (5-10% for businesses) savings on your current long distance calls and Affinity will automatically contribute 5% of your reduced bill to the Fellowship.

How can Affinity do this? They don't advertise—Affinity depends solely on word of mouth and customer satisfaction to promote its services. Also, Affinity buys phone service from the major carriers in huge quantities that qualify for deep discounts.

Photocopy and complete this form or call Affinity at 800-670-0008. Enroll as an FIC supporter by using our ID #971061-000/200-020081. Questions? Call FIC at 360-221-3064.

COMMUNITIES MAGAZINE RECENT BACK ISSUES

All issues are \$5 each, except where noted.

#82 Women in Community:

Women at Twin Oaks, The Farm, Shannon Farm; Women in Bruderhof, Hutterite, Shaker, Oneidan, Mormon, Owenite communities; Maggie Kuhn. (Spr '94)

#83 Celebration of Community:

Highlights of the Aug '93 gathering in Olympia, WA: plenaries—Kirkpatrick Sale/Bioregionalism, Dorothy Maclean/Findhorn, Corinne McLaughlin/leadership, Gordon Davidson/spiritual economics, Dr. Noel Brown/environment; founders' panels. (Sum '94)

#84 Growing Up in Community:

Idyllic, nurturing, humorous, confusing, & 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". (Wint '94)

#86 Nurturing Our Potential:

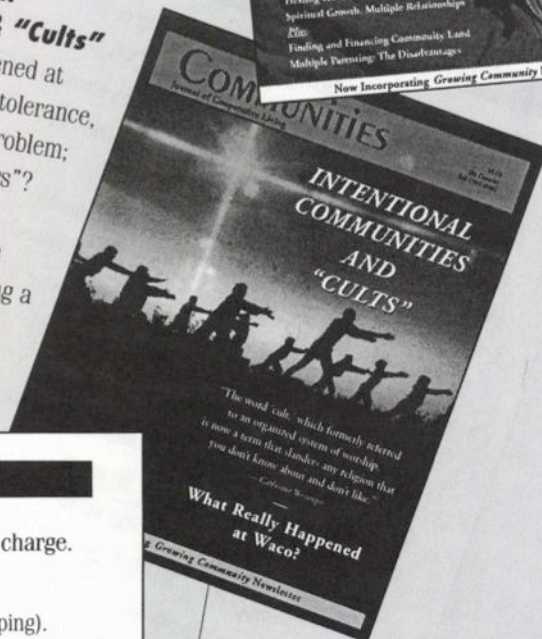
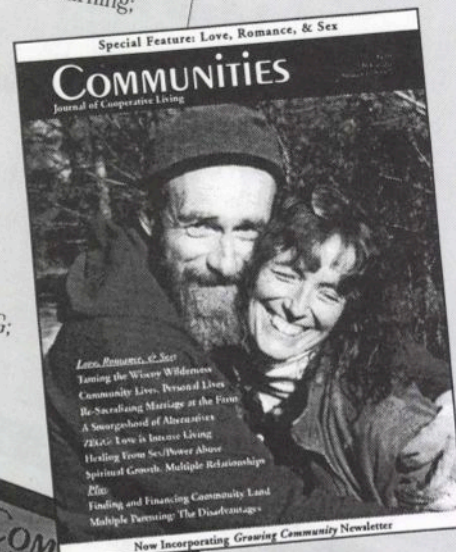
More Confident, Less Idealistic; "You Mean We Have to Keep on Growing?"; Toward A New Gender Harmony; Feedback Learning; Challenge of Conflict; Aikido; Gestalt Practice; Multiple Parenting—Advantages. (Spr '95)

#87 Love, Romance & Sex:

Community Ideals & Personal Loves; Re-Sacralizing Marriage; Smorgasbord of Alternatives; ZEGG; Healing from Sex/Power Abuse in Community; Spiritual Growth & Multiple Relationships. (Sum '95)

#88 Intentional Communities & "Cults"

What Really Happened at Waco?; Religious Intolerance, Not "Cults" Is the Problem; "Benevolent Dictators"? Deprogramming Our Members; Leaving the Hare Krishnas; Creating a Network of Reunion. (Fall '95)



COMMUNITIES BACK ISSUES ORDER FORM

- Please send me a description of all 75 back issues and special discounts, at no charge.
- Please send me issue #s _____ for a total of _____ magazines.

Multiple Copy Discounts — 1 issue - \$5; 2-4 \$4 each; 5-9 \$3.50 each (includes shipping).

Amount Enclosed (check in US funds to *Communities*) - \$ _____

NAME _____ PHONE _____

STREET _____

CITY/TOWN _____ STATE/PROVINCE _____ ZIP/POSTAL CODE _____

Please photocopy and mail to: Communities Back Issues, Alpha Farm, Deadwood OR 97430

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

Communities Magazine— Subscribe Today & Get a Free 1-Year Membership in the FIC!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living!

Supplements the *Communities Directory* (see ad opposite) with update listings about communities in North America—including those now forming.

Fellowship for Intentional Community (FIC) Memberships!

The FIC is a network of communitarians promoting communication and understanding about and among intentional communities across North America. The Fellowship:

- publishes *Communities* magazine and the best-selling *Communities Directory*.
- hosts gatherings & events about community.
- builds bridges between communities and the wider culture.
- serves as an information clearinghouse for all aspects of community—for individuals, groups, and the media.

FIC membership supports these efforts and offers the following benefits:

- our quarterly newsletter
- discounts on selected products and services.
- advertising discounts in our publications.
- invitations to board meetings and other activities.
- first notice on whatever we're doing, and the opportunity to get in early!

Join the Fellowship team today! Special limited time membership offer—subscribe now to

Communities and receive an individual FIC membership, free!

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

Communities Magazine (check appropriate circle)

- 4 issue subscription \$18 (\$22 foreign price) 8 issues \$33 (\$40) Single issue \$5 (\$6)
Now thru Dec 31, 1995, as a new subscriber to *Communities* you're entitled to a one year individual membership in the FIC, free! Check the appropriate membership categories below.

Communities Directory

- \$23 (\$25)- includes shipping, please call for quantity discounts!

Fellowship for Intentional Community Membership

- Yes, I wish to join the Fellowship free for one year with my subscription to *Communities*!
 I wish to join the Fellowship at the regular rates—no magazine subscription at this time.

- New member Renewal
 Individual, \$15-35 (sliding scale) fee waived with *Communities* subscription
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
Amounts greater than basic membership are tax deductible.

- Newsletter only (non-member), \$10 Please send more info on FIC services

Total Enclosed (check or money order payable to FIC in US funds) \$ _____

NAME OF INDIVIDUAL OR CONTACT PERSON _____

GROUP NAME OR AFFILIATION (IF APPROPRIATE) _____

STREET _____

CITY/TOWN _____

STATE/PROVINCE _____ ZIP/POSTAL CODE _____

Please photocopy and mail to: FIC, Rt 1, Box 155-C, Rutledge MO 63563
Phone 816-883-5545

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.

Listings 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.

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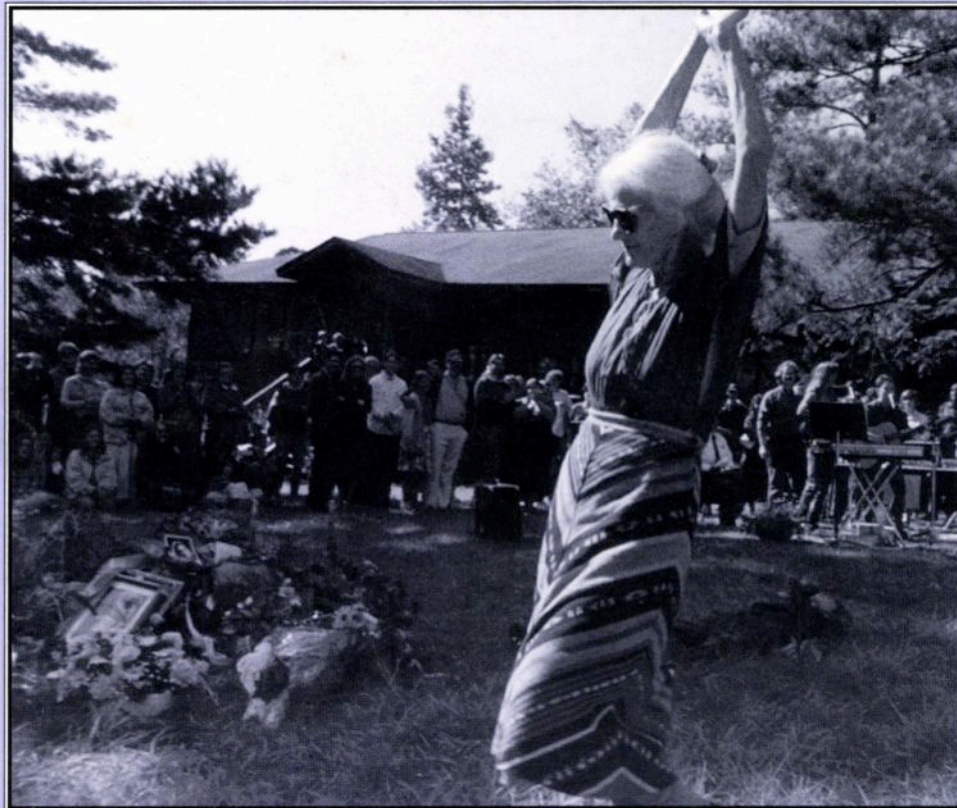
—Kirkpatrick Sale,

Author and Bioregionalist



“And young and old come forth to play
On a sunshine holiday.”

—John Milton, *L'Allegro*



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