

COMMUNITIES

Journal of Cooperative Living

\$4.50
(\$6 Canada)
Spring 1996 (#90)



*DIVERSITY,
HOMOGENEITY
IN COMMUNITY*

A Multicultural Neighborhood
"Goes Organic"

Building Alliances

Life Under Fire

Cultural Etiquette



Is Criticism of the Bruderhof Deserved?

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*

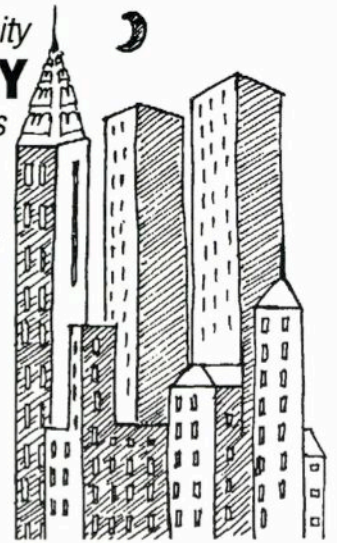
WE'RE BUYING 75 BEAUTIFUL ACRES of woods, fields, streams, a pond, a pool
and a 65 room (and bath) country hotel in upstate New York's Catskill Mountains.

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.*

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.

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

An alternative resources and services section has over 250 listings.

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

See order form on page 76.



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

—Kirkpatrick Sale,

Author and Bioregionalist

COMMUNITIES

Journal of
Cooperative
Living

90
Spring 1996

FRONT COVER

Children of the merged
New Life and JPUSA
communities enjoy a
sack race.
Photo by
Cornerstone Magazine.

BACK COVER

Barb Pement of JPUSA
(and the former New
Life community) doing
street theater.
Photo by
Cornerstone Magazine.

DEPARTMENTS

- | | | |
|--------------------|---------------------|----------------|
| 4 LETTERS | 66 DIRECTORY UPDATE | 69 CLASSIFIEDS |
| 8 PUBLISHER'S NOTE | 68 CALENDAR | 70 REACH |

COLUMNS

- 8 FROM THE HORSE'S MOUTH
"Open-Minded," "Closed-Minded" Communities
Researchers *Mike Cummings* and *Harv Bishop* explore communitarian attitudes on issues of outside authority and personal choice.
- 10 PERIPATETIC COMMUNITARIAN • **"Diversity" Intentions Aren't Enough**
Geoph Kozeny observes that communities must take pro-active steps to attract and maintain a diverse membership.
- 11 MY TURN
Is Criticism of the Bruderhof Deserved? An Autobiographical Response
Paul C. Fox, M.D. experiences Bruderhof communities as going out of their way to nurture family life and care for their elderly.
- 14 COMMUNITY SPIRIT IN POLITICS • **Honoring Leadership in Community**
Corinne McLaughlin strongly believes leadership in community be cultivated, not suppressed.
- 15 CHRISTIAN COMMUNITIES • **Here We Are, Amazed and Grateful**
David Janzen has found that strength of common spiritual purpose, rather than personal preference or compatibility, is the key to well-functioning community.
- 16 ECOVILLAGE REPORT • **A Visit to an Ökodorf**
Albert K. Bates visits Lebensgarten, a German military base turned model ecovillage.
- 17 CHILDREN IN COMMUNITY • **Child-Adult Friendships, Part I**
Daniel Greenberg shares his research results on the benefits to children of having adult friends in community.
- 18 FELLOWSHIP NEWS • **Growing Pains:
Embracing Community and Democracy at the Same Time**
How the values of inclusivity and openness—and the need for skilled, experienced communitarians with time for volunteer work—present a dilemma in Board member selection. *Laird Sandhill.*
- 19 FEDERATION UPDATE
Sharing Power: Experiments in Democracy at East Wind
An overview of this community's various processes of decision-making—and how each has worked. *Hoyt DeVane.*
- 20 GROWING COMMUNITY
Creating Diverse Community: "Not How We Expected It"
Inner city Black residents and white cohousing neighbors created community while retaining their respective cultures. *Diana Leafe Christian.*
- 25 REVIEWS
Pete Gardiner reviews *Memoirs of Peasant Tolstoyans in Soviet Russia*; *Ellen Hertzman* reviews *On Conflict and Consensus*; *Elke Lerman* reviews *In the Company of Others: Making Community in the Modern World*. Plus recommended books on diversity: *Breaking Old Patterns*, *Weaving New Ties: Alliance Building*; *Uprooting Racism*; *Cultural Etiquete*; and *The Cotton Patch Evidence*.
- ## COMMUNITIES MAGAZINE SPECIAL
- 24 **Age, Gender, and Influence in Hutterite Colonies**
Anthropologist and scholar *Gertrude Enders Huntington* illuminates the relationships between decision-making, gender, and elder care among the Hutterites.

FEATURE FOCUS • DIVERSITY, HOMOGENEITY IN COMMUNITY

28 FROM THE GUEST EDITOR

What We've Learned About Diversity—*Tree Bressen and Ira Wallace*

30 Are We Keeping Culturally Diverse People Out?

Kat Kinkade recounts her community's struggles with the issues of attracting and living with members different from themselves.

33 What Is Multiculturalism?

elias farajajé-jones urges us to throw out our "monocultural" view of multiculturalism in favor of one which actively celebrates differences.

34 A Multicultural Neighborhood "Goes Organic": The Beginnings of an Eco-Village

A photo-essay of this lively inner city community and its widely diverse members. *Lois Arkin*.

40 Hidden Selectors

Tree Bressen points explores how a community's values and preferences can erect subtle barriers to attracting women, elders, and working-class members.

42 Finding "New Life"

Two "Jesus people" Christian activist communities—one Black, one white—merge, with great results. *Jon Trott*.

44 Cultural Etiquette: A Guide for the Well-Intentioned

Thoughtful, relevant, and humorous advice by *Amoja Three Rivers* for changing speech and actions from (unwittingly) insulting or dismissive to respectful.

48 Mixing Visionaries and "Regular Folks"

Lisa Paulson tells how her community's "alternative" culture now welcomes people quite different from themselves—including the Air National Guard.

50 Breaking Old Patterns, Weaving New Ties: Building Alliances Across Cultural Differences

A powerful, non-blaming analysis of the relationship between the privileged and oppressed in our culture, how the former can share power and the latter can empower themselves. *Margo Adair and Sharon Howell*.

54 Resolving Conflicts in Our Multicultural Co-op

Audrey F. Lippman describes the diversity and success of her 25-year old housing co-op.

55 Creating a "Society of Communities"

Tony Sirna relates how a forming community changed its recruitment methods to reach a broader membership.

58 Life Under Fire

Paul Baepler recounts how an inner city neighborhood rid itself of a dangerous drug scene and recreated a community spirit, through the cooperative activism of housing co-op members and neighborhood families.

60 Col. Allensworth's Dream

Former slaves and descendants of slaves create their own haven of peace and freedom in the early part of this century. *Diana Leafe Christian*.

62 The Myth of the Happy Family: Racism and Denial in Community

Paul Kivel explores how unconscious attitudes—and denial of those attitudes—can drive culturally "different" members away.

64 The Spirit Against "Ethnic Cleansing"

Jubilee Partners community helps heal war refugees from the trauma and violence of ethnic hatreds ... and works to stop the escalation of ethnic hatreds here at home.

CREDITS

EDITOR

Diana Leafe Christian

GUEST EDITORS

Tree Ivy Beth Bressen

(*Acorn*)

Ira Wallace

(*Acorn, Twin Oaks*)

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

Gertrude Enders Huntington

Jonathan Roth

Friends and Lovers

Community

Vine Acorn

Cornerstone Magazine

Lisa Paulson

Doug Jones

Paul Baepler

BUSINESS MANAGER

Laird Sandhill

(*Sandhill Farm*)

DATABASE MANAGEMENT

Velma Kahn

(*Abundant Dawn*)

CIRCULATION MANAGER

Valerie Renwick

(*Twin Oaks*)

EDITORIAL REVIEW BOARD

Betty Didcoct (*TIES*)

Geoph Kozeny

(*Community Catalyst Project*)

Laird Sandhill

(*Sandhill Farm*)

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

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

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

© 1996 by Fellowship for Intentional Community. All rights reserved. Printed in the U.S.A. Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publisher.

Movement groups may reprint with permission. Please direct inquiries to COMMUNITIES, PO Box 169, Masonville, CO 80541-0169; 970-593-5615.

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

LETTERS



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

Kudos

Dear *Communities*,

Your magazine is in many ways a model for us. I appreciate especially the profound research on community life in the "theme" section of each issue.

Wolfram Nolte
Murrhardt, Germany

Wolfram Nolte is editor of a German-language magazine about intentional communities, Eurotopia: Journal of Cooperative and Ecological Living. For subscription information, write Eurotopia, Hasenhot 8, D-71540, Murrhardt, Germany. Tel. 07192-3218.

Dear *Communities*,

Your magazine has never been more useful as a tool to help foster important dialogue around the different aspects of and various kinds of healthy community life. Yours is a practical journal, for the person trying to build human community from what we have now to something healthy. Every issue is packed with pieces to the puzzle. I often use the *Directory Update* information and other articles that network other pioneers as a referral base. Each entry a universe in itself, trying to find community—and in many cases offering to let you live there. Thank you for this dear service.

Patch Adams, M.D.
Arlington, Virginia

Dear *Communities*,

As an organizational facilitator and consultant with non-profit groups for the past 18 years, I read your magazine with great interest. I was happy to see in your last issue an article on a Roman Catholic congregation of women religious. ["*We Do Not Retire From this Mission*," Fall '95]. These women comprise many of my client groups and have a long history of community. They certainly

have much to offer others who are searching to live in community and much to learn from them. From my perspective, their reflections and experiences are a welcome addition to your journal. I look forward to more coverage of their experience.

Ruby A. Cribbin
Connections
Paterson, New Jersey

Gross Negligence?

Dear *Communities*,

In the Winter 1995 issue I appreciated reading the "My Turn" column by Jon Trott. In a courteous and straightforward manner, he presented a Christian viewpoint of sexuality as something both to be enjoyed and to be kept within a lifelong marriage commitment between husband and wife. However, immediately below the end of this article was an ad for *Loving More* magazine promoting the opposite of what Jon had presented.

This was either gross negligence or gross bias. There were four other ads in the same issue (two on p. 26 and two on p. 32) which could have been used in that spot.

In a magazine like *Communities* that encourages tolerance, how will you correct this to show tolerance and respect for the point of view that was put forth in the "My Turn" column?

Elizabeth Costy
Seattle, Washington

While this ad placement was not done on purpose, we consider it neither an insult to Mr. Trott nor gross negligence, as you suggest. Our magazine is a forum for a wide spectrum of ideas about community living, and we feel respectful and welcoming of the opinions expressed by Mr. Trott as well as those of the Loving More editorial staff. We believe there is room for variety of opinions and practices in the communities movement, and so for us, this welcoming of differences is the essence of tolerance.

More on the "Cults" Issue ...

Dear *Communities*,

I was extremely impressed with your issue #88 on "cults" [Fall '95] and intentional communities. You did a good job of presenting a balanced coverage of a volatile issue for this nation and its people.

There have been significant abuses of power on both sides of the issue. We are social beings and it is the quality of the group dynamic which determines for me whether that group is constructive or destructive for all its participants. Contrary to what the APA and the Society for the Scientific Study of

Religion conclude about "brainwashing," history shows that it is possible to break down a person's personality structure and independent belief system and induce him or her to assimilate an externally enforced political, economic, and/or "moral" doctrine or pseudoteology. Individual and mass hypnotic phenomenon do indeed exist and can be induced using a variety of material and psychological tactics.

The use of these methods is getting more common in U.S. culture generally, producing the escalation of random violence and and cultural dehumanization we're witnessing presently. At best, it can be said that the on-site managers of the Waco situation totally botched it. History shows us that once a system starts to move negatively along this continuum, it is hard to reverse, but certainly not impossible. We'd better get on with it though because time's a wastin'.

The study of systemic dictatorial totalism (totalitarianism) and the psychology of personal authoritarianism has been a life-long fascination with me, and there is much that intentional communities can learn from that body of knowledge. *Rape of the Mind* by Joost A. M. Merrloot (also titled *Mental Deduction and Menticide*) is a good text on the Nazi phenomenon. He wrote another excellent book, *Delusion and Mass Delusion*. Robert Jay Lifton's *Thought Reform and the Psychology of Totalism* deals with the ordeal of U.S. prisoners in North Korea. Ervin Staub's *The Roots of Evil: The Psychology of Genocide and Group Violence* is a very thorough treatment of dictatorial totalistic phenomena in our recent history. In *Combating Cult Mind Control*, Steven Hassan explains how to overcome the significant psycho-spiritual component of authoritarian manipulation, exploitation, and repression without resorting to physical restraint and kidnapping.

Personal self-determination and organizational democratic responsiveness is what needs to be upheld and protected. Otherwise systemic creative potential, expertise, and diversity is lost, making the economic and social collapse of the system a significant possibility. Finally, as an old, old friend of mine wrote, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty." (II Cor. 3:17).

Lyle Courtsal
Seattle, Washington

Dear *Communities*,

In the article "The Bruderhof Responds" by Doug and Ruby Moody which accompanied my article in the Fall issue ["*The Heart Will Find a Way: Creating a Network of Reunion*," Fall '95], they cited a letter in

which I used the "f" word and advocated free sexual expression for young people. I had sent this letter to my ex-wife who lived at the Bruderhof in a desperate but unwise attempt to break through the ongoing communication barriers. At first I thought I would ignore the Moodys' using this letter—it was way out of context and very misleading—reminding myself of the words of the Roman Tacitus that, "Neglected calumny soon expires." But I decided to respond, lest I be credited for being much more liberal in how I raised my children than I really am. (If you were to inquire of my three grown sons, I think they would agree that their dad is pretty conservative in his parenting attitudes. In his theories, well—that's a different matter!)

I wrote the letter in 1969, during my "hippie days" when I lived in a commune practicing yoga and meditation, and taking an occasional LSD trip. During three or four such trips that I wrote or telephoned the Bruderhof in a misguided attempt to communicate with them; this letter was written then. For 10 years I had tried every way I knew how to get them to allow me to see my daughter. By that time I was "at the end of my rope."

The Moodys used my letter in their article to defend the Bruderhof's and my ex-wife's refusing me visitation rights with my daughter. I wrote that letter 10 years after their ongoing refusals to allow me to visit her. Twenty-six years have passed since it was written, so it doesn't exactly represent who I am today, the person the Moodys are attempting to discredit.

The *KIT Newsletter* continues to help the increasing numbers of evicted and disillusioned former Bruderhof members tell their stories and unburden their hearts; work through any trauma, grief, and loss; and find long-lost friends and family members. That's our real work, to help these good people help and heal each other—not to do harm to Bruderhof communities, as is so often falsely alleged.

Ramón Sender Baryón
Publisher, *KIT Newsletter*
San Francisco, California

"Poverty Consciousness" in *Communities*?

Dear *Communities*,

While traveling the world working for a major U.S. corporation, I was happy to discover *Communities* magazine. As members of the early '70s communities movement, our family frequently discusses establishing an intentional community centered around income-generating activities so that we can

create a lifestyle which includes supporting our parents, raising foster children, living with creative others, adequate money for hobbies and personal interests, and frequent travels for fun.

I believe the communities movement suffers from a poverty mentality; money seems to have a bad connotation associated with outdated and negative perceptions of "capitalists," "consumerism," and "our parents' generation." Current community members may be unwilling to acknowledge the benefits of having money and the incredible potential a group of people have to generate capital and income. Clearly money is critical for a community to grow and keep pace with the evolution of society and information technology. If communities do not become economic centers they isolate themselves from the remainder of society and leave a minimal legacy for following generations to build on.

Intentional communities can play a key role in our future society—essential vehicles to establish cooperative living arrangements as conventional options become too expensive for families and individuals. Intentional communities have the potential to expand and become part of mainstream society and not be relegated to the "weirdo" perception, which in my experience, the average working person holds. The original vision of the communities movement needs updating and modernizing to survive and thrive in the 21st century.

In future issues please consider an article discussing the communities that have a goal of generating a positive income and re-investing it for the benefit of themselves and others. Thank you.

Diane Orlando
Singapore

Our "Making a Living in Community" issue is scheduled for Spring 1997. Thank you!

Praise for "Kat & Mildred's Dialogue" in the Summer & Fall '95 issues ...

Dear *Communities*,

Such a wonderful thing to read the two-part series of articles detailing discussions between Kat and Mildred on community design and leadership. These articles illustrate some of the best of what many of us have wanted for *Communities*—articles that present insights into the character of particular contemporary intentional communities and the people who create them, while at the same time addressing fundamental issues about the nature of human society, relevant both inside and outside of community.

It was precisely for encouraging this type of interaction (among other reasons) that, when we visited Ganas 10 years ago, another Twin Oaks member and I recommended that they be offered Member-in-Dialogue status in the Federation of Egalitarian Communities (FEC), of which Twin Oaks is a member. The two of us comprised the delegation sent by the FEC Assembly to Ganas (known then as the Foundation for Feedback Learning) in November/December of 1985, in response to our communities' mutual desire to pursue affiliation. Although the differences between the groups were obvious, we felt that the potential benefit in networking these societies would be great. Now with two of the primary leaders of these societies having shared their views with each other and with the rest of us via *Communities*, one of our reasons for making our affirmative recommendation for affiliation has been realized.

Rarely does community networking bear such fruit, or provide such grist for the mill-of-discourse, as does this relationship between Ganas and the FEC, as presented here in *Communities*. The potential is always there, but rarely is it realized. Not even the discussions at the Founders' Panels at the FIC Celebration of Community produced as deep a discussion as found in these recent articles. Congratulations to us all! Now, what is the chance that we can do it again?

Articles in *Communities* usually profile a specific community or network, and almost never illuminate the differences and similarities between communities or networks, although the "From the Horse's Mouth" columns by Mike Cummings and Harv Bishop and the "Children in Community" columns by Dan Greenberg come close at times. I believe that more comparative articles, like these on leadership, would make *Communities* a far more interesting, valuable, educational and influential journal.

No doubt, more comparative discussions and articles run the risk of bruising collective feelings, or of inflating collective egos; perhaps also of igniting old feuds, as well as potentially forging new relationships and alliances. Yet for a publication aspiring to break into the big time, to avoid this path would be a wasted opportunity. There is wisdom and power in knowing ourselves, and we can share that wealth-of-knowledge by asking and answering the really tough questions we find in community.

I have complete faith that through the Fellowship's usual careful and sensitive method of working, we can avoid talk-show sensationalism and present ourselves and each other in an honorable, caring, and truthful light. What I think these two articles show, is that shedding light on one

community per article does not provide as much benefit for the movement as does illuminating two or more different communities in the same light. I hope that we do this again, many more times.

A. Allen Butcher
Denver, Colorado

Thank you Allen. We'll do it.

WWOOFING

Dear *Communities*,

Two years ago when I was 15 I went on a three-month traveling adventure with my dad, staying on WWOOF farms in Ireland and Britain. WWOOF stands for Working Weekends on Organic Farms. It is an incredible, simple idea. I am the type of person who prefers to learn by doing, and working as a laborer for room and board provides a framework for people like me who would like to learn the skill of farming.

We stayed at four WWOOF farms: one in England, one in Wales, and two in Ireland. Our experiences at each farm were different; the farm in Wales was our favorite. Much of the work we did was mucking out animals stalls and other menial physical tasks. But to someone with little or no farming

background even these were learning experiences, and because of the novelty, often enjoyable. Besides, I found that just living that sort of lifestyle, mainly doing manual labor outdoors, made me feel really good—both healthy and whole.

In addition to advocating WWOOF as a structure for aspiring farmers, I also found it a great way to travel, and it gives you a channel into the country and its people. You are able to see the culture from the inside out and through the eyes of those who work the land, who are often carrying on a family tradition hundreds of years old. Working on WWOOF farms makes it much harder to travel through a foreign country in an American bubble *observing* the people; instead you live, work, and find diversion with them. You are submersed in their culture.

This view, from when I was 15, may be doused with a share of idealism and naiveté. Certainly there may be times when WWOOF is abused by the farmers or the visitors, but I think that in most cases it is an extremely rewarding experience for both parties—and definitely a great way to travel.

Meadow Bejarano
Anchorage, Alaska

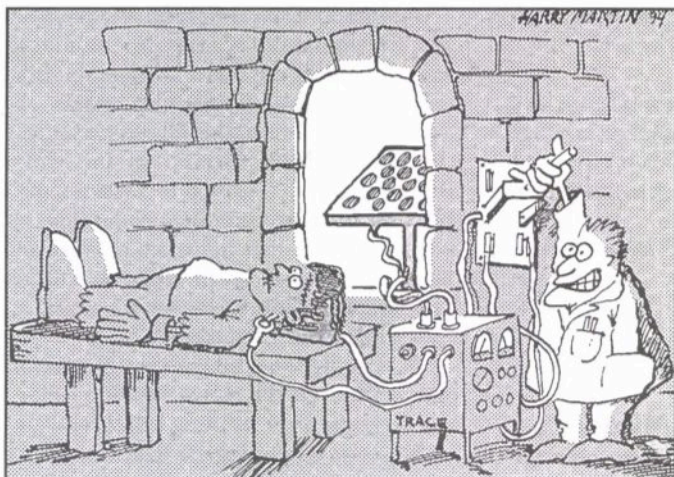
"Wwoofing" can include stays of several

weeks or months, as well as apprenticeships. They are represented in the United States by NEWOOF (Northeast Workers on Organic Farms), c/o New England Small Farm Institute, Box 608, Belchertown, MA 01007. 413-323-4531. This organization (which mostly places apprenticeships), can provide contact information for WWOOF abroad and other, similar programs domestically.

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*



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

HOME POWER

The Hands-On Journal of Home-Made Power

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



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



FORMING COMMUNITY "HOW TO" AUDIOTAPES

From the Community Quest Conference (Oct. '95)

- **Communities as Change Agents**, Corinne McLaughlin
- **Community Founders as Visionaries, Leaders & Developers**, Stephan Brown
- **Facilitating Effective Meetings**, Laird Sandhill
- **Community as Context for Healing Center, Medical Practice**, Patch Adams, M.D.
- **Intentional Communities and Our Future**, Caroline Estes
- **Pitfalls & Possibilities—Helpful Lessons Learned**, Geoph Kozeny

Plus: • Finding & Financing Community Land • Retreats & Conference Centers as Community Business • Dealing Constructively with Community Conflict • Permaculture in Community Design • Sample Legal Options for Land Ownership • Divergent Views on Consensus—By People Who Teach It • Resolving Community Roadblocks • Community Businesses • And much more.

Call or write for list of all audiotapes available, and prices:
**Community Quest, 3121 Water St.,
Colorado Springs, CO 80904. 719-442-1820.**



Changing Perspectives for a Change

DIVERSITY IS A ROOT VALUE OF A PLURALISTIC SOCIETY ... and it's also a root challenge. It's one thing to live by that value; another to live with it. How best can we benefit from our differences? Intentional communities have been wrestling with this topic for a long time, and it may be the most important cultural product of the experiment that communities are.

Communities have two main advantages that in doing this work. First, there is automatically common ground to build on, since becoming a member requires alignment with core values. Members are motivated to labor with the struggles that different views can lead to, because they're building community together.

Second, differences surface in bunches when you live with other people. Community is a nutrient-rich environment and everything happens at an accelerated pace—including friction from differences that do not resolve easily.

So what has been learned about diversity? Not surprisingly, the answers are diverse. In particular though, there is exciting work being done in communities that embrace the view of "conflict as opportunity." Instead of viewing conflict as an obstacle and sign of ill-health, it can be seen as a valuable source of information. For the most part, we are culturally conditioned to circle the wagons in the presence of conflict, to protect ourselves from attack. We are taught to fight for our position, to see people with different views as adversaries, rather than allies.

Seeing conflict as opportunity requires a paradigm shift, which is easier to talk about than to do. The idea is that information is needed to make the best choices, and that it's a mistake to close one's ears to different thinking, since you may not be aware of the facts or perspectives such thinking is based on. Once digested, views different than your own offer considerable leverage on the issue at hand, and provide a wider base to build on.

Another facet is looking at how the information comes in. In order to realize the full value in different views, you must first understand them *from the speaker's perspective*. Often, people are not aware that the frame of reference itself limits what you experience and comprehend. Rational thought allows us to organize otherwise random information into useful patterns, yet it's important to see that the organizational frame itself is limiting. (How do we make sense of information for which there is no pigeonhole?)

People know, process, and transmit information in different ways, and too little attention is given to the dynamics and implications of this feature of diversity. All too frequently, we fall into the fallacy of assuming that others think and act like we do. Translating another's actions and statements into our own frame of reference often leads to terrific distortion of the information—if not out-and-out war.

Another aspect is that information seldom comes in a pretty package. For most of us, "I" statements are considerably less common than "you so-and-so" statements. Most information is raw, and some of it is downright hostile. The challenge is learning how to work with it anyway. If we insist on only accepting information that comes with love, we cut out most of what's available. And the loss is ours. You may not like it, but can you afford to ignore it? Sadly, we've mostly learned to repel such "you so-and-so" information and even feel righteous about our stout defense.

Welcoming hostile feedback is a tough thing to do—it's a bit like waving good-bye to a truck that runs you over. But consider this: if there is upset with something you've said or done, would you rather know or not know? You might prefer that no one was upset, but that option isn't on the menu.

Changing our mind set about the value of critical information is crucial to living constructively with diversity. Though difficult, the rewards are great. If we can figure out at the community level how to embrace different perspectives and move forward collectively, then we can take these lessons to the next level—inter-cooperation among communities. Building upward in expanding circles, we can, by extension, eventually get to world peace. While it's undoubtedly a long journey from where we are now to world peace, how can we not try?

We need to be hungry for the information from people who disagree with us. How else will we grow? For a long time, we've been dealing with diversity by practicing the hegemony of the strong over the weak. The result is our history: replete with subjugation of indigenous peoples, concentration of resources with the few at the expense of the many, ineradicable poverty and hunger, and massive despoliation of the natural environment. Isn't it time we tried getting along?

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 Summer 1996 issue will focus on "Ecovillages" worldwide. Guest Editors are Lois Arkin and Lynne Bayless. 3551 White House Place, Los Angeles, CA 90004; 213-738-1254. Fax: 213-386-8873.

"A Look at Christian Communities" is the feature focus of our Fall '96 issue, with guest editor Joe Peterson. PO Box 44981, Tacoma, WA 98444; 206-536-9080.

"Creativity and the Arts in Community" is scheduled for Winter '96, with Guest Editor Hank Obermayer. PO Box 40216, San Francisco, CA 94140. 415-974-4384.

"Making a Living in Community" is planned for Spring '97, with Guest Editor Eleanor K. Sommer. 5200 NW 43rd St., Box 102-166, Gainesville, FL 32606; 904-376-3114. Fax: 904-336-6601.



'Open-Minded,' 'Closed-Minded' Communities

AT THE ANNUAL CONFERENCE OF the Communal Studies Association, we presented a paper about certain personality characteristics revealed by our communities questionnaire, especially with respect to dogmatism and authoritarianism. Communitarians in the audience may understandably have been uneasy at the whole idea of outsiders trying to "measure" deep-seated personality characteristics of other people, including communitarians. They may also have detected a value judgment on our part that such traits as open-mindedness and anti-authoritarianism are "good," while closed-mindedness and authoritarianism are "bad." In other words, they may have felt that our social "science" research was in fact ideologically biased.

In response, we hope that our biases—and we certainly have them—are not distorting our data or our interpretations. As for what our biases are, we see value in both cognitive openness and cognitive closure. Open-mindedness does allow us to grow and to get along with others who are different from us, but total open-mindedness is tantamount to wishy-washiness and fear of commitment. Tolerance of everything—including child molesting, environmental destruction, and genocide—means caring for nothing.

Similarly, we see authority as both vital and dangerous, and the value of authoritarian and anti-authoritarian tendencies as dependent upon circumstances. Presumably, the relatively authoritarian scores of our students (see below) reflect their respect for the authority of professors! And true confession: the senior author, who has studied these phenomena for almost 30 years, finds himself scoring higher on both authoritarianism

and dogmatism scales as he grows older. Is he growing wiser or more foolish?

Open and Closed Minds

By late 1995, our sample had grown to 197, broken down into current communitarians, former Anabaptist communitarians, other ex-communitarians, prospective future communitarians, and non-communitarian students from the University of Colorado. As the table shows, these groups differed dramatically along the psychological dimension of belief-system openness and closure.

tance to autonomous belief change; and (3) filtering out of information potentially threatening to one's beliefs. Low dogmatism, or open-mindedness, entails seeing more grays than blacks and whites, and being open to contrary information and to belief change. We measured closure by adding each respondent's scores, from "strongly agree" to "strongly disagree," on a 16-item scale developed from three previous scales, all tested successfully for both reliability and validity. Examples of items used are, "Things are a lot more 'black and white' in this world than some people would like for us to believe" (agreement implying closure) and "Moral issues are so complex that they are often hard to resolve" (agreement implying openness).

With 16 questions, and five possible degrees of agreement or disagreement, a respondent could score anywhere from 0 to 64. In fact, most respondents scored in the 20–35 range. The mean score was 27.5 for our five samples combined. The maximum score (most dogmatic) was 46, and the minimum (most open-minded) was 11. Our

Strongly doctrinal communities may benefit from a more authoritarian and less open-minded membership, while new-age, spiritually eclectic, and secular communities may require less authoritarian and more open-minded members in order to thrive.

In brief, former Anabaptists were the most likely to score closed-minded, with non-communitarian college students second highest in closure. All other communitarian groups—past, present, and prospective—were more likely to score open-minded than closed-minded. These differences were statistically significant at the .05 level. The main questions raised by the audience were: (1) How had we measured open- and closed-mindedness; and (2) the dreaded "So what?" question—what difference do these findings make anyway?

We define closed-mindedness (or dogmatism) as a way of holding one's beliefs which is characterized by (1) black-and-white dichotomization between right and wrong; (2) resis-

combined 16-item Open-Closed scale had an alpha reliability coefficient of .65, which is good for a relatively short scale. Its construct validity was demonstrated in our sample by its predicted correlation with a wide range of other variables such as religiosity, environmentalism, and political liberalism and conservatism.

But so what? Why should communitarians, scholars, or ordinary people care about open- or closed-mindedness among various kinds of communitarians and non-communitarians? The answer is that the way we hold our beliefs is in many respects even more important than the specific content of the beliefs. In a community that values diversity, closed-mindedness among members is likely to breed an inability to compromise, thus conflict and resentment, and thus long-term instability. On the other hand, in a community in which uniform belief in a religious doctrine is considered essential, excessive open-mindedness may threaten the community's authority structure and overall viability. While our non-religious communitarians tend to value positive interactions with the outside world,

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.

Anabaptist communitarian elders attempt to shield their members, especially their young, from *weltlich* (worldly) influences.

We were not surprised to find that our former Anabaptist communitarians scored the highest in closed-mindedness, for diversity is not as highly valued in Bruderhof and Hutterite communities as is strict adherence to biblical Christian beliefs.

By comparison, our past, present, and future communitarians of a less religious bent have tended to score closer to the open-minded end of our open/closed scale. On the whole, the former Anabaptist communitarians seem to have left behind their religious communities but not some of the associated mindset. Our secular and spiritually eclectic communitarians differ significantly from religious communitarians in their responses to our questions about the qualities and conditions most conducive and most harmful to community living. Though both groups list selfishness as harmful and responsibility as helpful, non-religious communitarians are much more likely than the Anabaptists to favor diversity, openness, flexibility, tolerance, and other qualities associated with open-mindedness.

Authoritarianism

Nor were we surprised to find the same inter-group differences regarding the closely related trait of authoritarianism, or a high degree of reliance on authorities for guidance and problem-solving. Empirical studies in political psychology have long found dogmatic and authoritarian closure to be closely related. Those for whom a dogma is near and dear tend to look for guidance to the authorities who are the dogma's designated protectors and interpreters. Conversely, those who, for whatever reason, look primarily to authority for guidance and problem solving, will tend to gravitate toward the doctrines espoused by their favored authorities and to adhere to them in a relatively unquestioning way (as the authorities tend to prefer).

Virtually all of our non-religious gathering communitarians (from the '93 Celebration of Community) reported democratic or consensual, rather than authoritarian, decision making both as the actual practice of their communities and as their own personal preference. While many of the former members of Anabaptist communities criticized the Anabaptist authorities as corrupt or oppressive, they less often rejected the notion of authoritarian governance itself—a finding consistent with our data showing that the religious ex-communitarians were more than twice as likely to fall into the authoritarian than into the anti-authoritarian

category. Our other communitarians, who include members of both religious and non-religious communities, are more likely to score low as to score high in authoritarianism and dogmatism. The two least religious groups, prospective communitarians and non-Anabaptist past communitarians, are also the least likely to score high in authoritarianism or dogmatism.

Our findings suggest that communities are well-advised to screen prospective members carefully, as most intentional communities do. Far from being arbitrary or elitist, screening through a period of extensive dialoguing and apprenticing makes good sense if communities indeed benefit—or suffer—from the degree of fit between their basic vision or purpose and the personality characteristics of their members. Strongly doctrinal communities may benefit from a more authoritarian and less open-minded membership, while new-age, spiritually eclectic, and secular communities may require less authoritarian and more open-minded members in order to thrive.

Psychology, Ecology, and Community

We have argued that how we think is in some ways even more important than what we think. However, certain ways of thinking do seem to incline us in the direction of certain kinds of beliefs. Specifically, in all societies for which we have systematic data, open-minded people are more likely to be critical of their societies and to favor social and political change than are closed-minded people. They are more likely to support institutional innovations and to oppose racism, sexism, censorship, police repression, and military intervention. One of the strongest correlations we have found in our own study of communitarians is between open-mindedness and environmentalism. Among communitarians and non-communitarians alike, those who scored highest in open-mindedness and lowest in authoritarianism held either moderately or strongly ecological values, and almost none registered as anti-ecology. The moderately or highly open-minded were twice as likely to score high in ecological values as were the closed-minded.

On the average, our communitarian re-

SURVEY RESULTS

	Open-minded	Inter-mediate	Closed-minded
Current communitarians (religious and non-religious)	7	17	5
Non-communitarian college students	9	25	14
Former Anabaptist communitarians	4	14	13
Other past communitarians	8	8	2
Prospective future communitarians	6	8	4

(Note: Of the 197 respondents, only the 144 who answered all 16 open/closed items were included in this table.)

spondents are both more open-minded and more ecological than our non-communitarians. The community samples are more than three times as likely to express strong ecological values as the non-communitarian student sample. The communitarians tend to favor political involvement on behalf of the environment and to live out radical ecological values within their intentional communities. About three-fourths said that their communities are involved in outreach on ecological issues. Strong majorities reported recycling, composting, organic gardening, and socially responsible purchasing by their communities. More than half said that their community used some form of alternative energy.

We might add that though our communitarians are more ecological in their attitudes than the general public, women communitarians are twice as likely as male communitarians to fall in the most pro-ecological category. Men and women, whether communitarian or not, are about equally likely to be open- or closed-minded, authoritarian or unauthoritarian.

What Next?

In future columns we will report on some additional personality characteristics of our respondents, and on the significance of these characteristics for communitarians' social and political beliefs and practices. We will look at the religions, marital status, parental status, political party preferences, and attitudes toward economic development and ecology of our different communitarian groups. We will also ask how different communitarians and non-communitarians compare in terms of empowerment, anxiety, alienation, and optimism-pessimism. And we will examine the positions of communitarians on some of the pressing issues of our times, including crime, violence, welfare, sexism, racism, ageism, environmental protection, and war and peace. Ω



'Diversity' Intentions Are Not Enough

“DIVERSITY” IS A HIGHLY VALUED ideal today in the world of intentional communities. Unfortunately, the reality lags far behind the concept.

In discussions about community I am frequently asked about diversity. In most cases, it's obvious that the questioner believes diversity is a good thing—a value that I generally share.

In the *Communities Directory* database, 103 communities (nearly one in four) mention “diversity” in their listing—and these are only those groups that *emphasize* it. Based on conversations I've had at nearly 300 communities, I estimate that upwards of 80 percent of today's groups would agree that diversity is an important and desirable goal. Yet when I visit these communities, mostly I have been greeted by a sea of white faces: friendly, middle-class, college-educated.

For better or worse, years (sometimes decades!) of conceptual work usually precede the widespread acceptance of a new idea. Because people often resist change, it stands to reason that new ideas must be assimilated into our thinking before they can be actualized in our daily lives. And in the case of diversity, we have only glimpsed a fraction of the potential.

It is now common to find communities with members ranging in age from newborns to folks in their fifties, sixties, or older.

It's also becoming ever more common to find communities that accommodate—or even actively seek—members with physical disabilities. Numerous groups have members of diverse sexual preferences and/or spiritual paths.

However, intentional communities with racial and class diversities are less common.

Those most likely to manifest ethnic diversity are the inner city groups that focus on providing support services for the poor and the homeless. Most of these communities are spiritually based, and predominantly Christian; other examples include yoga and social service groups.

All of these service-oriented communities provide residential alternatives for their clients, teach everyday life skills, and ultimately, hope to inspire their clients to join in the mission to help others in need.

Several years ago, I visited Koinonia community in Americus, Georgia. I noticed that

individual's sense of security and well-being.

Could it be that most folks from poor or working-class environments (who may have never experienced material wealth), do not see that the opulence of the mainstream is a tantalizing lure down the road to inequality and unsustainability? If everyone in the world lived at U.S. standards, the planet's ecosystems would soon collapse under the weight of our resource depletion and toxic wastes. Further, no system is sustainable that is not also equitable, and ours today is sadly lacking.

Southside Park, a cohousing community in Sacramento, California, has taken some impressive pro-active steps toward diversity. Although even by their own standards they are not as ethnically diverse as they'd like to be, their membership today includes several teen moms, quite a few disabled people, one Asian, one African-American, several adopted non-white children, three retired persons, and a lot of economic diversity.

During their formative stages, the community agreed that diversity was a priority. They picked a site in an already diverse neighborhood. They recruited through local senior networks, the food co-op, and the neighborhood association, by leafleting in

I estimate that upwards of 80 percent of today's communities would agree that diversity is an important and desirable goal.

while their primary work is building homes for the poor, and most of their houses went to Black families, none of their members were Black.

One member told me, “One of the first houses we sold went to a Black couple. The husband was very impressed with our mission, and wanted to join. The wife immediately said, ‘We've worked and saved all our lives to be able to own our own home, and I'm not willing to give that up.’ She was referring to the fact that within the community all major property is owned in common.”

Koinonia's lifestyle is at the “simple” end of middle class. Although the church provides comfortable housing and other amenities for each individual family, apparently the lack of autonomy, with no option to dabble in extravagance, can somehow diminish an

the neighborhood, and by attending many local churches.

While many neighborhood residents checked them out, few joined. A number of those made it clear that they didn't want to be the only ones of their ethnicity in the community, so having a primarily white core group was a deterrent.

One member, Susan Weiss, told me, “Many of our neighbors that decided not to live here still come to Southside Park events. We have become active in the neighborhood association, and are ‘accepted.’ We have a commitment to seek diversity, and our efforts continue. I don't think that you can get it right the first time around; a group needs to keep at it. You need to develop ‘natural’ connections [i.e., folks don't want to feel that they're being recruited to fulfill a quota of some kind].” She remains confident that the community will continue to grow in diversity as time goes by, and I suspect she's right. Ω

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.

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



MY TURN

by Paul C. Fox, M.D.

Is Criticism of the Bruderhof Deserved?

An Autobiographical Response

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.

ALITTLE OVER FOUR YEARS AGO, my wife Diane and I became members of the Bruderhof. As you can imagine, this was no small decision. Both of us are medical doctors, and our decision meant leaving behind us our medical practice, our patients, and a substantial income. It also meant, more wrenchingly, leaving behind friends and family.

This decision was reached after more than six years of contacts with the Bruderhof: first, through reading their magazine, the *Plough*, then through visits and letters. At one point we spent nearly nine months as long-term guests. During that visit, Diane's father, suffering from Alzheimer's disease and paralysed by a stroke, was lovingly cared for by the brothers and sisters at Deer Spring until his death. After that long and meaningful visit, we moved to Florida. It was another three years before we felt confident that God was calling us to give our lives to Him through a life of community in the Bruderhof.

At no time during those six years did any brother or sister encourage us to join, or even hint that we should. On the contrary, it was always made very clear to us that life in community is a calling which, in our time, is not for every Christian. During our years in Florida, when we worked as public health physicians, we had many letters, and a few visits, from Bruderhof members, all of whom expressed their respect and support for the work we were doing among the poor.

When, in 1991, we told the brothers and

sisters that we wanted to return and become members, I suspect they were astonished. Nevertheless, we were warmly welcomed, and in September 1991 we were baptized into the body of believers known as the Bruderhof.

The ministers and members we talked with during the time of our baptism preparation were at great pains to make it very clear to us what membership means. It is a commitment to give our entire selves—our time, our energy, our skills, our weaknesses, and any possessions or financial assets we had or might ever inherit or earn—to the church, with no reservations. It is a commitment for life: as in marriage, we promise to remain faithful unto death.

That point having been so clearly, even solemnly made, there is no way we could ever feel that we have a "claim" on the Bruderhof. We made our decision with no illusions on this point. If, God forbid, we should one day prove unfaithful and want to leave this life, we could not justly claim any compensation from the community for property we have given up or for work we have done. Joining the Bruderhof is not an investment—it is a leap of faith.

Some, perhaps most, will question the wisdom of such a definitive burning of bridges. Nevertheless, in making it, we gave, in the medico-legal phrase, "fully informed consent." Never was their any attempt to conceal, disguise, or minimize the nature of the commitment which we wished to take. On the contrary! The attractions of the Bruderhof way of life are obvious to even a

casual visitor; but the brothers and sisters seemed determined to point out its hardships and hazards.

The mode of our entry into the Bruderhof makes it clear that at least one commonly cited mark of a "cult"—an overzealous emphasis on recruiting new members—simply does not apply to the Bruderhof communities. If anything, the Bruderhof is careful to discourage from joining any who are less than whole-hearted in their seeking. The vast majority of interested visitors never join—nor should they.

I WILL NOT SAY THAT OUR LIFE SINCE joining the Bruderhof has been one of uninterrupted bliss—who would believe me anyway? There have been the inevitable growing pains and culture shocks as we have progressively shed the assumptions and behaviors of the private life, and struggled to find the way to love our brothers and sisters in the details of daily life. And there has been one major crisis that nearly brought our marriage to an end.

In Tokyo, where Diane and I were travelling on church business last year, we were

At no time did any brother or sister encourage us to join, or even hint that we should.

..... abruptly confronted with the fact that our marriage had become a hollow shell, in imminent danger of total collapse. We suddenly discovered that we had nothing to say to each other; that we were coldly angry towards each other; and that each of us blamed the other for this situation. All that held us together at that point was habit, fear of the unknown, and the remnant of the love that had brought us together 14 years ago.

I bring up this painful experience (I have never been so close to utter despair in my life!) in order to counter the criticism that the Bruderhof life is so busy and church-centered that it destroys family life. This is simply not the case. True, couples may try to hide from their marital problems by throwing themselves into their work, and being so consumed by their tasks within the church that they have no time left for each other or for their children. But is that kind of behavior unique to the Bruderhof? Isn't it, in fact, quite common in the "mainstream"?

In fact, as we looked back on our married life, Diane and I could see that we had been drifting apart for years before we came to the Bruderhof. We had avoided

.....
Paul C. Fox, M.D., is a physician and Bruderhof member. He and his wife Diane live at New Meadow Run Bruderhof in Farmington, Pennsylvania.

communicating honestly with each other by immersing ourselves in our medical practice, in our church fellowships, in pro-life work, in language study, in all kinds of worthy activities and causes. In the Bruderhof, we simply continued in this pattern. We poured ourselves into our work, and pretended that we had the perfect marriage. So successful was our deception that we believed it ourselves.

If this crisis in our marriage had occurred while we were living outside the community, it is hard to say what might have happened. Perhaps we would have weathered the storm, with the help of friends and marriage counselors. Perhaps we would have separated, though we have always been opposed to divorce. But I don't believe we would have received the kind of help that we got, and are getting, in the Bruderhof. I want to share this experience, because it answers so directly many of the criticisms of the Bruderhof.

When we called our minister from Tokyo to tell him of our distress, his response was swift: "Come home!" We still had work to do in Japan and Korea. No matter: we were to return to our community and to our family, so that we would not have to face the crisis alone; so we could be helped.

The help we received was immediate and practical. We were given complete leave from our demanding work as the community's doctors, and were given lighter duties. Moreover, we were encouraged to take extra time away from work in order to be with each other and talk with one another. The way we were feeling just then, the last thing we wanted was one another's company—but that is what we needed and were given.

For several weeks, Diane and I took our meals at home instead of in the community dining room: just the two of us, with especially nice meals prepared by the sisters in the kitchen. At first, we had hardly anything to say to each other, but as the days went by, our love for each other began to renew itself. Each of us began to see more clearly how we had hurt the other, how both of us had contributed to the erosion of our marriage.

During this time, we received many visits from other couples—not only the ministers, but many others as well. They came to encourage us. They came to tell of their own experiences of failure in their marriages, and of the healing that can come within the church. There was no judgmental spirit in these visits. On the contrary, all confessed that they were "just the same" as us; that they, too, were weak and fallible.

In time, healing came. Gradually, we

moved back into the full life of our church community, and eventually also into our medical duties. Hopefully we will not fall back into our old habits. But if we do, we can trust that brothers and sisters will point it out to us, and help us remember what we have learned from this experience.

Therefore, when I read the criticism that the Bruderhof destroys family, I get angry. The Bruderhof saved my family, and at a great cost. To put it on the crassest level, it cost the community thousands of dollars in medical expenses to have Diane and myself "on leave" from the medical work. In fact,

The Bruderhof saved my family, and at a great cost.

.....

there was no certainty that either of us would ever be able to return to it. And we fully expect that if we allow our practice to come between us, our brothers and sisters will once again find some other kind of work for us to do, and consider the increased cost of medical care a reasonable price to pay for an intact marriage.

In other words, our marriage and our family is more important to the community than our medical abilities and the money that is saved by our medical work. There is more concern for our souls than for our services. We matter for who we are—a brother and sister—rather than for what we contribute.

Where else is that true? How many employers would have given us indefinite paid leave of absence to deal with our marital crisis? How many churches would have fought for our marriage, and paid such a price for our family's happiness?

Though we were treated with much love in our need, we were not given any preferential treatment. During the four years of our Bruderhof life, we have seen other couples go through such times of trial, and each has been shown the same kind of loving consideration that we received.

To those who claim their families were "destroyed by the Bruderhof" I can say only this: in or out of the Bruderhof, our families are destroyed by our own sinful pride; by our sullen uncommunicativeness; by our unwillingness to acknowledge our own faults. Bruderhof members are made of the same stuff as everyone else. It should come as no surprise to learn that Bruderhof marriages can also become empty and bankrupt. But for those who have the courage and honesty to face up to it, and to confess their

weakness before their brothers and sisters, there is help that cannot be bought for any price in the world.

ONLY A FEW WEEKS AFTER WE BECAME members, Diane and I received a *KIT Newsletter* [a newsletter for ex-Bruderhof members]. When we asked our minister what we should do with it, he said, "Read it, and see what you think."

So we read it with care. It was obviously a very mixed bag. Some of the correspondents simply wanted to "keep in touch" with old friends, and were not unfriendly toward the Bruderhof. Some even came to the defense of the communities.

But the overall tone of the ex-members who write to the *KIT Newsletter* struck us as being overwhelmingly hostile to the Bruderhof, and dedicated to its destruction. One correspondent went on at length explaining why it is right for ex-members to remain angry and bitter, and encouraged them to nourish their rage. Another writer contended that "The First Law in Sannerz" (which requires us to speak directly to our brothers and sisters, rather than gossiping behind their backs) is an instrument of tyranny. Other correspondents demanded that the Bruderhof should provide ex-members' children with the college education of their choice; that the Bruderhof should stop being "so religious"; that the Bruderhof should change its position on divorce and re-marriage; that the Bruderhof should permit premarital sex; that the Bruderhof should stop defining homosexual acts as sin; and on and on. The bottom line was that the Bruderhof should cease being what it is: a covenantal, life-time community based on New Testament principles.

After reading the *KIT Newsletter*, we felt somehow defiled. The wave of hatred that emanated from many of its correspondents was simply "unclean." We wrote to *KIT* asking to be taken off their mailing list. We also asked them to print a letter from us in which we challenged *KIT* readers who consider themselves Christians to stop reading a newsletter which is so patently anti-Christian in spirit.

ONE OF THE JOYS OF PRACTICING MEDICINE in the Bruderhof is that I often see the older members, and have plenty of time to spend with them. Since they are my brothers and sisters as well as my patients, our conversations often stray pretty far from medical concerns. Many of these people have been members from the early days, some few even since the beginning of the Bruderhof in Germany in the 1920s. Thus they have been through all the struggles and

crises of the last 75 years, and not a few of them have spent years, or even decades outside the community in the wake of the terrible crisis in the Bruderhof communities during the early '60s. Unlike the embittered ex-members who write to *KIT*, these older brothers and sisters can tell a story of reconciliation and forgiveness.

I had the privilege of taking care of Johnny Robinson during the last months of his life. This dear old brother had been everything from cowboy to administrator when the community was in Paraguay, but had been asked to leave during the '60s crisis. He made no bones about it: it was an excruciatingly painful experience, and for years he was inclined to hold on to his anger over it. "It broke my heart," he told me more than once, "and I think that's the main reason my heart is so weak to this day."

Though the medical accuracy of this statement can be questioned, there is no denying the depth of feeling behind it. Johnny and his wife recovered from that catastrophe, returned to England, and made a successful and productive adjustment to life outside of community.

Years later, the Darvell Bruderhof was founded in England with the specific purpose of renewing relationships and finding reconciliation with former members living in Europe. Johnny and his wife responded to the overtures from Darvell, and felt drawn by the love which they experienced there. They also found reconciliation. One of the ministers who had been involved in their exclusion from the Paraguayan com-

munities asked for, and received, their forgiveness. Still, Johnny held back from re-uniting with the church until, unexpectedly, his wife died. When the Darvell Bruderhof offered to inter her in their community's burial ground, Johnny gladly accepted, and followed her by re-joining the Bruderhof as a full and active member until his death.

Stories like Johnny's have been repeated many times over the years, and I myself have witnessed the return of quite a few ex-members, most of whom are quite elderly and frail. To me this is a wonderful

I have witnessed the return of quite a few ex-members, most of whom are quite elderly and frail.

testimony to the genuine love which is the life-blood of the Bruderhof. Why else would the communities expend so much effort and money—even going to the length of founding a whole community—in such a patient and determined effort to re-unite with former members who are not only well past their productive years, but who, in many instances, require a great deal of care?

ONE OF BENJAMIN ZABLOCKI'S "TEN Commandments for Intentional Communities" [*Proposing a 'Bill of Inalienable Rights' for Intentional Communities,* Fall '95]

would require that communities accept responsibility for the long-term care of ex-members. That is wholly unrealistic, and also quite unreasonable. Why should the Bruderhof, or any other community, be held responsible for the welfare of those who have left, sometimes years or even decades ago? What community could survive the financial drain of providing nursing-home care for dozens of elderly ex-members? Shouldn't those who opt for the private life be ready to accept its responsibilities?

Still, though we cannot assume responsibility for the physical welfare of those who have left us, we feel a deep spiritual responsibility even for those who now are the most hostile toward us—perhaps especially toward them. These are deeply wounded souls, even if they have inflicted many of the wounds upon themselves; or, if they have truly been wounded by the Bruderhof in times past, they keep their hurts open and festering by a determination never to forgive.

We long for reconciliation and re-uniting with each and every one of them, even those who right now are attempting to undermine and destroy us by slander, distortion, and misrepresentation. There is no sin, save that against the Holy Spirit, which cannot be forgiven. We are ready to sacrifice much for the sake of reconciliation with any of them—much, but not everything, for we cannot and will never compromise our determination to live in faithfulness to the teachings of Jesus Christ. Ω

GREYROCK COMMONS

A cohousing community located in Fort Collins, Greyrock's thirty homes are clustered to preserve open space.

A community garden, recreational area, and natural vegetation comprise ten of the sixteen acres.

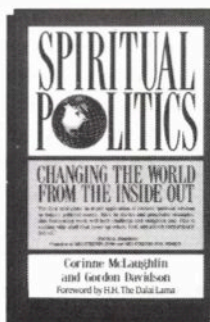
Only six homes remain unsold. Interested? Call Laurie, 970/482-6034.

... AN UNCOMMON COMMUNITY



SPIRITUAL POLITICS

CHANGING THE WORLD FROM THE INSIDE OUT



by Corinne McLaughlin and Gordon Davidson

Authors, Builders of the Dawn
Foreword by H.H. The Dalai Lama

A revolutionary book that applies ancient spiritual wisdom to reveal the hidden causes of world events. After you read this book, you'll never experience the evening news the same way again.

To order: Sirius Educational Resources, PO Box 1101, Greenbelt, MD 20768, \$12.95 + \$2.00 postage.



Honoring Leadership in Community

“I PARTICIPATE IN THE FELLOWSHIP for Intentional Community because there’s no room for my leadership in my own community.” I’ve heard several versions of this stunning comment by various community leaders at community gatherings recently. What is it in the nature of communities that use democratic decision-making (in comparison to those led by a single leader or small group of leaders) that drives dynamic, energetic people to find other outlets for their creativity—even though they may still live at their community? Do strong leaders have to stay out of the community’s decision-making process in order that more quiet or passive members may feel encouraged to speak up and take more initiative and responsibility? But what is the cost to the community of losing the creativity, clarity, and energy of its leaders? Isn’t there a way to utilize the energy of leaders while still empowering others and drawing them out?

When we started Sirius Community in 1978, my husband and I set up an egalitarian consensus process, where every member, regardless of how recently they joined, had equal decision-making power. We had lived for several years at Findhorn in Scotland, and had reacted against authority and the rather centralized, hierarchical leadership of Peter Caddy. We felt a totally egalitarian approach was best and wanted to prove it. However, we then had the delightful experience of members of our community reacting against our authority in the early years.

Once we finally realized that we were actually exerting a lot of leadership and we accepted responsibility for it—rather than constantly denying it and pretending we’re all equally leaders—we noticed that other members started gradually respecting us more and asking for our opinions and our leadership. We didn’t have to change any

outer structures for this to happen—we merely needed to make an inward change in consciousness.

We also started noticing that those who have the most leadership potential, but who haven’t yet found an outlet in which to express it, are usually the most rebellious against authority of any kind. So we learned not to take it personally, and instead to find avenues of expression for them—areas where they could express their leadership. The next wave of leadership in our community—those who had reacted against our authority—then started exerting a lot of leadership, yet they were not willing to admit it. And

Those who have the most leadership potential—but who haven’t yet found an outlet in which to express it—are usually the most rebellious against authority.

guess what? Other members are now reacting against their authority.

We also realized that it was totally unrealistic to give newly arrived members the same authority as older members who were more experienced in the many processes and issues of community life. So we created a Core Group of long-term members who take responsibility for major decisions, such as approving new members, major financial expenses, and any changes in the purpose or direction of the community. Decisions by the Core Group are made by a meditative consensus process, but only after input of information and opinions from the whole community at a general meeting, so everyone’s concerns are heard and taken into account. Then the Core Group shares its decision with the general community membership, working to build a con-

sensus of support with everyone through another community meeting. If there still isn’t general consensus, the Core Group’s decision stands. But consensus is usually reached and only rarely has this authority been necessary. To us, the Core Group represents the best aspects of hierarchy, as it includes both current leaders and potential leaders—those who have a clear sense of the community’s purpose, who have demonstrated they can take responsibility for the whole (not just their own needs), and who have proven they can make wise and intuitive decisions.

My husband and I would at times be away for up to nine months out of the year. The other members would continue pretty well without us, but what I noticed most was that while we were away, there were often many confusing discussions about the purpose of the community, as no one was holding the vision as clearly as we had. It wasn’t necessarily that they wanted to change the purpose—they just were unsure of what it was. I also noticed that the community sometimes seemed stagnant—no new initiatives or ideas.

According to most standard definitions, leaders—whether of intentional communities, businesses, or any type of organization—are those who provide a sense of purpose and direction, and constantly articulate the vision and the mission. They hold the “vertical” dimension firmly—the purpose, while the daily process of community itself is more about holding a wide “horizontal” dimension—inclusiveness and participatory involvement. The cutting edge in organizational theory today among business consultants is exploring how organizational structure reflects the laws of physics. As Margaret Wheatley notes in *Leadership and the New Science*, leaders are those who “broadcast coherent messages and so ‘create fields.’” The most effective leaders in any organization are those who keep articulating a clear purpose (the vertical dimension), but who also create a very inclusive and participatory process for all members (the horizontal dimension—community). To us, this is the synthesis of hierarchy and democracy—the new leadership of the future. **Ω**

Corinne McLaughlin is co-author of Spiritual Politics: Changing the World from the Inside Out and Builders of the Dawn, and co-founder of Sirius Community in Massachusetts. With Gordon Davidson she recently co-founded The Center for Visionary Leadership in Washington, D.C. PO Box 11795, Washington, DC 20008; 202-298-7639.

© 1995 Corinne McLaughlin



CHRISTIAN COMMUNITIES

by David Janzen

Here We Are, Amazed and Grateful

NEWTON KANSAS, 1970: I remember sitting in a circle of friends who were all intent on forming an intentional community. We had a lot of interests in common: anti-Vietnam war, ecology, spiritual renewal, simple lifestyle, and we enjoyed being with each other. Virgil Vogt was talking to us about Reba Place Fellowship, a community that had already been around for 15 years. That seemed like a long time to us. We asked Virgil how important it was to start community with a group of people who are "compatible" with one another, who just like to be together.

Virgil's answer shocked us, and that is why I remember it. He said something like this: "Natural human compatibility has very little to do with unity in community. Our experience is that a personal willingness to follow Jesus 'no matter what'—this is the center that enables other human differences to function together in a loving common life. In fact, if you start with some kind of 'compatibility' at the core, it's hard to ever grow beyond it to include other kinds of people. And when you have conflicts, which inevitably come along, you won't feel compatible anymore."

How did this advice hold up? Well, that first community broke down after 18 months. The people I liked most left first. We remnants, however, had tasted enough that we wanted more. We made a new start around the central calling to follow Jesus' teachings and live by his spirit. Becoming compatible with Jesus and his "peace movement" was the transforming dynamic that challenged us to grow as persons and become more fit for community. Our relationships bonded through confession and forgiveness, relationships that have endured.

We could examine diversity in community along many different dimensions: personality types, ethnic backgrounds and racial identities, spiritual maturity in the values of community life, abilities or disabilities in various capacities, more or less wounded ... But there is a way all these diversities can work together.

Our differences each bring a gift to community, as well as tensions that have to be accepted and worked out. The most powerful image in Christian community of this mysterious process is that we become the "Body of Christ." We are different limbs, or-

If you start with some kind of "compatibility" at the core, it's hard to ever grow beyond it to include other kinds of people.

gans and specialized parts each with their own necessary contributions, vulnerabilities, and needs. Self-fulfillment can not be the goal in such a community; rather it is a by-product. A healthy heart, for example, is not a meaningful goal in itself, but it is one result of a healthy body and a sane life.

Because of the differences in our present community, we went through a major restructuring this past year—something that will keep happening, I expect, as long as community is alive. The tension we have felt most acutely is that some of us are engaged in a variety of jobs and social ministries that leave only a minimum of time for relationships within the community. Others feel a need for a more gathered and intimate common life. It was especially the newer members who wanted to build relationships while the long-term members could take their relationships on trust and be more adventurously engaged in various ministries. So we regrouped into four sub-communities, each one authorized to work out their own unique balance of common life and ministry beyond the community borders.

I can hardly imagine a small group more diverse than the one my wife and I happen to be in right now. We are 10 adults from Ireland, Zimbabwe, and many parts of the U.S. Four of us are dark-skinned and the rest are "palefaces." Our religious traditions include Catholic, Anglican, Mennonite, Black Baptist, fundamentalist, and secular. We are married, singles, and single parents. We were born

to privilege; we started out in the ghetto. The jobs we do include high school teacher, receptionist, priest, homemaker, librarian, anti-racism trainer, writer, nurse, graduate student, nursery school helper. We are very busy in our work and also very involved in the crises and celebrations of each other's lives. We are often weak and ask for each other's prayers, and we are strong because we are not alone.

We are held by a loyalty to Jesus who has called us together in the exciting adventure of showing with our common life the justice and the healing God wants for all the nations. In cultural terms it means sharing the richness of all our heritages and allowing a new culture without domination to be born. In economic terms it means giving up personal possession

to love our neighbor as we love ourselves. In spiritual terms this means dying daily for each other out of love and as a witness to the One who has died for us. How it works with faulty humans like us is a mystery; but here we are, amazed and grateful. Ω



the yurt

Crafted By

nomadic arts

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

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

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

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



A Visit to an Ökodorf

IN APRIL 1995, ENNA (THE JOURNAL of the Ecovillage Network of North America) visited Lebensgarten, an ökodorfor ecovillage in Germany. The buildings and grounds were built on the remains of a Third Reich military base, which had managed a forced labor camp of primarily Russian and Polish POWs, thousands of whom died making plastic explosives in the nearby, still-operating "chemik fabric." The eco-spiritual group arrived in the early 1980s and took up the task of military conversion and exorcism, turning the central building into kindergarten, offices, bookstore, kitchen, bakery, dining rooms, food stores, lecture rooms and related facilities, and converting outlying troop quarters into village apartments. Asphalt roads were torn up and replaced with brick paths. The power plant was replaced with a diesel co-generator and photovoltaic arrays. Permaculture courses were held and gardens, ponds, herb spirals, and fountains sprouted from pavement and rubble.

The site is 80 miles above sea level in the hills overlooking the Weser valley in Steyerberg, between Hannover and Bremen in Lower Saxony. The climate is typical of the coastal region of northwest Germany, fairly windy, west to southwest. Soils are generally good, and like most communities in the region, Lebensgarten is surrounded by equal portions of farmland and forest, carefully zoned to prevent loss of support balance, but with little attention to wildlife corridors and forest diversity.

The community's aim is to demonstrate how ecological and energy-saving techniques can be used in the renovation of an older

village. The more than 100 residents are actively engaged in solving ecological and social problems.

Two-story lean-to greenhouses cover half of the south facade of the main hall. In order to optimize their thermal buffer effect, the greenhouses are placed against those parts of the building that need to be kept at a relatively high temperature (such as the kindergarten and cafe) or have a high

The community's aim is to demonstrate how ecological and energy-saving techniques can be used in the renovation of an older village.

level of internal gain (such as the kitchen and bakery).

Each room of the main building has at least one window that opens directly onto the outside. In addition, a 60-meter area of glazing has been introduced into the south-facing slope of the roof over a 62-meter lecture room and its 20-meter foyer.

These measures ensure good daylighting and effective ventilation in summer. The roof has been insulated with 120-millimeter processed recycled paper and wood paneling. All windows are double glazed.

From May to October, hot water is supplied by the solar water heating system, installed behind the panes in the top third of the double-glazed roof. The heating system is controlled by room thermostats connected to radiators. In winter, the heating demand determines the mode of operation of the cogeneration system; surplus electricity is

distributed to neighboring residential communities. A fixed photovoltaic array also charges an electric car.

Fresh air enters through doors and inlets at the bottom of the glass front of the main building. Outlets at the top of the greenhouses allow pre-heated ventilation air to enter the kindergarten and kitchen or be vented outdoors in warm months. Overheating is prevented by light-colored fabric blinds. The upper greenhouse porch is a metal grid to minimize shading of the ground floor. Heated spaces supply herbs and vegetables to the kitchen.

Thanks to excellent daylighting conditions in the main building and most residences, no electric lighting is necessary from sunrise to sunset even on cloudy winter days. The electricity savings are estimated to be about 2,000 kilowatt-hours a year. Passive solar and other energy-saving features reduce space heating fuel bills by 25-30 percent.

Membership in the community kitchen is by subscription and most apartments also have kitchens. A majority of members find

it more economical to share kitchen duties and take meals together. Breakfast is a continental style, with breads, cheeses, and pastries served on personal breadboards. Midday dinner is a hot meal with casseroles, pasta, meat, and vegetables. Supper is typically a light salad, bread, and cheese. The group also comes together each morning for sacred dance in the public square and for Zazen practice in the meditation hall. A food co-op delivers orders to each apartment weekly.

The people of Lebensgarten find their community a wonderful and inexpensive place to raise children, live a healthy, well-rounded life, and enjoy the support of close lifetime friends. Ω

Albert Bates publishes ENNA, the journal of the Ecovillage Network of North America. He is also the founder of the Ecovillage Training Center at the Farm, the Natural Rights Center, and is a prominent human- and earth-rights attorney. Folks are invited to support the work of ENNA and receive their newsletter by sending a \$25/yr. contribution to The Ecovillage Training Center, PO Box 90, 560 Farm Rd., Summertown, TN 38483-0090. Albert has lived at The Farm since 1972 and is active internationally in the communities and ecovillage movements.

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



Child-Adult Friendships, Part I

INDEPENDENT FRIENDSHIPS BETWEEN adults and children are extremely common within intentional communities and may be one of the most profound benefits that communal living has to offer both children and adults. In this issue I will explore the child side of these friendships and next issue I will explore the adult side.

In mainstream U.S. society, children's relationships with adults are typically limited to their parents, their teachers, and to some extent the friends of their parents and the parents of their friends. In intentional communities, children are frequently able to form independent friendships with adults that are free of the expectations and norms that generally accompany relationships with parents or teachers. As one community member commented:

My children have really nice independent friendships with other adults. On the outside, it seems that most of the adult friendships were either with relatives or with my lovers or something like that, somebody who was related to me first. Here they have these really nice intimate friendships with adults. The community actually encourages us to cultivate those by giving some hours for people who hang out with kids between dinner and bedtime, so it's easy to get people to do this. I'm generally with my kids three or four nights a week. The rest of the time they have with other people, other relationships, and I like that.

Nonparental adult relationships directly influence children's development. Such relationships provide children with diverse role models which have considerable impact on children's development. Through working on joint tasks in formal and informal settings, adults may scaffold children's mastery of social and cognitive skills.

A more subtle, yet very powerful aspect

of these relationships is the opportunity they provide for children to expand their awareness and understanding of the roles they play in their relationships. To fully appreciate this aspect of children's relationships in communities, it will be useful to describe a continuum of relationships with isolated single parent families on one end and communal environments on the other.

When children are able to experience adults as equals rather than as caretakers, teachers, or other authority figures, the adult world becomes demystified and more real.

In single-parent households, children often exhibit a lack of objectivity about the parent/child relationship. In the extreme case of one parent living with one child, the relationship is one dimensional and fixed; they become embedded in their roles with little awareness of alternative ways of being and of relating to each other. A third person adds a new dimension within the family system and allows a new vantage point. If this third person is a sibling, the child is able to see the parenting process in a new light through observing the parent/sibling relationship. If this third person is another adult who participates in the parenting process, the child is even more able to "step outside" the parent/child relationship through observing different and occasionally even conflicting views about childrearing. The second adult acts as a "foil" in this process and allows the child to be the child, while also seeing him or herself as part of the parent/child relationship. One might say that the parent/child relationship does not "exist" for the child until he or she steps outside the role of being a child.

In communal environments with inde-

pendent friendships between children and non-biologically related adults, children have opportunities to not only step outside of the parent/child relationship, but the adult/child relationship as well. Such independent friendships do not exist because the child belongs to a family or attends school, but simply because the two individuals enjoy spending time together. When children are able to experience adults as equals rather than as caretakers, teachers, or other authority figures, the adult world becomes demystified and more real. Children in communities tend to achieve an early sense of parity with adults which facilitates social maturity and decreases children's psychological dependence on their parents. In most communities, there are plentiful opportunities for children to form relationships with non-parental adults, which facilitates their rapid

development of social and cognitive skills and certainly enhances their self-esteem and sense of identity. Ω

Communities Magazine & FIC Contact Information

SUBSCRIPTIONS

Rt. 4, Box 169, Louisa, VA 23093; 540-894-5126.

ADVERTISING

PO Box 169, Masonville, CO 80541; 970-593-5615.

REACH ADS

Patricia Greene, 400B Main Rd., Gill, MA 01376; 413-863-8714.

COMMUNITY EVENTS CALENDAR

PO Box 169, Masonville, CO 80541; 970-593-5615.

BACK ISSUES

Alpha Farm, Deadwood, OR 97430; 503-964-5102.

EDITORIAL OFFICE

PO Box 169, Masonville, CO 80541; 970-593-5615.

PUBLICATION OFFICE, FIC

Rt. 1, Box 155, Rutledge, MO 63563; 816-883-5545.

ORDERING COMMUNITIES DIRECTORY

Rt. 4, Box 169, Louisa, VA 23093; 540-894-5126.

FIC MAIN OFFICE

PO Box 814, Langley, WA 98260; 360-221-3064.

Daniel Greenberg collected material for his Ph.D. dissertation on children and education in communities by visiting and corresponding with over 200 intentional communities in the U.S. He later spent a year working with children and families at the Findhorn Foundation in northern Scotland. Daniel is currently leading undergraduate programs on domestic and international communities with the Gaia Education Outreach Institute.



Sharing Power *Experiments in Democracy at East Wind*

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

EAST WIND HAS DEVELOPED ITS own style of decision-making over the 22-year existence of the community, though we started off by borrowing from others. The book, *Walden Two*, B.F. Skinner's inspiration for a number of community founders, had a governing body called "planners" which made all the significant decisions. This was also the way that our mother community, Twin Oaks in Virginia, made decisions at the time East Wind was founded (and this is still Twin Oaks' method). Until 1977 East Wind employed the *Walden Two*/Twin Oaks model, which made provision for community members to override decisions by the planners and gave managers of the various work areas a good deal of autonomy.

In 1977 and 1978, East Wind conducted two six-month experiments in what we called "democracy." Under the new arrangement, planners no longer made the major decisions; proposals went to a community meeting and were decided by a majority-rule vote of members in attendance. Meetings were conducted according to Robert's Rules of Order, including formally introduced motions and amendments. These meetings had a feel not too different than the meetings typical of small towns and civic organizations. In the first democracy experiment proxies were exercised for absent members in much the same way that they are exercised by stockholders in corporations (with the planners potentially holding significant blocks of votes), and in the second experiment the planners could override decisions that they considered to be poor or inept.

There were various revisions in the system before the status of democracy at East

Wind became, in the words of the planners, "permanent until changed." For example, the conditions under which proxies could be exercised were tightened and the planners lost the power to override a community decision. Planners still appointed most managers and their own replacements, however, and they made decisions for the group in

The decisions came out about the same under all systems, however there were far fewer complaints about the "power structure" under democracy.

the absence of a quorum for a meeting.

In 1982, democracy fever swept the community again and East Wind decided that the planners should be an *elected* group instead of self-perpetuating. This was alarming to some. Would elections just be personality contests? The community, however, didn't fall apart.

A massive administrative reorganization called the Work Improvement Project (WIMP) was introduced in 1983. East Wind's decision-making process was changed in significant ways. Many managers were to be elected by the community rather than appointed by the planners. Area committees were developed to coordinate related work areas and facilitate communication between work areas and the community as a whole. Some of these committees were descendants of appointed boards from the '70s. Work areas were organized into branches whose permanent workers could elect their own managers, collectively deter-

mine their work conditions and procedures, and tackle work-related problems.

Major decisions continued to be made by the majority of members attending community meetings, while the elected board retained a facilitation and overall coordination role. Both the board and WIMP area committees operated by consensus; decisions too difficult for the committees were frequently referred to the community meeting, which still used voting. Any member had the right to initiate a proposal to a community meeting, however, by the late '80s community meeting proposals required a number of co-sponsors as well.

In 1994, members unhappy with the typically confrontational and rancorous climate of community meetings proposed that we take the actual voting on proposals out of the meeting. When dealing with difficult issues, pressure to vote in the meeting created tensions that interfered with the ability to hear one another well and solve problems collaboratively. Most of the tiresome rules of order were done away with, allowing for

more creative facilitation processes and a discussion atmosphere that didn't hinge on deciding anything. "Unfriendly" amendments, were replaced with negotiation and efforts to broaden support or at least reduce opposition by giving better consideration to concerns. All members were allowed to vote on an issue whether they attend the meeting or not. Members who didn't feel comfortable speaking in meetings had more opportunity to be consulted and heard in other forums outside the community meeting. Six months after their adoption, these changes were reviewed: people felt the meetings had become friendlier.

In 1995, board membership became available to all full members in rotation with an elected facilitator to referee the (feared) free-for-all. However, before the elected members left the board, a revision was passed that called for one member of the board to be elected as chair. In related legislation the board's powers were somewhat strengthened (the central new power was an old implied power now explicitly granted—that the board could dismiss any manager), and the board was no longer a group of planners but now a "Board of Directors."

(continued on next page)

Hoyt DeVane lived at East Wind for several years in the late '70s. He returned in 1992 and served on the Board for two and a half terms. He recently left with several other East Winders to co-found the Terra Nova community in Columbia, Missouri.



Growing Pains *Embracing Community and Democracy at the Same Time*

THIS SPRING, THE FELLOWSHIP FOR Intentional Community is nine years old. Past our organizational infancy, we're providing community information and connections that are much in demand. In the early years we were pleased to be surviving, and now we're thriving. With some time to reflect, we're beginning to ponder the implications of growth and want to make deliberate choices about how we do this.

At the outset, our base values of cooperation, non-violence, and inclusivity provided a clear path for development. Now, however, the path is not so clear. Sometimes, in fact, our values lead in opposite directions. For example, take the issue of board selection.

Seeing the FIC Board as a Community

At its core, the FIC promotes community—people coming together to intermix their lives in a full-spectrum experience. Not surprisingly, the board has been attracted to the idea of *modeling* community as well as advocating it. When we talk about the promise of community, we mean integrating one's values into everyday living, and softening the boundaries between work and play. Praising the primacy of work with heart, we want that for the board, too.

OK, that sounds good, and we've achieved a measure of that. But there are problems. Multifaceted relationships take time. How do we find people in community who have the time it takes to do all this good-sounding, integrated board work? The people with the credentials and motivation tend to have full dance cards. And given our prime mission, there's something incongruous about filling our board principally with

ex-community members. Let's consider what's involved.

Building the board into a community means devoting time to much more than reading minutes and showing up for the meetings. Building community means nurturing the interpersonal connections—you have to tend the garden. That means regular communication between meetings, and finding time for emotional exploration between proposals for bylaws revisions. So, in addition to normal board business—and there's a lot—we now recognize a connection between turning out a high-quality Fellowship product and the cultivation of relationships among board members.

This does *not* mean we're all best friends, or share the same perspectives about how to develop the program. Rather, it means we're in agreement about placing a high value on communication and working through differences.

Counting travel, the handful of people who have been most responsible for developing the Fellowship now devote six weeks annually to attending meetings together. Finding community people who have the ability and the time to do this kind of intensive gardening is a tall order.

Elect or Select

But that's not the problem I'm trying to get to. The value clash is around how we pick board members. Being committed to inclusivity and openness, we lean toward democratic elections by the Fellowship membership. However, being committed to developing the board as a community we lean toward a self-selecting board. (Who ever heard of a community that lets non-members decide who will be a member?)

Being committed to board decisions by consensus, we squirm at the idea of selecting board members by vote. (Think about it—you could have someone voted onto the board over your objection and then be committed to making consensus decisions with that person.) Being committed to full movement representation, we're nervous about the blind spots and prejudices of a self-selecting board. Not surprisingly, it's difficult to build a stable organizational base with all this leaning and squirming going on.

And it's worse than that. How big should the board be? Wanting full representation of the communities movement and valuing inclusivity, we favor a large board (counting both full members and associates, we entered 1996 with 22 on the board). Yet this large number can be unwieldy in developing a sense of community. Especially if you take turnover into account.

Right now we're groping for how we can have it both ways. Perhaps we can limit the size of the board—to protect the community aspect—and at the same time provide multiple points of entry into the organization, with a strong committee structure and programs run by managers instead of directly by the board.

Board decision making can remain fully public, with opportunities for the board to develop its own social connections outside of plenary. Yet even if we do all this and achieve the desired result of balancing community and inclusivity, we're left with the same dilemma about who will select the board.

It turns out that even with the best of intentions, creating healthy non-hierarchic models is tough work. As any seasoned gardener can tell you, sometimes it rains when you want sun, sometimes the weeds outgrow the crop, sometimes the seed fails to germinate, and sometimes, diligence is rewarded with a bountiful harvest. Nine years into our growth, the Fellowship's full crop of community is yet to be harvested. Ω

Sharing Power

(continued from previous page)

In the period 1977/1978 when the community was considering whether to make experimental democracy permanent, Kat Kinkade, a founder of East Wind (as well as Twin Oaks) concluded that, "The decisions come out about the same under all systems, however I hear far fewer complaints about the 'power structure' under democracy."

It seems that East Wind's direction in the years since has been toward more power-sharing and less complaining. Ω

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



Creating Diverse Community: 'Not How We Expected It'

IN 1992 A GROUP OF HOUSEHOLDS founded the OnGoing Concerns cohousing community in the diverse inner-city Sabin neighborhood of Portland, Oregon. Based on the "urban co-operative block" model, community members who had been active in local neighborhood issues moved into six (now seven) houses around Going Street.

The community members, primarily white people from the ecologically-oriented American subculture, eat vegetarian, grow organic vegetables, and buy whole grains in bulk. They compost and recycle. They ride bicycles whenever possible. They value ecological sustainability, cooperation, and diversity. Efforts are made to welcome people of various ages, sexual orientations, religions, races, abilities, and income.

"Naively," recalls cofounder Diane Meisenhelter, "we expected that because *we* so valued a diverse community, other people would value it in the same way."

Some African-American friends and neighbors have considered joining OnGoing Concerns. To date, however, this has not happened. Several individuals explicitly expressed a desire to maintain cultural boundaries; they didn't want to "eat tofu," figuratively speaking. They wanted to maintain some cultural distance.

Other neighbors, inspired by what they saw, asked the cohousers to provide advice and support so they could create their own cohousing community. At first this was to be a community for women of color in transition from substance abuse. This project later evolved into more of a peer support model, where the women in transition live in duplexes and provide help and support to each other.

As a result of the interactions between the cohousers and their neighbors, an organization was formed, the nonprofit Sabin

Community Development Corporation, to create more affordable housing in the neighborhood. The group provides rental housing to families below 50 percent of median family income; has created special-needs, service-oriented housing; and is working on a limited-equity home-ownership program for low-income families that would ensure long-term affordability by removing some hous-

lies often join the cohousers for dinner, neighborhood children often play in the cohousing playground. Cohousing members assist neighbors with kidcare, do hauling with the community pickup truck, share tools and other resources, help seniors with tree trimming, and the like. Neighbors and cohousers participate in various joint projects, such as tree plantings, neighborhood cleanups, low-income weatherization projects, Christmas tree recycling, community safety organizing, neighborhood gardens, and youth mentorship programs.

Cohousing members feel blessed by the benefits of living in a diverse community and have learned to respect that cultural cohesion and maintaining a separate cultural identity is valued by some people of color. Simultaneously, a broader "sense of community" continues to develop.

"It is important not to use our experience as an excuse or cop-out to justify the continuation of primarily white, middle or

Cohousing members feel blessed by the benefits of living in a diverse community and have learned to respect that cultural cohesion and maintaining a separate cultural identity is valued by some people of color.

ing from the speculative real estate market. The Sabin Community Development Corporation also has spearheaded five task forces to work on neighborhood self-help and revitalization concerns, in the areas of public safety, commercial revitalization, community livability, youth, and affordable housing.

In the summer of 1992 the Sabin neighborhood hosted its first Multicultural Celebration, attended by over 2,000 community folks. All of the initial cohousers were involved in this project. In 1992, Neighborhoods USA named the Sabin neighborhood as national "Neighborhood of the Year" because of the vitality of its organizing efforts.

So how have Sabin residents and cohousers been interacting over the last four years? According to Meisenhelter, many Sabin residents are aware of what the cohousers are all about and maintain an active relationship with them. "Our cohousing community is far from insular. We are a kind of extended family to each other, in a certain sense," she says. Neighborhood fami-

upper-income intentional communities because people of color 'don't seem interested'," Meisenhelter added. "Diversity doesn't 'just happen.' It must be seen as a working priority. Diversity challenges us to grow personally and be open to understanding and exploring the varied forms it can take and to continue sharing about what really works in trying to address the generally segregated nature of our lives." Ω

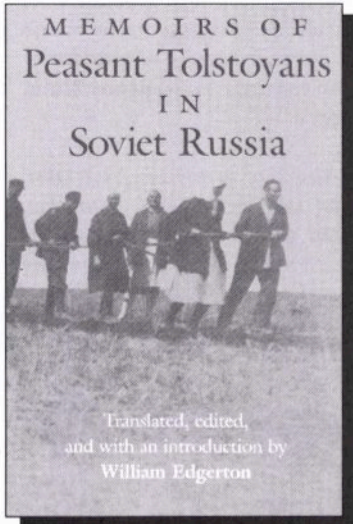
Back Issues of Growing Community newsletter are available for \$5 each. For a complete description of back issues, write Growing Community, PO Box 169, Masonville, CO 80541-0169.

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

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



REVIEWS



Memoirs of Peasant Tolstoyans in Soviet Russia

William Edgerton, Translator

1993, Indiana University Press.
294 pp. Hb. \$31.95 (\$14.95 till 6/1/96).

Reviewed by Pete Gardiner

IN THE LAST THREE DECADES OF HIS long life, Leo Tolstoy turned away from his literary achievements, plunged deeply into his emotional and spiritual resources, and became an internationally acclaimed prophet of personal and social renewal. One major result of Tolstoy's influence was the rural communities which began to flourish about the turn of the century, not only in Russia, but also in Bulgaria, Holland, England, North America, and even in Chile and Japan. From South Africa, Mohandas Gandhi corresponded with Tolstoy and then named his second community "Tolstoy Farm." Tolstoy himself was traveling to one of his movement's communities in Bulgaria when he died in 1910. But especially in the Soviet Union, between the two Revolutions in 1917 and the start of forced collectivization of agriculture in 1929, rural and city people voluntarily joined this dedicated life of communal sharing, pacifism, lacto-vegetarianism, and home schooling. By 1922 there were over 100 Tolstoyan rural com-

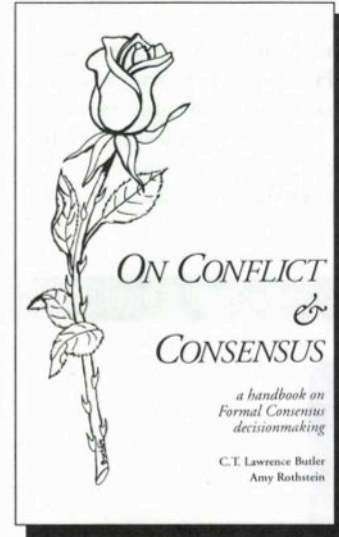
munities in Russia alone, with names like "Cheerful Life," "World Brotherhood," "The Shore," "Unity," "Banner of Brotherly Labor," and "Peaceful Plowman."

Memoirs of Peasant Tolstoyans in Soviet Russia is a deeply moving book which captures the spirit of this dynamic epoch through accounts of five participants, each associated to some extent with the "Life and Labor Commune" which became the largest in the country. This commune was founded in mid-winter of 1921-1922, when farms and towns everywhere were devastated by three years of savage civil war, and a dread famine stalked the land. The founders had no money, no food even, but found an abandoned farm of 125 acres on a dirt road eight miles from Moscow. Desperate, cold, hungry, they tore apart one of their frame houses, cut up the timber and split it, then sold it as firewood in the city just for bread, beans, grains. In the spring they sowed grains and vegetables. Visitors and new members kept arriving, mostly hard-working farm people. But by 1927, severe new Soviet policies began forcing the closure of Tolstoyan communal farms everywhere. Refusing to turn their by-then hugely successful voluntary community into an authoritarian collective farm, members the Life and Labor Commune were forced to relocate to faraway western Siberia.

Membership surged to 1,000 during their first Siberian summer of 1931, as dispossessed communarians arrived from all over European Russia. Here in the wilderness they began their homes, fields, and workshops all over again. Working together, they demonstrated that the harmony and prosperity of Utopia were achievable—right then—not in some distant "pie-in-the-sky" future dictated by Soviet dogma. The harassment continued. The government demanded animals for slaughter; the vegetarian Tolstoyans refused. The government demanded money for war bonds; the pacifist Tolstoyans refused. However by 1936-1938 many of the adults had been interred in forced labor camps; few of them survived. Without these memoirs, some written in secret and hidden from authorities, the account of their heroic ideals might have been forever lost. The five authors recall their daily lives

in community, their meetings and celebrations, their struggles and their successes. *Memoirs of Peasant Tolstoyans in Soviet Russia* is heartily recommended, not only as past history, but as dynamic inspiration of what our own mutual dedication could accomplish nowadays.

Pete Gardiner, pacifist since 1957 and vegetarian since 1972, lives on the high-altitude tundra of Wyoming.



On Conflict and Consensus

By C.T. Lawrence Butler and Amy Rothstein

1991, Food Not Bombs Publishing.
63 pp., Pb. \$15.
Food Not Bombs Publishing
295 Forest Avenue, #314
Portland, ME 04101-2018
800-569-4054; 207-828-9401

Reviewed by Ellen Hertzman

EVER SINCE I PERSONALLY EXPERIENCED the power of consensus in my life about 15 years ago, I have been continually on the lookout for new ways to use it, new ways to teach it, new insights into its strengths and weaknesses, not only as a decision-making tool, but also as a way of viewing the world.

So it was with some excitement that I picked up C.T. Butler's *On Conflict and Consensus*. I had attended his workshop session at the Second North American CoHousing Conference this past fall, where he impressed me by the approach he takes to the consensus process, and by the amount of information he was able to convey during the two-hour session. His approach, dubbed "Formal Consensus" to distinguish it from

other models of consensus in use, overlays a simple yet well-defined structure onto the process of making a consensus decision. This structure, Butler believes, allows consensus process to be more easily taught and learned by individuals who are used to a formalized decision-making process such as parliamentary procedure. "Formal Consensus" also keeps the process from getting bogged down and off track, while encouraging and providing a mechanism for the fullest possible participation in the final decision.

Butler's small book stemmed from the frustration he felt as an activist, trying to make consensus decisions with people who had a spectrum of different notions of how to go about it. He wrote it to provide a simple overview, so that a consistent process, easily explainable to newcomers, could be implemented by a group. In it, he defines conflict and consensus, explains the structure and

"rules" of Formal Consensus, and offers some techniques for improving facilitation and discussion. Butler conveys a well-rounded understanding of the spiritual, emotional, and political impact of the consensus process as well as of the mechanisms that make it work.

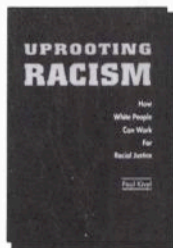
Unfortunately, however, I found that the book was not as clear and succinct as his workshop presentation. What could have been a simple, straightforward guide to a new way of working with consensus—a way that really does make a lot of sense—is hampered somewhat by the need to pick out the useful bits from the overlong explanations. Useful bits are plentiful: the section on evaluation, the techniques for facilitators, the structure he has devised and formalized. C.T.'s notion that the group itself should decide whether or not a block is appropriate—based on the principles and common

goals of the group—is alone worth the price of the book. He has obviously given careful consideration to the obstacles facing a smooth and satisfying consensus process, and come up with some startlingly sensible solutions. Perhaps C.T. will revise his book someday, expressing his ideas as clearly and interestingly as he does in person.

On Conflict and Consensus is a thought-provoking melding of a linear structure with a holistic process. By focusing on the book's content, and not its process, I've found new information to continue building my group process toolkit.

Ellen Hertzman is a consensus facilitator, freelance editor and writer, and co-author, with Kathryn McCamant and Charles Durrett, of CoHousing: A Contemporary Approach to Housing Ourselves, Second Edition (1995).

HIGHLY RECOMMENDED PUBLICATIONS ON DIVERSITY, RACISM, AND COMMUNITY • BY DIANA LEAFE CHRISTIAN



***Uprooting Racism:
How White People Can Work
for Racial Justice***

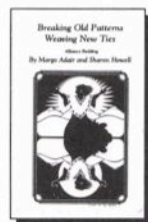
By Paul Kivel

New Society Publishers, 1995.
Pb., 243 pp. \$16.95
Bookstores, libraries.

Through a series of short sections—gentle, provocative, never preachy—Kivel lays bare the underlying dynamics of systematized, entrenched racism, and advises how white people can intervene strategically to stop it, personally and institutionally. We learn, for example, that "whiteness" is a category of privilege rather than of skin color, and one which, in America, formerly excluded the Irish, Italians, Poles, Russians, and Greeks. Particularly relevant sections include the hilarious "I'm Not White," as well as "The Costs of Racism to White People," "Retaining Benefits—Avoiding Responsibility," "The Geography of Fear," "Exotic and Erotic," "What Does an Ally Do?" Also includes chapters on the particular situations of Native Americans, African Americans,

Asian Americans, Latinos/as, Jewish people, and people of mixed heritage.

We liked one section so much we excerpted it; see "The Myth of the 'Happy Family': Racism and Denial in Community," pg. 62.



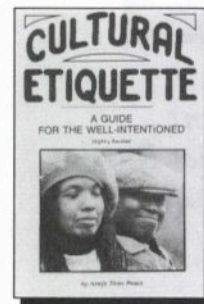
***Breaking Old Patterns,
Weaving New Ties:
Alliance Building***

By Margo Adair and Sharon Howell

1992, Tools for Change.
30 pp. Pamphlet, \$6.
Tools for Change
PO Box 14141
San Francisco, CA 94114
Phone & FAX: 800-99TOOLS, 415-861-6347

Deeply thoughtful, compassionate advice about how to stop (largely unconscious) destructive attitudes and behaviors, become helpful and effective allies with people of color and other groups, and build a truly multicultural and multiracial society. Powerful stuff. Rings true, straight to the soul.

See excerpt, "Breaking Old Patterns, Weaving New Ties: Building Alliances with 'Diverse' Community Members," pg. 50.



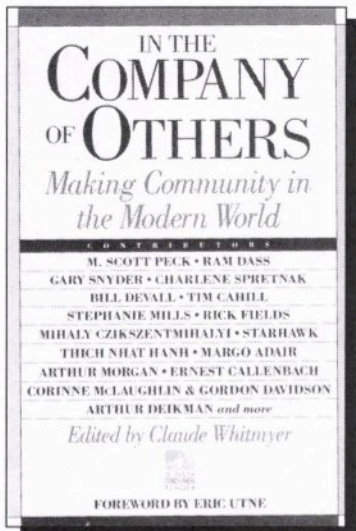
***Cultural Etiquette:
A Guide for the Well-
Intentioned***

By Amoja Three Rivers

Market Wimmin, 1991.
Booklet, 38 pgs. \$5 (+ \$1 S&H)
Market Wimmin
Auto, WV 24917-9999

A short, concise, straight-ahead set of guidelines written with humor and wry understanding, which can be immediately used to undo the habits of unconscious racist remarks and actions. Debra Eisenmann, in the *Ozark Lore Society Newsletter*, couldn't have said it better: "Not an angry tirade ... written from the heart ... teaches us to be sensitive to subtle racism, to recognize racism for what it is, and to be an active ally to all oppressed people. ... The author's style is blunt and brief, which almost always results in a sort of deadpan wit. ..."

Very highly recommended. See excerpt, "Cultural Etiquette," pg. 44. Ω



***In the Company of Others:
Making Community in the
Modern World***

Claude T. Whitmyer, Editor

1993, Putnam Publishing Group.
New Consciousness Reader Series.
272 pages, Pb., \$13.95

Reviewed by Elke Lerman

CLAUDE WHITMYER SUCCEEDS ADMIRABLY in his attempt to include a diverse sampling of the best writing on community during the past 50 years; the wide scope of his work is one of its greatest strengths. Anyone contemplating intentional community as a lifestyle will find this book re-

freshing and thought-provoking. And those already living in a community will certainly find selections to inform, challenge, entice, and inspire.

While the book is both easily accessible and highly informative, my only complaint is the glaring omission of both *Communities* magazine and the *Communities Directory* from its list of resources.

Whitmyer organizes his book into sections that address the fundamental concerns of anyone seeking, building or living in community, taking on such issues as "Why do we want community at all?" and "What do we long for and what do we fear?" He begins with an overview of the nineteenth century Utopians. Next M. Scott Peck chronicles the emotional/social stages a group goes through to emerge from chaos to the beginnings of community.

"Finding Community: The Satisfaction," speaks to the social and emotional needs of the individual, moving from the microcosm of personal conflict resolution to the macrocosm of world peace. Starhawk weaves an image of twentieth-century witches at Halloween bringing together archetypes of death and rebirth; she recognizes the human need for dramatic and rejuvenating ritual. Ram Dass and Paul Gorman discuss the selfishness of selflessness.

Many people, even as they are drawn to it, fear that joining community means relinquishing individuality and privacy. In "Living Community: A Wide Range of Choices," many forms of community are considered. Geoph Kozeny begins with a brief overview of the intentional communities movement. Subsequent chapters explore

ritual men's groups, the corporation as community, cohousing, on-going discussion groups, and even computer networking.

The section, "The Dark Side of Community: Facing and Overcoming the Pitfalls," examines community dynamics. Arthur Deikman comes to some surprising conclusions about why people are attracted to high-demand groups commonly mis-called "cults."

Margaret Mead gives voice to the essence of the book:

Ninety-nine percent of the time humans have lived on this planet, we've lived in groups of 12 to 36 people. Only during times of war, or what we have now, which is the psychological equivalent of war, does the nuclear family prevail, because it's the most mobile unit that can ensure the survival of the species. But for the full flowering of the human spirit we need groups, tribes, community.

Corinne McLaughlin and Gordon Davidson add:


Intentional communities today are like small seeds that are keeping alive the spirit of community amidst the alienation and loneliness of modern times. It is in these communities that experiences are being gained, lessons learned, and systems developed that can re-seed the community spirit when people realize their lack and look for ways to remedy it.

In the Company of Others is a fascinating and highly readable book. Ω

Elke Lerman has lived in community for 10 years, and at Ganas community since 1989.

CoHousing

Neighborhoods for People



This 23 minute professionally produced video clearly explains the CoHousing concept, its roots in Denmark, why it is appealing to Americans, and suggestions for future CoHousers. It is the perfect introduction for orientations, giving to friends, city officials, and lending institutions. It should be part of every community's library.

\$40.00
(plus \$4.00 s&h)

Make out check to **RMCA** and mail to:
RMCA 1705 14th Street #317 Boulder, CO 80302

Loving More Magazine



Explore and Expand Your Relationship Possibilities

A NEW POLYAMORY MAGAZINE for people in (or interested in) New Paradigm Relating. If the nuclear family and limited love is not the lifestyle you want to live consider Loving More. Read about...

- ◆ *Healing Jealousy, Triads, & How to Share a Lover*
- ◆ *Polyamorous Families, Courtship, & Child Raising*
- ◆ *Sacred Sex, Personal Politics, & Deep Ecology*
- ◆ *Regional Events & Personal/Community Contacts*

Send \$6 for a sample issue, or join at our regular rates (\$30 low income, \$49 single, \$75 family) and receive a 1/2 price discount on *The Polyfidelity Primer*, plus one year of *Loving More Magazine*, personal ad, discounts, website & email contact, access to local support groups... Send your check to Loving More Magazine, Box 6306-C, Ocean View, HI 96737 email: RyamPEP@aol.com or <http://www.wp.com/lovmore> plus conferences, workshops, books, networking...



Hutterites look to community elders—like Peter and May Hofer—for guidance on community affairs.

Age, Gender, and Influence in Hutterite Colonies

by Gertrude Enders Huntington

“PETER KNOWS BEST—HE’S the oldest and knows the most.”

Hutterites respect and appreciate the fruits of a lifetime of experience, learning, and disciplined obedience. The opinion and advice of mentally healthy elderly men and women is sought and valued in this communal society. Men too old to vote on the colony council and women who have never voted contribute significantly to the consensus that generally precedes voting. Though the elderly exert limited influence in colony economics, they are important as teachers and as bearers and protectors of tradition.

In a society that embraces economic change but eschews social change, the eld-

erly are accorded a position of respect that comes from being needed. There is no abrupt change in status or residence or occupation as Hutterites age. They withdraw from the more rigorous physical chores but continue to help in colony production to the extent that they are interested and able.

Elderly Hutterites continue to live surrounded by family and friends they have known all their lives. These people love them and need them emotionally. They also believe it is their duty to respect the elderly, to obey them, and to care for them. This does not mean that the grandchildren do not sometimes play tricks on them or that their children and nieces and nephews do not attempt to manipulate the older mem-

bers. The elderly have had a lifetime of socialization, and though their privileges have expanded with age, they rarely become self-centered and are willingly cajoled into cooperation.

The Hutterite colony provides security not only from womb to tomb, but also for eternity. The Hutterites have provided security for their members for over 450 years, and they still provide it in some 390 colonies scattered across the plains of Canada and the United States. Hutterites do not equate security with physical survival for there have been periods in their history when they were subjected to severe persecution. However, even when in physical danger, when tortured and dying, Hutterites of all ages exhibited a

type of emotional security that comes from a strong belief system supported by a believing community. Paradoxically, the Hutterite sense of security comes partly from their willingness to die and even to see their own colony or their whole society vanish rather than change specific beliefs and behaviors. Hutterites believe that the purpose of human existence is to worship God correctly and they believe God can be worshipped properly only within a church that practices community of goods. Therefore, they believe, the health of the colony is more important than the needs of any single individual.

Since immigrating to North America in the 1870s, the Hutterites have experienced occasional periods of persecution, such as the enforced conscription during World War I that led whole colonies to flee the United States for Canada. However, they work hard to ensure the physical and economic security of all members. Security does not necessarily mean comfort but that each and every member of the colony is provided for and cared for regardless of his or her age or status. The frail elderly along with the contributing adults and the children who will be future members are fed, housed, clothed, and accepted as an integral part of the colony.

The Stages of Hutterite Life

Age is used to order Hutterite society. The Hutterites equate orderliness with obedience and therefore with religion and with colony life. Just as day is separated from night so God established order among human beings. In their view, the divine order requires a hierarchy of relationships. One part is always superior to the other; the higher cares for, directs, and uses the lower; the lower serves and obeys the higher. God is lord over man, they believe, man is over woman, and the elder over the younger. Man may not change the order of God for, "it is to God's honor to abide in his condition of order." This ordering is enacted each day in the church service where the men and women sit ranked by age, on different sides of the room. At the close of the service the members file out, in order of birth, with the youngest boy being followed by the oldest woman.

Within the Hutterite colony there are specific age groups with appropriate activities and behavior expected for each different group. The newborn is carefully cared for as a tiny, vulnerable individual. By the time the baby is three months old, it is integrated into the colony schedule. When a child tries to comb its hair or hits back when struck, he or she is believed to be old enough to understand punishment and may be pun-



Hutterite women generally retire from physically demanding work at age 45 or 50; some then take on teaching or managerial duties.

ished for misbehavior. At the age of about three years, the baby becomes a kindergartner and attends the colony nursery school. Here the children learn prayers, hymns, and how to be part of their colony-determined age group.

When six years old, the child leaves kindergarten to join the German School. These children eat, work, and study together under the care of the German School teacher

babysit the younger children and help in limited ways with the work of the colony. The young adults provide most of the hard physical labor, while the mature (married) men progress to leadership positions as heads of specific economic activities such as chicken boss or chief mechanic. Older men are elected to executive positions on the colony council and the aged men move into advisory positions. The pattern is different for

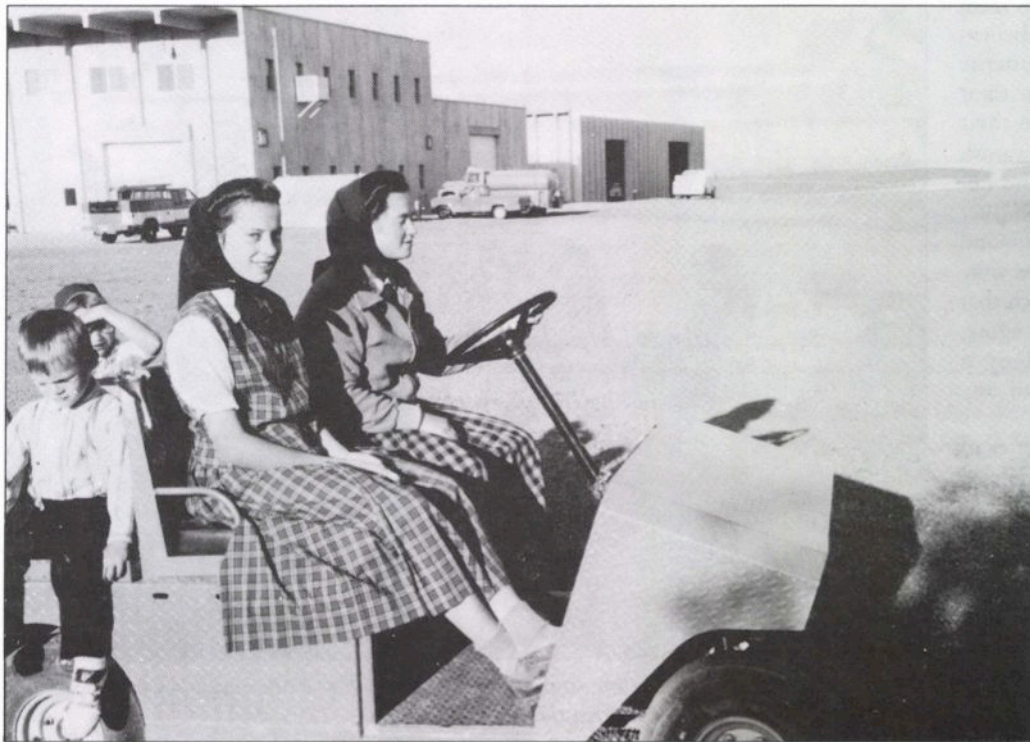
The goal of life is everlasting life in heaven, which Hutterites believe can only be realized by living in community.

and German School mother. They sleep at home with their family, but most of their waking hours are directed by the German School teacher. At the age of 15, the child enters the adult dining room and participates in the adult work of the colony. When the young adult is baptized he or she becomes an adult socially. With marriage and parenthood, full adult status is achieved. The aged Hutterite is relieved of physical labor and advises the young members of the colony in matters of tradition.

At each new stage of life, responsibility to the colony increases and different types of contributions are expected. Thus, they believe kindergartners need to have their stubborn will broken and they can "do nothing but memorize." School-age children can

the women who do not vote. With the exception of the head cook, women only informally and indirectly function in executive or advisory capacities.

It can be said that the goal of Hutterite life is death—first death of the old Adam, death of "self," and then death of the body that releases the soul into life everlasting. More accurately, for the individual Hutterite the goal of life on this Earth is the achievement of everlasting life in heaven which, they believe, can only be realized by living in community. "You are either in the ark [community] or you are not in the ark." All behavior is directed towards achieving this goal. The afterlife is more important than this life. "You cannot expect to be comfortable here and there both." Achieving life after death



Golf carts are sometimes used to transport elderly members of Hutterite communities.

is more important than self-development, personal advancement, or physical survival. Personal salvation and colony life are inextricably intertwined.

The Elderly

Theological teaching and social tradition are supportive of Hutterite elderly. In addition, the demographic structure of the colonies is such that the elderly do not constitute a serious burden. Hutterites are not unusually long lived, and although the number of children per family is declining, family size is still large. There are many younger people to contribute economically and personally to the care of the elderly. Proportionally there are very few Hutterite elderly. In one colony that we studied the oldest individual was 57, in another colony of 120 people there were only four over 60, two of whom were over 70 years of age and no one was older than 74. One rarely finds more than four or five individuals older than 70 in a single colony.

When does one become "elderly" in a Hutterite colony? There is no specified age at which a Hutterite man gives up his leadership position as boss of a specific economic enterprise. When he does relinquish his position as boss, and if he is not already in an executive position on the colony council, he may be voted onto the council. Here he sits to the right of the ministers facing the men of the congregation. As a man ages, he remains on the council unless he is mentally or physically infirm and even then he con-

tinues to sit facing the congregation. He sits on the men's side if he is still participating in the economic decision making. He sits on the women's side if he holds a primarily advisory position because, like the women, he has influence but no vote on the council.

In some colonies the oldest man is designated "bread cutter" and slices the bread at each meal with an electric table saw. Symbolically he feeds and fathers the colony. Elderly Hutterites may eat together with the cooks after the rest of the colony has been fed so that they are not hurried during their meals. If it requires too much effort to come to the dining room, meals are taken to their apartments for them.

Hutterite Women

Because women's work is organized differently than men's work the pattern of retirement for elderly women is different. Hutterite women can stop hoeing, milking, scrubbing, baking, and cooking at age 45 or 50. However, most continue to do some baking and cooking for considerably longer, unless they have health problems. Older women have a strong voice in choosing the cloth that will be bought to make clothing and bedding for the colony. The one or two oldest women cut the cloth and divide the material to be given to each family. This activity parallels that of bread cutter. Physically able older women who do not have young children at home are assigned by the colony council to work as kindergarten teachers. When women retire from

cooking at 45, they typically become kindergarten teachers. Depending on the size of the colony, the two or three women who most recently reached their 45th birthday take turns running the kindergarten. In colonies where the gardener is a woman, she may keep the position beyond her 50th birthday if she is an efficient manager.

The position of head cook requires considerable executive skill and involves a great amount of work. A woman is elected head cook by the (male) council with considerable influence from the women. Often she is the wife of the financial manager of the colony or the wife of one of the ministers. In either case she must work efficiently with the male leadership.

In addition to managing the kitchen, the head cook supervises all the women's work. The head cook is likely to downplay any health problems she might have, for she will be removed from the position if her vigor declines. There is no substitute for her position that parallels the advisory position that is available to older men. However, a former head cook generally continues to have a great deal of influence and her opinion is often sought. Because the whole colony is supportive of her retirement, she accepts the loss of the position.

When Hutterites Retire

Women are concerned about their health, for their ability to work is closely linked to their self image and to their ability to hold

specialized jobs. Hutterite women tell me that they are healthier and stronger when they "no longer lose blood," and that they can work longer hours than when they were younger. Older women continue to do such colony tasks as help wash dishes, roll buns, make noodles, and can and freeze food. They may also help with the butchering and plucking of ducks and geese. Women's power and freedom is usually greatest during healthy old age, although most of their influence comes through their adult sons.

The council can vote a man out of a leadership position, but they try to encourage an older man to voluntarily suggest that a younger person might take his place. Often the person most difficult to encourage to retire is the financial boss. Though he remains on the colony council, he is often so totally involved in managing the colony that it is difficult for him to relinquish his position. Unless there is obvious mismanagement, the colony encourages, but does not rush, his retirement.

There are more traditions to help a minister retire. Each time he preaches, the minister recites a long, memorized prayer. When the minister slips up while reciting the prayer or if he forgets part of it, this is considered a sign that he should stop preaching. He retains the position of minister, but he no longer preaches sermons. If his eyesight is so bad that he cannot see to read the sermons he also stops preaching. If his health is failing, but his mind, eyesight, and voice are good, the colony will request another preacher. However, the oldest minister will continue to preach when he feels able. He retains his position as first minister and spiritual shepherd of the colony as long as he is mentally vigorous.

When an elderly person is widowed a child may be assigned to run errands and to sleep in the same room with the elder if he or she wants the company. Elderly people who are still quite able may live in the apartment of a daughter-in-law who will be available when needed. Generally one of her children will run errands for her grandfather or grandmother. Older women who no longer do colony work often watch babies while their mothers work. Toddlers are considered too energetic to be cared by elderly women.

When Hutterites grow so feeble they need nursing care, they will be seen by a doctor if they are uncomfortable. Otherwise individuals will be cared for within the colony. When the burden of caring for an elderly individual or elderly couple is too great for their own colony, relatives from other colonies will come to help. Thus in a colony where the wife suffered from Alzheimer's and the husband had

Parkinson's, a daughter or a granddaughter would come from another colony for a month at a time. When the elderly couple's health worsened, two female relatives would come for a month to care for them. This way the caretakers are protected from burn-out and those needing nursing care are served by knowledgeable family members.

There will be no heroic medical interference, for death is not feared by Hutterites. In fact, death is looked forward to and it is considered good to know one is dying.

The Hutterites believe the divine order requires a hierarchy of relationships: God is lord over man, man over woman, and the elder over the younger.

Hutterites try to avoid a hospital death for they insist that death belongs to the dying and to those who love them, not to the medical establishment. Hutterites dislike sudden death that cheats them of the opportunity to put their life in order and to bid farewell to their extended family and friends. Death that is postponed too long, a hospital death or sudden death cheats individuals of the opportunity to be in charge of their own affairs. The dying Hutterite is the center of attention, more so than at any other time in his or her life. All the relatives and colony members gather around the dying member who ideally speaks to each one and admonishes them to prepare for their own death and for eternity. Even if the dying person is senile or comatose, relatives gather at the death bed as the individual makes the transition from this wicked world into an everlasting life of heavenly comfort.

An individual's position and power within a society is a function of the structure of the society, formal and informal, and the characteristics of the individual person. Hutterite culture is structured to care for and to respect and to listen to the elderly. However, the extent to which an individual Hutterite's advice is taken is related to his or her ability, personality, and number and the gender of his or her descendants. An elderly man will have influence directly as a voting member of the colony council. If he is a strong and able person his opinion will carry added weight because "he's the oldest and knows the most." If he is the father of many sons he will have additional power through his sons.

An able older woman with a strong personality continues to influence the women's subculture and thus the life of the colony. However, her status and power is closely re-

lated to who her sons are and how many sons she has in the colony. The mother of the first minister or financial boss, for example, may exert a considerable influence on colony decisions. Because Hutterite women always live in their husband's colony, and as most marry a man from a different colony than the one in which they were raised, a married daughter rarely resides in the same colony as her parents. And given that few Hutterite women remain single, most elderly Hutterite women are cared for by their daughters-in-

law and their granddaughters. If a woman has no sons and no unmarried daughters—and therefore is without descendants in her home colony—she will be cared for by other colony members and, if necessary, by extended visits from her daughters, nieces, and granddaughters. Without sons, she will have little political power or influence unless she is unusually able—even in her old age.

Though Hutterites do not generally seek physical or occupational therapy, they do use and approve walkers, wheelchairs, lifts, and commodes. They may even purchase a golf cart for taking elderly parents around the colony. Invasive medical procedures for their aged are avoided and they do not attempt to cure every complaint or to prolong life indefinitely. However, they do take consistent care of their old people and do not allow the elderly to become isolated from the life of the colony. The elderly are relieved of uninteresting work yet are allowed to continue working when they wish. They have opportunities to visit relatives and friends in other colonies. Compared to most colony members, the elderly are given considerable latitude in where and how they eat and how they spend their time. Older Hutterites receive emotional support and physical care and they are never without company. Most elderly Hutterites do not receive aggressive medical attention but each one is respected as a significant individual with a God-given place in the colony. Even when too feeble to exert influence, even if unable to walk or to talk, no Hutterite of any age is left alone or without care. Ω

Gertrude Enders Huntington is an anthropologist and distinguished scholar of Anabaptist groups. She has authored numerous works on the Hutterites and Amish.

DIVERSITY, HOMOGENEITY IN COMMUNITY

FROM THE GUEST EDITORS

Ira Wallace & Tree Bressen

What We Learned About Diversity

IN THE PAGES THAT FOLLOW THERE ARE MANY LESSONS and suggestions about diversity—not just as a nice theory, but as an essential reality in our lives. Like many of the people we expect will read these articles, when the two of us started work on this issue we appreciated diversity as a value, and indeed had gone to some lengths to educate ourselves and incorporate it into our daily lives. Yet the major lesson we learned was what a long way we had to go.

As several of our guest authors relate, the most important factor in forming relationships with people who are somehow different from ourselves is just that: taking the time to actually form the relationships. Many cultures marginalized in present day North America place far greater value on personal contact over time than on status, opportunity, or the written word. Thus we were forced to confront our own blind spots and boundaries. We repeatedly experienced the frustration

of genuinely wanting to hear new voices, only to find that because we (both as individuals and as an organization) had not invested the time last year or last occasion or last decade to make real and lasting contacts, we were coming up with fewer article contributions now.

Thus while there is a wealth of material contained in this feature section, an observant reader will also notice gaps. As mentioned, there were communities with whom we had too few contacts with to generate original articles (for example, all-Black groups; Native Americans; non-Christian religious; all-male; conservative Christians; physically disabled).

And then there are communities with whom we already had a few contacts, but didn't persist enough to get articles from (such as Quakers; Spanish-speaking communities; mentally disabled; polyamorous; kibbutzniks; women-only).

And then there are the communities we did manage to hear from, often those with whom one or both of us already had a relationship (such as secular, egalitarian communities; Christian groups with political agendas; groups with long histories of interracial relations).

And last but not least, we had hoped to hear from some communities not only about the value of diversity, but also about the value of homogeneity. Some communities have been able to accomplish much more by having clear boundaries or core principles, which creates more homogeneity, than they



Guest Editors Tree Bressen (l) and Ira Wallace (r).

VINE, ACORN COMMUNITY

might have had if they had thrown open their doors to everyone. However, except for Kat Kinkade, hardly anyone stood up for that. (See "Are We Keeping Culturally Diverse People Out?," p. 30.)

We also found the very issues we were reading about reflected in our own editorial roles. Ira is a 44-year-old African-American woman from a working-class background in the South. She learned early in life to speak in a way that would be acceptable to the majority of white people around her. But while she put herself through college, she never had the advantage Tree did of being able to write in the same manner in which she was most comfortable speaking. Tree is a 25-year-old woman of Askenazic (Eastern European) Jewish background. Both her parents have masters degrees, and in order for Tree to make high marks in school she simply wrote in the same way they spoke to her.

What does this mean for our lives together in community now? It means that Ira has been told so many times that the way she expresses herself in writing is not okay that she is now reluctant to try at all. Thus in our editorial process, Ira made most of the phone calls, plus behind-the-scenes work such as recruiting extra help and rallying support for Tree at Acorn, while Tree made many of the phone calls and did all of the actual writing, editing, and email, frequently consulting Ira about concerns and ideas.

Finally, we found ourselves repeatedly in the liberal guilt position of not wanting to tokenize our writers. Why hadn't these people been asked to write in every issue of *Communities*? All we can hope for is that with the communities we failed to reach, or failed to adequately represent, that

this experience is, for both ourselves and the Fellowship for Intentional Community, a beginning rather than an ending. Through our efforts the past few months, both of us have been re-inspired to push ourselves further in the future, to cross boundaries more often, to dedicate ourselves to living out our belief in the value of diversity as a lifelong process. We've made many contacts in this process, and knowing that transformation doesn't happen overnight, we look forward to

others joining us in the project of creating a communities movement together that is both broad and deep. Ω

Tree Bressen (formerly Ivy) settled at Acorn Community in fall 1994 after visiting over 20 communities. She feels passionately toward ocean beaches, utopian fiction, spicy Thai food, radical honesty, her dog Kashi—and yes, trees. Her friends at Acorn kindly describe her as "over-committed" (rather than "workaholic"), especially when it comes to outreach and networking.

Ira Wallace has lived in community since 1974. She helped found Aloe Community in North Carolina (1974) and Acorn in Virginia (1993). She is an enthusiastic networker, gardener, teacher, and bridge player, and can turn out food for a hundred in under half an hour. Folks at Acorn refer to her as the "Dream Queen" in recognition of her extraordinary talent for translating crazy schemes into reality.

Both would like to express their appreciation to the following folks who offered generous support: Acorn, Twin Oaks, and the Federation of Egalitarian Communities, for giving cheerfully of labor credits, staff money, and computers; Gordon and Aidan at Twin Oaks, for last minute copy editing; Vine and others at Acorn who dealt with Tree's emotional anxieties and blowing off other responsibilities; all of the fine contributors who pushed themselves to write; and of course magazine editor Diana Christian, for unflagging cheerleading throughout.

**Why hadn't these people
been asked to write in every
issue of *Communities*?**

.....

culture does not refer exclusively to race or ethnicity. who decided anyway that multiculturalism referred only to race? this is an extension of the heteropatriarchal understanding of multiculturalism as merely sprinkling some different colours onto an already-existing gigantic white sheet: no question here of re-organizing the project; of discarding the white sheet and making an object in which all of the various colours and shapes would be on equal footing ...

—elias farajajé-jones, *Anything That Moves*

.....

Are We Keeping Culturally Diverse People Out?

by Kat Kinkade

THE DIVERSITY OF TWIN OAKS membership, in the sense of ideological differences, has been at times a major concern and at other times our chief pride. In the early '70s we worried a lot about these differences, acknowledged that they were serious, and made efforts to bring the whole group to basic agreement. This was a complete failure. We all had our own ideas, and we stuck to them.

Despairing of agreement, Twin Oaks began to see ideological diversity as a virtue. The idea is that because we don't get whole group agreement on any one direction, and therefore have to compromise virtually every decision we make, we avoid all the dangers of going off any deep ends. It is true. The most extreme decisions this community ever made came from the initial founders, who were either few enough to agree or else strong enough to ignore those who didn't. In present day Twin Oaks nobody could create such sweeping policies as our strict financial rules, the prohibition of television, or full communal authority in child raising.

Over the years this kind of diversity has effectively prevented our treading any straight and narrow path. One might even say it keeps us on a highway so broad that we're not sure where the pavement ends. Is this good? I'm assuming it's good, because we're obviously a viable community. We have prospered where many other communities have crumbled. So hooray for diversity. (I guess. But I wish there were more people like me.)

Race and Class

In the last few years Twin Oaks has turned its attention to another kind of diversity. We have begun to ask ourselves whether we are sufficiently diverse from a sociological point of view. In plain words, why do we have so few Black people, so few blue-collar men, so few gay men? We certainly do not deliberately discriminate along such lines. Minority group members usually meet friendliness and welcome when they visit. You could even say they are courted for membership. Yet



JONATHAN ROTH

Twin Oaks is sometimes called a "middle-class commune."

they seldom join, and when they do, they frequently leave after a short time.

Let me introduce Ira, who has a lot of opinions on this subject. Ira is a Black woman in her early forties who has lived in community most of her adult life. (*Ira Wallace is co-guest editor of this issue.* —Ed.) Ira fits in easily with white society, and I would have forgotten her color years ago if she didn't keep talking about it. The reason she talks about it is that she thinks racial diversity is desirable, and she thinks Twin Oaks shoots itself in the foot as it tries to aim for it.

One built-in contradiction, says Ira, is that there are cultural norms at Twin Oaks that the Black people who might otherwise be interested in us cannot tolerate. She names them: nudity; stained and sloppy clothes; dirty houses; small families.

If Ira is right about the kind of Blacks who show interest in community and about their typical biases and standards, then it is

obvious we are accidentally keeping them out. Occasional nudity and habitually sloppy clothing are thoroughly entrenched in Twin Oaks culture. We don't treasure bad house-keeping, but we tolerate it. Certainly we try to keep a lid on the number of children we have, considering that we haven't yet proved very adept at raising them. Under these conditions Ira doesn't feel that she can realistically extend her Black friends an invitation to try for membership. Does that make our norms and our caution about children a class or race issue? Ira thinks it does.

The Black candidates Twin Oaks is eager to accept are the ones who are just like the rest of us, only with darker faces—more people like Ira, in fact. If they like nice clothes, they can shop for them in thrift stores and rummage for them in our free clothes bin. We don't ask them to wear anything torn or stained. But we don't expect criticism from them if we wear what we please. As to nudity, there isn't

enough of it at Twin Oaks to worry about, and some people theorize that anybody who can't tolerate that little bit is going to be too uptight to live here anyway. One thing is sure: we are unlikely to get agreement to change our ways in order to be acceptable to new people. They are expected to change their standards instead.

Are Good Manners "Middle Class"?

There are other issues of class that not only Ira but many thoughtful people see as boundaries we Twin Oakers unconsciously draw around ourselves and keep certain other people outside of. These are matters of behavior.

Twin Oaks is known by some in the communities movement as a "middle-class commune." In some ways this is a fair description. Obviously the epithet doesn't refer to our income or the way we dress. In spite of the minor pockets of posh among our buildings and equipment, we qualify as "poor" by national standards, and even in the relatively poor town of Louisa we are thought of as people who might want to use old clothing or furniture when it is no longer good enough for local residents. The people who call us "middle-class" usually mean something else. They are talking about behavior.

In spite of our diversity of opinion, we are surprisingly consistent in our way of talking to each other. We are considered "quiet." It is said of us that we don't shout, don't confront each other directly with hard words, and that if we have anything unpleasant to say to anyone else, we write a note. I can't deny any of this. I'll go further to say that even when we write notes to each other, most of us couch them in tactful language.

Now introduce into this environment a person who has grown up in a family where everybody shouts—probably has to shout in order to get heard—or where calling other people names is standard practice, and a daily exchange of half-humorous insults the norm. Call this lower-class or whatever you want to call it, it doesn't fit into Twin Oaks. We try to avoid belligerence, sarcasm, insults, aggressive stances, and any verbal behavior that might make another person feel afraid or abused. When anyone comes in from the Outside who does any of these things, we notice immediately, and if there is any question of applying for membership, warning flags go out all over the community via the swift lines of gossip. Such a person's chances of being accepted by this community border on zero.

Is this classism? Ira says it is, and she isn't alone. A substantial and growing contingent

within the community these days is saying, "Give them a chance. They weren't raised the same way some of us were." Giving a verbally aggressive visitor a chance means telling that person what the behaviors are that bother people, explaining community norms, and suggesting changes in the way he or she talks. Since we don't have any central mechanism for doing this, usually what happens is that about five different people will approach the person and give essentially the same message, none of them knowing that it has already been delivered.

differently and don't see why they should change. Calling it classism doesn't help anything. Most of us like our norms of courtesy. We have no intention of accepting a more aggressive standard. We expect members to conform.

This choice does not promote class diversity, and there are those who stoutly insist that Twin Oaks has no right to call itself a diverse community while expecting all applicants to conform to a standard that is easy only for those who were brought up that way. This fence we have built around ourselves is

We try to avoid belligerence, sarcasm, insults ... however consider a person who has grown up in a family where everybody shouts and calling people names is standard practice ...

I imagine myself in this person's place, and I shudder. Would I be able to accept all that feedback and still want to join Twin Oaks? Only, perhaps, if I were desperate. Nevertheless, some people have in fact swallowed the criticism, figured out how to talk like a Twin Oaker, and been ultimately accepted for membership. Of such a person we say, "He (or she) takes feedback well, and that's a good sign."

All this is clearly a filter that selects against a whole lot of people who were brought up

not unclimbable, but it is a fence, and those of us who are inside it tend to grow more and more alike in our speech.

Cultural Lessons from a Refugee Family

A few years ago Twin Oaks got a practical demonstration of worrisome cultural diversity when we decided to host a Salvadoran family of political refugees. We took in a young couple with a baby, explained our systems to them in our inadequate Spanish,

'New Age' Culture at Twin Oaks

For all our obvious and troublesome differences, there is nevertheless an obvious New Age cultural ambiance at Twin Oaks. For instance, we eat a lot of beans, rice, and tofu. We have 20 kinds of herb tea in the snack kitchen. We subscribe to 10 or 15 radical leftist magazines. We wear used clothing made of natural fibers, and we don't throw it out when it becomes stained. When we buy new shoes, they are likely to be Birkenstocks. We have built geodesic domes, enjoy a rustic cabin and a tipi, and one of these days will probably get around to making a yurt. We depend on wood heat and cut our own firewood. We go in for underwater births, mud pits, nude swimming, sweat huts, and pagan rituals. We think seriously about animal rights. Some people won't even kill flies.

A closer look, however, reveals that these surface features, though they may well represent the dominant culture at Twin Oaks at this time, do not command the loyalty of all of its members, not by a long shot. More than half of us do several of the following: eat meat, drink coffee, read *Newsweek*, go to regular AMA physicians, wear clean neat clothing, ignore the tipi, take rituals with a grain of salt, and kill flies with a clear conscience. —K.K.

provided them with most of the privileges of membership, and tried to help them legalize their status in a friendly country. (We finally saw them settled in Canada, so the effort was a success, as far as that goes.) While they were with us, we got word that they were in the habit of getting into arguments

Finally one day the husband announced that he was leaving and not taking his wife with him. He was furious with her and intended to punish her by stranding her at Twin Oaks. He said, "You don't want me to hit her. If I don't hit her, I can't live with her. You don't know what she is like. Where

couldn't have any self-respect if I can't control my own woman."

What could we say? Were we going to get across a whole lesson in fundamental feminism and nonviolence to this couple who had no interest in it? The wife did not fear his blows, and probably gave about as good as she got. All the time we were listening to the husband's explanation, she was wailing and begging him not to leave her.

What we did say was that we could not permit the violence, but we would take care of the woman and hope for his return. As I said, there was a happy ending, but somehow we didn't volunteer to host another refugee family after that.

Were we going to get across a whole lesson in fundamental feminism and nonviolence to this couple who had no interest in it?

and hitting each other. Embarrassed by having to teach and correct the morals of adults, we nevertheless felt compelled to tell them that we would not tolerate violence at Twin Oaks. They understood, but they didn't seem able to stop doing it.

I come from we hit each other from the time we are little children. Life is a series of blows. Everybody does it. I respect Twin Oaks, and I certainly appreciate everything you have done for us, but I cannot stay here where you won't let me hit my wife! I

Class as a Personal Issue

Personally, I don't know what "class" I am. I was born to a poor family in the Depression, went to ordinary public schools, and lucked into two years of college. I was never taught how to dress, give parties, write thank-you notes, or eat a lobster, but reading and writing took me a long way. I suppose that makes me almost lower-class. True to my origins, I entered adulthood with a smart-alecky tongue, and I took delight in clever and hurtful put-downs. Those old habits and nasty joys will probably never quite go away, but my speech has been much modified in the intervening years, particularly the Twin Oaks years. It turns out that it isn't necessary to be cruel in order to be witty. Kindly humor takes a little more work, but it's an art worth developing. I'm not claiming any great skill in the field of tact, even now, but my speech is not often intentionally hurtful any more, and this is because I'm a Twin Oaker.

I think that people who choose to live together need to treat each other well to the best of their ability. We can't afford the social penalties that come from doing less. If that interferes with our diversity, so be it. Ω

Kat Kinkade has helped start three intentional communities, all of which continue to thrive (Twin Oaks in 1967, East Wind in 1972, and Acorn in 1993). She is the author of two books about Twin Oaks, A Walden Two Experiment (William Morrow, 1972), and Is It Utopia Yet? An Insider's View of Twin Oaks in its 26th Year (Twin Oaks, 1994). At home at Twin Oaks, she is active in various administrative and clerical functions. Her personal passion is southern shape-note singing.

Excerpted with permission from Is It Utopia Yet? (Twin Oaks, 1994). Available for \$13 postpaid, from Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093; 540-894-5126.

LIVING IN SINCERITY



JONATHAN ROTH



FRIENDS AND LOVERS COMMUNITY

While "multiculturalism" can refer to racial diversity, ideally it embraces other types of diversity as well.

What Is Multiculturalism?

by elias farajé-jones

The author uses the following spellings and punctuation consciously, and we've reproduced this excerpt according to his wishes.

Culture does not refer exclusively to race or ethnicity. who decided anyway that multiculturalism referred only to race? this is an extension of the heteropatriarchal understanding of multiculturalism as merely sprinkling some different colours onto an already-existing gigantic white sheet: no question here of re-organizing the project; of discarding the white sheet and making an object in which all of the various colours and shapes would be on equal footing; of saying that monoculturalism (reflecting the *dominant* culture) does not work. this is a very dangerous and limited understanding of multiculturalism, for it is the perception presented by the heteropatriarchy either to discredit multiculturalism and diversity or to trivialize it. in this way, the heteropatriarchy can appear to embrace it without having to

have its very foundations challenged. . . . multiculturalism is about different cultures: hearing-challenged culture; aids culture; physically-challenged culture; women's culture; bi culture; queer culture; transgender culture (this list is not meant to be exhaustive). who is trying to create a hierarchy of oppressions? multiculturalism *in the true*

who decided anyway that multiculturalism referred only to race?

..... sense (not as it is being marketed in the u.s.) is an attempt to acknowledge *difference*, to call us to live in relations of difference; overcoming the fear of the *other*. . . .

many of us live, love, create, laugh, and struggle while living at the intersection of many different forms of oppression. there are situations in which i am oppressed for

being queer; others in which i am oppressed because i am of afrikan descent, yet still others in which the oppression comes because i am a spanish-speaking *tsalagi* (cherokee). and there are those countless situations where i am oppressed for being all of those things; where i am marginalized by the dominant culture just because i exist. i do not have the luxury of dealing with just one form of oppression at a time, nor do i spend my time prioritizing my oppressions. Ω

elias farajé-jones, a tenured Associate Professor of Howard University School of Divinity, describes himself as a "spanish-speaking afrikan native american queer theorist, aids terrorist, and guerilla theologian."

Excerpted with permission from Anything That Moves: Beyond the Myths of Bisexuality, #5 (Bay Area Bisexual Network, 1993). Subscriptions available at \$24 for 4 issues, from BABN, 2404 California St., San Francisco, CA 94115. Subscriptions 800-818-8823; info 415-703-7977.



Mr. Plant (Esfandiar Abbasi) receives Eco-Village's prestigious "Golden Aphid" award for Integrated Pest Manger of the Year from neighborhood dignitaries.

A Multicultural Neighborhood 'Goes Organic'

The Beginnings of an Eco-Village

Text & photos by Lois Arkin

LOS ANGELES ECO-VILLAGE IS A PLACE NAME FOR THE two-block area of Bimini and White House Place near downtown Los Angeles. A small intentional community lives in the neighborhood and works with one another and other neighbors to demonstrate the processes of a healthy and sustainable neighborhood.

Begun after the Los Angeles riots of April 1992, the initial thrust of our activities was to build a sense of community, trust and interconnectedness among neighbors. When we started, few neighbors knew one another. No one said "Hi." Children (particularly those of different ethnic groups) did not play with one another. Doors were kept locked. People viewed one another with suspicion. Young gang members and wanna-be's hung out on the block. Street drugs were commonplace.

The small group of intentional neighbors and friends began with a vision and sense of hope, and, slowly, over the past three years, have helped build a warm neighborhood in which many neighbors express caring on a daily basis. We use a variety of



ABOVE: Eco-Village resident and designer Ian McIlvaine (left) takes advice from James Doan (right) on aquatic diversity in constructed wetlands.

RIGHT: Junior Eco-Villagers help calm traffic on Earth Day by hanging out in the middle of the street.

small physical projects to help facilitate a sense of interconnectedness. Initially, we worked with children planting dozens of fruit trees. We now have several small community gardens, composting and recycling projects, a news kiosk, special neighborhood events, community dinners, and work days. Occasionally, we have lunch in the middle of the intersection of our two streets to slow traffic down and meet those who generally only drive through our neighborhood. Our neighborhood feels safe to us. Many doors are open much of the time when people are home. People are in and out of one another's houses. There's always someone to talk to on the street.

Children are included in all Eco-Village thinking, planning and activities. Overall, Eco-Villagers work at integrating the neighborhood's social, economic, and physical systems for long-term sustainability. We believe that a high level of trust and caring enhances the quality of neighborhood life and provides us with a social web in which to create larger economic and physical changes. For example, cooperative ownership of our apartment





buildings will lead to more regenerative Earth activities integrating gray water with trees, composting and gardening and a small constructed wetland, as well as the physical retrofit of the buildings for healthier homes.

Little by little, we are learning and practicing how to close the loops with our waste, reduce energy use (many of us no longer drive cars), create healthy neighborhood-based livelihoods and generally figure out how to integrate our lives with one another and the ecosystems of the neighborhood and bioregion.

Many immigrant neighbors are upwardly mobile, using this neighborhood as a stop-over point on their way to American Dream suburban and consumerist lifestyles. The Eco-Village intentional community is made up of people primarily from white middle-class backgrounds who are downwardly mobile. That is, we are committed to demonstrating low-impact, high-quality living patterns, and categorically rejecting consumerist lifestyles. Much of what we are trying to demonstrate is what many of our immigrant neighbors aspire to. Caring friends and neighbors, crime-free streets, clean air, water, and soil, and a decent education and future for children are common neighborhood goals, transcending ethnic, social, and economic borders. Our challenge is obvious: how can the intentional neighborhood group persuade neighbors to stay and make long-term and life commitments in Eco-Village and work right here for the changes they aspire to? Little by little, we believe that is beginning to happen with some. Ω

Los Angeles Eco-Village Demographics

Size of area: Two city streets, about 11 acres, 172 units of housing in 12 apartment buildings.

Approximate population: 500

Size of the intentional community: 10

Approximate number of persons who participate in Eco-Village activities: 60

Number of children: about 100, infancy through teens

Number of older persons: about 60

Ethnic profile: 60% Latino (including those from Mexico, Honduras, Guatemala, El Salvador, Ecuador, Nicaragua); 15% African-American; 15% Asian (including those from Vietnam, Korea, the Philippines); 10% white

Special Needs populations: An alcohol and drug recovery home is located in Eco-Village which houses about 100 persons at any given time. About 40% of households are overcrowded by standards set by the U.S. Department of Housing and Urban Development. About a dozen frail elderly live on our two blocks. About a dozen homeless persons regularly forage on our two blocks.

FACING PAGE: Tree stewardship ceremonies help individual children learn how to care for (rather than to simply "own") his or her fruit tree. This neighborhood rite of passage provides youngsters with tools and techniques for tree care and assures them of the ongoing support of their neighbors.

RIGHT: Junior Eco-Villagers on way to city-wide bike ride.

BELOW: Eric Benevendez (right) oversees work on recycled brick bench construction by friends in the neighborhood. Benches and paths define green-able pedestrian-friendly areas, add interest and beauty, and calm traffic with human-scale amenities.





ABOVE: Eco-Village neighbors come together for potluck and celebration.

LEFT: Eco-Villagers take time to appreciate electric vehicle donated by Eco-Village friend Paul Herzog (not pictured).



FACING PAGE, TOP: Eco-Village guys just hanging out together could lead to eco-warrior strategy session. For example, community gardens need fruit and nut trees; if planted in potholes, trees can help feed people and help calm traffic. Fruit vines on sidewalk arbors and on buildings can provide healthy snacks for street people as well as neighbors, and discourage graffiti.

FACING PAGE, BOTTOM: Mary Maverick (left) and Maria Vazquez (right) celebrate the first broccoli harvest.

Lois Arkin is the coordinator of L.A. Eco-Village and the executive director of CRSP, a resource center for small ecological cooperative communities. She co-authored *Sustainable Cities: Concepts and Strategies for Eco-City Development* (Eco-Home Media 1992) and *Cooperative Housing Compendium: Resources for Collaborative Living* (Center for Cooperatives, U.C. Davis, 1993). She is an FIC board member, and can be reached at 213-738-1254 or crsp@igc.apc.org.

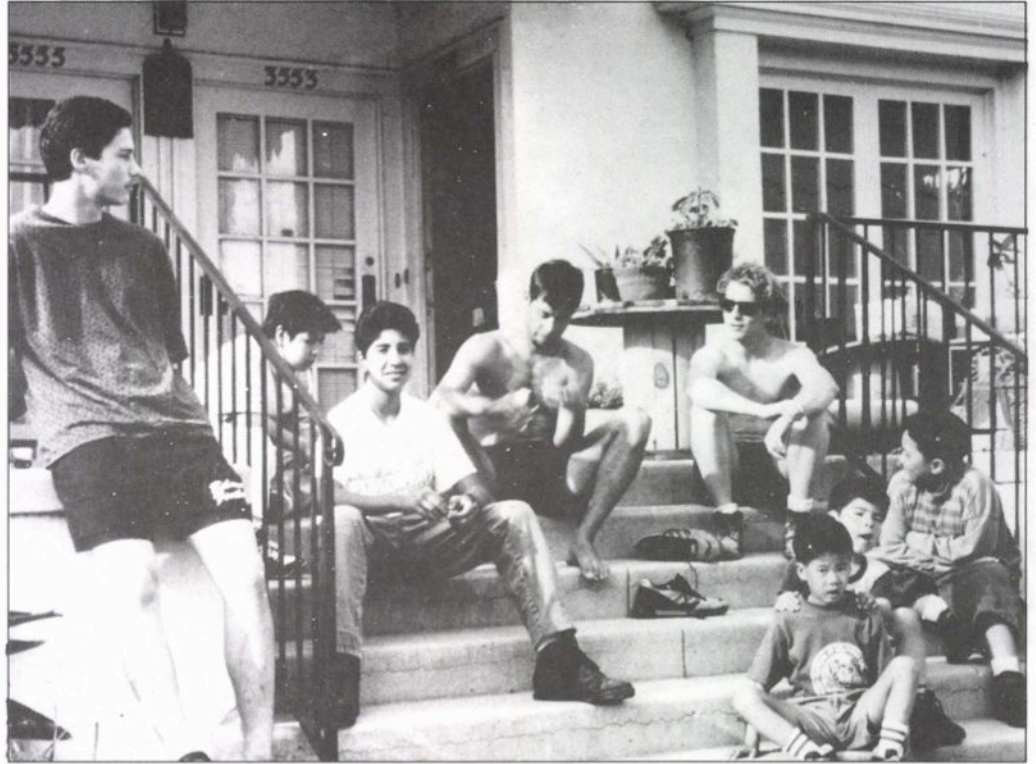




PHOTO OF EVE KELM, ACORN COMMUNITY

Acorn community includes both an older culture (above) ... and a youth culture (right) ...



PHOTO OF ELISSA MENDENHALL AND EBEN EMERY, ACORN COMMUNITY

Hidden Selectors

by Tree Bressen

Tree uses the spellings "wimmin" and "womyn" as a reflection of her belief that non-sexist language is one important route to transforming our thinking and culture.

HAS YOUR COMMUNITY EVER SAT around bemoaning its lack of people of color? Bisexuals, lesbians, or gay men? Working-class members? Older or younger people? Frequently when a group wishes for more members of a certain demographic category, that indicates there are presently few or no such members. In spite of this, current members may not understand why more of them haven't joined. But naturally, most people choose to join community because they don't want to feel alone. Until there is already a critical mass in place, newcomers of any "minority" group are likely to feel frustrated and alienated. Thus you confront the paradox of needing a critical mass of whoevers in order to attract more.

When it comes to membership, everything selects. Whether you see it or not, many cultural factors tend to filter certain people out. Therefore choices you make today may have unforeseen effects later.

For instance, various communities choose

at times not to take in new children. Perhaps the adults feel it would distract from spiritual pursuits, or that the community can only economically support a limited number of young people in proportion to working adults. Or possibly they want to save scarce housing for children who will provide age peers for the children already living there.

For whatever reason, the community starts turning away applicants with kids. Several months go by, and the group starts to notice there aren't as many wimmin around. While the group did not plan for this effect, the fact is that wimmin are still responsible for most childcare in U.S. society. When a heterosexual couple splits up, the womyn is likely to take the kids. Groups in the Federation of Egalitarian Communities regularly receive inquiries from single moms, but only rarely from single dads. Close your doors to kids, and suddenly a lot less wimmin are interested in joining.

Other factors affect female recruitment,

too. Wimmin typically report that a stable income source is a major consideration for them when considering life in community. This is less true for men, who have more options and on average receive 43 percent more pay for the same work outside community.

In addition, wimmin are generally socialized to pay more attention to cleanliness. Acorn, my community, has found that keep-

When it comes to membership, everything selects. Whether you see it or not, many cultural factors tend to filter certain people out.

ing our home clean, neat, and sanitary makes a real difference on the impression we give female visitors. A level of clutter or bathroom hygiene that is just fine for many male members is enough to make some of our female ones want to flee the premises. On the outside, even if we have less control over major concerns such as the work we do or our economic level, at least we can make our im-

mediate environments more comfortable! Only a few brave men at Acorn actually pitch in regularly with household cleaning, although most (not all) are at least willing to help with the dishes. Guess it's not quite utopia yet!

Dirt and disorder also seem to affect older people more than younger, and therefore female elders in particular. And older members at my community have led demands for more privacy, quiet space, and adults-only work space. Having already raised several children, elders may feel they deserve a rest. Many desire a level of serenity often absent from our mealtimes.

Younger members at Acorn, on the other hand, often want a place to be noisy, especially late at night. Community scheduling is another subtle factor that can influence who joins. Several members under 25 joined Acorn at a time when most meetings were held at 8 a.m.; within a few months, they had successfully lobbied to start meetings at 1 p.m.

MANY COMMUNITIES ARE FOUNDED with high ideals. But if diversity itself isn't high up on the priority list, communities will almost inevitably end up turning away culturally diverse people who could actually have contributed much.

For instance, I don't smoke cigarettes or eat meat, and rarely watch television or consume liquor. Furthermore, I have made these choices out of deeply held values, and like most activists, I tend to believe the whole world would be a better place if everyone lived the way I do. At the very least, I often feel my life would be easier if I didn't have to negotiate with people every day about such activities. Thus I'd probably be more comfortable in a community which prohibited these four habits. But what happens at communities which accept only vegetarian nonsmokers? Hardly any working-class members join. And I believe I have a lot to learn from working-class people, that the benefits I'd gain by increasing my comfort level would not be worth the losses in wisdom and skill that come from closing the door, even inadvertently, to members of almost any cultural group.

Trying to incorporate other cultures once a group has already formed is chancy and takes much conscious effort. It's better to work together from the beginning if you possibly can, recognizing that the best possible recruitment tool is personal contact. This may mean facing the fear of putting yourself in situations where you are the only member of your demographic group. It also means taking the time and trouble to learn about the other

group's cultures, desires, norms, expectations, humor, etc. [See "Cultural Etiquette," p.44.] And finally, it requires you to be genuinely open to what you find, allowing yourself to be changed by your discoveries and the needs of other people as you come to genuinely care for them as individuals.

If you or your group is not willing to take these steps, there's no point feeling frustrated that you haven't got more people of whatever type it is you think you want. Either commit to taking the specific steps required to welcome more of the desired members, or admit that the other goals and values you already hold dear are actually a higher priority than you realized and rest content pursuing those.

LIVING WITH DIVERSITY, WHEN YOU GET down to it, often means living with something you don't like (or at least think you don't), until you decide to do it in order to be caring toward someone else in a way that actually feels caring to that person.

For instance, in 1995 we had one of our hottest summers on record. In desperation one of our members, Jessie, bought herself an air conditioner and installed it in her room. Acorn's culture clearly dictates that such luxury items, drawing upon group resources (the electric bill) and damaging the environment, are inappropriate, particularly for individual use. Furthermore, she got it without asking the group first, knowing full well that some people would be upset.

However, she also knew it often took us a long time to make decisions. Indeed by the time we finally discussed it, the weather was cooling off. Hearing her explanations about age and hot flashes (at 60 Jessie is our oldest member), everyone felt sympathetic. It turned out the main complaint was that she hadn't discussed it with us before taking action. We've since taken steps to attend to

pressing agenda items more quickly.

Most people who grow up in the wider culture are reluctant to ask a group for something they want, and the worse they need it the scarier it can be. Most people avoid confrontations around difficult issues, and are understandably fearful of not getting their needs met. So it's helpful if a group has a commitment to talking about personal needs, as well as a mechanism in place to encourage that to actually happen. Over time members can become more skilled at creating safe space that is welcoming and respectful of different people's needs, views, and desires.

If you're wishing for a particular kind of member, don't fool yourself that throwing money at the problem will solve it (e.g., advertising in publications aimed at people of color). Even if outreach efforts draw a few choice visitors, it's not much use if none decide to stay. For people to want to join your community, they'll need to feel that the existing members truly care about them—their hopes and dreams along with their feelings and preferences—and are genuinely willing to co-create a new home together. Ω

Tree Bressen is co-guest editor of this issue.

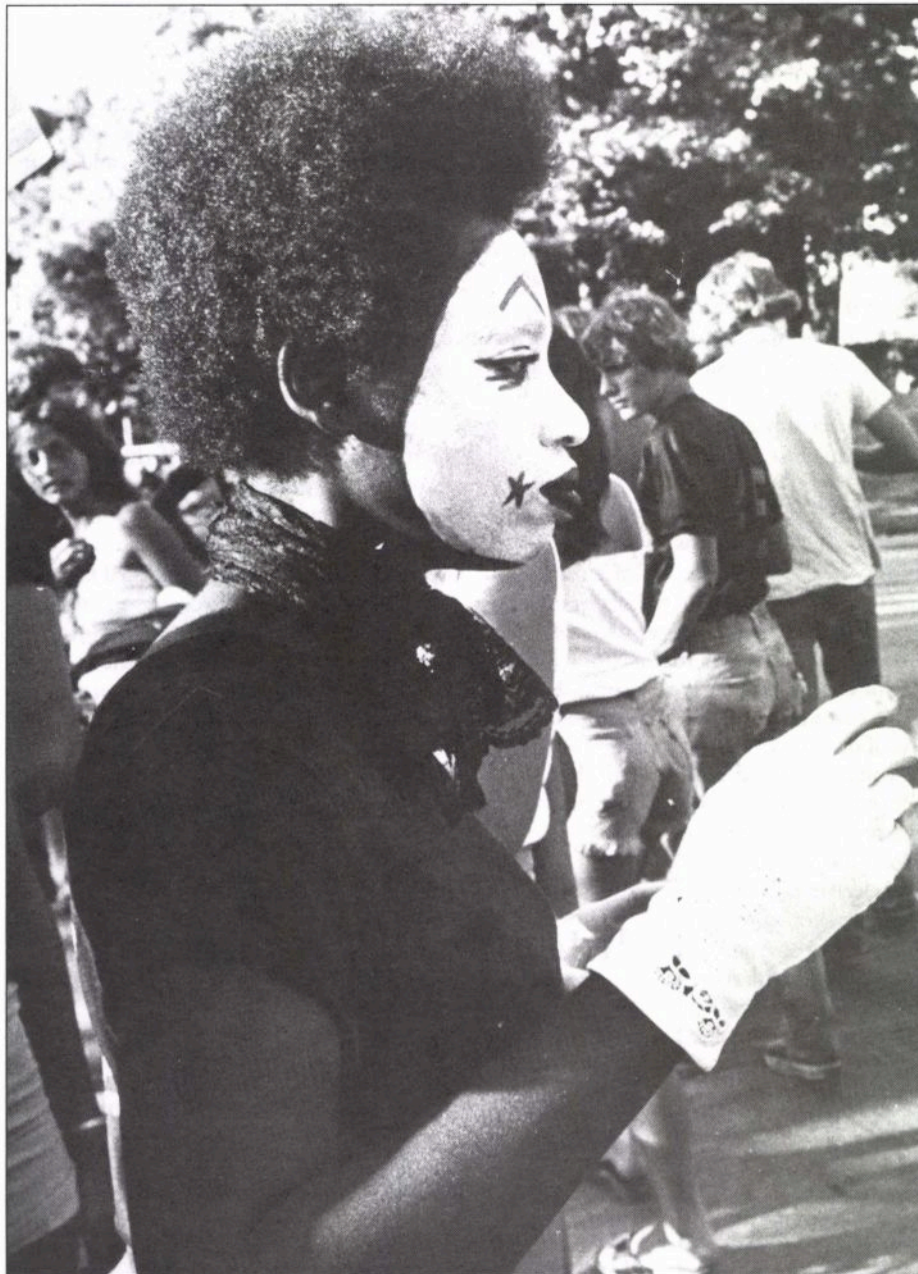
Intentional Communities Web Site

The most comprehensive resource on intentional communities available on the World Wide Web.

Links to: cohousing, eco-villages, co-ops, land trusts, communes, historical communities, spiritual, secular, sustainable, permaculture, ecology, economics, food, resources, income sharing, events calendar, products & services, Communities Directory and Magazine, and more.

<http://www.ic.org/>

A publication of the Fellowship for Intentional Community.



Barb Pement of JPUSA doing street theater.

Excerpted with permission from Jon Trott's history of Jesus People USA Covenant Church (JPUSA) in Cornerstone magazine. At this point in the story, JPUSA had settled in Chicago after months of witnessing and outreach around the country.

UNKNOWN TO US, ON CHICAGO'S predominantly black South Side, a small community of African-American Christians had developed with a history startlingly similar to our own. They had come together in a sort of desperate effort to hang onto the faith most of them had newly acquired. But their lone elder fell into immorality and ultimately was forced out of the group. Soon afterward, sometime in 1976, they found out about Jesus People and contacted us. We had an immediate rapport. We wrote in *Cornerstone* at the time:

New Life, sister ministry of JPUSA, is a full-time Christian community comprised of 15 married couples. They have been together nearly a year. Located on the South side in Hyde Park, their ministry has a special burden for street witnessing....

Our relationship with our friends at New Life community continued to blossom. Yet, the New Life community was struggling. The three men who were sharing the leadership responsibilities found themselves at constant loggerheads. So our two communities exchanged members in an effort to build our relationship further. Kim and Roger Heiss stayed with New Life while Marguerite and Ron Brown came to visit us.

Meanwhile, New Life started publishing *Lampstand*, a newspaper similar to *Cornerstone*. JPUSA provided typesetting, but the writing and artwork were all New Life's. The newspaper, which ran for a few issues, took on topics facing the black community. In late 1977, *Lampstand* tackled certain versions of "Black theology," suggesting that its proponents such as theologian James Cone had undermined biblical authority. The writers quoted Cone's statement that Scripture was to be used as a weapon rather than as God's revelation to man: "We should not conclude that the Bible is an infallible witness. ... It matters little to the oppressed who authored Scripture; what is important is whether it can serve as a weapon against the oppressors." *Lampstand's* writers responded:

[M]r. Cone has his kingdoms confused, his struggle misdirected. Jesus Christ didn't come to this earth to join anybody's side. It is true that while here His ministry was received by common people, but His overall mission was to the world, to

Finding 'New Life'

What Happens When Black and White Christian Communities Merge?

by Jon Trott

"whosoever will." The only response any person, be they black, pink, oppressed, or depressed, can give to the Gospel of Christ is one of repentance (Mark 1:15). We are to join God's side, not vice-versa. Jesus is Lord of all, even black people, and cannot be manipulated. There is only one cause, the establishment of His government, and all others are secondary, even the cause of "black liberation."...

We must understand, especially Mr. Cone, that when we speak of Jesus we're not talking about some little nobody. We are dealing with the Lord of the universe, of Whom it is attested that "all things come into being by Him; and apart from Him nothing came into being that has come into being" (John 1:3, NAS). We must be careful to tread lightly in His presence, and be wary of attempting to put him into our little box in order to exploit His mercies.

New Life's leadership continued to struggle and consulted JPUSA for advice. The idea was floated in both JPUSA and

"I still get goosebumps when I think about it."

New Life that perhaps the smaller community could join forces with their North Side "relatives." Yet JPUSA, despite having only one or two black members and a fervent desire to have a more interracial community, kept thinking about what other ministries had tried to do with us. "We didn't want to co-opt another community who had their own vision. It was so tempting, but we just prayed," recalls JPUSA member Glenn Kaiser. "We advised them, and avoided encouraging them when the issue of throwing in together came up."

New Life approached JPUSA and explained their longing to merge the two communities. "We just didn't see any sense in staying apart any longer," says Ron Brown, who at the time was an elder of New Life (and presently a pastor of JPUSA). "They had *Cornerstone*, so we printed *Lampstand*; they had a council of pastors, we had a council of pastors. Really, our visions were the same! So we said, 'Let's do it together!'" In early 1978 *Cornerstone* announced the merge of New Life and JPUSA:

For two years now JPUSA has shared the same burdens for the inner city, street witnessing and ministering to the poor,

as New Life Fellowship. ... We have both felt that living in community enables us to better fulfill the vision Jesus has given us.

The Lord has led us to combine our ministries so we will be able to carry out more effectively His call of discipleship.

It is definitely the hand of a loving Father that has brought us together.

JPUSA member Dawn (Herrin) Mortimer remembers it as an incredibly blessed moment. "We met together at the Barry Street Church, all our leadership and all their members and leaders. We talked it through together, and it was like something you might dream about—a whole community of African-American believers, willing to join their lives to ours. We had always written about racism, but the Jesus movement was pretty much an all-white phenomenon. How do you break through the walls our culture has made between Black and

white? For the South Side fellowship to join us was a major step of growth and blessing in JPUSA's history; I still get goosebumps when I think about it."

In retrospect, it may be that New Life was the only truly *Black* Jesus movement group in the entire history of the Jesus People in America. The providential act of God which led JPUSA and New Life into a common stream remains one of our historical mountain-top experiences. Our union set the stage for further growth and maturing of the original vision: following Jesus Christ together wherever He might next lead us. Ω

Jon Trott is a senior editor with Cornerstone, a publication of Jesus People USA with 30,000 circulation. Write to 939 W. Wilson, Chicago, IL 60640 for a subscription (\$15 for two years [eight issues]). This article was excerpted with permission.

**Two Hands
(Quebec City)**

by Rod Farmer

To block and dodge
the political fists
that swing wildly in the arena
of multicultural conflicts,
we must make
our multicultural perspective
two handed:
one hand to hold our
valued human diversity
the other hand to hold our
vital human commonality
and the two hands
must come together
to hold hands
in the great dark,
to shake hands
on their agreement
to form a cup together
to catch the fine wine
that is our sense of humanity.

Rod Farmer has published over 500 poems in numerous journals. He is Professor of Social Science and Multicultural Education at the University of Maine at Farmington. This poem first appeared in New Teacher Advocate, Spring 1995. Reprinted with permission of the author.



Cultural Etiquette: A Guide for the Well-Intentioned

by Amoja Three Rivers

RACISM AND THE RACIAL STEREOTYPES it spawns are so subtly interwoven into the fabric of Western society that very often, even those with the best of intentions will display bad cultural manners. This does not necessarily mean one is a bad person. Sometimes people just don't know any better.

This guide is to help people avoid some of the obvious as well as not so obvious pitfalls of unwitting racism and anti-Semitism. This does not try to talk anyone out of being racist or anti-Semitic. Rather it seeks to help those with good and righteous intentions to refine behavior and attitudes bred in cultural ignorance.

...

Ethnocentrism, according to the Random House Dictionary of the English language, means "a tendency to view alien groups or cultures in terms of one's own" and "the belief in the inherent superiority of one's own group and culture, accompanied by a feeling of contempt for other groups and cultures."

The term "exotic," when applied to hu-

man beings, is ethnocentric and racist. It defines people of color only as we relate to white people. It implies a state of other-ness, or foreign origin, apart from the norm. It is not a compliment.

"Ethnic" refers to nationality or race. Everyone's nationality or race. Margaret Thatcher, Susan B. Anthony, and Bach are just as "ethnic" as Miriam Makeba, Indira Gandhi, and Johnny Colon.

While it is true that most citizens of the United States are white, at least four-fifths of the world's population consists of people of color. Therefore, it is statistically incorrect as well as ethnocentric to refer to us as minorities. The term "minority" is used to reinforce the idea of people of color as "other."

...

Within the cultures of many people, more value is placed on relationships, and on the maintenance of tradition and spirituality than on the development and acquisition of machinery. It is ethnocentric and racist to apply words like backward, primitive, uncivilized, savage, barbaric, or undeveloped to people whose technology does not include

plumbing, microwaves, and micro-chips. Are people somehow more human or more humane if they have more technological toys?

...

Monotheism is not more "advanced" than polytheism. It is simply another kind of spirituality, and both have equal validity. The notion of "one true god, one true faith" is often used to invalidate the ancient and complex religious traditions of millions of people.

"Fetish" is a term that means object of spiritual veneration, but in Western society, it is mainly applied to religious items of people of color in an effort to diminish their depth and importance. One never hears a crucifix referred to as a fetish, even though it basically serves the same purpose as an *Acuaba* or even the ancient *Asherah*.

...

Native Americans and Native American cultures are alive and thriving, thank you. In fact, you are on our land.

White people have not always been "white," nor will they always be "white." It is a political alliance. Things will change.

No person of color can be a racist as long as white people maintain power. This is because racism is "power over." A person of color may have race prejudice, but until most of Congress, state, provincial, and local governments, the Pentagon, the FBI, CIA, all major industries, the Stock Exchange, Fortune 500 members, the educational system, health care system, the International Monetary Fund, the armed forces, and the police force are all operated and controlled by people of color and their cultural values, we do not have the kind of power that it takes to be racist toward anyone. Similarly, "reverse racism," within the context of present society, is a contradiction in terms.

The media images we see of poor, miserable, starving, disease-ridden "third world" people of color are distorted and misleading. Nowhere among the tearful appeals for aid do they discuss the conditions that created and continue to create such hopeless poverty. In point of fact, these countries, even after they threw off the stranglehold of colonialism, have been subjected to a constant barrage of resource plundering, political meddling, and brutal economic manipulation by European and American interests. Most non-Western countries could function quite adequately and feed themselves quite well if they were permitted political and economic self-determination.



Amoja Three Rivers

In 500 years of African cultures, we never had a drug problem until we were brought here.

Everyone speaks with an accent. Language is a fluid, flexible tool that naturally reflects the life and culture of the speaker, and always changes with the situation. All "accents" and "dialects" are legitimate, proper, and equal in value. Many people of

Do not equate bad, depressing, or negative things with darkness. Observe how language reflects racism:

a black mood
a dark day
a black heart.

The meaning of the word "denigrate" is to demean by darkening. Be creative. There's thousands of adjectives in the English language that do not equate evil with the way people of color look. How about instead of "the pot calling the kettle black," you say, "the pus calling the maggot white"? Think of and use positive dark and black imagery. Dark can be rich and deep and cool and sweet.

...

As an exercise, pretend you are from another planet and you want examples of typical human beings for your photo album. Having never heard of racism, you'd probably pick someone who represents the majority of the people on the planet: an Asian woman.

...

It is not "racism in reverse" or "segregation" for Jews or people of color to come together in affinity groups for mutual support. Sometimes we need some time and space apart from the dominant group just to relax and be ourselves. It's like family time. Most of the U.S.A. is white and gentile with white, gentile rules and values prevailing. Sometimes we need to be in control of our own space, time, and values, to shape our own reality or turf. Sometimes we need to be alone to commiserate with each other about racism and anti-Semitism, and to formulate plans and strategies for dealing with it. Some-

White people have not always been "white," nor will they always be "white." It is a political alliance. Things will change.

People do not have a hard time because of their race or cultural background. No one is attacked, abused, oppressed, pogromed upon, or enslaved because of their race, creed, or cultural background. People are attacked, abused, oppressed, pogromed upon, or enslaved because of racism and anti-Semitism! There is a subtle but important difference in the focus here. The first implies some inherent fault or shortcoming within the oppressed person or group. The second redirects the responsibility back to the real source of the problem.

The neighborhoods of urban people of color are sometimes run down because of poverty, depression, and hopelessness, and the racist behavior of banks, city planners, and government and industry. But before anyone again sighs, "There goes the neighborhood," one should consider this: before white people invaded these lands, the air was clean, the water was pure, and the earth was unspoiled.

color value and consciously choose to keep their "accents" because it is an affirmation of our respective cultural identities.

Just Don't Do This, Okay?

It is not a compliment to tell someone:

- "I don't think of you as Jewish."*
- "... Black."*
- "... Asian."*
- "... Latina."*
- "... Middle Eastern"*
- "... Native American."*

Or, *"I think of you as white."*

Do not use a Jewish person or person of color to hear your confession of past racist transgressions. If you have offended a particular person, then apologize to that person. But don't (please don't) just pick some person of color or Jewish person at random, or who is unrelated to the incident, to confess to and beg forgiveness from. Find a priest or a therapist.

How many is too many?

We have heard well-meaning liberals say things like, "This event is too white. We need more people of color." Well, how many more do you need? Fifty? A hundred? What percentage of people of color should a festival, a conference, a party, an organization, or a neighborhood be? Twenty percent? Fifty percent? What if the result of enthusiastic outreach made an event or locale 75 percent persons of color? Ninety percent? Would this be more than you need? Just what is your standard for personal racial comfort?

times we need time and space to explore who we are, free from outsider definitions, influences, and ethnocentric imagery. Sometimes we just need an environment that is totally free from even the possibility of racism and anti-Semitism. So when you see: "Native American Conference," "Jewish Caucus,"

small, isolated parts of integrated and meaningful ancient traditions. They were developed within each group, for that group, by the deities and teachers of that group, according to their own particular conditions and connections to the cosmos, and their own particular histories and philosophies. In

and blood and pain that whites have heaped upon us too,

And we deal with all of that,
Mix it up,
Compost it,
Plow it under,
Work the soil,
Pull the weeds,
Nurture the seedlings,
And finally
Here it is, our garden
These fruits,
These songs and dances,
These visions.
Then here YOU come,
Fresh from the Big House,
Having neither sowed nor plowed
But fully expecting to reap.

No one is attacked, abused, oppressed, pogromed upon, or enslaved because of their race, creed, or cultural background.

People are attacked, abused, oppressed, pogromed upon, or enslaved because of racism and anti-Semitism!

"Womyn of Color Tent" ... please know that we are not being against anybody by being for ourselves.

...

The various cultures of people of color often seem very attractive to white people. (Yes, we are wonderful, we can't deny it.) But white people should not make a playground out of other people's cultures. We are not quaint. We are not exotic. We are not cool. Our music, art, and spiritualities are but

addition, our cultural expressions carry all the pain, joy, bitterness, and hope that reflect our lives and our struggles in dealing with so-called Western civilization. While most philosophies can have universal application, it has been the habit of many non-people of color to select unconnected pieces of our cultures for fads and fashion, taking them totally out of context and robbing them of all meaning and power.

It's like we take all the beautiful old things from our own cultures. And we take the shit

Now it is perfectly natural for human beings to share and blend cultures, but let us face a hard reality: 20th century white society is culturally addicted to exploitation. Cultivate an awareness of your own personal motivations. Do not simply take and consume. If you are white and you find yourself drawn to Native American spirituality, Middle Eastern religion, African drumming, Asian philosophies, or Latin rhythms, make an effort to maintain some kind of balance.

Maat Dompim: Womyn of Color Land Project

MAAT DOMPIM IS A NONPROFIT, RURAL WOMYN OF COLOR Retreat and Conference Center in the process of becoming. It will be a place for retreats and small conferences, social change and creative projects, research and study, meditation, relaxation, and skills apprenticeships.

Maat Dompim will be an environment that focuses on the needs of Womyn of Color, for safely exploring, reviving, and sharing our respective traditional values and perspectives in a place that is free from racism. It will also be open to and available for use by any individuals or groups who are actively anti-racist and working for social change.

Our small facilities will offer more than just structures and grounds. We will initiate (and actively seek out other Womyn of Color and their allies who will initiate) projects, workshops, etc. that focus on a variety of socially progressive issues, such as community building, anti-racism work, grassroots economics, conflict resolution, and womyn's spirituality.

Another part of the educational focus of Maat Dompim will be the Herstory of African and African-descended

womyn. Through independent research and investigation, we will continue to unearth, unravel, and analyze the often-overlooked herstorical contributions of Black womyn. Library and study areas will be available for use by herstory scholars, students, and anyone else who is interested in herstory studies.

Active ecological awareness will be an integral part of all our activities. Maat Dompim will function as a rural resource center for the teaching and learning of ecologically beneficial, hands-on skills. We will seek out and encourage Womyn of Color and their allies to share expertise in such areas as solar energy, alternative building, energy conservation, permaculture, accessibility, and construction through workshops, apprenticeships, and ongoing work projects.

We are currently searching for 80-150 acres in the Appalachian region, and are in critical need of funds to help with the land search and other expenses. All donations are tax-deductible.

For more information, please contact: Maat Dompim, Auto Rd., Auto, WV 24917; 703-992-0248. Ω

Don't just learn the fun and exciting things about us and then go home to your safe, isolated, white, privileged life. Learn about the history of the people whose culture you're dabbling in. Learn how our history relates to your own, how your privilege connects and contributes to our oppression and ex-

ploration. And most importantly, make it a fair exchange—give something back.

Rican independence. Send relief money to Middle Eastern and Asian disaster victims. Lobby Congress for fair immigration laws. Provide rides for Elders of color or single mothers who need to get to the market. Quietly contribute money to the African National Congress, *Akwesasne Notes*, and LaRaza. Then take your drum lesson and your dance class. Then burn your sage and cedar.

Please know that we are not being against anybody by being for ourselves.

.....

.....

If you want to pick the fruit, then carry some manure and plow some fields. Give your land back to the Indians and the Mexicans. Make reparations to the Africans. Work for Native peoples' autonomy and Puerto

Sometimes white people who are drawn to other people's cultures are hungry for a way of life with more depth and meaning than what we find in 20th-century Western society. Don't forget that every white person alive today is also descended from tribal peoples. If you are white, don't neglect your own ancient traditions. They are as valid as anybody else's, and the ways of your own

ancestors need to be honored, remembered, and carried on into the future.

.....

"Race" is an arbitrary and meaningless concept. Races among humans don't exist. If there ever was such a thing as race (which there isn't), there has been so much constant criss-crossing of genes for the last 500,000 years, that it would have lost all meaning anyway. There are no real divisions between us, only a continuum of variations that constantly change, as we come together and separate according to the flow and movement of human populations. Ω

Amoja Three Rivers offers herstory presentations at festivals, conferences, and colleges throughout the United States. With Blanche Jackson she founded Market Wimmin, a cultural crafts and merchandising business, and the Accessible African Herstory Project. She is a co-founder of Maat Dompim Womyn of Color Land Project.

Excerpted with permission from Cultural Etiquette: A Guide for the Well-Intentioned, Amoja Three Rivers. Market Wimmin, 1991. Pb., 28 pgs. Available for \$6 from Box 28, Indian Valley, VA 24105.

LIVING IN SINCERITY



JONATHAN ROTH



GEOCOMMONS COLLEGE YEAR

A Journey into Community, Ecology, & Spirit

Choose among three programs:

Foundation Semester

Residential study in sustainability, mindful living, and community

Int'l Communities Semester

Study & participation in exemplary communities in Europe and India:

- Findhorn Foundation, Scotland
- Plum Village, France
- Auroville, SE India
- Mitraniketan, SW India

Summer Institute

Internship in eco-village design, sustainable skill building, nature immersion, and community life

Credit through Univ. of New Hampshire

Geocommons College Year

Derbyshire Farm, Temple, NH 03084
tel/fax: 603/654-6705 geo@igc.org

Mixing Up Visionaries and 'Regular Folks'

by Lisa Paulson

HIGH WIND BEGAN AS A FAIRLY homogeneous group. We agreed on a credo affirming the sacredness of all life and that it is essential "to walk gently on the earth." This belief in interconnectedness and interdependence, and the necessity of reestablishing the balance between people and nature, led to starting a community with equally strong ecological and spiritual bases, as well as a clear mission to expose these views via educational programs, public dialogue, and demonstration projects.

Our first project, a prototype solar building, attracted everyone from impoverished intellectuals to bootstrap entrepreneurs. This mix presented interesting challenges, since at first we all lived or ate in one large farmhouse dubbed "the pressure cooker." A Ph.D. cooked healthy vegetarian foods for kids who only wanted hamburgers, fries, and cokes; some were accustomed to rationalizing problems and others would shout or slam doors. (Note that these dichotomous approaches didn't necessarily run along class lines!)

What started to emerge after several years was a subtle division between those with their own money to build houses, start private businesses, or fill in some of the financial needs in the community, and those who came with limited nest eggs which were running out. High Wind never could afford to pay its members except for short-term kitchen jobs during seminars; our educational enterprises barely broke even and we didn't have ongoing communal businesses.

Eventually, it turned out that the people who lived in High Wind's public spaces (as opposed to those who, by the mid-1980s, were financially independent and living in their own homes) were bartering their rent for doing the nitty-gritty jobs of running the facilities for guests and workshops: cooking, cleaning, tending the grounds, etc. The real division became clear then, taking form almost entirely because of economic differences.

It was at this point, around 1990, that



Staff, visiting children, and a member of the Air National Guard study photovoltaics.

we opted to drop our identity as an intentional community. This became a monumental turning point setting us truly on a path of diversity, of different and *accepted* paths within a whole. We still all subscribed to the ecological ethic that had been our primary focus. But some of us continued to guide High Wind as an entity with a "big picture" vision and agenda, while others simply lived here, happily doing their own thing.

Then in late 1992 several individuals, some in the community and some newcomers from outside, seized an opportunity to buy a large piece of property adjacent to High Wind, saving it from imminent development. This land, Silver Springs, contains incredible resources of water and buildings: myriad springs, streams and ponds, a trout hatchery, conference center, and other attractive rental facilities.

The purchase catapulted us into big-time dreams and possibilities, but also fiscal and entrepreneurial nightmares. You could say we have shifted nearly 180 degrees. While we've taken on a host of scary risks, it seems clear that the Universe is nudging us once again to take up the flag, and has given us a second wind with a brand new agenda and fresh blood added to the original High Wind mix.

Now I can safely say we are a *wildly* diverse community!

The early High Wind appealed mainly to those already leaning toward alternatives. Now, under an umbrella organization called Plymouth Institute, we interface daily with the general public "off the street." We rent space to business groups and race track aficionados, Buddhists coming for a week of silent meditation, and exhausted yuppies

needing a weekend getaway from urban pressures. The relative homogeneity, or even "preciousness," of the intentional community has given way to working actively with mainstream groups. On our board now, for example, are a school principal who arranges hands-on programs out here in the country for inner city kids; an official high up in the Milwaukee Catholic Archdiocese who is taking major responsibility for Plymouth Institute fund raising; and two members of a working task group of the President's Council on Sustainable Development.

Diversity also shows up now in different income opportunities. Down at Silver Springs the staff has recently "gone entrepreneurial"—running the conference facility not on salary but with the incentive of personal income through building up specialty businesses (catering gourmet/healthy meals, marketing for corporate meetings, selling fish dinners, servicing the chalets and inn for wedding parties, etc.).

Up at High Wind, several of us are planning a retreat center with pay to be partly guided by what the programs will earn.

An education group is lining up learning summits, think tanks, futures courses for teachers, and partnerships with city schools that will bring more kids here. A good example of community as a place to build on the richness of difference has been the participation over the last two years of a central city middle school. Eighty percent of the 680 students who came were African American, Hispanic, Asian American, and Native American. They spent from a day to a week here. Many of these kids had never been in the countryside before. They learned through the experiences of helping at the organic farm, seeing solar energy work, participating in our aquaculture enterprise (from seeing new eggs in the hatchery to catching trout, cleaning and eating it), and tramping around the fields and woods doing nature study first hand.

The staff at Silver Springs is diverse: our fish manager is part American Indian and has an uncanny gift with animals; another has transcended a lifetime of abuse and poverty to build a responsible family; a spiritual minister sells business retreats; an agricultural middle marketer now peddles our pure water; and a former co-worker of Buckminster Fuller works on energy systems and design for the eco-village.

Meshing these projects and personnel sometimes feels fraught with all the challenges of a United Nations operation. But we know this is where we must go, and if we can show that it works, it will become a

powerful demonstration of whole-system thinking in practice: the entire valley becomes an intact ecosystem whose (human) residents are also socially and economically interdependent.

One recent event was a real eye-opener. The Air National Guard offered military personnel to run our program with the cen-

tral city kids for two weeks. Some of us were ideological peaceniks, and the prospect of having our sacred meadows and woods overrun with \$15 million worth of heavy military equipment, and guys running close order drills in camouflage, was quite unsettling! But after spending entire days in the field with these men and women, white and Black, I did an about-face and had to eat the stereotype I'd had of the military. These were warm, humorous, low-key people who had an easy-going and effective way of training that was positively infectious—and they were a *team* in a seemingly effortless way that had eluded us for years. And the kids loved their hands-on teaching—from the search with night vision goggles for the colonel hiding out in the fields, to survival techniques using a compass course and water purification with grasses and charcoal. Here was a lesson in accepting what seemed to be too much diversity, and recognizing its value.

The question might be asked: But are you still a *community*? Not an "intentional" community, perhaps. Yet we think of ourselves as one of the "new" communities: definitely diverse, transcending homogeneity, and unequivocally affirming our stated mission of "building models of sustainability." Fifteen years ago our togetherness created unprecedented opportunities for self-understanding and learning, and our dedication to "groupness," consensus decision-making and environmental responsibility inspired a lot of visitors. Still, there was something fragile and even artificial (at least for High Wind) about such a social structure that cut off a full expression of individuality. The initial momentum carried us for several years, but eventually and inevitably this structure gave way to another form. The form we are finding may contribute to a redefinition of community that is more inclusive and integrates the original impulse to break away from main-

stream culture with the best of existing institutions and values.

My sense, shared I think by just about everyone in our "experiment," is that this is indeed a viable kind of community for the coming times—when members may or may not choose to live physically as neighbors governed by clear rules of behavior.

Here was a lesson in accepting what seemed to be too much diversity, and recognizing its value.

Shared passions and specific goals are pursued vigorously by the group or by individuals within the larger overall community. There is room for both commonality and individuation. Ω

Lisa Paulson and her husband Belden co-founded High Wind Community in Wisconsin in 1981. She edits the journal Windwatch and serves as Outreach Coordinator for High Wind/Plymouth Institute.

The Leaves of Twin Oaks. . .

is the vastly informative and entertaining newsletter of Twin Oaks Community, published 3 times a year.

In its pages, we chronicle the joy, the trials, and the absurdity of life in our 28-year old, 85-person FEC Community. Learn about:

- Our growth, and new projects.
- Internal political risings and fallings.
- News from Acorn, our young neighbor community.
- Things like our pond, our people, and our ping-pong table, and other points of interest and contention.

Subscriptions are \$10/year, and free sample issues are available:

The Leaves
Twin Oaks Community
 Route 4, Box 169
 Louisa, VA 23093



Breaking Old Patterns, Weaving New Ties

Building Alliances Across Cultural Differences

by Margo Adair & Sharon Howell

Excerpted with permission from the pamphlet, Breaking Old Patterns, Weaving New Ties: Alliance Building, by Margo Adair and Sharon Howell.

PEOPLE SOMETIMES REGARD CREATING a more diverse membership as taking energy and time away from the urgency of their issues or the efficiency of their work. It does not occur to them that their understanding is limited and that the perspectives of others is vital for success.

Many people ... do not see that creating alliances based on mutual respect reshapes how issues are framed.

...

POWER IS THE ABILITY TO DO things. Privilege, protected by power, is access to resources and benefits based on who people are, not what they do. Privilege requires the exploitation of others. Because of this, people talk about the power they don't have, but seldom about the power they do have. No one wants to acknowledge that their comforts are made possible by the suffering of others. As a consequence, a cultural amnesia takes over. Mainstream culture portrays history through images that protect the virtues of the "American Dream." Genocide of Native peoples is reduced to cowboy and Indian movies. Slavery is heroically resolved by the Civil War. The stealing of Northern Mexico is called "settling the West." Abuse of Chinese and Japanese laborers and legal restrictions on their citizenship are never mentioned.

Most citizens would rather forget all of this. When they are reminded, they tell themselves that each episode is an exception. But when all of these atrocities are taken together, people are forced to acknowledge that the wealth of our country was built on the backs of all those whom mainstream culture disrespects: all women, men of color, the sweat of working people. This denial continues today.

...

THE PRIVILEGED CONTROL ACCESS TO resources. They define social and economic reality. Their position is maintained through the creation of assumptions that provide the basis for what our society considers "normal and natural." Privilege defines mainstream culture; all others are considered "subcultures." Privilege claims "majority" status, while all others are minorities. ... Privilege sets the boundaries for what is seen as ac-



DOUG JONES, BIRDSFOOT FARM

"Alliances, like all relationships, begin with self-respect and an appreciation of what we offer one another."

ceptable and unacceptable, what is valued and what is ignored. To dismantle privilege then, requires more than a redistribution of resources. It necessitates unraveling the cultural climate that perpetuates it.

...

PRIVILEGE IS INVISIBLE TO THOSE WHO have it. [The privileged] regard their material comforts as the result of their own accomplishments. They are oblivious to the social relationships which make these comforts possible. Privilege operates like the spikes that stick up from the driveway exit or a parking lot. You can't miss them when you are driving the wrong way, but if you are driving the right way, they are hardly noticeable.

Further, those with privilege fail to recognize that not only are there spikes in the road,

they are the ones who have placed the spikes there and control them. They decide who can pass. Part of designing a system to work successfully in one's own interests is to obscure how it works against the interests of others.

Our society's norms protect privilege. The more privilege a person has the more they inherit a self-image of competence, authority, and legitimacy. They are socialized to feel entitled to what they have.

Those of us who were socialized with privilege tend to take our own ideas more seriously: we are the first to speak; we interrupt others; we are comfortable talking for long periods of time; we confuse technical skills with leadership abilities. These patterns keep others locked out, invisible, and feeling inappropriate. Women, men of color, working-class, and poor people are forced to accommodate their perspectives and actions in order to gain any measure of acceptance. They know that if they are to be taken seriously, they too must be cool, calm, and collected, and confine their concerns to what those with privilege think is important. Their full experience and contributions are never brought out. The white, male, heterosexual, middle-class monoculture remains untouched and unchanged. To be "let in," they must become mere tokens, tolerated only as long as they leave their feelings, perspectives, and heritage behind.

...

WHEN THOSE WITH PRIVILEGE BEGIN TO look at what is taken for granted and who pays the price, often their first reaction is to feel guilty. Guilt gives rise both to self-hatred on the one hand, and to romanticizing the oppressed on the other. In this dynamic, the oppressed are always right—they can do no wrong—and conversely, the privileged are always wrong and can do no right. Thus, the initial recognition of injustice often moves people from the place of denying the humanity of others to denying their own humanity.

Guilt creates an atmosphere in which

people with a heritage of oppression are reluctant to reveal their experience. They do not want to have to deal with the defensiveness that invariably emerges. This perpetuates a state of ignorance among those with privilege, maintaining the narrow norm. In this atmosphere, relationships based on principle, mutual respect, support, and accountability are impossible.

Guilt and self-hatred are automatic reactions in people who have been stripped of any sense of connection to their heritage. To justify and protect privilege, categories are created for those who qualify for it and those who don't. "White" has been made the great melting pot for people of European descent. People from distinct and separate cultures have all been poured into the pot, rising to the top of society through the process of having their heritage boiled away. All that is left to identify with is how far up one has risen. ... "White" is solely an identity of privilege. ...

Principled people of European descent are faced with feelings of isolation and illegitimacy. The heritage from which they can take pride is gone, replaced only with privileges they know have been made possible through genocide and exploitation. The reduction of history to the victimization of the oppressed and the vilification of the privileged makes it impossible to draw upon the past as a source of pride, inspiration, and sustenance.

EFFECTIVE ALLIANCES REQUIRED GENUINE and sustained support for [oppressed] people working on issues as *they* define them. By engaging with people on their own terms in contexts and practices *they* have created, people of conscience can learn new ways of looking at their own work and new understandings of the world. *Instead of asking, "How do we get 'them' to join us?" we should ask, "What do we need to do to join 'them'?"*

Genuine and sustained support isn't as easy as it sounds. The guilt endemic to the middle-class have often lead to a twisted form of support characterized by unthinking and mindless following. What is needed for middle-class people, especially those of European descent, to enter these relationships with a clear sense of respect for themselves and their own heritage. For most people, this involves reclaiming what has been stripped away from them in the process of becoming middle-class, as well as re-discovering the democratic traditions in which they can take pride. Self-respect and trust go hand in hand.

Alliances, like all relationships, begin with self-respect and an appreciation of what we

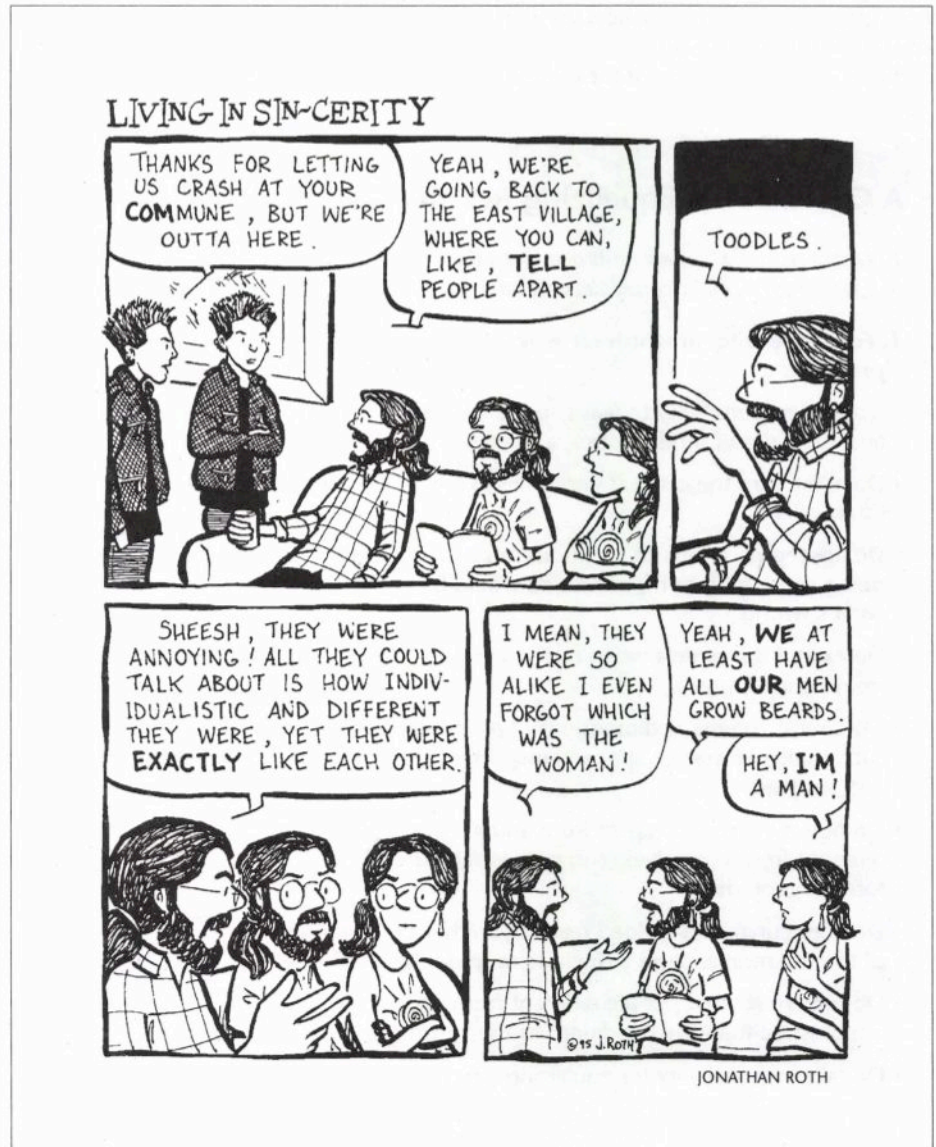
offer one another. They cannot be built by anyone who thinks they are helping others solve their problems, an attitude which is destructive to everyone's humanity. Guilt prevents us from seeing our own strengths and it clouds judgment. It comes from a shallow understanding of oppression, which assumes that only the oppressed are dehumanized. Oppression hurts everyone, for it also distorts the humanity of those who maintain control and power.

...

IN ANY SETTING WHERE MEMBERS OF different groups try to work together, uncomfortable feelings, anger, mistakes, and great difficulty are bound to arise in sorting out what is at the root of any particular problem. It's important to learn about one another so that we become sensitive to the

many realities in which people live, avoiding the dynamics that hold domination in place despite our best intentions.

People in dominated groups have always known about their dominators. Survival often depends upon not making a mistake that would upset those who control the resources needed to survive. As a result, those on the outside have a much clearer understanding of those in the inside than those on the inside have about the experiences and sensitivities of outsiders. The more privileged people are, the more ignorant they are likely to be of the experience of others. In whatever ways we each have privilege, we need to educate ourselves about the history, culture, struggle, and everyday obstacles that must be contended with by people different from ourselves. Otherwise, those experiences remain invisible.



All of us need to become aware of our assumptions that support our own power and privilege, and how these distort our view of the contributions, capabilities, and options of others. These assumptions are cultivated in countless ways by the dominant culture. By understanding the particularity of the many different oppressions in this society, we begin to see how much our day-to-day interactions are fraught with divisiveness and the perpetuation of domination. For example, it is not uncommon to hear people talk about Native Americans in the past tense, refer to their clothing as costumes, or call their religions primitive. Whenever people speak of the family, they assume heterosexuality. A person with a physical disability is treated as if she/he is an object of pity, incapable in areas totally unrelated to the particular disability. Needless to say, each of these instances distorts the experiences of whole groups of people. If any members of these groups are present, chances are they won't stick around for long.

As people become aware of the multiple

realities hidden by the dominant culture, it becomes increasingly impossible to remain silent. They begin to point out to others perspectives which have been made invisible. When these undercurrents are named—from interpretations of history, to ways of doing everyday things, to access to resources—what has previously been left unsaid becomes a part of the reality with which everyone grapples. . . .

When naming of ignored realities is done by someone with privilege, it helps avoid provoking the dynamics of guilt and blame. For example, when the content of what has been silent is *named*, more often than not, people begin to share thoughts which they have previously censored.

When going against the tide and naming the invisible currents, one tends to feel disruptive, out of order, and inappropriate—not “nice.” The power of naming breaks the taboo. Differences are explored, not denied. Choices can be made collectively based on a vastly expanded understanding of what is taking place. Naming opens real-

ity and makes room for our varied experiences. We are all forced to deal with the impact of our actions. . . .

IF WE ARE TO CREATE A LIFE-AFFIRMING society, we need to take a stand against domination and accommodation wherever we are. The silence that eats away at our humanity grips us while standing in lines, or while over-hearing casual remarks by strangers and friends. We will restore our integrity only when we break the tyranny of silence and speak up in these situations which our culture teaches us to endure or ignore. When we refuse to remain silent in all public, family, and community settings, we transform the dehumanizing climate on which institutional abuse depends. . . .

We can create a new culture in which we care for one another and are accountable to each other, if we focus on principles of social and ecological justice as the basis for our choices. As people of conscience we need to develop strategies and tactics that enable us

A Checklist for Equalizing Relationships

To create a context which embraces diversity and in which no one is marginalized, a conscious and ongoing effort is required.

1. For those who, in whatever ways, have experienced privilege:

- Do take responsibility to learn about the history, culture, and struggles of other groups, as told by them.
- Do make sure the context welcomes everyone's voice and listen.
- Do appreciate efforts to point out mistakes. (You must be doing something right, or no one would bother to tell you what's wrong.)
- Do expect discomfort when relating to people different from yourself.
- Do discuss the many dimensions of accessibility, including such things as money, space, transportation, childcare, and language.
- Do notice what you expect from and assume about people different from yourselves, and note what experiences formed your ideas.
- Do name unacknowledged realities, so that the parameters of the situation expand to include everyone's experience.
- Do remember that people different from yourselves speak about more than the conditions of their own group.
- Do take responsibility for equalizing power.
- Do regard people as whole human beings with families, interests, and ideas beyond those of the issues being discussed.
- Do name dominating behavior when you see it.
- Do encourage pride in your own and other's ancestry and history.
- Do understand individuals in the context of their social history.
- Do look for political differences rather than personality conflicts.
- Do ask questions.
- Do struggle over matters of principle and politics.
- Do respect disagreements.
- Do make accessible all information so others can decide if they are interested.
- Do appreciate the risk a person takes in sharing his or her experience with you.
- Do take risks.
- Do trust others.
- Don't interrupt.
- Don't unilaterally set the agenda.
- Don't patronize.
- Don't assume you're more capable.
- Don't trivialize the experience of others.

to make judgments about ideas and actions based upon their *impact*. The standards of evaluating decisions we should use are those that address whose interests are served, who benefits, what is gained and what is lost. . . .

We suggest the following framework for looking critically at consequences. Ask:

- *What resources are used—whose labor and what raw materials make the situation possible? Are the exchanges fair—does everyone equally benefit? What is the impact on the Earth?*
- *Who has the power? Ownership, decision-making, information, influence . . . ?*
- *Who establishes policy? Who is accountable to it?*

. . .

LIFE-AFFIRMING COMMUNITIES AND organizations can only be sustained when we trust and support one another. This is only possible when we are mutually accountable, so we recommend that people consciously adopt the following principles as the foundation for all shared activity. As we make these principles an integral part of our rela-

tionships, we break old patterns and weave new ties.

- *We have all been wounded by a society that continues to be dependent on relations of exploitation and domination. Collectively, we support one another to transform attitudes and behaviors that perpetuate patterns of domination and compliance.*
- *The humanity and integrity of all peoples and individuals are to be respected.*
- *All humans are social beings. Individual well-being depends on collective well-being.*
- *Everyone gains fulfillment through harmonizing with nature.*
- *Everyone has intelligence and sensitivity and is in a continual process of learning.*
- *Everyone is fulfilled through creative activity.*
- *Everyone has something to contribute.*
- *Everyone wants to create relations of mutual care and respect.*
- *Our collective well-being depends on honoring nature.*

If any of these principles are violated, whatever has been built will be vulnerable. So when antagonisms emerge, we need to

find where things have gone awry and then to restore and reaffirm these basic ways of being together. For these principles to thrive we have to overcome the patterns of competition and domination. Ω

Margo Adair and Sharon Howell offer organizational consulting and development for intentional communities and other organizations focusing on healing issues of race, class, gender, and sexual orientation. Their pamphlets Breaking Old Patterns, Weaving New Ties: Alliance Building (30 pp., \$6); From Leadership to Empowerment (Adair); The Subjective Side of Politics (Adair & Howell); Facilitation Skills to Draw Out Diversity (Adair and Howell), and the book Working Inside Out: Tools for Change (Adair) (Wingbow, 1984) are available from Tools for Change, PO Box 1414-C1, San Francisco, CA 94114. Phone & FAX: 800-99TOOLS or 415-861-6347. Both women are of European descent: Margo is from an upper-middle-class academic family; Sharon is from a working-class mining town.

- Don't challenge tone, attitude, or manner.
- Don't assume anyone is more "suited" for anything.
- Don't take responsibility for, think for, or speak for others.
- Don't assume someone is exceptional compared to the "average" person of their group.
- Don't assume an individual speaks for or has the same opinions as others from their group.
- Don't be the only one controlling the organization's resources.
- Don't reduce difficulties to personality conflicts.
- Don't assume the root of a problem is misunderstanding or lack of information.
- Don't ask others to explain, prove, or justify themselves.
- Don't mimic other cultural traditions or religious practices.
- Don't expect to be treated as an individual outside of your own [presumably dominant] group's history.
- Don't flaunt how you may be different than others of your [dominant] group.
- Don't take up all the space or always speak first.
- Don't ignore or minimize differences by emphasizing similarities.
- Don't overlook history and equate all oppressions as equal.
- Don't expect "others" to educate you about their group's history, conditions, or sensibilities.

- Don't expect others to be grateful.
- Don't defend mistakes by focusing on good intentions.
- Don't take everything personally.
- Don't assume everyone has the same options you do.
- Don't try to guess what's needed.
- Don't assume that the visible reality is the only one operating.
- Don't expect to be trusted.

2. For those who, in whatever ways, have been oppressed:

In addition to keeping ourselves in check regarding whatever ways we possess privilege, it is vital that we stop constraining ourselves—stop keeping ourselves in check, in the particular ways that relate to how we have experienced being an "outsider." We have to take the risk of putting our experience into the center. We can no longer afford to collude with our own oppression by accommodating and/or not acknowledging our own power. It is our experience that is needed to inform and shape decisions.

It is also important to remember that offensive behavior is not necessarily calculated to protect power. It is often simply a result of ignorance. Those with privilege have never needed to understand the experience of others. They are frequently oblivious to how their behavior reinforces the status quo. Ω

Adapted from the pamphlet, Breaking Old Patterns, Weaving New Ties.

Resolving Conflicts in our Multicultural Co-op

by Audrey F. Lippman



AUDREY F. LIPPMAN

Chris Arnold, Deanna Van Doorn, and Faye Massa (left to right) cook for social events in Twin Pines' recreation room.

DIVERSITY, FROM MY PERSPECTIVE, is the most striking element of our collection of 80 families. Our members are native Californians and people from other parts of the country, including whites, Blacks, Latinos/as as well as people of mixed heritage. We have members from Ethiopia, Hong Kong, Vietnam, El Salvador and Samoa, and last names like Caldera, Teklehaimanot, and Skowronski. Considerable individual talents for organizing, cooking, decorating, gardening, writing, repair, car maintenance, painting, music, and humor also add to the rich diversity. Several single-parent families, as well as grandparents serving as parents, are part of our picture. Our oldest member, 86, is president of the board.

Thrown together by chance we are faced with the need to get along as neighbors, develop skills to handle our differences, and learn what it takes to run our own housing business. Participation ranges from never

showing up to meetings, to attending occasional social events, to committee work, to three-year-term board membership. In the 13 years I have lived here we have grown from arguing and yelling, constant interrupting, complaining, and generally disrespectful behaviors, to a level of collegiality that allows us to manage our business more comfortably.

However, none of the aspects of our diversity has ever caused as much disagreement, generating great passion and high meeting attendance, as an issue which transcends all cultural differences—that of owning animals. At one time we didn't allow pets, however, members increasingly disregarded the no-pet policy. The board cracked down: "Either get rid of your pets or move out." The opposition stiffened, a board recall was organized, the no-pet policy was changed. Dog and cat owners formed a committee, developed guidelines and education for responsible pet ownership and

promised the board that any and all pet issues would be handled by the committee. For a while that seemed to work. While responsible pet owners still followed the rules, many cat owners still let their pets roam and dog owners allowed their pets to bark continuously. Alas, pets are a board issue once again.

Even with a common language we still have our difficulties resolving conflicts. How complicated conflict management must be when war intensifies hatreds between ethnic groups or nations! So we do our best to think globally and act locally. Our community offers a golden opportunity to improve our quality of life, and to that extent we feel we contribute to peace in the world. Ω

Audrey F. Lippman retired in 1988 at age 65 after many years as a public health educator in Kansas and other states. She joined Twin Pines in 1982 and has served as Community Coordinator for the past five years.

About Twin Pines Cooperative Community, Inc.

TWIN PINES, AN 80-UNIT HOUSING CO-OP IN SANTA CLARA, CALIFORNIA, has operated successfully for 25 years. At first, few people were interested in our co-op. Original members remember moving in with unpaved streets and no electricity. With time the Twin Pines "carrying charge" (rent) evolved to about one-third of local comparable rentals. Nowadays the demand for membership is considerable and turnover minimal. Members are as likely to be drawn by the cheap rent as by joining the worldwide cooperative movement.

Amenities at Twin Pines include a swimming pool, recreation room, and playgrounds with picnic tables and a basketball hoop. Adults who grew up in the co-op fondly recall the feelings of safety and camaraderie. Parents often cooperate on child care, relying on the confidence that comes with knowing their neighbors.

Twin Pines has bimonthly membership meetings. Although its board ultimately makes all decisions, member input is an indicator of the likely success of any proposed policy. Ω

Creating a 'Society of Communities'

by Tony Sirna

OUR GOAL FOR OUR FORMING community, Dancing Rabbit, is to create a town of up to a thousand people which will demonstrate how people can live together sustainably.

Early on we realized that we didn't necessarily agree on how we would live together. Although we generally agreed that cooperation and community were integral to a sustainable society, we shared no common vision of a specific economic and social structure. So we developed a flexible model: a larger group comprised of smaller autonomous groups, each with its own agreed-upon economic and social structures. We called it a "Society of Communities." (We later discovered that we were by no means the first community to devise such a structure.)

Despite the fact that our primary focus, "radical sustainability," will act as a considerable filter for new members, we see real potential that social flexibility and our goal of minimizing economic barriers will lead to diversity in our eco-town. But having a structure with "good potential" does not guarantee actually having diversity. We still must pay attention to our often unconscious social filters.

One way we unintentionally filtered out potential members in our early days was our almost exclusive use of the Internet for outreach. While e-mail is useful and convenient, only about 10 percent of the population has access to it. Clearly this is skewed toward people with more money, particularly those in high-tech fields or academia. Furthermore, this medium requires a certain level of technical skill. It also promotes a certain style of communication: long textual arguments and cross discussions, with poor representation of emotional nuances and other subtleties. While we never denied that these obvious filters existed, our social inertia resulted in retaining the Internet as one of our main forums for quite some time.

Our meeting structure and style are an example of a more subtle kind of filter.

People in our group tend to talk quickly and energetically and one person often jumps in just as the last has finished. Also, early on, meetings were easily dominated by newcomers or individuals in the group with an agenda to push. This type of meeting style presents a social filter to people who are shy, less articulate, or unwilling to enter a less-than-friendly conversational arena.

We noted that this filter also appears to have affected our gender balance, reducing the diversity of personalities and thinking styles present. In general, men seem to be more comfortable with our meeting style

intentionally limiting diversity. It's easy to think of all the locations where *we* might see flyers and then put them there, but most likely we would only attract people like ourselves. We're now seeking flyer locations where we can target a broad audience, such as public transit stations, and where we can target specific groups, such as women's bookstores.

We've also talked about achieving diversity by reaching out not just to individuals but to entire groups that are different from those already represented by current members. For example we have run across an Af-

One way we unintentionally filtered out potential members was our almost exclusive use of the Internet for outreach.

than women, perhaps because of the inculturation messages we all received growing up. Recognizing these dynamics is the first step in dealing with their filtering nature. Fortunately we are learning to have more effective and inclusive meetings, but we still have a long way to go.

We are now broadening our outreach efforts in order to counteract some of our unintentional filtering. We are trying to present our ideas about the Dancing Rabbit Project in many different formats so as to be accessible to a wider variety of people. Our original information pack outlined our project in academic, high-level language. Now we're experimenting with narratives, answers to common questions, and graphic images as well. We are looking at augmenting our Internet outreach by doing more local advertising with flyers, ads in local papers, interviews on the radio, and of course word-of-mouth.

When trying to decide where to place flyers we try to be conscious of what market we are targeting and how we might be unin-

than women, perhaps because of the inculturation messages we all received growing up. Recognizing these dynamics is the first step in dealing with their filtering nature. Fortunately we are learning to have more effective and inclusive meetings, but we still have a long way to go.

Our hope at Dancing Rabbit is that we have set up a structure that will not prevent diverse membership in our community by inadvertently limiting who can join. However, we realize that this will always be a subtle and delicate issue to keep an eye on if we want to achieve and maintain diversity. Ω

Tony Sirna is a member of the Dancing Rabbit project and is currently living with other rabbits in a multi-house cooperative in Berkeley. He thanks other Dancing Rabbits for their contributions to this article.

For more information, please contact Dancing Rabbit Project, PO Box 414, Palo Alto, CA 94302; phone 510-845-1759.

LIFE UNDER FIRE

by Paul Baepler



PAUL BAEPLER, BOSCH HOUSE

Community activists had to weigh the safety and well-being of all neighborhood children against the rights of the crack house families. (Left to right: Amanda, Katherine, and John.)

IF YOU WANT TO GET TECHNICAL, our cooperative house is named after a dead cat. Her name is "Bosch," after Hieronymus the painter (not the auto parts corporation), and we call ourselves "Bosch House." Bosch died during the winter, when the Minnesota ground was too hard to dig a grave for her. After some deliberation, we double-bagged the kitty and froze her body until the May thaw. Maybe we should have called the sanitation department to dispose of the little body. But I feel this story describes our co-op: a bit odd at times, but caring and tolerant. It's a sentiment that has helped the six of us sustain a community within the sometimes crazy inner city.

If you sat out on the stoop at Bosch House on a warm summer evening, you'd see and hear why people like to live in the Phillips neighborhood of Minneapolis. Children jump rope on the sidewalks, ride their bikes down the street, holler and squeal under garden hoses. All down the block, neighbors sit on their steps trying to escape the summer heat. Most mornings, a guy we call "Dog Man" throws a golf ball down the street for his four frenzied dogs to chase, and another neighbor walks down the middle of the street singing arias in a high falsetto. Some days we hear drumming from a local powwow at the American Indian Center down the block or strains of the blues from a motorcycle bar half a mile away.

Later in the summer, though, as the heat increases and people stay outside longer, the violence in the neighborhood rises. Gang

members move on and off the block, and we live with their graffiti and petty vandalism. An arsonist torched our neighbor's garage, one of our cars was stolen by teenagers out for a joy ride, I've scrubbed blood off the sidewalk after a particularly brutal fight between two drunks. The sound of gunshots down the block is all too common.

Phillips isn't Shangri-La by any means, but it's a vital neighborhood with all the joys of a culturally and racially diverse community and many of the problems of the inner city. And for 15 years, Bosch House has thrived here.

Last winter, however, our world changed when four crack houses opened within a block of the house. In just a few months our new neighbors were handling well over 400 deals a day. One particularly burly man advertised by waving a cardboard Coke container and yelling "Drugs! Drugs!" to every passing car. To many people in the city, the area became known as "McBag," and suddenly suburban flight reversed itself as people from all over the metro area came to our block to buy at any time of day or night.

We knew several of the dealing families by name, and their younger children often played in our garden. Some of the dealers came to our house for rhubarb or to use the telephone, and we often met outside while shoveling snow or working on cars. In many respects, the dealers were good neighbors, functioning families who happened to sell dope and cocaine. Some of the adults were users, but some were clean, and at least one dealer had a day job. They were poor, but so are a lot of people

in the area, and it's hard to know why one family deals and another doesn't.

We've accepted some dealing in the neighborhood as a fact of life. While we live relatively healthy lives, keep a vegetarian kitchen, eat mostly organic, we're not entirely alcohol- or hemp-free ourselves, and we're certainly not "just-say-no" crusaders. For years, a house down the block furtively sold pot by their back alley, and nobody complained.

With the arrival of the crack dealers, though, automobile traffic began to grow heavy around two o'clock in the afternoon, just when the first school buses began to drop off kids. Many of the dealers were teenagers themselves, though as far as I could see, the buyers were generally adults. They parked in front of our house and walked down the block to make a buy. Silent strangers filled the streets, palming money and acting like disheveled secret agents.

In a very short time the increase in gunfire made a bad situation unlivable. During one buy that went bad, a dealer pumped five bullets into a car idling in front of our house. We began to hear shots several times a week and even saw a teenager fire his pistol into the air from a bicycle. We spent many nights peering out of our darkened bedroom windows watching deal after deal and marveling at the dealers' audacity.

The neighborhood no longer felt safe, and even the walls of our house seemed flimsy against errant bullets. The operators at 911 became familiar with us and often knew what house we were calling about almost as soon as

we gave our address. Later, as they grew tired of our phone calls, they became more blasé and asked if we were certain that someone was actually dealing. Eventually, if a police squad came, it would circle the block, pause before one of the houses and leave. Two minutes later the dealers were lined up on the street again, carrying on the trade.

Before the dealers moved in, we rarely called the police. Like many people in the city, we figured that the police caused more trouble than they could prevent. Earlier that summer, in fact, I saw two officers chase down an American Indian buyer and grind his face into the hot asphalt. We had always believed that the neighborhood, for the most part, policed itself. And, to be frank, we didn't want to draw attention to ourselves. Recent rumors suggested that Minneapolis officers were currently on the take. We already feared reprisals from the dealers, and the last thing we wanted was police harassment.

Eventually, though, we realized that the problem was much bigger than what we could handle alone. We called our city council member, Jim Niland, and he said the obvious: we had no other recourse but to organize the block and contact the police. This time we fully realized how few neighbors we really knew. Bosch House had existed for 15 years, and it had a history of communal living long before that, yet we could only find four neighbors whom we knew we could trust. We were situated in a neighborhood with a great number of rental units and a somewhat transient population. Our own house was only a little more stable, with members who typically moved on after three or four years.

Over the next few months, as the pressure of increased violence and growing unease took its toll upon us, we faced several questions. What level of violence would we tolerate? How could we organize a community that included some physically threatening people? To what degree were we willing to inform on our neighbors? Does the safety of the greater number of neighborhood children outweigh the upheaval of removing drug-dealing families with their own children? How do we mobilize without creating an aura of vigilantism? What good, if any, can come of this community action?

GENUINELY FRIGHTENED AND LIVING under a bunker mentality, we examined our alternatives. Some in the house viewed the dealers as underground entrepreneurs, carving out an economic niche in a capitalist culture paranoid over drug use. They urged that we tolerate dealers' activity just as we

tolerated lesser violence on the block. Others in the house didn't want to hear an economic rationale. They talked about survival and preserving our own small community. In the end, we decided we had to do something to restore the community to what it had been just a few short months before.

After several false starts, we called a meeting with the neighbors we knew and with anybody who could possibly help us: the SAFE team, the crack team, the gang unit,

dealer had already armed himself. (Later we heard he fired warning shots through his window at people he considered suspicious.) After the meeting, a police officer who said he had FBI contacts offered to conduct surveillance from our house if we gave him permission. We left the meeting without consensus about what to do—only the chaos that comes with new beginnings.

The following week we began to collect information: license plate numbers of buy-

What level of violence would we tolerate? How do we mobilize without creating an aura of vigilantism?

the AIM (American Indian Movement) patrol, the Minneapolis Housing Authority, our city council member, and the greater Phillips neighborhood organizers. We arrived at the meeting with our goodwill, cookies, and coffee, not fully certain what we wanted or where we were headed. Anger from the neighbors and conflicting advice flew from all corners. Someone from the crack team told us to take back the streets by becoming a large, unified presence on the block, while someone in the gang unit told us not to place ourselves in any real danger. One police officer suggested we all arm ourselves and be prepared to use force to defend our homes. One neighbor wanted to force the landlords to evict everyone in all of the problem houses, even the innocent tenants who might be living in terror under the same roof as the dealers. Another neighbor who had suffered a knife wound while wrestling with a

dealers, photographs of dealers, videotape of the actual deals. We contacted the landlords of the problem houses and asked them to attend a meeting with neighborhood residents. We also invited members of the Minneapolis police SAFE team who handle drug cases in our district. We produced a newsletter to disseminate important phone numbers and to give our effort an aura of organization and determination. If we didn't yet have a block club, it was important to puff ourselves up to look like one. We hand-delivered the newsletter to the people we felt we could trust and mailed out others to absentee landlords. We also sent the notes of our meeting to every possible official in order to make the problem as public as possible. If someone was on the take, we wanted them to know that a lot of people were watching what was going down in our neighborhood.

We had been wary of the police from the



Members of the Phillips neighborhood enjoy the corn harvest from their new community garden.



BOSCH HOUSE

Bosch house member Bruce Blacher and neighbor Krysten Bell examine the pepper crop in the children's garden.

start. When the two SAFE team police officers appeared at our first meeting, we didn't know what to expect. When our 911 calls had attracted only passing attention, we had felt the city had already abandoned us. These officers appeared genuinely sympathetic to our plight, but they explained that they couldn't do much until we made an organized effort to stop the traffic. In effect, they were waiting to be welcomed onto the block. To receive the help we needed, we were forced to confront our own distrust of the cops. It felt like a bargain with the devil, but we grudgingly accepted the terms and hoped for a peaceful resolution.

After our third weekly meeting, it appeared the police had declared our block "organized," and the number of squads cruising the area increased dramatically. From what we could see from our second story windows, the police simply did their job. As far as we could tell—and we made a point to look for it—the cops never used unnecessary force to make an arrest or to search a suspect. We counted ourselves extremely lucky to be dealing with these officers.

Besides working with the police, we eventually evolved a strategy of organizing the landlords with financial interests in the area. If the actual owners of the problem houses would evict the dealers simultaneously, we had a fighting chance to clean up the block. If one crack house remained open, however, all the traffic would simply move there

and the problem would continue. Since Minneapolis laws do not hold landlords accountable for illegal acts in front of their houses or even on their porches, the police had a difficult time pressuring the apartment owners. So we had to get the police to make arrests *inside* the crack houses as well as to convince the landlords that they needed to take legal action against their tenants.

During seven or eight weekly meetings with the landlords, we encountered four types of owners. One pair of landlords who originally appeared gruff and a bit intimidating became our greatest allies. As soon as they witnessed the dealing for themselves, they immediately evicted tenants from three of their four units. One came with us to confront one of the dealers. Even though these two owners lost revenue, they were truly committed to safe, low-cost housing, and welcomed the emergence of an organized block club.

The second pair of landlords, an elderly couple, were concerned about the problem, but seemed incapable of acting. Their original tenants had skipped town, and they didn't recognize the people who were currently living there. The police acted quickly in this case. The bomb squad arrived one day after someone called in an anonymous tip that the tenants had built a small explosive. They found little more than a pop bottle, but this gave the police a chance to raid the house. The owners changed the locks immediately (and replaced the shattered door).

The third landlord, a slumlord who worked for the Minneapolis Housing Commission and knew every trick in the book to avoid housing violations, refused to help us. Quoting Rush Limbaugh, he told us that the block club was engaged in "bullyism." Even after seeing videotape of what he called "scum" dealing on the porch of his rental property, he refused to budge. With great effort, however, an undercover police operative managed to transact a deal within the dwelling. The landlord grudgingly evicted one of the tenants, though he refused to admit to us that there had ever been a real problem.

The final landlord, a real estate agent from the suburbs, who originally seemed to be merely feckless, turned out to be the most recalcitrant of all. Meek and naive in appearance, it became clear he was not telling us the entire truth. He assured us that only one of his tenants was a dealer, but we discovered that at least three of his units harbored dealers. He even rented to the "Limbaugh" landlord's tenant after the dealer was evicted! After the fourth bust on his property, however, he sent a "hired gun." A man in camouflage fatigues showed up on the porch of the rental property waving a pistol and talking loudly to everyone who passed by. It seemed to work, and the final tenant fled the building in two hours.

It's difficult to say when the dealing actually ended, but most of us point to a particularly beautiful spring night when we decided to eat dinner outside. We had just built a picnic table, so, come what may, we were determined to eat in our own yard. It was like surfacing from a deep dive. Suddenly, we were outside the sanctuary of our house and felt safe again. Cars still cruised the streets, but the dealers sought by the drivers never appeared. I don't recall what we ate, but it hardly mattered. Our longest winter was finally over.

Closing the crack houses took about five months. During this time, our council member erected a new street light on our corner and helped to increase police patrols in the neighborhood. We made a detailed map of the immediate area, created phone trees, and expanded our newsletter to a five-block area. But we never really had an "official" block club. Occasionally a new neighbor would come to a meeting, but for the most part we began and ended our effort with the same few stalwarts. Neighbors grew more bold, however, and more people came out of their houses again as the drug traffic died. We more often tried to make conversation and introduce ourselves. In the final month of our meetings, we received a grant for a com-

munity garden, and city permission to use a vacant lot to grow flowers and vegetables. Many more neighbors now come out to the garden than ever came to the meetings.

We know we've been extraordinarily lucky. Had a bullet torn through our house, I think we would have moved without hesitation. We've heard of other neighborhoods with the same problem, where activists have watched their houses burn or had pets killed in retribution. If the dealing was gang related, they never truly used their muscle against us. Some of the dealers threatened neighbors. One woman was told her house would burn, but nothing happened. Whether it was because we were friendly with the dealers, or that the landlords acted as the principal heavies, or that we never advertised ourselves as anti-dealing activists, these people left the community without much of a fight.

While there are a few kids on bikes who still sell, we have not heard gunshots in a long time. Sometimes someone calls 911 on the bike dealers, but usually not.

More neighbors know each other now than ever in recent memory, and that's a very encouraging trend. Children can play in relative safety again, and I've noticed a lot of

people outside on their stoops or in the street. The Dog Man—whose name, we discovered, is Nate—runs his dogs; we hear opera in the morning once more. The community garden blooms, and almost everyone feels like they've made the neighborhood a better place. We recently held our first neighborhood National Night Out celebration. The blocked-off street buzzed with children

only moved the problem to a new community. The dealers are selling somewhere else; bullets are flying down other streets.

This may not be a battle to win, but to ignore it altogether breeds desperation, and flight for those who can afford it. We struggled, and for the time being, we have some kind of imperfect peace in our own small world. Ω

More neighbors know each other now than ever, children play in relative safety again, and almost everyone feels like they've made the neighborhood a better place.

drawing chalk designs, running races, throwing frisbees, popping balloons.

Despite all of these wonderful things, we're careful not to see this change as an unqualified triumph. If Albert Camus was right, there are no virtuous acts. Good intentions can cause calamitous results. Our action on the block hasn't changed the fundamental situation or altered the conditions that make violence and drug dealing a fact of inner city life—we've

Paul moved to Bosch House six years ago. Bosch is known for its wild urban garden, gargantuan sunflowers, free bicycle repair help, and a slow, often furtive grapevine harvest (by small hands). Paul would like to thank Cady Paulaha, Caroline Scully, Bruce Blacher, Janet Johnson, Betsy Wheeler, Chris Parker, Suzy Gilbert, and Samia Hollinger who lived through these events and greatly contributed to this essay. Special thanks for Mark Olson's many thoughtful improvements.

Trust Level Community
Creating Quality Relationships and Community Growth
 Providing Immediately Useful Relationship skills

TLC Weekend workshops are wholesome opportunities for an in-depth, holistic and ongoing community. It is a powerful process which will enrich & transform those who attend and take the big long look. TLC is a pathway to ideal relationships through acceptance, deeper understanding and high trust living. Each weekend provides a quantum leap beyond isolation and the ordinary.

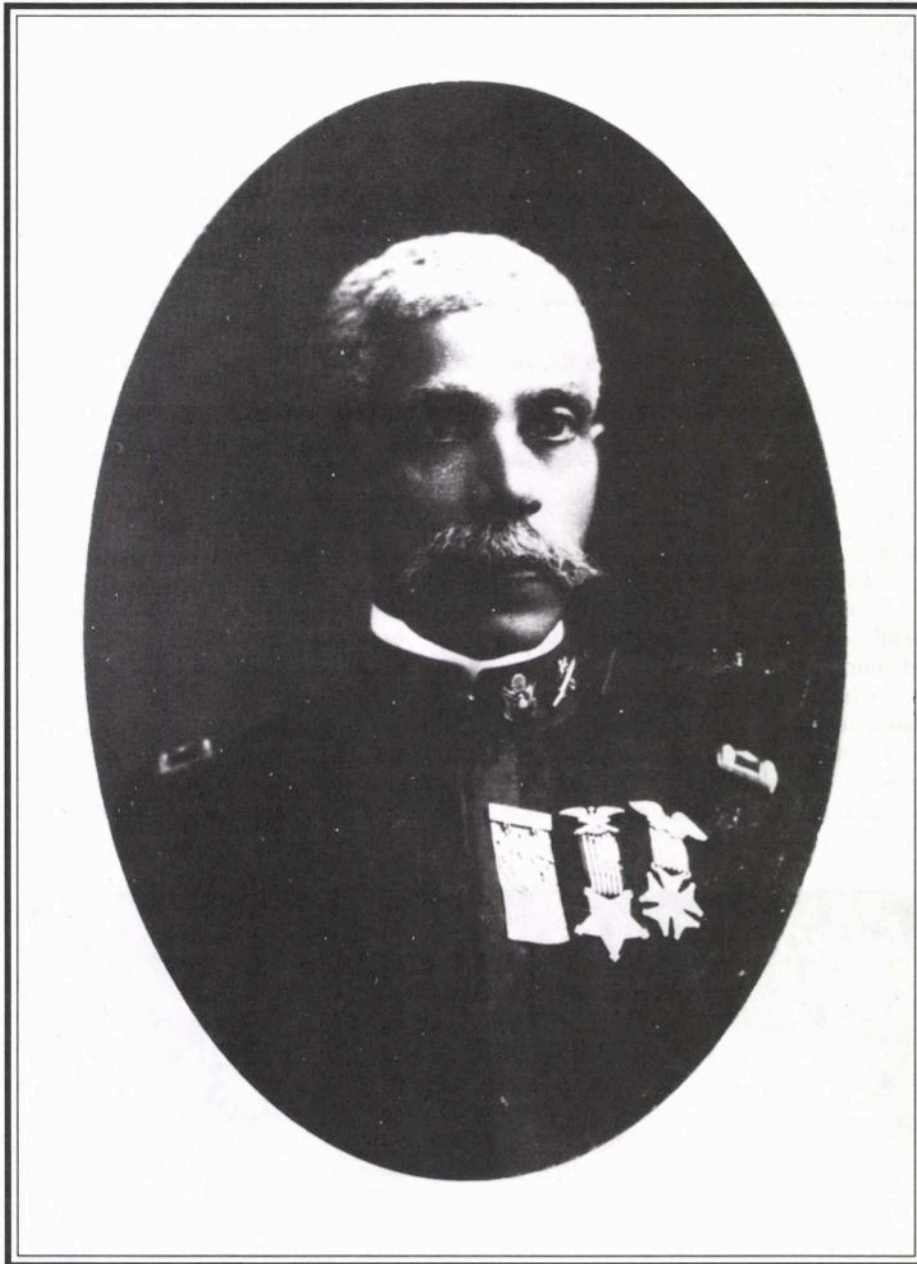
Weekend Community Dates
 San Diego: at SDSU April 26-28, 1996 • Aug. 23-25 • December 6-8
 Los Angeles: at UCLA May 24-26, 1996 • September 6-8, 1996
 Atlanta: June 7-9, 1996 • November 15-17
 Free Ongoing meetings follow each weekend — locations t.b.a.

Timing: Friday Evening 7:30 PM-11 PM ^{EST} (Important to attend)
 Full days 9 AM-10 PM; Sundays and Final day 9 AM-5 PM
Meals: Saturday lunch & dinner, Sunday lunch provided. Bring snacks & H2O
Housing: Participants are responsible for their own housing. Motel rates are seasonal and costs vary from \$75. Inquire for information.
Registration: \$395 (90 days Early \$345; FIC members \$245 + donation after TLC)
Friday evening only: \$125 (FIC members \$55; full registration open until 11 PM)
Leadership Programs: Add 2 days after each weekend— \$200 (includes meals.)

• To Order *On Creating A Community* write to **Quantum TLC**
 (HC \$23.95; Paper \$14.95) CA residents add sales tax. (Shipping \$3- 1st book / \$1 each additional)

Quantum TLC 1760 Lake Drive, Cardiff CA 92007 USA ☎ (619) 753-0321
 © Fax (619) 633-1061 e-mail < Qtlc@aol.com >

ON CREATING A COMMUNITY
 Includes the Seven Secrets of Community Making
 A GUIDE FOR ORGANIZATIONS, PERSONAL PRODUCTIVITY, AND INTERNATIONAL PEACE
 William Polowinski, Ph.D.
 Foreword by Dr. Jack B. Gibby, Author of *Prayer*



Lt. Col. Allen Allensworth, about 1890.

Colonel Allensworth's Dream

by Diana Leafe Christian

LET'S SAY WE WERE TO JOURNEY back in time to the early part of this century, riding a train from San Francisco to Los Angeles.

We pull into a depot in a small town in Tulare county. A "Welcome to Allensworth" sign proclaims the town is home to 300 families. The nearby fields are well irrigated, that local farmers have made this formerly arid land thrive with livestock, grain, cotton, and sugar beets. On our stroll through town we pass well-appointed buildings: Baptist church, library, post office, drugstore, bakery, barber shop, hotel, livery stable, blacksmith shop, and two-room schoolhouse. (The townspeople value education so much they tax themselves extra to pay the salary of a second teacher.) We see offices for a constable and a justice of the peace. Allensworth is doing well: traveling grain and cattle merchants provide a healthy business. We see announcements for activities organized by town women: debates, plays, concerts, club meetings. Other flyers describe the Volunteer Fire Department and the Women's Auxiliary.

And we notice that everyone in this small, self-reliant, quietly prosperous town is Black.

THE TOWN WAS THE DREAM OF LT. COL. Allen Allensworth. Born a slave in 1842 on a plantation in Kentucky, at the age of 12 he was sold and separated from his family for the crime of learning how to read and write. Nine years later he escaped slavery by seeking refuge behind Union lines. He became an Army nurse. After the Civil War he and his brother operated two highly successful restaurants in St. Louis. He continued his formal education and in 1871 became a Baptist minister. In 1886 he returned to the military as chaplain of the all-Black 14th Infantry. Col. Allensworth retired in 1906 with the rank of lieutenant colonel, the highest ranking chaplain and the highest ranking Black Army officer of his time.

The colonel began lecturing around the country about the need for Black self-help programs to achieve self-sufficiency. He soon met William Payne, a West Virginia schoolteacher, and the two decided to form a town that would be founded, financed, and governed by Blacks. They hoped to create a community where former slaves and their descendants could own property and achieve full economic potential, free from discriminatory laws and practices.

"The movement came out of the Post-Reconstructionist period when many Black leaders were saying, 'We're tired of fighting the Ku Klux Klan. Let's withdraw, form our own communities, and show people we can run them,'" reports Lawrence Crouschette,

COURTESY OF CALIFORNIA STATE PARKS

director of the Oakland-based Northern California Center for Afro-American History. (*Los Angeles Times*, 11/19/91) Several similar all-Black communities formed at this time, including Boley, Oklahoma; Nicodemus, Kansas; Mt. Bayou, Mississippi; and Dearfield, Colorado. These were not "diverse" communities, as described elsewhere in this issue. They were, quite simply, havens of refuge.

At first Allensworth and Payne had difficulty finding the ideal location. However, in 1908 a group of wealthy white land speculators, the Pacific Farming Company, offered them land around Solito, a train depot on California's Santa Fe rail line. The land was harsh and arid, but affordable—two to three acres for less than \$1,000. The two visionaries bought 2,700 acres.

They advertised the town, renamed Allensworth, in Black periodicals nationwide, and soon farmers, teachers, craftsmen, nurses, and retired soldiers arrived from Mississippi, Arkansas, Alabama, and Texas, eager to participate in the great "Negro experiment." With residents, and irrigation, the town began to prosper. It became a transfer station on the Santa Fe railroad, bringing the additional prosperity of "stopover" business. It was designated a

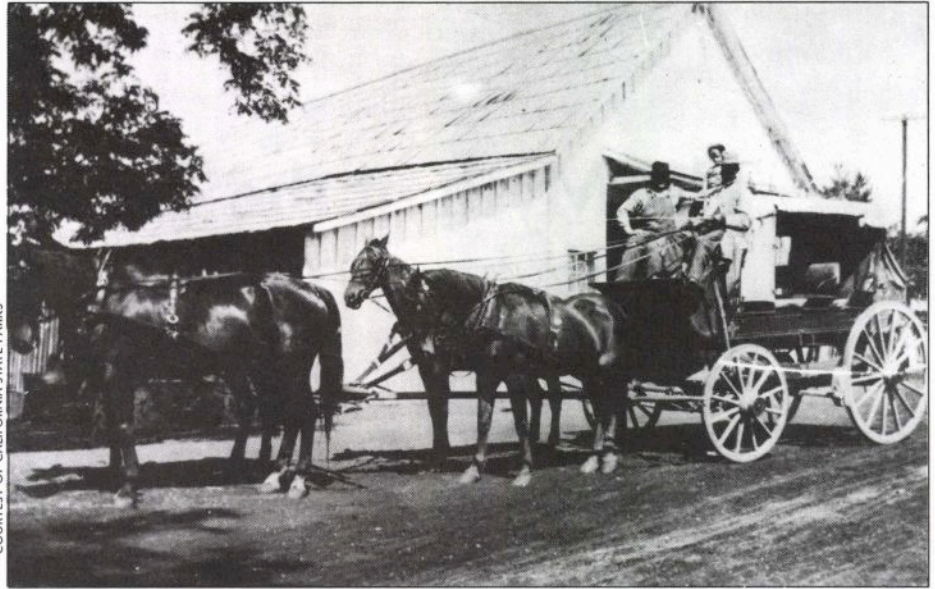
"Let's withdraw, form our own communities, and show people we can run them."

voting precinct. Its constable and justice of the peace were the first Black elected officials in California. The town was governed by an association of representatives chosen by the residents.

As Allensworth exceeded even its founders' expectations, the town's white neighbors apparently became angered by its prosperity. Some time between 1911 and 1914 the Pacific Farming Co. took control of the town's water rights, and issued an edict that no more land could be sold to Blacks (which was legal at the time).

"They thought that this would just be a town of migrant workers," reported Cornelius Ed Pope, who arrived in Allensworth in the late 1930s when he was a boy. "But when they saw how successful it was, they tried to destroy it." (*Los Angeles Times*, 11/19/91.)

In 1914 Col. Allensworth was killed in



Allensworth, California, in its heyday.

an auto accident. The same year, the Santa Fe Railroad built a stop in the neighboring white town of Alpaugh, which diverted lucrative business away from Allensworth. In a short time the town had lost its leader, its water, and much of its income.

Although the townspeople sued the Pacific Farming Co. and eventually regained control of their water supply, the constant demands of increasing irrigation had steadily decreased the water supply. Between the 1920s and 1940s many residents moved away because of lack of water.

From the 1940s through the 1960s farmers developed irrigation methods that used less water, however, as trucks gradually replaced trains for hauling farm products, and the train station became less important, the population of Allensworth continued to decline.

In 1966 state health officials discovered abnormally high levels of arsenic in three new wells. They determined it was from natural causes, and concluded that arsenic had prob-

ably been in the town's water all along. (Many former residents said their health had always been fine; however, others recalled that some townspeople suffered from weakness, coughing, and nausea—the symptoms of chronic, low-grade arsenic poisoning.) As this bad news broke, many more residents moved away.

Eventually the town secured a \$48,000 loan to build a new water system, and contributed \$15,000 worth of labor to the project. But even as the new pipes were laid, more people left Allensworth. By the 1970s there were scarcely 100 people, and the buildings were mostly in ruin.

Today a few dozen homes remain, and some Black farmers still live there. Thanks to Cornelius Ed Pope and other Black activists, the town became a 240-acre historic park in 1976. Allensworth, now partially restored, remains a testament to the courage and vision of Col. Allen Allensworth and William Payne, and its pioneering families. Ω

Visiting Allensworth Today

Colonel Allensworth State Historic Park is in Tulare county, California (near Highway 5, northwest of Bakersfield) on State highway 43, 20 miles north of Wasco, 20 miles south of Corcoran. Park and campground open daily. (Visitor Center closed holidays.) Special events: Old Time Jubilee, May 18. Juneteenth, June 22. Founder's Day, Aug. 10. Annual Rededication, Oct. 11-13. Contact: California Dept. of Parks & Recreation, Col. Allensworth State Historic Park, Star Route 1, Box 148, Allensworth, CA 93219; 805-849-3433.

The Myth of the 'Happy Family'

Racism and Denial in Community

by Paul Kivel

Has your (primarily white) community recruited, and subsequently lost, people of color? Ever wondered why they left?

THE WORD "FAMILY" CONVEYS good feelings, although we know that many families lack these qualities. It is perhaps easier today than in the past to acknowledge the existence of incest, domestic violence, marital rape, alcohol or other drug abuse, and neglect. But it remains hard to see that some families "work" because they provide caring, support, and nurturing for some members at the expense of others.

We are not equally privileged or equally safe within our families because of violence and unequal power. Those of us who are safe, cared for, and thriving, or at least are not vulnerable to physical or sexual violence (often men and/or adults), can pretend that everything is all right because it is all right for us. It could be better, but from our perspective it certainly could be worse. Other people may tell us that it looks good from the outside as well, reinforcing our sense of the rightness of things. All too often what is working for us is not working for someone else. We have a sense of being part of a happy family, but some of the family is being abused.

The myth of the happy family is common in our culture. Many slaveowners in the South shared this myth. Men in families where there is incest and domestic violence often share this myth. Communities where there are people who are poor or homeless share this myth. White people share this myth.

The myth allows us to attack anyone who speaks out. When someone says, "This arrangement is not working for me because I am being abused, discriminated against, having my land taken away, being denied my freedom," we immediately respond by saying, "You are creating a problem with your complaints. Everything was okay until you brought this up. After all, we're really one big happy family, and we care about each other."



THE IDEA OF FAMILY USUALLY IMPLIES that if everyone plays their part then the whole unit works. Each person has a role, with a set of responsibilities and privileges within the family. For most of us this means a hierarchy where some people—such as parents, men, or elders—have more power and authority than others, such as children, women and younger people. The saying, "Father knows best," probably best captures this feeling. People don't know best for themselves, so the story goes, so they should defer to father/authority. Many of us assume that father will take into consideration everyone's needs and interests and benevolently make decisions that are good for all.

People who say they are unhappy in the family or who reject this hierarchy are labeled homewreckers who are breaking up the family, creating divisions, and disrupting the smooth functioning of the organization. They are called names such as rabblouser, complainer, whiner, rebel, or teenager, and are described as too shrill, harsh, angry, loud, and aggressive. The presumption is that everything was okay until this person started complaining. In the 1970s and 1980s men used these terms to silence or discount women who were challenging incest, domestic violence, and inequality in the family.

Racial relations in this country are of-

ten described as if we were all a big family. If people of color point out racism in our neighborhoods, offices, schools, or churches, white people generally react with one of two responses. The first is to defend the family and cast out the troublemaking person of color. "Things were just fine before you got here and made it into a problem. You can just go back to where you came from if you don't like it."

The second response is to reassert white people's role as the benevolent fathers of the family who know what's best for everyone involved. People of color are seen as rebellious or ungrateful children. Our perspective is the overview, the dispassionate consideration of everyone's interests. If the children weren't so angry or rebellious and would just leave decisions to us, we would work it out and take care of their needs, too.

Complaints mark issues that need changing. Rather than labeling people complainers, we need to take what they say seriously. Most people do not speak up easily in the face of authority or power. We have all been mistreated by people in authority, and few people joyously or enthusiastically create problems where none exist. When people object to what is happening, it is because someone is being exploited or abused or placed in an unsafe situation. Some kind of injustice is occurring.

WHITE PEOPLE, ESPECIALLY THOSE WITH at least middle class incomes or financial security, have always said that the system works. It's a democracy, there is equal opportunity, hard work is rewarded, and there are no special privileges.

Just as child assault, incest, domestic violence, and marital rape are denied and covered over by the myth of the happy nuclear family, so too racism, poverty, and discrimination are covered over by the myth of the happy social community. Our "families" will always look happy to those with more power, privilege, or prestige, and will always be dangerous for those of us with less. A happy family can only exist when justice prevails, and when everyone in the family has an equal and adequate amount of power, safety, participation, and autonomy.

I WORKED AT A SMALL NONPROFIT community agency at a time when all the staff were white. After some discussions about racism we decided that the next person we hired would be a person of color.

We subsequently hired a Latina (I'll call her Sylvia) to join our staff and felt very satisfied with what we had done. After all, we

felt we were taking a risk in order to do the right thing.

After working with us for awhile, Sylvia began to bring to our attention various ways that we were discounting her experience and excluding her from decision making. In addition, she pointed out how we were not serving Latino/a clients well.

The racism Sylvia identified existed before she arrived, but we blamed her.

Some of us became very upset and felt attacked and discounted. It seemed like we had more racism now that Sylvia was on staff. It was easier before she came because we didn't have to watch what we said or did as much. She was labeled a troublemaker by some and called ungrateful by others. But neither she nor the problems would go away. We were eventually forced to take Sylvia's complaints seriously and decided what to do about them. Even then, we did not include

her or other Latino/as in that process.

All of our responses had elements of the happy family syndrome in them. The racism Sylvia identified existed before she arrived, but we blamed her. We felt she was unappreciative of all we had done for her. When we acknowledged racial problems we still felt that we, the white people, should decide how best to fix things. We were the parents and she was the child, and the parents knew what was best.

Sylvia didn't stay long with this organization.

MANY OF US WILL BE IN ALL-WHITE situations that are subsequently integrated racially. What can you do to support people of color if they are attacked for pointing out racism? Ω

Paul Kivel is author of Men's Work: How to Stop the Violence that Tears Our Lives Apart. He has developed and conducted hundreds of workshops on alternatives to violence, racism, family violence, and sexual assault.

Excerpted with permission from Uprooting Racism: How White People Can Work for Racial Justice, New Society Press, 1995. Pp., 243 pgs. \$16.95.

Consensus Decision Making and Meeting Facilitation

a workshop with master facilitator

Caroline Estes

May 10-15, 1996

Siltcoos 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.

\$400 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

COMMUNITY BOOKSHELF

WISDOM OF THE ELDERS

by David Suzuki and Peter Knudtson \$11.00

A counterpoint of aboriginal beliefs and scientific concepts, which develops into a practical and spiritual approach to saving the environment

STRUGGLE FOR THE LAND

by Ward Churchill \$16.00

A testament to indigenous resistance to ecocide and expropriation in contemporary North America

FROM A NATIVE DAUGHTER

by Haunani Kay Trask \$14.00

One woman's account of colonialism, sovereignty and native self-determination in Hawai'i

shipping: under \$30 add \$4; over \$30 add \$8.00
Please call or write for a free catalog

COMMUNITY BOOKSHELF

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



A Bosnian boy enjoys the sanctuary of Jubilee Partners community.

The Spirit Against 'Ethnic Cleansing'

by Don Mosely

“A MAN KILL YOUR WIFE, AND you forgive that man? I don't understand how is it possible!”

The 16-year-old Bosnian spoke with an intensity that took the rest of us in the Jubilee library by surprise. She had joined us to hear a visitor tell about the murder of his wife and his own struggle to overcome the hatred which had poisoned his life for years. We had doubted that she would be able to follow the story in English, but we soon realized that she had understood it very well indeed.

“I hope ...” she continued, her eyes suddenly brimming with tears, “I hope I can forgive the Serbs like that in 10 years.”

She was responding to a member of MVFR, Murder Victims' Families for Reconciliation. He had a daughter almost the same age as she. He crossed the room, put his hands gently on her shoulders, and said, “Honey, you have to try. It's the only way to find healing from all this rotten mess.”

George White was one of about 25 MVFR speakers who toured Georgia for two weeks last fall, participating in a project called the Journey of Hope. We provided our bus and a driver throughout the Journey. Each of the MVFR people had personal experience with the tragedy of murder. Most had then moved slowly from grief through hatred and bitterness to forgiveness. What distinguished them from other such victims was that they had discovered the power of compassion to heal their own wounds as they forgave the very people who had murdered their loved ones. They spoke about that experience to thousands across Georgia.

Compassion for a man who has killed your wife or child? An absurd idea to many in the audiences—but it sounded familiar, like something they had run across in the Bible. These MVFR people spoke with authority, telling their own stories. Many of the listeners were deeply affected.

The young woman from Bosnia was one of several teenage refugees who have been with us this fall, together with their parents and younger siblings. As this letter goes out they are completing their residence at Jubilee and going on to more permanent homes elsewhere in the United States, struggling to begin new lives with the help of the English and the orientation they have received here. New families have already begun to arrive from Bosnia and Herzegovina to take their places. ...

We shuttle back and forth between Jubilee and the Atlanta airport, meeting family after family of refugees. The travelers are tired, but always there is that smile of relief and appreciation as we greet them in the

JUBILEE PARTNERS REPORT

crowded airport concourse with our banner, "DOBROSLI" (WELCOME).

Some of the men have endured months of torture and suffering in brutal prisons. Often the members of the luckier families have found one another in refugee camps. Then comes the long airline flight that takes them far from all that is familiar.

The kids quickly fall asleep as we drive the two hours to Jubilee. One of the refugees' first acts here is always to call back to relatives left behind to let them know of their safe arrival. How strange it feels sometimes to sit in the safety of our Jubilee office and talk to people who are themselves still trapped and surrounded by hostile troops!

Over a hundred Bosnian refugees have come through Jubilee so far. In addition, we have worked with the International Rescue Committee to help an even larger number come directly to other sites for reunification with family members who have come through Jubilee. Like our caller from near the war zone, we feel helpless to stop the fighting—but this is good work in its own right.

Over and over again we hear the Muslim refugees (as well as one friend who is a Serb and another who is a Croat) say, "I don't understand what happened. For years we were neighbors, often best friends, without any regard for ethnic backgrounds. Then, this demonic force called 'ethnic cleansing' broke out among us—and now we are killing each other on sight."

"Ethnic cleansing" seems at first so detestable a practice that we wonder how decent human beings could stand by silently while it is carried out, let alone participate in it themselves.

But wait—right here in the United States we have seen lots of signs in recent months of a similar spirit rising among us: on every hand there are examples of a growing desire

in California, and other states are scrambling to take similar steps against both "illegal aliens" and legal refugees. The U.S. and Russia are virtually tied with the highest incarceration rates in the world. The U.S. prison population passed the one million mark this year, not counting millions more who are in local jails or under police control of some type—and the rate is many times higher for people of color than for whites. ...

Lock up, keep out, separate—we can find any number of justifications, but the truth is that fear and greed and racism are shaping the policies of our society more than we want to admit. We are not immune to those feelings at Jubilee, but we are determined not just to drift with the current. We hunt for ways to make at least some gestures of faithfulness to Jesus Christ and his teachings as we understand them:

- Welcoming the refugees, cleaning and renovating their living quarters, teaching



A Vietnamese girl also finds refuge at Jubilee Partners.

"For years we were neighbors, often best friends, without any regard for ethnic backgrounds. Then 'ethnic cleansing' broke out among us—and now we are killing each other on sight."

to escape those people who are "not like us." The trend toward "resegregation" in our cities is a fact well documented. Meanwhile, refugees and immigrants have become the favorite target of ambitious politicians in recent months. Refugee quotas have been lowered this year and are expected to plunge dramatically over the next three to five years. "Proposition 187" passed by a wide margin

them English, taking them to the dentist, playing volleyball with them, praying with them, hugging them ...

- Breaking down racial barriers by crossing them constantly, worshipping in local "Black churches" as well as "white churches," enjoying field trips and pot luck dinners together, trading leadership in worship services ...

- Visiting prisons, burying the executed, promoting victim-offender reconciliation ...

- Simplifying our own lifestyle to reduce the exploitation of the world's poor while treating the environment more gently ...

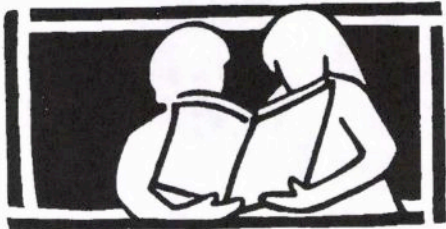
- Promoting contact and understanding between the people of our wealthy nation and the people of poor nations ...

Our own hope has grown as we at Jubilee have watched the friendships spring up this year among scores of teenagers from Nicaragua, former Yugoslavia, and the United States. We certainly owe it to these kids—to all young people everywhere—to resist the ugly spirit of ethnic cleansing, most of all in our own society. Ω

Don Mosely has lived at Jubilee Partners since 1979. He is the overall co-ordinator of the community, and co-directs its refugee program.

Excerpted with permission from Jubilee Partners Report, December, 1994.

COMMUNITIES DIRECTORY SPRING '96 UPDATE



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 here in 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 send to Directory Update, Rt. 1, Box 155-M, Rutledge, MO 63563, or give us a call at 816-883-5545.

I N D E X O F L I S T I N G S

NORTH AMERICAN COMMUNITIES

ARIZONA

[u] Phoenix Community

BRITISHCOLUMBIA

[u] Bamberton
[n] Forming Community (BC.4)

CALIFORNIA

[u] Galilee
[u] One World Family Commune
[u] Vegan CoHousing Working Group

COLORADO

[u] Phoenix Community
[d] Timeweave
[d] Victor Trade Co-op (Victor Bolo)

FLORIDA

[u] Sunburst

ILLINOIS

[n] Plow Creek Fellowship

KANSAS

[d] North Cottonwood Ecovillage

MISSOURI

[u] Goodwater Community
[u] Meramec Valley Community Land Trust
[u] Piceon Farms (Inner Dynamics)
[u] Shepherdsfield
[u] Shining Waters Retreat
[u] Sunnyside Farm

NEW YORK

[u] Spies for Sanity

NORTH CAROLINA

[d] Molly Hare Cooperative

TEXAS

[d] Multiple Chemical Sensitivity Park

VERMONT

[u] Burlington Cohousing Group
[u] Community in Basin Farm
[u] Community in Bellows Falls
[u] Earthseed
[u] Heartwinds
[u] Ten Stones

VIRGINIA

[u] Springtree Community

WASHINGTON

[n] Earth in Clover
[u] Holy Fire Hermitage
(Raj-Yoga Math; St. Claire's Hermitage)
[u] Tolstoy Farm

WEST VIRGINIA

[u] Jupiter Hollow

INTERNATIONAL COMMUNITIES

GERMANY

[d] Michaelshof

NORTH AMERICAN NEW LISTINGS

EARTH IN CLOVER

(Forming)
4826-B Yeager Road
Concrete, WA 98237
360-428-9176

Seeking to create visionary community with small band of self-selected people on 21 acres on Skagit River, North Cascades. Planning permaculture, food and solar energy self-reliance, building, singing, dancing. Community decisions to be made by members. For description of vision, contact Howard Wechsler at above address. 12/2/95

FORMING COMMUNITY

2956 Trimble Street
Vancouver, BC V6R-4A1
604-224-1070 / 224-5070

We want to create a sustainable, environmental community, and to grow organically with the guidance of the spirit of the land. We are exploring relating (monogamy), alternative education, natural building, and positive social opportunities. We are vegetarians who meditate and prefer a drug/alcohol/tobacco free culture. We have 8 children, aged newborn to 20. We live simply; grow some of our own food; and are planning private enterprises like a meditation/healing retreat, a bicyclers/backpackers campground, a home for elders, a sanctuary for battered women, and a craft product. We plan to cluster our homes and enterprises in a village, with a community hall at the hub for shared meals and gatherings. We seek others who resonate with this vision, and are ready to act on it. 12/5/95

PLOW CREEK FELLOWSHIP

Route 2, Box 2-A
Tiskilwa, IL 61368
815-646-4730

A Christian congregation (est. '71), from various denominations, affiliated with the Mennonite church. Members commit to Jesus as Lord, pacifism, fidelity in marriage and chastity outside of marriage, consensus decision making, and a communal economic life. We run a farm and numerous businesses; some members have outside jobs. We have Sunday morning worship, two common meals a week, weekly sharing groups, a weekly members' meeting, Saturday morning work projects, and many fun events. Our ministries include an Overground Railroad (hosting refugees), assisting dysfunctional families, and support & care for workers in other countries. Visitors welcome. 6/1/95

CHANGES (PREVIOUS LISTINGS)

BAMBERTON

(Forming)
749 Yates Street
Victoria, B.C. V8W-1L6
604-389-1888

New address and phone information. Government approval process is expected to extend into 1997, with resident move-in to follow that. 12/1/95

BURLINGTON COHOUSING GROUP

(Forming)
67 Penn Street
Burlington, VT 05401
802-658-4857

Cohousing group still in forming stages. Submitted new address and phone info. 12/24/95

COMMUNITY IN BASIN FARM

New Social Order in Messiah
PO Box 108
Bellows Falls, VT 05101
802-463-1342

New zip code — different from what was listed in the *Directory*. 11/26/95

COMMUNITY IN BELLOWS FALLS

New Social Order in Messiah
17 Westminster Terrace
Bellows Falls, VT 05101
802-463-4149 / 463-9889

New Address. 11/26/95

EARTHSEED

(Forming)
PO Box 647
Saxtons River, VT 05154
brobin@igc.apc.org

New Address. 11/27/95

GALILEE

(Forming)
3300 Marathon Street #8
Los Angeles, CA 90026-2845

Moved from Portland, OR, to Los Angeles, CA. Description listed in issue #88 update. 2/17/95

GOODWATER COMMUNITY

(Forming)
Star Route, Box 104
Bourbon, MO 65441
573-775-2329

New area code as of 1/8/96. 1/1/93

HEARTWINDS

(Forming)
PO Box 315
Lyndon Center, VT 05850-0315

Group has relocated from Newcastle, CA to Lyndon Center, VT. Not presently open to new members. 12/26/95

HOLY FIRE HERMITAGE

Box 547
Deming, WA 98244

Raj-Yoga Math & Retreat merged with St. Claire's Hermitage in winter '95, and changed their name to Holy Fire Hermitage. 6/17/95

JUPITER HOLLOW

Route 1, Box 279
Weston, WV 26452
304-269-4875 / 269-6374

Updated phone information. 11/26/95

MERAMEC VALLEY COMMUNITY LAND TRUST

(Re-Forming)
Star Route, Box 104
Bourbon, MO 65441
573-775-2329

New area code as of January '96. 1/1/93

ONE WORLD FAMILY COMMUNE

535 Spencer Avenue
Santa Rosa, CA 95404
707-527-8380
502 N. Sweetzer
Los Angeles, CA 90048
213-655-3019

Closed the center in Windsor, CA, opened a new one in Los Angeles. 11/29/95

PHOENIX COMMUNITY

6116 Ironton Court
Englewood, CO 80111-5712
303-741-2243

New phone number. Their move from California to Colorado, as listed in the '95 *Directory*, has happened. 11/28/95

PHOENIX COMMUNITY

(Forming)
1524 E. Colter Street #231
Phoenix, AZ 85014
602-274-3130

New address and phone. 11/26/95

PICEON FARMS (INNER DYNAMICS)

(Forming)
PO Box 297
Salem, MO 65560
573-729-6686 / 729-6706 Fax

New area code as of January '96. 1/6/95

SHEPHERDSFIELD

777 Shepherdsfield Road
Fulton, MO 65251-9473
573-642-1439

New area code as of January '96. 1/5/93

SHINING WATERS RETREAT

(Re-Forming)
Route 3, Box 560
Fredericktown, MO 63645
573-783-6715 / 726-5133

New area code as of January '96. 8/16/93

SPIES FOR SANITY

(Forming)
Mike O'Neill
c/o Kent Murphy
11 River Rise Road
New City, NY 10956
914-638-6700

NH address listed in the *Directory* is obsolete; the NY address remains good. 11/27/95

SPRINGTREE COMMUNITY

Route 2, Box 536
Scottsville, VA 24590-9512
804-286-3466

Address change: new box number. 12/12/95

SUNBURST

(Forming)
2515 Suwannee Drive
Cocoa, FL 32926-5628
407-636-1354

New address information (phone remains unchanged from previous listing). 12/17/95

SUNNYSIDE FARM

(Forming)
9101 Holiness Highway
Mokane, MO 65059
573-676-5609

New area code as of January '96. 11/26/93

TEN STONES

RR2, Box 2120
Charlotte, VT 05445
802-425-4525 / 985-9717

New address and phone info. Have recently dropped their plan to use the cohousing model. 11/27/95

TOLSTOY FARM

Route 3, Box 72-W
Davenport, WA 99122

Address change: new box number. 12/17/95

VEGAN COHOUSING WORKING GROUP

(Forming)
PO Box 40684
San Francisco, CA 94140-0684
415-552-5992
bboyd@ccsf.cc.ca.us

New address and phone (*Directory* lists this group in Santa Cruz, CA). 12/19/95

INTERNATIONAL LISTINGS**MICHAELSHOF**

Hutterian Brethren
Birnabach, GERMANY

Michaelshof was abandoned in '94 due to neo-Nazi activity around it. Members relocated to Darvell Bruderhof and several U.S. Bruderhofs. 11/12/95

GROUPS THAT HAVE FOLDED**MOLLY HARE COOPERATIVE**

Durham, NC

Molly Hare Cooperative folded February '95. 12/17/95

MULTIPLE CHEMICAL SENSITIVITY PARK

Dripping Springs, TX

Group has folded. 12/17/95

NORTH COTTONWOOD ECOVILLAGE

Hillsboro, KS

Address bad per USPO. No phone listed with *Directory Assistance*. 6/10/95

TIMEWEAVE

PO Box 348
Boulder, CO 80306-0348
303-939-8563 / 938-8463 Fax

Timeweave is now a community center, not a residential intentional community. We still act as a referral service, often helping people connect with things they seek. 12/17/95

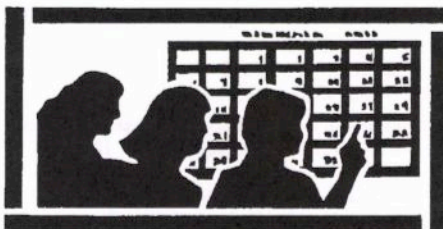
VICTOR TRADE CO-OP

Victor, CO

Folded Sept '95. 12/17/95



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 in-

clude 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.*

Mar 1 • Aprovecho Internship Program

Cottage Grove, Oregon. Also June 1, Sept. 1. Three-month internship program in sustainable forestry, organic gardening, appropriate technology. Lodging, food, classes. \$500/mo. Also June 1, Sept. 1. *Mark Brennan, 80574 Hazelton Rd., Cottage Grove, OR 97424. 502-942-8198.*

Mar 15-18 • 1996 Community Land Trust Conference

Washington, D.C. Sponsored by the Institute for Community Economics (ICE). Forty+ workshops on outreach, organizing, and membership development; private fundraising; rural CLTs; limited-equity co-ops & CLTs; & other technical and introductory topics. Held at Sphinx Club, 1315 "K" St. NW, Washington, D.C. *ICE, 413-746-8660.*

Apr 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., May 12, June 9, etc., 6:30-9:30 pm, at Workmen's Circle, 1762 Beacon St. Contact *CSN/NE, 15 Marcus Rd., Sharon, MA 02067. 617-784-4297.*

Apr 15-21 • Global Town Meeting

Concord, Massachusetts. A conference to draft a Bill of Economic Rights and Responsibilities. Sponsored by Center for American Studies at Concord. *196 Elm St., Concord, MA 01742. 508-287-5303.*

Apr 21 • Sun Day: A Campaign for a Sustainable Energy Future

Fifth annual national celebration of renewable energy, in locally initiated activities nationwide: fairs, tours, seminars, exhibits. *315 Circle Ave. #2, Takoma Park, MD 20912-4836. 301-270-2258.*

Apr 26-28 • The TLC Experiment

San Diego, California. "Trust Level Community" community-building weekend, facilitated by William Polowniak, author of *On Creating a Community*. *1760 Lake Dr., Cardiff, CA 92007. 619-753-0321.*

Apr 27-29 • "Neighborhoods First" National People's Action Annual Conference

Washington, D.C. Multicultural grassroots organization of neighborhood communities teaches community organizing/empowering methods. Conference will be "the noisiest, most determined gathering of people from our nations' neighborhoods that Washington, D.C., has ever seen." *National People's Action, 810 N. Milwaukee Ave., Chicago, IL 60622-4103. 312-243-3038.*

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.*

May 12 • Meeting, Community-Seekers' Network of New England

See April 14.

May 12-20 • Spring Board Meeting, Fellowship for Intentional Community (FIC)

Ganas Community, Catskills, upstate New York. All are invited to attend this semi-annual 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, potential new projects include regional or national gatherings, a how-to community building manual, a pamphlet series, and/or an annual communities tour. *FIC, Rt 1, Box 155, Rutledge, MO 63563. (See p. 19, "Fellowship News," and p. 76 for more about the FIC.)*

May 24-28 • The TLC Experiment

Los Angeles, California. See April 26-28.

June 1 • Aprovecho Internship Program

See March 1.

June 5-9 • Voices from The Commons

Berkeley, California. International Association for the Study of Common Property. *145 Mulford Hall, U Cal, Berkeley, CA 94720-3114. Fax: 510-643-5438.*

June 7-11 • The TLC Experiment

Atlanta, Georgia. See April 26-28.

June 9 • Meeting, Community-Seekers' Network of New England

See April 14.

June 28-30 • Building Sustainable Communities

Williamstown, Massachusetts. E.F. Schumacher Society's annual conference. Held on campus of Williams College. Enterprise Loan Funds, co-ops, CSAs, community land trusts. *Bob Swann, E.F. Schumacher Society, Rt. 3, Box 76, Great Barrington, MA 01230. 413-528-1737.*

July 1-7 • 1996 Rainbow Gathering of the Tribes

Ozark Plateau. (New Forest Service regulations this year: Forest Service Regulations Hotline. 312-409-0018.) *Ozark Rainbow Family, PO Box 29446, St Louis, MO 63126.*

TELL US ABOUT YOUR COMMUNITY EVENTS!

NAME OF EVENT

NAME OF SPONSOR OR HOST

CONTACT PERSON

PHONE

DATE THIS FORM COMPLETED

STREET ADDRESS

CITY/TOWN

STATE/PROV

ZIP/POSTAL CODE

PROPOSED DATES OF EVENT

- Check here if dates are firm.
- Check here if dates are tentative, and give alternative dates being considered.
- Check here if you would like information from us on other events scheduled for the dates you have listed.

Deadline: 3-6 months before event. Please enclose information describing the event(s) that you wish to have listed.

Please mail completed form to:
Community Calendar
PO Box 169
Masonville, CO 80541-0169



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

320 ACRES, NORTH WISCONSIN. Two cabins, river, and lake on land. Surrounded by National Forest. Almost all in older forest. \$275,000. Will help finance. 414-650-0246.

LEXINGTON, VIRGINIA. Fifty acres of land with four houses and three trailers. Community Land Trust lease available. For details contact *Herb Goldstein, School of Living, Rt. 3, Box 230, Lexington, VA 24450. 540-463-1070.*

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.*

PERMACULTURE DRYLANDS JOURNAL. Ideas, issues, information on sustainable living through natural systems. Postpaid sample issue \$5. Subscription (3/year) included with \$25 annual support of Permaculture Drylands Institute. Dept. C, PO Box 156, Santa Fe, NM 87504. 505-983-0663.

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 biannual *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 Tabenin, Ramat Efal 52960, Israel.*

JOIN THE CELEBRATION! OFF OUR BACKS, America's foremost and longest-running feminist news journal ("Outraged and Outrageous"), 26 years old this year. Take out a subscription (or two) and help us make the next 26 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.

EUROTOPIA: Living in Community. European quarterly magazine about community living—ecovillages, cohousing, communes, and more, in Europe and worldwide. German language. *Eurotopia, Hasenhot 8, D-71540. Murrhardt, Germany.*

GORDONSTOWN by Stuart Gordon. How a small town or community can provide the necessary leisure and freedom to tap our full human potential. \$10 postpaid. *Gordonstown, Box U, Dillon, CO 80436.*

DISEASE-PROOF YOUR BODY with breakthrough discoveries for optimum health, energy. *Science of Sustainable Health Catalog, \$1.99. Eric Straatsma, Ph.D., American Wholistic Health Center, PO Box 41-C, Greenwood, CA 95635. 916-889-9118.*

CLASSES, WORKSHOPS, WORK STUDY

APROVECHO RESEARCH CENTER offers three-month training sessions in organic gardening, sustainable forestry, and appropriate technology. Classes 8:30 to 5 daily. Please call for more information. 541-942-8198.

THE FARM'S ECOVILLAGE TRAINING CENTER offers courses, internships, and immersion experiences in the pattern languages of sustainability. Basic and advanced permaculture, organic gardening, strawbale building, and innovative approaches to energy, water, wildlife, and land management. We strive to create a balance between classroom time, hands-on experiential learning, and personal empowerment work. For free information, contact *Box 90-C, Summertown, TN 38483-0090. 615-964-4324. thefarm@gaia.org. http://www.gaia.org/farm.*

EMPLOYMENT, ENTREPRENEURIAL OPPORTUNITIES

NATURAL FOODS COOPERATIVE seeks general manager with integrity, intelligence, business acumen, planning and organizing skills, social and ecological awareness. Store relocation/expansion intended. Salary and benefits competitive. Resumes and references to: *Joanne Michalski, Oryana, 601 Randolph St., Traverse City, MI 49684.*

ORGANIC VEGETABLE GARDENER/MANAGER for 40-share CSA vegetable garden in beautiful Colorado rimrock valley (5600 ft.) Greenhouse propagation/transplanting, sequential plantings, weekly harvests, training/supervising interns, educational programs for children. Innovative fully diversified farm (livestock, dairy, bees, permaculture design, sustainable agriculture). Salary, room & board. Contact *David Lynch, 970-679-4274. 5569 N. Cty. Rd. 29, Loveland, CO 80538.*

VISIONARY/WELL-ORGANIZED/PRACTICAL individual needed to take over editing/publishing *TRANET* Newsletter-Directory, the bimonthly digest of alternative and transformative movements. After 20 years, publisher/editor Bill Ellis is taking time off to write a book. Replacement needs to generate funds to publish and pay own salary. *TRANET* has so far been supported by Bill & Margaret Ellis' donated labor, free rent, and fluctuating paid membership. *TRANET, PO Box 567, Rangeley, ME 04970. 207-864-2252.*

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 73 to place an ad. Please note: THE REACH DEADLINE FOR THE SUMMER 1996 ISSUE (OUT IN JUNE) IS APRIL 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 contact Editor Diana Christian.

COMMUNITIES WITH OPENINGS

ABODE OF THE MESSAGE, New Lebanon, New York. We are offering a unique opportunity to experience an intentional Sufi community. Both work/exchange and work/study positions are available. Please call or write for more info: *Abode of the Message, Work/Exchange, Study, RD1, Box 1030D, New Lebanon, NY 12125.*

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.*

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.*

GREENWOOD FOREST, Mountain View, Montana. We are one family among eight full-time households currently living in a beautiful 1,000 acre land trust in the Missouri Ozarks. There are 43 privately owned parcels with about 600 acres of common land. A few 10 acre parcels are currently available for sale. Our family would especially love to attract other families with young children interested in co-operative homeschooling and those interested in mutually supporting each other in creating an experience of community which fosters caring, honest communication and a healthy balance between independence and interdependence. *Larry and Deborah Sweet, PO Box 218, Mountain View, MO 65548.*

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-judgmental 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.*

COMMUNITIES FORMING

ACACIA COHOUSING, Santa Rosa, California. We are 11 households planning a 24-unit cohousing community in Northern California, an hour from San Francisco. We value diversity, conservation and consensus decision making. Kathryn McCammett and Chuck

Durett of the CoHousing Company designed the site, common house and individual house plans to our group's specifications. Together for a year we have joined forces with an innovative developer who will finance the construction of our neighborhood and the surrounding 500-unit village-style subdivision which shares many values with cohousing, such as human scale, pedestrian friendliness, resource sharing and multi-use building. We hope to move in at the end of 1996. We seek about a dozen more households. For more information please call 707 524-3928 or write to: *Acacia Cohousing, 1511 Plumeria, Santa Rosa, CA 95403.*

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. Group of 12 adults, 6 children meet monthly for weekends to create eco-spiritual community and learning center in Vermont/New Hampshire. Planning clustered village of affordable,

energy-efficient homes with shared common space. Sustainable agriculture, natural forestry businesses, conference center, publishing, other "bread & butter" businesses being developed. Priorities: ecological living on all levels, spiritual growth and adventure, modified consensus, deep harmony and partnership with nature, unconditional love, creativity and play, FUN and FREEDOM! Principles: follow joy, focus on solutions, follow inner guidance, consciously create your own reality. Seeking emotionally mature and financially secure optimists to join our founding group. Send \$3 for information package to: *Patricia Greene, 400B Main Rd., Gill, MA 01376; 413-863-8714.*

EARTH IN CLOVER, Concrete, Washington. We have one full time and four part time members. Building community on 20 beautiful acres on Skagit River near North Cascades National Park in Northwest Washington. Our vision is a model of simple self sustaining living in harmony with all life. We need a few skilled, enthusiastic people, young and old, to help us get into high gear. Social security along can be enough to support you until we can produce our own livelihood. Write or call and leave message for information and pictures. *Howard Wechsler, 4628B Yeager Rd., Concrete, WA 98237; 360-428-9176.*

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. Thirty uniquely designed, moderately priced, passive solar homes will be finished this fall. Additional neighborhoods are being planned, surrounded by 175 acres of fields, organic gardens, ponds and distant views. Inquiries welcome at *EcoVillage Cohousing Cooperative, PO Box 25, Ithaca, NY 14851; 607-277-2072.*

THE EDEN PROJECT, Glen Ellen, California. Egalitarian earth village. Freedom, sustainability, unification, solidarity, individuality, diversity, homesteading, stewardship, private spaces, shared spaces, balanced micro-economy, cool mountain spring water, warm natural healing environment, prospectus \$3. *The Eden Project, POB 849, Glen Ellen, CA 95442.*

EDEN RANCH, Paonia, Colorado. 65 acres of heaven on Western Colorado mesa. Wondrous 360 degree views. Your own business will thrive here, or work in nearby towns. Seeking self-supporting core members desiring rural, spiritual environment, sharing labor and resources on biodynamic permaculture farm. Several businesses possible, including retreats and workshops. Diversity in thought and age, consensus decision-making results from mutual respect and trust. Maximum 15 families. Approximately \$20,000 land share, plus cost

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 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, in town.

Twenty-four clustered townhomes will offer families, singles and seniors an environmentally sensitive, energy-efficient neighborhood. The common house, perched on a wooded ravine, will provide optional shared dining, play room, library, guest rooms, and more. Work studios and shared office equipment will be available for residents who work at home.

Homes for sale. Construction in 1996. Help create your own neighborhood!



A balance of privacy and community
Box 16116, Asheville, NC 28816
704 • 232-1110

**Westwood
CoHousing
Community**

<http://www.automatrix.com/~bak/westwood.html>

of building your own earth-friendly home. Prospectus, bylaws, \$3. Come visit! Guest room accommodations for visitors; donation and labor requested. *Jim Wetzel, Nancy Wood, PO Box 520, Paonia, CO 81428-0520; 970-835-8905. (If area code doesn't work, try 303.)*

IRISH COMMUNITY, Oak Park, Illinois. Tiny forming group starting small close-knit community in Ireland in late '96. Apply if you are/ have: feminist, left, Green, hard working, enthusiastic, emotionally stable, mature, into making reasonable commitment, good sense of humor, fairly drug/alcohol free, non-smoking, into good, clear communication. We are quite focused on our children. Experience with appreciation of kids a must. Skills, financial contribution, interest in alternative healthcare not required but will count in your favor. We'll be picky in our selection. Don't be put off. We seek folks who can put down roots and commit to making this work. More details upon receipt of your lengthy letter of introduction. Don't be terse as your letter will help us make initial eliminations. *Community, PO Box 1043, Oak Park, IL 60304.*

NAMASTE NATURALLY, Barnstead, New Hampshire. Nature people, communal camping, permaculture activities, naturist, polyloving focus, walking our talk with nature and each other. Cob Cottage workshops 1996. By appointment only. *373 Peacham Rd., Barnstead, NH 03225; 603-776-7776.*

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 & 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.*

REDWOOD, Los Gatos, California. Forming a small cooperative community, (10-15 people) to provide an extended family for our children and ourselves. Located 20 minutes to Silicon Valley or Santa Cruz, the property is 10 acres with large house, shop, pool, sauna, hot tub, orchards, redwood grove and large organic garden space. Share vegetarian meals in common kitchen. Interests include: Yoga, singing, clothing-optional lifestyle,

drumming, high-technology, spiritual exploration, children and living simply. Shares in community may be purchased or rented. *Redwood, 24010 Summit Rd., Los Gatos, CA 95030; 408-353-5543.*

SHARING FUTURES, Houston, Texas. Vision: "Re-builders of a world of beauty and grace." New style community incorporating two-person jobsharing within all responsibilities. Short-term goals: establishing plant, fish, animal, human, and other shelter models utilizing greenhouses, cisterns, domes and earthshelters. Long term goals: surviving drought, fire, earth-changes and social discontinuities with purification/preservation systems for food, water, air. Location: between Austin and Bryan; forests, hills, views, pastures, wildlife/bird habitats. Facilities: house, animal shelters; well; fences; garden; utilities; three-way access. Expected participants: realists, idealists, short-term pessimists; long-term optimists. *4001 Oakridge, Houston, TX 77009-5230; 103360.2476@compuserve.com, http://ourworld.compuserve.com/homepages/SHARINGFUTURES*

TOLSTOY HOUSE, Laramie, Wyoming. Seeking persons interested in exploring community possibilities in Tolstoy/Gandhi/Vinoba/Shantidas tradition. Vision potentials include: 1. Satya: truth in attempting to harmonize ourselves with Great Spirit and Mother Earth; 2. Ahimsa: non-violence toward both human

**FROM SAN FRANCISCO TO TENNESSEE
AND BEYOND!**

*A Short History of
the Farm
by Michael Traugot*

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

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

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

DEJA VU ALL OVER AGAIN!

CoHousing, the quarterly journal of The CoHousing Network, is the **indispensable resource** for people interested in forming, joining or just finding out about the new "micro neighborhoods" throughout North America. News, Resources, Group Listings and Practical Information on Every Aspect of Developing and Living in CoHousing Communities

"The CoHousing Network nurtures, incites, and cross-pollinates the movement."

—Millenium Whole Earth Catalog

CoHousing
Contemporary Approaches to Housing Alternatives



**Call or write today for
a free information
packet or send \$25 to
start your one-year
subscription.**

The CoHousing Network
P.O. Box 2584
Berkeley, CA 94702
510-526-6124

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 House, PO Box 1980, Laramie, Wyoming 82070; 307-742-8431.*

WESTWOOD COHOUSING COMMUNITY, Asheville, North Carolina. In Blue Ridge Mountains: 24 clustered, privately owned, townhouses, work studios options, central common house for optional shared meals, child care, office equipment, more. High bandwidth support for work at home. Green design, radiant floor heat. Four plus acres with woods and creek in town. Homes for sale, approximately \$68,000-\$154,000, 1-5 bedrooms. Construction mid-1996. Site selection in order of reservation. Welcome: all ages children and adults, all family types. *PO Box 16116, Asheville, NC 28816; 704-252-2118. WWW at <http://www.automatrix.com/-bak/westwood.html>*

PEOPLE LOOKING

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/alter-

native energy. Have designed/built several goodies, including solar powered bio-feed-back 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.*

Youthful, spiritual, senior woman (65) seeks congenial community including peer group congenial seniors: seeking moderate climate all year round, or at least mild winters; available transportation (have no car); seeking meaningful part time work to earn supplementary income to social security (20 to 30 hours week); I have a master's in social work and have currently been doing babysitting. Possible income sharing situation considered. I seek friendly, naturally beautiful environment with comfortable individual accommodations. Current apartment lease expires April 30, 1996. Desire to move at that time. No financial investment but investment of self, skills, abilities and love. Overall, I seek the good life of right work, play and loving, participatory opportunities with same people. Please contact: *Dee Melodic, 7671 E. Tanque Verde Rd., Tucson, AZ 85715; 520-751-2007.* Thank you.

Novice "tracker" (Tom Brown) student, in search of "primitive" commune with part-time cottage employment. Goal: master all aboriginal "scout" skills. Don't wait till it's too late. *Greg Lohman, 204 Mallow Hill Rd., Baltimore, MD 21229.*

Your Money or Your Life by Joe Dominquez and Vicki Robin quotes Paramahansa Yogananda: "Everybody, rich or poor, must work three hours a day in order to produce only the extreme necessities of life...work three hours a day and live in the luxury of literary wealth and have time to (do what is meaningful to us.)" If this describes your community, I would like to hear from you. *Stephan Bauer, 2342 Birch St., N. Merrick, NY 11566.*

RESOURCES

ALTERNATIVE COMMUNITIES across America welcome visitors/potential members. Live in the country with others who value equality, ecology and nonviolence. For our booklet, write: *Federation of Egalitarian Communities, East Wind, CM6, Tecumseh, MO 65760, or call 417 679-4682.* Free (\$2 appreciated.)

COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND. For joining, starting, and learning about intentional communities via: trips, meetings, and "Many to Many" style newsletter. *CSN/NE c/o 15 Marcus Rd., Sharon, MA 02067 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.*

INTERNSHIPS/WORK STUDY

ORGANIC VEGETABLE GARDENER/MANAGER for 40-share CSA vegetable garden in beautiful Colorado rimrock valley (5600 ft.) Greenhouse propagation/transplanting, sequential plantings, weekly harvests, training/supervising interns, educational programs for children. Innovative fully diversified farm (livestock, dairy, bees, permaculture design, sustainable agriculture). Salary, room & board. *Contact David Lynch, 970-679-4274. 5569 N. Cty. Rd. 29, Loveland, CO 80538.*

ANIMAL-LOVERS. Wilderness Ranch, dedicated to teaching respect for all life, rescues, rehabilitates, and provides permanent sanctuary for abused farm animals. Seeking interns with administrative, farm maintenance, and/or animal care skills, and interest in community living. *Jan Hamilton, PO Box 1507, Loveland, CO 80539-1507. 970-493-7153.*

COMMUNITIES MAGAZINE 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 get
 5% discount. Please include payment with submission.
 Abbrev. & phone # = 1 wd., PO Box = 2 wd.

____ **Word Count at 25¢/word = \$** _____
 ____ **Word Count at 50¢/word = \$** _____
TOTAL PAYMENT ENCLOSED \$ _____

Please type or print text of ad on a separate sheet of paper. 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.**

AUDIOTAPES ABOUT COMMUNITY LIVING

These are the most popular events from our '93 Celebration of Communities gathering. Please circle the tapes you want. Check circle for free complete list of all 85 audiotapes.

Plenaries

Kirkpatrick Sale: Bioregionalism, Cmty & the Future; and,
Caroline Estes: Challenges of Communities Movement

Dorothy Madean: Spiritual Dimensions of Community; and
Debra Lynn Dadd-Redalia: Sustainability & Sustainance;

Corinne McLaughlin: Future of Communities; and,
Patch Adams, M.D.: Rx for Happiness

Gordon Davidson: Communities & Economics; and,
Noel Brown: Global Sustainability

Workshops

Everything You Wanted to Know About Starting Community, Stephen Brown

Leadership, Democracy, & Accountability, Geoph Kozeny

Introduction to Consensus, Laird Sandhill

Intro to Facilitation, Laird Sandhill

Urban Eco-Villages: Retrofitting for Sustainability, Lois Arkin

Poly Lovestyles, Dr. Debra Anapol

Phases of Cmty Life, Carolyn Shaffer & S. Lewis

Loving More Successfully: Polyfidelity, Ryam Nearing

Leadership, Democracy, & Accountability, Geoph Kozeny

Panels

Founders: Small, Rural Communities

Founders: Large, Spiritual Communities

Founders: Large, Rural Communities

Polyfidelity

Note: a few tapes have brief areas with poor audio quality.

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, Rt 1, Box 155-C, Rutledge MO 63563

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 ADVERTISING ORDER

Display Ads - Mechanical Requirements for Camera-Ready Copy

		Vertical	Horizontal
<input type="radio"/> Full Page	\$250	7 1/4"w - 9 3/4"h	
<input type="radio"/> 2/3 Page	\$185		7 1/4"w - 6 3/8"h
<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"/> 1/3 Page	\$102	2 1/4"w - 9 3/4"h	7 1/4"w - 3 1/8"h
<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	

Covers & Their Facing Pages

- Inside Front Cover \$400
- Inside Back Cover \$350
- Inside Front Facing Page \$325
- Inside Back Facing Page \$300

*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; Phone/Fax 970-593-5615

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.

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

Communities Magazine— Subscribe Today!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living!

Supplements the *Communities Directory* (see ad on page 1) 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!

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

- Communities Magazine** (Please check appropriate circle)
 4 issue subscription \$18 (\$22 foreign price) 8 issues \$33 (\$40) Single issue \$5 (\$6)

Communities Directory

- \$23 (\$25)- includes shipping, please call for quantity discounts!

Fellowship for Intentional Community Membership

- Yes, I wish to join the Fellowship for Intentional Community!
(Please check appropriate membership categories)

- 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 _____

PHONE DAY/EVENINGS _____
ZIP/POSTAL CODE _____

Please photocopy and mail to: FIC, Rt 1, Box 155-C, Rutledge MO 63563
Phone 816-883-5545

COMMUNITIES MAGAZINE RECENT BACK ISSUES

All issues are \$5 each, except where noted.

#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:

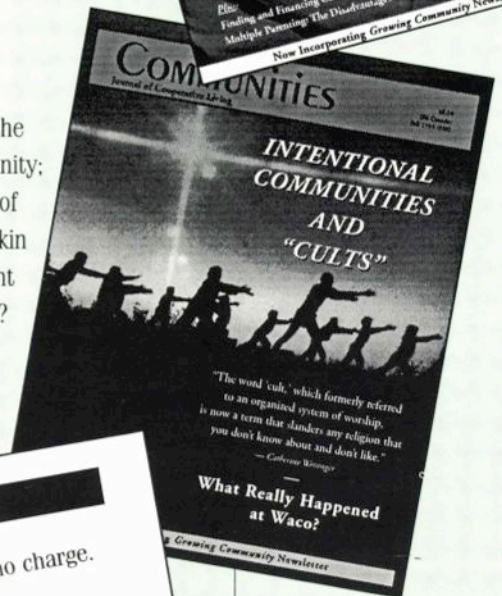
Community Ideals & Personal Loves; Re-Sacralizing Marriage; Smorgasbord of Alternatives; ZEGG; Healing from Sex /Power Abuse in Community; Spiritual Growth & Multiple Relationships. (Sum '95)

#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)

#89 Growing Older in Community

Choosing to Age in Community; Supporting the Aging Process in Community; Listening to the Wisdom of Our Elders; Stephen Gaskin on Rocinante; "Benevolent Dictators" in Community? (Winter '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 _____

STATE/PROVINCE _____

ZIP/POSTAL CODE _____

CITY/TOWN _____

Please photocopy and mail to: Communities Back Issues, Alpha Farm, Deadwood OR 97430

“Since few groups started out as multicultural organizations, most have yet to learn that the needed changes are deep and have rich potential. It is a serious mistake to think that all that’s needed is for ‘a few of them to join us.’ Diversity is not about ‘them’ becoming like ‘us’; it is about all of us becoming new creatures.”

—*Grassroots and Nonprofit Leadership*,
Berit Lakey, George Lakey, Rod Napier,
Janice Robinson



Communities, Journal of Cooperative Living
Rt 1, Box 155
Rutledge MO 63563

Address Correction Requested

Non-Profit
Organization
US Postage
PAID
Rutledge MO
Permit #1

Subscriptions - 4 issues: Individuals \$18 (\$22 outside US); Institutions \$25 (\$30); US dollars