

COMMUNITIES

Journal of Cooperative Living

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(\$6 Canada)

Summer 1996 (#91)

ECOVILLAGES

What *Is* an Ecovillage Anyway?

Setting Up an Ecovillage Where You Are
Planning & Zoning—Encouraging News

Ecovillage at Ithaca
Lebensgarten
And Israel, Canada, Scotland, Senegal...



What if a Communitarian Were Running for President?

A Window of Opportunity

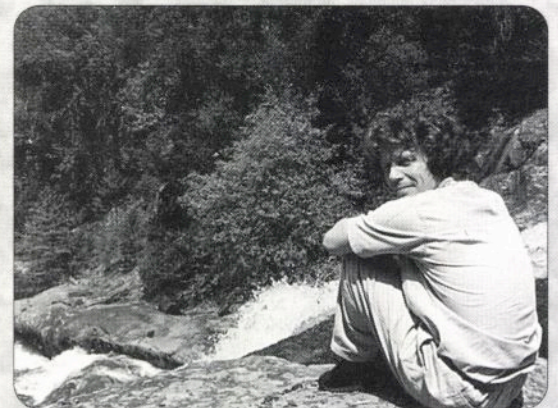
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COMMUNITIES

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91
Summer 1996

FRONT COVER

A participant in a workshop at the Ecovillage Training Center at The Farm works on a geodesic dome.

Photo by
Albert Bates.

BACK COVER

Folk dancing in the central plaza at Lebensgarten, in Steyerberg, Germany.

Photo by
Albert Bates.

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

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

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

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

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

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



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

1. FITNESS ACTIVITIES PROGRAMS will include breathing and relaxation exercises, meditation, yoga, visualization/imagery, tai-chi, aerobics, calisthenics, weights, muscle toning and strengthening. Biofeedback, massage, and a range of bodywork programs will also be available.
Feedback learning methods will be adapted to use with all of the above activities.

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

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

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

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

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

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

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



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

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

Food will be served in 4 buffets that include:

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

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

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

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

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(*Community Catalyst Project*)

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Jason Mintum (*Acorn*

Community) was a

contributing photographer

to our Spring '96 issue,

"Diversity, Homogeneity in

Community."

The quote by Thich Nhat

Hahn on the back cover of

our Spring '95 issue,

"Nurturing Our Potential,"

was used with permission

from *Inquiring Mind* journal.

COMMUNITIES (ISSN 0199-9346) is published quarterly with second-class postage paid by the Fellowship for Intentional Community at Route 1, Box 155, Rutledge, MO 63563. Indexed in the *Alternative Press Index*.

Subscriptions: \$18 (\$22) for four issues, \$25 (\$30) for institutions (prices in parentheses for outside the US). Single copies are \$4.50 in the US, \$5 elsewhere. (All payments in US dollars.)

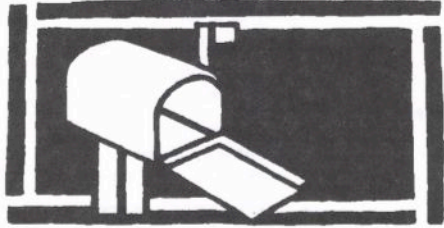
Send editorial submissions to COMMUNITIES, PO Box 169, Masonville, CO 80541-0169. For changes of address, write 138 Twin Oaks Rd, Louisa, VA 23093.

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Community 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!

"Growing Older in Community"

Dear *Communities*:

I appreciated and enjoyed your recent issue, "Growing Older in Community" (#89, Winter '95), which looks at elder communards. I was pleasantly surprised to see article titles such as "Voices of Our Elders" and "Wisdom of Our Elders."

Your readers might be interested to know that I have compiled two books on exactly this issue. The first, *From Utopian Dreaming to Communal Reality*, published by the University of New South Wales Press, Sydney, in 1995, tells the story of 10 Australian communal elders in 10 long-term intentional communities. They have an average of about 21 years communal experience apiece.

The second book has the working title *The Wisdom of the Communal Elders: Eco-spirituality and Social Experimentation*. This recently completed manuscript is being published by Findhorn Press, Scotland, and should be available about mid-1996. It has the stories and collective wisdom of 15 communal elders from intentional communities in 11 countries on five continents (New Zealand, Japan, India, Israel, France, Germany, UK, Canada, USA, Mexico, and Brazil). They have an average of about 33 years communal experience apiece!

You should realise that there is a great deal of communal experience beyond the shores of North America.

Dr. Bill Metcalf
Griffith University
Brisbane, Australia

We do! We hope to soon offer a regular column on communities abroad. Dr. Metcalf's book, From Utopian Dreaming to Communal Reality, is available from University of New South Wales Press (1995).

Dear *Communities*:

We were looking forward to your Winter '95 issue, "Growing Older in Community," naturally but naively hoping that it would highlight cooperative communities that provided for the needs of its members as they aged. To our disappointment, we looked in vain. In short, the communities described do *not* care for their aged after a certain point. Instead, people with various disabilities are required to leave to live (usually) among *strangers* in a *strange* institution, that *is* designed to "care" for them. This, as most of you know, is generally a dismal fate.

There are, of course, so-called "life-care" institutions that are equipped to take care of their residents no matter what their needs. But these are generally *not* cooperatives and *not* intergenerational. The best ones are, in brief, "country clubs" in which you are surrounded solely by other old people—without a sense of "This is *my/our* community," and without the joy of relating to children and people of other ages.

We are in our fifties and have seen our parents' generation attempting to deal with these issues—without success. We would like to become part of an intergenerational cooperative community where people take care of each other ... no matter what their age or their needs. After all, such communities were, up until recently, part of our cultural heritage in our small towns and villages.

Of the hundreds of communities described in your excellent *Communities Directory*, only 18 are listed under the Special Interest heading "senior citizens." (No such heading appears in the Cross-Reference Chart.) But, of these 18, only one—a Rudolph Steiner community—even *mentions* in its description making provisions for the elderly.

We'd appreciate any help with this issue we're wrestling with.

Andy and Linda Neher
Aptos, California

It is true that our "Growing Older" issue did not provide information about multigenerational communities which specifically make provisions to care for the special needs of their elderly. Perhaps we can address that topic in a future issue.

Geoph Kozeny, who compiled the communities listings in the Directory, believes that a number of the listed communities do make plans to accommodate seniors, but didn't feature that in their Directory listings nor did they submit an article to the "Growing Older in Community" issue. He noted that the Emisary communities, Twin Oaks and all the FEC communities, Celso, Wesleyan, the Hutterites and Bruderhofs, Bryn Gweled, Tanguy, and

Koinonia have significant populations over 60 or talk of accommodating older members.

"Seamless Garment Network" Ad Offends

Dear *Communities*:

Communities is a wonderful, important publication. Every issue inspires hope that increasing numbers of us will seek ways to live more gently upon Earth and with one another. Last month I eagerly renewed my subscription for two years! So for the sake of the magazine and what it stands for, I write what follows.

I was troubled by the inclusion of an ad for a group called "Seamless Garment Network," appearing on page 29 of the Winter '95 issue. As part of its simplistic platform of "protecting all life," this Network agitates against legal abortion. They view Life as a "seamless shroud" and thus overlook its depth and intricacies, belittling the significance of that passage into the world ... birth itself.

To force children into the world unwanted is the ultimate abuse. And to exhort "Adoption, not abortion," is to ignore the bond between mother and baby that is so strong for some women that they would keep and attempt to nurture a child once born, whether or not they were able to do so. It is callous to assume that a decision to abort is ever easy, a claim made by some "right-to-lifers." And as for the few who do abort with such ease, let them do it safely, rather than bear children they cannot welcome.

We are the Keepers of the Gates of Life, and it is our responsibility to decide whether or not we're prepared to birth and nurture another person. One must be able to make this decision safely, regardless of income, location, and situation. One's situation can also change abruptly, as it did for a woman I know whose husband left her when she was about four months pregnant.

It seems beyond these people to consider that abortion can be in the name of life, for the sake of community, humanity, and all Earthdwellers. Denial of abortion does not protect Life; nor does it bring peace. It results in dead children and dead mothers. Teenagers risk "back alley" abortions because of parental consent laws, and some, like Becky Bell, have died as a result. (Becky Bell was 17 when she became pregnant. Not wanting to hurt or shock her parents, she obtained an illegal abortion because her state had a parental notification law. She died as a result. Her parents have since become active in the Pro-Choice movement.) I know of people who grew up motherless because

their mothers, when faced with the prospect of bearing another child and no means to support him or her, risked illegal abortion, and died horribly.

A good magazine enlightens its readers by informing them about differing paths and opinions. It would make sense, for example, for *Communities* to publish an objective article about a Christian community whose members are against abortion. But in this case, *Communities*, by serving as a vehicle for this ad, has actively aided and abetted the efforts of this self-righteous group, the consequences of which can be so tragic.

The presence of the Seamless Garment ad in the magazine is a slap in the face for those of us who contest the aggressive arrogance of "right-to-lifers," "wise-users" and all others who take literally the commands to "go forth and multiply" and to "establish dominion over the Earth." Meanwhile, Planned Parenthood and others struggle to provide health care around the world in the face of disease, poverty, ignorance, and meddling "right-to-life" groups funded by right-wing, would-be moral dictators in America. Environmental groups are feverishly trying to protect the land from greedy hands eager to cut, log, dig, and mine for our growing population.

I understand that *Communities* takes no stand on reproductive issues, which is fine, as its purpose is to inform readers about sustainable communities and lifeways. However, in fairness to help compensate for the damage done by carrying this ad, I urge *Communities* to offer ad space in a future issue to one or more of the fine organizations that really have had a positive impact in the world, such as Planned Parenthood, the Union of Concerned Scientists, the ACLU, and the Sierra Club. We all benefit from the deeds of these organizations, which work to protect, each in their own way, all life on Earth.

Finally, it seems fitting to publish a disclaimer in the Summer issue clearly stating that *Communities* magazine does not take a stand against abortion or other reproductive options. As a loyal reader of *Communities* who is devoted to the concept of community living with a reverence for nature and one another, I urge you to *never* carry such an ad again.

Life is a precious gift! So let us bestow Life with love, and not force it, or support in any way those who would have it forced. What would we leave for our next generations, the blessings of responsible choice, or the curse of forced duty and the resulting tragedies of motherless children ... and *dead* children? Surely the former, as that would bring us closer to a day when all might re-

joice in being part of Life, flourishing together, without fear.

Diana E. McFadden
Silver Spring, Maryland

Thank you for your passionate letter. The Fellowship accepted the ad from the Seamless Garment Network because it fit our criteria: it does not advocate violent practices and it invites dialogue about a topic we believe to be of interest to our readers. To be clear—the Fellowship does not take a position about abortion—any more than we sponsor or endorse the views of any other advertiser in our publications.

At the same time, we strongly favor dialogue, and it is our sense that the ad invites engagement on abortion and on a number of other important issues of our day: war, poverty, racism, the arms race, the death penalty, and euthanasia. It is not our intent to incite strong feelings, or to be controversial: yet it is our intent to create a forum where meaningful issues can be earnestly and cooperatively examined. Abortion qualifies as a important issue and that's why we printed the ad ... and why we're printing your response.

We do not pretend that solutions are easy to come by, and we have no magic answers. Yet, our experience of community living has taught us to look for solutions by engaging as fully as possible with those with whom we disagree.

In the end, we suspect that communities will not be remembered most for the degree of harmony we achieve. Rather it will be for how well we've learned to constructively disagree—learning to harness the energy and perspectives of our differences to gain leverage on the issues we must face together.

This magazine is dedicated to bringing our readers the richness of our differences, providing opportunities for constructive engagement. Readers must draw their own conclusions about how best to deal with the tragic and knotty issues that surface in these pages ... because we won't draw those conclusions for them.

More on "Cults" Issue

Dear *Communities*:

I was impressed by your issue devoted to distinctions between communities and cults.

I was a cult member for 20 years. Through help from the Center for the Prevention of Sexual and Domestic Violence, and books like *Recovery From Cults*, now I thoroughly understand how cults work, and I am now deprogrammed. What I thought was missing in your collection of articles was the psychodynamics of how even ordinary, intelligent people are deceived and become enrolled in cults.

What happens in a cult are the three D's:

deception, dependence, and dread. People become deceived into believing something about the cult or cult leader. If they are really deceived, as I was, then they become dependent on the system of beliefs, the cult leader, and worst of all, psychologically and financially dependent on the survival of the cult itself. Finally they move into dreading the possibility of the cult not being what the leader said it was, and they go back into deceiving themselves. (In the cult I was in) this was emotionally damaging to everyone, and physically damaging to many.

This "cult"-ure has a life of its own. Belief systems are so deeply imbedded in individuals that they cannot adapt to see the abuse that they are participating in. In the cult I was in, even when the original cult leader left, someone stepped in to take his place. It was then that I began to catch on that information was controlled, and people were being kept separate so they would not catch on to the ways in which they were being abused.

Real cults are out there. Cult leaders are out there and take advantage of people—no matter how much love they seem to have. The problem with cults is that it is almost impossible for cult members to catch on. The suffering in such discovery is too painful for them to open the door to truth.

Michael Penny
Charlottesville, Virginia

Tim Miller, Guest Editor of our "Intentional Communities and 'Cults'" issue (#88, Fall '95) replies:

Mr. Penny misses my central point, which is not that abuse never exists (although I do think that situations we would all agree are abusive—criminal acts, particularly—are fairly rare in most religious bodies, including unconventional ones), but that it doesn't help the situation to try to prove that a group you see as problematic can be properly labelled a "cult."

If a religious group or any person is truly abusive, attack the abuse, not a stereotype. One might think it harmless to try to figure out how to identify "cults," but it isn't. Every definition of "cult" I have ever seen fits not only abusive groups but many that are perfectly harmless and are thus unfairly tainted by being labeled "cults." Lists of characteristics and other categories are inescapably nebulous. "Deception, dependence, and dread" characterize many religions to some degree. Deception? All religions present themselves in a favorable light to prospective converts, leaving for later details that might turn someone off. Dependency (on other people, on God, on the group) is integral to the religious experience. Dread (of hell, of tormentors, of oneself) is a component of the religious experience of millions.

All groups are not alike. They have different leaders, theologies, lifestyles, demands for member involvement, and so forth. No reliable formula has yet been developed that can identify problematic groups in advance; that's where your judgment has to come in.

Deceit or coercion that rises to the level of kidnapping or fraud or other criminal behavior should be dealt with by calling the police. Short of that, people need to take responsibility for their own bad decisions. If a slick salesperson sells John Doe a worthless used car which John didn't bother to check out or get a warranty for first, is he not at least partly to blame for the mess? Blaming others for his failure to use his common sense won't make John Doe smarter next time.

British Columbian Communities? Jewish Communities?

Dear Communities:

I'm writing to ask you if you have a Canadian, or even more specifically, British Columbian directory of intentional communities.

I live in the Kootenays of British Columbia and would like to remain in the general area and live in community.

Your magazine has been a great incentive for my continuing to dream of "tribe." Now it feels like I really will realise my dream and I'm grateful for the inspiration of all the communitarians already realising this dream.

Kate Stephenson
Nelson, British Columbia

Our Communities Directory, 1995 edition, lists 10 communities in British Columbia: Avalon (Clearbrook); Community Alternatives Co-op, Pansy Farm (Vancouver); Cardiff Place Cohousing, O.U.R. House (Victoria); CEEDS, Hundred Mile Lodge (100 Mile House); Crow Circle Collective (Tofino); Salt Spring Centre (Ganges); Yasodhara Ashram (Kootenay Bay). Also, please see article about the new town of Bamberton in British Columbia, p. 59.)

Dear Communities:

I'm looking for a community that's Jewish. Have you done any articles on that? If not, will you?

Marilyn Flax
Baltimore, Maryland

We welcome profiles of Jewish communities or articles by or about Jewish communities on any of our upcoming themes (see box).

COMING IN FUTURE ISSUES

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

"A Look at Christian Communities" is our next issue, in Fall '96, with Guest Editor Joe Peterson. PO Box 44981, Tacoma, WA 98444; 206-536-98444.

"Creativity and the Arts in Community" is scheduled for Winter '96/'97, 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.

"Sustainable Building and Design in Community" is planned for Summer '97. Contact our editorial office.

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.

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"Connecting the Past & Present: Historic Communal Sites & Contemporary Communities"

Communal Studies Association Conference
October 10-12 • Amana, Iowa

One of the longest-lived and largest of the 19th century communities, the Amana Colonies retain a rich architectural and cultural heritage. The Amana settlements were founded in 1855 by the radical German Pietist Community of True Inspiration. In addition to formal presentations, the Conference offers informal social gatherings, tours of the Amana villages, and a Saturday evening banquet. Lodging is available in nearby motels, B&Bs, low-cost indoor camping, and outdoor camp facilities.

Mr. Lanny Haldy, Amana Heritage Society
PO Box 81, Amana, IA 52203 • (319) 622-3567



PUBLISHER'S NOTE

A Peek at Our Financial Fortunes

(Although our fortune has not yet peaked)

ANOTHER YEAR HAS GONE BY, AND IT'S TIME AGAIN to check in with the bean counters. While we've made a lot of progress developing *Communities* into an exciting publication, black ink on the bottom line has still eluded us.

First the good news. Subscribers are up strongly, from about 900 a year ago we now have 1300, with excellent prospects for continued growth. Advertising revenues are up about 60 percent. We have also made some important gains in new distributor accounts, though this doesn't show up right away in income. (For the most part, we just tread water with distributor sales—taking into account the discounts allowed and expense of producing and shipping copies that don't sell, the income from distributors just equals the costs. In fact, there is an inverse relationship between the size of the distributor and net income per copy. With the largest ones—where we get the most exposure—we actually lose money.) The advantage of pursuing distributor sales is that it increases circulation and leads to more subscribers, where there is real profit.

Probably the most graphic improvement in the past year has been Paul DeLapa's dedicated work on our covers, significantly enhancing newsstand attractiveness. We have also boosted the number and quality of photos used inside each issue. Less obvious is some of the system improvements we've put into effect. These include a regular subscription renewal program, improved entering and tracking of subscriber purchases in our database, upgrading the shipping of subscriber copies from third class to second-class mail (starting with this issue), and making selection of issue themes and guest editors at least a year in advance. We are so pleased with the progress and prospects, that we've given

our Editor, Diana Christian, a raise. While still not vacation-in-Hawaii wages, it's getting more livable.

The other side of the picture is increased expenses. Unfortunately, these have risen just as quickly as the gains in income, and there has been no change in our net operating loss this past year. Factors here include a 15 percent jump in paper costs (which is the single biggest variable in our biggest expense category), extra labor for graphic design and database entry, and a considerable increase in postage for shipping and promotion. While we never have much control over postage, we are optimistic about containing the increases in labor and paper costs for 1996.

With the exception of the raise we've given Diana, we expect expenses to stabilize in 1996. While we had hoped to report a net profit in 1995, the Fellowship has continued the same quality-first commitment we started with in taking over as publishers in 1992. From this perspective, the magazine has succeeded by growing in circulation and stature without any erosion of financial strength. We like the response we've been getting from readers, and remain optimistic about the magazine becoming independent of Fellowship subsidies within the next couple years. Check this space a year from now and to see how we do in attracting additional subscribers and advertisers in 1996.

While there are many variables in predicting next year's bottom line, and the ultimate financial viability of this forum for exploring community living, one thing is certain: there's no danger of running out of things to write about, or of people with a passion and talent for saying them.

Laird Sandhill

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

COMMUNITIES MAGAZINE FINANCIAL STATEMENT—1995

Expenses		Income	
Printing	\$22,315	Subscriptions	\$23,585
Postage	6,541	Single Issues	6,663
Telephone	2,381	Distributor Sales	9,316
Equipment	1,224	Advertising	7,486
Office	1,834	Donations	936
Advertising	1,016		\$47,986
Labor	20,036		
	\$55,347	Net Loss for 1995	(\$7,361)

UPDATE: COMMUNITIES COLUMNS

We have exciting new columns planned for the near future—one on community news (and challenges!) bioregionally; another on communities abroad. Other columns are no longer with us. We have ceased offering Arun Toké's "For Our Children," which last appeared in the Winter '95 issue. Corinne McLaughlin's "Community Spirit in Politics" will mostly likely appear for the last time in this issue.

Arun Toké's pieces have been excerpted from *Skipping Stones*, the multicultural children's magazine he edits. His columns have always stretched our understanding to include the perspectives and realities of other cultures. By writing for children, Arun was working to dissolve "us/them" boundaries—both for present and future generations.

Corinne and her husband Gordon Davidson have just launched the nonpartisan Center for Visionary Leadership in Washington, D.C., providing seminars and workshops where people can learn encouraging examples of values-based decisions and sustainable solutions to local and global issues. In her column Corinne profiled organizations that are bringing the spirit of cooperative community values back to the mainstream.

Thank you, Arun and Corinne. We wish you well.



THE PERIPATETIC COMMUNITARIAN

by Geoph Kozeny

'Eco' Process ...

IT'S FASCINATING TO HEAR SO MANY people refer to "eco" this or "eco" that ... knowing that they're not using the "eco" term to mean the same thing. Indeed, "eco" seems to have become one of the buzzwords of the '90s.

"Ecology" means the science of the relations and interactions between organisms and their environment, including other organisms. By definition, this includes us.

Groups calling themselves eco-communities or ecovillages usually do include social and personal values relating to governance in their vision statements. However, it is often easier for their members to agree on those inspiring statements than it is for them to practice what they preach.

The question of governance—how the group makes its decisions, and the roles and responsibilities associated with membership—is of vital importance in determining how a community will pursue its dream. (Although it's conceivable to have an eco-community or ecovillage based on a benevolent dictatorship, so far all of the attempts I've come across consider democratic decision-making to be a core element of sustainable, ecological design.)

However, aspiring eco-communities seem to be more versed in the organizational and technical realms: architecture, systems design, ownership options, economics, solar hardware, composting bins, organic gardens, and so on. Where they find the greatest challenge (and often put the least attention) is in the realm of group process, interpersonal matters, and social interactions.

THE ESSENCE OF ECO-COMMUNITIES IS sustainability, and in the long run nothing will prove to be sustainable if their mem-

bers don't know how to cooperate, communicate, and compromise. By "compromise" I'm not talking about abandoning core values, but rather learning to adapt to different perceptions and variable needs, coming up with solutions that embrace diversity as creatively as possible. Of course, each eco-community will also need to get along with its neighboring communities, so there's the broader issue of social tolerance. And, more dynamically, the actual affirmative support of neighbors and other communities that embrace cultural and lifestyle choices different from their own.

Having noted that most eco-groups have created vision statements (some quite elaborate) about governance and decision-making, why is it that the process skills tend to lag behind the rest? For starters, group dynamics and interpersonal work involve very elusive technologies. Humans are remarkably complex organisms, notorious for having different experiences of an event—depending on the person's conditioning, his or her stage of life, environmental constraints and pressures, the weather, shifting moods, and so on.

The unfortunate reality is that many communities spend seemingly endless hours in less-than-efficient meetings, fumbling around with whatever systems and skills they've already developed. Further, if there are unresolved interpersonal issues lingering beneath the surface, more often than not the unspoken tensions will undermine the group's ability to reach a creative, effective decision.

Although a community's process skills tend to improve over time due to increased experience and maturity, there are typically many more process technologies to choose

from than what you'll find in actual practice. Today it's common to come across magazines describing solar and wind technologies, and alternative techno-gadget catalogues, and the latest about fine home building—but how often do you find periodicals focused on meeting facilitation, or effective committee work, or consensus? Sure, the bookshelf holds a few "process" books published maybe five, 10 years ago ... but why no quarterly magazines?

Could it be that people find it relatively easy to wrap their minds around the more technical "eco"-topics, yet hardly know where to begin in trying to make sense of group process? What can we do to track the latest developments in social technology, and then how do we gracefully but effectively integrate these new tools into our existing systems?

I suspect a significant part of the problem is that we get easily boggled by the complexities of personal and group dynamics, so we tend to settle into the first pattern we discover that even pretends to address some of the obvious problems. (Much like inertia in relationships: sticking with a relationship that's not working rather than face the risk of being without a relationship while looking for one closer to what's really wanted.)

THERE IS NO ONE SET OF ECO-CRITERIA that can be applied universally to every situation. However, I do have opinions about what's necessary and what might be possible, and here's a list of some process standards that I'd recommend in the quest for sustainability:

Democratic Governance. The essence of this is to maintain an efficient process that leaves each member knowing that any decision relevant to his/her life was made with his/her needs included in the formula of what's good for society and for the planet (and that any overriding decisions made "for the common good" were truly that, not merely the result of "politics as usual").

Co-Creative Attitude. The best way to come up with great decisions is to get *everyone's* input before crafting a proposal. This is the way of consensus, and means getting everyone's best thinking—especially from those parties most at odds with each other. It's easiest for groups holding the fundamental belief that there is a good solution to any problem, and whose members have a deep-seated commitment to work to find it.

.....
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-tet'ik), itinerant; one who travels from place to place.

Justice For All. It is always necessary that each decision be reviewed with the question, "Has justice been served?" Further, the examination needs to be broad enough to incorporate environmental concerns, minority perspectives, and unpopular ideas. Any time a decision has even an ounce of injustice imbedded within, it will not prove to be a sustainable decision.

Humble Pie. Even when there is no doubt in our mind about the rightness of our po-

as asking representatives to monitor themselves is to invite trouble. There should be a quick and efficient recall process available.

Freedom of Information. All levels of government, including communities, have a responsibility to keep open books and records. People must have access to all information used to make decisions in their behalf—how else can they monitor the performance of their representatives and decide if justice has been served? It is dangerous for decision-

Aspiring eco-communities seem to be more versed in architecture, systems design, solar hardware, composting bins, etc. ... than in the realm of group process and interpersonal matters.

.....

sition, time may still prove us wrong ... at least in part. It is essential that we recognize our mistakes when they're revealed, and to admit that we were wrong, individually and collectively. We must then act quickly to upgrade old decisions that were based on bad information, half truths, and poor assumptions. One technique for reducing the frequency of such embarrassments is to always seek to identify and understand the "grain of truth" carried in each opposing point of view.

Ethical Representation. This means choosing representation by servant leaders who are selected for experience, wisdom, humility, dedication, and integrity, rather than because of sound bites or bankrolls. Community members must learn that it is often wise to turn down those people who aspire to a leadership role, as actively seeking such a job is more often a sign of insecurity and an inflated ego rather than of a desire to serve. Effective leaders must clearly articulate the collective vision, and inspire the people to work cooperatively to manifest it.

Accountability Monitoring. Community members need to know that their representatives are, indeed, making decisions for the common good. Unfortunately, wealth and power have a corrupting influence, and history shows that many leaders who start out as idealists end up with an in-group of supporters (admirers, "Yes" men, loyalists, "devotees") who help shroud the leader's weaknesses in a cloak of invisibility, and ultimately reinforce the leader's mistaken sense of infallibility. The members, collectively, must take responsibility for the monitoring,

makers to withhold sensitive or strategic information because they think that only they know what's best, or that the masses have not been trained to handle the most important decisions.

Balanced Focus. Although a community cannot thrive unless it achieves a healthy balance on many fronts, one of the most critical areas is in the relationship between privacy and community—the growth of the individual vs. the broader "work" of the community. Each is tremendously important, yet it's hard for groups to find a workable middle ground, and easy to err in either direction. The dynamic interplay between the two is best balanced through frequent monitoring and occasional priority adjustments.

Clear Communication. This is a cornerstone for individual growth and effective group process, and an area where excellent information is already available from many sources. Make sure your group is in clear agreement about what's in, what's out, and how you will decide if and when it's time to change the ground rules.

Constructive Criticism. I'm convinced that folks mature faster, and develop more effective personal and group skills, when nudged along their personal growth paths by a challenging-yet-nurturing group process. (See "Peripatetic Communitarian" in #88, Fall '95.) A few of my favorite ground rules: no subject is taboo; no gossip (it's OK to talk about someone in their absence *only* if you also tell them to their face, though perhaps more diplomatically); use "I" statements when possible; and practice active listening.

The Next Generation. A major issue in terms of sustainability is how well a group spreads its leadership responsibilities among its members, and passes the baton to the next generation. To begin with, it's important to have a healthy ratio of old-timers to newcomers ... with enough experience available to offset the idealistic and often ungrounded enthusiasm of young members and new recruits. If, over time, more and more responsibility falls to fewer and fewer leaders, the group is in trouble. A healthy community needs systems in place for training new leaders and developing new skills among its members. Ultimately, the most effective leaders will be working themselves out of a job. Additionally, rituals, rites of passage, and celebrations can add powerful clarity and incentive to the transition process.

Have Fun. If this process stuff becomes all work and no play, your group needs an immediate injection of laughter. The sooner, the better. Don't take yourselves so seriously ... no matter how long and how hard you work at it, there will always be mistakes to fix, and room for improvement. So be patient, and hang in there! Ω

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ADVERTISING

PO Box 169, Masonville, CO 80541.
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REACH ADS

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COMMUNITY EVENTS CALENDAR

PO Box 169, Masonville, CO 80541.
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Alpha Farm, Deadwood, OR 97430.
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FROM THE HORSE'S MOUTH

by Mike Cummings & Harv Bishop

What If a Communitarian Were Running for President?

IMAGINE FIVE CHOICES FOR PRESIDENT, rather than just Tweedle-Bill and Tweedle-Bob. What if we heard the critiques and proposed solutions of an intentional communitarian, a former member of a religious Bruderhof community, and an ordinary citizen with neither communitarian nor elite political credentials?

Analysis of responses to our 15-page Communities Questionnaire has encouraged us to take a leap into the heated arena of Presidential Campaign 96! Here, based on our research results, is what we believe such Presidential hopefuls would say in a candidates debate. (Our hypothetical candidates focus on what's wrong with our society; we'll tell you their proposed solutions in the Fall '95 issue.)

Although each of our 195 questionnaire respondents gave us a unique combination of answers to our hundreds of questions, our three candidates will take positions most typical of the three groups we studied—1) regular, non-communitarian folks; 2) former members of Anabaptist communities; and 3) members of intentional communities.

Candidate Joe Denver: Democrat, Carpenter, Urbanite, Ordinary Citizen

"My fellow Americans, we face serious problems today. But don't be misled by the Religious Right's alarmist screeching about the so-called crises of declining patriotism, sexual

permissiveness, godlessness, crumbling authority, and lost traditions. These are the least of our problems, if indeed they are problems at all. The number-one problem facing ordinary citizens today is *crime and violence*, which threaten our neighborhoods, our families, and our sanity. My second priority, if I am elected President, will be to address the scourge of *racism* which underlies much of our crime and violence, especially in our inner cities.

"Third, as a parent of school-age children, I know how disastrous our *declining educational system* has become, especially for inner-city youth who come from broken homes. Speaking of youth, the fourth most serious problem we face, our *federal budget deficit*, robs our children and grandchildren of economic opportunity by forcing them to pay for our own fiscal irresponsibility. Fifth, any solutions to these problems will be irrelevant if we don't stop the ongoing *contamination of our environment* and the worldwide spread of *epidemics like AIDS*. Additional and related problems include *sexism, poverty, and unemployment*."

Candidate Horst Klingel: Republican, Teacher, Suburbanite, Former Bruderhof Communitarian

"Yes, I agree with Mr. Denver that we shouldn't fall for the agenda of the Christian Right. But I feel that my own religious and communal experience gives me an advantage over Mr. Denver. I certainly agree

with him about the importance of combating *budget deficits, crime, and pollution*. But I was disappointed that he left out the critical problems of *family breakdown*, which underlies much crime, and of *war and the arms race*, which are a prime cause of both budget deficits and environmental destruction. As an Anabaptist, I opposed all war and violence, and I still do. But I also learned to be wary of leadership and authority concentrated in a small group, and an unquestioned belief in that authority. Don't get me wrong: I do believe in strong leadership. Strong, decent leaders help us combat human weaknesses and excesses of sexual permissiveness.

"What is most lacking today is individual responsibility, which is to be distinguished from both unthinking conformity and libertine disregard for the common good. Though I left the Bruderhof, I treasure the ethical values I learned there. Even those of us who no longer want to live communally understand that along with individual rights come equal responsibilities to the larger community. And I stress 'larger,' because tiny traditional communities can become stifling to freedom and progress. As far as communities go, I believe that bigger is better. I might add that though I'm opposed to oppression of any kind, I think affirmative action has gone too far. Let's not use the legitimate issue of unfair discrimination as an excuse for our own failings. Let's look at each person on his own merits."

Candidate Bonnie Indigo: Political Independent, Organic Gardener, New Age Communitarian

"His or her merits, Horst. But I do agree with Joe and Horst that *environmental destruction, war and the arms race, crime and violence, and racism* are—and I think in that order—the most serious problems facing Americans today. But Joe and Horst failed to mention our pervasive and tragic *loss of community*, which both underlies and reinforces the other problems they mentioned. Those of us who are living in intentional communities today are addressing this problem directly and providing a wide variety of viable models for others to follow. Also, I would stress the importance of putting ecology and peace at the top of the list, because these two are so clearly necessary for continued life on this planet to be possible. Unlike Joe and Horst, I don't buy that budget deficits are the life-and-death issues that the other problem areas are. We should gradually bring our spending and our revenues into balance without cannibalizing key programs for children, people of color, women, the poor, and the infirm, as well as for education and the environment.

.....
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 kids, Eliza (1) and Anthony (3).

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.

TABLE 1

The Five Most Serious Problems Facing Americans Today

Average Seriousness Scores (On a Scale of 0 to 10) :

Non-Communitarians (N = 54)	Ex Anabaptist Communitarians (N = 42)	Intentional Communitarians (N = 99)
1. Crime & violence 8.8	Budget deficits 8.2	Ecology 8.2
2. Racism 8.0	Crime & violence 7.6	War & arms race 7.8
3. Poor education 8.0	Family breakdown 7.5	Crime & violence 7.8
4. Budget deficits 7.8	Ecology 7.4	Racism 7.8
5. Ecology 7.8	War & arms race 7.3	Loss of community 7.5
6. Epidemics/AIDS 7.8	—	—

"Horst needs to understand that the patriarchal nuclear family isn't the only alternative to family breakdown. Various forms of communal and extended families may work even better, and certainly should not be discriminated against by the law, as they currently are. Horst also criticizes sexual permissiveness, when in fact its opposite, sexual repression, is a more serious problem. I would add something ignored by both Joe and Horst, not to mention Bill and Bob: namely, the true American authority-abuse is not communalism but consumerism. It's the unlimited-growth ethic of buy, consume, and destroy, over and over again until we're addicted and the Earth is afflicted. This cycle is one of increasing alienation, another problem ignored by Joe and Horst. As for Christian Right-wingers, they're an easy target, but let's remember to try to tolerate them even if they don't tolerate us."

The Data

We asked our questionnaire respondents: "In terms of seriousness, from 0-10, how serious are the following problems today? (0 = no problem at all, 10 = extremely serious)" We listed 25 problems, and respondents were encouraged to add others. We compared the answers of our 99 communitarians with those of our 42 former Anabaptist communitarians and our 54 non-communitarians (mostly college students). Table 1 lists the five problems getting the highest average "seriousness" scores from the three sub-samples, along with the actual scores.

Given that candidate Bonnie Indigo warned her two opponents that budgets should not be balanced on the backs of the disadvantaged, how did her constituents rate the problem of federal deficits? The answer: a middling 5.6 compared to the non-communitarians' 7.8 and the former Bruderhof members' 8.2. The problem of "family

breakdown" also separated the communitarians, who gave it only a 5.6, from the non-communitarians, 7.1, and the ex-Bruderhof members, 7.5. The mostly secular contemporary communitarians also thought "loss of religion" a less serious problem (2.95) than did the non-communitarians (4.5) and former Bruderhof respondents (4.6).

"Those of us living in intentional communities today are providing a wide variety of viable models for others to follow."

Just as Bonnie shifted the spotlight away from communes and onto American consumers, her communitarian constituents rated "consumerism" a more serious problem (7.6) than did the non-communitarians (5.5) and former Bruderhof members (6.2). In addition to material values, what about moral ones? Presidential candidates have generated lots of heat about "weak moral values." Our contemporary communitarians thought this problem less serious (4.8) than did the non-communitarians (6.3) and the former Anabaptist communitarians (7.1).

As reported in our column in the Spring '96 issue, the contemporary communitarians scored lower than the student and ex-Bruderhof samples in authoritarianism, or the tendency to rely on authorities for guidance. And in their own communities they prefer consensual or democratic decision-making to reliance on charismatic authorities. So how serious did they judge society's problem of "the breakdown of authority"? Much less serious (2.9, on average) than did the non-communitarians (5.0) and the former Bruderhof members (6.1).

What about the hot political campaign

issue of "welfare cheating"? While the non-communitarians rated it 5.1 and the Anabaptists 4.9, contemporary communitarians gave it only a 2.5. While none of the groups rated "sexual permissiveness" as a very serious problem, the communitarians scored it far lower (2.5) than the non-communitarians (4.3) or former Bruderhof members (6.0). Similarly, "lack of patriotism" didn't rate high on any of the groups' list of most serious problems, but, again, contemporary communitarians rated it the lowest (1.5), compared to the non-communitarians (4.0) and former Bruderhof members (3.8).

How Liberal or Conservative Are Contemporary Communitarians?

From the data reported above, we constructed two scales of "liberal" and "conservative" issue concern. Liberal concern was measured by respondents' average "seriousness" scores on the issues of "war and the arms race," "racism," "sexism," "poverty," "ecology," "intolerance," and "consumerism." Conservative concern was measured by scores on "the loss of tradition," "the

breakdown of authority," "family breakdown," "welfare cheating," "loss of religion," "sexual permissiveness," and "lack of patriotism."

All three samples tended to regard the seven liberal issues as more serious problems than the seven conservative issues. But the contemporary communitarians scored the lowest of the three groups on conservative issue concern, 3.19, compared to the non-communitarians, 5.01, and the former Bruderhof members, 5.49. The intentional communitarians and the non-communitarians tied at 7.08 on liberal issue concern, compared to the former Bruderhof members' lower score of 6.45.

Serious concern with problems is of course different from offering particular solutions to them. In our next column, we will report more direct indicators of liberalism and conservatism when we allow our three Presidential candidates to add their own public-policy solutions to those of the major parties' official nominees. Will you be more impressed by the platform of Tweedle-Bill, Tweedle-Bob, Joe Denver, Horst Klinger, or our favorite, Bonnie Indigo? Ω



MY TURN

by Thomas Robbins, Ph.D.

Proposed 'Bill of Rights for Communities': Throwing Out the Baby with the Bath Water?

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.

THE DEVIL, IT IS SAID, IS IN THE details. Ben Zablocki's basic idea of a "Bill of Rights for Intentional Communities" has merit. [*"My Turn," Fall '95.*] Such an agreement would affirm both the religious liberty rights of communities and their obligations to vouchsafe certain minimal rights (or conditions of non-abuse) to their individual members. It would provide a means of pressuring excessively manipulative or exploitative communities to lighten up, as well as allowing the majority of communities—even when they are esoteric and stigmatized as "cults"—to distance themselves from a minority of hyper-abusive or destructive groups.

But I am concerned with some of the issues Dr. Zablocki raises and some of the areas which he feels should be subject to intrusive meddling from the State, or at least from majority opinion and the intentional communities movement. I believe he may be throwing out the baby of religious liberty with the bath water of paramilitarism, exploitation, and deceptive proselytizing.

He affirms the right of individuals and their families "to some form of recourse when

the subtle methods of coercive persuasion are used that result in loss of personal autonomy." There would seem to be an underlying premise here that psychological coercion can be equated with more tangible pressure and that "mind control" (i.e., coercive persuasion, thought reform, brainwashing, etc.) can be evaluated fairly and unambiguously. In my view, there is plenty

Within broad limits, authoritarian sects simply have the right to be authoritarian sects.

of ambiguity here: How much of which "subtle methods," as he puts it, are sufficient for "overcoming of the will"? Certain anticult activists interpret experiential rituals such as meditation, repetitive chanting, and speaking in tongues as "hypnotic" processes and vehicles of mind control which enhance suggestibility, produce dissociative states, and put reason to flight. If this bill of rights were adopted in its present form, a community

which women devotees were definitely expected to marry church elders and thus become "Brides of Christ." If the right to leave were guaranteed, would it be too much to require that women could not remain members in good standing if they rejected the group's core religious practice? The all-important right to leave is the answer to many communitarian ills—if you don't want to bow down to idols, get out of the pagan temple!

Within broad limits, authoritarian sects simply have the right to be authoritarian sects. When this ceases to be true, religious liberty will be gone. Many contemporary churches evolved from more authoritarian groups led by eccentric charismatic visionaries whose practices might now be viewed as "abusive." Would the Mormons have survived had they not found a remote sanctuary where they could be autonomous? The

Thomas Robbins, Ph.D., sociologist of religion and independent scholar, wrote *Cults, Culture and the Law* (Scholars Press, 1985), *Cults, Converts and Charisma* (Sage, 1988) and co-edited *In Gods We Trust* (Transaction Press, 1981, 1990) and *Between the Sacred and the Secular* (JAI Press, 1994), and the forthcoming *Millennium, Messiahs and Mayhem*. His B.A. is from Harvard University, and M.A. and Ph.D. from the University of North Carolina. His interests include contemporary apocalyptic movements; the interface of law, psychology and religion in legal conflicts over religious conversion; and contemporary discourse over "quasi-religious" phenomena.

early Methodist preachers in the 18th century and the early 19th-century revivalists were masters of traumatic emotional manipulation and the fostering of collective hysteria. Early Methodist preachers John Wesley and George Whitfield aimed their sermons, "at generating violent emotions in their listeners, filling them with the terror of hell, or, more precisely with dread of sin, which is the truth hell. Their great talent . . . was to produce, in the breasts of those who heard them, a crisis of despair, followed by a sudden revelation and a mood of blissful peace." (Elie Halevy, *The Birth of Methodism in England*, University of Chicago Press, 1971.) Some 19th-century psychiatrists analyzed their patients as victims of "religious insanity." Perhaps the Great Awakenings of American religious history might have been stopped in their tracks if revivalists could have been held liable for "intentional infliction of emotional distress." The Shakers might have been destroyed decades before the ultimate demographic consequences of celibacy kicked in.

Throughout American history the force of dynamic movements which has allowed them to grow and survive has derived in part from practices and characteristics which might be termed "abusive" by current standards: tight solidarity and stringent pressures for conformity, ecstatic rituals, wild revivalism, and strenuous indoctrination of the young. To enforce "responsible behavior" on the part of "cults" may be to ensure that dynamic groups no longer survive and thrive. Only tepid, low demand, come-once-a-week-make-a-small-donation-hear-an-edifying-sermon-style churches would be deemed legitimate.

So I'm rather ambivalent about Dr. Zablocki's proposal. It would be nice if all religious groups could be well-behaved. Yet the absence of unruly groups would make things rather dull and may, moreover, indicate that the day of powerful religious movements is past. The early Mormons, the Shakers, and the old revivalists would never make it in today's age of "cult awareness."

I can't completely resolve my ambivalence, but I will give it a shot. I suggest we do not intervene in situations where "abuse"

shootout—but also threaten the rest of us and public safety. Suppose a messianic communal sect with has numerous semiautomatic weapons moved in down the street, and my dog "Antichrist" chewed up their pamphlets? An outgunned local police force might not be able to protect me from violent retaliation or to deter a *Jihad*. I wouldn't mind seeing some sort of extra-legal pressure on sects to disarm, especially since I do not think movements benefit from their arms cachés, which simply get them in

I suggest we do not intervene in situations where "abuse" involves primarily the nuances of psychological pressure.

involves primarily the nuances of psychological pressure. Safeguarding religious liberty should be more important than protecting against the ambiguous specter of "mind control," especially since those who attack the persuasive tactics of so-called "cults" often presuppose that those groups' beliefs are pernicious or false. (See article by Anthony and Robbins in *Journal of Church and State*, Summer, 1995.) Yet, as I indicated above, atrocities such as "dumping" of elderly and infirm devotees (or converts who have already donated what they can and are no longer financially useful), deserve the criticism and scorn of everyone concerned with the communities movement.

Let me end by pointing out that a key issue here is paramilitarism. Arms stockpiles and private armies endanger not only devotees—who may become cannon fodder in a

trouble and increase opposition and persecution. I think that a careful study could establish that such weapons don't benefit these groups—although it couldn't prove that the weapons wouldn't come in handy in the putatively imminent Days of Tribulation at End-Times. But from my mundane perspective, it is not really in the interest of these movements to be heavily armed. Every Waco and Jonestown contributes mightily to a hostile climate of opinion and law enforcement regarding communal (and otherwise esoteric) spiritual movements.

Organizing pressure is most appropriate, in my view, where the transgression is palpable and tangible (not merely psychological), and where it is in the interest neither of the offending group nor of other communities or "cults" for the arguably abusive behavior to persist. Ω

THE '60s COMMUNES PROJECT 1965—1975

WERE YOU THERE? The '60s Communes Project is dedicated to documenting the wave of communalism that swept the country between 1965 and 1975. What motivated people to seek communal living? What lessons can be learned from this unusual period in our history?

MAY WE INTERVIEW YOU? If you lived in a commune at any point between the years of 1965 and 1975, please let us talk to you! We will be traveling around the U.S. until September '96 and can come directly to you.

Please contact *Tim Miller*, Dept. of Religious Studies, Smith Hall, University of Kansas, Lawrence, KS 66045; (913) 864-4663; tkansas@kuhub.cc.ukans.edu; or *Deborah Altus*, (913) 842-3746; altus@kuhub.cc.ukans.edu.



Site Planning in Community

ONE OF THE MAIN ATTRACTIONS of cohousing and other intentional communities is that, among other things, they are neighborhoods where people get to know their neighbors very well. The physical design of the site, defined as the layout of the buildings and paths, plays a key role in the development of community-friendly neighborhoods. Since many cohousing communities have been able to design their own neighborhood from scratch, they have taken a very different approach than the current North American neighborhood design traditions.

Modern neighborhood designs (with yards surrounded by fencing and two-car garages at the front of the houses) offer all the privacy you can stand, but provide little in the way of opportunities to interact with neighbors.

Cohousing projects and other newly forming communities give community members the opportunity to create site designs which reflect their community values. Much of the cohousing in America is modeled after the cohousing designs of Denmark, which were heavily influenced by the work of Jan Gehl, a Danish housing researcher who spent two decades analyzing how people interact between their homes and the outside world. His book, *The Life Between the Houses* (Van Nostrand Reinhold, 1987) is a classic reference for social site design. According to Gehl, the space between the inside of the house and outside public areas can be divided into three zones of social interaction; private, semi-private, and public.

Gehl says the "waltz of community" happens when someone goes to the window or front porch to see if anyone is outside, "presenting" themselves in public. If so, the person inside then moves to the door or porch out into the semi-private zone and presents themselves. If the person at the door connects with the person in the public zone, the two then start social contact and may move into

the private zone, or into the semi-private zone to continue talking. Another way the dance works is that someone who is feeling sociable goes to sit in a public gathering space, or starts working in the gardens, or starts sweeping the walkway. All these activities are opportunities for people to announce themselves as available for social contact.

Pathways are important places for people to run into each other, thus well-designed pathways are a key element in a successful social design. I watched a friend as she walked from the Common House to her

areas of the homes. If the distance is too far it will discourage conversations; if too close it can intrude on privacy. The range of eight to 14 feet seems to be working well in cohousing projects so far.

In a well-planned social design, the homes all have good views into the public gathering places and walkways, encouraging spontaneous gatherings. If extended social contact is desired, then providing some place for two or more people to sit down and chat in the public or semi-private zone is a must. Ideally this sitting place, often called a "node" or "gathering node," is in view of several houses at once. The key to the success of nodes is visibility from the private space. If you have to walk outside your house, and down the path several feet to see if any people are gathering there, it will quickly become too much work to bother. Gathering nodes which catch sunshine in the winter and are shaded in the summer tend to get the most use. Locating a toddlers sandbox in view allows parents of small children to participate.

Designing neighborhoods—for better land use, better social environments, and to encourage a sense of place—may be one of the most significant contributions community founders can make.

home in Winslow Cohousing community. It was a sunny Saturday, and the pathway was full of people talking and children playing. My friend stopped frequently along the pedestrian pathway and had several conversations. At Winslow, the pathway funnels people from private to public areas, so people en route to their cars or the Common House pass by close enough to homes to easily initiate conversation. At Puget Ridge cohousing community in Seattle, many of the homes have Dutch doors. The top halves of the doors open to create wonderful openings to passersby, while the bottom halves are typically closed, keeping pets or small children inside. Site plans which have one major route that everyone travels seem to work better than those with multiple pathways, as the latter tend to diminish the frequency of spontaneous conversations.

Another important design element is the distance between paths and the semi-private

In a social site design, removing the cars to the perimeter of the community, or at least to the rear of the houses is a key consideration. The front of the house then is reclaimed as a social space. Almost all of the cohousing communities that have designed a site from scratch have implemented pedestrian-centric designs, where people, not cars, are the focus of the front of the house. The pedestrian-centric design provides a village atmosphere and creates a child-friendly environment.

The book, *Cohousing, A Contemporary Approach to Housing Ourselves*, (Second Edition), by Kathryn McCamant, Charles Durrett, and Ellen Hertzman (Ten Speed Press, 1994) contains many examples of the principles of social design and is beginning to influence neighborhood developers outside of the cohousing movement.

Designing neighborhoods—for better land use, better social environments, and to encourage a sense of place—is not what fuels most community founders, but it may be one of the most significant contributions they can make. If designing neighborhoods so that people can get to know their neighbors catches on, who knows what may happen in our culture? Ω

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



A Visit to New Covenant Fellowship Community

THE HILLS OF SOUTHERN OHIO in May greet me with the white haze of dogwood. Coming up the New Covenant community lane I pass a mobile home and a ramshackle corncrib rebuilt into a dwelling, then stop beside a white farmhouse with an immense two-story annex that is all windows on the south side. The community land gallops off into meadows, acres of gardens, and woodlands begging to be explored.

I am met by a small mob of kids who come at me with sand on their knees and peanut butter on their faces. They ask if I'm "David" and escort me inside. Evening worship and supper are about to begin. We'll be 18 persons around a long, long kitchen table including Gishes, Foxvogs, Grahams, three single fellows, and Liz (the community's newest member) with her toddler son.

Bible reading, silence, and informal responses to the Word, and then vigorous singing lead us into the mealtime. This community eats all meals together—an extended family that includes whoever appears around the extended table.

One New Covenant charism is to welcome people who are at a transitional place in their lives ... homeless, on probation, recovering from some personal trauma. Here they find country quiet, home cooking, work on the vegetable farm, children who will love and wrestle them as long as they can take it, and serious conversation when they are ready.

Monday morning I drop in on the children and Steve Graham, their homeschool teacher. They are learning about time—astronomical time, clock time, and calendars. Steve then asks them, "What is patience? Can you give me some examples?" Their answers tell a lot about normal Fellowship

life. "Patience is waiting for our robin's egg to hatch." Another added, "Patience is when you, Peggy, Mama, and Art were arrested and we were waiting for what the judge would do." This latest incident happened when some community members refused to leave the parking lot of a local adult video store where they were protesting "the objectification of women."

New Covenant members want more connection with other radical discipleship communities.

Later in the morning Art Gish and I pull some asparagus, wash it off, and prepare it for the farmers market in nearby Athens. Fresh vegetables are the main source of income for this community which caters especially to the many foreign students at Ohio University, supplying them with specialty items for their native cuisines. Because of their homegrown food, frugal lifestyle, and creative salvage operations, the members of New Covenant Fellowship are able to live below the taxable income level and avoid paying taxes for war.

The community van leaves for Athens to the weekly noontime peace vigil. But first I visit an office serving the regional peace movement where Peggy Gish is the coordinator. She is often involved with training children and teachers in the public schools about nonviolence and conflict resolution. Then we stand in front of the courthouse with well-worn signs proclaiming, "War is not the answer. Jesus has a better way."

On the way home we go shopping at

the back doors of various respectable establishments ("dumpster diving" some call it). I remarked to Art how much good-looking bread there was. From knee-deep in Kroger garbage he yelled, "Oh, we don't take that stuff. That's white bread. We have standards."

Through their persistent peace witness and community life, God has given this small community a wide network of friends among university foreign students and many non-Christian intentional communities in the area. Their home is a frequent gathering place for area peace movement activists and a witness to the seamless garment theology of respect for all life.

For New Covenant Community, this seems like a time of health and stability after many meager years where few long-term peers were there for the Gish family in their vision of radical Christian community. (The large annex they built 20 years ago, when there were more community members, is still only half finished inside.) New Covenant members want more connection with other

radical discipleship communities. Their best idea on how to build relationships between communities is to exchange a few members from time to time. Ω

Excerpted from Fire, Salt and Peace: Intentional Christian Communities Alive in North America, by David Janzen and others from the Shalom Mission Communities (October, 1996.) The book profiles 30 Christian communities (and lists several hundred others), offering reflections on the discoveries and developments within the Christian intentional communities movement over the past 20 years.

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

David Janzen is a member of Reba Place Fellowship and coordinator of the Shalom Mission Communities. For more information about Fire, Salt, and Peace, write David Janzen, 726 Seward, Evanston, IL 60602.



Child-Adult Friendships, Part II

IN THE SPRING '96 ISSUE, I DESCRIBED how children within intentional communities benefit from their friendships with non-biologically related adults. On the other side of the coin, childless adults are also benefited by the close network of relationships frequently found in communities.

Due partially to the common conception of children as property of their parents and to the way jobs define and limit who people relate to, it is typically difficult for childless adults to create meaningful relationships with children, unless they are teachers or close to relatives or friends that have children. As one community member described it:

If I were living in the outside world, I would not have the opportunity to do this. I would probably be either a computer programmer or a high school teacher of computer science. The only way I could get this kind of interaction would be to go to some training to become a childcare worker (which I would find abominable), and then do childcare work for 40 hours a week, and that's not what I want to do. I like to do several jobs and one of them happens to be playing with kids. And another happens to be dealing with computers, and another happens to be cooking. This community is great for that.

Child-adult relationships tend to develop informally during mealtimes, community events, or chance meetings around the community. The wide range of involvement available to childless adults lets them participate in the joy and the work involved in caring for children without assuming the awesome responsibilities and obligations of becoming a parent. One childless adult who

was very involved in the community's childcare program mentioned in an interview that "when [my lover] told me she was going to have a baby, I told her that I already had three kids." Another member stated that:

Living in community helped me make the decision not to have my own kids. I can always borrow a child for an hour, or a day, and I enjoy knowing so many children so well. Today's teenagers I knew as babies, and they've always known me. It feels as if I've had a small share in the raising of a big family.

Childless community members occasionally seem surprised by the degree of emotional attachments they form with other people's children. Two examples:

And so I got involved in them in a different way, one that meant doing more of the dogsbody stuff. Getting them up, dressing, stoking up with fodder, washing, feeding pills. Caring, Becoming more concerned.... Somewhere along the line growing more protective: "Where are they? Are they all right?" Taking on the role of a non-parent parent!

Reaching out to love other people's children has been surprisingly easy, though I don't have the same obsessive interest that I have in my own child. Still they have all made me proud, embarrassed me in public... made me furious, made me ashamed of myself.

There is, however, a potential down-side for adults assuming a great deal of responsi-

bility for and emotional attachment to other people's children. Such adults are, as one communal child called them, "false daddies." While a few communities give childcare workers authority over biological parent(s) if they are not involved in the children's program, in general, the biological parent(s) have ultimate authority over their children. This conflict is usually amiable with both parties respecting each other and being available to coaching. Occasionally, however, this conflict becomes aggravated and whether on friendly or unfriendly terms, when a family leaves a community, it can be emotionally traumatic for all parties concerned. As one community member who was involved in such a split up commented:

I see Joel and Sophie occasionally, but only for four or five days at a time. This more than ever puts me into the role of the absentee parent. I don't want children of my own. I don't want to be a non-parent parent. I do want to live easily, in love and care and excitement with

Childless community members occasionally seem surprised by the degree of emotional attachments they form with other people's children.

other children as people, with other [grown-ups] as people. I expect I'll keep trying. But watch out, you befrienders of children! Besides all the state laws against your having any status with regard to children, beware your self and its years of conditioning!

So while child-adult friendships in communities are generally a wonderful experience for everyone involved, it is also important to be clear about the boundaries of such relationships and be prepared for the possibility of separation. Ω

FOUR SEASONS WORTH OF COMMUNITY WISDOM

can be found in your mailbox
when you subscribe to
Communities magazine.

See p. 80 for details.



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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.



How Clean Is 'Clean'?

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

I USED TO THINK THE CHALLENGE of diversity was accepting people from other cultures and races into my life. Now I think my biggest challenge is accepting other people's definition of "clean." The topic sounds mundane, but in community it can eat up a lot of energy or offer a significant growth experience.

"I would like the kitchen to be clean," I said firmly. My community mates all stood looking at the (same) kitchen. "It is clean!" exclaimed Joe. Some people see a problem where others don't. Haven't some of your largest resentments been about who left the tub drain full of hair? Or that someone else expects *you* to clean the hair out of the drain?

Once the group can agree that a problem exists, they can try to decide how to solve it. Not so easy. "You think the bathroom floor needs mopping once a week? No way! More like once a month!" "But, everyone knows all bathrooms need mopping once a week. Of course. I know that because ... my mom did it that way." The next step seems to be an exploration into the childhoods of community members. Finally, once you can understand everyone's perspective on "clean" you can begin to find a common standard.

But wait! Perhaps you recognize another famous stumbling block on the road to defining clean—"tidy vs. sanitary." One person is always certain to fold up the newspaper, but isn't concerned with using hot or soapy water to wash the dishes. He or

she complains about the person who leaves a coat on the couch but is careful to use hot, soapy water.

Being typical humans, most communards eventually propose a System. I have created, lived with, settled for, and heard about many

system. We had a list of chores on the wall that had to be done once a month. Do whichever you like. Of course, if you were the last to get around to the chore, the only one left would be scrubbing the toilet. But, some people don't mind scrubbing the toilet.

Spiritual: Taoism teaches *wu wei*, which translates into nothing-doing. This philosophy of non-interference leads to bathrooms which would not be selected for *Better Homes and Gardens*. And for more clean-sensitive users, this philosophy offers a chance to practice Buddhist non-attachment.

Lowest common denominator: This is also known as the "If-you-don't-like-it-you-clean-it" system. "Why should I have to fix something which isn't broken? If you like to have the perk of extra cleanliness, you do it, but don't ask me to."

Highest common denominator: This also involves resentment: "Why am I spending my time cleaning this?"

WHILE WE CAN LAUGH AT OURSELVES, we do face a serious dilemma. Some potential members chose not to live at our com-

So, we've come to a classic community question: Should we compromise for the people who have higher standards?

cleaning Systems. Let me attempt an outline of the more common ones.

Rotation: One example is East Wind's HTA ("hard-to-assign"). Hidden benefits of this method are that the really particular, super-clean folks get to cycle through over time, and do the little things they wish the other people would do.

Territories: If you can figure out who is Jack Sprat and who is his wife in your community, you'll get everyone to do the chore they like best and hate least. But, if you don't look after your area the way some others think you should, look out—they'll propose the Rotation method so that they can get their hands on your area.

En Masse: Call the Cleaning Party peer pressure or call it positive support. If you aren't cleaning, your community mates know it.

Free Market: (Also called "Procrastinator's Hell.") My old group house used this

method because they find the surroundings uncomfortable. Acorn community recently decided to make a concerted effort to neaten up in order to attract new members.

Even current members of my community, Twin Oaks, complain of low morale. Where's a pencil when you need it? It's not in the pencil jar, but there's plenty under the table or in the sofa! Well, some people just aren't bothered by such things. So, we've come to a classic community question: Should we compromise for the people who have higher standards?

At Twin Oaks, in the name of individual freedom and egalitarianism, we do not force anyone to meet any standard of cleanliness. Perhaps this is a mistake, given that facts show that a tidy, sanitary place is less dangerous, less conducive to illness, more ecological, less stressful, and better for morale.

We have a good example in some spiritual communities that I have visited, such as Ananda Village and Sunrise Ranch, which I found spotless. They prided themselves on their serenity and orderliness. But clean is all relative. Perhaps their members have arguments, too—about whether to mop the floor after every meal or just once a day. ...

Ω

Alex McGee previously lived in a Jesuit Volunteer Community and has been at Twin Oaks for two years. She teaches yoga, weaves hammocks, serves as Secretary for the Federation of Egalitarian Communities, and cleans her building alongside her nine housemates every Wednesday morning.



Regional Networking at Fellowship Board Meeting

OVER 100 INTENTIONAL COMMUNITY movers, shakers, and seekers got together this past November for the fall board meeting of the Fellowship for Intentional Community. The gathering was hosted by the 52-year-old Christ's Church of the Golden Rule (CCGR), at their beautiful ranch near Ukiah, California. Giant redwood groves, sage-covered mountains, fine horses, rare white deer, and coyotes calling in the night, all contributed to another delightfully unique FIC meeting. Although this pacifist church community has been around since World War Two, our board meeting represented the first time CCGR had hosted another group's meetings. The experience went so well that one Church member said, "This coming together seemed more like a reunion than a first meeting."

Participants shared a wide variety of interests. Some came to see who else in the region was interested in intentional community (either to start something new or join a group already under way). Some came to visit the host community. Others came to observe the consensus process or talk with Fellowship members. Some came to promote their particular community or project. All were welcome.

One of the big Fellowship stories of 1995 is the evolving nature of the board meetings themselves. In three days together, the board tries to:

- Build a sense of temporary community with itself and other participants.
- Provide an occasion for community-minded folks in the region to meet each other and talk shop.
- Engage new people in Fellowship projects.
- Demonstrate effective consensus decision making.
- Promote a wider awareness of the communities movement in general, and Fellowship activities in particular.
- Accomplish all the work a board of di-

rectors must do—refine values and set policy direction and priorities, fill key staff positions, decide limits of authority, approve annual budgets, develop connections with related organizations, and clarify the nature and common interests of our constituency, which we see as North American intentional communities, community seekers, and others interested in cooperative lifestyles.

Reports and Good News

Friday was devoted to project managers and committees reporting on their work and fielding questions from anyone present. This was a chance to find out what was going on, get fresh input from new folks, and discover key issues for the board to consider later in the meeting. Brisk sales of the new edition of the *Communities Directory* were reported, with nearly 7,000 copies distributed in the first six months. *Communities* magazine posted steady growth, in both subscriptions and distributor sales. The Community Loan Fund report described a loan to the Community Quest conference in Colorado, and a prospective loan to Los Angeles EcoVillage. (The fund makes loans of up to \$5,000 to intentional community businesses, and other projects serving the communities movement.) There were first-hand reports from recent community conferences, including Twin Oaks' Labor Day Communities Conference, the Second Annual CoHousing Conference, the Community Quest conference, and the First International Ecovillages Conference. That night, at a "Community Fair" in the dining hall, people presented brief descriptions of their intentional communities and met in small groups with interested community seekers.

Regional Networking

In a radical departure from past board meetings, the entire second day of the meeting was devoted to regional networking. Increasing numbers have come to the last two board

meetings, and to encourage this growing regional participation, a networking day was designed to help identify and develop common interests among communitarians, especially those from the northern California region.

Participants decided among themselves what issues were talked about and with whom, through an innovative "open space" format. Each participant had the opportunity to state three specific objectives/hopes for the day. Through a lively mix of sticky notes, quick introductions, a short burst of simultaneous personal concept marketing, and assertive facilitators, each individual's objectives were connected with the related interests of others, and meeting sites (or walking routes) were designated for each group. Then site locations were posted on a wall for easy referral. All of this preparation happened within one hour, building energy and giving everyone in the meeting hall a voice in agenda setting.

Everyone had a chance to find others in the region who shared their passions—whether electronic networking, raising children non-violently, or construction with recycled materials. Sharing special interests with a wider population of communitarians is one of the delightful benefits of Fellowship events. Most of us do not have as many cooperative contacts in our daily lives as we'd like. So it's a welcome experience to meet with new friends who share our awareness of the wider intentional communities movement, especially friends who live close enough to visit again!

FIC Mission and Future Plans

On Sunday, the final day, the board met from mid-morning until late evening, and consensually made a number of decisions:

- Due to the successful networking experience, the board agreed to continue giving one full day to that work, and has extended future meetings from three days to four, to devote more time to board-level decision making.

- A search committee was authorized to begin planning and site selection for the next continental FIC gathering, possibly scheduled for June 1997 or 1998.

- The Internet committee, or Web Weavers [see "Life on the Electronic Frontier," p. 20], will "publish" a limited sample of community listings from the *Communities Directory* on our World Wide Web home page. The *Directory* feature articles and the resources section are already online. In addition, we agreed to create a Web page for any intentional community listed in the *Directory* for a \$10 fee. A mailing describing this offer will be sent to each community.

FIC board member Dan Questenberry is managing editor of the FIC Newsletter, board member of the School of Living Community Land Trust, and founding member of Deer Rock community. He lives at Shannon Farm in Virginia.

The three-part Fellowship mission was considered and a fourth element added, so now our mission statement reads:

- *Providing information about intentional communities to those seeking cooperative lifestyles;*
- *Facilitating communication and cooperation among intentional communities;*
- *Raising public awareness of communities and their products and services; and*
- *Providing support services to both existing and forming communities.*

After a decade of continental network organizing, the FIC is now grappling with questions of organizational structure. Our history has been based on board-driven projects anchored by near-fanatical investment of volunteer hours. Now it's time to move beyond that to a more humane and

sustainable future. But what should that look like? A Restructuring Committee was created to review all aspects of Fellowship organization, and to recommend changes that will improve FIC effectiveness and efficiency.*

FIC Organizational Review

A key issue for the Restructuring Committee is how to involve more people in the Fellowship's work and simultaneously maintain the close, community feeling created by having a working board whose members are in regular contact with one another. How are new Fellowship activists to be mentored and incorporated into the committed core of the organization? How can the Fellowship help establish regional community networks and engage more FIC general

members in the semiannual board meetings, ongoing committees, and project teams? Can FIC develop a dynamic committee structure that coordinates with other Fellowship operations? In a broader light, is the intentional communities movement well served by the evolving Fellowship meetings? Do existing FIC projects effectively address the range of our mission priorities? Does current organizational structure allow future growth?

Another thorny issue for the Restructuring Committee will be recommendations on board selection. Currently the board is self-selected, and strives to include communitarians from the widest possible spectrum of the intentional communities movement. But more than experience is needed for Fellowship work—we also need vision and a commitment to be active in the work. Board

Life on the Electronic Frontier The Fellowship's Online Journey

by Michael McIntyre

THE FELLOWSHIP'S MISSION OF PROMOTING COMMUNITY living and cooperative lifestyles has taken a bold and exciting leap into cyberspace with the blossoming of the Intentional Communities site on the World Wide Web. We've established this site as an online information clearinghouse, networking tool, communication forum, and inspirational source for all with an interest in community.

Created in the early 1990s, the World Wide Web (see "Web Terms for the Neophyte") is a dynamic and rapidly growing method of exchanging multimedia information on the global computing network known as the Internet. In the words of its originators at CERN (European Laboratory for Particle Physics in Switzerland), the Web "is the universe of network-accessible information, an embodiment of human knowledge." A Web site consists of Web pages containing text and graphics with links to other pages in the site and around the world. A vast array of topics are easily explored following links from one page to another. People may obtain access through their home computers via local and international Internet service providers, at public libraries, schools, and cybercafés.

The Web site is our fourth publication, along with this magazine, the *Communities Directory*, and the FIC newsletter. The FIC's presence on the Internet has been assisted, via online access and invaluable technical and other assistance, by Gaia Trust in Denmark and the WELL in California. Recently, the site was awarded a top rating by the McKinley Group's Magellan Web Index.

While a few minutes browsing through the Web are truly worth a thousand words, a brief introduction to the offerings of the Intentional Communities Web site may stir your imagination. The heart of the site is a page of links called *Intentional Communities on the Web*. Presently more than 70 communities have their own, often elaborate, Web sites, with more

coming online every week. An *Events Calendar* offers a broad spectrum of notices about upcoming classes, celebrations, conferences, meetings, and more. *Prose 'n Poetry* is a page of musings from and about the world of community. Stop by for some reading, study, or reference work, and by all means submit material to share! The *Community Marketplace* page is a bazaar of products, publications, and services offered by, and of interest to, communities. (If you would like to advertise your community, product, or service in a display or classified ad in *Community Marketplace*, please contact *Communities* magazine at the address below.) *Organizations and Projects* provides useful links to organizations and projects creating, promoting, and studying community. *Related Resources* is the Web Weaver's page of links to great Web sites on ecology, economics, energy, food, government, housing, spirituality, and so on, and Web search tools that may be of interest to community-minded folks.

Another aspect of the Web is its promotion of communication. The *Guestbook* page has proven a lively forum for seekers and others, allowing them to leave messages on the Web site for all to see. In addition the Web Weavers host a separate email discussion group for more in-depth sharing of ideas and experiences. The *Feedback* page offers direct communication with the Web Weaver committee—who are regularly inspired by the great feedback received about the site through these channels.

Nestled within the Intentional Communities Web site is the online version of the FIC's best-selling 1995 edition of the *Communities Directory*, containing its extensive resource collection and all 31 of its feature articles on community living. In addition, we are offering every community in the *Directory* the opportunity to have their listing serve as the basis for a simple Web page of their own. The *Communities* magazine pages give an overview of recent back issues, with the table of contents and select columns and articles from each.

The Web Weavers rely on your constructive and critical feedback, and as the Intentional Communities Web site grows, on volunteers. Volunteers, such as people who direct the Web Weavers to new Web resources or point out technical prob-

members are communitarian activists who live out their personal commitments to cooperative lifestyles, to Fellowship projects, and to personal effectiveness in consensus meetings. Board members are not selected as representatives who are "responsible" to their intentional communities or networks. Rather than seeking direct representation from intentional communities, the board's underlying philosophy of inclusivity is expressed by our deep commitment to open and participatory meetings, by consciously siting meetings in different sections of the country, and by widely publicizing FIC gatherings.

You're Invited!

Communities magazine readers are welcome to join us as these vital new developments unfold at upcoming Fellowship board meet-

ings. Share the fun with us of building more cooperative relationships as we visit intentional communities across North America (and observe the consensus process and see trained FIC facilitators in action.)

The next board meeting will be held November 1-4 at the Ecovillage Training Center at The Farm, about 65 miles southwest of Nashville. Friday the 1st will be report day, with the latest news about FIC projects and activities. There will be questions and answers, and opportunities to lend a hand. Saturday will be regional networking; we'll provide opportunities for everyone to talk about their passion for community and how it intersects with Fellowship programs. Sunday and Monday will be board business days, where values will be discussed, policies developed, and organiza-

tional decisions made. All meetings will be open to the public. Fees for attending will be \$20/day for room and board (\$15 if you're camping), plus a participation cost of \$15-\$100 for the entire weekend. Participants will be asked to select their own place on the sliding scale based on how many days they attend and what they can afford.

For more details or to make reservations, please contact Jenny Upton, FIC Meeting Coordinator, Shannon Farm, Rt. 2, Box 343, Afton, VA 22920; 804-361-1417 (after 5 pm). Ω

**The six-person Restructuring Committee met for five days in late February at Sunrise Ranch. They presented their extensive proposals at the subsequent May board meeting held in the Catskill Mountains. These meetings will be described in the Fall '96 issue.*

lems, add a collaborative atmosphere to the work. Tasks abound. If you feel moved to help please contact us at the address below.

Web: <http://www.ic.org/>
E-mail: ficweb@ic.org

Advertising in Community Marketplace: PO Box 169, Masonville, CO 80541-0160; 970-593-5615. Ω

Michael McIntyre, an FIC Web Weaver (along with Jillian Downey and Elph Morgan) has worked with the FIC since 1994. He lives at Prospect House, an urban cooperative in Ann Arbor, Michigan and earns a living doing Web-design and consulting. He hopes to someday learn to play the banjo and master swing dancing.

The Fellowship Is Luddite Friendly

As the FIC has grown familiar with the Web, it has become clear that many people are enthusiastic about accessing information electronically. At the same time, we are sensitive to concerns among some communities and individuals about the appropriate use of information technologies. While we are deliberately expanding our participation in the World Wide Web, we respect any group's preference to not be represented in this medium, and intend to continue our strong commitment to the print medium and good old face-to-face contact. —Eds.

Web Terms for the Neophyte

Internet: The largest worldwide computer network consists of a millions of personal computers (PCs) and thousands of host computers. Hosts are located in schools, businesses, and governmental organizations and are connected by telephone switches and lines. No single entity controls the Internet—all participants cooperate by using compatible software and by using conventions for email addresses and Web site URL (Universal Resource Locator) names. Any information that can be stored in digital format on a computer can be shared across the Internet including digitized pictures, sounds, etc.

URL (Universal Resource Locator): An address pointing to a certain site on the Internet. A URL is like a road map that the computer uses to help you get to a particular Internet site. Examples are <http://www.ic.org/> and <ftp://mac.archive.umich.edu/>

cyberspace: A term for the on-line world that is accessed from your computer through your modem using communication software. It can feel like floating disembodied around the planet because at any time, you may not know the location of the computer you are "talking to." Cyberspace is really electronic messages over phone lines and stored on computer hard drives all over the world. Using their computers, people talk to each other or get information from electronic bulletin boards, Web sites, or other databases.

World Wide Web: A feature of the Internet where people access information using Web browser software (called "surfing the Web") to get information and communicate with others about thousands of different topics, including intentional communities. Many businesses maintain Web sites to provide information about products and services. Alternative organizations share contacts and knowledge and link users to sites with related information.

Web site: A specific "location" (among many thousands of locations) accessible to the Web browser. All the user needs to access a given Web site is to know its address name and to have Web-browsing software (such as Netscape™ or Mosaic). A typical site will have a main "home" page. The user starts at the home page to access other pages at the same site or different sites with related material. Web sites are often home bases for specific topics (such as intentional communities).

Web page(s): Many Web pages are connected to any given Web site. One first locates the site, and then chooses which pages to read. A page may be much longer than a magazine page or a computer screen; if so, one scrolls down to read it.

Web browser: Special software that accesses Web sites. With this software the user clicks on visual "buttons" or underlined text on the screen to go from one Web site or Web page to another.

e-mail: "Electronic mail" consists of typed messages which are sent from one computer to another. Email can be sent between users via the Internet, the Web, or other on-line computer network services, to particular on-line "addresses" of specific individuals or organizations. A specialized use of email is posting messages to discussion groups of various kinds ("news groups," list servers, etc.) where hundreds of people leave messages discussing a given topic.

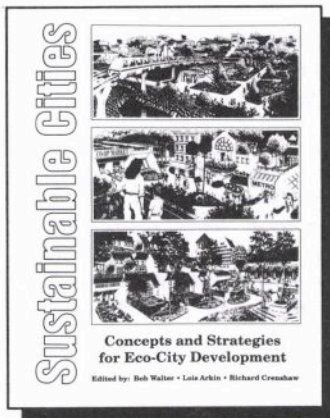
cybercafés: Cafés serving cappuccino, which provide Internet work stations at every table.

—Michael Mariner



REVIEWS

by Ellie Sommer



Sustainable Cities

By Bob Walter, Lois Arkin, and Richard Crenshaw

1992; paperback, 354 pp. \$20

Available from:

Eco-Home Media
4344 Russell Ave.
Los Angeles, CA 90027
213-662-5207

Reviewed by Ellie Sommer

FOR ANYONE WHO READ *ECOTOPIA* back in the '70s, eco-states such as the one mythically described by author Ernest Callenbach are probably the stuff dreams are made of. But even as Callenbach mused about the perfect habitats in the perfect environment, society was turning its efforts, at first in small ways and now in more elaborate ones, toward making such ideas realities.

Sustainable Cities is a fat, informative book compiled by editors who represent a knowledgeable leadership in the area of sustainable development. The result is a comprehensive collection of essays from experts in every facet of the subject from water management and xeriscaping to waste management and transportation. There are articles on technology, economic strategies, social issues, altering the paradigm, and visions for the future.

The book is jammed with pictures, drawings, charts, graphs, and resources that have been carefully and thoughtfully put together to form a mosaic of information. Rather than overwhelming you, this awesome amount of data is presented in a way that guides you through an experience resulting in a prac-

tical understanding of exactly how "eco-cities" can be developed.

This masterpiece of effort is the byproduct of a conference that took place in 1991 in Los Angeles. And while the vision created emphasized a plan based on the needs of this overgrown California metropolis, the strategies that came out of the meeting work for any city in the world, perhaps with only slight modifications.

As Bob Walter, president of the Los Angeles-based Eco-Home Network explained it: "[A] vision was imparted of a city filled with bustling, tree-lined, pedestrian-oriented urban centers, clean skies, economic vitality and social cohesion, all working in concert with the environment."

The book, according to Walter, "continues the work begun at the conference." The editors have done a superb job of gathering the material in a cogent, lively, and comfortable format with generous white space and graphics. Biographies and photographs of each presenter are offered at the beginning of each section. The presenters themselves represent some of the shining stars in the development of cities that make sense and include Walter, Arkin, Crenshaw, and Callenbach as well as Sim Van der Ryn, AIA, author of *Sustainable Communities*; John Wesley Miller, who conceptualized the 820-acre Tucson Solar Village; and Joseph Smyth, designer and developer of ecological communities. There are, of course, dozens of others too numerous to name. In addition the book offers a thorough resource guide, nearly 30 pages of listings; the roster of the 400 or so participants; and an adequate index.

I was particularly struck by the chapter called "Solar Access." Having seen the devastating effect of solar deprivation in my sister's apartment in New York City, I am keenly aware how this rather obvious right has been denied to many. Ralph Knowles, a professor of architecture at the University of Southern California describes not only the problem but offers detailed instructions on how to build to avoid it.

This is not a book that relies on platitudes and wistful thinking; it is a book that tells you how to get things done. And because of its visionary nature I imagine it will remain one of the hallmarks of the eco-city movement for some time.



Futures By Design: The Practice of Ecological Planning

Edited by Doug Aberley

1994; paperback, 214 pp. \$14.95

Available from:

New Society Publishers
4527 Springfield Ave.
Philadelphia PA 19143

Reviewed by Ellie Sommer

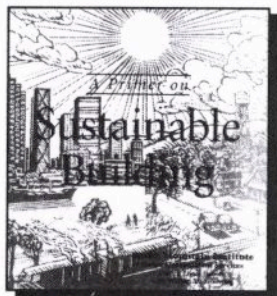
IN *FUTURES BY DESIGN*, YOU WILL RECOGNIZE many of the contributors to *Sustainable Cities* plus meet many new visionaries on the subject of designing and building ecologically sustainable cultures and communities. As part of the *New Catalyst Bioregional Series* begun in 1990, *Futures by Design* offers smorgasbord of ideas for turning our deteriorated relationship with the Earth into one of harmony and peaceful coexistence. As geneticist David Suzuki writes in the foreword, "*Futures by Design* brings together some of the leading thinkers who are 'doers' as well as theorists. Based on extensive and practical experience, they offer us a chance to reclaim that unique survival protocol of our species: to be able to examine our current state, consider the options that are available, and then select the best paths to a harmonious relationship with our surroundings and communities that provide us the highest possible quality of life."

Quite an ambitious promise for the first part of a book, but one that is admirably fulfilled. Editor Doug Aberley starts us off with a little recap of how it is we came to be this way. Although he follows the well-worn path of blaming everything on Descartes, he offers a lucid premise for the pages that follow.

Essays are presented from several areas including the creation of whole systems, the invention of sustainable cities, specific cities where such actions have been initiated, and chapters covering wildlife and human impact. Each chapter is introduced by Aberley, and authors include Donella Meadows (and her now famous piece, "If the World Were a

Village of 1,000 People”), Gary Snyder, Janice Perlman, Richard Register, and Helena Norberg-Hodge among others.

This is a book heavy on text and ideas—only a few graphics dot its grey landscape, but the readings are instructive, inspiring, and optimistic!



A Primer on Sustainable Building

By Dianna Lopez Barnett and William D. Browning

1995; paperback, 135 pp. \$16.95

Available from:

Rocky Mountain Institute
1739 Snowmass Creek Road
Snowmass CO 81654
303-927-3851

Reviewed by Ellie Sommer

FOR IT'S EASE OF USE AND COMPACT style, this is a highly recommended purchase. Printed on recycled paper (of course!) and spiral bound in a 7x9 format, *A Primer on Sustainable Building* manages to dispense a world history of building techniques along with some very usable instruction on a variety of topics including site selection and development; building configuration; specific components such as windows, appliances, office equipment, and heating and cooling; water conservation; and indoor air quality. It includes a glossary, resource guide, and appendices of standards and formulas.

It's absolutely amazing what is packed into this little book. There are no long diatribes here: just the facts, Ma'am! In addition to a

breezy writing style, the book is efficiently designed, giving the reader an subtle sense of confidence in the material presented. Nearly every page is adorned with a sidebar that in less than hundred words relates an intriguing note or a startling "factoid." Be sure to locate the one on Bedouin tents.

While not as generously illustrated as *Sustainable Cities*, graphics are provided where needed.

Cooperative Housing Compendium: Resources for Collaborative Living

Edited by Lottie Cohen and Lois Arkin

1993; paperback, 190 pp. \$14.95

Available from:

Center for Cooperatives
University of California
Davis CA 95616
916-752-2408

Reviewed by Ellie Sommer

THIS IS THE NUTS AND BOLTS OF COMMUNITY, and all in one book. I am not going to tell you this book is easy to read. It is well-written, but not easy. These are building blocks of putting together a community, be it a shared living space or an entire eco-village. Lottie Cohen and Lois Arkin painstakingly researched the gamut of legal options and guidelines for creating solid group living situations that can withstand the tests of time and the varieties of human personalities.

You will be hard-pressed to find something missing. It's all there: the legal, the community structure, the land development, and the financing. You may find you need more information on specific legal options, for example, 501(c)(3)s or Community Land Trusts (CLTs), when you actually sit down to draft documents. However, in addition to a glossary and an index, the back of the book also contains plenty of resources for more detailed information.

It is a sound book, compiled on a grant from the Center for Cooperatives, that has as one of its highlights complete descriptions



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The Lama Foundation Fire: How We Can Help

On May 5 a devastating forest fire swept through this northern New Mexico intentional community, burning most buildings to the ground. They lost virtually all housing and their cottage industries building, including their new office and computer systems. No one was hurt. The Lama folks need things: portable housing, Mac laptop computers, power tools, and shop equipment. Most significantly, they need money to rebuild.

A fund has been set up to receive donations: Lama Foundation Fire Relief Fund, c/o 1st State Bank, PO Box 5394, Santa Fe, NM 87502. To donate any items, please call their donation clearinghouse first: 505-751-7866.

of the differences between different community housing options. By consulting the text and various charts, you should be able to decide which form makes the most sense for your group and why.

Ellie Sommer loves to read everything from cereal boxes to software instructions. When she isn't editing a manuscript or ghostwriting an article, she tries to work on her own sci fi novel. Ellie and her husband Paul belong to a fledgling community group that is looking for land near Gainesville, Florida.

Ecological Design

by Sim Van der Ryn and Stuart Cowan

Island Press, 1996, Washington, D.C.

Paperback, 200 pp. \$19.95

Reviewed by Scott Sherman

GROWING UP IN THE SUBURBS OF LOS Angeles, I never knew where my water came from every time I turned on the tap. I didn't know whither my waste disappeared whenever I flushed the toilet. In my air-conditioned oasis in the desert, I had no idea of the rhythms of the land, the cycles of nature, or the flows of the seasons.

According to Sim Van der Ryn and Stuart Cowan, this separation between the urban environment of freeways, parking lots, and mini-malls and the natural world of forests, rivers, and soils has led to our current ecological crisis. In their new book, *Ecological Design*, they propose suggestions for sustainable living—a new integration of human and natural environments.

To people interested in community life—whether in rural intentional communities or in revitalized urban ecovillages—this book provides a wealth of hope and inspiration. The authors offer five key principles which will guide the coming “Ecological Revolution.” These principles are important for creating communities which flourish in the midst of nature.

First of all, ecological designs must grow naturally from each place. Any communities or eco-villages which hope to thrive without destroying the surrounding lands must pay intimate attention to the unique attributes of the local terrain, climate, vegetation, and watersheds. We cannot just build homogenous, cookie-cutter houses which all look alike, whether in Cape Cod, Cucamonga, or Kalamazoo. Communities must resonate with the unique conditions of the local bioregion.

Second, communities must trace the ecological impacts of all their decisions. We need to create new accounting systems to determine where our energy, water, food, and other life-giving resources come from. Otherwise, we may unwittingly destroy distant communities and ecosystems in order to support our own.

Third, we must design in harmony with biological and natural systems. There should be no such thing as waste—all outputs become inputs, all “waste” becomes food. Communities should follow the same cycles as the living world, in a constant process of regeneration, where life begets death which begets new life yet again.

The fourth principle is especially important to people living in communities: “Ev-

eryone is a designer.” The authors argue that each individual has special knowledge, as well as unique talents and perspectives to offer. We may not all be architects or ecologists, but each of us does have a stake in the communities and environments which we build. Ecological design is a grass-roots, democratic process. It cannot be imposed by government fiat. As Lester Brown has often said, “saving the world is not a spectator sport.”

Finally, the authors remind us that nature must be made visible again. Human habitats must not be isolated from natural ecosystems. All communities—whether they be people living on the Farm or the residents of New York City—must reshape themselves into ecovillages. This is the hope and promise of the future.

The authors are well-versed in the language of sustainability and design. Sim Van der Ryn has distinguished himself as a pioneering architect throughout the last 30 years as the head of the Farallones Institute and the Ecological Design Institute in Sausalito, California. Stuart Cowan earned his Ph.D. at the University of California, Berkeley, where he developed a course with Sim on designing sustainable systems. Together the two have written a book that is indispensable as a primer for creating a new society. Filled with practical examples of modern ecological breakthroughs such as industrial ecology, living machines, and permaculture, *Ecological Design* presents the visionary ideas that will shape the communities of tomorrow. Ω

Scott Sherman, an attorney who has studied sustainable architecture with Sim Van der Ryn, is currently working on a book on sustainability issues.



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Recipe for a 'Tribal Synergistic Ecovillage'

by Craig Green

AFTER 14 YEARS OF LIVING IN communities (large and small, secular and spiritual, loose and tight-knit) I offer my current hunch on how to best make the endeavor fruitful.

Years ago in California I helped found a small community with big aspirations. To develop our community vision, we did an exercise: we each wrote a letter from five years in the group's future. In mine, after rhapsodizing about the beautiful buildings and lush gardens, I wrote that the community's most striking feature was an interpersonal electricity—a sense that people were passionately involved in each other's journeys to fulfillment and empowerment. There were all sorts of ensembles, crews, apprenticeships, laboratories. The place was a combination of an experimental university, a revolutionary base camp, a Zen monastery, a gypsy carnival, an artists' colony, and a family farm. When I read my letter to the group it got "oohs" and "ahhs."

A couple of years later I left the community. The vision had remained but a dream except for fleeting tantalizing tastes. We had failed to make good use of each other's gifts and weaknesses, strengths and vulnerabilities. I hadn't envisioned the dream in a step by step way that enticed and provoked others to join me in the trenches. I would like to more invitingly articulate some key steps in building the widely envisioned Tribal Synergistic Ecovillage!

I am working to create an ensemble of kindred spirits that functions as a greenhouse for ripening each of us into our full glory. This is what is deeply needed in this time of planetary crisis: a context in which each of us can best unfold into our natural capacity for living creatively. We need—in the midst of daily life—a laboratory in

which to develop the alchemy of the heart: transforming fear into courage, judgment to compassion, cynicism into faith. The ensemble's foundation is a shared commitment to this alchemy. Interest, even enthusiasm, is insufficient. Commitment, preferably written in blood, is essential. This can be a scary prospect. People fear being boxed in by commitments. But I've come to see commitment as the nails and glue that hold the house up, the roots that nourish and steady the tree, the cast that holds the broken bone in alignment as it mends. A baby learning to walk is a powerful model of commitment. She may fall on her face and cry over and over, but intrepidly picks herself back up each time. Commitment isn't a promise that we won't fail or screw up. Rather it's a dedication to learning though all our mistakes, persevering in the journey.

What follows are the core commitments I'm working with. They're taken from the world's great spiritual traditions, pop psychology books, and my own muddled experience. These are some of the precepts of a passionately sane culture.

• **To live adventurously ...**

This is the first necessity. Without an adventurous spirit, the commitments expressed here become burdensome "shoulds," head trips. Living adventurously is only possible to the extent that curiosity is stronger than fear or pride, stronger than the need to be "right."

I've discovered three great aids in this endeavor:

1. Sharing the company of fellow adventurers.

"An alliance with kindred spirits—especially in the form of living community—is so

essential to those who would engage in the full blooded awakening of themselves. Left to ourselves, we're all too likely to remain blind relative to most of our slumber habits—we need others to remind us of what we're up to, to jolt us, to love us true, to experiment and journey with us, to enter into shared responsibility with us for our mutual awakening." —Robert Augustus Masters

2. Taking big leaps in small, deliberate steps.

"Wherever we are, the best way to develop courage is to set a goal and achieve it, make a promise and keep it. No matter how small the goal or promise, this one act will begin to build our confidence that we can act with integrity in the moment of choice." —Stephen Covey

3. Nourishing within myself a spacious, supple heart through meditation.

"The aim of meditation practice is not to develop an attitude which allows us to acquire a state of harmony and peace wherein nothing can ever trouble us. On the contrary, practice should teach us to let ourselves be assaulted, perturbed, moved, insulted, broken, and battered—that is to say, it should enable us to dare to let go of our futile hankering after harmony, surcease from pain, and a comfortable life in order that we may discover, in doing battle with the forces that oppose us, that which awaits us beyond the world of opposites. The first necessity is that we should have the courage to face life, and to encounter all that is most perilous in the world. When this is possible, meditation itself becomes the means by which we accept and welcome the demons which arise from the unconscious." —Karlfried Gras van Durkheim

Adventuring also requires a tender heart and an ocean of patience and self forgiveness.

• **To grow in collaborative intimacy with kindred spirits and to work through whatever impairs our connection ...**

The hunger for a deeper sense of friendship has brought many of us to community.

.....
 Craig Green is a member of Twin Oaks Community. For an unabridged version of this piece, with further suggestions, send \$1 and an SASE to Craig at Twin Oaks, 138 Twin Oaks Road, Louisa, VA 23093.

Yet at times in my journey I've sensed that "friends" are mainly people one complains about one's life to, or with whom one shares a mutual distraction from life's pain and disappointment. I once believed true rapport with most people was impossible. They were too busy, or boring, or arrogant, or I was too shy, or deep, or whatever. I took it upon myself to discover how to cultivate vital relationships with a wider spectrum of people.

For years I've been working with the hunch that a community is only as intentional as the relationships between each of

my own ripening process is a matter of staying in fidelity to my unique needs and inspirations, practicing the rigorous discipline of following my bliss. Fiercely making time in my schedule for writing, meditating, and music practice; risking asking for help when I feel daunted: these are necessary elements of my own ripening. By practicing them I become a better member of the whole.

"This is the true joy of life, the being used up by a purpose recognized by yourself as a mighty one; being a force of nature instead of a feverish selfish little clod of ailments and griev-

like having full range of motion. The range of response most of us have is so limited (by fear, guilt, cynicism, etc.), we move through life like whiplash victims. By working with these commitments, I can gradually regain my range of response.

Viktor Frankl wrote about his experiences in WWII concentration camps. He spoke of how the Nazis stripped every freedom and dignity from the prisoners, except one. The Nazis couldn't take away a person's freedom to choose how to respond to their brutality. Prisoners who retained that freedom had a very real power and dignity. That is the extreme expression of full responsibility: relinquishing, in the worst circumstances, the luxury of being a victim.

In my own life, this commitment requires that I let go of attachments to getting assistance and encouragement from others in helping me live out my vision. Not that I can't use the help of others. It's just too easy to use the lack of support as an excuse for not taking the steps before me. Often the step I need take is to ask for partnership and help!

I'm working to cultivate an artful, muscular intimacy ... willing to be in conflict or confrontation, rooted in a microscopic honesty.

its members. I made the rounds in one small group I lived with, asking each person: "What intentions are manifested in our interactions? What intentions would you like to realize? Here's what I want...."

It was an exciting and awkward process. It felt brazen to be inquiring so baldly. General discussions about the purpose or ideals of our community were easier. But without that descent into the nuts and bolts of relationship, idealistic intentions are the stuff that the road to hell is paved with.

So, I'm working to cultivate an artful, muscular intimacy: capable of brainstorming and barnraising, willing to be in conflict or confrontation, rooted in a microscopic honesty. This intimacy thrives best when it's also in service to the larger community.

• To cultivate my ripening into my full self...

These shared commitments aren't a one-size-fits-all affair. We each have our own journey, and the more we become ourselves the better we serve each other. Committing to

ances, complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the community and as long as I live, it is my privilege to do for it whatever I can." —George Bernard Shaw

• To encourage the empowerment of the people around me ...

I recall a Garrison Keeler monologue. He was speaking of a farmer who wanted to sell his cows and plant an apple orchard in his pastures. He dreamed of gazing on the snowy apple blossoms on a spring evening. But he never told anyone about his dream. "We don't tell people our dreams in Lake Wobegone, because they might laugh at us and make us feel bad. So we keep them hidden in our hearts until eventually...we forget about them." Even in community, this observation is too often true.

• To take full responsibility for my life ...

"Full responsibility" means choosing to respond to circumstances, rather than react, in a way that honors our deepest values. It's

• To be accountable to my allies: to welcome their reminders, coachings and mirroring; and to hold them accountable in turn ...

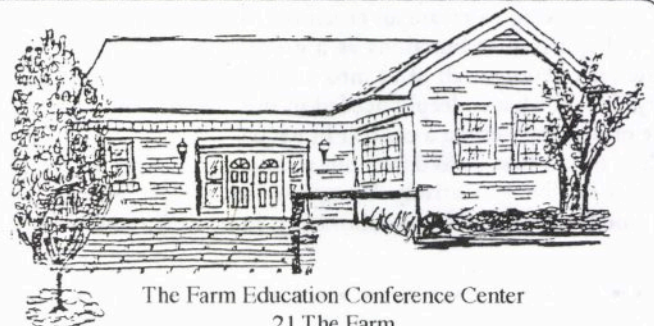
Accountability is what transforms these commitments from nice sentiments into living realities. Our egos are so sneaky, they need witnesses. Commitments are easily eroded by forgetfulness, procrastination, excuses, and rationalizations. Holding each other accountable is a strong counterbalance to these erosive tendencies. Also, accountability requires that we become more specific in our commitments. For example, if I say that my commitment is to be more loving, it's easy to fudge or gloss over in my accounting. However, if I commit to working through my resentment towards a specific person my accountability can be

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precise. Traditionally, serious vows such as wedding vows or oaths of office are made in public. This is the spirit of accountability. By making these commitments public, I'm making myself accountable to all who read this.

Holding others accountable can be a stretch, too. We may feel like Big Brother. When growing up, many of us were held accountable by people who didn't have our best interests at heart, on terms that we didn't consent to. That's oppression. But when we actively agree to hold each other accountable on our own terms, it becomes peer mentoring, and is one of the greatest gifts we can give each other.

Emerson wrote: "What we most want in life is someone who will make us do what we can do."

• *To investigate, illuminate, and reveal my shadow ...*

This is perhaps the most crucial and difficult commitment of the entire bunch. In the shadow lurk all aspects of the psyche that are hidden from myself or others. Hidden beneath a shroud of shame and denial, locked in the chilly basement of the heart. But by hiding the shadow, I'm unable to embody these sunny commitments. Too much

energy is locked in that basement. For myself, qualities such as weakness, anger, greed, judgment—anything that smudges my image as a sensitive new age warrior guy—are habitually hidden. Revealing them, especially in their vibrant rawness, is intensely difficult. It requires overriding the survival strategies of a lifetime, opening to old wounds and humiliation. Am I willing to hunker down with shame and loss? Am I willing to forego the hope of a tidy shortcut to enlightenment? What's needed is a safe place to let go of being safe. Shadow work flourishes best in the fellowship of committed partners.

• *To pragmatically investigate, honor, and explore each other's shadow ...*

I do emphasize the pragmatic aspect of this commitment. It's not endless psychotherapeutic dredging. It is confronting the demons that stand in our path or nip at our heels in our journey to effective service in life.

• *To engage these commitments playfully!*

A big part of living playfully is in taking one's personality less seriously; seeing it as a part you've been given in an improvisational theater piece.

In the theater, during a play actors hang

out in what's known as "the green room" while their characters are off stage. It's a place where you can be close to your "character" but still have perspective on his or her foibles. Again, it's a safe place to let go of being safe. Community can function at times as a green room: a place to hold our personas up to the light and get a fresh perspective on our parts, play with more open-ended possibilities. And when your fellow actors know you're altering your character, they can nudge you in that direction when you're back on stage.

THESE COMMITMENTS MAY SEEM STIFF or formal, but I sense that we're all born with them, just as we're all born with the commitment to learn to walk. With great difficulty and pain we learn to conceal ourselves, to feel inadequate, to distrust.

Fully implementing these commitments is like climbing into a pressure cooker, sealing it, and turning on the heat. Who in their right mind would choose that? But the time comes when the risk to remain tight in a bud is more painful than the risk it takes to blossom. This isn't an easy path, but as one country music singer moaned: "Easy's gettin' harder every day." And again, having comrades in the unfolding can make all the difference. Ω

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Sponsored by the Global Eco-Village Network (GEN); 16 eco-villages (and counting) from Russia to Australia and Scotland sharing the same WEB site. Over 600 pages of eco-village related information and news. The GEN also has many non-Internet related activities.

Would you like more information about the GEN?

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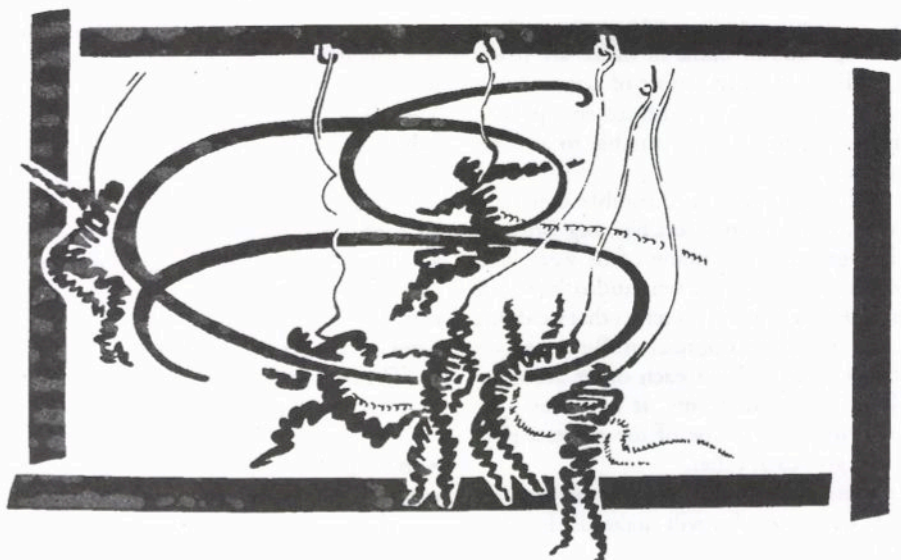
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A publication of the Fellowship for Intentional Community.

'Bods'

by Sylvia Nickels



WE WHIRLED AROUND THE floor, dipping, swaying, lost in the beat of the music and the eddies of shimmering, colored light. My heart overflowed with love for Steven. His adoring eyes told me he felt the same. That I could ever be parted from him seemed impossible.

"Andi. Andi. Wake up. Andi, answer me!" Len's urgency pierced my deep cocoon of sleep.

"Leave me alone." I resisted, burrowing back to the dream. But the very formation of a thought was enough to shred the downy covering of sleep. "What, Len? I need to sleep. I hurt. That damn robot surgeon nearly took my hip out, getting that bone marrow yesterday."

"I know, Andi. I'm sorry. But this is important. Verana has news. Tell her, Vee."

I was now aware of a high level of communication going on in the room, much more than usual. "All right. I'm awake now. What's this news?"

"They're closing this facility!" Len, as usual, jumped in before Verana could reply. My heart lurched. My brain registered that nerve impulse anyway. The organ in my chest continued to beat in its measured, drug-induced rhythm. This rumor had gone around before but, so far, it hadn't happened.

"Vee? Are you here?"

"Yes, Andi. I did hear them. Two attendants talking, yes." Vee, Dr. Verana Costano, always reverted to the Island patois of her youth in her communications when she became excited.

"What, exactly, did they say, Vee. Slowly."

"They left the office door ajar, Andi. I floated around, not thinking about them—it was the two ignorant ones, who don't pay attention to the monitors—the ones who almost let Lorelei die."

My thoughts darkened. Beautiful Lorelei, whose gifts had done so much for us. If not for the brain virus that brought her here, we

would all still be comatose vegetables. But what had Verana heard? "Yes, Vee, what did they say?"

"One of them asked the other what he was going to do. He said they would not find a job like this again soon, where the 'bods' were totally under their control and gave them no grief. It must be true, Andi, they sounded very unhappy." Vee's agitated thoughts wound down on a questioning note.

I considered the conversation Verana had overheard for a moment. Finally, projecting on a wide band, I asked, "Has anybody else heard anything?"

I waited to see if any of the 50 or so "bods," as the attendants called us, in the room would answer. No one responded. Only about half of them were capable of doing so. The rest slept on in, perhaps, dreamless sleep. We've made much progress the last few years in rousing these sleeping ones, but it seems only those with a strong desire to live, even in our state of existence, will awaken.

We could thank Lorelei for most of that progress. As her helpless body was raped by a depraved attendant, her astounding gift, fueled by primeval anger, came boiling out of whatever pit our consciousness inhabits when we are comatose. Harvey was in the suspension frame next to her. His eyes happened to open. His medication levels low, he drifted near enough to consciousness to comprehend the violation of the young woman, newly arrived and still lovely, not yet skin and bone. The sight ignited his fury. His rage and hers arced in something akin to electricity across the space that separated them. The effect, we decided later, was a sort of tandem telekinesis. The attendant's body, mouth agape, uniform flapping, arms windmilling, rose into the air. He crashed to the floor and lay there unconscious until the other attendant found him. They speculated that it was some kind of electric shock,

from all the equipment. He never raped again. Harvey and Lorelei then discovered they could communicate via their thoughts.

Patiently experimenting over the next few months, Lorelei learned to enter the minds of the rest of us. In some she found tiny points of contact, alive in immobile bodies. I was among the first ones she awakened, though sometimes I debated whether to call the event blessing or curse.

When she discovered the particular talent that we each still possessed, she helped us learn to control and use it in our present situation. A gifted engineer, Harvey worked on some of the greatest buildings in the country before a scaffolding accident took his consciousness. He knew no more until the shock of the crime against Lorelei. He was even involved, he informed us, in the construction of the very facility that housed us.

To my surprise, my own gift for facilitating agreement among many differing views was also valuable. I developed the ability through long hours at business conference tables. A young man who just had 'one for the road' not only cut short my happy life with Steven, but my career at a busy consulting firm. In this place, without the visual clues of suddenly crossed arms and lowered eyes, I had to learn to interpret mental pauses and abrupt changes of subject.

The mental powers among us varied. But with long practice, Harvey and Lorelei were able to control the tandem telekinesis and teach it to the rest of us. An expert computer analyst, Len's guidance enabled us to gain control of the computer that operated our prison. We learned to manipulate not only switches, but the very impulses that travelled through the circuits. Using that resource, Lorelei combined us into an amazing, interconnected whole. Vee, with her medical knowledge, was able to keep our levels of drugs as low as possible. And when

the attendants didn't see a monitor light, warning of failure in one of Lorelei's life support systems, we were able to save her.

"Harvey? Are you here?"

"Yeah, Andi. It's time. We're gonna have to do it." Harvey had urged us to act months ago when the rumors first started.

"The Plan? Why? Do you have more information?"

"Yeah. They got confirmation today."

"Oh." The sensation of shock in my brain was just as real as it would have been had someone punched me in the stomach. So the thing we had both feared and planned for was about to happen.

"Andi? Are you all right?" Harvey's questioning thought came to me on what we called our 'other channel,' for want of a better name. It was a channel that the others did not seem to be able to tune in.

"Can we do it, Harvey? Dare we try it? Take over the whole facility with just our cerebral abilities?"

"We got no choice, Andi. The government is finding and closing these black-market underground organ and tissue farms. Most of us wouldn't physically survive the jolt of being reanimated. Even if we did, our sanity would go. We couldn't bear it 'out there' with the psychopaths, weirdos, and jack-

asses, all their thoughts hammering at us."

"You're right, of course."

"Yes. He is." Lorelei's thought softly echoed my reply.

"Lorelei. You can read our private channel, then."

"I can read all of you completely, even the sleeping ones. I didn't like to intrude on you and Harvey. But this is urgent."

"What is it, Lorelei?"

"I've been scanning incoming messages. The attendants and robots received orders to start removing supplies at twenty-four hundred hours. It's now twenty-one hundred. We must move quickly. In a manner of speaking." She added the wry thought and I could imagine a smile. Then she left our minds.

At 10 o'clock we put 'The Plan' into effect. Under Len's and Vee's direction, we first seized the control circuits of the robot attendants and surgeons and directed them to overpower the human attendants.

The attendants woke to find themselves suspended, like their former charges, by hooks and cables in the ceiling. Tubes, extruding from their bodies, carried the fluids and gases that would keep them alive. They might not choose to call it 'alive.' Compassionate Vee put them back to sleep before

the shock could send them over the edge into madness. We would have to work gently with them, to see if they had the mental capacity to join our community.

"Are outside contacts severed, Len?" Lorelei asked.

"Yes, I ran the Doomsday software. It tripped the charges at ground level, and sent the Deception virus to all computers who were aware of our existence. The building and thousands of tons of rock are in the shaft. We're on our own. We now have 10 years to find a way to meet our needs after the storage supplies are exhausted."

"Can we do it?" I joined their thoughts.

"Who knows, Andi. But with our combined mental powers, I think we can do anything."

"Except dance." I didn't intend the thought to go out.

"Can't we?"

Without warning, the melodic strains of a violin poured through my mind. Simultaneously I 'felt' the sensation of a strong arm around the waist that I once had, sweeping me across a shining dance floor. Ω

Sylvia Nickels, born and raised in Georgia, is a grandmother who now lives and writes in Kingsport, Tennessee.



FORMING COMMUNITY "HOW TO" AUDIOTAPES

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ECOVILLAGES

FROM THE GUEST EDITOR

.....
by Lois Arkin

I Wake Up to the Sounds of Ducks and Chickens

AS MY WORK ON THIS ISSUE WAS NEARING COMPLETION, three Los Angeles Eco-Village youngsters came to my door with handfuls of freshly picked loquats. Amber, age eight, planted the loquat tree three years ago with the help of other L.A. Eco-Villagers. Since then she has been caring for the tree, which she calls Pinocchio. She waters, mulches, feeds it regularly, loves, and protects it.

Now she's formed this three-person co-op with Claudia, eight, and Monica, 10. They're selling loquats for three cents each. Their efforts are a milestone in our ecovillage. Without any coaching from adults, these youngsters are manifesting the emerging ecovillage culture of being a "cooperative ecological neighborhood in which the social, ecological, and economic systems are effectively integrated

for long-term sustainability." It ain't just academic anymore!

While working on this issue I was also in the middle of the chaos known as "closing" on a real estate acquisition—our first in L.A. Eco-Village. It's the 40-unit apartment building that Amber and her mom have lived in for the past five years, located on the intersection of our two streets. I abhor debt, so I've been wondering why I don't have negative feelings about the \$500,000 in loan money I've been raising the past four months for the building purchase.

When I realize that the loans we've been generating are part of a cooperative partnership among those providing strong leadership to the ecovillage movement, the word "debt" takes on the positive aspect of the word "commitment"! The dozens of individuals and organizations who have loaned money for the building acquisition are making a public statement about our mutual commitment to the sustainable communities movement. We are celebrating!

Today, two other milestones occurred with respect to the public interest purposes of ecovillages. The Los Angeles Community Redevelopment Agency (CRA) Advisory Committee unanimously approved a \$25,000 grant toward the building acquisition. During the meeting, from where I sat as a member of the Agency's Advisory Committee, I could see proud smiles on the faces of L.A. Eco-Villagers in the audience.

And another local agency, the Los Angeles Housing De-

partment, has approved a substantial low-interest loan to L.A. Eco-Village for the building acquisition. This public partnership with L.A. Eco-Village puts the mega-city of Los Angeles squarely in the vanguard of the ecovillage movement!

The public monies we will receive were substantially motivated by loans which had already been committed from the sustainable communities movement, including those from Gaia Trust and the Fellowship for Intentional Community. These financial commitments show our strength as a movement, our ability to come together from many distant locations to further the development of a sustainable community demonstration.

In just five years, ecovillages or sustainable neighborhoods have come to exist as a viable form of community development in other cities as well, including Ithaca, Cincinnati, Seattle, Portland, Missoula, and Chattanooga. But, as one of my L.A. Eco-Village neighbors pointed out this morning while we were spreading mulch on our spring vegetable garden, "The City of Los Angeles still hasn't made a conscious decision to 'go sustainable.'" My neighbor feels that our proposal simply happened to be in the right place at the right time, with an interesting innovation for affordable housing. "Let's not mislead anyone," she added, knowing my penchant for hyping good news.

Aha! Maybe the most important point is that some public decisions are becoming a natural outcome of all the work that thousands of us across the globe have been doing for decades. We've finally learned how to talk about sustainable communities so that government workers—most of whom know little or nothing about whole-systems approaches—can "get it." An interesting-sounding "innovation" becomes the logical way to do things.

Lastly, as I approached deadline



Lynne Elizabeth (left), Lois Arkin, and Eco-Chick.

**We've finally learned
how to talk about
sustainable communities
so that government
workers—most of whom
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about whole-systems
approaches—can "get it."**

.....

How Do You Spell "Ecovillage"?

Different organizations worldwide spell it differently:

- EcoVillage at Ithaca
- The Ecovillage Training Center,
- The Global EcoVillage Network
- Findhorn's Eco-Village Project
- Los Angeles Eco-Village
- Eco-Villages and Sustainable Communities Conference

In referring to a specific ecovillage project, *Communities* magazine spells it the way they do. Otherwise we spell it "ecovillage."

on this issue, my co-guest editor, Lynne Elizabeth, was called back East by the death of her mother, Penny Smith, who was prominent in Pittsburgh's affordable-housing movement. The nascent ecovillage movement will play an increasingly important role in the affordable housing movement. We know that Penny Smith would have been in the forefront of that effort. So we dedicate this issue to her along with the tens of thousands of others who are working tirelessly for a healthier future for all of us. Little by little, they are spinning and weaving their dreams into daily living patterns, demonstrating with their friends and neighbors a

radically different way of being in and on our planet.

Every morning now, I wake up to the sounds of ducks and chickens in the heart of Los Angeles. I expect that as I live here in my neighborhood over the next 30 or so years, those animal sounds, along with the sounds of children, will ring clearer and stronger. And the sounds of cars, and the general polluting buzz of the mechanical city, will give way to the natural sounds of a city in harmony with its life support systems, neighborhood by neighborhood. Ω

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.

Lynne Elizabeth is the publisher of Earthword Journal, soon to go on-line (at <http://www.earthword.com>). She was co-founder and former Director of the Eos Institute for the Study of Sustainable Living, based in Laguna Beach, California. Lynne is engaged in a number of projects that deal with sustainability and the built environment. She can be reached at lynne@deltanet.com.

Sustainability & Sustainable Communities, or, 'What is an Ecovillage Anyway?'

compiled by Lois Arkin



Findhorn's Whiskey Barrel House.

Over the past few years, ecovillagers everywhere have had to learn how to translate the vision of our communities into pragmatic everyday language. Here are descriptions from some of those who have been the most helpful in teaching us how to more easily share our visions.



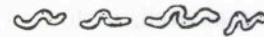
Debbie Fryman and **Linda Hicks Ashman** describe sustainable community.

- Each person has access to nutritious food and adequate shelter and outlets for spiritual, cultural, and creative expression.
- There are many community-based businesses, and equal opportunities for fulfilling livelihood.
- Residents work, play, and learn in a safe and clean environment.
- Neighbors know each other and work together to identify and resolve community issues.
- Everyone feels a part of the decision-making process, and decisions are made based on the long-term well-being of the community.
- Residents understand how seemingly separate issues are connected, and that individual actions can affect the health and environment of people in other areas.

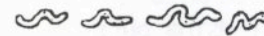


Streetscape at Lebensgarten.

- While residents identify with their own neighborhood, which in many ways is self-reliant, they feel a kinship to communities across the region and across the globe.



Paul Hawken describes sustainability simply as a "golden rule": "Leave the world better than you found it, take no more than you need, try not to harm life or the environment, make amends if you do." (*The Ecology of Commerce: A Declaration of Sustainability*, HarperBusiness, 1993.)



Elizabeth Klein identifies four characteristics of communities that are becoming more sustainable:

- *Economic Security.* A more sustainable community includes a variety of businesses, industries, and institutions which are environmentally sound (in all aspects); financially viable; provide training, education, and other forms of assistance to adjust to future needs; provide jobs and spend money within a community; and enable employees to have a voice in decisions which affect them. A more sustainable community also is one in which residents' money remains in the community.
- *Ecological Integrity.* A more sustainable community is in harmony with natural systems by reducing and converting waste into non-harmful and beneficial products and by utilizing the natural ability of environmental resources for human needs without undermining their ability to function over time.
- *Quality of Life.* A more sustainable community recognizes and supports people's evolving sense of well-being, which includes a sense of belonging, a sense of place, a sense of self-worth, a sense of safety, and a sense of connection with nature, and provides goods and services which meet peoples' needs both as they define them and as can be accommodated within the ecological integrity of natural systems.
- *Empowerment and Responsibility.* A more sustainable community enables people to feel empowered and take responsibility based

on a shared vision, equal opportunity, ability to access expertise and knowledge for their own needs, and a capacity to affect the outcome of decisions that affect them.

(*Defining a Sustainable Community*. Center for Environmental Management, Tufts University, Medford, MA 02155, 617-627-3486. \$15.)



Robert Gilman of the Context Institute defines a sustainable community or ecovillage as one with these qualities:

- *Human scale;*
- *Full featured;*
- *Harmlessly integrates human activities into the natural world;*
- *Supports healthy human development;*
- *Can be successfully continued into the indefinite future.*



Bill Leland of the Global Action and Information Network (GAIN) says that definitions of sustainability must take into account environmental, economic, and social factors. For example, sustainable agriculture must take into account stewardship of the land (environmental), equitable means of distribution (economics), and non-exploitative work relations (social factors).

This approach is complex but affords some promise of success. Bill also reminds us that technology will contribute to sustainability only if it is the servant of clear social vision.

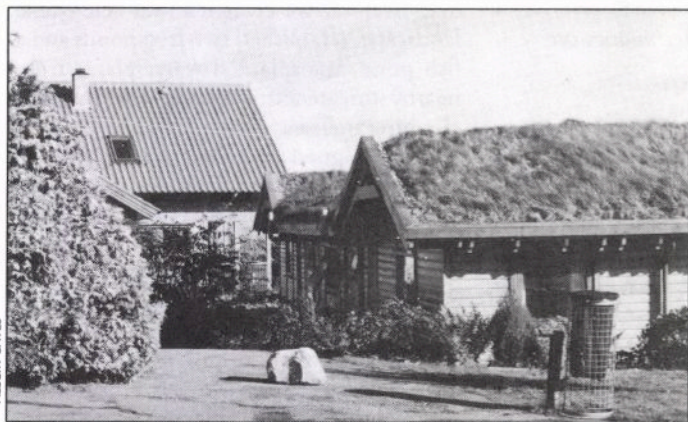


Donella H. Meadows, Dennis L. Meadows, and Jørgen Rander describe a sustainable society as one that can persist over generations, and is farsseeing enough, flexible enough, and wise enough not to undermine either its physical or its social systems of support. (*Beyond the Limits: Confronting Global Collapse, Envisioning a Sustainable Future*, Chelsea Green, date —to come.)



David Orr, Professor of Environmental Sciences at Oberlin College, cautions us to distinguish between “technological sustainability” and “ecological sustainability.”

“*Technological sustainability*”—the concept that humankind is dominant over nature and will find a “techno-fix” for every problem.



Non-toxic, natural houses at Findhorn, some with sod roofs.

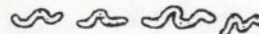


The “Living Machine,” (© Ocean Arks, International) a biological sewage treatment system at Findhorn.

“*Ecological sustainability*”—recognizing that humankind is part of nature; that there are limits to growth and carrying capacity; and that nature should be regarded as a model for the design of housing, cities, neighborhoods, technologies and regional economies.

According to Orr, sustainability depends upon replicating the structure and function of natural ecosystems.

(*Ecological Literacy*, SUNY Press, 1992.)



Architect **Sim Van Der Ryn's** equation:

“*Sustainability = Conservation + Regeneration + Stewardship.*”

- *Conservation* is frugality.
- *Regeneration* is healing.
- *Stewardship* is responsibility.

He identifies five steps to sustainability:

1. *Solutions grow out of knowing where you are.* Look to local resources, skills, and knowledge for design solutions. Let the place and its inhabitants determine the whole context for design.
2. *Trace the footprint.* Trace the ecological impacts of your actions.
3. *Design with nature.* Look to the living world for design strategies. Actively incorporate living systems in designs.
4. *Participatory Design.* Listen to every voice in the design process. As we engage the living world in community with others, we are woven in life's web.
5. *Make flows visible.* Live with your design, find out how it works, and learn from it. The challenge is to make long-hidden natural processes both visible and viable.

(*Ecological Design*, with Stuart Cowan. Island Press, 1996.) Ω



ALBERT BATES

Dome building, strawbale construction, and other sustainable building techniques are taught at Ecovillage Training Center.

A Training Center for Ecovillagers

by Albert Bates

IF THE INCREASING CONCENTRATION of carbon dioxide in the atmosphere is trying to tell us something, it must be that the planet needs fewer people and more trees. Still, it is one thing to teach birth control in the Third World and another to teach Americans to live more lightly on their own land. Every year I see more subdivisions, malls, and mansions springing up where woodlands used to be. Down here in rural Tennessee they are spreading like the Internet across century-old hayfields, soldering Nashville to Birmingham in a giant circuit board of prefab housing chips.

But there is something of the village culture still left down here. Old men still sit in rocking chairs around wood stoves in the hardware stores and garages, whittling and telling yarns. At shade-tree jamborees there are plenty of fiddle-banjo-guitar-mandolin quartets with age spans of 80 years or more. Will those things disappear when the old garages are replaced by plastic-logo'ed automated fill-ups and the shade-trees are cut to make room for manicured subdivisions?

In our Ecovillage Training Center concept, we hope to create a "total immersion school" that will co-evolve designs to move us all toward more sustainable—maybe more human—ways (again). We try to bring together First, Second, Third, and Fourth Worlders to harmonize their visions. We want to create a holistic, "comprehensivist," hands-on curricula that makes learning fun, and inspires as well as teaches.

Since we broke ground in July 1994, we refurbished and painted our old farmhouse, which we call the "Inn," putting in 30 beds, renovating plumbing, heating, and electrical systems, and constructing large decks on east and west sides. We replaced aging refrigerators and other appliances with energy-saving devices, installed fans and insulation, and downsized our total energy draw by 50 percent, even while increasing population load fivefold. We created a four-acre edible landscape, established two frog ponds and a fish pond, transplanted water plants from nearby threatened wetlands, and installed climbing trellises.

We designed and built a large organic garden, enclosed and protected from deer. We inoculated the tops and stumps of storm damaged native oaks and poplars for continuous production of forest mushrooms. We sawed up the downed tops at the nearby Amish mill to make decking and timbers. Between the garden and the mushroom farm, we harvested so much produce last summer that we were able to sell it to health food stores in Nashville.

We designed and built a 20-foot-diameter yurt and hosted a two-day yurt workshop. We also designed and constructed a 300-square-foot strawbale cabin and hosted a three-day strawbale workshop. This year we plan another strawbale workshop to add a composting toilet to the cabin.

We added gutters to all of our roofs, directing rainwater to one or more large cisterns. Cistern water is channeled to the spigot and drip irrigation system in the organic garden. Cistern overflow, and overflow from the solar showers, is channeled to the swales above the garden and into the ponds.

We designed, sited, and constructed the first kilowatt of an eventual 5-Kw solar electric system to power lights and appliances, inter-tying to our local utility grid. We installed solar water heaters on the roof of the Inn. And, yes, we hosted workshops on photovoltaics and solar construction.

Next to the Training Center, we created a one-acre living laboratory with students from the Farm school helping a visiting forester to inventory all observable biota. We'll be watching that space as the center develops, to see how our activities affect it. The goal is to increase biodiversity by the way we integrate our designed habitat into the natural surroundings. If it starts going in the wrong direction, we'll have to redesign.

Since we opened, we've hosted three permaculture courses, a midwife conference, a Native American spiritual gathering, several environmental activist retreats, and numerous tours of school students from around the country. We hosted three 10-day summer camps and a two-day Kwanza celebration for 30 homeless and underprivileged children.

If it were up to the handful of us living in The Farm community to try to do all of this, it would have taken much longer, at best. The real bedrock of the project are the volunteers who come to us from a variety of different backgrounds but share a common vision.

Last January, in the middle of the Blizzard of '96, a group from the Lothlorian Cooperative in Madison, Wisconsin, showed up wanting to help. We usually charge some small amount for room and board. They were asked to contribute daylight hours to community service work.

They plastered inside the strawbale cabin, trenched a water-line, hauled stone, repaired our four-wheel bicycle, built new compost bins, fertilized the yard shrubs with compost, painted the solar shower, and planted trees. Then they repainted rooms in the Farm School, remade clay for the art class, hauled

trash and manure from around the barns, split wood, and planted more trees.

In the process they got to meet a lot of people and join in the daily life of the community, whether it was molding clay with teenagers or sharing a cup of cocoa at the Farm Store.

Our plans now call for refining this volunteer program to give formal college credit for internships and to permit extended working visits between our regular courses. We also have an ambitious schedule for courses mapped out, including beginning and advanced permaculture design, organic gardening, vegetarian cooking, natural healing, and sundry construction crafts.

Last October two of our staff attended the first International Conference on Ecovillages and Sustainable Communities, at Findhorn, Scotland. There we met with community planners and communitarians from 40 nations. As Ross Jackson of Gaia Trust writes in "The Global Ecovillage Network (GEN)" (p. 37), we all see regional networks as the key to organization at the grass roots. We made a pledge in Scotland to help coalesce one or more regional networks in the Western Hemisphere. When we got back home, we had to set about figuring out how to do that.

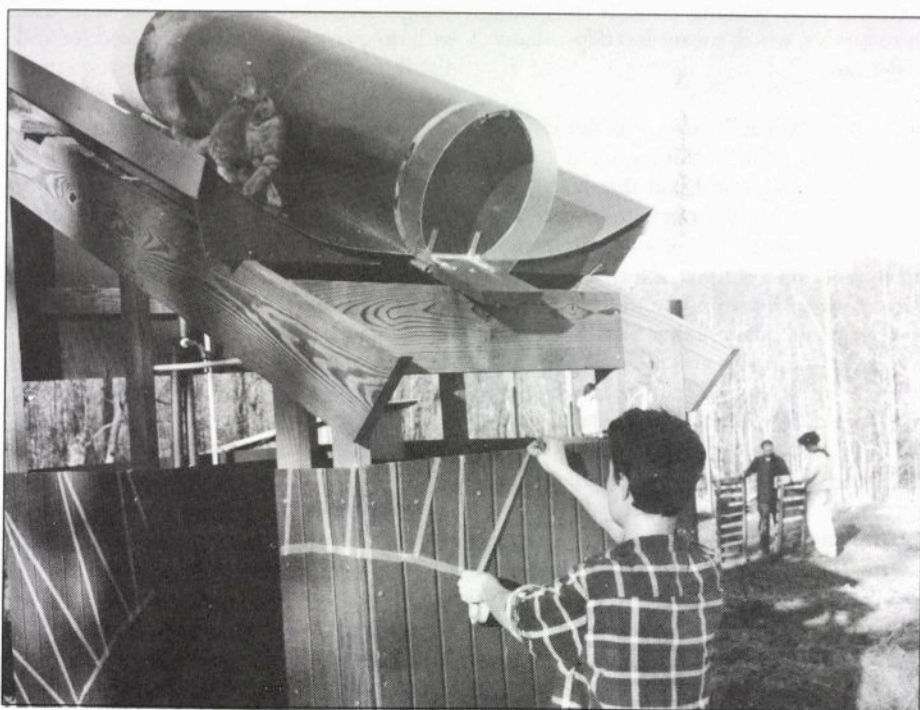
What we came up with was The Design Exchange. The Exchange has various aspects, all of them related to building a "sustainable

living" movement. One aspect is publication of a printed newsletter to provide lively coverage of ecovillage network activities. Another is the creation of a web page (<http://www.gaia.org/dx>) to slip into international wordstreams and make contact with like minds while avoiding postage and paper. Recycle electrons, not trees!

A third aspect of the "Exchange" is face-to-face contact, and that will include seasonal events and regional gatherings that bring us together to discuss our common future. If you would like to be a part of this dialogue, please contact us at ecovillage@thefarm.org or Box 90, Summertown, TN 38483. Those addresses will also work for getting information about our upcoming courses.

Also watch the "Ecovillage Report" and "Community Calendar" columns in this magazine, and we'll keep you posted on opportunities to learn and to work together at the Ecovillage Training Center at The Farm. Ω

Albert Bates is a public interest attorney and retired paramedic. The author of five books on law, energy, and environment, Albert has lived at The Farm for 23 years and started The Farm's Ecovillage Training Center. He is a founding member of the Global Eco-Village Network (GEN), and the Americas' coordinator and contact person for it.



Rooftop solar water heating is integral to the whole-systems approach at Ecovillage Training Center.



Setting Up an Ecovillage Where You Are

by Olaf Egeberg

I THINK THERE IS PURE GENIUS IN the ecovillage idea. Because the crisis that we're in now is both ecological *and* social. It needs both "eco" action and "village" action at the same time. I can't be interested in environmental issues if I'm distracted by money problems and survival needs, or parenting demands, or the insecurities of old age, or crime threat, or other pressing needs that are now common. But if my neighborhood (my "village") is working to meet those needs and environmental awareness is built into the neighborhood view, then I'm with you. Environmental concerns then become my concerns because they are an integral part of the supportive community I live in.

Another part of the genius is that the ecovillage is a human-scale society, it's not too big, it's not city-sized. It's small enough to foster neighborliness and be easily organized and to be walking distance from border to border, which means less dependence on the car.

"Village." When I moved to the city of Takoma Park in the Washington, D.C., area, I landed in a neighborhood that had a liberal mood but, like your neighborhood perhaps, there wasn't a lot of communication and interaction going on. Nor were neighbors organized for support and eco-action. I knew we could be more than that. We could be a more supportive and relevant community with an ecological persuasion. I knew that. But I didn't want to focus hard on ecology at the start. In fact, it seemed best in the beginning to first focus on the "village" aspect of "ecovillage." The "eco" dimension would come after that.

And so the first thing that was set in motion was a neighborhood exchange. Creating a directory of neighbors who had services or goods to exchange, gave us an introduction to each other and to the remarkable treasury of resources that every neighborhood holds. There were economic advantages for all.

The neighborhood organizing started with an open letter ("Dear Neighbor") that I wrote and left at front doors. It invited neighbors into the exchange that was beginning, and explained how it worked. I ended by saying that I'd visit them that weekend to write down what services or goods they wanted to offer in the directory.

There were 11 neighbors in that first directory. In the latest directory we numbered 317.

After the neighborhood exchange got going, it was natural to start a newsletter next. Neighbors could then talk to one another, bring up concerns and organize more easily for needs that were common. The newsletter also allowed the ecological dimension to open.

The newsletter was pretty much a one person operation in the beginning. I wrote and gathered material, photocopied it, and, with my partner, Judith Grace, paid for and distributed it. With time, money was raised and others joined in and now, with the help of 17 neighbors, the production pretty much runs itself.

Once the newsletter started coming out, other elements of the "village" could evolve. These now include: a child care contact person, a support service for the seniors among us, sing-a-long evenings, a compilation of recommended service providers (roofers, doctors, and so on), a talent show, fund-raising bazaars, a crime prevention program, neighborhood work days and "House Raisings," a welcome wagon service, a neighborhood e-mail list service, and our own community currency.

"Eco." Along with all this, the environment has come into view. First a few articles with an ecological focus were written for the newsletter. Around that time someone offered to share a chipper/shredder. Someone else offered worms that eat eggshells for kitchen composting. Another offered nature walks and composting advice. Two neighbors were

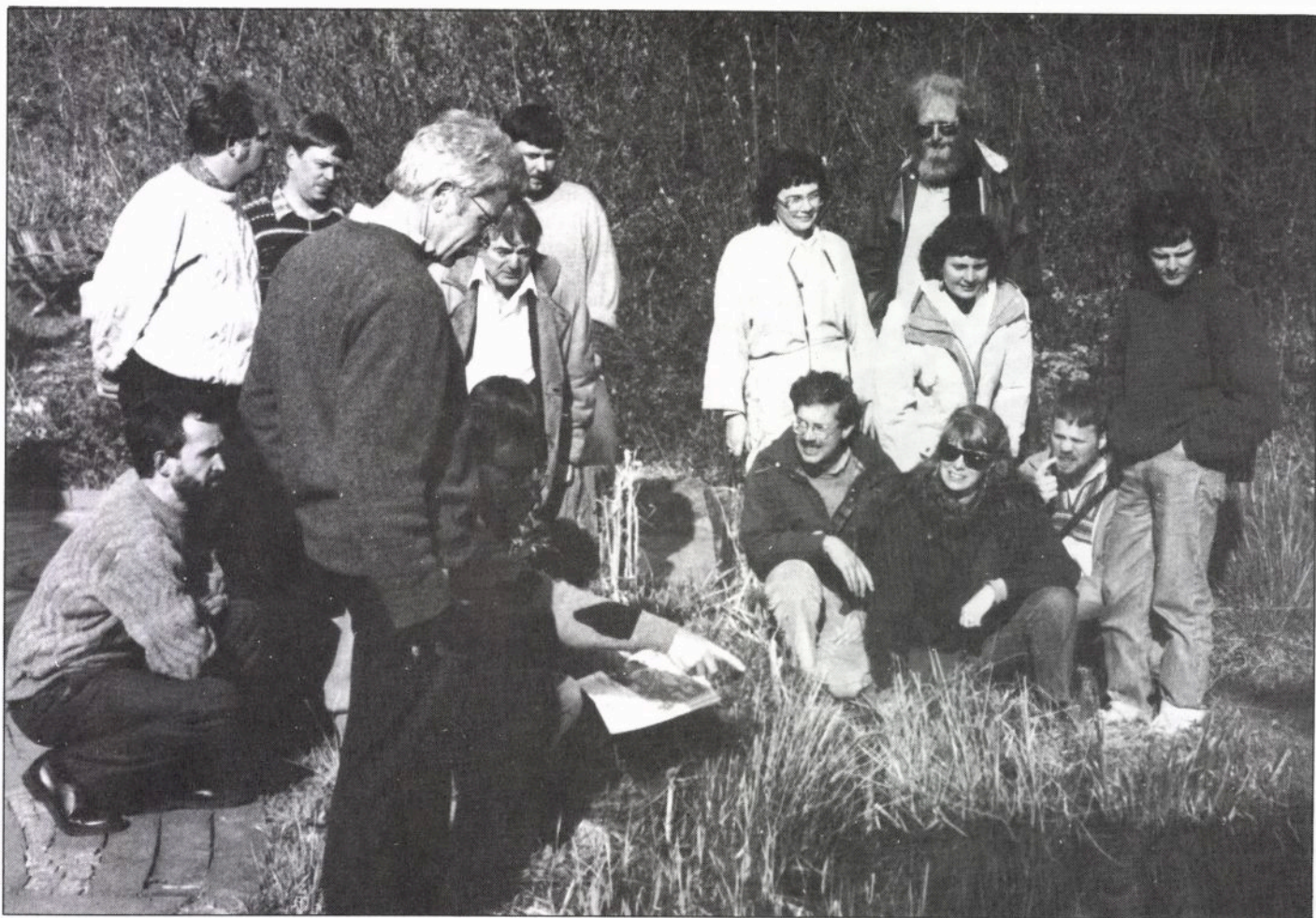
eventually chosen as "contact people" for concerns and resources having to do with the environment. A regular ecology column was then started in the newsletter so the awareness could build month by month.

The newsletter also helped environmental projects get started. There was a successful neighborhood workday in a local park to clean up the debris, the recycling program was improved, a neighborhood-to-farm connection was made, both to support environmentally conscious farms and to bring the land and nature's process into our urban focus.

We're on issue #38 of the newsletter now. That means a little over three years of neighborhood work. It's been rewarding to see how much has developed in such short time. I think anyone can do the same in the neighborhood they're in. It hasn't been that difficult to do.

In any case, we've just begun. Many neighbors haven't even started to get involved yet, and there are ecological actions we could be giving time to, and some "village" support services that still need to get off the ground. But we're launched, nonetheless, and more neighbors are joining in as time goes on. Who knows how long it's going to take to make this a fully supportive village that's environmentally awake. The main thing that makes me happy is that we're moving now and we're headed in the right direction. Ω

The primary activist for an emerging ecovillage neighborhood in Takoma Park, Maryland, Olaf Egeberg has explored various aspects of human ecology since 1963. He authored two books for building community, Right Now, and Non-Money (McGee Street Foundation). He notes that the description above "is certainly not the only way to turn your neighborhood into an ecovillage; there are many ways." For a copy of his start-up letter and a sheet of tips for neighborhood organizing, send a sase to The McGee Street Foundation, PO Box 56756, Washington, DC 20040. He can also be reached at oegeberg@capaccess.org.



ALBERT BATES

Second GEN meeting, at Lebensgarten, 1995: Valerie Dankevich (sitting) and David Bienn (standing), Ecoville Foundation and Rysovo ecovillage, Russia; Vladlen Liarsanski, Sortavala ecovillage, Russia; Hamish Stewart (back to camera), Gaia Villages, Denmark; Declan Kennedy (sitting in shadow), Lebensgarten, Germany; Ross Jackson, Gaia Trust, Denmark; Ivan Gororonchav, Sortavala; Alexandra Sasonova, Rysovo; Robert and Diane Gilman (sitting), Context Institute, Washington state; Max O. Lindegger, (standing behind them), Crystal Waters, Australia; Linda Joseph, Manitou Institute, Colorado; Stephan Wik, Ecovillage Information Network, Washington state; John Talbott, Findhorn Foundation, Scotland.

The Global Eco-Village Network (GEN)

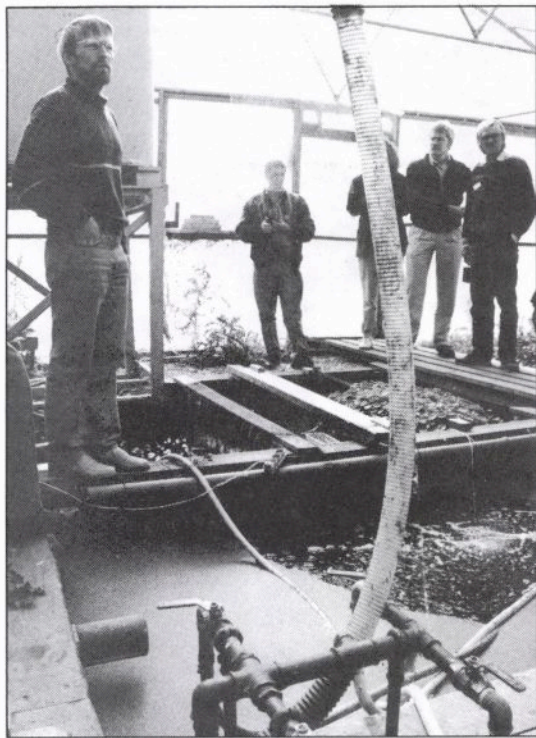
Encouraging Model Ecovillages Worldwide

by J. T. Ross Jackson

For the past five years Ross Jackson and his wife Hildur have been quietly, persistently, and generously nurturing the Ecovillage movement through the Gaia Trust of Denmark.

ORIGINS. THE GLOBAL ECO-VILLAGE NETWORK IS AN evolving network of ecovillage projects around the world. Its origins go back to 1990, when Gaia Trust of Denmark asked how it best could use its resources to further the sustainability movement. We concluded that, more than anything else, the world needs good models of communities that exist in our technologically advanced society yet live in harmony with nature in sustainable and spiritually satisfying ways. Only with such models can we hope to catch the attention of the mainstream.

Many people have been trying to manifest this vision. We felt it was necessary to make this vision more concrete. Disgruntled mainstreamers needed physical places where they could go to change their lives. Architects and developers needed to see model settlements they could emulate. But, looking around, we saw no model



ALBERT BATES

A GEN group visits the Danish Folkcenter's constructed wetland in 1994.

communities that were ideal—where we could say, "There is a model. Replicate that!"

One result of that first observation was our commissioning The Context Institute in 1991 to prepare the report, *Eco-Villages and Sustainable Communities*, a survey of existing ecovillage communities and projects worldwide. As a result of that survey, we discovered many exciting and quite different projects around the world, but still none that were ideal for 21st-century sustainable societies.

An international meeting of a small number of existing ecovillages in September 1991 emphasized the importance of networking among the geographically dispersed experiments across the globe. New projects and cross-linkages were established between people who had not known each other before, but found that they had common ground on which to enthusiastically work together. It became clear that forging links was vital to the success of any global strategy. By linking, we learn from each other's successes and failures and strengthen the overall movement towards sustainability.

At the same time, it became clear to us that Denmark was somewhat ahead of many other countries in developing the ecovillage concept, perhaps because of 20 years of experience with cohousing, which had been quite successful, but limited in scope. Many

Danes were now looking for a broader vision that went a step further. A number of ecovillage projects were already underway—about 15 or so, most very embryonic, but three that were well established. So Gaia Trust took the initiative to gather them together in the Danish Eco-Village Association, which turned out to be a very effective way to strengthen the movement, not least through lobbying activities. We began to see this approach as one that could be repeated in other regions as well.

Thus began the gradual evolution of the "seed group" of ecovillage communities and the concept of an international network linking them, in what we now call the Global Eco-Village Network (GEN).

Early Members. The GEN "seed group," which is quite diverse in make-up, history, and state of evolution, as of autumn 1995 consisted of the following members: Findhorn Community, Scotland; The Farm, Tennessee; Lebensgarten, Germany; Crystal Waters, Australia; Ecoville, St. Petersburg, Russia; Gyûrûfû, Hungary; The Ladakh Project, India; The Manitou Institute, Colorado; and The Danish Eco-Village Association. These were chosen for a variety of reasons, including geographical spread, attractiveness as models, and personal contacts. None were considered perfect models, but all had something vital to contribute.

A major watershed in the development of GEN occurred in October 1995 when Findhorn, assisted by GEN and Gaia Trust, hosted the conference, *Eco-Villages and Sustainable Communities*. The interest in the concept was immense, and the conference was a great success. Over 400 people from 40 countries attended (and over 300 people had to be turned away). Several participants decided to establish three regional networks covering the globe geographically, with administrative centers at The Farm, Lebensgarten, and Crystal Waters. Gaia Trust committed to covering expenses to support the networks for three to five years, and to act as the coordinating organization out of its Gaia Villages office in Denmark. We encourage interested ecovillages, as well as other interested individuals and organizations, to join the GEN regional networks. These all have an open-ended, democratic, non-hierarchical, self-organizing form. As the organization grows, it is expected that the three

initial regions will split into several autonomous regions.

Since the Findhorn conference, Gaia Trust financial support has allowed GEN organizers to establish three additional geographical "nodes" in new regions that were not previously represented: Asociacion Gaia (Buenos Aires, Argentina), Kibbutz Gezer (Israel), and the International Institute for a Sustainable Future (Bombay, India). Additional key nodes will be added as budgets permit. A GEN meeting is scheduled for September 1996 in Australia where we intend to formally incorporate GEN as an association of autonomous regional networks, but also to include as members invited organizations which work globally and are supportive of the GEN vision.

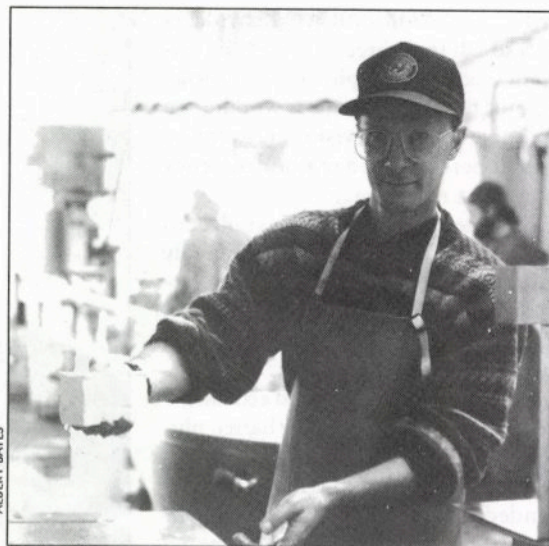
Integrity of the Vision. In order to maintain the integrity of the original vision within a structure that is open for anyone to join, GEN has developed the concept of an "ecovillage audit" to measure the degree, on a multi-faceted scale, to which any particular project has progressed in its development. The audit is based on the four elements—earth, air, fire, and water. This concept, which is still in process, will enable the networks to define "qualified" ecovillages as those that have come furthest in their development. Organizationally, it is intended that representatives of these selected ecovillages will have a majority of seats on the boards of the regional networks, while other seats will be open to any members. Besides preserving the integrity of the vision, this approach gives every project a yardstick to see how close it is to the ideal, and thus where it can improve. Of equal importance, this structure means that anyone can join his or her regional network, linking in to the nearest node anywhere across the globe. The hope is that with sufficient support, GEN can evolve into an instrument of real social and environmental change. So we would encourage all who support the vision to consider joining. Terms of Global Ecovillage Network membership and services it provides are evolving now.

Internet. A GEN information database has now been established with World Wide Web pages on the Internet (<http://www.gaia.org>), and is expanding quickly, having over 600 pages already. Eventually the GEN site will include profiles of all member ecovillages who wish to present themselves to the world, "how-to" manuals for new ecovillage communities, a number of special interest groups on e-mail (financing, permaculture, ecologi-

cal building, Habitat II, and so on), and links to other organizations of interest, including providers of "green products" across the globe. As mentioned earlier, everyone is welcome to join the GEN regional networks without conditions. This includes ecovillage projects, of course, but also individuals and organizations interested in what is happening. Favorable terms for setting up Web pages can be offered to any interested project. Please contact the Gaia Villages office in Denmark at the address below.

Technology. An important ecovillage issue is how to make technology ecologically, socially, and spiritually responsive to human needs. A closely related issue is the creation of jobs in ecovillages. Technology tends to determine the structure and organization of society. Contemporary society's alienating technology promotes unlivable mega-cities, separation of work and home, institutionalization of family support functions,

environmental degradation, unsustainability, and overconsumption, in a centralized, hierarchical structure. The GEN vision requires a radical change in structure that would reverse all of these tendencies. An important part of GEN's strategy is to promote sustainable technologies. The long-term vision is to provide sustainable jobs in ecovillages by technology exchange and cooperation. Three key criteria, in addition to commercial viability, have emerged in assessing appropriate technologies for ecovillages: (1) ecological sustainability, (2) human-scale, decentralized production, and (3) allowance for a nonstressful, meditative lifestyle. We recognize that the realization of this vision will take some time.



ALBERT BATES

Volodya Shestakov, a founder of the Ecovillage Foundation and Rysovo ecovillage in St. Petersburg, learning to make soy milk and tofu at the Ecovillage Training Center, The Farm, Tennessee, 1993.

Our Shared Vision: Affirmations for the Global Eco-Village Network

The following visions, affirmations, and goals are a work in progress by several members of the Global Eco-Village Network: Declan Kennedy, Lebensgarten, Steyerberg, Germany; Albert Bates, Ecovillage Training Center, The Farm, Tennessee; and Linda Joseph, Manitou Institute, Colorado.

1. Humanity can live well on this Earth through the process of supporting individual self-realization and cooperative interdependence.
2. We recognize that to restore, sustain, and protect the health and integrity of the environment, we begin by changing our attitudes, actions, and life-styles, individually and in groups.
3. We strive towards a life of honest, fulfilling work; caring and fruitful social interaction; and simplicity of living coupled with abundance.
4. We support the movement toward locally self-reliant ecological communities and neighborhoods that are sustainable socially, environmentally, economically, and spiritually.
5. We educate in ways that honor and empower the whole person and individual actualization—physically, emotionally, mentally, and spiritually.
6. We educate in ways that promote successful cooperative efforts by valuing diversity, and by developing effective communication and community-building skills.
7. We recognize our dependence on the thriving of diversity and work to ensure the survival of all species and cultures.
8. We work to safeguard human rights, and toward the achievement of equality and social justice.
9. We embrace methods of land-use planning and development that honor and protect the health of natural ecosystems, such as permaculture, natural building, and preservation of wildlife habitat.
10. We promote the research and use of nontoxic substances and methods in agriculture and industry, on the small scale, individually and locally; and the large scale, corporate levels and community-wide.
11. We resolve conflict by speaking truthfully and with kindness, seeking resolution by peaceful means, at the earliest time, with the appropriate people, and seek mediation when it is needed.
12. We support citizen diplomacy.
13. We work towards the establishment of free and responsible media, and expanding opportunities for the exchange of information and ideas.
14. We believe in the potential of humankind to make the vision of sustainability a reality, and to apply our creativity so that we and the Earth not only survive, but flourish and thrive. Ω

Types of Communities. Ecovillages tend to fall into three motivational categories: ecological, spiritual, and social. Each of the three groups is working on a positive alternative vision, reacting to what it perceives as a major deficiency in current mainstream society.

The ecologically motivated ecovillages are reacting to environmentally unsustainable policies, and tend to emphasize living in harmony with nature, permaculture, and self-reliance in food and energy production.

The spiritually motivated ecovillages are reacting to the spiritually barren philosophy of Western materialism and what they perceive as dogmatic narrow-mindedness of many traditional religions. They tend to emphasize taking responsibility for their own lives and personal development.

The socially motivated ecovillages are reacting to the alienation of the individual due to institutionalization and commodification of social services and support functions, the breakdown of the family, and the marginalization of the weaker members of society. They tend to emphasize re-establishing "community," and are closely associated with the intentional communities movement, including cohousing. The latter is closest to the mainstream and represents the easiest first step for many. All three groups often include citizens actively promoting such grassroots social and environmental change initiatives as Agenda 21, Global Action Plan, Natural Step, and others.



Ross Jackson, founder/director of Gaia Trust.

These categorizations are not clear-cut. Many ecovillage communities represent all three aspects. As ecovillage communities learn from each other, there seems to be a tendency to widen horizons. Eventually the most successful ecovillages will probably incorporate all three elements.

Regional Offices. Anyone interested in linking into GEN should contact the near-

est regional office. At present there are three regions covering the globe, and a coordinator at Gaia Villages (a division of Gaia Trust) in Denmark:

Americas: Ecovillage Network of the Americas (ENA), PO Box 90, The Farm, Summertown, TN 38483-0090 USA. E-mail: thefarm@gaia.org. Contact persons: Gayla Groom or Albert Bates, 615-964-3992; fax 615-964-2200.

Europe/Africa/Middle East: Eco-Village European Network (EVEN). Lebengarten, Ginsterweg 4-5, D-31595, Steyerberg, Germany. E-mail: even@lebengarten.gaia.org. Contact persons: Declan Kennedy or Siegfried Barbi, +49 5764 2158; fax: +49 5764 2368.

Oceania/Asia: Crystal Waters, 59 Crystal Waters, MS 16, Maleny, 4552, Australia. Contact persons: Max O. Lindegger or Robert Tapp, +61 74 944 741; fax: +61 74 944 578.

International Coordination: Gaia Villages, Skyumvej 101, 7752 Snedsted, Denmark. E-mail: villages@gaia.org. Tel. +45 97 936655; fax: +45 97 936677. Contact person: Hamish Stewart. ☺

J. T. Ross Jackson, Ph.D. is chairman of Gaia Trust, Denmark. He and wife Hildur lived for 20 years in one of the first co-housing projects in Denmark. His background is in operations research and international finance. Born in Canada, he is a naturalized Danish citizen.

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.

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EcoVillage at Ithaca

Model for Mainstream Development?

by Liz Walker

IN ONE OF LIFE'S CURIOUS COINCIDENCES the phone rings just as I sit down to write this article. It is someone from Merrill-Lynch in Germany. "We're researching ecovillages around the world. Tell me about what you're doing. How does your financing look? How many homes? Is it profitable?" I want to laugh. We have operated on a shoestring budget for the last four and a half years, and we are currently restructuring the loans that enabled us to buy a \$400,000, 176-acre parcel of land four years ago. However, we are turning an important corner as our first out of five projected neighborhoods is under construction. Our risky financial picture is beginning to stabilize after years of hard work. What perks my interest in this phone call is the implication that the ecovillage concept is catching on in unexpected places.

The man at Merrill-Lynch has a client who would like to invest in starting one or more ecovillages from scratch. He wants to uphold the ideology of community and ecology while making a profit. I wonder: Is it possible to make a profit building ecovillages? Does the profit motive compromise the affordability or the commitment of the future residents? Or would having a large investor in fact make it vastly easier to finance alternative development and provide more examples of the way we could be living on Earth?

In EcoVillage at Ithaca we have tried from the very beginning to create an educational model—one that will inspire and teach the principles of a saner way to live on the planet. While far from perfect, we have begun to develop a community that, before it is even built, has attracted national and sometimes international attention. We are choosing to build something that is far more than a pretty and satisfying place to live. Instead our goal is to have a small part in influencing patterns of development in this country, and even around the world. This call from Merrill-Lynch convinces me that we are on track—we are beginning to have an impact



LIZ WALKER

While the buildings are not constructed yet at EcoVillage at Ithaca, the gardens are in place, irrigated by this pond (also home to ducks, frogs, and fish).

on the mainstream even as we struggle with our day-to-day realities.

Model for Change

Why would the *Washington Post*, the *Wall Street Journal*, and *Popular Science* also follow our progress? I believe that we have touched a deep nerve in the human psyche. The time is ripe to address two related major problems in our society: ecological devastation (global warming, alarming rate of species extinction, dying of the oceans, and more) and social isolation (family breakdown, violent crime, drug and alcohol abuse, and extreme loneliness). As we near the end of the millennium, our collective unconscious begins to stir.

There was a time, not too long ago, that we can dimly remember when people felt connected to neighbors and family, when the land was cared for, when the cycle of

life meant something profound. In the Ecovillage model we are finding ways to integrate the traditional ways that made good common sense (which in fact lasted for centuries) with the latest appropriate technologies and social models. We are learning to communicate and share ideas on the Internet while teaching our children the rudiments of organic gardening. We are building super-energy-efficient houses but on a village-scale.

So what is this model? Our 176 acres includes rolling meadows that were once farmed, 25 acres of woods, a natural pond and several intermittent streams. The land is nestled on the top of West Hill in Ithaca, New York, and has commanding views of Cornell University to the east, and lush countryside around it. It is within the town borders, and has access to city schools, water, sewer, and other amenities. While there



Marketing the Ecovillage garden's organic produce at a local farmer's market.

are people working on creating ecological city design and plenty of small rural communities, I can speak most knowledgeably about our own EcoVillage at Ithaca—built on the edge of a city. There are several reasons for the appeal in working on an edge-city design:

- This is where the majority of new development takes place. A replicable model can therefore have much influence

By far the toughest part of the work is to build a sense of community.

- It offers an alternative to suburban sprawl and can save large tracts of natural areas and farmland.
- It can integrate organic agriculture, wetlands, woods, orchards, etc.
- There is plenty of economic and cultural interface with the nearby population center, minimizing the insular effect of a rural community.

Planning Process

Soon after we purchased the land in June, 1992, we initiated a democratic process to plan how the land could best be developed. The group that started EcoVillage began with two assumptions: 1) we would preserve a minimum of 80 percent of the site as open space; and 2) we would use the cohousing model as the means to develop neighborhoods which could eventually house about 500 people.

I want to emphasize here that EcoVillage bought the land from a previous developer who went bankrupt. This developer had planned a typical suburban development of 150 homes (the same number EcoVillage is planning) which would have completely covered the site with roads, garages and houses. He left 10 percent of the site for open space, as mandated by the Town of Ithaca. Thus by developing EcoVillage we were in effect preserving green space and farmland that would otherwise have been paved over.

We spent nine months on the land-use planning process. I chaired a planning committee that met for three hours weekly to research and discuss the options regarding the site. We looked at water, soil types, wind patterns, agricultural potential, alternative waste treatment, and more. There were often five to six subcommittees that presented their findings to us. Next we brought in the broader community and the experts. We held a land-use planning forum that brought 60 people together for an intensive weekend experience. Among the participants were planners, architects, landscape architects, ecologists, students, future residents, and others. We walked the site in small groups, focusing on the best location for a village of five to six neighborhoods, the

best location for organic gardens, the place to put a visitor's center. By the end of the weekend we pooled our findings and came to consensus on two important items: 1) the best agricultural soils were to be preserved for gardens; and 2) existing water on the site would be preserved and enhanced through constructed wetlands, ponds, and recharging the aquifer.

Hardly the way a normal developer would proceed. The site we chose to develop for the village ended up on the worst soils, set far back from the road. It was on the highest point of land to enable an eventual biological waste treatment system to be gravity-fed. The fields we chose had enough room for neighborhoods to cluster around a village green.

Another three planning forums later, we had all that we needed to create our own

“Guidelines for Development,” which spelled out everything from how densely clustered neighborhoods should be (30 homes on no more than three acres) to our goal for energy efficiency. Meanwhile, in a parallel process, a local ecologist teamed up with a local architect to create a beautiful map of this vision which remains as our icon today. This colorful “envisioning plan” is to our group what the blue and white Earth image is to environmentalists: it helps us to remember the whole picture of where we are going and gives us the zest to continue when the going gets rough.

Now, three years after that initial planning process, we are grappling with implementation. Our ecological development guidelines have pressed us to develop a 2,700-ft. road and related infrastructure that is more costly than we would like. We have had to go through a lengthy process to get town approvals because of our innovative design. Choices such as densely clustering the houses in order to preserve more open space made us wade through the creation of a “Special Land Use District.” Although the Town Planning Board was sympathetic to our goals, the net result was to lose the 1995 building season, and push off construction for another nine months. Despite how many hurdles we’ve had to cross, I think people in EcoVillage would agree it’s been worth it.

Advice to ecovillage builders

To Merrill-Lynch’s client and other developers, our EcoVillage message is basically this:

1. Create a site plan based on balancing the needs of the natural environment with the people who will live there.
2. Preserve 80 percent to 90 percent of the site as open space.
3. Integrate organic agriculture into the plan.
4. Build passive solar and/or very energy-efficient homes.
5. Create pedestrian streets where children can play and adults can chat.
6. Create common houses or community centers where people can interact. Integrate small businesses and encourage home offices.
7. Build near a public transit line.

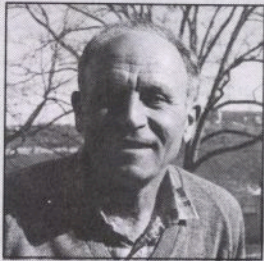
By far the toughest part of the work is to build a sense of community. In Denmark it has been found that cohousing communities built by developers without resident participation are not as likely to work. People tend not to gather in the common house. There seems to be a crucial element of bonding in the arduous process of designing, getting approvals and building a cohousing community.

I think the biggest single challenge to making this into a mainstream movement is to figure out how to streamline the process of creating community. We need a hybrid model between the way cohousing groups are currently organized and the way that standard development takes place. A typical cohousing community takes four years from beginning to move-in date and requires a super-human effort in meeting attendance and often in up-front financial costs. I surmise that there are plenty of people who would love to be involved in making the largest decisions of designing a community with-

out getting involved in the thousands of technical and legal details that crop up in a large project. This might translate to once-a-month meetings. A good organizer should be able to work with the group to identify concerns and to serve as an interface with the developer. In addition community work days on the site can be a powerful bonding experience. At EcoVillage we have work days to plant trees, harvest stones for stone walls, dig potatoes, clear the garden, and so forth. There are plenty of ways in which people can begin to know each other without attending endless meetings.

We hold a certain pride in beginning to create one of the first ecovillages in this country. We hope that our steady stream of visitors will only increase and come away feeling that yes, there is something that we can do to make a difference. Ω

Liz Walker is co-director and co-founder of EcoVillage at Ithaca. She also serves as a consultant for the first cohousing neighborhood. For information about a waiting list for the first neighborhood or to find out about plans for a second neighborhood, call: 607-255-8276.



“Why I’m Doing It”

Elissa Wolfson interviews EcoVillage member Jay Jacobson

Elissa Wolfson: *Tell me about your current life.*

Jay Jacobson: I do research on the effect of air pollution on agricultural crops and trees. The pollutant causing the most damage, surprisingly, is ground level ozone, and I’m now researching its effects on sugar maple trees.

Elissa: *How do you expect your life to change when you move into EcoVillage at Ithaca?*

Jay: Right now I live by myself, so I get involved with EcoVillage and other people—but then I have to leave! In EcoVillage, it will be a lot easier to work and socialize with a whole bunch of other people, with interests similar to mine. I’m really looking forward to that.

Elissa: *I understand it took you a long time to decide to join the First Residents Group. Why?*

Jay: The level of risk was the most difficult part. I like to be in charge of what I’m doing and know what I’m going to get for my investment of time, effort, and money. Dependence upon a whole group of diverse people getting along well enough to plan and build a multi-million-dollar real estate development was a risk way beyond my previous experiences. After much agonizing, I finally decided that this was too exciting an opportunity to miss. I woke up one morning and the decision was made! It wasn’t a rational decision, and I’m not used to making decisions like that. But the goal of improving the way we live on the Earth is so worthwhile that I just had to be a part of it.

Elissa: *Does the level of risk still bother you?*

Jay: Not as much. Despite many difficulties and conflicts, we’ve managed to make all our decisions by consensus. We’ve gotten through so much this past year, and done it so well, I’ve developed a level of trust in our ability to work together, that I wouldn’t have believed possible. I’m feeling quite enthusiastic and positive about the whole thing.

Elissa: *What effect has EcoVillage had on you?*

Jay: I went to meetings of the different committees of the First Residents Group and found that I was interested in both content (tasks) and process (the means by which we operate). I joined the Personal Growth group to work on things like how I react to people and how I participate in groups. I also joined the Process Committee where I became one of the facilitators who lead meetings and help to build trust within the community. I’m also involved with negotiating contracts, planting trees, and growing vegetables. I’ve found that, along with the richness of being part of a community, come additional obligations, like being responsible for how I act in the group. It was somewhat scary, because there were certain things I didn’t want to find out about myself! I’ve had to do a better job of managing my anger and frustration when they arise. EcoVillage has been a learning and growing experience for me.

Elissa: *Do you have any concerns about EcoVillage?*

Jay: Plenty—and I’m sure I always will. One is whether we can live up to our mission and goals which are so very ambitious. I suspect we’ll only get part of the way. But that’s okay, because I believe others will take our efforts many steps further toward developing a sustainable way of living on the Earth. Ω

Jay Jacobson is a plant physiologist with degrees from Cornell and Columbia Universities. He has lived in Ithaca since 1979.

Elissa Wolfson, a former staff writer for E Magazine is a freelance environmental reporter. She lives in Ithaca.

This article is excerpted with permission from The EcoVillage at Ithaca Newsletter, Spring 1995.

The Green Kibbutz Group

by Jan Martin Bang

IMAGINE A STRING OF VILLAGES in Israel, settled over the past 25 years by young people from all over the world, inspired by the ideals of building a new society. This would be a cooperative society, trusting each other, owning all things in common, raising children in a new educational system, practicing democracy at a grassroots level, and each village having unique characteristics. In short, it would be a new type of culture.

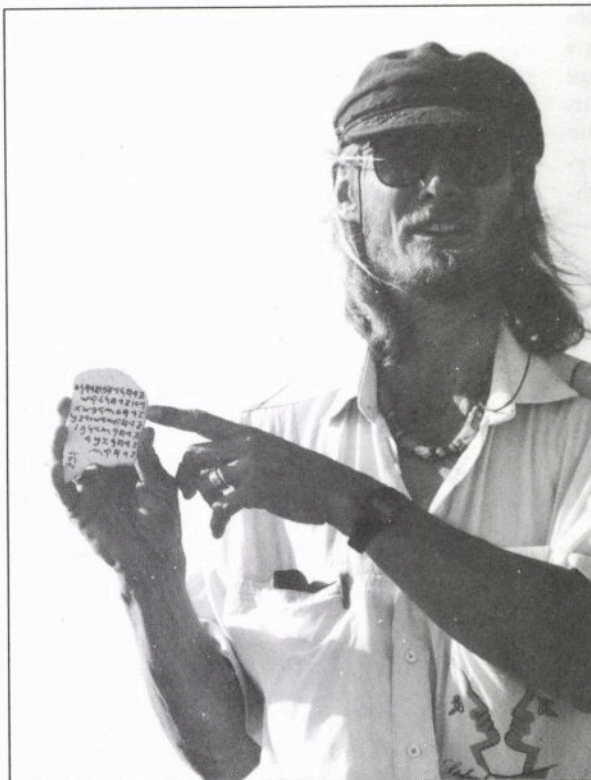
Recently I flew down to the southern part of the Arava valley, some distance north of Eilat. Here the mountainous deserts of Jordan to the east and Egypt on the west squeeze Israel into a narrow corridor giving access to the Gulf of Akaba and the Red Sea. I had been invited to visit several kibbutzim and to talk about the Green Kibbutz Group, a newly forming organization of sustainable communities.

The land below was an area settled only by kibbutzim. If most of them were interested in joining, it would strengthen the Green Kibbutz Group, and strengthen the area's commitment to an environmentally sound future.

The first community I visited was *Kibbutz Samar*. My purpose there was to learn more about Samar's Sunergy Project, an ambitious plan to harvest all their electrical needs directly from the sun with photovoltaics, and use the national grid as a back-up battery. When their use of electricity exceeded the amount provided by their PV system, the grid would supply the shortfall, but when their use was less, the surplus electricity from their PV panels would be fed back into the grid, and the electric utility company would pay them for it.

The members of Samar have initiated a number of environmentally friendly projects over the last few years. Part of their date groves are organically managed, their new library building is an earth-sheltered construction, and additions to their houses are constructed with free-form ferroconcrete.

Samar is considered a radical community. One of the stories circulating in the Kibbutz



Jan Martin Bang with a 3,000-year-old stone calendar, found near Kibbutz Gezer. It lists the same seasonal farming tasks as are performed at Kibbutz Gezer today.

Movement is the tale of their common purse—a basket of cash sitting in the dining room for anyone to help themselves to whatever they needed. No one told me this wasn't true, but I saw no evidence of the basket when I had lunch there. However, the members do create the kibbutz budgets, both of money and of labor days, in accordance with the members' differing needs. They are not strong on committee work, preferring to give themselves an anarchic freedom to do the work tasks that seem best to each. They keep themselves solvent, generating a profit each year to invest in projects of various kinds.

They were developing their Sunergy Project in conjunction with the University of Beer Sheba, which has a research site nearby. The first step of the project, construction of a pilot project at the field school, has already been completed. It is already hooked up and delivering clean electricity to the national grid.

I also visited *Kibbutz Lotan*. It had hosted a one-day permaculture workshop a year ago. The garden that was built as a part of that workshop, which is remarkably free of weeds and pests, now produces vegetables for the dining room. In addition, Lotan is considering a number of other projects, including establishing a bird sanctuary, and a research project on solar cooling. They are also seeking new ways of creating an income. As the result of a discussion I had with the member in charge of the solar cooling research, two other members suggested that we invite tour groups to show them the workings of a Green Kibbutz.

"But what can we show them to illustrate this?" I asked. "We don't have enough projects up and running yet."

"Show them some of the things you take for granted," they said.

"Some of the things that are environmentally friendly by virtue of being communal. Let's take the car pooling system for a start. We kibbutz members take that for granted, yet it is a very environmentally friendly approach to cars, and a good step away from the private car syndrome currently sweeping the country and

threatening to strangle completely the mobility of people in cities such as Tel Aviv and Jerusalem."

It is clear that many of the features of kibbutz society are not presently seen in an environmental focus. Sharing resources such as cars, washing, and meals makes for much less impact upon our natural ecology. Just the reduction in the amount of food packaging achieved by bulk buying is quite significant. Kibbutz living certainly has not solved all the ecological problems of our society, but it is a long step forward from the consumer-oriented, single nuclear family arrangement prevalent in most western societies.

January in the Arava valley is not really cold, but when I reached *Kibbutz Neot Smadar* in time for breakfast, an icy wind was blowing. Neot Smadar is in the mountains above the Arava, and I was glad to reach the shelter of their dining room.

* The spread of food greeting us was a feast

ALBERT BATES

for the eye as well as the stomach—freshly picked vegetables from their own gardens; many kinds of herbs; and milk, yogurt, and cheese from their own herd of organically raised goats. Neot Smadar is in many ways already far along the road to being a green kibbutz. Nonetheless, the community was having serious doubts about joining the Green Kibbutz Group, because they have doubts about joining any organization. They prefer to go their own road in their own way.

The construction of the Arts Center at Neot Smadar was well underway. They designed it themselves and were building it out of adobe mud brick. It would be cooled by a water tower with underground ducts to all the wings of the building. They also plan to build a holiday village, and have already planted groves to shade the cottages. Promoting these ventures more widely would be one of the advantages of their joining with other like-minded communities.

As I walked around with Anat, the kibbutz secretary, and Nava, in charge of agriculture, we saw vineyards, olive trees, vegetables, a thriving goat herd, and serious compost heaps that contributed to their luxuriant vegetation in the desert environment. This was a kibbutz that could have much to teach other communities about healthy eating and healthy growing. If they joined, Neot Smadar would certainly be an asset to the Green Kibbutz Group.

Pressure on kibbutzim to take environmental concerns more seriously comes from many different directions. At the next stop, *Kibbutz Yabel*, there is an active retreat and seminar center. Idit, the kibbutz secretary, took us on a tour which included the library, a sumptuous new building donated to Yabel by the wider Reform movement they're affiliated with. We ended up at the seminar center sitting with Amnon, the member in charge of marketing, and Lori, the kibbutz manager. Amnon explained how they had decided to stop using plastic cups after receiving an overwhelming number of negative comments from visitors.

"After all, the customer is always right," he said, "and we have to bow to pressure from them. So we are looking into using either recyclable cups, or ones that can be washed and reused."

I spent the last evening at a meeting with the environmental committee of *Kibbutz Ketura*. Probably the most exciting project at Ketura is creation of a university department devoted to desert ecology, which will invite students from abroad. The new department would work together with Arabs from neighboring countries. What better

way to nurture the peace-making process among countries so recently at war than to work together to improve their common and problematic desert environment?

On the way home on the early morning flight I reflected on what I had experienced over the last few days. I had been privileged to visit a group of communities who were looking to the future with an earnest wish to create a culture and a lifestyle that would be sustainable and kind to the natural ecology around them. This desire to give something worthwhile to the future was so in keeping with traditional kibbutz philosophy, that, here indeed, lay the future of our movement. We were founded upon a desire to build something for future generations, yet much of this has been dissipated in our fast-paced modern lives, compounded by consumerism and competition.

The task of the Green Kibbutz Group became quite clear to me: to identify and this concern for the environment in every kibbutz in the country. To nurture it; to help

it along. To provide leadership for the 21st-century, in which social change includes creating communities that will be sustainable. The kibbutz movement was started by visionaries committed to social change. How fitting for the movement to re-invigorate that heritage, once again assuming leadership for social change.

I am happy to say that three of the kibbutzim I visited, Samar, Lotan, and Ketura, became members of the Green Kibbutz Group. Ω

Jan Martin Bang, co-founder of the Green Kibbutz Group (with David Lehrer), is an environmentalist, archaeologist, farmer, and teacher. He has lived on Kibbutz Gezer for 12 years, and was instrumental in coordinating environmental activities within the United Kibbutz Movement in 1994-95. He was born in Norway.

This article is adapted from an article which originally appeared in CALL, the newsletter of the International Communes Desk. Yad Tabenkin, Ramat Efal 52960, ISRAEL.

About the Green Kibbutz Group

The Green Kibbutz Group is a coalition of several kibbutzim that have expressed a desire to become environmentally sustainable. As of early this year, the group had seven members: four in the Lower Arava valley, near Eilat; two in the Jerusalem Corridor; and one in the Galilee. A number of other kibbutzim are in the process of deciding whether to join. We expect that the group will have about 20 communities by the end of 1996.

The group has two primary aims: 1) To give a legal framework that will ensure the continuity of environmentally friendly practices. Each kibbutz has signed a charter committing the community to environmental improvement. 2) To represent the communities as regards consultancy, planning, and fund-raising for specific projects.

The organization is governed by a group selected from its member communities. It works closely with the three main kibbutz movements, the Israeli Ministry for the Environment, and the many environmental organizations both in Israel and internationally. The group was founded by Jan Martin Bang, of Kibbutz Gezer, and David Lehrer, of Kibbutz Ketura.

We would like to see an active environmental working group on every kibbutz. These would deal with internal issues, raise the environmental awareness of members, and reach out to people in their surrounding areas, acting as guardians of their immediate environment and putting environmental issues on the agendas of their local municipal councils.

These issues are of paramount importance in a country such as Israel, which is experiencing rapid political and economic change. A strong central organization, such as the Green Kibbutz Group, can coordinate activities and give help where necessary and can increase the movement's effectiveness. Ω



SUSAN FELTER

Conference participants visit elders in front of a mosque in the nearby town of Oukam.

What We Can Learn from African Villagers

Lessons from the Third International EcoCities Conference

Joan Bokaer, Liz Walker, and Richard Register interviewed by Scott Sherman

IN JANUARY 1996, 320 PEOPLE FROM 27 countries gathered at the Third International EcoCities Conference in Yoff, Senegal, a 500-year-old fishing village of 40,000. Together they asked the crucially important question: How do we build communities in balance and harmony with nature?

Scott Sherman interviewed three of the major American organizers of the conference. Joan Bokaer and Liz Walker are cofounders of EcoVillage at Ithaca, in upstate New York. Richard Register is author of *EcoCity Berkeley* (North Atlantic Books, 1987), which demonstrates how Berkeley, California, could be transformed into an ecologically sustainable community, and founder of two ecological ac-

tivist organizations, *Urban Ecology* and *EcoCity Builders*. Richard was also the convenor of the first International EcoCities Conference held in Berkeley in 1990.

Scott Sherman: *Could you give me a general overview of the conference?*

Joan Bokaer: It really was a very exciting time where people from the industrial countries got to experience a very different way of life and discover how much the ecocity movement has in common with the traditional style villages.

Scott: *So you feel that in Senegal they are al-*

ready living up to the ideal of ecologically sustainable communities?

Joan: They are, but they're losing it very quickly. One of the reasons that the organizers from the traditional villages wanted us to come was to make a statement to Africans that they have something worth holding on to. In this regard, the conference was an enormous success. It really affirmed the traditional villages. What they've had for many centuries is what we're now trying to re-create.

Scott: *So what do you think the lessons were for Americans who are already choosing to live*

in intentional communities or who are trying to create their own ecovillages?

Joan: We're on the right track! The biggest lesson was how much we have in terms of material possessions. It was really quite a shock ...

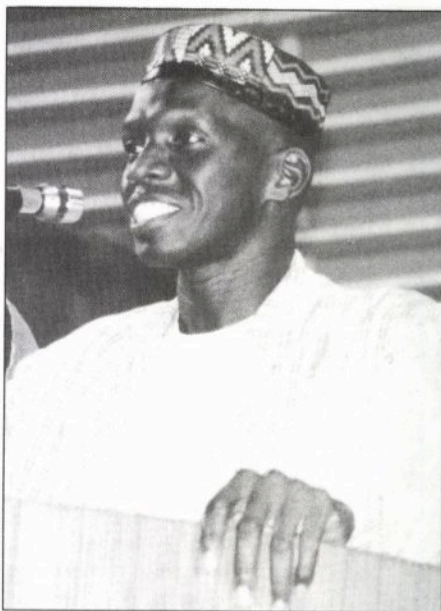
Scott: *Was this a shock to the Africans or to the Americans?*

Joan: Well, there were people there from 26 countries, not just Senegal and the United States. But people from the industrialized countries had the greatest shock, and were actually feeling quite guilty just how many resources we use compared to how little they use there. In Yoff, there was just a genuine feeling of well-being, of just being able to roam around in this pedestrian village of 40,000 people. It's so alive, and there's such a richness. There's a 500-year-old history of sustainable living and cooperative economies and living in close relationship to the natural world, and the social and economic structures which have evolved over all these years—you walk around in the streets, and it's densely populated, but really peaceful. People are getting along, and you feel very safe—which isn't true for some other parts of Africa.

Scott: *How do you see the connection between the ideas of the conference—ecovillages and ecocities—and the communities movement in America?*

Liz Walker: There's a lot in common in terms of people's intense desires for a sense of community and a sense of living in harmony with the natural world. I think that ecovillages and ecocities are an attempt to carry that to a grander scale than most of the intentional communities that already exist. We have two major issues that we're trying to address here in the human dilemma. One is the sense of isolation that so many people in the modern world face, and therefore there's a need for a sense of community and a sense of belonging. The other is the accelerating environmental crisis, and the need to do something about it, to live more lightly on the Earth, and to do that on a village-wide and city-wide scale. So it's building on the ideas that bring people to intentional communities, and just expanding them to a larger audience.

Yoff is remarkable because there are 40,000 people living together and there's no police force, and nobody who goes homeless. People don't go hungry either because



Serigne Mbaye Diene, African organizer of the EcoCities conference.

the villagers have a very strongly ingrained custom of hospitality, and typically, when any family is having a meal, anyone can just walk in the door and join them. They have a very highly evolved social system, from which we can learn a lot.

Scott: *What was the main purpose of the conference? Was it to build an international network of support for the ecocity idea, or was it to focus on the problems encroaching upon these traditional villages?*

Liz: There were three major purposes: first, to study the traditional villages from all over the world—to study how they have lived lightly on the earth and have developed social systems which are very much community-based; and second, to look at emerging modern ecovillages and ecocities. There was a wonderful presentation by Jeff Kenworthy from Australia. He's been studying ecological city designs around the world and he had a great slide show on different examples of cities that were either successfully implementing new planning techniques, or ones that were total disasters. The third purpose was to develop a network of people who are working on these issues and who will stay in touch. This is especially important because of the upcoming UN Conference on Habitat Two which will be focusing on the environment. That's in June in Istanbul.

Scott: *As I talk to you, I'm on the 46th floor of an office building in Seattle, looking out over*

suburbs stretching far away to the horizon in all directions. How can the concepts of ecocities apply to a major urban metropolis like this which is already in place with millions of people? How can we retrofit existing cities and transform them into ecocities?

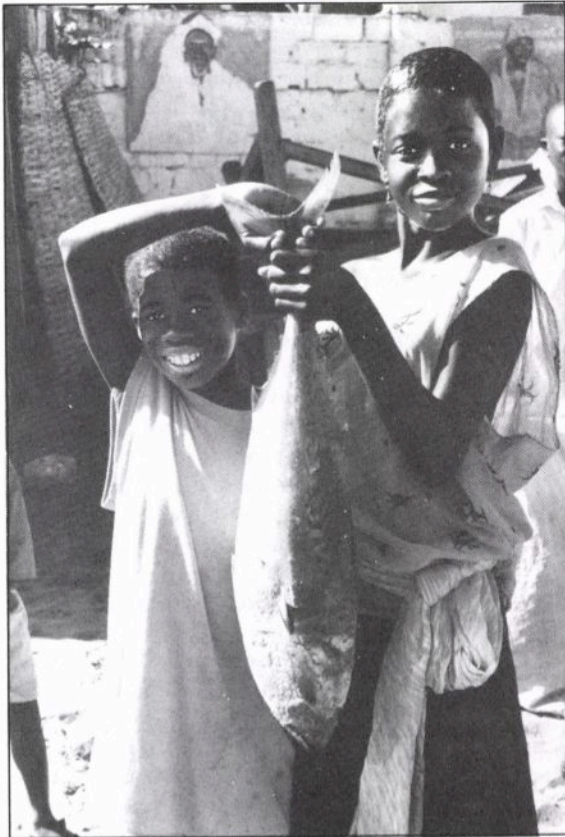
Liz: We talked about that a lot at Yoff. There are a number of issues to look at: zoning; land-use planning; drawing an urban growth boundary around the outskirts of the city so as to create an urban greenbelt; withdrawing from sprawl; trying to create zones of pedestrian activity in the downtown area which will revitalize these areas; creating whole centers of a city that are pedestrian-focused and multi-use so that there are commercial buildings mixed in with residential; and creating transit corridors that really work, so that public transit is subsidized and is the driving force (so to speak) of getting around.

One of our keynote speakers was Cleon Ricardo de Santos from Curitiba, Brazil. We saw in his slide show how his city's recycling programs are tied to a barter system which provides homeless people with essential resources. He also showed Curitiba's transit corridors, and their 24-hour downtown areas that keep the heartbeat of the city always pulsing. They've done wonderful educational efforts with children as well, on how to live more sustainably in their city.

Scott: *Could you say more about the atmosphere in Yoff itself? How is this village of 40,000 people different from typical towns and cities and communities in the West?*

Richard Register: The village has very narrow streets, which are all made of sand. What is unique in Yoff is that they have compounds—they have extended larger families, where there are six to 12 rooms around a central courtyard with a tree or two inside. A lot of their social life centers around this larger extended family in this open space. So it has a sense of enormous openness. (This is different from most fenced-off and gated-in American housing tracts, but is increasingly found in intentional communities and cohousing developments.)

There is an extraordinary peacefulness which perhaps has to do with the closeness, and the sandy streets, and the fact that Yoff is totally pedestrian—you feel very safe there. And it's very dark; they have electricity but they don't use much. So you see all these beautiful stars at night. Because of the lack of cars, there's not much air pollution or haze, and there are few street lights, so you



Yoff is a 500-year-old fishing village.

becoming much healthier vis-a-vis the environment, living lightly on the land, caring for one another, sharing life experiences, being peaceful and just towards one another and towards nature—that's all there. But the physical structure seems to be almost not dealt with.

By physical structure, I mean not the buildings but the physical structure of the community. So what's needed here are the streetscapes, the buildings organized with a great deal of diversity close together, a sense of this "access by proximity"—that is, you get access not by driving somewhere or by walking a long distance; you have access because things are close to you. So that seems to be missing in most intentional community and ecovillage work. That's a wonderful thing to realize, because it's just a small addition to what's already there, which is very profound and important—it could be the missing element that pulls all the other pieces together. We're at a very interesting juncture right now.

can always see the stars and moon at night in the desert air. You walk along these rather dark canyons with the close-in walls and you occasionally open on a square, and you're always walking on this very soft sand. It's kind of a dream-like environment that you're floating through at night.

In the daytime, the children are absolutely guileless—they'll go up to you and smile and laugh and want to shake your hands. There are no material things in the way. With the adults too, there's a warm, genuine presence. They extended a very open reception with celebrations, dancing, and drumming, and they fed 175 of us for eight days.

Scott: *What lessons might there be for intentional communities here in the West?*

Richard: Yoff is not an intentional community in the traditional sense that you get together with people with similar minds and dispositions. Yoff is a traditional fishing village community into which people have been born for generations.

Intentional communities like to adopt ecologically healthy and sustainable practices. A lot of these details are excellent: appropriate technology, the intention of

Scott: *Currently, in Africa as well as much of the rest of the world, people seem to be going away from communities. They are following the Western industrial model of development which often leads to urban sprawl and cities out of balance with nature. Do you fear that this is happening in Africa?*

Richard: Absolutely. The Africans fear that as well. The city of Yoff is being overwhelmed by Dakar, the capital city of Senegal. The old tribal land is being sold off to developments. The Dakar sprawl is consuming all the land around this little village. The agriculture is disappearing. Meanwhile, the population is growing and the African national debt is so large that each person on the continent would have to work an average of 42 years for nothing other than paying off their debt! It's ludicrous. It hobbles them so badly that they are trying to find any way out of this mess. There's an air of desperation when you're broke. It's difficult to know what to do about this, but I'm glad they're still sincere at exploring ecologically healthy ways of living in the future.

Scott: *Do you think that the ecovillage movement can become more widespread in the fu-*

ture and serve as an alternative model to the Western industrial urban sprawl?

Richard: Well, I'm hopeful, because there are so many growing signs of change that are worldwide now—appropriate technology, better transport, and a strong concern for democracy. Plus the growth of the intentional communities movement, and other people looking for cooperative solutions: the legacy of the anti-war movement, the people working to bring labor and the environment together. There are so many good things in this movement towards more democracy and cooperation. Currently, there's about 20 to 30 percent of the people who are very aware of environmental issues, who are concerned about restoration of natural habitats, biodiversity, the ozone hole, collapsing fisheries, etc.

So we have a kind of a readiness for the next step which is the one that integrates all the pieces—so I think that's where the ecovillages come in. But I think people have to get over their addiction to the automobile, and face up to the fear of the change in their own neighborhoods. They'll have to stop escaping to the country, they'll have to think about reshaping the inner cities and even the suburbs. They'll have to start creating more density and diversity toward the centers of cities. If people do go to the country, they should do it like some of the intentional communities are doing—for example, what Albert Bates is doing at The Farm—around the idea of building a real full-bodied village: not just a residential area with gardens, but a place where people have employment, where they trade with people in neighboring communities. If all these things start coming together, I think things are quite hopeful. If you put it all together, you see there's a whole system, and then you're empowered to do an awful lot.

Scott: *How did the ecocity conference at Yoff build on the recent Ecovillages and Sustainable Communities conference at Findhorn in November 1995?*

Richard: It didn't build on it much at all. There were only four people at Yoff who attended both conferences. There wasn't much of a connection—at Yoff, we were dealing with the urban scene as well as the rural scene. That was very different about Yoff—it was a direct effort to bring the city and the village together and an effort to deal with the city itself. There was some of that at Findhorn, but not much.

In Findhorn, almost all you saw were white faces. There were maybe a couple of people from Hawaii, and one from Africa. But at Yoff, it was 70 percent nonwhite. Many people were from local villages in Senegal, but we also had people from Borneo, Malaysia, Indonesia, Ghana, Mali, Zaire, Tunisia, Mozambique, South Africa, and from all over Europe—they came from about 27 countries in all.

Scott: *At Yoff, did many people come from intentional communities?*

Richard: At Findhorn, most of the people who came either lived in intentional communities or wanted to live in intentional communities. At Yoff, it was the minority. I'm not sure if there were any. Many people lived in modern sprawling urban centers and were just interested in transforming the social and economic structures of the cities that existed. Perhaps that's symptomatic of the fact that the two camps—people building ecovillages and people in intentional communities—haven't been in close enough touch. We need to bring the two movements together. Ω



Yoff's future—inheritors of its strong social cohesion and rich culture.

Scott Sherman is an attorney who has studied sustainable architecture with Sim Van der Ryn. He is currently working on a book on sustainability issues, and is planning to enter the doctorate program in the School of Natural Resources at the University of Michigan.

First Regional Gathering



Communities Network of the Rocky Mountains

August 17th, 1996

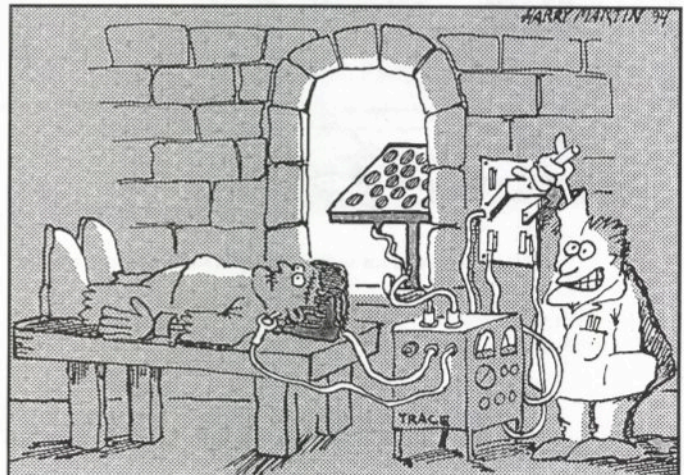
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‘A Time to Build Up...’

by Joan Chittister

.....

Rebuilders are those who take what other people only talk about and make it the next generation’s reality.

Lois Arkin and I discovered the book, There is a Season (Orbis Books, 1995) by Joan Chittister, a Benedictine nun, in the library of the Los Angeles Eco-Village. Passages in the chapter, “Rebuilders,” seemed to speak to ecovillage builders and visionaries everywhere. We were both moved by Sister Joan’s words. I have since taken to carrying the book with me to share its wisdom again and again. —Lynne Elizabeth

THERE COMES A TIME WHEN CRITICISM of the past is simply not enough. There comes a new moment in life when we must dedicate ourselves to creating the future. And this is hard, hard work.

Rebuilding is one of the charisms of creation. To rebuild means to do it with the very same people who corrupted a situation in the first place, if not by debauching it themselves, at least by going along with the tide.

The obstacles to rebuilding, to renewing, to revitalizing a decadent system, then, are transparent ones. In the first place, we ourselves are products of the last system. We are as crippled as what crippled us. Only we do not know it. And if we can bring ourselves to propose such a system, we can almost never imagine what the world would look like without the essential features of the old one. We stew in the juices of the past and want change, but what we really want is “planned” change; we want revolution as long as it’s a “nice” revolution, or we demand a “new” world but not too new a world. We are by nature victims of the blindness of our own making, not rebuilders at all.

Rebuilding takes a peculiar kind of courage as well. It takes a gambler’s heart—and makes it holy. Rebuilders have to be willing to lose because they do not have a clue what it really means to win or where they’re going if they do. They must be prepared to stumble around from failure to failure—from raven to dove—until something finally works and people are finally safe again, finally better off than they were before, finally free enough of the past to create life anew. To be a rebuilder means to risk failure time and time again, means to risk the support of the crowd you set out to save, means to be left in the dust as a crazy-eyed charlatan or a starry-eyed visionary, both useless, both dangerous. ... Guizot said of this dimension of the process of social change, “It is only after an unknown number of unrecorded labors, after a host of noble hearts have succumbed in discouragement, convinced that their cause is lost; it is only then that cause triumphs.”

Rebuilding means to launch an entire people into space without a map and no way whatsoever to land again if and when anything goes wrong with the trip. So much for the French Revolution, so much for the great Communist experiment; so much for poet-princes in a politician's world. Once a person starts down the road of revolution, rebuilding becomes the price of perception and the cost of the dream. And woe to those who fail.

There is great spiritual merit in being a rebuilders, though. Rebuilders are those who take what other people only talk about and make it the next generation's reality. These are the superstars of the long haul. These are the people who pay with their lives to make an idea an actuality. They give up prestige and money and being the Peter Pans of the public arena for the long, hard struggle of turning their personal little worlds on their tiny axles. They build the new world right in the heart of the old. They show us the world that the rest of us do not want to see until, forced to see it, we can ignore it no longer.

Some people go through life dispensing ideas that they never then bother to en flesh or that they abandon at the first hint of opposition. Armchair critics sprinkle their judgments liberally through life and then move on quickly to criticize the next effort of the next persons who embark on a braver path. They always know what's wrong with any clement of the human estate. They seldom, if ever, on the other hand, provide a better solution to the problem themselves. Their forte is questions, not answers. Rebuilders, on the other hand, show a better mettle.

Rebuilders are artists of the soul who shape a piece of human creation and leave

the results to the kiln of time. They do not claim to have all the answers. They claim to honor the questions. They are prepared to float forever, if necessary, to find a better world, to shape a finer piece of the planet.

No amount of ridicule can discourage the rebuilders. No degree of rejection deters them. Rebuilders have a goal in life too finely honed to be abandoned for something so sniveling as thoughtless censure. But ridicule, rejection, and censure are commonly their kingdom nevertheless. For the zealots of the society, they are too slow. For the conservatives of the group, they are too fast. For the

that there is something there worth going to, worth giving this life to doing so that the lives of those that follow can be better still.

Rebuilders are commonly misunderstood, misjudged, and misnamed. They are called "reformers," "liberators," and "leaders," when, as a matter of fact, they are simply lovers gone wild with hope. Consequently, rebuilding is a sad but glorious task. Many the rebuilders who has died with a broken heart, sure that he or she had failed when the truth of the matter is that one lifetime is simply not enough span for anyone to succeed in reconstructing an entire culture gone to dust.

Rebuilders are commonly misunderstood, misjudged ... when, as a matter of fact, they are simply lovers gone wild with hope.

orthodox of the world, they are heretics. Their lot is too often, too plainly a lonely one. They are followed as heroes by some and tracked as traitors by others. They die as failed messiahs and vanquished enemies. They cannot possibly succeed because what they set out to build is not the damaged structures of a people seeking shelter but the plastic hearts of a people gone too long without anything of substance to love. They work with a people who know what was wrong with what went before but who are, at base, bereft of the longevity of spirit it will take to replace it with better. Rebuilders face grey roads on dark nights that go nowhere that anyone has ever seen.

The soul of a rebuilders is based on the ability to look lovingly into nothingness and know

Rebuilders are those characters of history who rise long after their deaths in the purple haze of tenacity. Eventually the world remembers them as the rethinkers, the redefiners, the rejuvenators of the world who carried it across the broken bridges of the past to the empty shores of a tenuous new era. In the rebuilders of the world, the rest of us can see the power of the vision and the implacability of prophetic patience when our own lives seem to have stumbled and stalled. Rebuilders teach us that "courage is fear that has held on one minute longer."

Rebuilders look to the rainbow with the eye of a Noah. They intend to save as well as to flee, to begin as well as to end, to repeat the good things of life in a higher key. They do not deter easily, and because of them the human spirit has lived on from one human fiasco to the next, always better, always with the faith of the unfalteringly simple who have heard the word of God and been foolish enough to believe ... Ω

Joan Chittister, a member of the Benedictine Sisters of Pennsylvania, is a widely published author and international lecturer. She received the 1992 U.S. Catholic Award for her work for justice, peace, and equality in church and society.

From There is a Season by Joan Chittister with art by John August Swanson. Text copyright © 1995 by Joan Chittister; Ecclesiastes art copyright © 1989 by John August Swanson. Published in 1995 by Orbis Books, PO Box 308, Maryknoll, New York 10545-0308. Used by permission. For information on ordering the book or companion video, please call 1-800-258-5838.

For everything there is a season, and a time for every matter under heaven:
 a time to be born, and a time to die;
 a time to plant, and a time to pluck up what is planted;
 a time to kill, and a time to heal;
 a time to break down, and a time to build up;
 a time to weep, and a time to laugh;
 a time to mourn, and a time to dance;
 a time to throw away stones, and a time to gather stones together;
 a time to embrace, and a time to refrain from embracing;
 a time to seek, and a time to lose;
 a time to keep, and a time to throw away;
 a time to fear, and a time to sew;
 a time to keep silence, and a time to speak;
 a time to love, and a time to hate;
 a time for war, and a time for peace...

—Ecclesiastes 3:1-8



ALBERT BATES

Each day, following silent meditation in the zendo or song in the chapel, community members welcome the morning sun with folk dancing in the central plaza.

Our Life at Lebensgarten

by Declan Kennedy

Permaculture designer Declan Kennedy, one of the early settlers of this former German arms factory, touches on social and economic aspects of life in his ecovillage. (Albert Bates, in the Spring '96 Ecovillage Report, "A Visit to an Ökodorf," described the appropriate technologies implemented there.)

THE COMMUNITY OF LEBENS-
garten was founded when a Berlin
businessman bought a dilapidated
housing estate in Steyerberg, Germany, built
in 1939 as housing quarters for an ammu-
nition factory. In 1984, together with six oth-
ers, the businessman decided to initiate a
spiritual and ecological center there.

The complex has 65 row houses and vari-
ous community buildings. After the Second
World War, it was used as a barracks by the
English army. My wife Magrit and I moved
here in 1985. By 1987 all the houses had
either been bought or rented by people in-
terested in participating in this community
experiment. Now over 130 people of differ-
ent ages, social and professional back-
grounds, religions, and objectives live in the
community.

We are continually asked how people
earn a living in Lebensgarten. There are as
many answers as the number of people who
live here. A relatively large group practices
and teaches alternative healing methods.
Another group produces arts and crafts. A
seminar group organizes and holds courses
for subjects ranging from encounter groups
and sacred dance to practical environmen-
tal protection. Some residents have created
their own work; others have found jobs out-
side. Some individuals can carry out their
free-lance profession anywhere, a few keep
their necks above water by drawing un-
employment benefits. There are old-age
pensioners, people living from their savings
for a transitory period until something else
crops up, and a few who have come in for
an inheritance and are making a completely
new start. One couple runs a co-operative
shop on a part-time basis. Two members
make jewelry. One man has started a book-
store. Another has a shop that sells biologi-
cal building materials. Two of the members
bake three times a week for the community.
And many other services are offered which
are linked to the people who come as par-
ticipants in our seminars.

Whether we refer to the questionable re-
sults of the so-called Green Revolution, or the
exploitation of Third World countries, the
global environmental pollution, the debt cri-
sis, or the absurdity of European agricultural
subsidies, we are now coming closer to the lim-
its of what we used to define as "progress."
The experiments with permaculture in Steyer-
berg show that our common co-existence de-
pends, finally, on how we break through the
narrow and limited attitudes in which we prac-
tice. We can imagine a wider use of these ex-
periences of permaculture and spirituality in
other ecovillages around the world.



ABOVE: In this former factory housing complex the asphalt pavement has been torn up and replaced with brick. The center gutter uses less space for water runoff than paved shoulders.

BELOW: To one side of the central plaza is the community kitchen (fresh herbs and vegetables are grown in the two-story greenhouse), the community school, a food co-op, and a bookstore. A metal slide (foreground) leads from the upper promenade to the sand-filled children's play area.



Our most important "spiritual" maxim is the perception that the world is our mirror. We are not victims, but fellow creators of our own lives.



The most important “spiritual” maxim that has made it possible for all these people to live together in Lebensgarten is the perception that the world is our mirror. The difficulties we have with other people (or other physical, economic, or social structures) represent the difficulties that we have to overcome within ourselves. We are not victims, but fellow creators of our own lives. With this, we assume the full responsibility for everything we do and experience.

This spiritual outlook naturally has a whole series of practical consequences with respect to our daily relationships to one another and to the resources upon which we rely for sustenance. The community demonstrates to each individual that change starts within oneself and that everyone is experiencing similar difficulties in the process of change. Similar to the permaculture principle of polyculture instead of monoculture, the heterogeneity in a community makes life both highly fruitful, but also sometimes difficult. Neither our up-bringing nor our sectoral education offer good preparation for such an ecological or social context. This transformational work on ourselves and within the group has cost at least as much time and energy, up to now, as the normal daily work within the Lebensgarten community. Ω

Declan Kennedy, originally from Ireland, is an architect, urban planner, ecologist, and permaculture designer. The European coordinator for the Global Eco-Village Network (GEN), he focuses on the interface between ecology and the built environment, designing, and lecturing on ecovillages and urban ecology.

This article was excerpted from Declan’s plenary talk at the “Eco-Villages & Sustainable Communities Conference” at Findhorn Foundation in 1995.

TOP: Residents can support the community kitchen through subscription. Three meals are available each day; the main hot meal at midday.

MIDDLE: A greenhouse has been retrofitted to three sides of Declan Kennedy’s house, providing different “microclimates” at various times of the day.

BOTTOM: Lebensgarten uses water, stonework, native plants, and other permaculture principles to add touches of (sustainable!) enchantment to the landscape.

PHOTOS BY ALBERT BATES

The Permaculture-Ecovillage Connection

Permaculture is the conscious design and maintenance of economical, agriculturally productive, ecosystems that have the diversity, stability, and resilience of natural ecosystems. —Permaculture: A Practical Guide for a Sustainable Future, Bill Mollison (Island Press, 1990)

Permaculture

is a design system that reconciles human communities with the ecological imperatives of a living planet. Permaculture design may be used to restore ecosystems, create sustainable farms and healthy towns, and promote economic systems that support Earth care.

Permaculture provides an ethical and holistic foundation for sustainable culture.

Permaculture principles are derived from three basic ethics:

Care for the Earth.

Care for people.

Limit needs and reinvest in the future.

The core emphasis of permaculture is that landscapes are complex and integrated wholes.

Ecosystems are healthy and relatively stable when their parts are connected into a diverse web of relationships.

In a permaculture design, decisions flow naturally from observations of these relationships.

Decisions that arise from connection

are inherently functional

and frequently beautiful.

Permaculture uses the energies of wind, sun, water, soil, and the myriad biological processes of the world's organisms.

These powerful energies, appropriately used, can reverse desertification.

Soils are reclaimed.

Forests, prairies, and river systems regenerate.

Waste products are minimized and reused.

Human communities provide for their own needs

in small, efficient farms and gardens,

allowing the broad landscape to return to health.

Permaculture is a body of knowledge, susceptible to learning and teaching.

But permaculture is also a way of organizing knowledge,

a connecting system that integrates science, art,

politics, anthropology, sociology, and psychology,

the diverse experiences and resources available in any community.

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Richard Register

Site Planning Findhorn's 'Field of Dreams'

by Richard Register & John Talbott



John Talbott

PHOTOS BY ALBERT BATES

AFTER THE "ECO-VILLAGE AND Sustainable Communities" conference at Findhorn in October 1995, Richard Register wrote a letter outlining his concerns about the plan of Findhorn's new Eco-Village Project, to be built on their new five-acre site, the "Field of Dreams."

Richard is author of *EcoCity Berkeley* (North Atlantic Books, 1987), founder of two ecological activist organizations, *Urban Ecology* and *EcoCity Builders*, and convener of the *First International Eco-City Conference in Berkeley* in 1990. Portions of his letter are excerpted below, along with the response of John Talbott.

Findhorn engineer/designer John Talbott is the ongoing planner of Findhorn's Eco-Village Project. Author of *Simply Build Green*, (Findhorn Press), he was co-convener (with Diane Gilman of the *Context Institute*) of the above ecovillage conference at Findhorn.

Dear Findhorn Ecovillage planners:

We can learn a lot from existing traditional villages, most of which started long before cars took over the world and we began to think of automobiles as an inevitable part of a permanent reality. I suggest that we *do* just that—use traditional villages as a partial model.

To date there is little sign that the ecovillage movement has paid traditional villages much attention. It is not enough to have good gardens, good intentions, and low-energy technology. The whole thing needs to be physically ordered in a healthy manner, largely based on what I call "access by proximity," a prime law of all living systems.

Forres [a small town near the Findhorn Foundation] is a good beginning, with its narrow pedestrian-scale streets; relatively tall (three-story) buildings of solid local materials, especially stone; with all aspects of life—residence, production, commerce, education, worship, and so on—within the town and adjacent land largely saved for agriculture, rather than covered in sprawl. Add peaceful, considerate lifestyles and appropriate technology to that and we are getting somewhere.

Findhorn's ecovillage site plan looks like it was executed by a Los Angeles developer who wanted to de-emphasize cars a bit and promote green space, but had never considered a whole-systems approach to a small-population town. At Findhorn and other ecovillages, we should look some of the suggestions made at the "Eco-Villages and Sustainable Communities" conference, and at the general patterns of the traditional village. For example:

1) Use of the third-dimension for views and fine buildings to give focus and coherence to the village (I'd say up to six stories at Findhorn where the spectacular views could be celebrated rather than ignored). Few of the new buildings should be built on the new five acres, and only in the farthest west corner. Rather, the buildings should be "infilled" among existing buildings, and these should be expanded until a streetscape is created.

2) Streetscape—build so that one appears. That's another specific item in its own right.

3) Public plazas are very helpful and my suggestion for opening the plaza to a special local view, perhaps the agricultural field

with the windmill in the distance. Another view could be one to the water (perhaps assisted by clearing some of the trees) from about two stories up where a plaza could be created on a rooftop, surrounded by structures two or three stories taller. I call this idea a "keyhole plaza." This sounds tall but isn't much if any beyond that of the nearby Cluny Hotel.

I think these kinds of suggestions should apply to virtually all ecovillages of more than

Stop assuming cars are forever.

.....

approximately 100 people (including your average guest population).

I hope these suggestions will get into whatever report you come up with about the ecovillage conference since I feel they build a foundation under the fine details of technology, lifestyle, and philosophy that is already well developed in the ecovillage movement.

In my Ecocitology 101 course I ask, "Why assume that the car is required by virtually everyone in the future city layout when over half the people in (even!) the U.S. can't and don't drive? They are too young, old, disabled, poor, smart or find themselves in an environment like Manhattan or downtown San Francisco, where to own a car is insane. Why not seek out and work with the non-driving population and stop assuming cars are forever?"

The suggestion, presented by one of the

ecovillage speakers, that pedestrian streets radiate out from a pedestrian center at the middle of a one-kilometer walkable city or village, strikes me as an accommodation to the automobile. That idea is to have a partially ringing road for cars around the outside of a one-kilometer diameter zone, with car streets reaching in close to the center so that people can drive to homes, but can walk to the center without crossing car streets. The porous chaos of our current grid system seems far better to me, even if cars are there, *if* the cars have a slow speed limit. In the radiating pedestrian street proposal the distance required to go from the end of one pedestrian street to the center and then to the end of another pedestrian street could be too far, even when the ends of the two radiating streets are close together.

Using berms to deflect the sound of the cars, another part of this proposal, also strikes me as an accommodation to the car. I see no reason why, by using the third dimension more intentionally and consciously (that is, building *up*), and by using bicycles to expand the horizontal distance accessible at very low energy, that city centers would have to be a relatively uniform one kilometer in diameter. Some centers could be considerably larger and some considerably smaller. If you don't actually start exploring the pedestrian city as if it really mattered, these kinds of considerations don't tend to come up. —Richard Register

Dear Richard:

It is perhaps a fair criticism that the plan you saw in October was not based on a "traditional village," of which there are many examples here in the northeast of Scotland. Findhorn village just up the road from us is quite a good example, in fact, better so than Forres, a market town with a population of 9,000. The ecovillage we are talking about for the Findhorn Community will certainly eventually have a population of something less than 500, whilst we are somewhere between 200 to 300 now.

What we tried to do in the initial plan was to build on what we have done previously in The Park, our site, that has seemed to work for us. We have completed two clusters of houses: one of 10 houses of more conventional shapes called Bag End, and the other cluster of five round houses, made from actual whisky barrels, 20-foot diameter vats with various permutations and extensions. The barrel houses are laid out in a circular pattern, pedestrian but with access for vehicles if needed. We have tried to recreate variations on this theme in the new

land we acquired (we're calling it the Field of Dreams).

We did have some lively debates about cars and what to do with them, deciding that at this moment in time it is not possible to go

But going back to the "traditional" village of Findhorn, let's look more closely at it and its built forms. It was certainly built without the car in mind, as the present village goes back several centuries; in fact there

We need access to wild nature to feed our soul and nurture our spirit, and to learn to let nature be!

completely pedestrian through the whole site, though we all agree this would be our ideal goal. We don't think we would get very far with our local planning authority either without some provision for cars and parking, though we will certainly be able to improve on what they currently require: wide streets and two car parking bays per dwelling.

has been a village here for 2,000 years. This is the third incarnation, the first two having been wiped out by floods when the Findhorn River changed course.

Myth: The old seasoned land- and nature-based villagers of the past always got it right.

Looking a little closer at the layout of this ancient village of Findhorn, start by ignor-

LIVING IN SINCERITY



AND THE DISPOSABLE RAZORS YOU'RE USING WILL TAKE HUNDREDS OF YEARS IN A LANDFILL TO DECOMPOSE! AND IF YOU REPLACED THOSE BULBS WITH COMPACT FLUORESCENTS, YOU'D USE 75% LESS ENERGY. AND THAT BRAND OF SHAVING CREAM...



JONATHAN ROTH

ing the modern carbuncles of new housing developments on the outskirts which everyone agrees are dreadful, all added after the advent of the car, naturally. Architecturally there is great symmetry, balance, and charm in the proportions of the buildings, and the layout of the small pedestrian streets just wide enough for a horse and cart, presumably. Building proportions were largely based on the maximum span of timbers from native trees (about four metres), especially for the generally poor fisher families. The houses were small, dark (windows were taxed), damp, and cold. They would have had thatch

roofs and dirt floors then, though they have all since been modernized with slate and finished floors. Most, even with central heating, are still pretty cold. The stone, though picturesque, is not a great material to live with, unless you have lots of money for heating costs. And as a modern material to build with, stone is beyond the reach of all but the wealthy because of labour costs. Stone was cheap to use when you only paid a penny a day for a stone mason, as was the case a few centuries ago. And because Scotland's forests had by then largely been trashed, there wasn't much of a choice.

The other socially interesting aspects of our neighbouring village is the number of single family detached houses, what you might call sprawl. They were all built in the middle and late nineteenth or early twentieth century with the rise of a wealthier middle class: yes, before the car. These very lovely homes are coincidentally located on the view side of the village, overlooking the bay and magnificent sunsets. The quaint village homes that most associate with a "traditional village" are located in their shadow, tucked off the main street. Yes, the class system rearing its head, separation of rich and poor, and the separation in living standards was very real.

But the points you make are valid, particularly for situations in urban or suburban areas that are seeking to be redeveloped along the lines of ecovillages.

And to be fair, we have taken on board many of the suggestions that you and others have made, including the addition of public plazas and streetscapes; we completely redesigned the layout. It may still look to some like it was designed by a Los Angeles developer (though I can assure you he was from east London). In fact, it was pretty much a group effort. We all felt that six stories was completely over the top, so to speak. Sorry, Richard.

And you are also quite right in telling us that we should look at traditional villages first to see what was good, what did work and go from there. Let's take the best from the past and also not be limited by it.

The only thing I would add here would be that while what we are focusing on is the human settlement aspect in our discussion, the integration and inclusion of nature in any ecovillage design is crucial. The concept has to be to minimize the land used for buildings and maximize nature's free rein in three land use areas: 1) Human habitation (cities, towns and villages); 2) Human's use of nature to supply its needs (food, forestry, recreation); and 3) Wild areas where nature takes care of its own needs and where humans are guests.

This latter point is what I would class as part of the "spiritual sustainability" of an ecovillage. We need access to wild nature to feed our soul and nurture our spirit, and to learn to let nature be! —*John Talbott* Ω

Proceedings of the "Eco-Villages and Sustainable Communities" conference are available from Findhorn Press. +44-1309-690956; Fax +44-1309-691387; email: ecovillage@findhorn.org. EcoVillage Office, Findhorn Foundation, The Park, Forres IV36 0TZ, SCOTLAND.

Looking to the Mountains

by Mary Maverick

Gullied scrub Hollywood Hills close by,
Radio-towered flanks of the San Gabriels,
distant Mt. Baldy—

Lift our attention
From crazed, separate lives.

Help us trace rhythms: weather, smog, sun.

Remain with us
When haze veils you.

Rivers and flats long smothered, you still surface.
Even in this vast coastal basin
It is you inking into us each time foot meets earth,
Each time a child's belly slides along sycamore's trunk.

Bless every unpaved inch of this neighborhood.
This Earth we fill
With Bimini and White House—
Oak part shopping cart,
Salamander part sewage pipe,
Hot spring part sidewalk conversation.

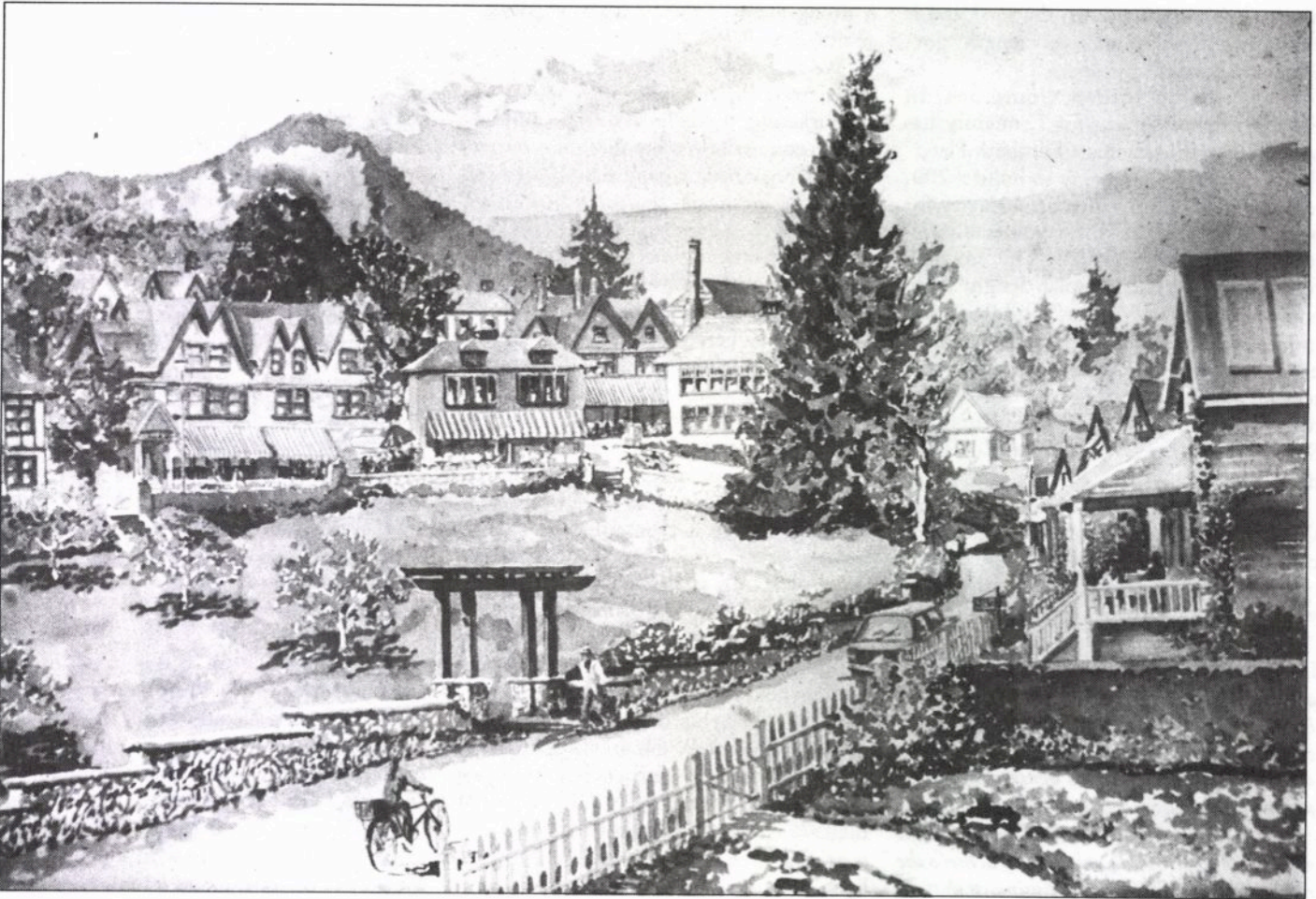
Neighbor gets curious.
Villager-at-heart moves in.
Fruit tree joins garden.
Maybe change on these two blocks
Is not so slow to a mountain?

Teach us how to stand
For the land where we live.
Infuse us with the imagination
To unplug Sacatela Creek.

Mountains, thank you.
You define home,
You urge ingenuity,
You make plain our choices.

Send back the birds that fled to you.

Mary Maverick lives and works in L.A. Eco-Village.



ARTIST, MICHAEL KLUCKNER

Rendering of Bamberton, British Columbia, planned eco-town for 12,000 residents.

‘Until We Can Engage the Power of the Market...’

Building Economic Self-Reliance in Eco-Communities

Guy Dauncey interviewed by Lynne Elizabeth

Guy Dauncey has been involved with the economic aspects of eco-community thinking for the past decade. He has helped plan the new eco-town of Bamberton, British Columbia.

LYNNE ELIZABETH: AS SOMEONE ON THE FOREFRONT OF popularizing ecovillage concepts, can you cite aspects of ecovillage design that are already being embraced by mainstream real estate developers?

Guy Dauncey: It depends what you mean by “ecovillage.” If you take the ultimate in the ecovillage concept, which would involve a completely car-free area in and around the center of the community, I don’t know of any new mainstream real estate developments in North America that have been willing to take that risk yet. There are car-free developments going ahead in Europe, after much debate.

To me, overall, the term “ecovillage” has many dimensions and attributes, and there are certainly several mainstream initiatives going ahead that incorporate aspects of the ecovillage “ideal.” The planned new town for 12,000 people at Bamberton, British Columbia, for instance, includes ecosystem-based planning, pedestrian-oriented neighbourhood centers, specific plans for a local economy and local transit (to minimize commuting), an emphasis on tree-protection and native species, a detailed energy-saving strategy, and a focus on narrow streets to maximize face-to-face contact. That

project is a long way down the road, but is currently going through a very lengthy government approvals process.

Then there's Jordan Commons, in Florida, where Habitat for Humanity has teamed up with architects Elizabeth Plater-Zyberk and Andres Duany to build a 200-home model community on 40 acres for people who were left most vulnerable following Hurricane Andrew. This involves both passive and active solar design; sweat equity; a variety of "green" building techniques; narrow streets with traffic calming, energy-conserving landscaping; waste water recycling; bike paths; and access to environmental education for the residents. [See *Solar Today*, March/April '95, and *In Business*, July/Aug. '95.]

The goal at both Bamberton and Jordan Commons is to build a complete, integrated community—the absolute opposite to the typical commuter-based subdivision that you'll see all over North America.

Lynne: *One of the keys, it seems to me, to creating a community that is less auto-dependent is to endow it with some economic self-sufficiency. Short of building factory towns, how do you imagine livelihoods being spawned in planned communities that don't grow "organically." How, in a new, master-planned town such as Bamberton, do you hope to achieve the rich intermeshed diversity of businesses that we love in mature towns?*

Guy: We started off by brainstorming with a bunch of forward-looking people about the likely shape of the future economy for the region as a whole. That gave us some key parameters, and with some modification over time, gave us eight key sectors for the emerging Bamberton economy. We also had a form that people filled in whenever they came to visit the Information Center on the site, or when they wrote in by mail, and that allowed people to identify themselves as future residents, and as people who had potential business interests.

We then started organizing Business Opportunities Seminars every three months or so, through word-of-mouth networking and mailing to people from the list, and typically, 30 people might attend. We'd spend a whole day together at the site, doing a lot of personal introductions with questions and discussion, and share a picnic lunch together on the site of a future park. There was a certain magic to those days—there was an excitement that people shared about being part of a new opportunity that would be ecologically sound, community-oriented, and with

a strong focus to the future (such as fibre optics) as well.

We also emphasized the merits of business partnership and cooperative approaches to marketing, self-help, and such, building up the context of the Bamberton economy as a self-organizing organism, not just a collection of atomistic, separated businesses. And we wrote a Bamberton Business Code, with involvement from the wider group, which emphasized various social and environmental goals.

As the numbers of interested people grew, we formed a Bamberton Business Network, and started sending out a regular newsletter to the group, keeping them in close touch with what was happening. By that time the "main" newsletter was no longer being sent out, so interested potential residents who wanted to live at Bamberton and commute into Victoria were, in effect, no longer encouraged, while those wanting to locate a business in Bamberton were given personal attention.

Over the three years that we focused on building the economy (before the project went on hold as the result of the lengthy government approvals process) the membership of the Bamberton Business network grew to around 300 people—most of whom I knew personally. Approximately 60 percent of these were relocations, and 40 percent were start-ups. Even if we had received the green light right then, we would still have had a year before anyone would be building a house at Bamberton.

In addition, we also produced a detailed Community Economic Development Strategy, with 30 projects and initiatives contained within it. We had the commitment from the developer that a full-time Business Development Coordinator would be employed to work on developing the economy, paid out of what would otherwise have been the 7 percent real estate fees. After all, if you are attracting someone to bring a business to Bamberton, they will also be buying a home.

The eight sectors of the economy were as follows (they spell out "create human value"):

- Construction and Development
- Retail and Community Services
- Ecotourism and Education
- Arts
- Telecommuting and Computer Services
- Environmental and Electronic Technologies
- HUMAN Resource Development and Consultancy, and
- VALUE-added wood products.

Home-based businesses, which cut across most of the sectors, are an important aspect of all this.

In our experience, creating a local

economy is a matter of applied knowledge, persistence, building one-to-one relationships, and nursing the mover time. There are no "secrets" to it. What is interesting is that a good proportion of the would-be businesses were export-oriented—in other words, they did not depend on Bamberton's own internal market to sell their goods. The 'green' aspects of business, and the 'Factor Ten' thinking about resources efficiency were to be covered through the Business Code, and a range of other initiatives around energy efficiency, recycling, and so on.

Lynne: *I had no idea you had invested so much energy in business development for Bamberton! Your process seems extraordinary. Is Bamberton an anomaly, or do other developments of this scale get involved so intensely in economic planning? What is the financial incentive for the developer, especially when it appears to be an up-front, speculative effort? Did you involve regional government?*

Guy: Yes, in many ways, Bamberton is an anomaly—but only because we're inventing the rules as we go along. There aren't many projects where the developer goes straight to the environmental activist community, and says, "What do you think should happen with a project like this?" and then has three of them stay on to work full-time on the project (two paid, one voluntary). Right at the start, we were insistent that unless there was a local economy, the community could not in any way be "sustainable" ecologically. We had a free hand to get on and do whatever we felt needed doing, and the economy was one of the biggest areas we worked on.

You're quite right—I have not come across any other project in North America where the developer saw any reason to work on the actual development of the economy in an active way—the normal approach is to zone it commercial, and then let the market do what it wants—a very passive, disempowered approach. In Britain, most of the new towns (which were planned in public/private partnerships) had active economic development strategies, which have been pretty successful. It was the public partnership which brought in that emphasis. For private developers, there is no financial incentive—and that is a major flaw in the whole development process. They just don't see it as "their business."

We talked a lot about ways in which developers might be made to make it their business, but came up with very little. One idea that I'm working with is the "CO₂ Profile"—a piece of software which could ana-

lyze a community's present or future CO₂ emissions, based on the actual street layout, strength of the local economy, etc., as well as fuel types, and then pass legislation saying that approval will only be given to subdivisions or settlements with a CO₂ profile below (for example) 2.5. The closer the community, the more people can walk or cycle, the stronger the economy, the more energy efficient the houses, and the greater the use of renewable energy, the lower the CO₂ profile. No, we didn't involve regional government; this is only because regional government is very weak around here, and has no economic development mandate. We did work with a local community economic development committee, and are still in touch.

Lynne: *Could you point out what major hurdles you see for the future of ecovillage development? Are there simply too few visionaries who have skills in the development process? Is public ignorance of sustainability principles surmountable?*

Guy: I don't think public ignorance of sustainability principles is the problem. When it comes down to it, and you talk people through the changes that sustainability involves, there is usually a lot of support—I mean a *lot*. The key hurdle is definitely with the skills. There is no "course" that you take to become a developer—but there is an enormous set of skills and understandings involved, especially related to finance, planning, regulations, and so forth. The "bottom up" approach, with a dozen people getting together to buy a piece of land, getting it rezoned and starting their own ecovillage project will continue to yield some really neat projects; but at such a slow speed that it will prove irrelevant next to the huge scale of the coming ecological crisis.

That's why I'd like to see the whole movement turn towards the mainstream. The single most significant challenge is to get successful models of ecovillage development (both new land and urban retrofits) built within the normal financial market constraints. Once it has been shown that ecovillage type settlements are both desirable and marketable, and that they can provide a perfectly healthy return on investment, if not a better return, than a normal cookie-cutter subdivision full of two-car garages, then the mainstream will sit up, and business-as-usual developers will start wanting to join the game. It will be at this point that the early role models will be so important, showcasing all the neat ways they have found to deal with such things as transport, grey water, tree

protection, design, business development, and ecological building materials.

Until we can engage the power of the market, the ecovillage movement will remain very small, and irrelevant to 99 percent of the population. At the same time, we can do a lot to influence and assist the market by establishing local planning legislation that tilts the balance substantially in favor of ecovillage settlements, and against suburban sprawl.

I'd like to close by suggesting that while we all love to hate a villain, politicians are the flavor of the day, edging out lawyers—and that many green, progressive people take it for granted that all developers are villains, if we hold onto this kind of mental visualization, we deny ourselves the possibility of an alternate visualization—the vision of developers getting truly worried about the kind of world we're leaving for our grandchildren, getting excited by the principles of sustain-

ability, and coming to the ecovillage movement to seek new ideas and models. By locking all developers into a box called "nasty," we are just indulging our own unconscious shadows at the expense of the kind of positive, changed future we need to be visualizing in which developers, too, (and politicians and lawyers) play a positive role, and which our grandchildren will so desperately need. Ω

Guy Dauncey, who lives in British Columbia, is an advocate for the strong economic aspect of ecological communities. Author of After the Crash: The Emergence of the Rainbow Economy (Greenprint, London, 3rd edition, 1996), he works as an advisor to the Trust for Sustainable Development, and is writing an eco-novel set in the years 2000-2015. He can be reached at gdauncey@islandnet.com. Lynn Elizabeth is co-Guest Editor of this issue.





LIZ WALKER

Educating and negotiating with local planning and zoning officials can be done. Here architects, ecologists, and future residents make decisions at a land use planning forum for Ecovillage at Ithaca.

Planning and Zoning for Ecovillages—Encouraging News

by Rachel Freifelder, Gina Baker, and Steve Lafer

Ecovillage founders not only need to convince people of the benefits of community and pedestrian access, but must become versed in planning and zoning issues as well. Land use and building regulations vary widely among regions, states, counties (and countries). In some areas, laws and regulations can be major barriers; in others, enlightened agencies or individuals may open doors for newly forming or retrofitted ecovillage communities. Here is a summary of what we have learned about working with local government agencies. We hope this information helps your project.

(Please note, this is based on our experience and may not be true for all areas of North America. Please check the data with knowledgeable people in your own area.)

DURING THE SECOND YEAR OF DIALOGUE IN THE Dancing Rabbit community's process of creating an ecologically sound ("radically sustainable") new town, as we researched possible land sites in Oregon, we learned that land use planning and local zoning rules were crucial to the suitability of a given site! In Oregon, cautious land use management attempts to protect rural land from suburban sprawl by setting a minimum parcel size of 40 to 160 acres, with some smaller parcels designated

“rural residential.” These designations restrict construction to one, or sometimes two, houses per parcel. We crossed Oregon off our list of possible locations, because in many cases this kind of zoning actually perpetuates the very sprawl the regulations were created to prevent.

More recently we have considered the possibility that local governments that manage land use carefully may actually be the ones most likely to cooperate with a new paradigm for human habitat. So we have begun to focus our research on the following two questions: 1) Where do local regulations or lack of regulations remove barriers to ecovillage development? 2) Where do progressive sentiment and a growing understanding of the needs of the new paradigm actually facilitate ecovillage development?

We are currently researching northern California, my home territory. It is one of the most tightly regulated regions in the country, but also a region fighting to protect its ecosystems and natural resources.

As we’ve learned more about building codes and zoning ordinances we’ve found that often, the building methods and materials that are the most ecologically sound are prohibited or severely restricted by statute. We have asked about greywater systems, composting toilets, strawbale and rammed earth construction, and general exceptions to the Uniform Building Code, which is used by most building departments (in the United States) as the template for local codes.

Some local jurisdictions allow these innovations—simply because they allow almost everything. Others are aware of these “appropriate” technologies and have begun to write them into their local codes.

A Sampling of What We Found

In many rural counties in the United States, building regulations are lax or nonexistent in unincorporated areas. This is true in Missouri, Vermont, Ohio, and Tennessee, among other states. You can inquire in your county by calling the local planning and building departments. If there are none, you may be home free, statutorily. (Of course this doesn’t mean you won’t run into any number of social barriers, such as initial resistance from rural neighbors.)

If either planning departments or building departments do exist in an unincorporated county you’re checking out, ask their staff for a general idea of what kinds of building restrictions apply to new construction. If the story is short enough to tell you over the phone, you shouldn’t have much trouble.

In our quest for the perfect location, we

took a mail survey of existing intentional communities all over the United States, and asked, among other questions, whether they had encountered any zoning laws or building codes that prevented them from building houses or doing anything else they wanted to do.

Many of the respondents simply said “no,” or that they were unaware of any regulations that applied to them. This was true for communities in rural Massachusetts, Maine, and New York. In eastern Washington, buildings require permits and must follow codes, but there are no zoning laws. On the downside, a community in Nevada

Local Land Use Planning Tools

The reason behind local zoning and planning regulations is one of good intentions—to protect the health, safety, and welfare of the local residents. It is, in effect, a police power given to nearly all county, city, and town governments by state legislation. With roots in the early twentieth century, the new discipline of “planning” began as an instrument to protect property values from adjacent potential nuisance uses, such as the rapidly expanding and polluting industries of that era. Unfortunately planning has often become a tool which significantly fragments land uses to protect the public sector’s

To many county and city officials in more progressive areas, the concept of sustainable development is not foreign.

County, California, said they had been required to remove an unpermitted building, showing that their local building inspector was serious about enforcing the codes. As yet there are no regional generalizations possible from our results.

Northern California

The states of California and Oregon, threatened by rampant development, have regulations of one kind or another covering almost every inch of ground, in the form of “General Plans” for each city and county. General Plans are especially aimed at new development. Founders of any intentional communities that plan to build housing (or anything!), even if clustered, on a meadow or a woodland, are considered “developers.”

The good news is that to many county and city officials in more progressive areas, the concept of sustainable development is not foreign. They *want* to see more bike and pedestrian paths, clustered and shared housing, edible landscaping, community gardens, natural drainage. Unfortunately, most of these communities have the most stringent regulations on any kind of new construction, and the local citizens may be adamantly opposed to new development, even developments (ecovillages, intentional communities) that are designed by idealists committed to working in the public interest. Also, land may be quite expensive in these very desirable locations. Still, there is an effort on the part of forward-thinking local governments to make it easier for community builders who want to create their own utopias.

perception of convenience, efficiency, equity, and environmental integrity.

Most local governments concentrate their efforts in several areas: the General or Comprehensive Plan, zoning, and subdivision ordinances. A General Plan creates an image of what the community will be like in the foreseeable future by designating what land uses, population densities, and public facilities will be permitted or encouraged in each area. The General Plan consists of public policies and measurable goals. Zoning regulations put General Plan land use goals into enforceable regulations. Subdivision ordinances govern how land may be divided in terms of ownership, in order to permit the various land uses.

The General Plan and related regulations are areas where many local governments need help, and where ecovillage developers can provide an important public service. The goals and objectives of General Plans often do not address sustainability in an integrated or holistic way. For instance, a goal to achieve more affordable housing may not address the use of local and recycled building materials, renewable energy, job training and other livelihood opportunities, composting, organic gardens, soil regeneration, waste to resource planning, grey water recycling, parking space reductions, car co-ops, public transit proximity, bicycle amenities, and so on.

There may be no special incentives, such as tax breaks, for integrating these kinds of sustainable criteria into a development project. Sustainable community founders can help local authorities realize that concepts such as an “ecovillage demonstration”

or “sustainable neighborhood zone,” are well within the scope of their General Plans and zoning regulations.

Similarly, local government officials may need information or a little guidance in how to revise zoning and subdivision ordinances in order to permit innovative ideas for sustainable communities.

Ecovillage developers know that, in the long run, sustainable communities will significantly reduce the burden of government. That’s a carrot we can hold out to local planners and elected officials who generally fear

Fortunately, in recent decades helpful planning tools have been adopted in many jurisdictions around the country. Their use for sustainable community development requires the right combination of vision and chemistry from both local officials and ecovillage developers. The following is a summary of some of these beneficial planning tools:

- *Planned Unit Developments* permit an integrated design approach to a large site, so that housing can be clustered, open space interconnected, and public facilities made

tering permit so long as the “area average” remains the same. That is, if you have a 440-acre parcel zoned R-40, you are allowed to build 11 houses. Traditionally, you were required to put each house on its own 40-acre parcel. By clustering you can put all the units on one acre, so that the rest of the land is preserved as open space.

SAN LUIS OBISPO COUNTY, ON CALIFORNIA’S central coast, recognizes clustering as a positive planning tool. San Luis Obispo has a designation called “agricultural cluster” in which the number of allowable houses on the property can be doubled, provided that they are all concentrated on 5 percent of the land, leaving the other 95 percent as open space or in agricultural use. This means that on the 440 acres described above, 22 houses could be built but on no more than 22 acres. An ecovillage, of course, would want to have more than 22 units of housing, along with a variety of other uses, all compactly built.

Even to create an agricultural cluster zone, San Luis Obispo county requires an environmental impact report. These reports are often time consuming and expensive and may be generally irrelevant to ecovillage development, because the process may provide little opportunity to explain the regenerative aspects of ecovillages. The latest word from San Luis Obispo is that the county supervisors are working to create a new zoning designation that will further recognize the value of sustainable development.

BUILDING CODES ARE INTENDED TO impose quality control: to protect unsuspecting buyers from unscrupulous builders and incompetent do-it-yourselfers from themselves. Building codes tend to be a bit narrow-minded, assuming that every house built is going to fall down if it doesn’t have walls made of two-by-fours on 16-inch centers. Houses that don’t follow the building code to the letter can still be permitted, but often require a licensed architect and a structural engineer to sign off on the plans, adding several thousand dollars to the cost.

The California building code now includes an owner-built designation (“Class K”), which basically says that if you build your own house it’s your own business. But there are still requirements, such as a percolation test for the septic system, electrical common sense, and minimal earthquake safety restrictions. The code also recently added specifications for strawbale construction.

Technically, everything you do to a building’s structure requires a permit, short

In the long run, sustainable communities will significantly reduce the burden of government.

the ongoing erosion of the tax base with what they perceive are increasing needs for expensive public services.

Now, sustainability issues *are* addressed in some General Plans, but not in ways that are linked. Most planners, who are required by their supervisors to quantify and defend all their planning decisions, simply don’t understand the strategies to achieve sustainable communities. And generally planners are not permitted to do social-change planning *per se*, although recently economic planning has made it into General Plans in a big way. The results, unfortunately, are often the further fragmentation of our cities and towns.

At the same time, founders of sustainable communities often don’t understand, or only poorly understand, the specific terms and concepts used by planners. When ecovillagers do grasp the planning process, the time required to teach public agencies about the merits of ecovillages can take much valuable time away from actually building the community.

ZONING IS AN IMPORTANT FORM OF development control. Most zoning ordinances regulate land use, density, building mass, and parking. First used in the United States in the 1920s, some zoning ordinances are applied as if conditions have not changed since then.

The problem with much zoning is that it rarely considers the environment in a wholistic way. Social and economic factors are not approached in an integral way. Land uses are not mixed to attain the “full-featured” qualities (such as residences and businesses in close proximity) essential for ecovillages.

more efficient. This is in contrast to the old single-lot-by-single-lot approach.

- *Performance zoning* sets project-specific criteria for such factors as noise, access to sunlight, pedestrian access, and the emission of pollutants. The older and still prevalent approach is to set zoning standards that may have limited relevance to the site or environmental conditions.

- *Special exceptions or special land use districts* are areas designated in General Plans for case-by-case review when developers wish to proceed with projects that meet the General Plan’s intent for those areas. This tool is intended to permit greater flexibility or to achieve innovative types of projects and works only where it is not abused and maintains the integrity of the general plan. This planning tool was used for EcoVillage at Ithaca.

- *Bonus regulations* can be a win-win, trade-off system. The jurisdiction can permit higher densities, exceptions to parking requirements or other bonuses if the project in turn provides public improvements, helps preserve open space or achieves other planning goals.

Local governments can allow negotiated development, sometimes in the form of “*development agreements*.” This tool can: 1) permit some exceptions to local policies, if it can be demonstrated that the proposed project is beneficial to the community; and 2) assure both the jurisdiction and the developer that each party will carry out its part of the agreement.

- *Cluster development* permits the placing of all of the allowed dwelling units close together rather than evenly distributed across the landscape. Most jurisdictions allow clus-

of changing paint or trim. Greywater systems are now legal in the State of California with a number of restrictions.

A Report from Arcata, California

There are a number of city and county officials in California who not only know what sustainable community development means but are anxious to help it happen. In San Luis Obispo, Mendocino, and Humboldt counties, we spoke with county supervisors who would very much like to see such developments in their jurisdictions. Humboldt County Supervisor Julie Fulkerson said, "The county is just waiting for someone to do it."

Some of these forward-thinking officials are members of the Local Government Commission, a nonprofit organization which promotes liveable communities and sustainable development practices. The Local Government Commission functions as an information clearinghouse on such issues and sponsors an annual conference on the subject. (For more information, call 916-448-1198.)

In Arcata (Humboldt County, California), the city government is actually planning the bare bones infrastructure of an ecovillage: a "pedestrian-oriented clustered mixed-use development with provision for urban agriculture." Rather than establishing a special zoning designation, the city intends to create a more detailed "specific plan" (as distinct from a General Plan) that will include community gardens, natural drainage areas, and bike paths. The site was once a timber mill. When the plan is approved, the city and the timber company will be looking for a developer to make it happen.

The situation isn't perfect, of course. Like any new development, the proposed plan is meeting opposition from local residents who don't want more people or more buildings, ecologically designed or not. The City of Arcata plans to annex the site and hook it up to city water and power. Because the site is not contiguous with the city limits, this promises to cost several million dollars. Further, the intervening land, currently in pasture, would likely be developed as well. This too is generating local opposition, but it is clear that in general the community would like to see green development happen.

And in Los Angeles

As a result of the long-term advocacy efforts of CRSP (a resource center for small ecological cooperative communities), the Housing Element of the Los Angeles General Plan, actually contains a proposed program for a "Model Environmental Village," which will demonstrate sustainable neighborhood de-

velopment in which physical, social, and economic systems are effectively integrated (Program-80). That policy became official in 1993, and this year the L.A. Community Redevelopment Agency and Housing Department have allocated funds to CRSP for its first apartment building acquisition in the L.A. Eco-Village demonstration neighborhood, which CRSP coordinates. The two block Eco-Village neighborhood is located in a much larger community redevelopment area which is committed to being "guided by the principles of sustainable development," another public policy that's been put in place by forward-thinking public officials.

Los Angeles's new General Plan Framework makes provisions for transit and pedestrian-oriented mixed-use communities around transit stations. This is true in a number of other cities across the country, as well.

These examples show that intentional

community founders committed to sustainability and willing to move to locations where public policy is already favorable to ecovillage development, could make a very big difference in a relatively short time! Ω

Rachel Freifelder is in the Ph.D. program in Agroecology and Sustainable Community Development at U.C. Davis. She lives in the N Street Cohousing Community in Davis and is an active member of the Dancing Rabbit network which continues its research for planning a "radically sustainable" community. She can be reached at rrfreifelder@ucdavis.edu.

Gina Baker is a graduate student in Architecture and Urban Studies at the University of Virginia doing research on ecovillages and sustainable communities. She can be reached at glb3r@palladio.arch.virginia.edu.

Steve Lafer is a planning consultant who lives in Oakland.





Ecovillage Resources



by Lois Arkin

Our purpose here is to provide resources that will lead you to more. The information on ecovillages and sustainable communities is growing rapidly. This is a small sampling, and, for the most part, does not include titles mentioned elsewhere in this issue. A friend of mine, Selma of the Crust and Crumb Bakery in Los Angeles, says, "Knowledge is information married to wisdom." In the recipe for ecovillage learning, information is only one ingredient. Much of our deepest understanding comes from our exploration and experience in our own communities and bioregions. —Lois Arkin

Web Sites and Other Electronic Resources

Fellowship for Intentional Community: <http://www.ic.org>
 Global Eco-Village Network: <http://www.gaia.org>
 The Ecovillage Training Center at The Farm: <http://www.gaia.org/dx>

List Servers: These are electronic conversations in which an on-going dialogue is carried on by many people with a common interest. If you subscribe, be prepared to receive up to 15 to 20 messages per day.

On-going discussion on sustainability issues: Send e-mail message to: mailserv@pimacc.pima.edu. In message, write only: SUBSCRIBE (then enter your name). To unsubscribe, the command is: UNSUBSCRIBE. Note that all commands to the server must be in upper case. When unsubscribing, do not put anything else in the text of the message.

Magazines and Newsletters

Cohousing: The Journal of the CoHousing Network. \$25/4 issues to The CoHousing Network, PO Box 2584, Berkeley, CA 94702.

Community Sustainability Exchange. Published quarterly by the Community Sustainability Resource Institute, PO Box 11343, Takoma Park, MD 20913; 301-588-7227. \$30 membership, occasional newsletter.

DX: The Design Exchange. A quarterly compilation of ecovillage design and technology issues, \$25/4 issues to POB 90, Summertown, TN 38483.

In Context magazine on-line. Being developed by Robert and Diane Gilman, founders of the Context Institute. To subscribe, inquire at dagilman@context.org.

Integrations, A quarterly for Co-Housing, Eco-Villages and Social Change. For info, write to PO Box 1411, Queanbeyan, NSW 2620, AUSTRALIA.

The EcoVillage at Ithaca Newsletter. \$15/4 issues to EcoVillage/CRESP, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853; 607-255-8276.

Permaculture Activist. \$15/4 issues to Permaculture Activist, Subscriptions, PO Box 1209, Black Mountain, NC 28711.

Positive Futures. A new magazine developed by former staff of *In Context* magazine, PO Box 11470, Bainbridge Island, WA 98110; 206-842-0216.

Special Publishers and Booklists on Sustainable Communities:

Chelsea Green: Books for Sustainable Living. A wonderful list and descriptions of directly relevant publications. Call 1-800-639-4099 for free catalogue.

Community Bookshelf. Free catalog of books on community, co-ops, group process, ecology, social change, etc. 417-679-4682 or East Wind Community, Tecumseh, MO 65760.

Cooperative Services Books. A good selection of books on small communities from the Community Service, Inc., PO Box 243, Yellow Spring, OH 45387; 513-767-2161.

Eco-Home Network, 4344 Russell Ave., Los Angeles, CA 90027. Send SASE for Publications List.

Findhorn Foundation's Phoenix Community Stores Ltd. Booklist. This comprehensive list of books and publications was compiled for the EcoVillages & Sustainable Communities gathering at Findhorn in October, 1995. Includes many items from Europe and Australia. Also included is a list of the many audio and video tapes available from the conference. Send for list from Phoenix Community Stores, The Park, Findhorn Bay, Moray, IV36 OTZ, SCOTLAND, (01309)690110; fax (01309)690933.

New Society Publishers: Books to Build a New Society. The quarterly catalog is always full of wonderful articles along with many titles important to sustainable communities. 1-800-333-9093.

The Whole CO-OP Catalog. A co-op education just to read it. 43 pages of co-op resources. Send \$1 to: Co-op Resource Ctr., 1442A Walnut St., #415, Berkeley, CA 94709.

Urban Ecology Annotated Bibliography, edited by Paul F. Downton & David Munn, 1993. This 165 pages of resources for sustainable community building from throughout the world. \$25 to Urban Ecology Australia, PO Box 3040, Grenfell St., Adelaide, Tandanya Bioregion, SA 5000, AUSTRALIA; 61/8 2324866.

Books

Ecological Design, by Sim Van Der Ryn and Stuart Cowan, Island Press, 1996, \$20. A book about making ecology the basis for design.

Eco-Villages & Sustainable Communities Conference Report, from the gathering at Findhorn, October 1995. Contact Context Institute, 306 Louisa St., Langley, WA 98260; 360-221-6045.

New Money for Healthy Communities, by Thomas H. Greco, Jr., 1994, \$20 to Thomas H. Greco, PO Box 42663, Tucson, AZ 85733.

Rebuilding Community in America: Housing for Ecological Living, Personal Empowerment, and the New Extended Family, by Ken Norwood, AICP and Kathleen Smith, 1995, Shared Living Resource Center; 452 pp.; \$27 to 2375 Shattuck Avenue, Berkeley, CA 94704; 510-548-6608.

Simply Build Green: A Technical Guide to the Ecological Houses at the Findhorn Foundation, John Talbott. Findhorn Press, 1995. 225 pp. \$17.95. The Park, Findhorn, Forres IV36 OTZ, SCOTLAND; 01309-690582.

Third International Eco-Cities Conference Report, edited by Joan Bokear, Chris Canfield, and Richard Register, 1996. \$15 to EcoCity Builders, 5427 Telegraph Ave., W2, Oakland, CA 94609.

Places to Learn

Campus Center for Appropriate Technology at Humboldt State University (CCAT,HSU), Arcata, CA 95521; 707-826-3551; e-mail: ccat@axe.humboldt.edu.

The Ecovillage Training Center at The Farm. Libby Fox, PO Box 90, Summertown, TN 38483; 615-964-4324; e-mail: thefarm@gaia.org. A full range of hands-on ecovillage immersion experiences, workshops, courses.

Gaia Education Outreach Institute, Derbyshire Farm, Temple, NH 03084, phone/fax: 603-654-6705; e-mail: geo@igc.org. Offers ecovillage training through class travel and work in sustainable communities around the world.

COMMUNITIES DIRECTORY SUMMER '96 UPDATE

I N D E X O F L I S T I N G S

NORTH AMERICAN COMMUNITIES

ARIZONA

[u] Anasazi Ranch

CALIFORNIA

[d] Chrysalis Farm
[u] Family, The
[u] St. John's Order

COLORADO

[n] All Relations Ranch

CONNECTICUT

[d] Homestead Community

GEORGIA

[d] BabaDas

HAWAII

[d] Dance Hawaii!
[u] Gaien
[n] Gentle World
[d] ReCreation Center

IDAHO

[n] Grandma's Place, Inc.

MISSISSIPPI

[d] Laurel Hill Plantation

MISSOURI

[n] Sunnyside Collective

OHIO

[n] Locust Grove Farm

OREGON

[u] Network for a New Culture (formerly Center for Experimental Cultural Design, AZ)
[u] Seven Waves (formerly Seven C's)
[u] Caring Rapid Healing Center (formerly Vision Foundation)

PENNSYLVANIA

[u] Christiansbrunn Brotherhood

TEXAS

[u] Quakerland

VIRGINIA

[u] Abundant Dawn
[u] Acorn
[d] Changing Water Ministries
[u] Deer Rock (Formerly Monacan Ridge)
[u] Twin Oaks

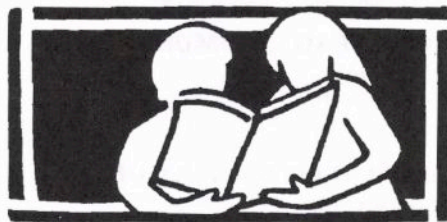
INTERNATIONAL COMMUNITIES

NETHERLANDS

[u] Stichting de Natuurlijke Weg

NIGERIA (WEST AFRICA)

[n] Betem Christian Community



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 will be published this spring, and can be pre-ordered using the form on p. 80.)

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 every week we receive new leads for communities, 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, or moved and left no forwarding address.*

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, and so on—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. Thank you!

NORTH AMERICAN NEW LISTINGS

ALL RELATIONS RANCH

PO Box 37
Kremmling, CO 80459

We are a small community starting in central Colorado, 10 miles east of Kremmling. We won't be together on the land until June '96, but we are a community. We haven't (as a group) agreed on a name for our community, so we'll let you know if it changes. 3/20/96

GENTLE WORLD

Maui, HI

We're a team of evolutionaries who've been working and living together for more than two decades. Our goal is to create an oasis, a pocket of sanity, where it is possible for people to *really live* the virtues. We wrote "The Cookbook for People Who Love Animals," and publish "Vegan Nutrition: Pure & Simple" and "Pregnancy, Children & the Vegan Diet." We've been a clearinghouse for information on vegan eating and living, and have hosted cooking and nutrition classes, seminars, and banquets. In a sometimes seemingly hopeless world, we see veganism as the brightest ray of hope for saving our air and water, our animals and plants, our bodies and souls. 4/5/96

GRANDMA'S PLACE, INC.

HC02, Box 240
St. Maries, ID 83861
208-689-3552 / 689-9180

(Est. '93.) 12 individual households (room for five more) on 120-acre organic farm in beautiful northern Idaho, using alternative energy. The land is owned in common with shared expenses; families own their own homes. Consensus decision making. We value individual freedom, and welcome diversity of lifestyles and beliefs. We envision a multigenerational,

multicultural, peace-loving community where members actively resolve their conflicts. Visitors welcome — call or write first. Prospective members need to spend time with us first, before purchasing a share or building a home. SASE requested. 1/16/96

LOCUST GROVE FARM

(Forming)
Route 2, Box 19
Creola, OH 45622

A recently organized 501(d) income-sharing agrarian community, with traditional family values, in southeast Ohio. Organic farming, poultry, farmers' market, bakery, canning, and woodworking businesses operating; other suggestions considered. Naturalistic spirituality. Amish views of technology. Community school planned. No smoking. We presently farm with a tractor, but plan to add horse power for local trips and field work. Hard-working intentional peasant singles, families, and couples (regardless of age) send \$1 for info packet. 1/16/96

SUNNYSIDE COLLECTIVE

(Re-Forming)
5177 Louisville Court
Columbia, MO 65203
573-445-8912

New members wanted to expand and energize our small community of 6 adults and 3 children living as an extended family in two adjoining houses. We're building a rural intentional community, somewhat like cohousing, with a dynamic balance between personal autonomy and group sharing. We are stable, with a great deal of communal experience, and have solid contacts with other communities. Our focus is on creating healthy relationships with each other, the larger society, and the earth. Please write or call if interested. 11/12/95

NORTH AMERICAN UPDATES (PREVIOUS LISTINGS)

ABUNDANT DAWN

Route 1, Box 35
Check, VA 24072
540-651-3412

Abundant Dawn has merged with Tekiah
Community in Floyd County, Virginia. 4/13/96

ACORN

1259 Indian Creek Road
Mineral, VA 23117
540-894-0595

New address and phone number. 10/22/95

ANASAZI RANCH

(Forming)
PO Box 2066
Snowflake, AZ 85937
520-536-3445

New address and phone info. Have recently acquired
40 acres at 5800 ft. in the high desert. Cold but mild
winters. Vision quest is part of initiation into the
community. Further info upon request. 3/15/96

CHRISTIANSBRUNN BROTHERHOOD

(Re-Forming)
Christiansbrunn Kloster
Route 1, Box 149
Pitman, PA 17964

[This is a new, more accurate description, recently
submitted.] Gay religious order founded in 1749.
Post-Christian Harmonists acting as one in the Holy
Spirit on a 63-acre cloister in central Pennsylvania.
Crafts, printing, and farming are emphasized. Visits,
work retreats, and novitiate training offered. SASE
to Brother Johannes. 6/25/95

DEER ROCK

(Formerly Monacan Ridge)
Route 1 Box 381
Faber, VA 22938
804-263-6970 / 263-6997 / 263-6512

All new phone numbers. 4/3/96

FAMILY, THE

PO Box 1665
Whittier, CA 90609
800-4-A-FAMILY
310-690-4930

New address (phone is unchanged). 3/5/96

GAIEN

(Forming)
6335 Waipouli Road
Kapaa, HI 96746

Address published in *Directory* remains good,
but they no longer have a phone. 2/17/96

NETWORK FOR A NEW CULTURE

(Forming)
PO Box 205
Philomath, OR 97370
800-624-8445
nfnc@cvo.oneworld.com

New address (originally listed as the Center for
Experimental Cultural Design in Scottsdale, AZ).
Inspired in part by the ZEGG community in
Germany. At present there are NFNC "city groups"
in Arizona, Oregon, and Virginia; and there are

plans for several small start-up communities. To
facilitate the community-forming process, NFNC
holds several conferences, workshops, and camps
every year, and publishes "New Culture" (a quarterly
journal) and "The NFNC Quickie" (a monthly
update). Free sample copies. 4/9/96

QUAKERLAND

(Forming) Site: Kerrville, TX
PO Box 592
Ingram, TX 78025
210-367-3007

New address & phone information. 4/1/96

SAINT JOHN'S ORDER

642 Myrtle Avenue
South San Francisco, CA 94080
415-615-9529 / 255-9225

New address and phone information. 4/12/96

SEVEN WAVES

(Forming)
PO Box 3308
Central Point, OR 97502
(541)826-2853

New name, new address and phone. Formerly Seven
C's Inter-Networking Co-Housing Estate. 12/26/95

TWIN OAKS

138 Twin Oaks Road
Louisa, VA 23093
540-894-5126 / 894-4112 Fax
4505574@mcimail.com

New address and area code. 1/26/96

CARING RAPID HEALING CENTER

1620 Thompson Road
Coos Bay, OR 97420
541-267-6412 / 545-7810

The residential community has folded. It's founder,
Ken Keyes Jr., moved on to start the Caring Rapid
Healing Center, focusing on rapid methods for
psychological healing, with a written guarantee of
effectiveness (the first ever offered for work in the
field of mental healing). The main emphasis is on
inner child injuries that have been dysfunctionally
programmed into the unconscious mind during the
first few years of life. A Work/Learn program is
available for volunteers. Ken passed away in early
'96, and the center will likely relocate this summer
to the San Francisco Bay Area. 3/27/96

DISBANDED & BAD ADDRESSES

BABADAS

(Re-Forming)
Athens, GA

Letters returned "No Forwarding Address."
Phone has been disconnected and there's no new
listing with directory assistance. 3/1/96

CHANGING WATER MINISTRIES

(Forming)
Newport News, VA

Bad address & bad phone. 8/11/92

CHRYSALLIS FARM

(Forming)
Montague, CA

Farm sold; residents have moved to another commu-
nity, Christ's Church of the Golden Rule. 2/10/94

DANCE HAWAII!

(Re-Forming)
Hilo, HI

Folded up shop after 20 years of trying. Couldn't
find the right folks to make it work. 1/7/96

HOMESTEAD COMMUNITY

(Forming)
Middletown, CT

No longer a community. 3/14/96

LAUREL HILL PLANTATION

(Re-Forming)
Natchez, MS

Community has folded. 10/1/95

RECREATION CENTER

Pahoa, HI

Focus has shifted to business enterprises; no
longer doing the community aspect. 2/27/96

INTERNATIONAL NEW LISTINGS

BETEM CHRISTIAN COMMUNITY

PO Box 1710
Calabar
Cross River State
NIGERIA (West Africa)

We are a community of the poor and needy, with
7 adults (5 women, 2 men) and 18 children living
in one big house, sharing everything in common.
We are Christians affiliated with the Church of
Christ. Our plan is to build low-cost housing,
then bring interested poor and needy adults and
children to live and work on the farm, so that no
one in the community lacks anything. We are
looking for individuals and groups who can sponsor
the agricultural and housing projects, and are also
looking for loans and grants. Interested members of
other communities are also invited to visit. 10/12/95

UPDATES (PREVIOUS LISTINGS)

STICHTING DE NATUURLISKE WEG

(Re-Forming)
Aengwilder Weg 385
8458 CJ Tjalleberd (Fr.)
NETHERLANDS
05131-9769

Address listed in the current *Directory* (first edition)
listed the wrong country — the "Fr." in their address
means "Friesland," not "France." 2/14/94



CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Information on how to place an ad is on page 78.

COMMUNITY LAND FOR SALE, RENTALS

35 SERENE, BEAUTIFUL, ACRES in western Sonoma County, California, with old farmhouse, barn, and more. Five-sixths interest available for partnership with wonderful, open, community oriented woman who is last remaining member of Sweetwater Community. Departing members had to move. Please call Gary or Julie at 707-823-5906 or Carol at 707-869-3127 or e-mail Gary at Gaweiner@aol.com for more information.

SUNNY SOUTHERN OREGON. IF YOU ARE ESPOUSING COHOUSING, run up your antenna and tune in to the spectacular specs of this unique combo property. LOOK THE WORLD OVER, or at least up and down the West Coast of the good ole USA, and you will be hard pressed to find a better spot for a dedicated group to make a stand. 43.99 acres in fabulous SUNNY SOUTHERN OREGON with a huge five-bedroom, three-full-bath main house, plus a mobile home on a separate lot, plus a multi-acre bass pond (very nice) plus, and this is a BIG PLUS, at least (more with county approval) six legal, zoned-to-build parcels with three wells and three septic systems totally installed. Private, flat, timber mountains in the distance, right off the paved county road. The whole is MUCH MORE THAN THE SUM OF ITS PARTS. And worth more than the asking price of \$575,000, too. OWNER TERMS. (See below.)

OLD RANCH, BY CHANCE? Look no farther. TWO CREEKS do branch, right by the garden. IRRIGATED GROUND for them critters; ROOM TO RIDE, for them horse sitters. Fences and pastures and an old lodge house, plenty of game, turkey, and grouse. BIG BY THE WATER, this house does stand, almost 3,000 feet, with plenty of land. ABOUT 64 ACRES; more or less; look around, this is ONE OF THE BEST to be found. Bunk houses and office, big barn and corral, springs, pond and a swimming hole to give you a thrill. WITH A SHEEN OF GREEN. \$345,000 and now NEW AND IMPROVED owner terms. PACIFIC RIM PROPERTY BROKERAGE; 1-800-553-5734.

FOR SALE: 40 acres, mountain view. Two houses, wells, pond. \$64,000. PO Box 3021, Fayetteville, AR 72740.

WATCH US GROW! Spend a week in Carrboro, North Carolina community. Experience the people and activities of the Arcadia Cohousing Project as

it nears completion. Two-bedroom, furnished house available by the week. Call Jeff, 919-483-6154, days.

COMMUNITY PRODUCTS: CRAFTS, GIFTS, 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, P.O. 4069, West Sedona, AZ 86340. For free brochure on custom-made tipis and yurts, or schedule of 1996 Circle Living Workshops, call 800-899-1924.

BOOKS, VIDEOS

COMMUNITY BOOKSHELF. A mail order source featuring books on communal and cooperative lifestyles. Free catalog from Community Bookshelf, East Wind Community, Tecumseh, MO 65760; 417-679-4682. Web page: <http://www.well.com/user/eastwind/bookshlf.html>

FOR TWENTY ENCHANTING, spiritually oriented poems and stories, send \$2.00 to Carol Mays, PO Box 845, Savage, MD 20763; 301-490-3873.

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.

PERIODICALS

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.

CALL NEWSLETTER. Reporting on communities worldwide, bi-annual CALL newsletter is published by the International Communes Desk (ICD). \$15/year; \$20/two years. CALL will include references, addresses, and announcements of your community's events, books, and newsletters/publications free. Other publications include Kibbutz Trends and ICOSA Bulletin. Write ICD, Yad Tabenkin, Ramat Efal 52960, ISRAEL.

THE LEAVES OF TWIN OAKS, the newsletter of Twin Oaks Community, chronicles the joys, trials, absurdities, etc. of life in our 29-year-old commune. \$10/yr. (3 issues), or write for a free copy to: The Leaves, 138 Twin Oaks Rd., Box CC, Louisa, VA 23093.

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.

THE LAST STRAW newsletter is a quarterly information-sharing forum published by straw-bale pioneers Matts Mhyrman and Judy Knox of Out on Bale, (un) Ltd. First-person accounts; construction tips; techniques and advice from architects, contractors, owner-builders; latest building code news and engineering test results; other straw methods; (cob, light-clay) straw-bale construction news worldwide; abundant resources. \$28/yr. US; \$33 Canada; \$43 elsewhere. PO Box 42000, Tucson, AZ 85733.

ENJOY RENT-FREE LIVING in desirable locations worldwide. THE CARETAKER GAZETTE is a unique newsletter containing job openings, advice, and information for property caretakers, house-sitters, and landowners. Published since 1983, the Gazette includes letters, caretakers' profiles, and classifieds. Free advertising for landowners. Each issue contains over 50 job opportunities worldwide. Bi-monthly publication for only \$24/year (6 issues); \$15/half year (3 issues). 2380 NE Ellis Way, #C-16, Pullman, WA 99163-5303; 509-332-0806.

OFF OUR BACKS, America's foremost and longest-running feminist news journal ("Outraged and Outrageous") is 27 years old. Help us make the next 27 years even more momentous for women. A subscription 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.

SUSTAINABLE SERVICES

MOUNTAIN SOLAR—design, sales, and installation of off-grid and grid-connected solar, wind, and micro-hydro power systems. Free info, detailed catalog, \$5. PO Box 495, Redwood, Estates, CA 95044.

CONSENSUS, FACILITATION

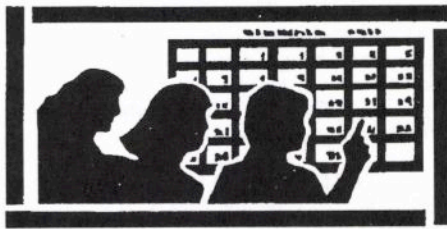
CLEAR AGREEMENTS, shared responsibility, and creative conflict resolution. Consensus training and facilitation offered by Holly O'Neil, River Farm, 3231 Hillside Rd., Deming, WA 98244; 360-592-2716.

LEARN CONSENSUS WITH A MASTER. Master facilitator Caroline Estes offers five-day intensive workshops on consensus and facilitation—powerful tools for building group unity and effective decisions. With more than 30 years' experience and 24 years in community, Caroline is a known leader. Oct. 4-9, 1996; Feb. 1997. Contact Alpha Institute, 92819 Deadwood Creek Rd., Deadwood, OR 97430; ph. 541-964-5102, 964-3245; fax 541-964-3102.

BUSINESS OPPORTUNITIES

ALTERNATIVE HEALTH COMPANY helping people heal themselves. No selling. 100% growth/month. Work from home. Free training. AWHC, Box 71, Greenwood, CA 95635; 916-889-9118. <http://www.mother.com/~awhc> or naturedoc@foothill.net.

COMMUNITY CALENDAR



This is a calendar of:

- 1) events organized or hosted by community groups;
- 2) events specifically focusing on community living;
- 3) major events with significant participation by members of the "movement."

Most of these events occur with some regularity, so this calendar is a fairly accurate template for what to expect next year. Events listed as "hosted" are generally scheduled at a new site for each meeting.

Please send us suggestions about what we might include in future calendars (use form below). Also note that the Fellowship publishes a quarterly newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on the inside front cover.

Monthly • Community Living Experience

Shutesbury, Massachusetts. Learn the "why" and "how" of community by experiencing the daily life of Sirius community. *Guest Department, Baker Road, Shutesbury, MA 01072; 413-259-1251.*

Monthly • Community Work Exchange Weekend

Shutesbury, Massachusetts. First weekend of month, Friday dinner through Sunday afternoon. Guests work (Saturday), connect with community members, join Sunday celebrations, have time for quiet reflection. \$35 per person, lodging & meals. *Guest Department, Baker Road, Shutesbury, MA 01072; 413-259-1251.*

June 28–30 • E.F. Schumacher Society's Decentralist Conference

Williamstown, Massachusetts. E.F. Schumacher Society's annual conference. Held on campus of Williams College. Topics include local currencies, Enterprise Loan Funds and SHARE projects, co-ops, small town revitalization, community land trusts, and more. \$200. (\$150 without meals or lodging). *Bob Swann, E.F. Schumacher Society, 140 Jug End Road, Great Barrington, MA 01230. 413-528-1737.*

June 28–30 • Eco-Villages and Neighborhoods Conference

Plymouth, Wisconsin. The concept and design of sustainable communities, with the 70-acre SpringLedge Eco-Village of Plymouth Institute as demonstration model. Sensitive land use, sustainable building technologies, biological waste treatment, telecommuting, eco-covenants which provide legal/social/financial/technical framework. \$236, incl. food, lodging (discounts for stu-

dents, couples). *Plymouth Institute, W7136 County Road U, Plymouth, WI 53073; 414-528-8488.*

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.*

July 5–11 • YES! (Youth for Environmental Sanity) Summer Camp for Youth

Dexter, Oregon. In-depth training in environmental issues, leadership, community organizing, communication skills, plus gender, cultural diversity. 15–21-yr-olds. \$400–\$750, includes organic vegetarian food & lodging. Scholarships available. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 503-937-3351.*

July 8–13 • Sustainable Futures Seminar

Plymouth, Wisconsin. Plymouth Institute addresses futures thinking about the relationship between responsible economics and sustainable, interdependent, global living. Academic credit with Cardinal Stritch College. Non-credit tuition, \$200; or \$275 incl. food & lodging. *Plymouth Institute, W7136 County Road U, Plymouth, WI 53073; 414-227-3280.*

July 13–19 • Women's Earth-Home Building Workshop

Dexter, Oregon. Build a cob (clay & straw) structure and learn the skills needed to build a cob home. Sliding scale, \$275–\$350, includes organic vegetarian meals & lodging. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 503-937-3351.*

July 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. 6:30–9:30 pm, at Workmen's Circle, 1762 Beacon St. CSN/NE, 15 Marcus Rd., Sharon, MA 02067; 617-784-4297.*

July 25; July 26–28 • Loving More Magazine's 10th Annual Conference

Harbin Hot Springs, Middletown, California. Topics include introduction to polyamory; conscious living; bisexuality in poly families; men's and women's circles; HAI workshop on sex, love, & intimacy; quality of touch; plus special interest groups, communities' update, local organizing, dancing, celebration, and soaking in hot pools. "Communion" Preconference Intensive, July 25–26. *Loving More magazine, PO Box 6306, Ocean View, HI 96737; 808-929-9691.*

July 26–28 • A Findhorn Reunion

Shutesbury, Massachusetts. Celebration at Sirius community with former Findhorn residents. Write or call for details. *72 Baker Road, Shutesbury, MA 01072; 413-259-1251.*

Aug 1–5 • Fourth Annual Birth Gazette Conference

Summertown, Tennessee. Workshops, classes, discussions with knowledgeable, experienced experts on midwifery and good health care for mothers and babies. *Birth Gazette, 42 The Farm, Summertown, TN 38438.*

Aug 3–4 • Sustainability: Vision and Practice

Shutesbury, Massachusetts. Seminar at Sirius community. Corinne McLaughlin and Gordon Davidson, co-authors, *Builders of the Dawn* and *Spiritual Politics*. Principles and hands-on experiences. *Center for Visionary Leadership, 3408 Wisconsin Ave. NW, #200, Washington, D.C. 20016; 202-237-2800.*

Aug 9–12 • Annual Garlic Festival, Love Israel Family

Arlington, Washington. Every summer the Love Israel Family community welcomes the public at a huge celebration—music, juried crafts, food (including garlic!), children's activities, and more. For information: *14724 184th St. NE, Arlington, WA 98203; 360-435-8577.*

Aug 11 • Meeting, Community-Seekers' Network of New England

Brookline, Massachusetts. (See July 14.)

Mid-August • Annual Gathering, Northwest Intentional Communities Association (NICA)

Oregon (write for date and location). Regional gathering for members of communities in the Northwest to share perspectives, experiences, and resources. Topics determined by participants (last year's topics: schooling children, conflict, consensus building, economic issues, building methods, love and sex, local bureaucracies). Camping space; meals provided. Cooperative childcare, cooking, clean-up. *Rob Sandelin, 22020 East Los Lake Rd., Snohomish, WA 98290.*

Aug 15–18 • Appropriate Technology Intensive: Tools for Sustainable and Self-Reliant Living

Dexter, Oregon. Hands-on instruction on basic technologies for solar and fuel-efficient heating and cooking, photovoltaics, and human and alternative-powered vehicles. Sliding scale, \$175–\$300, includes organic vegetarian food & lodging. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 503-937-3351.*

Aug 17 • First Regional Gathering, Communities Network of the Rocky Mountains

Lafayette, Colorado. (Nyland CoHousing Community, near Boulder.) Networking workshops, potluck dinner, and dance party for people forming, interested in, or living in intentional communities in Colorado and neighboring states. \$10 (includes lunch) before August 1; \$15 thereafter. *CNRM, PO Box 348, Boulder CO 80306; 303-355-4501 or 303-939-8463.*

Aug 17–18 • Gesundheit! Institute 25th Anniversary Celebration

Hillsboro, West Virginia. Healing techniques, workshops, laughter, art, music, clowning, serious play, much more. *Gesundheit! Institute, 6877 Washington Blvd., Arlington, VA 22213; 301-345-1906.*

Aug 23–25 • 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.*

Aug 23-25 • Twin Oaks Women's Gathering

Louisa, Virginia. Celebrating women's creativity, diversity, & empowerment. *Twin Oaks, 13 Twin Oaks Rd., Louisa, VA 23093; 540-894-5126.*

Aug 30-Sep 2 • Twin Oaks Communities Conference

Louisa, Virginia. Labor Day Weekend at Twin Oaks, for folks now living a communal or cooperative lifestyle, and those who'd like to. Information on new communities forming in region. Sliding scale. *Twin Oaks, 13 Twin Oaks Rd., Louisa, VA 23093; 540-894-5126.*

Aug 30-Sep 3 • EcoArts Gathering

Dexter, Oregon. Celebration of community, nature, and the creative spirit. Building community and using the arts and creative activities to deepen our connection with the natural world. Sliding scale, \$100-\$200, includes organic vegetarian food & lodging. Special rates for children. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 503-937-3351.*

Sep-Nov • Paths to Sustainability Living/Learning Seminar

Findhorn, Scotland, and Plymouth, Wisconsin. Nine-week seminar to help participants prepare for global citizenship, understand whole-systems thinking, explore values and dynamics needed for living in sustainable communities, and help create a Global Learning Center. Sponsored by University of Wisconsin, Cardinal Stritch College, Plymouth Institute, and Findhorn Foundation. Begins second week of September. *Plymouth Institute, W7136 County Road U, Plymouth, WI 53073; 414-227-3280.*

Sep 6-10 • The TLC Experiment

Los Angeles, California (at UCLA) "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.*

Sep 8 • Meeting, Community-Seekers' Network of New England

Brookline, Massachusetts. (*See July 14.*)

Sep 21 • Solar Houses, Sustainable Energy Practices

Plymouth, Wisconsin. Builders and designers of High Wind community houses show and discuss cutting-edge technologies for energy efficient construction. *Plymouth Institute, W7136 County Road U, Plymouth, WI 53073. 414-227-3280.*

Sep 28-Oct 7 • "Designing for a Sustainable Future," Sixth International Permaculture Conference

Perth, Western Australia. Speakers, workshops, forums, children's program, urban permaculture site visits. Earth Care (land regeneration); People Care (community and ecovillages, learning with others, re-establishing culture); Surplus Share (economic sustainability). *PO Box 568, Kalamunda, Western Australia 6076; 61-9-291-9306; fax 61-9-291-9978; e-mail: converg@epo.com.au.*

Oct 4-9 • Consensus Decision Making and Meeting Facilitation, with Caroline Estes

Siltcoos Station, Westlake, Oregon. Five-day workshop; \$500 fee includes workshop, meals, and lodging. *Alpha Institute, Deadwood, Oregon 97430; 541-964-5102; fax 541-964-3102.*

Oct 4-20 • Permaculture Design Course, Community & Village Design

Faber, Virginia. Certified Permaculture Design Course emphasizing community and village design. Permaculture principles, mapping & design, etc. Sponsored by Deer Rock Community and the School of Living. \$650 (tuition, meals, lodging). *Matthew Arnsberger, 138 Twin Oaks Rd., Louisa, VA 23093; 540-894-5126.*

Oct 10-12 • Communal Studies Association Annual Conference

Amana, Iowa. "Connecting Past and Present: Historic Communal Sites and Contemporary Communities." Presentations by scholars, tours of Amana villages, and social gatherings. Hosted by Amana Heritage Society. *Dr. Jonathan Andelson, Dept. Anthropology, Grinnell College, Grinnell, IA 50112.*

Oct 11-13 • Shalom Connections Gathering of Christian Intentional Communities

Evanston, Illinois. Workshops, overview of communities in the radical Christian community movement, sharing stories about various communities, dialogue about differences, worship, and Bible-sharing. Sponsored by Shalom Mission Communities. *David Janzen, Reba Place Fellowship, 726 Seward #2, Evanston, IL 60202; 847-475-8715.*

Oct 18-20 • Pandanaram Communities Conference

Pandanaram Settlement, Williams, Indiana. Open forum discussions on community-related topics, slide shows, videotapes. All are welcome. *812-388-5599.*

Oct 31-Nov 3 • Annual Meeting, Society for Utopian Studies

Nashville, Tennessee. Papers, panels, and intellectual interchange on utopianism, especially lit-

erary and experimental utopias, in a cooperative, convivial environment. \$45; \$20 students. *Society for Utopian Studies, Dept. Political Science, University of Missouri, St. Louis, MO 63121; 615-898-2981.*

Nov 1-4 • Fellowship for Intentional Community (FIC) Fall Board Meeting and Communities Networking Day

The Farm, Summertown, Tennessee. All are invited to this biannual working board meeting and regional community networking opportunity. 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). *Jenny Upton, Shannon Farm, Rt. 2, Box 343, Afton VA 22020; 804-361-1417, after 5 pm. (See p. 19, "Fellowship News.")*

Nov 15-17 • Rocky Mountain Regional CoHousing Gathering

Prescott, Arizona. Regional conference for cohousing enthusiasts, with speakers, panels, workshops on building and living in cohousing communities. *RMCA, 1705 14th St., #160, Boulder, CO 80302; 303-584-3237.*

Nov 24-Dec 1 • Turtle Island Bioregional Gathering

Mextila Camp, Tepoztlan, Morelos, Mexico. *Beatrice Briggs, 4035 Ryan Rd., Blue Mounds, WI 53517; 608-767-3931; fax 608-767-3932; e-mail arcoredes@laneta.apc.org.*

Dec 3-6 • Federation of Egalitarian Communities, Annual Assembly

Louisa, Virginia. Twin Oaks Community. FEC programs, values, yearly budget. Open to the public. Two extra days, celebrating FEC's 20th anniversary. *Valerie Renwick, 540-894-5126.*

TELL US ABOUT YOUR COMMUNITY EVENTS!

NAME OF EVENT _____

NAME OF SPONSOR OR HOST _____

CONTACT PERSON _____

PHONE _____ DATE THIS FORM COMPLETED _____

STREET ADDRESS _____

CITY/TOWN _____ STATE/PROV _____ ZIP/POSTAL CODE _____

PROPOSED DATES OF EVENT _____

- Check here if dates are firm.
- Check here if dates are tentative, and give alternative dates being considered.
- Check here if you would like information from us on other events scheduled for the dates you have listed.

Deadline: 4-6 months before event. Please enclose information describing the event(s) that you wish to have listed.

Please mail completed form to: **Community Calendar, PO Box 169, Masonville, CO 80541.**

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.

Please use the form on page 76 to place an ad. Note: THE REACH DEADLINE FOR THE FALL 1996 ISSUE (OUT IN SEPTEMBER) IS JULY 1!

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, PO Box 335, Moriah, NY 12960.

Listings for workshops, land, books, etc. belong in the classified column, so please contact Editor Diana Christian.



COMMUNITIES WITH OPENINGS

ACORN, Mineral, Virginia. We've been living and working together on 72 acres since 1993; now 20 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 1-50 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 gar-

dens 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 year. 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 50 members. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call East Wind Community, Box CM91, Tecumseh, MO 65760; 417-679-4682; fax: 417-679-4684; e-mail: eastwind@crl.com, visit@eastwind.org.

GANAS, Staten Island, New York, G.R.O.W. II (Group Realities Open Workshops), Parksville, New York. Ganas, a NYC intentional community, is now creating G.R.O.W. II, which consists of a small hotel, campgrounds and diverse workshop programs on 75 acres in NY state's beautiful Catskill Mountains. This new country project will add physical fitness, emotional growth and many cultural activities to our lives. G.R.O.W. II programs will begin in 1997. Renovation,

LOVING MORE

Want new relationship options?

COME TO OUR 10TH ANNUAL
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July 26-28 at Harbin Hot Springs---all welcome!

Meet other poly singles, open couples, group marriages, intimate networks, expanded families, community...

Learn, Share and Celebrate among supportive poly-friends.

Can't come? then read our how-to book (\$12 + 3 s/h), get our new magazine (sample \$6), or check out our super website: <http://www.wp.com/lovmore>

..... For more info, send sase to

POB 6306-C, Ocean View, HI 96737,
email: RyamPEP@aol.com or fax 808-929-9831.

Findhorn Reunion Weekend: Healing the Planet One Step at a Time

Former Findhorn residents and guests will come together to share the positive changes taking place on the planet - in the environment, politics and business.

An opportunity to revisit, reconnect, network, share new ideas, programs, technologies, to inspire and be inspired!

July 26-28 at
the Sirius Community
Shutesbury, MA

Information: 413-259-1251



landscaping and other preparations are happening now. We're also expanding our NYC retail businesses and need new people for both projects. Ganas started in 1980, grew from six (all still here) to about 75 adults of all ages, philosophies and ethnicity. We meet daily to learn how to communicate with love, truth, intelligence and pleasure, and to make decisions together. Visitors welcome. Ganas welcomes visitors. Write: 135 Corson Ave., Staten Island, NY 10301; 718-720-5378; fax: 718-448-6842. (See ad on p. 1.)

GREEN PASTURES, Epping, New Hampshire. Spiritually based intentional community (Emissaries of Divine Light) established in 1963. Situated minutes from seacoast and Portsmouth, an hour to Boston, 1.5 hours to Portland. Draft horse farm (150 acres) with gardens, orchard, small beef herd, goats, pigs and turkeys. Income from conferencing and retreats. Working residential staffing needed: Maintenance Manager (skilled carpentry, plumbing, electrical, farm mechanics preferred), Kitchen Manager and experienced Cooks, Homekeepers, Office/Events, Personnel, Organic Farmers/Gardeners. Room and board in exchange for monthly stipend after three months. Strong personal commitment toward spiritual regeneration of humankind. Call or write for more information. *Green Pastures Estate, 38 Ladd's Lane, Epping, NH 03042; 603-679-8149.*

LARRY & DEBORAH SWEET, Mountain View, Missouri. 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; 417-934-2566.*

LOCUST GROVE FARM, Southeast Ohio. Recently organized 501D income sharing agrarian community with traditional family values. Organic farming, poultry, farmers' market, bakery, canning and woodworking businesses operating; other suggestions considered. Naturalistic spirituality. Amish views of technology. No TV, non-electric homes, simple technology, wood heat, food self-sufficiency. Community school planned. No smoking. Located on 160 beautiful acres; 50-50 farmland and forest. Presently farm with tractor but plan to add horse power for local trips and field work. Hardworking intentional peasant singles, families, couples (regardless of age.) Send \$1 for info packet. *Locust Grove Community, Rt. 2, Box 19, Creola, OH 45622.*

L.A. ECO-VILLAGE, Los Angeles, California. We seek friendly, outgoing eco-co-op knowledgeable neighbors. Auto-less folks preferred who want to demonstrate and share low consumption, high-quality lifestyles in a transit-rich, interesting, multi-cultural, high-visibility community. Should be economically self-reliant or conventionally employable. Much potential for right livelihood within Eco-Village. Call or write: *Lois Arkin, 3551 White House Place, Los Angeles, CA 90024; 213-738-1254; e-mail: crsp@igc.apc.org.*

PEACEFUL GARDEN, Sandpoint, Idaho. We are evolving daily! Our community is our teacher, our mirror, and our stage. We are gathering spiritually minded folks who are ready to live, work, and play together in a spirit that fosters the growth of a permanent, living awareness of our connectedness with ourselves, our Source, and All of Creation. Active and ongoing pursuit of deeper spiritual understanding, along with commitment to group spiritual identity is a central focus. We seek to respect and embrace the Higher Truth of all, free from judgement and dogma. We are learning to walk our talk and live cooperatively. Decisions are made through one-heart-one-mind consensus. We currently occupy a large rental on seven acres and are purchasing 61 acres of undeveloped mountain land with fantastic views, several springs, trees and loads of southern exposure. We look forward to independence through alternative energy, permaculture, and organic sustainability by application of Gaia-centered principles. Come grow with us! Inquiries: *Peaceful Garden, PO Box 127, Sandpoint, Idaho 83864; 208-265-2713; e-mail: pgarden@netw.com.*

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.*

TEN STONES COMMUNITY, Charlotte, Vermont. We're a vibrant and diverse intentional community near Burlington, VT. Our 88 acres is rural and only 20 minutes south of Burlington. We are a group of people who hold values of community, ecology, and support for each others' personal and spiritual growth. Our land includes woodlands, meadow, a pond, community gardens and we are near Lake Champlain. We have 1/2 acre home sites available for \$52,000, including utilities. Please contact *Ed at 802-425-4525 or Tim at 802-425-2263* for more information.

WINSLOW COHOUSING, Bainbridge Island, Washington. We have new openings. Four-year-old established community. All are welcome. Walk to all amenities. Excellent schools. For general info and homes for sale call 206-780-1323 or <http://www.cohousing.org/specific/winslow.html>.

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Who am I really? Where do I come from? Where am I going? What are my character traits? What are my strengths and weaknesses? What are my special talents? Do I have hidden gifts and abilities?

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

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

COMMUNITIES FORMING

CASCADIA COHOUSING, Near Seattle, Washington. Newly formed cohousing group seeking members. We are organized and committed. We value family, sharing, environment and diversity. We are in the early stages, looking for land within 45 minutes of Seattle. Join us in our exploration and experience of community. Call *Leslie* at 206-525-4073 or *David* at 206-528-1204.

CLEARVIEW, Moriah, New York. Yippee!! In July six of us are moving onto 575 acres in Adirondack Mountains on Lake Champlain! Huge hilltop lodge with extraordinary mountain views, barns, lake front cabin, beach, waterfall, 80 acres fenced fields, wilderness. Earth centered, spiritually focused, hard-working, fun-loving group. Economic sustainability with profitable recycled rope business and hammock weaving. Learning/retreat center, natural forestry/certified forest-friendly wood products, permaculture, alternative school soon. Great south sloping sites with views for off-grid eco-village. Values: follow joy, focus on solutions, consult inner guidance, consciously create your own reality. Seeking emotionally mature, financially secure pioneers. Children welcome. \$10,000 land share, sweat equity possible. Internships. Send \$3 for info: *Clearview*, PO Box 335, Moriah, NY 12960.

DO THE RIGHT THING, Moab, Utah. Join our rural cohousing intentional community. 124 acres with creeks and springs. Seeking individuals willing to work, play and grow. Families with children especially encouraged. Four spaces still available. Send SASE to Box 1171, Moab, UT 84532.

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 New York. 30 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. Seeking core members desiring rural, spiritual environment, sharing labor and resources on biodynamic, permaculture 65-acre farm. Your own home business or work in nearby towns. Ecovillage concepts leading toward ultimate self-sustainability. Diversity in thought and age, consensus decision making results from mutual respect and trust. Several community businesses possible, help plan your future! Maximum 15 families. Approximately \$20,000 land share, plus cost of building your earth-friendly home. Local housing available while building. Located on Western Colorado mesa, wondrous 360 degree views. \$2 for Community Plan and 2 newsletters. *Jim Wetzel, Nancy Wood*, PO. Box 520, Paonia, CO 81428-0520; 970-835-8905.

NAMASTE GREEN, Barnstead, New Hampshire. Polylove/permaculture. "An active, uninhibited bonding with all living things." Seeking maturity, especially older folks, naturists, extended family, earth people. SASE 373 *Peacham Rd.*, Center Barnstead, NH 03225; 603-776-7776.

NASALAM, Fair Grove, Missouri. This spiritual community is being built on sacred land in the Ozark Plateau of SW Missouri. We are vegetarian, substance-free and dedicated to following a simple lifestyle that is easy on the land and respectful of all its creatures. As an established spiritual organization, we have our

Live in a diverse Cohousing community in the beautiful mountains of Asheville, North Carolina.



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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!



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<http://www.automatrix.com/~bak/westwood.html>

own set of beliefs and practices, patterned on traditional paganism combined with the esotericism of the western mystery tradition, but we are open to residents following any spiritual path that is non-aggressive and compatible with the community. We are primarily interested in attracting polysexual (gay/bisexual) individuals oriented toward a polyamorous lifestyle with strong tribal overtones. Please write for more information. *Nasalam, Rt. 3, Box 332, Fair Grove, MO 65648; 417-759-7854.*

NEW AMERICAN DREAM, Greenwood, California. Beyond cohousing/deep ecology. Earth changes coming! Follow heart/intuition and learn how, where to survive, prosper, live sustainably with others, using angel inspired *Science of Sustainable Health*. Catalog \$2, (40 volumes.) Idaho community forming. *American Institute of Sustainable Health, Dr. Straatsma, Ph.D., N.D. Research Director, PO Box 41, Greenwood, CA 95635; 916-889-9118.* May the blessings be.

NOACHIAN COMMUNITY, Rutledge, Missouri. I'd like to co-found a Noachian community with Ph.D. educators with no religious or cultic affiliation. The community would be based on education, both open-minded and skeptical. Although the liberal education would not be religious, the religious basis of the community would be education against anti-Semitism. The community might support

educational, charitable and cause vocations, setting high performance standards for both thinking and doing. *Noachian Community, c/o Rt. 1, Box 155, Rutledge, MO 63563.*

NORTH CENTRAL COLORADO, Looking for members to jointly own 140 acres approximately 50 miles from Steamboat Springs, Colorado. Bordered by National Forest, year-round stream, aspens and open meadows. Two out of four shares remaining with possibility to expand. Approx. \$25,000 per share. *Greg Davidson, PO Box 1078, Minturn, CO 81645.*

POTASH HILL COMMUNITY, Cummington, Massachusetts. Our site is situated on 115 acres of woods and pasture in Western Massachusetts, 25 miles west of Northampton, a five-college town. 13 privately owned 2-4 acre lots 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 and maintaining meaningful connections with others who value a similar lifestyle, and the pursuit of the highest possibilities in all aspects of living: relationships, business, the arts, natural healing, education, 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 nine members,

including two children, anticipating a total of 35. Call: *Neel 413-634-0181 or Ingrid 508-65-2985, or write: Neel Webber, 33 Potash Hill Rd., Cummington, MA 01026.*

SHARING FUTURES, Central Texas. Vision: "Re-builders of a world of beauty and grace." New style community incorporating two-person job sharing 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; e-mail: 103360.2476@compuserve.com; http://ourworld.compuserve.com/homepages/SHARINGFUTURES.*

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



IS IT *Utopia* YET?

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

by Kat Kinkade

Is it Utopia Yet? is a lively, first-hand account of the unique struggles and triumphs of the first 25 years of Twin Oaks Community, one of America's most prominent and successful communes. This thoughtful and entertaining 320 page book, from the author of *A Walden Two Experiment*, is illustrated with 16 photographs and 60 cartoons.

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Workshops & Displays on
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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; 704-232-1110. 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/alternative energy. Have designed/built several goodies, including solar powered bio-feedback instruments, low-powered AM/FM stereo radio station. Interests: old radio shows, comedy/novelty music collecting, camping, nudism, mud bathing, teddy bears! earth spirituality, herbs, divination. All sincere responses welcome. *Roger Stewart, 531 Prescott #7, Pasadena, CA 91104.*

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.*

LOOKING FOR NON-HIERARCHICAL, SUSTAINABLE, non-dogmatic rural community in Northwest U.S. Renewable technologies, solar availability, clean environment, trees and rivers, wholistic outlook, organically grown foods, ownership of land, interdependence, supportive atmosphere and group activities a MUST. Labor and tool sharing, all ages, diversity, political and environmental activism, simplicity, spirituality, minimal drugs and chemicals, 501(c)(3) or land trust all pluses. I'm

vegetarian, outgoing, energetic, cat-loving, a recycling fool, and need EXTENDED FAMILY, but my OWN living space. Financial investment expected. Prefer NO monthly stipend. *Robin Bloomgarden, Box 4086, Portland, OR 97208.*

LOOKING FOR A SMALL COMMUNITY, collaborative housing, rental apartment preferred in San Diego. Experience in Franciscan community. Balance of private space and community activity. Single, 51, nearly vegetarian. Interests: care of the earth, dreams, circle dancing. Call collect. *Patricia 719-632-4540.*

SINGLE MAN, 37, who will be buying 100 acre farm in Tennessee, May 1996 to grow totally organic produce and life off the land. Looking for one woman whose freedom can meld with mine. Simply put—a natural woman. Please reread *Jonathan Livingston Seagull*. Please call or write: *4-Tuned Farms, 30 Hillcrest Ave., Ardsley, NY 10502; 914-674-6453.*



LOOKING FOR A SMALL GROUP who wish to be self-sufficient with many of their own businesses. I have the know how and can help. Looking at Maine, New Hampshire or New York. I am ready to start business but have no place to work. In my fifties, great sense of humor, tired of being alone. Private living space. Also looking for a young helpmate with one young child. Will answer all. Non-violent group only. No cults, etc. Large land co-op great. *John Strong, PO Box 146, N. Ferrisburg, VT 05473-0146.*

SEEKING FARM COMMUNITY in the country. Vegan, no smoking/alcohol/drugs/TV/dogs. Can offer gardening, childcare, food preparation. *Brother Little Star, Thakar Sevdar, PO Box 1086, Ben Lomond, CA 95005-1086; message phone 408-425-3334.*

INTERNSHIPS

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.*

APPRENTICE BUILDING PROGRAM/Community Living Experience. Sirius Community, Shutesbury, Massachusetts. Free room and board. Learn carpentry with professional builder, passive solar, super insulation, modified post and beam, low toxicity building. Hands on and experience community life. Call: *Bruce Davidson, 413-259-1251 days, 413-259-1230 evenings.*

RESOURCES

ALTERNATIVE EGALITARIAN COMMUNITIES 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, CM91, 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.*

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
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____ **Word Count at 25¢/word = \$** _____
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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, PO Box 335, Moriah, NY 12960

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

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BILLING ADDRESS (IF DIFFERENT) _____ CITY _____ STATE _____ ZIP _____

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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 - Ad space reservation deadline for Fall '96 issue: July 18. Camera-ready art deadline: July 23.

Mechanical requirements for camera-ready art:

		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 design and computer-work.

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 Ads

Announcements, Books/Magazines/Videos, Support Organizations, Services, Products, Personals. \$.50 a word, minimum \$10.

Word count _____ words at \$.50 = \$ _____

Classified Ad Copy - Please type or print clearly. Ad copy deadline for Fall '96 issue: June 17.

World Wide Web Placement - For \$10 per quarter, we'll place a Web version of your display ad or the text of your Classified ad on our World Wide Web "Marketplace" page -- the primary Internet source for Web travelers seeking information about communities and community-related products and services. For display ads, create your own Web version, or use our Web designers to create one for you, \$50/hour, negotiable (plus the \$10 quarterly placement fee). *(See advertisement on page 55)*

Reach Listings - Communities seeking members, people seeking communities, etc. *(Please see order form on page 76)*

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	_____
Web Placement	_____
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 RECENT BACK ISSUES

All issues are \$5 each, except where noted.

#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"?

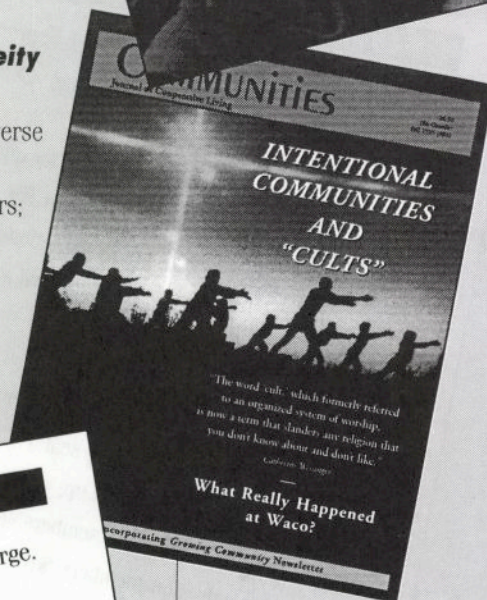
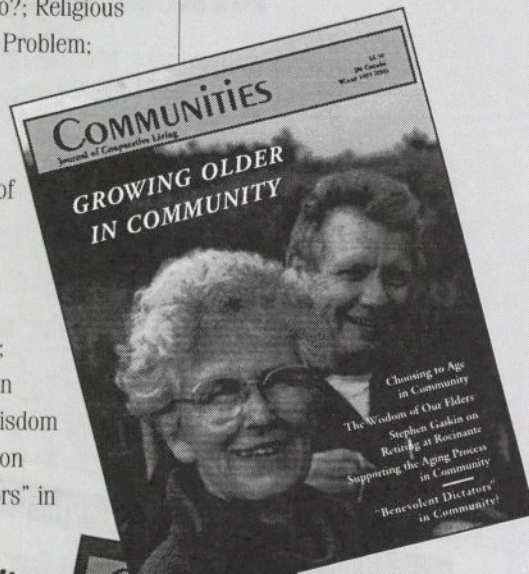
Deprogramming Our Members; Leaving the Hare Krishnas; Creating a Network of Reunion. (Fall '95)

#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)

#90 Diversity, Homogeneity in Community

Are We Keeping Culturally Diverse People Out?; A Multicultural Neighborhood; Hidden Selectors; Cultural Etiquette; Building Alliances Across Cultural Differences; Life Under Fire; Racism and Denial in Community (Spr '96)



COMMUNITIES BACK ISSUES ORDER FORM

Please send me a description of all 75 back issues and special discounts, at no charge.

Please send me issue #s _____ for a total of _____ magazines.

Multiple Copy Discounts — 1 issue - \$5; 2-4 \$4 each; 5-9 \$3.50 each (includes shipping).
 Amount Enclosed (check in US funds to Communities) - \$ _____

NAME _____ PHONE _____

STREET _____

CITY/TOWN _____ STATE/PROVINCE _____ ZIP/POSTAL CODE _____

Please photocopy and mail to: Communities Back Issues, Alpha Farm, Deadwood OR 97430

COMMUNITIES MAGAZINE, DIRECTORY ORDER, & FIC MEMBERSHIP

Communities Magazine— Subscribe Today!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living!

Supplements the *Communities Directory* (see ad opposite on inside back cover) 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)

Community: \$20 for under 10 members, \$35 for 10-50 members, \$50 for over 50

Organization, \$25-50 (sliding scale)

Donor: Supporting, \$100 & up; Sustaining, \$250 & up; Sponsoring, \$500 & up

Amounts greater than basic membership are tax deductible.

Newsletter only (non-member), \$10 Please send more info on FIC services

Total Enclosed (check or money order payable to FIC in US funds) \$ _____

NAME OF INDIVIDUAL OR CONTACT PERSON _____

GROUP NAME OR AFFILIATION (IF APPROPRIATE) _____

STREET _____

CITY/TOWN _____

STATE/PROVINCE _____ ZIP/POSTAL CODE _____

PHONE DAY/EVENINGS _____

Please photocopy and mail to: FIC, Rt 1, Box 155-C, Rutledge MO 63563
 Phone 816-883-5545

#91

A GUIDE TO COOPERATIVE LIVING

Communities Directory

Now in a revised second printing.

Over 10,000 sold!

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 80.



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

—Kirkpatrick Sale,

Author and Bioregionalist

“A more sustainable community recognizes and supports people’s evolving sense of well-being, which includes a sense of belonging, a sense of place, a sense of self-worth, a sense of safety, and a sense of connection with nature . . .”

—Elizabeth Klein

Defining a Sustainable Community (Tufts University)



Communities, Journal of Cooperative Living
Rt 1, Box 155
Rutledge MO 63563

Address Correction Requested

Subscriptions - 4 issues: Individuals \$18 (\$22 outside US); Institutions \$25 (\$30); US dollars