

**SPECIAL FEATURE: CONFRONTING THE PETTY TYRANT**

# COMMUNITIES

Journal of Cooperative Living

\$5.50

(\$7 Canada)

Spring 1998 (Issue #98)

## *Values, Vision, and Money*

*Manifesting Our Dreams*

*Money as "Shadow"*

*Issue at Findhorn*

*Identity and Money at Shenoa*





## 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 74.*



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and accurate reference book  
ever published on  
community living!”***

**—Kirkpatrick Sale,**

**Author and Bioregionalist**



# GANAS

an eighteen year old, New York City intentional community

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**WE HOPE TO DEVELOP A NEW COUNTRY COMMUNITY AT G.R.O.W. II  
to join with the existing Ganas Community in New York City.  
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**G.R.O.W. II** gives us ongoing exposure to a much larger range of people, ideas and experiences. More varied work choices are also important. The idea is to host many interesting programs that can help us become better functioning individuals, while maintaining focus on our community vision of caring relationships, good daily dialogue, on-the-spot problem solving, and intelligent, interactive self-governing. All this adds up to an excellent quality of life that includes easy access to both country and city living, with excellent possibilities for enjoying the best of many worlds.

### **WE NEED ABOUT 20 GOOD NEW PEOPLE**

to help out at Ganas in the city and G.R.O.W. II in the country  
and possibly to start their own new projects or workshops.

**ABOUT GANAS:** an intentional community located in Staten Island, 1/2-hour free ferry ride to downtown Manhattan. 7 comfortable, attractive, well-kept three-story residences, connected by lovely gardens & picturesque walkways, house about 40 members and about 35 residents, visitors and guests. Retail recycling businesses in five large, nearby commercial buildings support the community & provide varied, interesting work for about 50 of us. The rest of the people living at Ganas work in NYC and pay their expenses.

**EVERYONE AT GANAS is invited to participate in G.R.O.W. II.** We expect that most of the people who work in G.R.O.W. II will also want to be involved with the Ganas community in New York City in some way.



**ABOUT G.R.O.W. II:** Attractive rooms & private baths are available for 150 guests. Picturesque campgrounds surrounded by woods serve another 150. A very large concert ground and outdoor stage are still in development. Good conference facilities include meeting rooms and sound equipment. A small, charming disco and an indoor stage provide for entertainment. A 66 foot swimming pool, a spring-fed pond for rowing and fishing, two saunas, indoor exercise equipment, some sports facilities, and comfortable lounging space, both indoors & out, complete the picture for now.

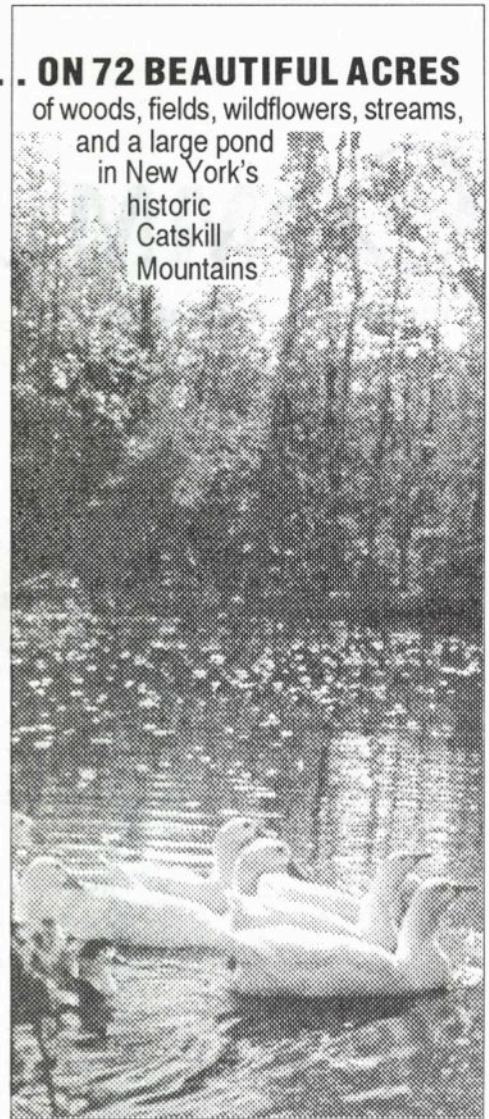
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If you think that cooperative economics can help to create saner, better functioning, healthier societies;  
If you believe that recycling is a pretty good way to earn a living; and if you really enjoy working productively (or learning how to);  
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# COMMUNITIES

Journal of Cooperative Living

## FRONT COVER

Boardwalk through cypress wetlands at Miccosukkee Land Co-op, Tallahassee, Florida.

Photo: Kurt Vallé

## BACK COVER

Photo courtesy of Findhorn Foundation.

## FOCUS



## Values, Vision, & Money

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## EDITOR

Diana Leafé Christian

## GUESTY EDITOR

Jeff Grossberg

## ART DIRECTOR

Paul DeLapa

## LAYOUT

Lansing Scott (*Meridian House*)

## ILLUSTRATIONS

Billie Miracle (*WomanShare*)

## PHOTOS

Kathleen Thormond Carr, Rick Gerharter, Jeff Grossberg, Doug Jones, Mary Ann Kenny, Geoph Kozeny, Martha Lorch, Mary Anna Maloney, David Ostroff, Kurt Vallé

## COPY EDITING

Tree Ivy Beth Bressen (*Acorn*)

## REACH ADS

Patricia Greene

## DIRECTORY UPDATE

Jonah "Cecil" Scheib (*Dancing Rabbit*)

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Laird Sandhill (*Sandhill Farm*)

## DATABASE MANAGER

Velma Kahn (*Abundant Dawn*)

## CIRCULATION

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McCune Porter

## EDITORIAL REVIEW BOARD

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

## Kudos

Dear *Communities*:

Major kudos on the 25th Anniversary issue! (#98, *Winter '97*.) I literally devoured every word. Each article went straight to the heart and gave me inspiration for the communities movement. So often I become discouraged by the hard work of community life and lose touch with why I'm really here. The authors' experiences helped me realize that we're all going through it one way or another. I particularly loved "No Bad Vibes," for most of my community experience has been in the Huerfano Valley and Taos. I also really appreciated Stephen Wing's "My Turn" on the Rainbow Family; the harassment they face is very real and folks need to know about what's happening. The "Shadow Side of Community" was just as fascinating (and refreshing). May *Communities* continue to be the voice of a vision and movement we all hold so dear.

**Scott Shuker**

Lama Foundation  
San Cristobal, New Mexico

Dear *Communities*:

Thank you and author Mariana Caplan for the informative and often funny article, "No, It's *Not* a Cult!" (#97, *Fall '97*.) Our daughter lives in community, and many of Mariana's observations were right on.

**E. Glenda Bloom**

West Palm Beach, Florida

Dear *Communities*:

I have enjoyed your magazine for several seasons now, particularly the candor

and humor of many of your articles. Trials, traumas, and outright follies are inevitable in any sincere and original communal undertaking. It's amazing how seemingly insurmountable obstacles crumble away in the fact of a good belly laugh.

**Edward Shepard**

Cranston, Rhode Island

Dear *Communities*:

Your magazine keeps getting better and better! Thanks for the hard work.

**Maril Crabtree**

Shawnee Mission, Kansas

## Amana: Errors and Inaccuracies

Dear *Communities*:

I would like to point out errors and historical inaccuracies in "The Amana Colonies: Mysticism and Common Sense," by Steve Bjerklie (#97, *Fall '97*).

The Amana Church, also known as the Community True Inspiration, was not a sect of Lutherans. Inspirationists have roots in the Lutheran Church, but more significantly in the German Pietist/Mystic traditions. They were not "persecuted by the Lutherans for two centuries"; the longest and most intense period of persecution lasted less than 40 years and Lutherans weren't the only ones doing the persecuting!

The Inspirationists left Germany not because of resistance to military service, but because of an economic depression, severe drought, and most importantly, inspired testimonies that life in America would offer peace and religious freedom.

Founder Christian Metz did not move the New York villages to Iowa "town by town." Rather, groups of members from several different villages were sent west according to their skills and ability to adapt to prairie life. The land and buildings of the New York colonies were not abandoned; they were sold by lot and the goods and machinery moved to Iowa.

The communal economy was not accepted "without quarrel" as Mr. Bjerklie states, but took time and much discussion, as verified by historians.

Colonists did *not* regard inspired testimony as "the equal of scripture," but rather



as supplemental and supportive of the Holy Bible.

There was no "caste system." The three orders of the early Amana Church were not divided by sex: an equal number of men and women reached the highest order, and it was hoped that all or most members would progress through to the highest order by the time they reached mid to later life.

While it's true that Colonists were not allowed to buy cars, the Amana community owned many cars and trucks, which any members who needed them could use. The prohibition against playing baseball ended years before the 1932 Great Change; by the 1920s each village had its own baseball team.

The seven (not six) Amana villages did not have German taverns. Each village made its own wine and, for a time, brewed beer which was available for consumption at home.

An elected committee of 47 member representatives, not church elders, worked out the Great Change of 1932 that ended the communal way of life. The villages did

not become "separate towns," but are considered one community.

I believe the 110 women who managed the community's 55 communal kitchen houses and all the vegetable gardens would have chuckled at the assertion that women "had no authority."

Reading misinformation and errors in *Communities* magazine is particularly dismaying since it has a reputation for high

standards when covering communities and historic communal groups. As a long-time reader who has enjoyed and learned from every issue, I'll assume Mr. Bjerklie's piece on the Amana Colonies was an aberration.

**Emilie Hoppe**

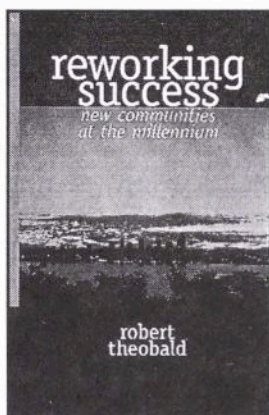
Board member of the Amana Heritage Society,  
West Amana, Iowa

### COMING IN FUTURE ISSUES

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

**"Summer Sustainability Issue,"** Summer '98. Sustainable building and design, permaculture, ecovillages. Guest Editor, Michael Lockman. 1623 S. King St., Seattle, WA 98144; 206-323-6567.

**"Political Activism in Community,"** Fall '98. How political and social activism informs, bonds, or disrupts community life; communities organized around activism; activists who find themselves creating community. Guest Editors, Vicki Metcalf & Gordon Sproule, c/o 401-B Paton, Charlottesville, VA 22903; gordon@ic.org.



## REWORKING SUCCESS New Communities at the Millenium

Robert Theobald

In *Reworking Success* a well-known futurist challenges the current dogma of maximum economic growth, globalization and international competitiveness, and argues that we must adopt a new definition of 'success' for the 21st century — based on ecological integrity, participatory decision-making, and social cohesion rooted in changed ideas of justice. Such new criteria of success will force us to radically reconstruct our communities.

128 pages 5.5" x 8.5" Pb \$9.95 ISBN 0-86571-367-7

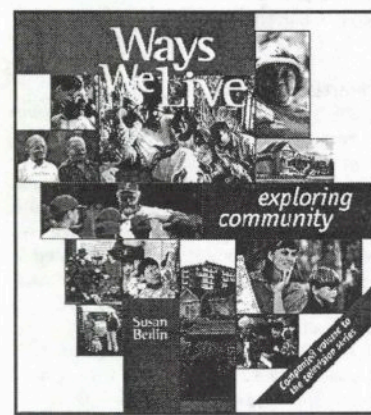
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Susan Berlin



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### Communities Editorial Policy

*Communities* is a forum for exploring intentional communities, cooperative living, and ways our readers can bring a sense of community into their daily lives. Contributors include people who live or have lived in community, and anyone with insights relevant to cooperative living.

Through fact, fiction, and opinion we offer fresh ideas about how to live cooperatively, how to solve problems peacefully, and how individual lives can be enhanced by living purposefully with others. We seek contributions that profile community living and why people choose it, descriptions of what's difficult and what works well, news about existing and forming communities, or articles that illuminate community experiences—past and present—offering insights into mainstream cultural issues.

We do not intend to promote one kind of community over another, and take no official position on a community's economic structure, political agenda, spiritual beliefs, environmental issues, or decision-making style. As long as submitted articles are related to the theme of community living, we will consider them for publication. However, we do not publish articles that 1) advocate violent practices, or 2) advocate that a community interferes with its members' right to leave.

Our aim is to be as balanced in our reporting as possible, and whenever we print an article critical of a particular community, we invite that community to respond with its own perspective.

### Submissions Policy

To submit an article, please first request *Writer's Guidelines*: PO Box 169, Masonville CO 80541; 970-593-5615; [communities@ic.org](mailto:communities@ic.org).

### Advertising Policy

We accept paid advertising in *Communities* because our mission is to provide our readers with helpful and inspiring information—and because advertising revenues help pay the bills.

We hand-pick our advertisers, selecting only those whose products and services we believe will be helpful to people interested in community living, cooperation, and sustainability. We hope you find this service useful, and we encourage your feedback.

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### What is an "Intentional Community"?

An "intentional community" is a group of people who have chosen to live or work together in pursuit of a common ideal or vision. Most, though not all, share land or housing. Intentional communities come in all shapes and sizes, and display amazing diversity in their common values, which may be social, economic, spiritual, political, and/or ecological. Some are rural; some urban. Some live all in a single residence; some in separate households. Some raise children; some don't. Some are secular, some are spiritually based, and others are both. For all their variety though, the communities featured in our magazine hold a common commitment to living cooperatively, to solving problems nonviolently, and to sharing their experiences with others.

## PUBLISHER'S NOTE



## Taking Credit for Change: By Changing to Take Credit

**H**AVING A LIFE BASED ON LIVING AND PROMOTING COMMUNITY, I am frequently asked to define "community." Because I think the main challenges are social rather than economic, I rarely mention the relationship to money in my response. Yet I could. Almost every community I know has faced major questions about money, and had their future defined, in part, by their answers. So what's going on?

My thumbnail definition of community is "people living together on the basis of common values." While their relationship to money may not be on many communities' lists of key values, it is usually the case that how a group seeks, holds, and uses money shows the world their key values. Just take the Fellowship for Intentional Community as an example.

### Taking Charge

Eighteen months ago, the FIC board got into an animated discussion about a proposal to accept credit cards. On the one hand, many like the convenience of purchasing by phone, and it would probably mean more sales, because ordering and payment can be handled in one pass. Sales tend to decline whenever another step is added to the process, such as filling out a form and mailing a check. Also, it would reduce the labor that goes into accounting for and collecting money owed to us (with electronic verification, either we get the money right away, or we don't ship the product).

On the other hand, we would lose about 3-4 percent in processing fees on each purchase. Our biggest concern, however, was around our relationship to the credit economy. Would we be encouraging reliance on credit, and supporting an economic system that thrives on people spending money they don't have? Would we be unwitting partners in the encouragement of living beyond one's means? What, if any, responsibility do we have for protecting people from themselves? There was also a deeper benefit to working without credit cards: it gave us the opportunity to show customers—for the most part strangers—that we trusted them. From the beginning it has been our policy to ship products in advance of payment when customers said they needed it right away. This form of guerrilla trust-building was part of our social change work. Being in the business of promoting and modeling cooperative living, it is one of the ways that FIC tries to walk its talk. Knowing that cooperation is built on trust and living up to one's commitments, we treated customers as we wanted to be treated.

For the most part, extending trust has been good business. Better than 95 percent of such customers have backed up their word with prompt payment, and we've written



off little bad debt. Still, there were some who didn't pay, and it's demoralizing work to track these accounts and send out reminders ... never mind doing without the money.

We started accepting credit cards in early 1997. If the customer pays credit card charges promptly there are no interest charges, and we decided it was better to assume that customers were making responsible choices—after all, we assume they have the money in the bank when they send a check. More than a year later, it's clear that customers like this option (especially those making purchases through the Internet) and that the administrative fees are more than offset by the reduced time spent processing orders and monitoring accounts. And for those who remain leery of credit cards, we still accept cash and checks.

### The Price of Utopia

Another place where the Fellowship has labored is the pricing of *Communities Directory*. Because of our overall mission to spread the word about community living, it's better to keep the price low. More copies will be sold, and people with low incomes will find it more affordable. At the same time, we've sunk thousands of hours into the creation of each edition and we certainly need the money. Since we've sold every copy printed, why not keep the price high and make as much profit as we can? Not to fund hot tubs or vacations in Cancun, but to pay better wages and accomplish more of our goals.

On top of that, there are psychological aspects. For some, the value of the product is subtly perceived to be directly related to price. If we sell the *Directory* at \$16 some will think it only half as valuable as a book for which they pay \$30. Should that reality be factored into our considerations?

We currently sell the book at \$25, which is our sense of the middle road between accessibility and value. (Though some small number find the price too high, we make efforts to track which libraries carry it, and pass along their locations to the economically strapped.)

Unfortunately, the questions don't end there. If sales are so desired, why not \$24.95? We've thought about it. However, no one is interested in carrying around a pocketful of nickels, and we refuse to participate in sleight-of-hand marketing. There are values questions lurking here. Community is based on trust, which is based on honesty. If we think the book is worth \$25, then we'll charge \$25. Not a gimmicky nickel less.

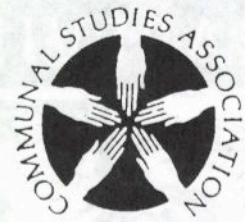
Still it's fair to ask: Does this commitment to "honesty" hurt sales? If so, what about our commitment to all the other good things that we could do with the extra money? Before long we're chasing our own tail, and there is the realization that we could pursue these nuances so thoroughly that we'd not have time for anything else.

Which brings us to the phenomenon of "financial fatigue," where board members all too quickly become bored members, or highly frustrated. Because each of us brings to the table our own complex relationship to money, pricing discussions tend to fall into a pattern, where each repeats what he or she said last time, tying us up in old dynamics. People tend to shut down, or immediately go to the same distress they felt the time before, crippling the chances for fresh consideration.

All of this adds up to the not surprising conclusion that examining and changing attitudes about money is tough work. Yet it's fundamental social change work—that thing we do. So why be dismayed? Isn't it just the next opportunity to do things better, on the road to building a better world? If we can't light a fire among ourselves for discussing our relationship to money, how can we expect others to listen with excitement to our news and views about community?

Who can take credit for changing that?

Laird Sandhill



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The *Communal Studies Association* looks into intentional communities, past and present. We write about them in our journal, *Communal Societies*, and our newsletters. We tell people about them—and visit historic sites as well as contemporary communities—at our annual conference, held at a different historic community in North America. Our office is located in the historic Amana Colonies in Iowa.

To become a member, receive our publications, or join us for the fun at our annual conference, contact:

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Association*  
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# COMMUNITY GRAPEVINE



"Patch Adams" is a Universal Studios full-length feature about the early life of physician/clown and **Gesundheit!** community founder *Patch Adams*. Patch, played by actor Robin Williams, describes the movie as focusing on "joyful, relentless service in a humorous context." Filming began in February; "Patch Adams" will be out in December.

And **Ongoing Concerns**, an "urban cooperative block" community with members in seven houses in Portland, Oregon,

was featured as one example of a solution to overconsumption in the September 15 PBS program "Affluenza." Members of Ongoing Concerns are also organizing a neighborhood food buying club as a first step in establishing a local cooperative food store, the #1 priority among 1,300 homes surveyed in their culturally diverse inner city neighborhood.

**Sacramento Street Cohousing** in Berkeley, California, was featured on the Bay Area's KRON-TV on October 7, and was the subject of a large photo feature in the *San Francisco Chronicle* on October 15.



At **Micosukee Land Co-op** outside Tallahassee, Florida, approximately 250 people in 100 households live on individually owned lots scattered throughout their commonly held pine forest and cypress wetlands. Each family has access to the community's large meadow, vegetable garden, and community center. This unusually large 25-year old community recently decided to find ways to bring people closer

together and deal creatively with conflict.

"We have a history of positive ideas for action being met by emotional upset," says longtime member *Debo Powers*. "How do we deal with it when one group wants to do one thing and another wants something else? Does one group have to win and the other lose?" They realized that one group may "win" on a particular issue, but if that polarizes people, creates hard feelings, or causes some to withdraw, the whole community loses.

In September MLC brought in facilitator *Laird Schaub* from **Sandhill Farm** for a three-day community-building workshop with representatives of all MLC neighborhoods. He helped them identify the community's common values, which included "individualistic lifestyles/tolerance for each other," "a sense of caring about the community and the people," "stewardship of the land," and "a safe place for children to grow up," among others. The group also identified MLCs strengths and resources, impediments in their way, and concrete steps they could take. As a result they created three new community



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### PRINCIPLES OF MIDWIFERY

Elements of homebirth practice for the Midwife from the publishers of the *Birth Gazette*. 3 courses in March & April, separately or in sequence, \$495 ea.

### ADVANCED PERMACULTURE

Wastewater, buildings, ponds, cisterns, greenhouses, villages, and networks. Albert Bates, Adam and Sue Turtle, Joe Kennedy, and more. April 10-12 \$300.

### PERMACULTURE FUNDAMENTALS

The basic course leading to certification, from the editors of *The Permaculture Activist*. May 8-16 \$600.

### BAMBOO FURNITURE

Wicker furnishings and adornments from temperate bamboo you can grow as far north as Canada. Tools, artistry, and a project to take home. Adam and Sue Turtle, Nicanor Non, and others. May 12-15 \$350.

### ORGANIC & BIODYNAMICS

Bob Kornegay and others explore food sustainability. Weekends, Spring 1998. \$25/day includes lunch.

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projects: a 25th anniversary Family Album, with contributions from every household; a drive to promote their singing, literature, and other special-interest groups more widely among members; and a New Member Orientation Committee to introduce new members to the community.

To better handle conflict, Laird suggested they explore each group's interests rather than "positions" about an issue. What does each group want? Could the interests of both groups come together to solve the problem in a unified way? They also discussed the difficult issues of gossip, verbal attacks, and intimidation, and decided to use a mediation team and active listening to help more members become pro-active peacemakers in the community.



Construction is well underway at 1,227-acre **WindTree Ranch** near Douglas, Arizona, according to *Jacque Omi Zaleski*. In its first year two full time members have replumbed the well and increased water

storage to 6,500 gallons. Their 1,600 sq. ft. strawbale kitchen and dining room complex is still in process. They also plan to complete a bath house, hot tub, and sauna. The community, which hopes to have 15 households eventually, has begun a community business: renting out guest quarters to vacationers or retreatants. Their first guest casita was home to a visiting family of seven in the fall. *RR 2, Box 1, Douglas, AZ 85607-9802; 520-678-5186; WindTreeRh@aol.com.*



Representatives from Argentina, Mexico, and the U.S. gathered at **Huehucoyotl** community in Tepotzlan, Mexico, January 10-16 for the second meeting of the **Ecovillage Network of the Americas** (ENA). "It was a wonderfully rich and productive week," says *Jeff Clearwater* of **Sirius** community, a US ENA participant. The organization, which intends to create a hemisphere-wide network of ecovillages and sustainability projects, made good progress in long-term vision-

ing, organizational structure, membership policy, bylaws, and tasks and a timeline to create ENA's eventual working body. *ENA, Box 90, Summertown TN 38483; 931-964-3992; ecovillage@thefarm.org.*



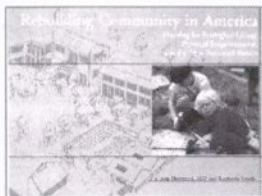
Instead of building their own small subdivision or retrofitting an existing building, up as most cohousing groups do, **Burlington Cohousing** in Vermont is negotiating with two nonprofit housing corporations to be part of a 92-unit mixed-income housing development planned near the university campus. Besides the potential cohousing community, the project includes senior housing, housing for single parents, and student dorms. *Don Schramm, 802-658-4857.*



*Andy "Sunfrog" Smith* of **Pumpkin Hollow** community in Liberty, Tennessee, seeks communarians to participate in a

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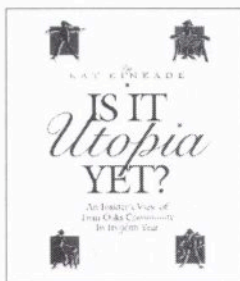


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survey for his Master's degree thesis, "Utopian Prospects, Communal Projects." Besides the usual questions about social structure, beliefs, land policies, and decision-making, the survey includes questions about how utopian ideas and literature may have affected your decision to live in community. Contact Sunfrog at 1467 Pumpkin Hollow Rd., Liberty, TN 37095; 615-536-5022; [aws2a@frank.mtsu.edu](mailto:aws2a@frank.mtsu.edu).

Communities seeking live-in professional help for their alternative building projects can contact *Cloud*, a carpenter and builder who will help out for room and board and the chance to learn new methods. He helped **Shenoa** build a strawbale outbuilding and helped **Sierraville Hot Springs** with repairs. He's been a carpenter/builder/woodworker for 23 years, formerly owned a cabinet shop, and has references. *Cloud*, 752 Caribbean Ct., Marco Island, FL 34145; 941-642-0139.



Three-year-old **Tierra Madre** community near Santa Fe disbanded in November 1997, according to cofounder *Barbara Conroy*, because of a lack of common goals. All founding members owned the land, and when one cofounder no longer wanted to live in community but didn't want to leave, she asked that they sell and divide community land. The group couldn't agree, and the matter is being settled in court.



Another community, five-year-old, 330-acre **Deer Rock** near Faber, Virginia, disbanded in 1997 and sold their property. Former member *Wynn Solomon* described what went wrong in a Ecobalance Web posting.

- 1) Members lacked an explicitly stated common vision.
- 2) They were too ambitious. With too few people purchasing a larger and more expensive property than they could afford, they could barely make the \$2,700 to \$3,500 monthly land payments.

3) They tried to follow the example of nearby **Shannon Farm**, which also started with too few people, but quickly grew populous enough to afford their land. However, that was 20 years ago when rural property was relatively cheap and not subject to zoning regulations.

4) The founders weren't stringent in their admission criteria, leading to significant turnover and some disruptive provisional members.

5) Community members didn't work or play together, but spent most of their time together in business meetings trying to strategize finances. Thus they didn't bond with one another or form "community glue."

6) With 20 cofounders and housing for only seven, members were split between off-landers and on-landers. The former often resented the latter for making decisions that couldn't reasonably wait till the next meeting.

7) They should have had only one contact person per provisional member, so no one could manipulate them by fostering conflict and member factions. Confron-

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tations generated by one aggressive person cost the group two or three healthy members.

Another person with apparently serious psychological problems "burned out" several members who tried to help, and "cost the group money, disrupted meetings, and drained everyone's energy."

"Until a community is firmly established," cautions Wynn, "with enough members, secure finances, and well-practiced community norms and procedures, it *cannot* afford to suffer the travail and disruption such people cause."

8) "The community also had its share of 'horn-locking alpha males,'" he wrote.

Wynn recommends that forming communities have a commitment to a unified purpose; a careful, conservative financial plan; and a clear, deliberate (slow) membership acceptance process, among other things.

He and another former member hope to buy back 80 to 120 acres of former Deer Rock land and start again. *Wynn Soloman, 804-263-6816, was@virginia.edu.*



The Fellowship for Intentional Community's November '97 Art of Community weekend of networking and workshops at Sunrise Ranch in Colorado was so successful (*see p. 12*) it will be held again, on May 22-24, at Twin Oaks in Virginia.

Workshops include "Finding Your Community," "Visioning, Strategic Planning, and Fundraising," "Conflict: Attacking the Issue, Not Each Other," "Consensus: Decisions That Bring People Together," and "Six 'Ingredients' for Forming Communities." Other workshops will focus on ecovillages, advanced consensus training, legal incorporation, community businesses, environmental issues in land development, and aging in community.

The \$150 registration fee (10% discount, \$135, for FIC members) covers meals, camping, and all workshops. Work exchange scholarships are available. Motel accommodations are available nearby.

*Art of Community, 138 Twin Oaks Road, Louisa, VA 23093; 540-894-5798; fax, 540-894-4112; fic@twinoaks.org; Web: www.ic.org/events/ficorgmtg.html. Ω*

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# Host It and They Will Come

*The Fellowship for Intentional Community (FIC) is a nonprofit community network organization that publishes this magazine and the Communities Directory.*

**E**YES SHONE AND HIPS SWAYED AS we sang and moved to the calypso beat:

*We come from the mountain,  
 Living in the mountain,  
 Go back to the mountain,  
 Turn the world around!*

No, it wasn't a tent revival—it was the Art of Community weekend at Sunrise Ranch community near Loveland, Colorado.

Forty-eight hours later, 100 people held hands and spiraled past each other at the closing circle, singing and smiling. There were even a few tears.

"I felt freed, supported, and acknowledged," explained one participant.

"The weekend was rich in information, inspiration, tender moments, and new friends," said another.

These are images from the FIC's inaugural Art of Community weekend, held November 21–23, 1997. After six months of planning, the FIC board, Sunrise conference center staff, and about 10 volunteers teamed up with representatives from over 30 community groups to create two days set *in* community, focusing *on* community, and offering the experience of community. We envisioned this as a regional event, but once the word got out, people traveled from all over the country. While most came from Colorado, some

hailed from as far away as Virginia and Washington state. We even had a participant from Germany.

We offered 14 workshops over two days, concentrating on the practical nuts and bolts of building community. Topics included group process, planning, legal structures, joining an existing community, and starting a new one.

According to one attendee, "information was delivered by dreamers whose feet are firmly on the ground." Workshop leaders were both local communitarians and

FIC activists from around the country, many with decades of community experience. Especially popular were sessions on consensus, conflict, visioning, ecovillages, and founding new communities. All workshops were audiotaped. [See ad, p. 14.]

Many people came with hopes of forming a community. They found concrete information—options for

legal incorporation and tax status, methods for visioning and development, an overview of issues forming communities should settle right away. Long-term community members found juicy, relevant workshops: "We Tried Consensus and Got Stuck: Now What?" and "Where Are We on the Long and Winding Road?," a facilitated discussion sharing experiences of community development and visioning.

In between workshops were great meals, an evening dance, a hilarious benefit auction, Geoph Kozeny's famous slideshow on communities, and the "Craft of Community"—a bookstore/coffeehouse where the



*Alex McGee, who coordinated The Art of Community weekend, lives at Twin Oaks in Virginia.*



workshop-weary could sit down with a cup of coffee and friends, and browse or buy books and literature on community, as well as products made in community.

For many, the most valuable experience of the weekend was the inspiration of connecting face to face, meeting and learning from others with the same interests. One morning at breakfast I discovered two people sharing success stories about biodiesel fuel. It was common to see someone scribble an e-mail address or phone number after hearing someone else exclaim, "Oh, you just have to talk to ..."

One goal of this event was to offer participants tools they could take home, and we certainly hit the mark for the participant who wrote: "I got all the information I was looking for and more. I realized that the FIC is an extremely valuable resource." We hope so! In that spirit, we launched the FIC's new *Reprint Packets* at the Art of Community gathering: small booklets on specific community topics, consisting of past articles from the pages of *Communities*, the *Communities Directory*, and *Growing Community Newsletter*. *Reprint Packets* include "Finding Your Community Home," "Finding & Financing Community Land," "Raising and Educating Children in Community," and many more. [See ad this page.]

The atmosphere was spirited and festive throughout the weekend, from the opening song to a spontaneous drum circle the final evening. A Boulder couple treated us to a professional dance demonstration at the Saturday night party, and the benefit auction featured three experienced auctioneers who kept the audience laughing and bidding—to the tune of \$2,000 raised!

Seventy-six donated items went before the auction block, ranging from "Create Community!" bumper stickers to a week-

end for two at the Jolly Ranchers community in Seattle, complete with an all-day sailboat ride and vegetarian barbecue. Perhaps the most creative bidding was for a copy of *Communities Directory* autographed by Art of Community participants. Auctioneer B.L. Robertson paid \$50 for it, then donated it back to be sold to the first person to match his bid. Sunrise Events Coordinator Bill Becker snatched it up, and that precious memento will now be the reference copy at Sunrise Ranch.

While the FIC has done large public events before—notably the six-day international Celebration of Community gathering in 1993, attended by 1,000 community enthusiasts—the Art of Community weekend is an initiative to offer twice-yearly regional events. Our hope is to simultaneously get the word out about community living and cooperative lifestyles (supplementing *Communities* magazine and the *Directory*), and help earn money to balance the FIC budget. Earnings from this first event allowed us to retire our 1996 labor debt, and income from 1998 events should help significantly to repay an outstanding loan. Our fiscal success is due in part due to the generosity of Sunrise Ranch conference center, which hosted the event at no monetary profit to themselves. Thank you Sunrise! We would love to hear from other communities with conference facilities.

We also learned some things. Most significantly, it's clear that people all over the continent are hungry for down-to-earth information about community living. Although we had mailed fliers only to people in a 10-hour driving radius of Sunrise Ranch, the ad in *Communities* magazine and word of mouth drew a national audience. We learned that "if you host it, they will come."

While we tried to put out the largest



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First Reprint Packet, \$10 (postpaid); each additional packet \$5 (postpaid); \$40 for whole set. *Reprint Packets*, Rt 1, Box 155, Rutledge, MO 63563; 660-883-5545; fic@ic.org.

## Art of Community

May 22-24, 1998 & Fall 1998

To attend, fill out registration form on pg. 14 and mail to FIC, Rt 1, Box 155, Rutledge, MO 63563. 660-883-5545; fic@ic.org.

See also events page of Intentional Communities Web Site: [www.ic.org/events/ficorgmtg.html](http://www.ic.org/events/ficorgmtg.html).



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Diana Christian

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Carol Carlson, Lois Arkin, Harvey  
Baker, Bill Becker, Judy Morris, Ira  
Wallace

### Ecovillages: Experiments in Sustainable Community

Tony Sirna, Lois Arkin, Corinna  
Bloom, Nathan White, Jay Jacobson,  
Linda Joseph (two tapes)

### Cohousing: What We've Learned

Kathryn Lorenz, Eliza Carnaey,  
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welcome mat we could, some participants felt we placed too much emphasis on "intentional community" and not enough on creating a broader sense of "community." We believe community is valuable however you find it, whether a church group explicitly developing a sense of community, or a political activist group encountering community in the process of doing its work together. At future Art of Community events we'll do our best to facilitate more networking and information exchange among people interested in "community" and "community spirit" in the broader sense.

On the fine-tuning level, we were strongly reminded that our constituency is concerned about waste. Participants told us that the program packets included too many fliers which they already had or wouldn't use. Having digested that, next time we plan to let people assemble their own packets so that they can take exactly what they want and leave the rest. And although Caroline Estes' keynote address named the challenge of serving all generations in our communities, we didn't offer a specific workshop on aging in community. At future events we will. Several people put in a plug for live music at the

dance. (Musicians: we're open to offers!)

If you missed the November 1997 Art of Community weekend, the good news is that you can attend another one soon, with a similar format—workshops, informal networking, and lively social activities. The next Art of Community event will be held at Twin Oaks Community near Louisa, Virginia, May 22-24, and the second will be held in November at a community in the Southwest or California.

The May event at Twin Oaks will be held in their rustic conference site, with all on-site housing in tents. We intend to offer Art of Community weekends at a variety of locations in the future—some with free or low-cost camping, others with more comfortable but still low-cost accommodations—and always with work scholarships available. [See registration form.]

Whether or not you were among the folks who attended the first Art of Community weekend, we hope you'll consider joining us for more fun this year. While you may not wish to follow the calypso tune and "Go back to the mountain," we aim to provide a weekend of inspiration to "Turn the world around!"

And you wouldn't want to miss that, right? Ω

## ART OF COMMUNITY REGISTRATION FORM

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ADDRESS \_\_\_\_\_

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**Can't make it this time? Ask us about our Autumn Art of Community in the southwest and the Twin Oaks Communities Conference on Labor Day Weekend.**

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## Apocalypse Then

**T**HEIR MAIN IDEAS WERE BEAUTIFUL, so compelling they have been catalysts for hundreds of Christian communities across the centuries. Ecstatic communion with God through the sacrament of baptism and a community of shared goods. They believed that to live as Christ and his disciples lived provided an experience of heaven on Earth.

In this community, a mystic and teacher presides over huge communion banquets. Wine and bread are shared ecstatically—and the banquets explode into carnivals of joy and sexuality. The teacher proclaims the path to God is blocked by private material possessions—so he abolishes money. He decrees that front doors should remain open at all times so community members will not be caged by their own demons. He preaches against the concept of God as taught by Catholics and Lutherans, the mainstream Christian sects in the region. He seeks to create a New Jerusalem, the capital city for Christ's imminent thousand-year rule.

Neighbors and authorities hear wild rumors about murder and mayhem, and fear for their children. The government begins a political confrontation, lasting

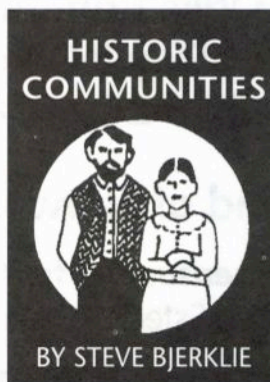
for months. Finally its soldiers invade. They find starving people in the throes of madness. The attack is efficient and successful; it satisfies government and society. The sieged community becomes a famous incident, then an item of history, then a distant memory. Centuries

later, it remains a vague but powerful fear of all communities—a fear that affects Western culture to this day.

The year was 1534; the place, Münster, a quiet trading center in northwest Germany. Thomas More, the English philosopher/statesman who wrote (and coined the word) "Utopia," had just been beheaded.

Pizarro's Spanish army had recently defeated the Incas in Peru. Three years earlier, in 1531, the smudge of Halley's Comet nicked the night sky, causing soothsayers all over Europe to foretell the collapse of the world as it was then known and understood. Times were uncertain, people were frightened, no one knew what would happen next.

In Münster, enthused Anabaptist followers of the mystic Jan Bockelson, sometimes called John of Leyden, drove out the Catholics and Lutherans and took over the city. The Anabaptists (a sect that believes



*Steve Bjerklie writes for The Economist and many other publications. He lives in Mill Valley, California.*



in adult baptism) were inspired to action by Bockelson's fiery sermons about the imminent collapse of society and ultimate war between good and evil—the "Apocalypse" of the Book of Revelation—followed by Christ's new reign on Earth. He taught that the New Jerusalem would bear no resemblance to society as they knew it. All books except the Bible were false, so Bockelson ordered them burned in a pyre in Münster's square.

Bockelson preached that men should live as Christ's disciples lived, in a share-and-share-alike extended family. Of course there was no money in heaven, so there would be no money in New Jerusalem. Money only confounded transactions; it led to avarice and dishonesty. So he ordered all of the city's craftsmen to produce their goods without wages, collecting the goods in a central store from which anyone could draw according to need.

Baptism, the most important sacrament for early Anabaptists, became a public ceremony performed in the town fountain. Holy communion, with wine and bread representing the body and blood of Christ, no longer took place in church, but was shared among believers at great communion banquets. As the communion wine was shared, so religious ecstasy was shared, and physical communion shared.

At one communion banquet Bockelson's assistant, Jan Mattys, was overcome by a vision of himself leading an army of true believers against the local prince bishop. The next day he led a rag-tag sortie against the prince's army, but Mattys and his band were quickly slaughtered, and the prince began a siege of the city. Calling out for God's blessing on the martyred followers, Bockelson ran naked through Münster for the next three days. Women cried and twirled in the streets in fits of ecstasy. When he settled down, Bockelson proclaimed himself King of the People of God and Ruler of the New Zion, and donned robes made from vestments taken from the cathedral. He held a scepter crowned by a golden apple pierced by two swords, surmounted by a crown.

By now Bockelson was thoroughly mad. He beheaded whoever disagreed with

***Women cried  
and twirled in  
the streets in  
fits of ecstasy.***

him. He decreed polygamy to be the marriage in New Jerusalem, married 15 times in a few months, and beheaded one of his wives because she protested the serial nuptials. Outside the city, a follower tried to negotiate a truce with the outraged prince, but when the follower returned to Münster Bockelson beheaded him as a traitor. The prince tightened his siege against the city. Soon famine set in. Bockelson allowed hungry women and children to leave Münster, but they starved to death in the no-man's land between the walls of the city and the ring of the prince's soldiers.

When the soldiers finally invaded after two Münster escapees betrayed the location of a secret gate, they were shocked to find gaunt men crawling on their bellies in the streets, trying to eat the cobbles. Bockelson, they said, had proclaimed God would turn the stones to bread. The prince ordered the slaughter of every single follower except for Bockelson and his two chief lieutenants. These three were individually caged, paraded around Germany for six months as examples of religious insanity, and tortured to death. And then, so that no one would ever, ever forget what happened there, the caged bodies were hoisted up the spire of St. Lambert's, Münster's central Lutheran church. The cages twisted against the spire, creaked in the wind, grew rusty from rain. The bodies turned to leather.

They were not hauled down for three hundred years.

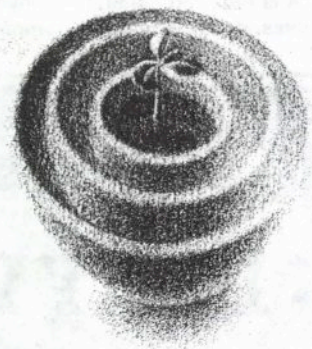
For Anabaptists, baptism seals the awakened soul into the community of the elect; it begins one's journey toward the divine. At Münster, the water of baptism, the communion of wine and bread, and the community of goods became symbols for the imminent arrival of Christ. But when that faith—abetted by wine and the sudden abandonment of all social norms—degenerated into madness, it cost Jan Bockelson and his followers their lives.

And it costs us still, in the pervasive, atavistic suspicion that society reserves for those who believe differently, who band together, who create communities of shared goods. Ω

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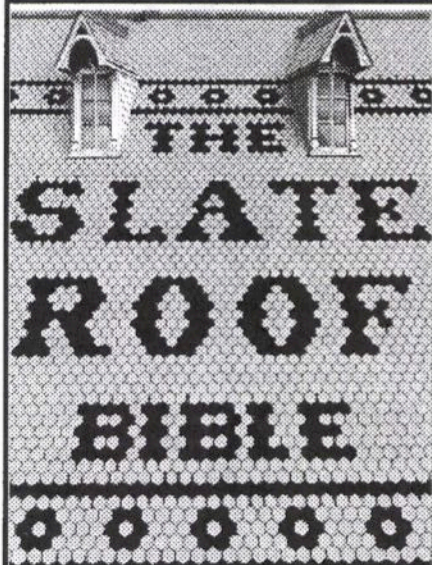
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## Investing in Your Values

**C**OMMUNITIES, AND INDIVIDUAL community members, often want to invest their money. Why not choose investment vehicles that benefit people and the environment? Socially Responsible Investing (SRI) allows people to invest in a manner consistent with their values and beliefs about a variety of social and environmental issues.

When investing in a socially and environmentally responsible mutual fund, for example, your money works for a better world and a more just society. You voice an opinion for positive social change, and help make it happen. You don't support businesses engaged in poor social and environmental practices, such as, for example, sweatshop labor, tobacco company lies and lawsuits, and racial discrimination at Texaco. We can help to create a sound and sustainable future by investing for profit with principles.

Currently, nearly \$1.2 trillion, representing 9% of the \$7 trillion in money under management in the US today, is screened for responsible business practices. As Socially Responsible Investing continues to gain financial credibility, it will increase its influence in national and global financial affairs.

### Screening Your Investments

Investment screening integrates values and money. For example, do you want to avoid certain companies because of their products and corporate behavior? Do you want to participate in shareholder activism using shareholder resolutions to change corporate behavior? Does a company's board of directors represent a cross-section of customers, community,

employees, and shareholders? Does the company advertise in print or broadcast media that you don't want to support?

The following social investing screens are used by responsible mutual funds.

#### Positive Screens:

- Good labor relations, employment practices, worker safety, human rights record, community relations, family benefits, health care, child care, elder care, and education programs; effective equal opportunity for women and minorities; affordable housing.

- Good customer relations, corporate openness and citizenship, community development and involvement, charitable giving, product safety and quality.

- Good environmental record, CERES Principles signatory (environmental standards), conservation, renewable energy resources, recycling programs, natural and sustainable farming and food production.

- Management and employee diversity; financing for small business; financing libraries, hospitals, schools, mass transit, park development; open space acquisition; recyclable products; warranties; employee stock purchasing plan/profit sharing; research and development; positive response to shareholder resolutions; code of conduct for suppliers; smoke-free workplaces and restaurants.

#### Negative Screens:

- Discriminatory labor and employment practices, excessive executive compensation, human rights violation record, links with repressive governments, defense and weapons contracts (military), poor response to shareholder resolutions.

### MONEY IN COMMUNITY



BY CLIFF FEIGENBAUM

*Cliff Feigenbaum is co-editor and publisher of The GreenMoney Journal and Online Guide, and co-author of Natural Investing: The Healing of Wall Street (to be published October, 1998). The GreenMoney Journal is a quarterly newsletter that features socially and environmentally responsible investing and business information. To subscribe, call 800-318-5725.*



- Poor environmental record/EPA violators (water, air, or land polluters), nuclear power, pesticide manufacturers and exporters, alcohol, tobacco, gambling, use of animals in product testing.

- Inappropriate advertising, violence in the media, personal weapons, poor quality products, business activities in Burma or China, excessive board of directors compensation, unrecyclable products, excessive waste, US Treasury securities, nuclear or biological weapons manufacturers, corporate PAC donations, violent toys or video games.

### Mutual Funds

One of the best ways to get started investing ethically is through several of the screened mutual funds. In 1997, 10 of the socially and environmentally responsible mutual funds returned more than 28%: Ariel Appreciation (37.9%); Ariel Growth (36.4%); Domini Social Equity (36.2%); Green Century Equity (35.7%); Citizens Trust Index (35.0%); DevCap Shared Return Fund (34.7%); Parnassus Fund (29.7%); Dreyfus Third Century (29.4%); MMA Praxis Growth (29.2%); Aquinas Equity Growth (29.0%).

### Online Resources

The first Socially Responsible Investing information appeared on the Web in 1995 with the Calvert Group, Citizens Trust, and The GreenMoney Online Guide.

Using the search words "Socially Responsible Investing," you can find SRI sites and other information through web direc-

tories such as Yahoo, Webcrawler, Internet WWW Yellow Pages, Infoseek, and Lycos. You'll find Socially Responsible Investing information and discussions on American Online, Prodigy, the Microsoft Network, the Well, and the Social Investment Forum e-mail discussion group.

### Organizations, Other Resources

The Social Investment Forum (SIF) and Co-op America Business Network merged in 1995. Co-op America Business Network provides core membership services and expands social investing public education and outreach; the Social Investment Forum provides members with conferencing, research, professional education, and advocacy benefits. Its *1998 Membership Directory and Financial Planning Handbook for Responsible Investors* is an excellent resource for learning more about SRI and how to align your financial life and personal values. To order a copy call 800-58-GREEN. To learn more about the Social Investment Forum call 202-872-5319.

Newsletter resources include: *The Clean Yield: Principles & Profits Working Together* (802-533-7178); *Franklin Research's Insight for a Better World* (617-423-6655); and *The GreenMoney Journal* (509-328-1741).

As you consider participating in value-based investing, think about starting close to home. May I suggest that communities and individuals begin by reducing and paying off all debts, such as credit cards, cars, and even homes? What we do with our money makes a difference! Ω

#### Banks & Credit Unions

Albina Community Bank (Portland, OR): 800-814-6088  
 Bank of Newport (OR): 800-385-2265  
 Community Bank of the Bay (Oakland, CA): 800-632-3263  
 Self-Help Credit Union (NC): 800-476-7428  
 ShoreBank Pacific (WA): 888-ECO-BANK  
 South Shore Bank (Chicago): 800-669-7725  
 Vermont National Bank (VT): 800-772-3863

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Aquinas Funds: 800-423-6369  
 Ariel Funds: 800-292-7435  
 Calvert Funds: 800-368-2748  
 Citizens Trust Funds: 800-223-7010  
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 Dreyfus Third Century Fund: 800-645-6561  
 MMA Praxis Funds: 800-977-2947  
 Parnassus Funds: 800-999-3505

Pax World Fund: 800-767-1729

#### Web Sites

Calvert Funds: [www.calvertgroup.com](http://www.calvertgroup.com)  
 Citizens Trust Funds: [www.efund.com](http://www.efund.com)  
 Co-op America: [www.coopamerica.org](http://www.coopamerica.org)  
 Domini Social Investments: [www.domini.com](http://www.domini.com)  
 Dreyfus Third Century Fund: [www.dreyfus.com](http://www.dreyfus.com)  
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**Oct. 2-4: Intro. to Permaculture** with Brock Dolman; \$125-200 s/s.

### Other Courses:

**April 17-19: Organic Gardening Intensive** with Doug Gosling & Brock Dolman; \$150-200 s/s.

**April 17-19: Landscape Painting** with Adam Wolpert; \$225.

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# CONFRONTING THE PETTY TYRANT

BY MARIANA CAPLAN



BILLIE MIRACLE



**E**VERYBODY WHO LIVES IN COMMUNITY—WHETHER A COHOUSING group or an ashram—has met a petty tyrant. In *The Fire from Within* (Pocket Books, 1991) Carlos Castaneda defines the petty tyrant as: “a tormentor, someone who either holds the power of life and death over warriors,

or simply annoys them to distraction.” Whenever the petty tyrant walks into the room your inner artillery is instantly alert and ready for combat. Everything she says—or doesn’t say—gets to you. The petty tyrant is that person in community whom you either go to great lengths to avoid—at times missing meals or staying away from certain events in order to avoid encounter with her, or whom you have decided to confront head-on, making it your personal mission to change her for the benefit of all.

While we rarely directly address the issue of petty tyrants in community, we tend to gossip about them endlessly. We give ourselves full liberty to complain about how so-and-so did this, or how irresponsibly so-and-so handled that. Yet, we are rarely willing to recognize that the petty tyrant exists as a part of every community, and to discover what it means to be *consciously* in relationship with him.

Petty tyrants come in many forms. Castaneda divides the tyrant into three subclasses. The first, “petty tyrants,” or *pinches tiranos*, are fearsome, terror-inspiring individuals, often physically or emotionally abusive, who wreak havoc on our lives simply by existing. The second class of tyrants, *pinches tiranitos*, or “little petty tyrants,” persecute and inflict misery on the lives of others, but generally don’t cause irreparable damage. They may storm out of the room now and then, or deliberately create problems, but they don’t threaten the overall safety of the community. The third class Castaneda calls *repinches tiranitos*—“small-fry petty tyrants,” or *pinches tiranitos chiquititos*—“teensy-weensy petty tyrants.” A number of this type of petty tyrant generally exists in any community. Whereas the presence of “small-fry petty tyrants” is disturbing, even highly irritating sometimes, they cause problems only by disturbing our peace of mind, or interrupting the flow of communion between community members. It is the latter two types (not the seriously abusive ones) that we will deal with here.

Whereas commonly one or two people in a community serve as petty tyrants for the majority of members, individual community members often have different petty

tyrants. The man who grates on your nerves like no other may also be your best friend’s husband—whom she loves despite his eccentricities. And your personal petty tyrant may change from time to time. The woman who tormented you to no end when you first joined your community may have later become your close friend.

Reactions to the petty tyrant vary. Some people treat him as sub-human, no longer able to find characteristics resembling a human being’s. Others befriend him, either for their own self-interests (to fend off his wrath), or out of compassion. I tried making friends with the petty tyrant in my community for a long time. I was warned about X when I first arrived, but had decided that I would stand by him; I would be immune to his tirades; I would be the martyr who single-handedly confronted the force of evil in the community.

I was fooling myself. I did befriend him, for a time, but I was not being kind out of the fullness of my heart, or from a place of compassion for the pain that gave rise to his antics. Instead, I was doing backbends around him—walking on eggshells in order to appease him and stay out of his way. Terrified of his rage, I codependently catered to his needs to avoid his fury. Although my actions appeared righteous, they were no better than those who engaged him and fought him tooth and nail—it was just the other side of the coin.

One day it became clear that I had been supporting him as an act of self-defense—not because I was compassionate. Recognizing this, I had no choice but to stop relating to him codependently, and to instead take full responsibility for my relationship with him. Our relationship changed dramatically—and not necessarily for the better in terms of my personal comfort. The petty tyrant stopped being kind to me; I became yet another community member whom he perceived was trying to persecute him; I became the target of the very wrath I had tried so hard to evade.

On the flip side, I now have a working, adult relationship with him. Our relationship is not “working” in the conventional sense of the word, and everything is not always nice between us, but *I* am working. I am working to

**The petty tyrant  
wants to get a rise  
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get to you, wants  
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blood.**



not let him drain me, to not obsess on my difficulties with him, to treat him kindly but not falsely, and to stay out of his way when I'm feeling sensitive and vulnerable. Furthermore, from time to time we share good moments together. And if I succeed in my work with him, it is I who will benefit the most.

We have two choices in terms of how we handle our petty tyrant: either we work with her, or we don't work with her. If we work with her, we grow, and the whole community benefits from our work. If we don't work with her, at best, we stagnate; at worst, we spiral downward in our dynamic with her until the situation becomes so unbearable that either we, or the petty tyrant, gets ejected from the situation, or the relationship shuts down entirely.

When we don't remain conscious in our relationship with our petty tyrant, instead of relating to her we "react." The type of reaction we have largely depends upon our personality and tendencies. If we are anger-based, we fight with her. If we are fear-based, we try to avoid her. If we tend to feel victimized by life, we blame our personal problems on her.

But we have another option. We can respond to our petty tyrant consciously and deliberately. We can respond on the personal level, the political or community level, and the spiritual level. Working with the petty tyrant on any one level will affect all three, even if we are unaware of it.

On the personal level, we work with the petty tyrant for the sake of our own sanity. If we refuse to work with him, we suffer. If we work with him, we've got a chance. The personal level means working with our own emotional patterns, noticing patterns in the people whom we attract, and realizing that something in *us* makes us react so strongly to the petty tyrant, no matter how tyrannical.

On the community level, the level of politics, working with the petty tyrant means confronting the forces of aggression. Unconscious aggression (as compared to simple anger) generates the competitive, me-centered, "dog-eats-dog" attitude that's so common in our culture. Many of us gravitate to community as an alternative to the pervasive aggression in mainstream life. Yet we often perpetuate the same forms of aggression on a subtler level when we live in community.

If we really support nonviolence, we can take a radical

stand for it by eliminating the aggression in our own lives—and there is no better opportunity for this than in the presence of a petty tyrant. A common response to the petty tyrant is to fight back (consciously or unconsciously) with aggression—even indirect, passive aggression. If we believe we're trying to live in harmony, as long as we remain in conflict with the petty tyrant we're kidding ourselves. Generally speaking, we see ourselves as non-aggressors—*except* for when we think aggression is justified. However, if we want to be truly nonviolent we must practice non-aggression always—not just when it suits us! To react with hostility to the petty tyrant is to perpetuate the cycle of animosity and dominance in the world, whereas to choose to work consciously with the petty tyrant is an opportunity, in our own small way, to help reduce the amount of aggression rampant in the world.

On the spiritual level, the petty tyrant affords us the opportunity to confront the workings of our own minds, and the possibility to transcend *our own* pettiness. Castaneda goes so far as to say that if we are trying to grow spiritually, and we *don't* have a petty tyrant, we should seek one out! The petty tyrant provides an opportunity like none other—he allows us to face and come to terms with ourselves. Working with the petty tyrant on a spiritual level does not mean that our reactivity and difficulties with him ever go away. Instead, it means that *we* learn to be steady in the face of our own reactivity; *we* learn to live

in a way that we are not dominated by or at the effect of harsh external forces.

My friend J. is one of the most reliable, dependable, trustworthy and caring people you could ever meet. He is a pillar of our community, and loved by all. How he got to be that way was by marrying the community petty tyrant, by staying with her, and by loving her through it all. J. has used the petty tyrant aspect of his wife to strengthen himself, and at the same time unceasingly loved her for who she is. He has earned the integrity that characterizes his life.

Now that I have, hopefully, convinced you how necessary it is to work with the petty tyrant, let me suggest some ways to work with her. Unfortunately, there are no easy answers, just experiments you can try, wisdom you can



**"If you're in a  
community and  
you don't think it  
has a petty  
tyrant, you're  
probably it!"**



access, and advice you can attempt to follow. However, it is mostly a process of trial and error. Every situation will have a different optimal response. Sometimes you will hit the mark, sometimes you'll miss.

### Keep Your Problems to Yourself

A great deal of violence and aggression happens under the guise of honesty and truthfulness. New Age philosophy encourages us to express our feelings, to communicate honestly, to say what is on our minds. Sometimes that works just fine ... and sometimes it doesn't! I used to be a real martyr when it came to truth telling. My northern California education taught me to "own" my feelings and express them. I thought it my moral obligation to tell all petty tyrants in my life exactly how I felt about everything they did. It not only got me into trouble, but caused them unnecessary hurt as well.

Consider the distinction between *catharsis* and *cathexis*. *Catharsis* is when you let it all out. You scream at somebody, or pound pillows, or call a meeting to express how angry you are with somebody. Sometimes this is necessary (the talking, not the yelling). Sometimes the tension between two individuals is too great and needs to be worked out externally.

However, another option is *cathexis*—the process of containing emotional tension within yourself. *Cathexis* is *not* repression; you don't deny the existence of difficult emotions and feelings. You simply let them be there *and allow yourself to feel them*. Initially, the feelings may become magnified; but if you let them be, neither acting them out nor trying to change them, they will eventually lose their charge. *Cathexis* is a powerful and practical tool that I didn't even know about until I joined a community and needed a more responsible way to deal with my feelings.

### Do Something Radical in the Face of Your Pain

Try this experiment: In the face of the intensity of your reactions, say something genuinely kind to your petty tyrant. The only trick to this is that your words must be sincere and come from the heart, not from a place of antagonism. This will not be easy, because it directly confronts your own pride.

As I was complaining to a friend about my latest peeve with my petty tyrant, he suggested I try this exercise. Believe me, it took all my courage and will to say something nice to my petty assailant, but it broke the tension between us. She was in so much shock by my kindness that she couldn't even think of an angry retort.



**Castenada goes so far as to say that if we are trying to grow spiritually, and we don't have a petty tyrant, we should seek one out!**

### Keep a Sense of Humor

As difficult as it may be, try to make a joke—both for your own sake and that of your petty tyrant. If he starts berating you about leaving your shoes in the middle of the floor, say, "But didn't you see the leaks in the ceiling? My shoes were the only things I had to catch the water with!" Then move your shoes. He may be further annoyed that you made a joke, but at least it will help *you* lighten up in the face of his attack (and it might even lighten him up, too).

### "Be That Which Nothing Can Take Root In"

A poisonous plant cannot grow if there is no soil in which to grow roots. Similarly, the success of the petty tyrant's antics depends on your willingness to allow those antics to take "root" in yourself.

"Being that which nothing can take root in" involves not only stopping the game of revolving aggression, but never agreeing to play in the first place. Whether consciously or unconsciously, the petty tyrant *wants* to get a rise out of you, *wants* to get to you, *wants* your energy, attention, and life blood—even if her words and actions are essentially saying, "Stay away from me." If no one supports her tirade, the tyrant can not sustain her game. If the petty tyrant goes around throwing things, or doesn't show up to help with the dishes, or interrupts meetings with inappropriate comments, and *you* don't react to her, but instead proceed with whatever needs to be done, you have disrupted her game.

### Realize That Your Petty Tyrant Contains Both Darkness and Light

Anybody who has ever fallen in love probably knows the initial rush of feeling that you have found your own personal God, only to later recognize that he or she is just a human being complete with positive and negative quali-



ties. If you have ever liked your petty tyrant, even for an instant, strive to remember that this same person who makes your cells contract with distaste is *also* the person whom you once found kind and attractive. He hasn't changed. You may have learned a little bit more about him, but he is essentially the same person.

Take note of the times when you feel love or appreciation for your petty tyrant. Acknowledging these times can be difficult. It is easier to think of your petty tyrant as evil, thus hardening yourself to him. Yet when you acknowledge that within your petty tyrant there also exist qualities of caring, kindness, and love, then you can allow yourself to open to his humanness. Don't open to it naively, believing that he will never hurt you again, but open to the fact of his pain and suffering.

When you feel empathetic space within yourself, be spacious with your petty tyrant. Say hello, offer to help with a project he's working on, or deliberately choose to sit next to him. When you aren't feeling spacious, do your best to acknowledge his good qualities, and stay patient until your mood changes.

### ... And Whose Petty Tyrant Are You?

A friend of mine says: "If you're in a community and you don't think it has a petty tyrant, you're probably it!"

We tend to forget that most of us—at some point—are somebody else's petty tyrant. We can often see in someone's face, or hear in his response to us, the times when we are grinding on his nerves. When we see that we are causing this reaction in somebody else, we tend to feel hurt. "He doesn't understand me." "He doesn't know why I did what I did, or why I acted the way I acted." "He doesn't know the amount of stress I'm under." On the other hand, when the petty tyrant is getting on *our* nerves, we think that we understand him entirely. We think we've got his number. We believe we know what's going on. We don't consider that he feels as misunderstood by us as we do when someone else has a similar reaction to us.

### Constructive Feedback Can Be Helpful

There is a time and a place for giving constructive feedback to your petty tyrant. The time, however, is not in the midst of a heated argument, but when the inten-

sity of your own reactivity and emotions have passed, and your perspective is more objective. Similarly, the "place" is not at the scene of the petty tyrant's most recent tirade, but instead in a quiet setting, when support is nearby.

Constructive feedback is valuable because the petty tyrant is only acting out because he is in pain. Feedback and encouragement to change, when provided in a helpful way, can assist the petty tyrant in changing those behaviors that ultimately serve only to alienate him further from community.



**While you can't  
change the petty  
tyrant, you can use  
his or her presence to  
learn to empower  
yourself.**

### Strive to Be Compassionate

This leads us to the subject of compassion, which is easy to talk about, but hard to enact. We become compassionate when we realize that *the petty tyrant is acting in the way that she acts because she is in pain.* Period. Her harsh words and actions are stemming directly from her own suffering, and whether it comes out in the form of anger, self-pity, or trouble-making, its source is personal pain. When somebody behaves aggressively and hurtfully towards us, that person suffers the greatest pain. That is *why* she behaves as she does.

Again, this is not an excuse to pity someone, nor to assert ourselves as less wounded or "more together" than her. Pity and compassion are very different things. Pity comes from a place of self-importance and superiority; com-

passion comes from the humility of having seen objectively and clearly the shared human predicament we're all in together.

LASTLY, always keep in mind that your petty tyrant is your opportunity. While you can't change this person, you can certainly use his or her looming presence as grist for the mill—for learning to empower yourself and live a life of greater richness. Ω

*Mariana Caplan is an author, lecturer, and counselor. She has written When Sons and Daughters Choose Alternative Lifestyles (Hohm Press, 1996) and the forthcoming Untouched: The Need for Genuine Affection in an Impersonal World (Hohm Press, 1998). She lives in community in Arizona.*



# VALUES, VISION, & MONEY

KURT VALLÉ, MICCOSUKEE LAND CO-OP



Where  
do you  
want  
to go?

FROM THE GUEST EDITOR • JEFF GROSSBERG

## Manifesting Our Dreams *Community & the "Ways of the World"*

**I** LIVED A FAIRLY ALTERNATIVE LIFESTYLE FOR 20 YEARS OR so, before getting sucked into the heart of the beast—Los Angeles—with a high-profile, high-salary, high-stress job. When I finally came to my senses, after a decade and a rather large kick in the rear to help me along, I wasn't sure what I wanted out of life anymore.

I knew that community was essential, having lived in intentional





# VALUES

communities for many years, so I set off on an adventure to rediscover what was truly important to me. I imagined I'd spend a few months visiting communities before settling in one. It was 18 months and 50 communities later that I finally landed!

It was a remarkable journey. Along the way, I met many inspiring people, visited extraordinary communities, and learned a great deal about myself and about how we function in communities. I came to understand how many of us in community think about the tools and resources of our broader society, not the least of which is money.

Our relationship to the wider culture has broad relevance to our lives in community. Communitarians have many dreams, large and small, to change the way we live and to change the world. But at times our own attitudes and concepts are the most difficult obstacles to manifesting our visions.

A common pattern exists in many communities, probably familiar to most of us. While we have beautiful dreams of what could be, we often struggle to find the resources and skills to materialize them. Many communitarians fear the influence of money, the seduction of "consumerism," the manipulative methods of corporate culture.

Indeed, it *is* wise to be cautious when utilizing "the ways of the world," those resources and methods employed by mainstream society in its everyday business affairs. It's not difficult to find examples of people who, perhaps with the best of intentions, sacrificed integrity or lost sight of their goals in the process of trying to



WOMANSHARE

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### Perhaps we shouldn't call this process "marketing," but "community outreach."

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accomplish their dreams. Mainstream resources and methods—money, power, the media, planning, organization—can become our captors, rather than tools to realize our goals.

But, as in all matters, we must discover a balance. How do we become practical and effective at carrying out our work and yet stay true to our ideals? I don't propose simple answers, but I do recognize that learning how to use the skills, technologies, and resources of mainstream society offers us fertile ground in which our dreams and visions can grow more deeply and profoundly.

### Marketing: Is It "Selling Out"?

I recently visited a newly founded community on several hundred picturesque acres near a major East

Coast city. Its members hoped to create a tightly-knit neighborhood of homes, a school, and a large community center. The founders saw the community becoming an eclectic collection of young families, retirees, and single professionals.

They had a powerful vision, yet were struggling to attract new members and meet their mortgage payments. When I asked how they recruited members, I was told that they "just seemed to show up." Some were referred by word of mouth or the *Communities Directory*, some just wandered in, several had heard about the community while hitchhiking in the area.

Frustrated by their inability to attract new members, the founders were willing to try an experiment. With a little help from me as a consultant, they created a simple marketing plan. They identified five "target markets" and then created strategies for reaching each. For example, one of their target markets was young families in the nearby city who had children in private, liberal schools, and who were planning to buy new homes. They created a modest brochure listing the costs and advantages of building in a community versus living in more traditional neighborhoods, and included an artist's drawing of what the community would look like when completed. They arranged slide show presentations at the targeted schools, telling the parents about community living and their community in particular. They also set up interviews in the local alternative press and on local radio shows. And lo and behold, the





number of member families quickly doubled!

At first the founding members had been hesitant to pursue this path. "Isn't this the very mode of operating that we want to leave behind? Isn't marketing the way 'they' get us to buy things we don't really need or want? Are we selling out just to meet our own needs?"

All good questions, important to ask. But in truth, this community was simply using effective skills to accomplish their goals. They took great care to maintain their integrity. They didn't proselytize, but rather shared the information and inspiration they'd gained through their own experience. They didn't abuse or misuse people; they sought out others who might want to share their vision and build community with them.

Perhaps we shouldn't call this process "marketing," a term which may carry unwanted connotations. Maybe the process is better called "community outreach." But by any name, let us not fear these skills and methods, but learn how to make them our own, while staying true to our highest intentions.

### **Fundraising: Manipulation or Inspiration?**

Another struggle I encountered regularly in my community travels was around fundraising. Many communities hoped to create a conference center, a sustainability demonstration site, a CSA (community supported agriculture) project, or other not-for-profit activities. Funding for these ventures was almost always tenuous, at best.



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### **Commonly held visions, strong relationships, and shared resources make dreams come true.**

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Many groups struggled with the question of whether it was appropriate to ask others for financial help. After all, we're supposed to be self-sufficient, aren't we? Those communities that had decided to ask for help ventured tentatively into the realm of soliciting donations. They usually wrote letters to people with money (or to foundations), with whom they had little or no previous contact, and attempted to convince them of the value of the group's project. Typically, their results were less than successful, often souring them on the whole fundraising process.

I have a great deal of experience in fundraising. I ran several major not-for-profit organizations, consulted with many others, and raised mil-

lions of dollars. I learned that fundraising is no different than any organizational endeavor intended to bring a vision into being. In its essence, it is just like building community.

You start with a strong, clear vision—something that should happen, that needs to hap-

pen. The clearer you are about that vision, and the better you can express it, the more likely it will happen. You then find others who share that vision, or some aspect of it. You build relationships with them, and get them involved with you. Their support is generated from that shared vision and the relationships you have built. That's true no matter what form the support takes—money, time, skills, connections, information ... whatever. In the simplest sense, this is how all things are best done. We all utilize this model every day, though we might not see it in such terms. In a profound way, this model is what the process of building community is all about. Commonly held visions, strong relationships, and shared resources make dreams come true.

It is interesting to see the attitudes that arise when this "visionary development" model, which is deeply grounded in integrity and cooperation, is considered in financial realms. In my travels I usually encouraged communities to "cultivate prospective donors": to reach out to





them, establish friendships, find ways for potential donors to participate in the community's activities. In response, some community members questioned whether it was manipulative to extend themselves to others just because they had resources the community needed. "We're only interested in them because they have money, so it's not something we feel comfortable doing."

If you truly only care about potential supporters because they have money, then I agree that it is not a path to pursue. But if you are interested in sharing your visions with people who have similar goals, and in building cooperative relationships with them to forge partnerships to better your lives, then you owe it to yourself to reach out to them. From a visionary perspective, you are offering these people a chance to fulfill their own purposes in the process. If you hold true to that ideal and are vigilant about maintaining your integrity, there is no limit to what you can accomplish.

Sometimes people have told me that I was doing the devil's work, because I was trying to use others to further my own ends. I don't see it that way. The greatest pleasure I get out of my work is to encourage others to be in touch with their own sense of vision and to support them in manifesting their own dreams. If their dream parallels mine and we can serve each other by cooperating, all the better. In fact, I am always looking for others with whom I can match dreams. But, if our goals are not the same, the best thing I can do is to support those people in realizing their own goals.



MARTHA LORCH, EAST WIND

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**If we each step forward with diligence and integrity to create what each of us sees to be done, the world can be transformed.**

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More than once I have had to explain to the organization I worked for why I turned away potential major donors and directed their support to other groups with which I felt they were more aligned. I discovered that by remaining true to the deepest integrity of this process, I have consistently been led to those people who were truly supportive of my organization's objectives.

Whether we call it "cultivating

prospects" or "broadening our community," we can and need to use the process of sharing our vision with others in our work.

### **Money and Vision**

All financial (and other) resources need to be viewed from the context of the vision they are used to create. That is not to say that the ends justify the means. We cannot excuse doing wrong to others by proclaiming it is to accomplish a grander aim. The ways we operate must be consistent with our goals.

Yet as we step forward to shape our lives, build our communities, and in our own ways, to make a better world, we

must learn to utilize all the skills and resources available to us. We must find ways to transform those resources so they become instruments of our vision, expressive and supportive of the values we hold dear and the dreams to which we are committed. That is both our challenge and our opportunity. Until we go forward, with courage and wisdom, to accept the mantle that our visions thrust upon us, we will limit our ability to manifest those visions and to reap the personal rewards that such challenges hold.

Ultimately, the "ways of the world"—the tools of mainstream culture—are not our enemies. It is how we choose to use them that determines their value. The process itself becomes a tool for transformation and growth. The means are every bit as important as the ends. Learning ways



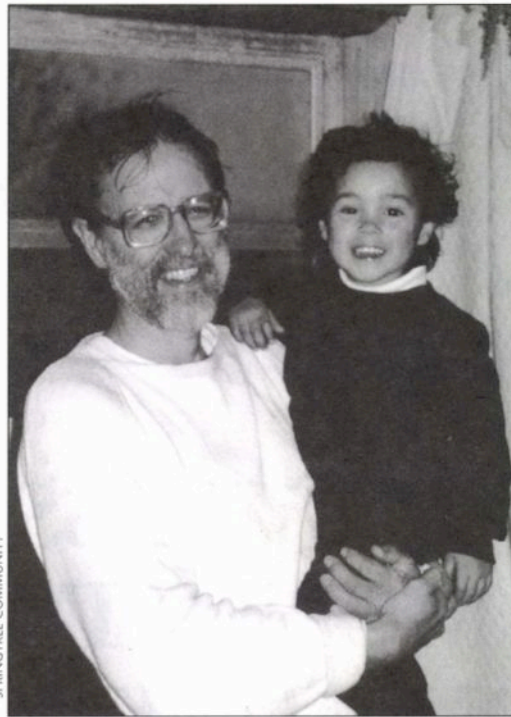


to get things done in the world while staying true to our ideals is *itself* a way to create a better world. Operating in the world does not have to be a curse to be avoided, but can be an opportunity to be embraced.

These few examples are just a sampling of the circumstances that arise in all our communities, in all our lives. We are both blessed and cursed by our visions. They provide a guideline to direct our efforts. I do not envy those who feel no passion pulling at their lives. It is people who are not driven by a deep need to create their own sense of vision that present mainstream marketers with the best opportunities to manufacture artificial needs. (How can we live without a new car, the latest Michael Jordan T-shirt, whiter teeth, and so on?)

But our visions carry a cost as well. If we can see it, we can do it. If we can envision a better way of living, for ourselves and for the world, then we have some responsibility for bringing it into being. Yet, even that responsibility can become a gift. For in reaching to manifest our dreams, we stretch and grow ourselves. By pursuing our visions, we generate a means to enrich our own lives.

For many years, I looked at the world with resignation. How could we ever turn the tide of abuse, cruelty, isolation, and suffering that seem to be the legacy of humankind? I have come to believe that each one of us holds a tiny piece of the answer to that question in our own visions. If we each step forward with diligence and integrity to create what each of us sees to be done, the world can be transformed.



SPRINGTREE COMMUNITY

THOSE OF US LIVING IN COMMUNITY hold an important piece of that vast puzzle. This issue of *Communities* offers stories of how some community members deal with attitudes about money and the ways of the world. In a tale that will be familiar to many communitarians, Ben Fuchs shines light on “shadow issues” around money at the Findhorn Foundation. Carolyn Shaffer recounts the lessons of Shenoa, which has struggled to finance their retreat and learning center. Allen Hancock explores how class background affects attitudes about money in community.

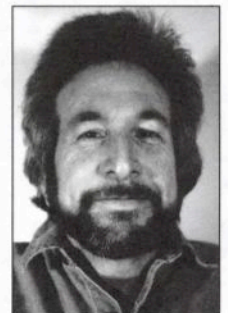
In a provocative interview, Chuck Matthei relates the trials of his former income-sharing community as they attempted to create equitable policies around members’ individual needs. Rob Sandelin

examines the enormous financial pressures that beset cohousing communities, and Vicki Robin asks us all to consider the ambiguous relationship between money and happiness, and ask ourselves, “How much is enough?”

I hope this issue encourages you to consider some of your own ideas and beliefs about money and the “ways of the world.” My intention is to encourage more conversation around these matters in our communities, and thereby strengthen our ability to put wings to our dreams. However, these few articles in no way close the subject. We hope to include more in future issues. We welcome your contributions.  $\Omega$

*Jeff Grossberg has created and managed visionary organizations for nearly 30 years. As executive director of a large spiritual organization, a major Los Angeles-based fundraising foundation, and the Omega Institute, and for the last 10 years as a consultant to more than a hundred progressive organizations, Jeff has led visioning, strategic planning, and organizational development efforts and raised tens of millions of dollars. He has lived in intentional communities for over 20 years, and*

*now resides at Sirius community in Massachusetts. He can be reached at Eastways Consulting, 72 Baker Rd., Shutesbury, MA 01072; 413-259-9100; jeffg@ic.org.*



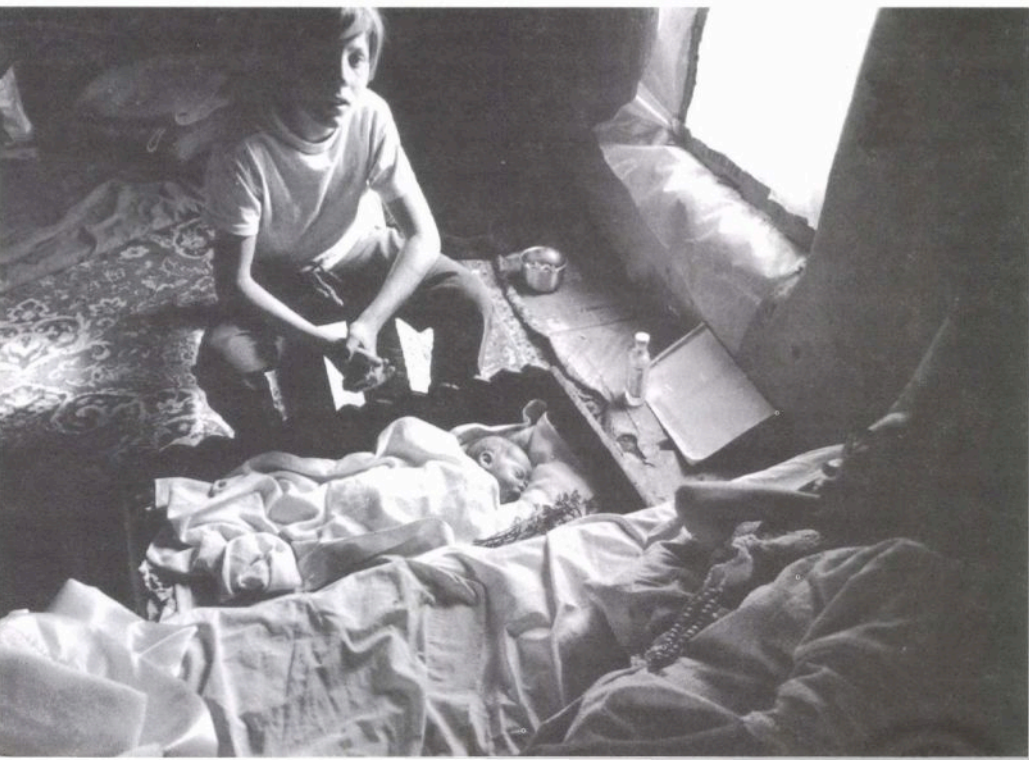




ABOVE: Glen Ivy community has a thriving hot springs and spa business.  
BELOW: The now-defunct Lila Commune, New Mexico, 1970.

# SOCIAL CLASS & MONEY IN COMMUNITY

BY ALLEN HANCOCK



“**W**HERE DID YOU GET the money to start your community?”

For several years, I replied nervously to this frequently asked question by saying, “We have an anonymous lender,” knowing that I stood out like a windmill on the prairie. I kept hoping that no one would find out that I was the anonymous lender, fearful that if others found out that I had inherited money they would treat me differently, try to fundraise from me, or show disrespect for the mixed blessing that comes with having more money than others. I was so cautious that many of the members in our close-knit intentional community didn’t even know my secret.

Over time, I realized that my fears were unfounded. I began telling folks that I was the anonymous lender. To my surprise, very little changed in my relationships with others. Instead of seeing me as the “owner” of the community as I had feared, people often commended me for having vision and integrity to use my money in such a way. As I became more comfortable revealing my secret, I ran into more and more people who had also used their private money (often from inheritances) to help create intentional communities. Interestingly, I found that they too felt trepidation in talking about it.

I began to see a pattern of ideas that people hold onto to protect themselves from their fears about money. Underneath much of it lie class issues. Unlike gender or race, socioeconomic class remains virtually hidden in the United States, compared to other social distinctions. A person’s class status is less visibly apparent than gender or race and distinctions in class are not simply financial, since education, values, attitudes, and social standing are also parts of the puzzle. This issue is further complicated because a person can have parents from different class backgrounds and can change class

GEOPH KOZENY

DAVID OSTROFF



identity at different times in life. In addition, financial factors may mix with cultural patterns in ways that seem contradictory. For example, upper middle-class New Englanders repair items that many working class people would throw out.

What I find most insidious about class distinctions are the limiting messages and ideas that each of us carries with us that limit our fullest potential, and which keep us from being closer to one another in community.

People from working-class and poor backgrounds for example, often feel incapable or stupid. In meetings, they often remain quiet—fearful that they won't be able to say anything "right." They will often avoid intellectual discussions or planning in favor of "getting on with things." For better or worse, this group may find the voluntary simplicity practiced in many communities unappealing. The next time someone brings home a used couch for a common space,

consider the implications for someone who may have lived with hand-me-downs all his or her life. We have much to learn from working class and raised-poor people; for example, they frequently have close ties with families and friends (often out of economic necessity) that can serve as models to intentional community.

Middle-class patterns are a little harder to detect. Society encourages people with this background to have aspirations of affluence and not to rock the boat (if you do, you might lose your job). This often translates into peacekeeping behavior. Notice the people in your group who avoid taking a position on controversial issues or who have alliances with many types of people. What do they get from taking on this role? What can we learn from people who know how to mediate differences? Also notice whether middle-class community members intellectualize interpersonal differences by discussing

theories, paradigms, or models instead of showing emotion. This can drive a wedge between them and working-class members.

People who come from upper-class families (sometimes called the "owning class") tend to find many ways of isolating and distancing themselves from others. This can mean holding on to secrets about money (as I did); confidently asserting that they're OK when in reality they're feeling angry, hurt, confused, scared, and so on; or using their affluence to create physical separation from others. Some co-housing communities comprised of more affluent households may find their members using their separate dwellings as a way of shielding themselves from the challenges of living together.

Once you notice how you and others act out issues around class, how can you minimize classism in everyday life? Here are some suggestions.

- Put yourself in situations both

## Overview: Social Classes in America Today

*You may not agree with these categories or descriptions; they are simply offered to stimulate your thinking.*

**Very Poor** people lack basic needs generation after generation; most are uneducated or unemployed.

**Poor** people lack sufficient money to meet basic needs such as food and health care. Many have dropped out of school and are unable to secure ongoing work. Many do not have bank accounts and cannot qualify for credit.

**Working Class** people usually get their basic needs met, but they often have to save up for and choose between simple luxuries, such as eating out versus buying new clothes for the kids. In the past few went to college; now many go to vocational school or community college and hold "blue" or "pink" collar jobs (e.g., cashier, clerical worker).

Many **Middle Class** people go to college (often state schools) and hold "white collar" jobs or become owners of small businesses. Many buy modest homes,

although this now often requires a two-income family. They save up for luxuries (e.g., summer camp, a new car).

Many **Upper Middle Class** people go to private schools, pay people to work in their homes (e.g., housekeepers, gardeners), and take a fair amount of luxury for granted. They hold "professional jobs" such as architect or doctor. Children often receive inheritances from parents.

**Owning Class** people grow up in families that have substantial ownership of private businesses, land, or shares of stock in corporations. Their adult lives frequently involve substantial time and responsibility in managing their own financial assets. Most have sufficient income to support their families without working.

**Ruling Class** people not only have great wealth, but also considerable power. Many have been groomed from childhood to take positions of great influence in business, politics, and/or the community. They often have great political influence behind the scenes.—A.H.



# Intentional Communities

## Web Site

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

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COMMUNITIES DIRECTORY  
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A publication of the Fellowship for Intentional Community.

[www.ic.org](http://www.ic.org)

within and outside your group where you'll meet people from different class backgrounds. For example, take public transit or attend an opera in a major city. Notice what feelings and thoughts (particularly judgments) you have in these situations. Learn as much as you can by observing and interacting to find things you share in common with people of various backgrounds.

- Discuss your class background with friends. Ask about their class backgrounds if they feel comfortable talking about them. If they don't feel comfortable, what can you learn from their reluctance?

- Pay attention to the kinds of tasks and work you and others do. Is the kind of work you're most comfortable with associated with a particular class? Challenge yourself and others to take on a variety of jobs, including physical labor, administration, and decision making. Take time to ask for support from others if doing (or just thinking about doing) unfamiliar tasks brings up discomfort.

- Listen to the language people use as well as how vocal or quiet people are in different meetings, while socializing, or in confrontations. Do some people speak with a sense of authority or use technical jargon? Are others timid in speaking up when they have something important to say? Do some say whatever comes to their minds? Assess how a person's class background may affect language patterns and how, in turn, that affects group dynamics. What can you learn from each others' use of language?

- Notice what patterns people have in relationship to earning, spending, and saving money. To what extent do their behaviors and attitudes reflect the expectations of people from their class backgrounds?

- Consider how former members of your group may have felt separate from those "within your circle" because of their class identity. How can

you avoid the subtle ways of discriminating against people from different class backgrounds?

- Evaluate what privileges you may have; for example, connections to professionals, college education, a vacation home. Can you use those privileges to help empower less privileged people? Do you enjoy any privileges at the expense of others? If so, what can you do to use these privileges to minimize classism?

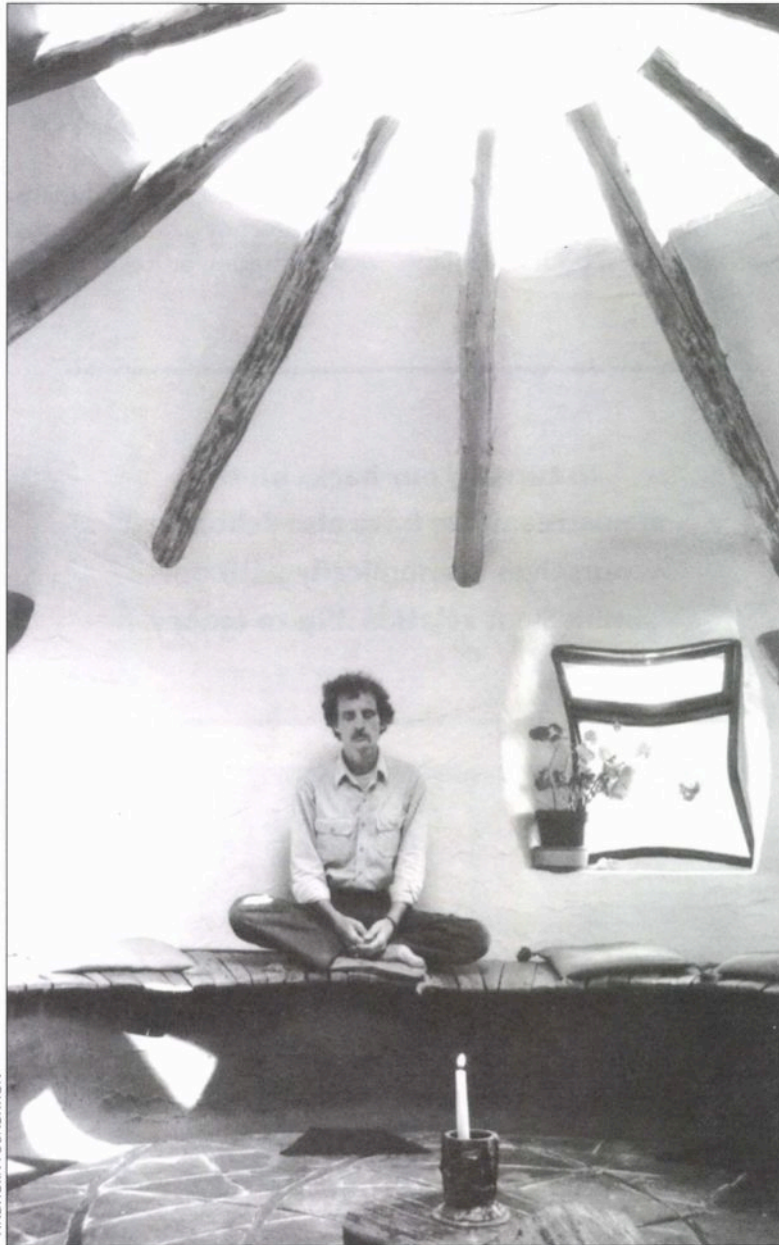
- Recognize that classism (as well as racism, sexism, homophobia, and so forth) is so entrenched in our society that despite our best efforts, we will unknowingly help perpetuate class segregation. Be easy on yourself and others.

- Consider Re-evaluation Co-counseling (RC) or other methods of personal growth as way of working through the emotional challenges of class issues. There are RC classes and support groups, for example, for working class, middle class, and owning class folks. For more information, write Rational Island Publishers, Box 2081, Main Office, Seattle, WA 98111.

If we are successful in overcoming our personal and interpersonal patterns around class, we will be more trusting and compassionate with each other. We will see that we have similar dreams and be more willing try bold, creative ways of using our individual and collective finances for the benefit of all. Who knows, perhaps the person sitting next to you on the bus inherited a million dollars and wants to create intentional community. Ω

*Allen Hancock is co-founder of Du-má community in Eugene, Oregon, and publisher of More Than Money, a quarterly journal for people with earned and inherited wealth who want to use their money in ways that are socially responsible. For information about More Than Money, contact him at 2244 Alder Street, Eugene, OR 97405, or call 800-255-4903.*





FINDHORN FOUNDATION

*Is dealing with money "spiritual"?*

## Money as 'Shadow' Issue at Findhorn

BY BEN FUCHS

**I**N THE 10 PLUS YEARS I HAVE BEEN ASSOCIATED with the Findhorn Community, the issue of money, or lack of it, has been a persistent theme. Findhorn, as a whole, identifies itself as a spiritual community, one in which spiritual values are considered more important than material



ones. Yet money issues are consistently a source of concern to the management and of tensions among many of its members.

Part of the attraction of this community for many people is that it provides an alternative set of values to those of a materialistic society. Many members came from middle-class families that valued and prioritised financial security. In rejecting materialistic values, both of society and family, people have joined this community in search of something more meaningful to them. Yet in turning our backs on the mainstream, we have also sabotaged ourselves economically with our ambivalent relationship to money. So why is it that we, who have turned away from a culture excessively focused on money in order to live more “spiritual” lives, end up using so much energy worrying about, arguing about, trying to raise and trying not to spend ... money?

I think it is because we push money into our collective “shadow” in order to avoid dealing with it consciously. Money issues often bring out many unpleasant associations, strong emotions, and conflicts, which we would rather not face. The community’s money issues parallel (in microcosm) the world’s money issues—the unequal distribution and class system, the power and abuse of power that go with it, the suffering that accompanies lack of it, the reduction of people and nature to the “bottom line,” the greed in acquisition, the envy of those with more, and so on. These are difficult world problems, which we bring with us to communities. By avoiding these issues and acting as though we don’t have these problems here, we deny their importance and relevance in our lives. What we disavow ends up becoming an obsession. We may end up focusing on finances—or lack of them—more than when we lived in mainstream society. What we try to get away from comes to dominate our lives even more.

In financial terms, Findhorn is one of the most suc-

cessful intentional communities, yet its “success” is relative. Compared to other types of organisations, Findhorn’s financial success is not very impressive when we consider that: we have been going for 35 years, we have achieved international fame, we operate at near capacity much of the year, we get regular donations, and most of the labour is volunteer or paid far less than “market rates.” Our success continues, at least in part, as a result of many gener-

ous members who subsidise their lives here through outside sources of money, such as savings, investments, inheritances, and so on, enabling them to offer their labor for free or for very low pay.

We’ve created an alternative-culture “ghetto” where members are voluntarily marginalized from the economic mainstream. The financially privileged can experiment with alternatives to mainstream middle-class standards of living. Yet even with personal savings, for most members the lifestyle is not sustainable in the long term. Longer term members exhaust their private funds, unless they have substantial investments. This can lead to resentment over lack of real pay, and anxiety

about facing the outside world due to lack of money and from being outside the job market for so long. Newer members often experience anxiety as they see their savings dwindling, with no prospects of long-term financial sustainability while living here.

It is not too surprising that we don’t attract many members without financial resources: those without private funds here often rely on state subsidies, solicit “donations” from other members and guests, take on extra private work in their spare time, or live in poverty. Some members can’t afford activities outside the community, such as a family visit or vacation, while others travel, own cars, and so on. Financial inequality is a fact of life here, even though staff members are paid equally—equally inadequately to meet their real expenses. Leaving membership and starting over presents financial obstacles that some members

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**In turning our backs on the mainstream, we have also sabotaged ourselves economically with our ambivalent relationship to money.**

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feel they cannot meet. It is unfortunate, and a long way from its initial idealism, when a community has members who stay because they can't afford to leave.

There has been much talk of "poverty consciousness" here over the years. While individuals' financial resources vary greatly, as do their attitudes about money, the organisation as a whole seems fairly consistent in its financial dealings. There rarely seems to be enough money for the big projects we want to do, such as building better facilities, even with all the fundraising efforts. Yet our assets and annual turnover are substantial. The managers have been frugal with collective resources, which may be sound financial practice, yet their stance can appear hard-nosed to others engaged in business dealings with us. Labor needs are filled "in-house" wherever possible, sometimes even when the members don't have the skills needed. There is an attitude of "we are a poor charity" when asking for donations of or discounts on goods and services—a plea that seems more fitting for a scout troupe run on a shoestring than for a multi-million dollar business. Perhaps this can be expected when the managers themselves have minimal cash flow in their own lives. But this attitude, contrasted with the collective wealth of the organisation, does not receive much sympathy from some people outside, who find the cry of poverty rings hollow in a world where most people do not enjoy many of the privileges which we collectively share.

Several years ago I organised a Findhorn conference around several well-known teachers with a large following. When we were negotiating their contract, I told the teachers what we usually pay our presenters. They asked to see the budget, and asked why it was that we expected them to take such a small percentage of the income. I explained that this was how we had always financially supported the community and that everyone's generosity (including the generosity of outside teachers) had been what made the

existence of the community possible. The teachers replied that if I wanted them to help finance the community by using their reputation to fill the conference and keep nearly all the money from their work, that I should ask them this favor explicitly and not pretend that we were negotiating a normal business transaction. In the end (after much internal discussion), we paid them fair market rates for their work and the conference still made a profit.

I learned important lessons from this. I understood how community leaders act out roles that go beyond their own personalities: I got caught representing my community with a position that I personally did not agree with. I got challenged on the assumption that "any financial arrangement should be heavily weighted in our favor, because *as a community* we are deserving of people's generosity." I had to look at my own envy of the teachers' ability to earn so much more money than I did. It also clearly showed me a community attitude that expects people to work for very little pay, yet—because they are getting paid something—does not acknowledge their generosity.

For a while, there has been a feeling around in the community that some people were taking more than they gave, not pulling their weight. One member expressed the opinion in a community meeting (without naming names) that some people were parasites, while others worked hard to carry the place. This seemed like a strong accusation to me. Of course it is true in any group or organisation that some people contribute more than others ... but parasites? Then it occurred to me, if the community could not *acknowledge* what people were giving, or the community's dependence on that generosity, it would project its own denied reality onto others—seeing others as taking more than they gave, behaving as parasites. In fact, everyone contributes to the community, some more than others. This idea that some people are out to take and not give has a bit less credibility these days. But until

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**We know each others' childhood stories, relationship patterns, addictions, vulnerabilities, and so on, but tend to avoid discussing personal finances.**

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FINDHORN FOUNDATION



we can acknowledge our own collective taking, our own dependency on what people give to this place, this suspicion is likely to remain.

It seems to me that money is a taboo subject at Findhorn. In a community where openly sharing about one's personal life, emotions, spirituality, and so on, is part of the accepted culture, money is usually discussed in terms of the community's collective finances. We know each others' childhood stories, relationship patterns, addictions, vulnerabilities, and so on, but tend to avoid discussing personal finances. I think this is because there is an underlying fear of the feelings that may come up if we talked about money openly.

Like money itself, envy and guilt about money are shadow issues in spiritual community. Envy and guilt go against our cultural expectations and are largely denied. Envy of other people's wealth may be difficult for people to acknowledge, especially people who claim to reject material values. So envy gets disavowed as a motive, while the resentment which stems from envy finds more "acceptable" justifications, or gets acted out unconsciously.

One way of expressing disavowed envy in Findhorn is through an attitude of spiritual superiority or specialness. I have also heard many unkind comments over the years about certain members' private wealth, but have rarely heard anyone admit that he or she simply envied the privileges such wealth gave such members.

Feelings of guilt may also be difficult to acknowledge by those who have money. In Findhorn community culture, people are asked to pull together to support collective needs. The community holds fund-raising events appealing for help. Some members live in relative poverty. Many close personal relationships form among members, yet the uneven amounts of private income are not mentioned—at least not publicly. Guilt, when it is disavowed, can become resentment of those with less means. It can also hide behind ideologies. In a community meet-

ing a few years ago, we discussed breaking the tradition of equal pay and introducing a pay scale system that recognised that different jobs have different levels of responsibility and hours of work. Interestingly, while many in favor of the proposal were members who lived on limited community incomes, those most strongly opposed to paying higher wages for more demanding jobs were members who had private resources.

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**It is unfortunate, and a long way from its initial idealism, when a community has members who stay because they can't afford to leave.**

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It is unfortunate that so much emotional energy gets tied up in the issue of money and all the feelings that go with it. I believe this not only keeps the community from prospering financially, but also erodes the quality of connection between us—the thing we come to community for. When negative components of emotional life get denied, such as feelings of envy or guilt, the positive ones are affected, too. If resentments run under the surface, unexpressed, the quality of love also suffers.

In recent years, some members have set up their own businesses in the area and become financially independent from the community, while still being part of it socially. I made this choice a number of years ago, to live in the "real" economy while still a part of the community. I was unwilling and unable to live in a financially unsustainable way over the long term. So when I became a father—perhaps because of my own middle-class background and values—financial security became a bigger priority for me and I became self-employed. I have enjoyed some substantial benefits from this decision, such as qualifying for a mortgage from the local bank to buy a house, the freedom of working for myself, and the cash to run a car, take vacations, and so on.

I have also felt the drawbacks of my choice. Being in the mainstream economy put me outside the mainstream community. Because I was not working for the community full time, I was seen as less a part of it by some other members. At times, I was treated with suspicion, as though



I was somehow less spiritual and less community oriented if I charged realistic rates for my work.

Becoming “independent” is now the trend here, as the old membership system seems less and less appealing—especially to those who have the skills to sustain themselves in the local economy. Employing former staff members on a salaried basis has become more common, although the levels of pay are still well below the market norms for the area. As more people make this choice, it has become more “acceptable” to work outside and still be part of the community.

We now distinguish between the Findhorn Foundation, which is the legal organisation and originally the whole of the community and has around 100 members who live semi-communally, and the Community, which has become a collection of over 300 individuals and businesses who live in the local economy and are related in some way to the Foundation. A separate community association has formed as an umbrella organisation. I see this as a healthy development for Findhorn, as people try to balance the need for autonomy and financial sustainability with the need to participate in a larger social and spiritual collective.

Much of this change has happened gradually. The complex network that we now call the community has evolved organically. The old financial structure of membership clearly has not been working for many members so they have taken steps to make life here more sustainable. Yet abandoning the old communal system and switching to an organisation of employees (and employers) are changes not welcomed by all. As one member recently wrote, “It used to be that as long as I stayed within the boundaries of the Foundation, I would feel affluent. Only if I stepped outside and wanted to interact with a world that runs on a commercial basis, would I come up against a limitation ... the lack of real money. Today it seems as if the commercial world is increasingly entering the realm of the

Foundation itself and it makes me feel, well, ‘poor.’” Perhaps it is inevitable that the changing systems leave anomalies between the old and new—an experience well known in post-communist Eastern Europe.

The changes in economic structure that have been evolving in the community over recent years leave many questions unaddressed. What happens to the ideals that brought us here? Do we see the spiritual world and material world as fundamentally different? How can we handle money in a way that reflects our ethics and values? How can we create an alternative economic model that is sustainable? How do we deal with the issues of inequality of wealth, of skills, of talents? These questions are not only relevant to our community, but also to our wider society. Many individuals in the community have been attempting to work with these issues in their small businesses and in their lives. But we still need to deal with these questions as a collective. Communities have always been, among other things, social laboratories, places where people can experiment with alternative ways of living together. It is not my purpose here

to offer answers to these complex questions, but to stimulate dialogue about an issue which affects all of our lives, whether we like it or not. We cannot avoid living in the economy—even if someone else works in the accounts office. If we came to live in community to do something differently from mainstream society, then the issues around money need to come out of the shadows and be dealt with consciously. Ω

to offer answers to these complex questions, but to stimulate dialogue about an issue which affects all of our lives, whether we like it or not. We cannot avoid living in the economy—even if someone else works in the accounts office. If we came to live in community to do something differently from mainstream society, then the issues around money need to come out of the shadows and be dealt with consciously. Ω

*Ben Fuchs is a psychotherapist, group facilitator, trainer, and consultant. He has lived in Findhorn since 1987, where he co-founded the Community Studies Program. He is currently self-employed, teaching conflict resolution and community building, at Findhorn and inter-nationally.*

*Note: We preserve the spelling of our Commonwealth authors.*

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**How can we create an alternative economic model that is sustainable?**  
**How do we deal with the issues of inequality of wealth, of skills, of talents?**

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# MEGA-BUCKS MONEY PRESSURES IN COMMUNITY?

BY ROB SANDELIN

**A** young red-haired mother leads a toddler along a winding cement path to a large house, joining a community of neighbors for spaghetti dinner. Sitting between a guitar-maker and a retired librarian, she helps herself to a freshly picked salad. She and the guitar maker discuss an upcoming neighborhood concert; her toddler giggles and tells the librarian a joke. The young mother appreciates that the lively community members around her have organized, designed, built, and now co-manage their own small neighborhood. And while it would be a dream come true for her and her son, there is no way they can ever afford to live there.

**IN THE PAST FIVE YEARS, 38 COHOUSING COMMUNITIES** have sprung up around North America. These new intentional communities are typically planned residential developments of 20 to 36 homes. They are designed and managed by the future residents, and are usually built all at once as large, multi-million-dollar development projects. Cohousing communities demonstrate how communitarian values can blend with mainstream economics to form a new entity—one that bridges the communities movement and the larger society.

## ***“But can I afford it?”***

Cohousers combine private home ownership with community-owned shared land and a Common House. However, private home ownership requires at least middle-class economic credentials. Most cohousing homes are sold at market rates, and the financial requirements rule out potential members who don't meet requirements for a mortgage. Many people in the helping professions such as daycare workers, teachers, and entry-level health providers are economically barred from joining, given the average price tag of a cohousing home, which currently averages about \$150,000. Often people are so attracted to the cohousing lifestyle that they significantly overextend their finances just to be a part of it.



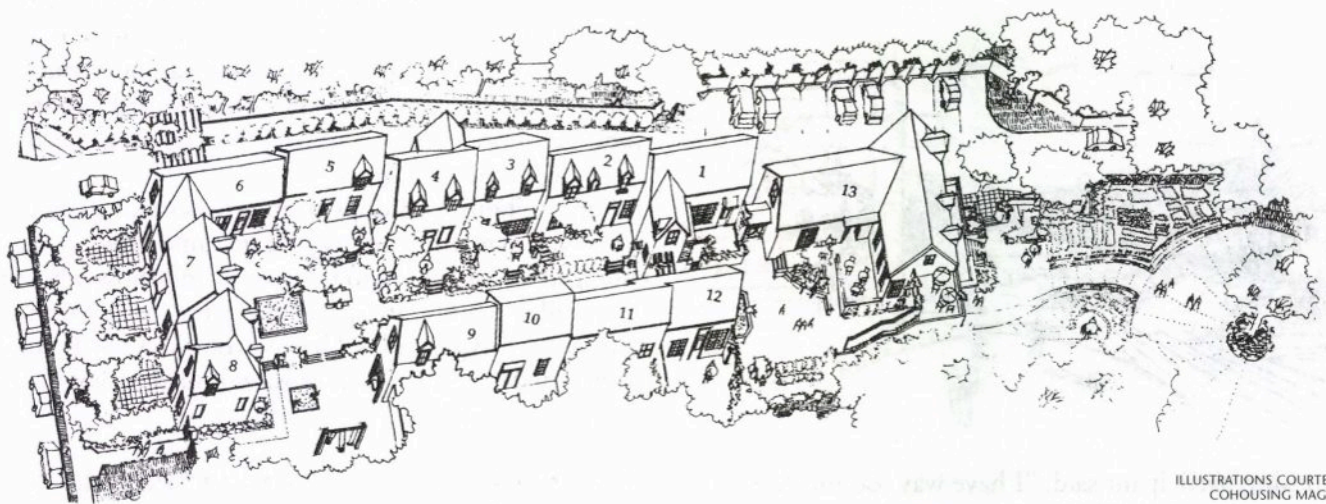
## ***“Are we keeping good people out because of income?”***

The economic deterrent of cohousing generates considerable debate among cohousing activists, who want to make cohousing more affordable but continue to find resistance to the notion of “low-income housing” whenever they broach it. Cohousing as a large capital development project leaves the citizen-developers vulnerable to the biases and fears of building and planning departments, zoning boards, banks, and other land development entities. Many cohousing developments require a sometimes arduous public hearing processes where suspicious future neighbors try to stop the project, often hostile to the idea of “community” in general and affordable housing in particular. Throughout the development process cohousers must constantly defend themselves (“This ain't no '60s commune”) and assuage the concerns of neighbors and zoning boards by defining cohousing as managerial and professional people seeking home ownership in a slightly different way than in traditional subdivisions. Unfortunately, this “we're the monied classes” definition, used to promote and market the cohousing concept (and get it past conservative banks and zoning boards), ultimately defines who lives there. In some cases, trying to promote affordability along with an alternative, cooperative lifestyle is simply too much for forming cohousing groups to handle, so they shy away from affordability altogether.

## ***“Will the low-income people fit in?”***

However, some cohousing groups have successfully acquired subsidies for affordable housing; for example, securing special financing and even outright grants to fund members with lower incomes than would normally qualify for home ownership. The Vashon cohousing group, on Vashon Island, Washington, successfully negotiated a partnership with a local affordable housing nonprofit, which had the expertise to handle the funding





ILLUSTRATIONS COURTESY OF  
COHOUSING MAGAZINE

paperwork. Vashon cohousing got the benefit of several hundred thousand dollars worth of grants—funding five of their 18 homes. Initially some members worried how lower-income members would fit in with the group's goals for community. However, it worked out fine, as the members from the affordable housing program who ended up living at Vashon cohousing essentially selected themselves by getting involved with the ongoing work of the group while waiting for the paperwork to clear. Those who discovered community inadvertently while looking for affordable housing became enthusiastic members, clearly seeing the benefits of neighborly cooperation and shared resources.

***“Let's gets grants and subsidies.”***

Common Ground Cohousing, in Aspen, Colorado, was actually supported by the local government, which had been searching for ways to build affordable housing. The city of Aspen donated the land to Common Ground Cohousing and set up a special review process to ease the process of securing development and building permits. Other projects, such as SouthSide park in Sacramento, California, have obtained special second mortgage programs with low or no downpayments to finance units at lower start-up costs. Even the US government (through the Department of Housing and Urban Development) is looking into cohousing as a model for affordable community living.

The downside to many affordable funding sources is that they often come with strings attached and considerable paperwork, and take several months, if not years, before the money is actually committed. Recipients of grants and affordability loans have to demonstrate that their income is low enough to qualify for the program, but high enough to make mortgage payments—often a narrow window. Finding people who are interested in community and who meet the income requirements can be tough.

None of these programs offer help for the most chronic financial problems with cohousing, however: the required up-front cash payments for startup.

***“We need members with money to even get started.”***

Cohousing developments, like all multi-family real estate projects, require considerable cash outlays months or years before the actual home-building process, for the land purchase contract, planning and design professionals, and legal fees. Although a few projects have received early financial support from a land development firm (such as Wonderland Hill Development in Boulder, which has helped several cohousing projects in Colorado), many cohousing groups have had to raise this initial capital from their own pockets. These development costs can run as much as \$10,000–15,000 per household, which basically serves as down payment on a home, years before the mortgage is signed.

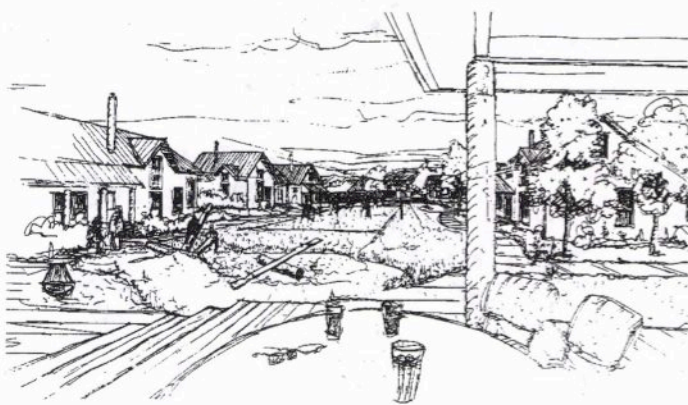
***“I could lose my investment!”***

These cash outlays are essentially unsecured loans. As such, they represent a considerable financial risk by the participants, demonstrating not only the financial condition of the founding members, but also their faith in the project and in their fellow members. Although only a few cohousing projects have failed with a loss of this early capital, it is always a distinct possibility that investors in any cohousing group will lose their money if the project folds. (And, as you would expect, many forming cohousing communities have disbanded because they couldn't raise the money to buy their land.)

***“I have way too much money at stake to let this fail!”***

Paradoxically, the initial investment risk of cohousing seems to result in successful projects. The greater the pool of unsecured capital that members invest, the less they are able to bail out of the project. As one stressed





cohousing participant said, “I have way too much money at stake to let this fail!” The unsecured investments of the participants create a very real commitment in seeing through whatever it takes to get the community built. This often means hundreds of volunteer hours in meetings and tasks over the three-to-five-year period of land acquisition, design, and development.

Not every cohousing participant has enough capital to invest and this requires some flexible financing. Some groups require a cash payment and a monthly assessment to cover costs. In some cohousing groups, some people can buy into the project with significantly more capital than others and then negotiate interest or other returns on their initial investments in proportion to the risk. In some cases, members with equity from home sales have carried the group’s initial start-up costs. Some groups have set up legal forms to allow for silent partners, so that in-laws, friends, and relatives could loan money to the projects.

***“I want interest on any money I loan.”***

As you can imagine, discussions about money can be difficult. People are sometimes quite reluctant to reveal the extent of their assets, and this makes it difficult to make decisions about when and how the group should spend money. Strong disagreements can arise about whether to pay members interest on their loans to the group. More than one cohousing dream has ended because people with the most money left the group, unwilling to make a loan without any sort of return.

***“That’s too expensive; we (I) can’t afford it.”***

Most cohousing communities are set up as a condominium form of ownership, in which members pay a monthly assessment for common costs such as insurance, maintenance, and capital improvements. This monthly assessment typically exceeds \$100 a month, and cohousers often have their sharpest disagreements around setting up these fees and the annual budget. Typically the financial information about individual members is not available to the whole group. Budget

discussions can often become tense as members with less money try to reduce the cost of housing items, such as expensive front doors, or all-wood cabinets, that other, wealthier members want and can easily afford. Who has more money, and who has less, soon becomes apparent in these sessions.

Some cohousing groups arrange purchases so that those who can afford and want extra amenities are encouraged to contribute to the group, and those who are financially less able, are spared the extra costs. For instance, the playground at Sharingwood was partly funded by an equal assessment but mostly funded by voluntary individual contributions.

**ONCE A COHOUSING GROUP MOVES IN, THE CO-**operative lifestyle and shared amenities can save members thousands of dollars annually, in terms of food costs (often ingredients for shared dinners are bought in bulk), transportation (members often carpool), childcare (which is often traded), and sometimes utilities. Nyland Cohousing in Colorado got a special grant for energy conservation improvements; now each homeowner saves over 50 percent on utility bills, compared to a typical development.

Unfortunately none of these potential monthly savings are recognized by lenders who provide mortgages. Clearly one of the future tasks of the cohousing movement is to work with lenders to create funding and lending sources that allow for “the cooperative discount,” so the savings of living cooperatively can be added to the balance sheet.

Another common method of easing the monthly mortgage bite is for cohousers to rent out rooms. Both renters and landlords can enjoy the economic and social benefits of shared housing within the greater context of the community. However, banks typically will not allow rental income to be factored in to the mortgage qualification process, and even in homes designed with mother-in-law apartments, mortgage holders must still qualify by their employment income alone. Cohousing rentals can also generate sharp disagreements among members, polarizing members who want and need the extra income and those who see additional people as a burden on the facilities.

This model of cohousing, where the whole project is designed and built at once, requires a core group of people with significant capital who are willing to invest in a risky venture. Fortunately, as the many successful cohousing communities demonstrate, the appeal of community living can overcome significant obstacles, including financial ones.  $\Omega$

*Rob Sandelin, a frequent contributor to CoHousing and Communities magazines, helped found the Northwest Intentional Communities Association. He lives at Sharingwood CoHousing in Snohomish, Washington.*





KATHLEEN THORMOND CARR

What led to the premature demise of a community with everything going for it?

## *Identity & Money at Shenoa*

BY CAROLYN SHAFFER

**T**HE MORAL OF THIS CAUTIONARY TALE: BE sure your community clearly understands what kind of financial entity it is—and keep this identity simple.

Shenoa—a retreat and learning center in northern California's Mendocino County, with a residential staff community and programs designed to foster community building—did neither. Partly as a result of this, by the end of the 1998 guest season, all or most members of Shenoa's owners' association will be preparing to move on. We will be leaving our beloved 160 acres of meadows and woodlands, redwood groves and rivers, in the hands

of others, either a new partner with controlling interest or a new buyer. Over the past 10 years, we accomplished a great deal of what the founders intended, but we did not succeed financially.

Many of us involved with Shenoa have been reflecting on what led us to this seemingly premature death—at least in its current form—of an endeavor that had so much going for it. Shenoa was founded by a dedicated group of spiritual visionaries with their feet well planted on the ground. All had been members of the Findhorn Foundation, a Spirit-based educational center in northern Scotland, who returned to California and established





RICK GERHARTER

*Shenoans held conflicting attitudes and beliefs about money and business.*

themselves professionally. Most were in their thirties and forties and raising families. These intelligent, high-performing folk felt called to develop a northern-California-based center inspired by Findhorn but different in form.

Those who came after the founders were also dedicated and intelligent people. Some served as residential staff for the tax-exempt, nonprofit retreat center operation (about 35 people in season and a dozen or so out of season). Others have been active investors, putting up money to buy the land and designing and building additional retreat facilities. Those of us who invested in this way number 25 and are mostly in our fifties and sixties. We are members of the mutual benefit member-

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### **A significant element within the founding board of Shenoa did not trust rich people.**

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ship association that owns the land. We are also known as the Land Stewards, although many others have stewarded the land at Shenoa, especially those who created and tended the mandala-shaped, one-acre organic garden, the sacred heart of the place. For our investment, we Land Stewards receive a limited right to use the cottages when they are not rented out to guests. Land Stewards are not wealthy by any means, but, for the most part, came to Shenoa financially comfortable and

well established professionally. Some among us possess considerable business experience.

We cannot attribute Shenoa's lack of financial success to our lack of experience and business expertise. We are all old enough and savvy enough to make wise business choices. Something else was at work, at a level beneath reason and awareness. I believe it had two aspects. First, we held conflicting attitudes and beliefs about money and business. These generated confusing fiscal structures and strategies and undermined our attempts to develop and implement a clear, compelling vision. Second, we fell in love with the possibilities and the land—a marvelous infatuation that nonetheless clouded our financial judgment.

The reflections that follow are strictly my own—a part of the truth but hardly the whole truth. Others involved with Shenoa might tell a very different story, drawing different conclusions.

A REMARK IN A RECENT CONVERSATION HELPED clarify for me one of the key confusions at Shenoa that I think generated our chronic financial struggles. A co-founder of a spiritually based organization that also intends to develop a retreat and learning center remarked that the group first had to decide whether it would be a money-making enterprise or a nonprofit organization. He noted that the organization would develop different strategies and generate a different group culture, depending upon whether it was seeking investors or donors. Only later did I realize that Shenoa had never made this distinction. We never chose one identity and set of strategies over the other. We tried to be both a nonprofit organization and a self-sustaining business. As a result, we did neither well.

Looking back, I discern a pattern: a combination of a strong desire to develop Shenoa on our own, discomfort about asking for contributions, distrust of people with money, and a lack of faith that our vision was compelling enough—and sufficiently Spirit-infused—to generate the kinds of contributions we needed to fund our project. I certainly don't mean to imply that everyone involved with Shenoa held these attitudes and beliefs. But I do think that the initial financial strategies that set the pattern for the center grew from conflicted desires. The founders wanted to create a successful business that provided a return on investments, while also



being part of a visionary endeavor more focused on developing transformative educational programs than in making money.

A major clue about the unconscious attitudes at work came during the first retreat center board meeting I attended in May 1989. The board had invited my husband and I, plus two others, to consider joining, and had encouraged us to attend board meetings. This particular meeting took place on the deck of the rustic summer home of one of the other invitees. His extended family had vacationed here for generations. After the usual meditation and round of personal sharing, the board got down to business. It was a painful experience. Board members had only recently grasped the depth of the financial crisis they faced. They now knew that their business plan was not going to work, and that they had precious little time to develop a new one before the money ran out.

This didn't worry me particularly. I knew Shenoa was a Findhorn-inspired venture, and I had drenched myself in Findhorn lore. Time and again, the Findhorn Foundation had found itself without funds for the next step. And, time and again, the necessary money, skills, or goods arrived, often through unexpected channels. The members played their part in this co-creation by imagining themselves receiving what they needed, taking whatever steps they could to manifest this outcome,

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**We tried to be both a nonprofit organization and a self-sustaining business. As a result, we did neither well.**

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and turning the rest over to Spirit. I suggested that this board begin by getting as clear as possible about how much money it needed and, in meditation, imagine receiving it with the help of Spirit. "Who knows," I added, "some wealthy people might be so taken with our vision that they might be inspired to donate much of the money we need."

A member of the board immediately set me straight. This was not a good idea. He explained that the board did not want one or two "rich fat cats" to put up the money. They were afraid that such large donors would have too much power and might want to tell the board how to run the place. The founding board, he added, designed the business plan so that the money to capitalize the center would come from many ordinary people investing modest amounts of money.

I stopped breathing for a moment and felt my muscles



MARY ANNA MALONEY

*Shenoa's garden did work, financially and in every way.*

tense. Sitting next to me was a man who came from a family with lots of money. In fact we were now sitting on the deck of his family's summer home. He also happened to be a member of a group of wealthy philanthropists who called themselves the "Doughnuts." They had banded together to find worthy projects for their money and had founded the San Francisco-based Tides Foundation to do this. I wondered how he felt being referred to, however indirectly, as a member of a group that couldn't be trusted to give large contributions without strings attached.

In that breathtaking moment, as the phrase "rich fat cats" floated in the spring air, I realized one vital way in which Shenoa differed from Findhorn. A significant element within the founding board of Shenoa did not trust rich people. As a consequence, this board shaped policy that limited the vehicles through which Spirit could channel money. In a deeper sense, I believe that this board and those of us who followed as board members—and I include myself—did not sufficiently trust Spirit and the power of our own vision. We felt we had to make deals with people, promising them some form of payback on whatever they put in or they wouldn't put anything in.

I don't know the details of how Findhorn raised money and other resources, but I do know that the Foundation willingly received at least a few large gifts, some in the form of donated estates. I recognize the need for caution and discernment in accepting such major contributions, but I strongly doubt that the founders of Findhorn ruled out all such contributions in advance, for fear of the motives and control issues of the donors.





RICK GERHARTER

*Tens of thousands of people have experienced renewal and education at Shenoa.*

To be fair, Shenoa did not let this early prejudice harden into a rigid ideology. Within a year of that May meeting, one of the founding directors of Shenoa acknowledged to me privately that he had changed his attitude and would never again automatically turn down any offer of a large donation. Still, I sensed that he was much more comfortable receiving loans or other forms of investment in which the provider received a return.

I wholly embrace the idea of generating capital, whenever possible, through a large number of small investors or donors. This provides a visionary endeavor with a broad and diverse base of commitment and participation. It also demonstrates the power of ordinary people to accomplish great things when they work together. But I also believe that attracting major donors is a perfectly fine approach alongside this, especially when a project is highly worthwhile and requires capitalization beyond the capacities of a network of small investors and donors.

The main confusion that I believe undermined the financial effectiveness of Shenoa had to do with our identity. Was Shenoa primarily a visionary educational center that needed to generate an endowment and fund programs through contributions and grants, or was it a self-sustaining business that raised capital through a network of investors?

Its founders wanted it to be a model of a good business. In their Declaration of Intentions, a combination vision and mission statement, they devoted one of the six points to describing the approach to business that the center would take. A mission statement generated a few years later labeled the center a “self-sustaining busi-

ness.” About a year ago, a fundraising expert consulting with us read these two statements and immediately advised us to remove the word “business” from them. Foundations and major donors, she explained, do not give money to businesses.

Although the founders of Shenoa and those of us who followed as board members gave lip service to the need for fundraising, none of us seriously pursued this strategy. The odd thing is that we didn’t do well running a business either. As retreat center operators, we found it difficult to either price our accommodations at a higher level or cut back our staff and services sufficiently to operate in

the black. (The California recession and the loss of two large clients, for reasons unrelated to the service we provided, had put us deep into the red.) We charged fees that were under the going market rate in the resort business, although in line with certain other retreat centers. We learned recently that the reason these other retreat centers have survived is that they either hire devotees who work for little or nothing or were well endowed by major donors.

Shenoa’s other “business,” our experiment in collective ownership known as the Land Steward program, increasingly fell behind its projected time lines for finding new Land Steward/investors. This Land Steward program was the innovative investment vehicle that the retreat center board generated to replace a previous non-viable investment vehicle in its original business plan. It didn’t help that a neighbor filed a complaint with the county in 1995 about our compliance with our Use Permit and effectively put our investor-development plans on hold for more than a year and a half.

Perhaps no matter how clearly we might have focused our identity or how well we might have managed our operation, we still might not have succeeded financially, for one simple reason. Shenoa birthed itself into the world prematurely, without sufficient capital. The founders, in their original business plan, allowed three years to raise the capital to get started. Then the owners of the land set an ultimatum: “Lease now with an option to buy in three years or we’ll put the property on the market.” The founding board meditated, gulped and signed the contract. Every one of us who invested afterwards knew this story and put our money in any



way. We, like the founders, had fallen in love with the land and the possibilities.

One aspect of Shenoa that did work—financially and in every other way—was the garden. In the beginning the board almost axed it because we couldn't figure out how to cover the expenses of a project that didn't generate revenue. We were clearly thinking like a business and not a nonprofit. Fortunately, a committee of three non-board members, who also happened

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### **Shenoa birthed itself into the world prematurely, without sufficient capital.**

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to be charter Land Stewards, insisted that the garden was essential to the vision of Shenoa and that they would find a way to fund it. They did, through a series of grants from the Daily Bread Project, a nonprofit dedicated to feeding the hungry. In partnership with Daily Bread, the garden generated an innovative donor program that sent Shenoa's fresh produce to free food banks and kitchens throughout the greater San Francisco Bay Area while providing money to pay for seeds, tools, and garden staff at Shenoa. Later, Shenoa's head gardener, Sara McCamant, generated a successful apprentice program that educated people about organic gardening while providing much needed help in the garden.

This was one of Shenoa's few vision-driven programs. It did not arise, as the Land Steward program had, as a creative way to meet a financial crisis. The garden came into being because it was essential to the vision that wanted to unfold at Shenoa. It expressed this vision so compellingly that people were willing to contribute to the garden project with no desire for a return on their investment. This was Shenoa at its nonprofit best.

Perhaps those of us on the retreat center and Land Steward boards at Shenoa lowered our gaze too often to the bottom line and became mesmerized by the puzzle of how to meet our immediate money problems. If I were to start over, I would insist that our primary question be: "What best expresses the vision of Shenoa?" The next question would be: "What kind of financial entity can best help us manifest this vision?" Depending on the answer, we would then choose to be either the best business or the best nonprofit we could be—one or the other—and let our secondary strategy decisions flow from this choice.

We are now paying the price of our clouded "double vision." Those of us who have been around the longest have worn ourselves out trying to make an increasingly complicated, patched-together array of financial strategies work in harmony with one another. Our spirits are flagging, our nerves are frayed, we are tempted more and more to point fingers at one another, and some of us have become physically ill. I believe it's time to turn the reins over to a fresh team. We, the current constellation of Land Stewards, need to let go of our fantasies about what we might do together on this particular piece of land. It's time to invite others with a more focused vision to take over—perhaps in partnership with some remaining Land Stewards—and do their best.

All of us—staff, board, and owners—accomplished much of value on this land. Shenoa pioneered strawbale and other types of sustainable construction in the area, constructing the first code-approved, load-bearing strawbale building for human habitation in California. Through its Shenoa-generated Elderhostel programs, the retreat center touched the lives of over 1100 people aged 50 and over. Tens of thousands of others experienced renewal and education on the land—attending yoga retreats, Focusing workshops, Shenoa Sustainability Series classes, Family Weekends, and many other events. At our tenth reunion this past October, many of the more than 90 staff and former staff, board members, and Land Stewards testified about how Shenoa has profoundly transformed their lives.

As my husband, Sypko, noted at the closing circle in the garden, when a flower blooms and then dies, we do not call that flower a failure. And as Shenoa's head gardener, Sara, reminded us, flowers don't so much die as go to seed. We all carry the seeds of Shenoa in our hearts, and we intend to plant these wherever we go. Ω

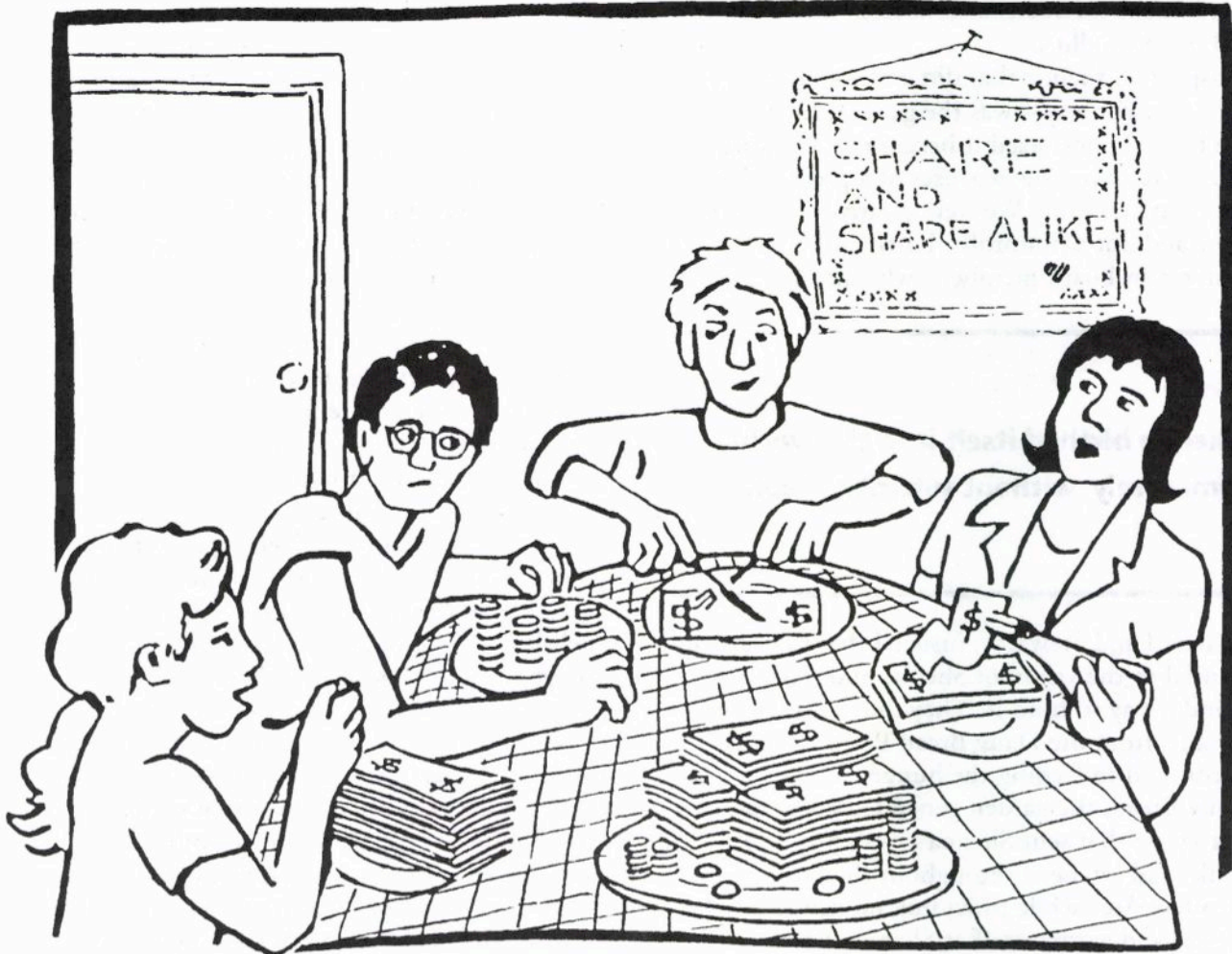
*Carolyn Shaffer, coauthor of Creating Community Anywhere: Finding Support and Connection in a Fragmented World (Tarcher/Putnam, 1993),*

*served as co-director of Shenoa's retreat and learning center in 1997. She offers organizational coaching and consulting through her company, Growing Community Associates, PO Box 5415, Berkeley, CA 94705; 510-869-4878; GCA2@aol.com.*



JAN STANDERFER





# MORALS, VALUES, & MONEY

*An Interview with  
Chuck Matthei*

INTERVIEWER, JEFF GROSSBERG

*Chuck Matthei is president of Equity Trust, Inc., a non-profit organization focusing on community land trusts, community development finance, and funding for Community Supported Agriculture projects.*

*From 1980–1990 he was executive director of the Institute for Community Economics (ICE), when the organization was both a nonprofit organization pioneering the community land trust and community loan fund models, as well as an intentional community with elements of a communal economy. During his tenure at ICE the number of community land trusts increased from only a dozen to more than 100 nationwide, and its Revolving Loan Fund received investments from more than 650 individuals and institutions and placed more than \$16 million in loans. Chuck Matthei helped organize the National Association of Community Development Loan Funds, and lectures internationally on issues of land tenure, housing, community development, and community investment. He is coauthor of Community Land Trust Handbook (Rodale Press, 1982).*



**Jeff Grossberg:** *You describe economics as a “web of relationships.” Why?*

**Chuck Matthei:** I think most people think of economics as a gray, abstract science, riddled with complicated statistical equations that most people simply can't comprehend—mechanical, impersonal, predetermined.

But economics is neither abstract nor impersonal; it's the *most* personal science. It's no more and no less than the relationships we have: one person to another, and each of us within our larger communities. And inescapably, economics is also a manifestation of our values.

While many religions teach that we are children of God, all equal in the eyes of God, we still compensate people very differently across the employment scales. How can I say, “Yes, I value you as an equal child of God, but I will pay you half as much as I receive.” These are economic questions, but they are also profoundly moral questions that must be confronted.

**JG:** *How have you seen values and morals treated among groups that live or work together intentionally?*

**CM:** I've spent most of my adult life living in what most people would consider intentional communities, and there are always values questions about work. What is meaningful work? What kinds of activities will an individual or group choose as a source of livelihood? Sometimes the activity that seems to be most productive from a practical perspective is not necessarily the most lucrative from a financial perspective.

Questions about money and values certainly affect the way in which a community makes a living in our complex modern economy. For example, in an income-sharing community, how are revenues shared among the members? What do we pay for, what do we not? Is everyone's time valued equally regardless of task, or is compensation varied according to task? Are tasks compensated because of the way community members value them or the way the external market values them?

I became director of a nonprofit community development organization some years ago when it had come upon a time of difficulty, and guided it through a fundamental change in its economy. Up to then it had been rather conventionally structured with a little suite of offices downtown and modest but conventional salaries. It was supported partly by our own program earnings and partly by charitable gifts. We rebuilt the organization in a very different social and economic model. For the period of my tenure we functioned in many ways as an intentional community that lived and worked together in small buildings owned by the nonprofit organization. We chose to base compensation solely on personal need without

any consideration of a person's education, organizational role, or even seniority.

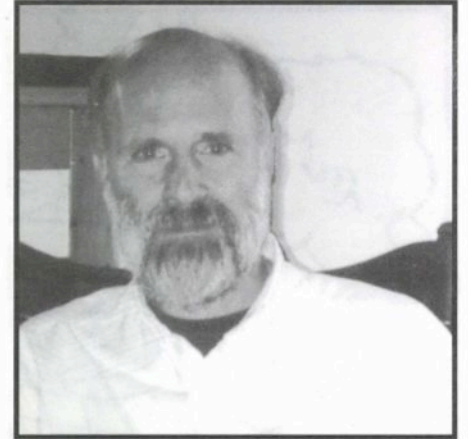
We asked ourselves what it meant to compensate people according to their needs. We could have paid everyone the same amount in order to reflect our belief in the equality of each member. Instead we adopted a system in which each person ended up with the same amount of disposable personal income, but the actual cost to the organization for different staff people depended upon each person's varied life circumstances. For example, we provided each person with housing, food, transportation, and medical care. But if the person had school or other

pre-existing debts when they joined the staff we paid off the debts, not in one lump sum but in amortized payments over the course of his or her tenure. If people had children to support, either living in the community or through child-support payments, we covered those costs. We had two Catholic sisters on our staff and we made payments to their religious community, covering their obligations to help support their retired sisters who were no longer able to work. We recognized that as an appropriate obligation and we made those payments.

In this way we provided for the basic financial needs of each person. The annual cost to the group of maintaining people varied from about \$4,000 dollars per individual to \$25,000 for people who had debts or family obligations. Even then issues arose, because while we all had the same amount of discretionary income, some had additional personal or family assets.

Unlike traditional religious orders or spiritual communities, we didn't require members to collectivize personal or family assets when they joined. We didn't have an extended period of provisional membership, like a novitiate, a multi-year process that would lead to a final commitment. We welcomed people in more quickly than that because we needed them to carry out our programs. We felt that it would be inappropriate, unrealistic, to expect that degree of financial collectivization.

We started with just five people, and when I left 10 years later we had 25. And all that time we talked about



*Chuck Matthei*



these issues. In fact we created a culture in which personal financial issues and communal financial issues of wealth and money were not taboo subjects as they are in mainstream culture. We acknowledged both the equalities and the inequalities, the consistencies and the inconsistencies of the system. I think that process and the honesty of those discussions were more important than any particular practice that we might have adopted.



**JG:** *Income-sharing communities often grapple with these issues, seeking the balance between what works in the marketplace and making decisions that are truly value-based. How*

*did your community seek this balance?*

**CM:** Such tough questions like these were percolating during the whole 10 years of our communal economy. For example, we had no pension. As young, independent, freewheeling folks began to get older they'd ask, "What am I going to do about retirement? Will I always be here?" When single people married and had children they'd begin to think about those responsibilities.

I don't want to suggest that the single people were devoted to simple living and the pressure for market-rate salaries came only from families. Sometimes a single person would say: "It's fine for family staffers to get along on a modest income because they have one another to meet their emotional needs and provide entertainment. And they're so busy taking care of their children they have no time for anything else anyway. But I'm single and I have needs too, but I don't have enough money."

There were always challenges; after all, we were swimming against strong cultural currents! Our cultural context makes this kind of experiment even more difficult. While our community talked often enough and honestly enough, these were still difficult questions. We saw them not only as practical and financial issues but also as moral ones. We are not always comfortable saying: "I want more." Someone else might make a negative moral judgment about this request, so people struggled with it. It got simultaneously easier (we discussed money openly) and more difficult

(someone might judge us) to deal with perceived needs for more income.

When challenges to the communal experiment arose, they tended to come out less often as direct personal statements, such as, "I think we should do differently" or "I want more," but rather as ostensibly objective opinions about the whole organization and its well-being: "We have increasing responsibilities; our programs and opportunities are growing; we have to expand our staff; we need competent skilled people and it's difficult to find them operating the way we do. So maybe we should pay more compensation."

Or, "We need to diversify the staff. And you can't ask people of color or people from low-income backgrounds to operate on a basic-needs stipend." There was a measure of truth in these assertions, as well, perhaps, as an element of unconscious paternalism. Was it a realistic or unrealistic assessment?

I think these are debatable questions. Generally we answer them or accept conventional answers without debate, but we *should* debate them.

**JG:** *You eventually left that organization?*

**CM:** Yes, eventually I chose to leave that group. Others left and some stayed, and the remaining members began the process of change. The organization returned to a mainstream market model; it no longer has a communal structure at all.

**JG:** *How did that happen?*

**CM:** They began modifying the structure, the lifestyle, the compensation policies. They not only gave members more cash but also gave people more flexibility about where and how they would live.

Of course the more people's circumstances are individualized, the more costly their needs become. For example, whereas people can share appliances or equipment when they're together, when they live apart they each need their own. Whereas in a communal situation they can entertain themselves and each other, so their social and personal needs are met (not always, but in the best of times). But when they're alone they may be inclined to go out and meet their needs in the entertainment market or elsewhere, costing more money.

Within the first couple of years after I left they moved away from needs-based compensation to fixed compensation for each staff member. The new compensation levels were significantly higher per person than when we supported people in a communal structure, but substantially below market rates or salary scales, even in the nonprofit sector.

I had always argued that such a course would not be



a tenable position. You couldn't straddle the fence in that way. You're going to lose that unique culture that appeals to the missionary element, but you're not offering what it takes to recruit the conventional salaried professional.

So they tried that for a time and that didn't work. Then they said: "We're not able to recruit people with an intermediate salary; we have to go to market rates." But that led to other unexpected results. Market wages do make you more competitive as you recruit experienced and skilled candidates, but you cannot afford to pay top market wages to your entire staff or you'd blow a hole your budget. So as they moved to market wages, ostensibly to recruit skilled professionals, they also moved towards a position of salary differentials, and for the first time they eliminated some positions. They downsized.

Unfortunately the result was a union organizing drive. Formerly, staff members, even if they had not always been satisfied, were content to continue with the communal or collective structure because at least they were all being treated equally. If everybody was chafing a little bit under the financial limits, at least they were *all* chafing; they were all treated equally. And they expected job security because no one had ever been laid off, nor had there ever been a proposal to lay anyone off for financial reasons. But now suddenly, they were no longer treated equally through direct compensation, and their jobs were not as secure as they once were. The reaction to unequal salaries and loss of job security divided the group into classes; they mobilized a defensive effort to protect their positions.

**JG:** *Did your experience there leave you with a less optimistic sense about the possibility of accomplishing this kind of goal?*

**CM:** Has it made me less optimistic about the ability to work and sustain communal structures and relationships? No. I think I always knew it would be difficult in a culture like ours; it would be problematic and we would fail more often than we would succeed, that success would be meaningful but still fleeting.

Nevertheless, I'm attempting to do it again. Here we go with another fledgling troop of companions beginning as we did those many years ago.

**JG:** *So what lessons do you bring out of that initial experiment that you try to apply in your current experience? Lessons that might broadly apply to people living in different kinds of community circumstances?*

**CM:** We have never had occasion to sit down with other people from intentional communities or small

and struggling organizations to talk about how to get by on less. How can we use non-financial compensation? What are the forms of non-financial compensation? How can we deliver it so that it will help to make living easier with a limited cash income? How can we create and sustain a culture that supports people who live like this, with means that are out of pace with the mainstream economy and community?

We needed to raise these questions in these circles, come together and talk in practical terms. We should be looking at these issues, we should be talking about ways to bring people together to deal practically with different economic structures and models.

When we started that change from a conventionally structured non-profit corporation to one with a communal economy, we tried to moderate our assertions and assumptions. So for example, we said, "This is how we operate. We're not asserting that this is the only right way to do things. It's what we're doing, in part for practical reasons and in part as an expression of our personal philosophical convictions. But we don't pretend that this is a perfect reflection of those convictions or that this is the only legitimate way to proceed. But it is the best we can do right now."

So you want to create an environment in which you are explicit and realistic and practical in your policies—and this is clear to all participants. But you want to get off the moral high horse. You want to be assertive and practical and explicit in designing and implementing that system. You want to create a culture in which people can feel comfortable to agree or disagree, to suggest or imagine or propose, without fear of moral sanction, without being criticized or condemned.

It's important to create a value-driven culture that is also humble and realistic, and that's tricky. It's also important to recognize it might work for a period of time but not for a lifetime. Some people would do it because they share the conviction; some people would do because they want to be part of the enterprise and are willing to put up with it; some would do it for a time and then move on.

We learned a lot along the way. We had specific compensation to meet the needs of each staff person, but we





also recognized that unforeseen developments could occur, such as family emergencies or a period of difficulty in someone's life. How could we provide for those times? It wasn't simply a question of how much we would provide in an emergency or unusual situation, but *how* would it be provided.

We found that the level of compensation was less difficult for most people than their sense of dependency



and vulnerability in disclosing their special needs to a large group. The emotional and cultural aspects were more difficult than the financial ones. So we organized a small finance committee authorized to make special

appropriations up to a certain limit without larger group discussion. If an individual had a special need he or she could ask for help from three people, not 30. That made it easier for them personally and enabled the group to continue with its larger enterprise.

**JG:** *It sounds as if you often dealt with the distance between the idealism people often bring to a process and the reality of our their needs and cultural biases. How do we build something that simultaneously expresses our deepest idealism but deals with the truth of where we are as individuals?*

**CM:** There were five of us at the outset. One person had been a nun for many years and understood community in the context of that experience. Another had been through the sixties and didn't want to go back; another had just graduated from college and had lived in a student co-op. And I don't think the fifth person, who was also young, had even heard the term "intentional community." Then there was myself. Now, with a disparate collection like that we wouldn't even have the same conception of the term.

An intentional community can be a kind of a Pandora's box. Open it in the wrong way and you invite everyone to expect that their personal black holes will be filled. It doesn't happen that way.

So in our first days we said: "Let's talk about community, let's recognize that it's an interesting idea, and a noble tradition, but acknowledge that we are not yet a community in that sense. We don't have the same

vocabulary or the same experience and we hardly know one another personally. So let's recognize the concept, then set it aside to be brought back later. In the meantime, let's figure who's gonna cook supper tonight and what color to paint the living room, and how we're gonna take this struggling little organization that we've inherited and make it a viable and productive force in a much larger community."

"Let's learn to live with one another honestly, with caring and respect. But let's also recognize that we individually have a set of responsibilities, to each other and to the larger community. We need to be humble about what we can expect to achieve."

**JG:** *Why do you personally choose community?*

**CM:** Two things compel me do it over and over again. One is economic, as communal arrangements can be a much less expensive way to live and work. Another reason is that it makes it possible to practice hospitality. As Dorothy Day observed, when we're relatively young and healthy and single we can easily support ourselves in a variety of ways, but what do we do about the young and the old, and the sick and the troubled? We could ignore or abandon them, which is a morally indefensible. We could institutionalize them, which, at least in today's political environment, seems to be financially insupportable.

As I see it, the only alternative is to reconstruct basic units of human community and invite them in. Living in an income-sharing community makes it possible to welcome the stranger, the person in transition, the person in need. If you lived alone in an apartment and worked in an office each day, as fine and decent a person you may be, it would be difficult, bordering on impossible, for you to personally invite that person in transition or need into your home. It would be impossible to meet their needs, support them, or include them in your life in a way that would be helpful, constructive, and inspiring.

But in a strong and stable communal economy it is possible to allocate your labor so that you can welcome and take care of people in need within your community. I think *that* is what we should be looking at—how communities are responding and can respond to needs of the broader communities of which they are a part. Ω

*Chuck Matthei can be reached at Equity Trust, 539 Beach Pond Road, Voluntown, CT 06384; 203-376-6174; e-mail: equitytr@aol.com.*

*Jeff Grossberg, who lives at Sirius community in Massachusetts, is Guest Editor of this issue.*



# How Much Is Enough?

BY VICKI ROBIN

**A**T A RECENT CONFERENCE on alternative economics, I happened to sit at dinner with a man who told me how he had struggled to discover just how much was enough for him.

From time to time he goes to a rural monastery for a silent retreat. Meals are provided by the monks. The many acres of wooded land are laced with walking trails. There are several small sanctuaries with just a chair or two. Each room has a bed, a desk, a chair, a lamp, and no more. On one retreat he asked himself, "If I knew that everyone in the world would have enough if I had only this much, would this be enough for me?" The answer was a clear "yes."

While all of us at the dinner table could identify with the simplicity of that vision, we went on to discuss what things we might add to support not only our spiritual nature, but our work and sense of community as well. A telephone. Certain books. Certain files. Another chair for a guest. A computer, perhaps. The more we added, the more difficult it was to draw the line. Where did necessity end and excess begin?

Through my public speaking on personal economics, I come in contact with many people who are sufficiently awake to the needs of the world to have asked themselves that same question, "How much is enough for me?" So many of them, even those who speak out against the inequities and insanity of our consumer culture, feel they fall far short of the mark in practicing what they preach. They confess their "sins of luxury" to me with everything from sheepishness to painful guilt.

In my own experience, and through



corresponding with many people who have done our course, I've noticed a few consistent qualities in the lives of people who have come to know how much is enough for them.

**1. They have a sense of purpose larger than their own needs, wants, and desires.** Desires are infinite. Fill one desire and another emerges. A sense of purpose, though, sorts real needs from whims and preferences

*I pledge to discover  
how much is enough  
for me to be truly fulfilled,  
and to consume only that.  
I pledge to be part of the discovery  
of how much would be enough  
for everyone  
not only to survive but to thrive,  
and to find ways for them  
to have access to that.  
Through this commitment  
to restraint and justice,  
I am healing my life,  
and am part  
of the healing of the world.*

—Vicki Robin

and directs your attention to only those things that will really serve your mission—whether the "mission" is raising children, a garden, money, or consciousness.

**2. They can account for their money.** They know where it comes from and where it goes. There's a sense of clarity that comes from such precision and truthfulness. If you don't know

how much you have, you can never have enough.

**3. They have an internal yardstick for fulfillment.** Their sense of "enoughness" isn't based on what others have or don't have (keeping up with the Joneses, or down with the Smiths). It's based on a capacity to look inside and see if something is really adding to their happiness, or is just more stuff to store, insure, fix, forget about, and ultimately sell in a garage sale.

**4. Like my friend at the dinner table, they have a sense of responsibility for the world,** a sense of how their lives and choices fit into the larger social and spiritual scheme of things.

From these findings, I've developed a pledge that may help guide people in finding peace with what they have and need. (See box.)

"Enoughness" isn't something to "live up to"—it's something to discover through the process of truthful and compassionate living. Ω

Vicki Robin is co-author, with Joe Dominguez, of *Your Money or Your Life* (Penguin, 1992), and president of the New Road Map Foundation.

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## Roger Ulrich & Lake Village Community *"The Experiment of Life"*

THE LAND WHERE ROGER ULrich lives in rural Michigan is the perfect community setting: lovely woods, a serene lake, green pastures, attractively weathered farm buildings, contented farm animals. All that is missing—these days, anyway—is the usual hustle and bustle of people.

But for over two decades this land was the site of an unusual community experiment that touched the lives of scores of people. Now, because a disgruntled former resident forced the local government to red-tag code-violated buildings and evict many of the residents, the 115 acres that housed 30-some people are home to only eight. Ulrich and his wife, Carole—two of the founding members—and six other residents are left to pick up the pieces of the intentional community where they invested 25 years of love, elbow grease, life savings, and dreams.

While Ulrich clearly feels frustrated and saddened by the events that have transpired over the past couple of years, he sees no reason to leave the land he has grown to love. He agrees with the advice of Rolling Thunder, his spiritual mentor, who warns that people don't escape their problems by moving away. And thankfully, Ulrich reports, about 25 former Lake Village residents live nearby and continue to offer support to the community.

A framed list hangs in the huge barn converted to living space. The roster includes nearly 300 names of past Lake Village residents—many of them former students of Ulrich at nearby Western Michigan University. For a brief moment, as he reels off dozens of names of former members in the cavernous dining room that could easily seat 50 people, Ulrich looks frail and stooped, the weight of the past year's events on his shoulders. But as he straightens and starts talking about Lake Village, his voice takes on great conviction and fills the room.

Vigorous, trim, and talkative, 64 year-old Ulrich spends his days with farm chores, writing, reading, playing softball, and teaching and studying Native American and Amish practices.

He refers to himself, only partly in jest, as an "Amish Indian." The Amish, he says, and his Amish-Mennonite grandparents in particular, served as his practical mentors, while Native Americans have been his spiritual guides.

"Behaviorist Amish Indian" might be more accurate, though Ulrich would probably wince. At one time, he was a devoted Behavioral psychologist and a colleague of B.F. Skinner and other renowned members of the *Beyond Freedom and Dignity* crowd. Even now, after he has long followed a path widely divergent from his Behaviorist roots, Ulrich peppers his conversations with

### FOUNDERS' TALES



BY DEBORAH ALTUS

*Deborah Altus lives, loves, works, and plays in Lawrence, Kansas, where she stays active in the co-op movement and remains a student of community.*



quotes from B.F. Skinner, along with stories from Rolling Thunder and sayings of his Amish grandmother. One of his prized possessions is a hilarious video clip of him and Skinner discussing everyday applications of Behaviorism as guests on a 1960s Dick Cavett show. It is hard to imagine that the serious young scientist on the TV screen soon applied his experimental methods, quite colorfully, to his own life.

After finishing his dissertation research on shock-induced aggression in animals (a great embarrassment to the current animal-rights activist), Ulrich pursued a typical academic career—first at Illinois Wesleyan and then Western Michigan University where he moved in 1965, at age 34, to head the Psychology Department. According to Ulrich, he and his colleagues made WMU into “sort of the citadel of Skinnerian psychology.” Oddly, it was Ulrich’s attraction to Skinner’s book, *Walden Two*, that first got him moving away from Behaviorism.

In the second half of the '60s Ulrich participated in a series of national conferences focusing on starting a Walden Two community like the one described in Skinner’s book. Efforts fizzled to do anything as a group, however Ulrich and fellow participant Kat Kinkade went back to their respective home bases. Both were bright, energetic, colorful, self-starters who excelled at doing their own thing. Neither was content, unlike most conference attendees, to just talk about *Walden Two*; they wanted to live it. Kinkade went on to co-found Twin Oaks community in Virginia (and later, East Wind and Acorn).

Meanwhile back in Michigan, Ulrich and some of his WMU students, attracted both to *Walden Two* and the emerging '60s counterculture, formed a co-op house in Kalamazoo. From there, they put together a non-profit organization and planned a rural commune. In 1971 they bought land next to Long Lake in rural Kalamazoo and formed Lake Village Community.

Lake Village, according to Ulrich, was inspired by *Walden Two* only in the sense that members wanted to experiment with their lives as Skinner, through his

character “Frazier,” exhorted people to do. Ulrich took Skinner to heart, and in the spirit of the '60s, experimented with many aspects of his life, including open marriage. How did that go? Well, he points out, he and Carole are still married.

Ulrich’s students and fellow community members started taking drugs, and he became intrigued. At Harvard he’d attended a presentation extolling the benefits of LSD, but was discouraged to learn that the researcher hadn’t even tried the drug (the researcher had sophomores take it, then wrote about it). This approach, although standard in academia at the time, was becoming increasingly repugnant to Ulrich—it seemed dishonest. He wanted to learn from direct experience. And his willingness to experiment on hapless sophomores—especially when he lived in community with them—was waning. Skinner’s words shouted to him from the pages of *Walden Two*: “You have got to experiment with your own life, not just sit back in an ivory tower somewhere. ...”

So Ulrich took drugs. Lots of them. He started with grass and moved to psychedelics. After a particularly frightening trip dropping acid and shooting cocaine, he forswore mind-altering chemicals.

Meanwhile, Lake Village had become a happening place. Students and other members of the hip underground moved into every possible nook and cranny. Farm outbuildings were renovated to house the burgeoning population; pastures and woods sprouted tipis and domes; wondrous, artistic, cozy dwellings appeared in sheds once meant for chickens and cows. Peter Rabbit of Drop City fame remarked that it looked “like a group of people trying to come down from a middle-class trip.”

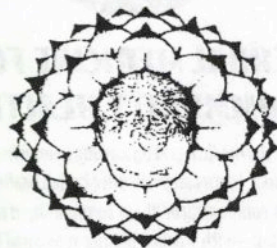
Nobody paid much attention to building codes. In fact, little thought was given to law and order—external or internal. In the spirit of the times, freedom was greatly valued, and, for the most part, people were able to do their own thing without getting in anyone else’s way. In the early days Lake Village did have meetings, committees, and

**His willingness to experiment on hapless sophomores—especially when he lived in community with them—was waning.**

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planners, following a rough *Walden Two* outline. But people quickly decided that they were doing too much talking and not enough doing and replaced weekly meetings with “Work Sundays.” Ulrich points out that the community had its share of relationship hassles and spats over work-sharing. But, he says, that happens any time you get people together; it wasn’t peculiar to their community.

Early on, members tried to use some Behavioral methods with their children. Ulrich laughs and shakes his head when he recounts their experiences with a *Walden Two*-style system through which the kids earned points, exchangeable for privileges, by doing chores. Their earned points, recorded on wall charts where they could see them mount up, became “positive reinforcement.” The problem with this system, he says, was that the parents paid too much attention to charts and not enough attention to their children’s actual behavior. The point system was abandoned after they discovered that the kids were earning points for cleaning even though they were sweeping cat litter under the carpets. Ulrich, the supposed Behaviorist expert, was humbled. His book series, *Control of Human Behavior*, cited study after study that demonstrated effective behavioral control—“where everything turned out right, just like in *Walden Two*.” But, as Ulrich said in a 1978 *Communities* magazine interview: “Now, here I am living in this commune, and I can’t get my kids to put away their socks.”

Ulrich freely admits that he has played a strong leadership role at Lake Village over the years. And he recognizes that, at times, he’s pushed his authority a bit too far. Some members clearly resented Ulrich’s influence. As one frustrated member said in a 1992 *Kalamazoo Gazette* article, “We want to make a group decision but whatever he [Ulrich] says goes.” Yet others argue that Ulrich was a reluctant authority who fell into that role because he’d been at Lake Village the longest. According to another member, “Roger has said he wishes he could give everybody a ‘20-year pill’ so they could

get caught up. It’s really hard for him to be the leader, but people there have to focus on how they can get involved. He has always wanted them to do that.”

When asked if he had a vision for the community, Ulrich responds that it’s best summarized by the saying, “Do the right thing.” During the 1970s Ulrich tried to

**Pastures and  
woods sprouted  
tips and domes;  
wondrous,  
artistic, cozy  
dwellings  
appeared in  
sheds once meant  
for chickens  
and cows.**

do the right thing by offering Lake Village as a sanctuary for refugees from other countries. Over the years Lake Village has been home for a number of refugees from Cuba and Central America. The community went out of its way to help these refugees even though it assumed a certain amount of risk by sheltering people without official immigrant status.

But risk is something that Ulrich has never shied away from, then or now. Living in flagrant disobedience of building and zon-

ing codes was risky, and now, after more than two decades of doing so, Lake Village is paying the price. While clearly frustrated by the siege on his community, Ulrich is far from defeated. He feels no desire to jump ship, especially as he remembers Rolling Thunder’s words: “You have to live the truth and be a part of it, and you might get to know it. I say you *might*—and it’s a slow and gradual process and it doesn’t come easy.”

Indeed, life is not easy now for Ulrich. He worries a great deal about what he sees as the exploitation of the Earth’s resources, both in the Kalamazoo area and globally. “With ever more oppressive county codes, people move out of cities onto land that is no longer affordable. This especially hurts traditional people who have historically lived close to the Earth.” And, Ulrich continues, those who have typically respected the natural world are forced by laws that exploit natural resources into a life increasingly detached from the Earth.

But despite his considerable concerns, the gleam in Ulrich’s eye suggests that Lake Village may rise again. His feelings about the future are perhaps best summed up by his last words in a 1970s magazine interview—“May I express the conviction that the experiment is not over?” Ω



# Connecting with Our Country Neighbors

*The Federation of Egalitarian Communities (FEC) is a mutual-support organization for a dozen North American communities that value income sharing, nonviolence, participatory decision making, and ecological practices.*

**F**OUR WEEKS WITHOUT ANY RAIN and then three inches all at once left our tomatoes a little tastier, but prone to splitting up the sides. Why would a city girl like me ever think about this? Well, the six of us here at Skyhouse community in rural Scotland County, Missouri, are learning to pay attention to aspects of country life we never thought much about before.

At a time when young people seem to be fleeing the countryside in droves, you've got to wonder what residents of the town of Rutledge, Missouri, (pop. 107) thought when we descended on them from California—a half-dozen fast-talking city kids with pierced noses riding bicycles all over town. No matter how low-key we try to be, we can't help but make a splash. We estimate that out of the 5,000 people in this county, about 25 percent are Mennonites, a Christian sect who practice modesty, pacifism, and simple living (and in this country, speak a German dialect and dress in traditional clothing). The rest

are primarily older dairy farmers or cattle ranchers and retired folks who have lived in rural Missouri their entire lives. Most people around here have known each other for generations.

About 23 years ago the four founding members of Sandhill Farm migrated to Scotland County. Sandhill is an egalitarian, income-sharing community committed to growing organic food and creating a family-like atmosphere. Over the years, it became apparent that Sandhill members were different from their neighbors. Like the old-timers and Mennonites, the Sandhill folks valued farm practices such as canning, pickling, and baking their own bread; however, they looked a little scruffier, most didn't attend local churches, and few appeared legally married.

But Sandhill members have established themselves as good neighbors. If a farmer is ill, Stan will take over his chores. During local elections Ann is likely to put in a 12-hour day working at the polls. Sandhill members attend town meetings and socials and help with the blood drives. They take part in community theater, summer band, and help their neighbors with haying or barn-raising.

Skyhouse, a subcommunity of the aspiring ecovillage Dancing Rabbit, was



## Lost Valley Educational Center



### An Intentional Community and Learning Center for Sustainable Living Skills

#### Naka-Ima

April 18-20, May 16-18

A course about dissolving obstacles, letting go of attachments, and being honest, fully alive and deeply connected. This process has been profoundly beneficial for our community.

**Fee:** \$250-\$500 s/s including meals and lodging. Community scholarships available.

### Creating an Ecological Life: a Community Experience

April 12-25

An immersion in Community Living, Sustainable Living Skills, and Personal Growth, for people seeking to create a life that matches their values and vision.

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**Fee:** \$500-\$800 sliding scale, including lodging and organic vegetarian meals.

### Deep Agroecology Apprenticeship Program

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A rich and multi-faceted holistic learning experience, encompassing Deep Agroecology, Sustainable Living Skills, Permaculture, Personal Growth and Community Living.

**Fee:** \$1,800 including an outdoor campsite and organic vegetarian meals.

### YES! Sustainable Living Skills Retreat

August 1-21

A transformational experience for all young people, ages 16-25, committed to creating a positive future. Featuring hands-on training in sustainable living skills. With Ocean and Michele Robbins, the LVEC community, and lots of guest facilitators.

**Call (408) 465-1082 for more information.**

To apply or for a **FREE CATALOG** of our upcoming programs:

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**(541) 937-3351**  
visit our website at:  
[www.efn.org/~lvec](http://www.efn.org/~lvec)

*Skyhouse member Starling Ray works with fellow communitarians to build a radically sustainable ecovillage, and also works in the nearby Fellowship for Intentional Community office.*



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initially formed in northern California. Last fall, as we searched all over the US for rural land to settle on, we considered Sandhill's reputation as a major plus for choosing this location, and we made a conscious choice to ride on Sandhill's coat-tails. We knew we'd still have to be mindful of our relationships with the wider community. It's no accident that our member Tony is on the local committee researching what to do with the town's old schoolhouse; Halle buys eggs, milk, and wool from local farmers; Aaron honchos construction jobs; and Cecil teaches computer classes to adults. I did my part by hosting local media and seeing that we were well represented on the local evening news and in *Rural Missouri* magazine.

When we moved here we had to learn to slow down and quiet down in order to fit into the local culture, and to notice things such as how recent rains have affected local crops or the price of soybeans.

But how far should we go in attempting to "fit in"? Why is fitting in important to Skyhouse as an entity, and the larger Dancing Rabbit ecovillage project? Should we put away our Gay Pride T-shirts; should our women be discreet about unshaved legs? Should we refer to our common law partners as "my husband" or "my wife"? Should we feel responsible for how visitors to our community interact in town? These are the questions we ask ourselves as we attempt to walk the fine line between being inoffensive and non-threatening versus avoiding

too much concern with image.

Besides the unlikely threat of media hysteria *à la* Branch Davidians or Heaven's Gate, we are mindful that if locals are fearful or distrusting of us, they may make it difficult for us to interact socially and economically. We knew that in a county this small, it wouldn't be unheard of for land-owners not to sell to a group like ours.

**You've got to wonder what residents of the town thought when we descended on them—a half-dozen fast-talking city kids with pierced noses.**

Then there are the positive reasons for friendships with our neighbors. Most of us want to expand our social scene beyond the dozen or so communitarians in the area. We need local people to support our cottage industries. Also, if we consider ourselves activists for sustainable living, we need to demonstrate workable new farming and energy technologies as well as peaceful social structures in ways that appeal to, rather than alienate, our more traditional neighbors.

We want people to listen without prejudice when we oppose unsustainable local projects, such as a gigantic agribusiness hog farm or a mismanaged landfill. Not to mention that it's just plain nice to live where you're wanted.

We've found our Scotland County neighbors to be friendly, trusting, and generous. They don't tend to be suspicious or territorial and have welcomed us into their lives. It's our hope that people will continue to notice the integrity and the positive energy we try to bring to their community—and forgive us for being just a little bit different. Ω

## JOIN US IN COMMUNITY



Camphill Special School — Beaver Run, a Rudolf Steiner-inspired intentional community and school for children with developmental disabilities, seeks houseparents, as well as young people for childcare (who will receive Camphill Curative Education Seminar training). Ideal for young people seeking a different experience in a beautiful, 77-acre woodland community with music, art, drama, festivals.

**Camphill Special Schools, 1784 Fairview Rd, Glenmoore, PA 19343; 610-469-9236; camphill@compuserve.com**



# REVIEWS



## *Invested in the Common Good*

By Susan Meeker-Lowry

New Society Publishers, 1995

Pb, 258 pp. \$16.95

Available from New Society Publishers  
4527 Springfield Ave.  
Philadelphia PA 19143

*Reviewed by Scott Shuker*

IN THIS INSPIRING PRIMER FOR ECONOMIC activists, Meeker-Lowry advocates empowered, locally based economies rooted in local ecosystems and cultures that utilize natural resources in a more Earth-friendly way. She outlines inventive

strategies for creating sustainable, community-oriented economies, including barter systems, revolving loans, and socially conscious investing. Vibrant and personal, she promotes a new economic paradigm which includes respecting our environment, transforming our cities, and connecting with the land.

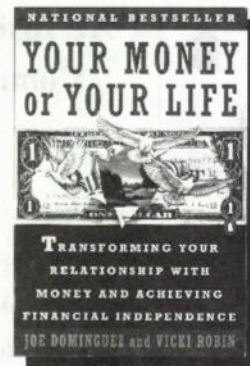
Each chapter is a concise and thorough examination of new economic structures, with profiles of people who successfully integrated their values with their business and created community in the process. One notable example is the Rocky Mountain Institute's "Economic Renewal Program," with the goal to "address real community needs, build the economy from the bottom up, and thereby create real security," ultimately allowing each community to take charge of its economic destiny.

Meeker-Lowry offers new ideas based on traditional exchange systems, and includes a multitude of examples on how individuals and communities can, through direct action and civil disobedience, make an impact. For example, a successful boycott of Texaco brought attention to that company's irresponsible treatment of the Amazon rainforest. Grassroots-level community organizing is another way people can empower themselves to achieve common goals: for example, to stop construction of nuclear power plants or create multi-racial, low-income peace groups. She provides step-by-step instructions for how to make a good investment, get a loan, or start a credit union—all real challenges to the status quo of slash-and-burn capitalism. It's this attention to detail that makes this a worthy textbook for do-it-yourself activism.

*Invested in the Common Good* is a hopeful resource for those seeking freedom from

the grip of corporate greed: in my opinion, it's an essential book for communitarians.

*Scott Shuker is a member of Lama Foundation community in New Mexico.*



## *Your Money or Your Life*

By Joe Dominguez and Vicki Robin

Penguin Books, 1992

Pb, 350 pp. \$11.95 (Canada, \$15.99)

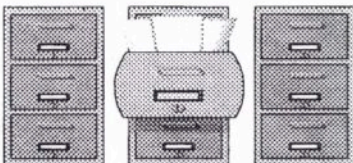
*Reviewed by Diana Leaf Christian*

DO YOU HAVE ENOUGH MONEY? Spend enough time with family and friends? Come home from work full of life? Have time to do things you feel are worthwhile? Are you at peace with money?

Most people in North America don't question pervasive, near-invisible assumptions about money and happiness. Such as, for example, that we should work for a living, or that having a "good job" is desirable. Or that success is measured by making more money. Or that having the money to buy more cool things makes our lives more enjoyable.

After a successful career as a financial analyst on Wall Street and retirement at

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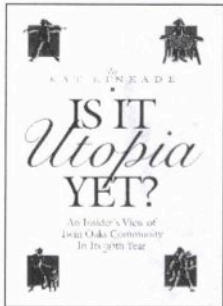
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**An Insider's View of Twin Oaks  
Community In Its 26th Year**  
by Kat Kinkade

*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.

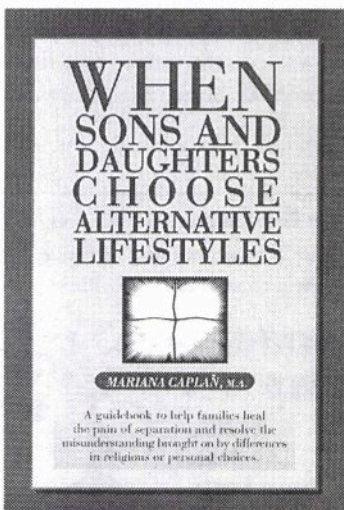
 **Twin Oaks Publishing**

Copies available for \$13 each (includes postage) from:  
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138 Twin Oaks Rd. Louisa, VA 23093 (540) 894-5126

**When Sons and Daughters  
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A long-awaited alternative to mainstream "cult" literature. Anybody living in community or participating in an alternative lifestyle will want to read this book and buy it for their families.



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31, Joe Dominguez concluded that a happy, contented life wasn't dependent on earning an increasingly higher salary. Eventually he concluded it was living simply and having enough free time to do what you love. So he invested enough of his money in 30-year Treasury Bills to earn enough monthly interest to live modestly, and began doing what he loved—teaching other people what he'd learned.

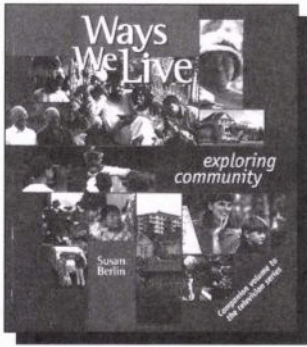
The subtitle, "Transforming Your Relationship with Money and Achieving Financial Independence," may sound ambitious, but those who have actually applied their nine-step method swear it works. The authors define "financial independence" not as becoming wealthy, but rather as working long enough—doing something aligned with your values—to save enough money to invest in long-term government securities so you can live modestly on the interest and follow your dreams.

*Your Money or Your Life* argues that "money" is life energy, since you trade an hour of your labor—your time and energy—for a certain number of dollars. You'll also learn that you don't make as much as you think, once you subtract the "costs" required by your job—transportation (car, gas, insurance, repair fees), job costuming (uniforms, outdoor gear, neckwear, jewelry, designer "power suits"), grooming requirements (hair stylists, permanents and dye, conditioners to undo the damage), lunches out, required tools or specialized training ... and enough aspirin, recreation, and/or psychotherapy to deal with job stress. Add up these monthly costs and subtract them from your take-home pay—that's your real income. The next time you consider buying another cool thing to make your life better, consider whether it's worth that many hours, at your true hourly wage, of your life energy.

The authors show how to identify hidden attitudes towards money and become acutely conscious of how much you make and spend, how to live simply and enjoy it ("Living below your means is a cheap way to be rich!" said anonymous), and how to create a plan to generate financial independence over a period of years. Whether or not you follow all the advice and become fully financially independent, I guarantee that reading this book will shake your assumptions and make you see time, money, happiness, and priorities in a whole new light.

*Your Money or Your Life* could be one of the most important books you ever read.





**Ways We Live:  
Exploring Community**

By Susan Berlin

New Society Publishers, 1997  
Pb, 170 pp. US, \$16.95; Canada, \$19.95

**Ways We Live:  
Exploring Community**

Videotape series produced by Heather McAndrew and David Springbett

Asterisk Productions, 1997

Ten 26-minute programs

In Canada, Magic Lantern Communications  
For home use only, \$212.50 series; \$25 each  
Unit 3, 8755 Ash St.

Vancouver BC, V6P 6T3 Canada  
604-324-2600; 800-263-1818 (in Canada)

In the US, Bullfrog Films

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Box 149, Oley PA 19547  
800-543-3764

*Reviewed by Diana Leafe Christian*

YOU CAN'T KEEP COMMUNITY DOWN. Give people a little encouragement and a few tools, and they'll recreate the sense of community spirit in any available cracks and crannies in our otherwise alienated culture. That's the primary message of this hopeful, encouraging book and videotape series that profile real people in real projects who've reclaimed community on their streets or in their neighborhoods (or created it anew in unexpected ways).

*Ways We Live* begins by making the connection between available time and the strength of community; if our identity is tied up with the constant search for money or prestige, then there's not a lot of time or energy left over for people. According to profiled writer Alan Durning, the question of time is really a statement about priorities. Most psychological research reveals that happiness



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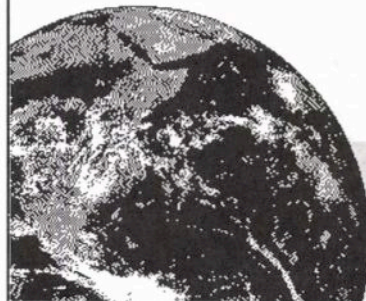
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- Sept 18-20 **Sirius' 20th Birthday**  
Come Help us Celebrate our 20 years of Building Community
- Oct 2-4 **Planetary Healing Conference**  
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**Eco-Village  
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- May 23 **One Day Cob Building**  
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- June 13-19 **Beginning Cob**
- July 27-Aug 2 **Beginning Cob**
- Sept 5-11 **Advanced Cob**
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# **"TOGETHER WE CAN MAKE IT"**

## ***Practical Tools for Realizing Your Community Dreams***

***April 25-26, 1998***

***Loveland, Colorado***

*With Diana Leafé Christian, Editor, Communities magazine*

**"The workshop covers all the bases. Diana is experienced, articulate, and lively; she engages participants at every turn."**

*—Garuth Chalfont, Greenbelt, Maryland*

**"Her presentation is incredible. She's really done her homework."**

*—Bill Crosman, Sunrise Ranch*

**"Diana really brings the experience of community to life.  
Her workshops are magic."**

*—Jerome Osentowski, Central Rocky Mountain Permaculture Institute*

*This lively, information-packed workshop helps you envision your ideal community and how you might function there, with experiential exercises, role-playing, and information about the practical & people aspects of community—what works what doesn't work, how not to reinvent the wheel.*

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opportunity for harmony • Conflict resolution • Thriving in community**

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March 25. \$50 to reserve space (\$25 non-refundable). Room & board available on site.*

*For detailed information: Box 169, Masonville, CO 80541; 970-593-5615; diana@ic.org.*

comes from the quality of our primary relationships with family and friends, the meaningfulness of our work, and the quality of our leisure time. Do we cultivate relationships with people around us, or do we spend most of our time on job-related activities? "There's a paradox of rising affluence and deteriorating community," he says. The groups profiled here knew where to put their time, and therein lies the lesson for readers.

"We wanted to look at the idea of community through the eyes of its practitioners," said Heather McAndrew, co-producer of the videotape series. "What's its significance? Why do so many search for it? How is it expressed?" The producers and author Susan Berlin let go of preconceptions and let their subjects speak for themselves. "It was quite humbling, actually," she says.

They hadn't realized, for example, that it can occur in "virtual" communities located in cyberspace and populated by real people who share intimate parts of their lives but probably will never meet. Or that two million North Americans live full time in RVs and feel more of a sense of community on the road and in their RV camps than they ever did at home.

*Ways We Live* shows us irrepressible community energy: The Annual Scotch Broom Pull in Victoria, B.C., where neighbors convene to rout the plant from meadow and hillside. Murray's Corner, the suburban housing project whose developers sought to recover diversity, easy sociability, and safety, and so mixed housing types and placed them close to the sidewalk. Or the mostly unemployed residents of a crime-ridden inner city who discovered they could learn the skills needed to create and operate their own housing co-op—and transform and empower themselves in the process.

These stories and many more, from community gardens in inner cities to grassroots map-making inspiring a sense of place to actual intentional communities, are upbeat, encouraging—and replicable.

The book is well written and visually appealing; the video series thorough and well edited. You'll like the people you'll meet. But better still, you'll be informed—and maybe inspired—to try some these community-building ideas yourself. Ω

*Diana Leafé Christian is editor of Communities magazine.*



# COMMUNITIES MAGAZINE RECENT BACK ISSUES

All issues are \$5 each.

## #90 Diversity, Homogeneity in Community

Are We Keeping Culturally Diverse People Out?: A Multicultural Neighborhood; Hidden Selectors; Building Alliances Across Cultural Differences; Life Under Fire; Racism & Denial in Community. (Spr '96)

## #91 Ecovillages

What Is an Ecovillage? Setting Up an Ecovillage Where You Are; Planning & Zoning-- Encouraging News; Ecovillages at Ithaca; Lebensgarten; Ecovillages in Israel, Canada, Scotland, Senegal. (Sum '96)

## #92 Christian Communities Then & Now

A Shiloh Sister's Story; Southern Hospitality, "Cotton Patch" Style; Where Have All the (Seventies) Communities Gone?; Authority & Submission in Christian Communities. (Fall '96)

## #93 Celebrating Arts & Creativity

And the Tree of Life Rises; Let's Dance!; The Flowering of Art at East Blair; Creativity as "Sacred Pleasure"; Chaos, Control, & the Courage to Create; Community as Performance Art. (Win '96)

## #94 Making a Living

Boss? What Boss?; Profit is Not a Dirty Word; Creating Value-Added Products; Making It On Our Own; Work & Commitment in Two

Communities; Telecommuting; Making a Living or Making a Life. (Spr '97)

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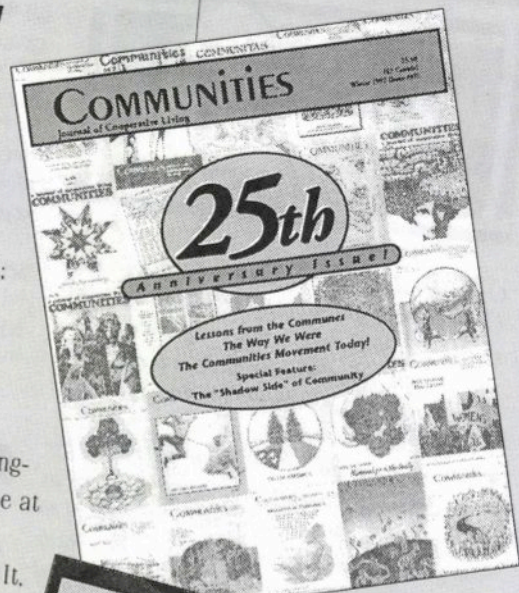
Building with Nature Earth, & Magic; Whole-Systems Design for Earthaven Village; Zuni Mountain Sanctuary: From Habit to Habitat; Sirius; Becoming a Spiritual Ecovillage; How Not To Build Your Cmty Home. (Sum '97)

## #96 Breaking Bread in Community

Food Fight!; Dinners at the Sharing-wood Cafe; Kashrut & Compromise at Ofek Sahlom; Wildcrafting in Our Yard; Growing Your Own & Selling It, Too; Tastes of Short Mtn.; Dining in Cohousing (Fall '96)

## #97 25th Anniversary Issue!

Lessons from the Comunes; "No Bad Vibes"; 25 Years of Communities; The "Shadow Side" of Community, Denial and the Demise of Kerista; What Price Community? UFA-Fabrik; Berlin's Arts & Activist Commune. (Win '96)



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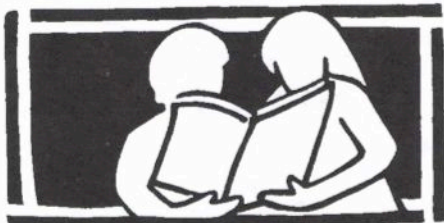
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#98



# COMMUNITIES DIRECTORY SPRING '98 UPDATE



One of the Fellowship for Intentional Community's primary objectives is to provide the most up-to-date contact information for intentional communities that we can find, and our Communities Directory is the centerpiece of that work.

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 1995 Directory was released, and the Index Codes tell you which section of this update to look in:

[n] *New Listings*—these groups were not listed in the Directory.

[u] *Updates*—changes in contact info, purpose, size, or structure for groups previously listed here and in the Directory.

[d] *Disbanded or 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, e-mail [fic@ic.org](mailto:fic@ic.org), or call 660-883-5545. Thank you!

## I N D E X O F L I S T I N G S

### NORTH AMERICAN COMMUNITIES

#### CALIFORNIA

[d] Bemis Erectus/Finocchio

#### COLORADO

[u] Port Centauri

#### IDAHO

[u] Peaceful Gardens Cooperative

#### INDIANA

[d] Center for Peace & Life Studies

#### MICHIGAN

[n] Quaker House Residential Community

#### MISSOURI

[u] Sunnyside Collective

#### NEW MEXICO

[n] Village of Harmony

#### NORTH CAROLINA

[n] Noah Project of Asheville

#### ONTARIO

[n] Downie Street Collective

#### TEXAS

[n] Alpha Omega Christian Communities for the Chemically Injured

[n] Pigeon City Cohousing Community

#### WASHINGTON

[d] Teramanto

### INTERNATIONAL COMMUNITIES

#### SWITZERLAND

[u] Communauté de Chambrelieu

## NORTH AMERICAN NEW LISTINGS

### ALPHA OMEGA CHRISTIAN COMMUNITIES FOR THE CHEMICALLY INJURED

(Forming)

PO Box 71

San Antonio, TX 78291

210-738-3550

[aoccci@intx.net](mailto:aoccci@intx.net)

<http://www.intx.net/aoccci/>

We plan to purchase property on the western edge of the Texas hill country. The residents will be made up mostly of people who have Multiple Chemical Sensitivities, Gulf War Syndrome and other diseases caused by exposure to chemicals, along with their families. We also welcome anyone who desires to help and is willing to live a chemically free lifestyle (no scented products, for example). We will offer Biblically based worship services, Bible studies, and prayer meetings. We hope to raise organic food, educate others about the dangers of chemical use and reach out to other who are sick, homeless and need a helping hand. SASE requested. [cc] 11/97

### DOWNIE STREET COLLECTIVE

459 Downie Street

Peterborough, ON K9H 4J6

CANADA

705-742-7621

We are four individuals who don't want to be suffocated by the city. We try to eat together everyday (vegetarian), communicate openly, and create a positive space to live in. Three of us are students and one of us isn't. We are two men and two women from different backgrounds who get involved in all sorts of projects—from guerrilla seed planting to community gardens. Although we aren't currently seeking new members we may be soon, and if you want to visit please call in advance. 11/97

### NOAH PROJECT OF ASHEVILLE

(Forming)

PO Box 1173

Leicester, NC 28748

704-683-5739

888-NOAH-316

The Noah Project of Asheville is a group of spiritually centered realistic futurists who have come

together to form community, with the center focus being a specially designed underground home able to "weather" any and all freak acts of Mother Nature including earthquakes. We are a group that believes that the "end times," Earth changes, or ancient prophecies are a reality and are already in progress. SASE requested. 11/97

### PIGEON CITY COHOUSING COMMUNITY

(Forming)

PO Box 31

Fort Hancock, TX 79839

915-769-3857

We are looking for members to form a new cohousing community with extended families. We are open-minded about relationship styles. Our ideas include equality, non-violence, honesty, working together, and sharing together. We anticipate moving to management by consensus as the setup process moves further along. Some percentage of income will be shared, and some remain private. We have 400 acres in an arid climate. At present we have only trailer hook-ups with city water and electric, but we plan to move to solar as soon as we can. Our goal is to build a central kitchen and dining/activities hall, as well as motel-type housing around a central park and pool area. 11/97

### QUAKER HOUSE RESIDENTIAL COMMUNITY

Ann Arbor, MI

313-213-0506

[q-house@umich.edu](mailto:q-house@umich.edu)

<http://www.psc.lsa.umich.edu/~aragon/qhrc/>

The Quaker House Residential Community is a cooperative household of 4-7 members and is affiliated with the Ann Arbor Friends Meeting. The principles of Friends, including consensus decision making, provide a framework for the Residential Community as they do for the wider Meeting community. Residents make a monthly financial contribution to the Meeting as well as participating in the upkeep of Friends Center buildings. Shared meals and weekly house meetings provide a focal point for community interaction. 11/97



## VILLAGE OF HARMONY

221 Juardo  
Bosque, NM 87006

We are a small community, formed in 1995. Our focus is love, peace, harmony, seeking joy in all aspects of life. At present we own 5 acres in central NM, surrounded by mountains and five miles from the Rio Grande River. The weather is mild, sunny with low humidity. We build alternative houses, use solar electricity and grow food year round. We have several cats and two small dogs. We have no mortgages or bills, and work part time jobs. We do accept applications for membership (no druggies or firearms allowed) and can also help others find inexpensive building lots and achieve self-sufficiency. Send a SASE for other info and directions. 12/97

## NORTH AMERICAN UPDATES (PREVIOUS LISTINGS)

### PEACEFUL GARDENS COOPERATIVE, INC.

(Formerly: Peaceful Gardens Village)  
(Forming)  
Box 127  
Sandpoint, ID 83864  
208-267-2875  
pgarden@televar.com

New name, phone and email. 10/97

## PORT CENTAURI

(Forming)  
112 Colorado Avenue  
Pueblo, CO 81004-4214  
719-546-3654 voice  
719-595-0669 fax

Added fax number. 12/98

## SUNNYSIDE COLLECTIVE

5316 Godas Circle  
Columbia, MO 65202  
573-814-3632

New street address. 11/97

## LOST CONTACT & BAD ADDRESSES

### BEMIS ERECTUS/FINOCCHIO

San Francisco, CA 94131

Unable to contact this group by mail or phone. 1/98

### CENTER FOR PEACE & LIFE STUDIES

Muncie, IN 47303

Unable to contact this group by mail or phone. 1/98

### TERAMANTO INC.

Renton, WA 98059

Unable to contact this group by mail or phone. 1/98



## Help us keep our Directory Update up-to-date!

If you represent or know of a community that is not listed in the current edition of our *Communities Directory*, please let us know! We want everyone to have a chance to be included, and we are always interested in new leads for our frequent updates. Please use this form to send us your referrals, or just give us a call at 660-883-5545.

NAME OF COMMUNITY

CONTACT PERSON

STREET ADDRESS

CITY/TOWN

STATE/PROVINCE ZIP/POSTAL CODE

PHONE

YOUR NAME

YOUR PHONE

DATE

Please return to: Directory Update, Rt 1, Box  
155-M, Rutledge, MO 63563



## EXPLORE COMMUNITY

in our

## Human Relations Laboratory

August 23-29  
Seattle, Washington

The Goodenough Community's **1998 week-long Human Relations Laboratory** has been shaped by our 28 years of living in covenant with each other, sharing the goal of personal growth. Join us in an idyllic retreat setting, on the water with a mountain backdrop, where we will be sharing some of the wisdom, insights, and experiences from our history. This unique experiential laboratory learning event provides large and small group interaction, time for experimentation, opportunities for collaboration, creative expression, and free time for reflection and play. It is designed to support the developmental needs of individuals, couples, and families—including children and teenagers.

For brochure, contact us at: 206/323-4653, <goodenuf@wolfenet.com>, or The Goodenough Community, 2007-33<sup>rd</sup> Avenue, Seattle, WA 98144.



## GEOCOMMONS COLLEGE YEAR

*Ecological Design & Community  
for Sustainable, Mindful Living*

**Summer Institute** Aug. '98, southern NH, permaculture design course at farm and future ecovillage site, 4 credits, 2 weeks

**Foundation Semester** Fall '98, NH, ecoliteracy, Universe Story, field trips to sustainable projects, wilderness retreat

**Int'l Communities Semester** '98-'99, Fall and Spring, Plum Village (France), Auroville (India) 10 weeks and Kerala, community design, service work, cross-cultural immersion, mindful awareness

**Semester on Green Kibbutzim** Spring '99, Kibbutz Gezer 10 weeks, field trips to other ecological sites

Credit through Univ. of New Hampshire

**Geocommons College Year**  
Derbyshire Farm, Temple, NH 03084  
tel/fax: 603/654-6705; geo@ic.org



# CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Send for info on how to place an ad. Communities, PO Box 169, Masonville, CO 80541; phone/fax: 970-593-5615; communities@ic.org.

## SEEKING COMMUNITY PROPERTY

**ACREAGE WANTED** to establish a teaching community focusing on Biodynamic Agriculture. Seeking long growing season, clean water, and privacy in Northern California, New Mexico, Arizona, or Utah. Reply to: *Aurora Farm, Box 697, Porthill, ID 83853.*

## COMMUNITY PROPERTY FOR SALE

**ECOLOGICAL PARADISE IN FRANCE.** 168 hectares of land in the heart of the French countryside, situated equidistant between Poitiers and Limoges. 3-storey turn-of-the-century chateau, fully renovated, with converted outbuildings including large kitchen, dining room, and superb 165-square-meter seminar/meditation room, plus wooden house village, all in an idyllic natural setting comprising beautiful park land, meadows, vegetable garden, duck pond, 24ha of forest and small winding river. The estate has its own water supply and ecological sewerage purification plant. Additional outbuildings provide scope for further renovation and development. Home to many rare species of butterflies and birds, and currently the residence of an international spiritual community of around one hundred people, this is an ideal location for intentional community living. Contact: *Silvia Rosenbeiger, Le Domaine du Fan, F-87360 Verneuil Moustiers; tel. (0033) 5-55 68 25 30; fax (0033) 5-55 60 14 56; e-mail: energywell@mail.netsource.fr. Also http://members.aol.com/energywell/welcome.html.*

**UNION ACRES INTENTIONAL COMMUNITY** has 1 to 5-acre wooded lots available. One hour from Asheville, NC; ten minutes from Smokey Mountain National Park and Cherokee Reservation. Common Land includes pool, gardens, playground, hiking trails, community building in progress, plus more. Presently 13 households including 15 children. Homeschoolers welcome! Seeking mature, responsible, fun-loving, environmentally conscious individuals committed to personal/interpersonal growth and community involvement. Write: *Roy Gallinger, 492 Heartwood Way, Whittier, NC 28789.*

**VEGETARIANS.** Four 10-acre parcels available in vegetarian community (organic vegetable garden, or-

chard, profitable wholesale mailorder business selling Indonesian imports), 20 minutes from University of Florida, Gainesville. Parcels—private, magical, wooded, with springfed creek—all or part for sale, priced according to amenities. 904-462-7580.

## HOME IN COMMUNITY FOR SALE

**STRAWBALE HOME** in Union Acres Intentional Community, Whittier, North Carolina. Two-story, 2000 sq. ft., two baths, great room, passive solar, radiant floor heating, mountain views. Interior unfinished, trim to taste. Common Land includes pool, gardens, playground, hiking trails, community building in progress. Great neighbors. Private, safe community living in super-energy-efficient home. *Frank or Nancy, 704-497-4240.*

## CONSULTANTS, SUSTAINABILITY

**ECOLOGICAL COMMUNITY DESIGN IS NO ACCIDENT.** It's no easy task either! From facilitated Visioning to participatory Site Analysis and Master Planning to ecological wastewater systems and Site Design, Native Harvest Design can help make the challenge of community design more fun, less hassle, and much more achievable! *Dave Jacke, Native Harvest Designs, PO Box 148, Leverett, MA 01054; 413-548-8899; e-mail: djnative@valinet.com.*

**COMMUNITY-SIZED RENEWABLE ENERGY SYSTEMS.** Are you building a new community or aspiring to make your existing community into an ecovillage? Communitarian with 20 years experience in whole systems design and installation of community-sized Renewable Energy, Water, and Waste Systems—now Focalizer of the Sirius Ecovillage. Initial consultation free. *Jeff Clearwater, Sirius Community, 72 Baker Road, Shutesbury, MA 01072; 413-259-1254; clrwater@valinet.com.*

## SUSTAINABLE PRODUCTS, APPROPRIATE TECHNOLOGY

**NATURAL MENSTRUATION.** Many Moons™ washable menstrual pads; The Keeper™ reusable menstrual cup; dioxin-free disposable pads/tampons. Healthier choices for your body and the environment. Satisfaction guaranteed or money refunded. Free brochure: 800-916-4444.

**SOLAR ELECTRIC PANELS \$5** per watt! All alternative energy equipment. Best names and prices in the industry. *Mendocino Solar Service, 42451 Road 409, Mendocino, CA 95460; 800-981-0369.*

## CLASSES, WORKSHOPS

**SEEKING HELP IN FORMING NEW COMMUNITY?** Learn practical steps, tools, skills needed for forming communities in the '90s; what other communities have done (what works, what doesn't work, how not to reinvent the wheel) in two-day workshop, "Together We Can Make It: Practical Tools for Realizing Your Community Dreams" with Communities magazine editor Diana Christian. April 25-26, nr. Loveland,

CO. \$155 ( \$130 before March 25th). Room, board available on site. *Box 169, Masonville, CO 80541; 970-593-5615; diana@ic.org.*

**GLOBAL CHANGE THROUGH ASCENSION SCIENCE.** May 28-31; July 30-Aug 2. Four-day seminars. Learn about the structure and foundation of a successful community. A relationship with the Universal Father a must. Community based on Fifth and Continuing Fifth Epochal Revelation. *Gabriel of Sedona/Aquarian Concepts Community, PO Box 3946, Sedona, AZ 86340; 520-204-1206; acc@sedona.net; http://www.sedona.net/aquarian/.*

**EVERY COMMUNITY WOULD BENEFIT** from having tools for releasing emotional blocks and accelerating healing. Spend a day on THE FARM in Tennessee learning Listening Hands or Reiki with alternative health-care provider/teacher *Cathy Chow. \$75-\$150. Contact Cathy at 931-964-4839 or c/o mtraugot@usit.net.*

**SUMMER COMMUNITY EXPERIENCE,** July 1-31. Build adobe horno, sweat lodge, star-chambers. Garden, cook, relate, celebrate. Sliding scale. *Light as Color Foundation; PO Box 2947; 970-264-6250.*

## COMMUNITY EMPLOYMENT

**MAINTENANCE TEAM COORDINATOR** at Breitenbush Hot Springs. Skills and/or knowledge in commercial and residential plumbing, carpentry, electrical, building, and road maintenance. Knowledge of alternative hydroelectric and geothermal systems invaluable. Experience in preventative maintenance, program design, and implementation desired. Strong communication, organizational, and leadership skills necessary. Temporary positions also available. Information packet: *Charles, Breitenbush Hot Springs Retreat Center, PO Box 578, Detroit, OR 97342; 503-854-3320; admin@breitenbush.com.*

**FELLOWSHIP FOR INTENTIONAL COMMUNITY, DEVELOPMENT COORDINATOR;** part time fundraiser (10-20 hrs/week, full time in future?); work with experienced volunteer professional; assist board in identifying, cultivating and soliciting prospects; some grant writing; telecommute, some travel, excellent verbal/written communications, well organized, computer literate, fundraising and community experience helpful but not required, *FIC Development Coordinator, Rt. 1, Box 155, Rutledge, MO 63563; 660-883-5545; fic@ic.org*

## BOOKS, VIDEOS, AUDIOTAPES ON COMMUNITY

"LOOKING FOR IT" is a two-hour video diary/documentary on communities and the communities movement. Patch Adams says, "I was glued for two hours. You've done a great service for the communities movement. I think your goal of wanting people to come away from their viewing wanting more, has more than been met. This videotape deserves a wide viewership." © 1995, Sally Mendzela. Two-hour VHS. To order, send check or money order for \$24.95 to *Sally Mendzela, 36 North Center St., Bellingham, MA 02019; 508-966-5822 (w); e-mail: nosmoke@otw.com.*



## MAGAZINES, NEWSLETTERS

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 80 job opportunities worldwide. Bimonthly publication for only \$24/year (6 issues); \$15/half year (3 issues). 1845 NW Deane St., Pullman, WA 99163; 509-332-0806.

## COMMUNITY PERSONALS

**CONCERNED SINGLES** links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, the environment, personal growth. Nationwide/International. All ages. Since 1984. Free sample: Box 444, Lenoxdale, MA 01242, or <http://www.concernedsingles.com>, or 413-445-6309.

**MALE ARTIST/NATURALIST**, late 40s, seeking prospective mate to share rural lifestyle in a homestead crafts community in central Texas. Must be Gospel-oriented, respectful, non-smoking, clean-speached, rustic, animal and nature-oriented, yet open, affectionate, adventurous, and not rigid in belief. Share love of butterflies and all creatures. Join in learning a handicraft trade and business. No step-parenting. Let's explore possibilities. *Mike Axtman, 1125 Pine Avenue, #3-D, Redlands, CA 92373; 909-798-0250; michael\_axtman@eee.org.*

**SEEKING PRACTICAL, SELF-RELIANT** Christian woman. Healthy, stable, aware, economically secure man, 37 (nonsmoker, no drugs, minimal alcohol), interested in alternative health, alternative energy, and physical, mental, spiritual foundations and unique understanding needed for Last Day(s), seeks long-term working companionship and sincere friendship with caring, like-minded lady able to adapt to change if/when necessary. Seeking lady who craves truth and cares about others; understands health, whole grains, food preservation, and preparedness; and is honest, naturally pretty, and super health-conscious. Will provide sustained security/shelter and possibly travel for woman able to relocate to multi-acre homestead (raised beds, greenhouse, fishpond, power equipment, etc.) and help with activities and develop projects, in exchange for shared ideas, efforts, and friendship. Please respond with your needs, goals, skills, and background. Also seeking correspondence with like-minded men. *Steve, Doves Farm Ministry, Kunkletown, PA 18058; 610-681-5039.*

## COMMUNITY OPENINGS

**SEEKING COMMUNITY MEMBERS:** Camphill Special Schools - Beaver Run. Community and school for children with developmental disabilities, seeks houseparents, and young people for childcare (who will receive Camphill Curative Education Seminar training). Ideal for young people seeking a different experience in a beautiful, 77-acre woodland community with music, art, drama, festivals. 1784 Fairview Rd., Glenmoore, PA 19343; 610-469-9236; [camphill@compuserve.com](mailto:camphill@compuserve.com).

# HOME POWER

THE HANDS-ON JOURNAL OF HOME-MADE POWER

*Home Power* is hands-on, technical information for anyone interested in using renewable energy—solar, wind, water, hydrogen, and methane. *Home Power* gives you the information you need to power your "dream-home in the country" economically from renewable resources. Our technical information is readable by anyone who can drive a screw. We cover photovoltaics, wind generators, microhydro turbines, electric vehicles, solar heating & cooking, batteries, inverters, and more. Our product testing and reviews range from solar pumps to the world's most efficient refrigerator. Every bi-monthly issue is packed with color photos and fun-to-read articles—\$22.50 per year. Check us out!



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## Sustainability: From Vision To Practice

The Eco-Village at Sirius Community

August 7th -11th, 1998

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For speakers and a complete  
conference description see:

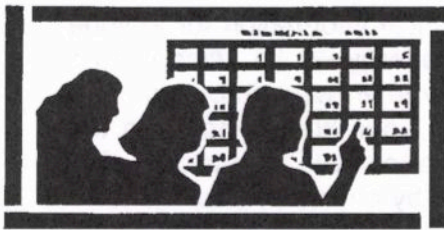
[www.siriuscommunity.org/susconference.html](http://www.siriuscommunity.org/susconference.html)

Sirius Community  
72 Baker Rd  
Shutesbury, MA 01072  
413-259-1254  
[sirius@siriuscommunity.org](mailto:sirius@siriuscommunity.org)

*A four day gathering to explore, define, assess,  
and celebrate the movement toward "deep" sustainability.*



# COMMUNITY CALENDAR



## Apr 5 • NICA Spring Gathering

Bothell, WA. Northwest Intentional Communities Association event at Songaia community. Stories, insights, potluck meals, music, childcare. *Rob Sandelin, NICA, 22020 E. Lost Lake Rd., Snohomish WA 98296; 425-936-7157, days; floriferous@msn.com.*

## Apr 5-11 • Midwifery II

Summertown, TN. *The Farm, 42, The Farm, Summertown, TN 38483; 931-964-3798; midwives@thefarm.org.*

## Apr 10-12 • Advanced Permaculture

Summertown, TN. EcoVillage Training Center. Site selection, Feng Shui, ecovillages, cob, strawbale, constructed wetlands, holistic resource mgmt., & more. \$300. *PO Box 90, Summertown, TN 38483; 931-964-4324; fax 931-964-2200; ecovillage@thefarm.org.*

## Apr 12-25 • Spring Ecological Living Mini-Apprenticeships

Dexter, OR, Lost Valley Education Center. Deep Agroecology, Sustainable Living Skills, Personal Growth, Community Living. \$500-\$800 sliding scale, incl. lodging, meals. *LVEC, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; lvec@aol.com; www.efn.org/~lvec.*

## Apr 17-19 • Organic Gardening Intensive

Occidental, CA, Occidental Arts & Ecology Center. \$150-\$200 sliding scale. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.*

## Apr 18-20 • Naka-Ima

Dexter, OR, Lost Valley Education Center. Dissolving obstacles; releasing attachments; being honest, alive, connected. Naka-Ima profoundly benefitted our community. \$250-\$500 sliding scale, incl. lodging, meals. *LVEC, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; lvec@aol.com; www.efn.org/~lvec.*

## Apr 25-26 • Together We Can Make It: Practical Tools for Realizing Your Community Dreams

Loveland, CO. Diana Christian, *Communities* editor, with practical steps, tools, skills for forming communities; what others have done; what works, what doesn't. \$155; \$130 before March 25th. *Box 169, Masonville, CO 80541; 970-593-5615; diana@ic.org.*

## Apr 26-May 1 • Midwifery III

Summertown, TN. *The Farm, 42, The Farm, Summertown, TN 38483; 931-964-3798; midwives@thefarm.org.*

## May 8-16 • Fundamentals of Permaculture

Summertown, TN. EcoVillage Training Center. First half of certificate course. \$600. *PO Box 90, Summertown, TN 38483; 931-964-4324; fax 931-964-2200; ecovillage@thefarm.org.*

## May 10-17 • Sunrise Ranch Community Week

Loveland, CO, Sunrise Ranch. Creative spirituality in everyday tasks & interpersonal relationships, based on 51 years' community experience. *Sunrise Ranch/The Emissaries, 5569 NCR 29, Loveland, CO 80538; 970-679-4200; fax 970-679-4233; www.emissaries.org.*

## May 10-23 • Spring Ecological Living Mini-Apprenticeships

Dexter, OR. *See Apr 12-25.*

## May 11-15 • Environmental Building Technologies

Carbondale, CO. Solar Energy International. Strawbale, adobe & pressed block, cob, rammed earth, Earthships, straw/clay, natural plasters much more. \$500. *SEI, PO Box 715, Carbondale, CO 81623; 970-963-8855; sei@solarenergy.org.*

## May 16-18 • Naka-Ima

Dexter, OR. *See Apr 18-20.*

## May 18-30 • PV Design & Installation

Carbondale, CO. Solar Energy International. Basics of electricity, solar site analysis, PV system components & sizing, much more. \$950. *SEI, PO Box 715, Carbondale, CO 81623; 970-963-8855; sei@solarenergy.org.*

## May 22-24 • Building w/Earth Bags

Occidental, CA, Occidental Arts & Ecology Center. \$150-\$200 sliding scale. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.*

## May 23 • One-Day Cob-Building Workshop for Professionals

Shutesbury, MA, Sirius Ecovillage. On-site presentations, hands-on demonstration. *Sirius Community, 72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; ecovillage@siriuscommunity.org.*

## May 28-31 • Global Change Through Ascension Science.

Sedona, AZ, Aquarian Concepts Community. Successful community living, based on Fifth and Continuing Fifth Epochal Revelation w/Gabriel of Sedona. *Aquarian Concepts Community, PO Box 3946, Sedona, AZ 86340; 520-204-1206; acc@sedona.net; http://www.sedona.net/aquarian/.*

## May 30-Jun 12 • Permaculture Design Intensive

Occidental, CA, Occidental Arts & Ecology Center. \$850. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.*

## Jun 13-19 • Cob Construction: Adobe of the North

Shutesbury, MA, Sirius Ecovillage. Basics of cob construction. *Sirius Community, 72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; ecovillage@siriuscommunity.org.*

## Jun 15-Aug 21 • Summer Apprenticeship Program

Dexter, OR, Lost Valley Education Center. Deep Agroecology, Sustainable Living Skills, Permaculture, Personal Growth, Community Living. \$1,800 incl. camping, meals. *LVEC, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; lvec@aol.com; www.efn.org/~lvec.*

## Jun 19-21 • Sixth Annual Birth Gazette Midwifery Conference

Summertown, TN. *The Farm, 42, The Farm, Summertown, TN 38483; 931-964-3798; midwives@thefarm.org.*

## Jun 26-27 • Nuts & Bolts of Community Building: Creating Models That Work

Shutesbury, MA, Sirius Ecovillage. Starting a Community; Creating Community "Glue"; Fundraising & Manifestation; Governance & Consensus; Co-operative Food Systems /Resource Sharing; Conflict Resolution; and more, based on on 20 years' community experience. *72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.*

## Jul 1-Aug 27 • Intensive Permaculture Course & Self-Reliance Institute

Basalt, CO, Central Rocky Mountain Permaculture Institute. Permaculture Design Course, organic gardening, appropriate technology, field trips (Crestone, Santa Fe, others). 6 college credits. \$2,000. *CRMPI, PO Box 631, Basalt, CO 81621; 970-927-4158; permacul@rof.net.*

## Jul 1-31 • Summer Community Experience

Pagosa Springs, CO. Light As Color Foundation. Experience community; garden; build sweat lodge, adobe horno, star-chamber guest rooms. \$450-\$750, incl. room, board. *PO Box 2947, Pagosa Springs, CO 81147; 970-264-6250.*

## Jul 7-9 • Sixth International Communal Studies Conf.: Utopian Communities & Sustainability

Amsterdam. Historical utopias, communal life, ecological design, virtual communities, much more. *Conference Office, Universiteit an Amsterdam, Spui 21, 1012 WX Amsterdam, The Netherlands, +3120525-4791; fax 4799; congres@bdu.uva.nl.*

## Jul 13-Aug 9 • Permaculture Skills Intensive

Orcas Island, WA. \$1500. *Michael Lockman, 206-323-6567.*

## Jul 18 • Visionary Leadership and Empowerment: Manifesting your Dreams

Shutesbury, MA, Sirius Ecovillage. Implementing spiritual values in the world; learning to build a clear thought form to manifest visions, sound clear note of purpose to attract resources, receive inner guidance/make decisions intuitively. *72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.*

## Jul 19-24 • Building with Cob

Occidental, CA, Occidental Arts & Ecology Center. \$400-\$500 sliding scale. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.*

## Jul 23-27 • Findhorn Gathering: Findhorn as a Seedpoint for Planetary Transformation

Shutesbury, MA, Sirius Ecovillage. The Findhorn experience: ritual, meditation, sweat lodge, singing, sharing, reconnection with old and new friends. *72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.*

## Jul 27-Aug 2 • Cob Construction: Adobe of the North

Shutesbury, MA, Sirius Ecovillage. *See June 13-19.*

## Jul 30-Aug 9 • ZEGG Summer Camp

Belzig, Germany. Love, Spirituality, Living Together. Experience ZEGG community, philosophy. Programs for children, teenagers. *ZEGG, Rosa-Luzemburg-Str. 89, D-14806, Belzig; +49-33841-59510; fax 59512; infopost@zegg.dinoco.de.*



# 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 the last page of Reach to place an ad. Note: **THE REACH DEADLINE FOR THE SUMMER 1998 ISSUE (OUT IN JUNE) IS APRIL 15!***

*The Reach rate is only \$.25 per word (up to 100 words, \$.50 per word thereafter) so why not use this opportunity to network with others interested in community? 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 copy to: **Patricia Greene, 31 School St, Shelburne Falls, MA 01370. Phone: 413-625-0077.***

*May I suggest that a good way to get a larger and more appropriate responses is to include both address and phone/fax (plus e-mail if you have it), and to include a specific price range for member shares, if there is one.*

*Listings for workshops, land, books, personals, etc. belong in the Classified Column, so please contact Editor Diana Christian.*

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## COMMUNITIES WITH OPENINGS

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**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 non-violence, equality, ecology, cultural diversity and self-sufficiency. We share income and make our decisions by consensus. Visitors and prospective members welcome! Write or call for more information. *Acorn, 1259-CM7, Indian Creek Rd., Mineral, VA 23117; 540-894-0595.*

**ADIRONDACK HERBS, Caroga Lake, New York.** Three cooperative farms. Get equal land ownership shares for equal work. Medicinal herbs, appropriate technology, wilderness location, sailing. *882 State Hwy. 10, Caroga Lake, NY 12032; 518-835-3211; e-mail: herb@klink.net.*

**AQUARIAN CONCEPTS COMMUNITY, Sedona, Arizona.** Founded by Gabriel of

Sedona and Niann Emerson Chase in 1986, with the Mandate of the Bright and Morning Star. Currently 100 members full-time. We love children. International flavor. Planetary Divine Administration. God-centered community based on teachings of *The URANTIA Book* and *Continuing Fifth Epochal Revelation—The Cosmic Family Volumes* as transmitted through Gabriel of Sedona. Clean air, pure water, organic gardens. Starseed Schools of Melchizedek (all ages) and healing environment which includes morontian counseling and other alternative practices. Gabriel of Sedona and the Bright and Morning Star Band with the vocal CD "Holy City," and Future Studios with art, acting and video productions. **Planetary Family Services**, including light construction, stone masonry, landscaping, cleaning and maintenance, teepees and yurts, computer services, elder home care. **Serious spiritual commitment required** to be a full community member. **Lesser student commitment also available.** *PO Box 3946, W. Sedona, AZ 86340; 520-204-1206.*

**BREITENBUSH HOT SPRINGS, Detroit, Oregon.** We are a wilderness retreat and conference center owned and operated by an intentional community, organized as a worker-owned cooperative. Breitenbush is surrounded by old growth temperate rain forest, one of the last of its kind on Earth, and possesses the highest concentration of thermal springs in the Oregon Cascades. We have a variety of hot tubs, natural hot spring pools, a steam sauna and all buildings are heated geothermally. The work and business ethic is one of stewardship; caring for the land while insuring accessibility of the healing waters to all who respect them. Breitenbush hosts events involving human potential: meditation, yoga, theater, dance... Breitenbush provides housing and a variety of benefits for its staff of 40 to 60 people. We are looking for talented, dedicated people in the areas of housekeeping, cooking, office (reservations, registration and administration), maintenance, construction, and massage therapy (Oregon LMT required.) Breitenbush's mission is to provide a safe and potent environment for social and personal growth. *Breitenbush Hot Springs, Detroit, OR 87342; 503-854-3320.*

**COHOUSING COMMUNITY, Bend, Oregon.** Lots for sale in active intentional cohousing community of environmentally sensitive homes. Includes common house, pond and grounds. High desert climate, near ski and wilderness areas. Request info from: *Dietland Johnson, 2575 NE Community Lane, Bend, OR 97701, or call: 541-388-0689 or 541-389-1514.*

**EAST WIND, Tecumseh, Missouri.** A 50-member 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. Like other FEC communities, East Wind members value ecological awareness, equality, cooperation, and non-violence. Personal freedom is

important to us. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call *East Wind Community, Box CM-R, Tecumseh, MO 65760; 417-679-4682; e-mail: visit@eastwind.org.*

**ECOVILLAGE COHOUSING, Ithaca, New York.** Environmentally oriented cohousing community near culturally diverse university town on the Finger Lakes. The first neighborhood of 30 passive solar homes and a beautiful Common House is almost complete. 176 acres include fields, organic gardens, ponds and gorgeous views. **COME JOIN AND PLAN** the second neighborhood. All ages welcome. Call or write: *Liz Walker, 109 Rachel Carson Way, Ithaca, NY 14850; 607-272-5149.*

**ECOVILLAGE OF LOUDOUN COUNTY, VIRGINIA.** Imagine living on 180 acres of beautiful rolling land with mature trees, incredible vistas, several streams and easy access to the Potomac. Think about living in a convenient location whether working in Washington, D.C., Northern Virginia, Frederick, Maryland with a five minute trip to the train line, bus and major roadways. Enjoy a dynamic community where you know your neighbors yet are afforded the balance of privacy. Become part of this unique community that combines the principles of an ecovillage and cohousing community. Find out more about EcoVillage by emailing (*ecovil@aol.com*) or calling *Grady O'Rear 301-662-4646.*

**GANAS, Staten Island, New York, G.R.O.W. II (Group Realities Open Workshops), Parkville, New York.** Ganas, a NYC intentional community on Staten Island, has added a new conference center and workshop facility on 72 acres in NY state's Catskill Mountains. Plans include fitness, personal growth and cultural programs. The property includes a small hotel with 55 attractive double rooms and baths, some dorms, good meeting space, a disco, two saunas, a swimming pool, a boating and fishing pond, a large campground and an outdoor concert area. Ganas started in 1980 and grew from six people (all still here) to about 70 adults of all ages, philosophies and ethnicity. Only 13 share all their resources; another 25-30 participate in decision-making and most Ganas activities. The remaining 25 or 30 usually choose to be only minimally involved in the community's affairs. They either work in the four NYC resale businesses and seven residences, or work outside and pay their expenses. Those who are involved talk together daily in order to solve problems in dialogue, and to learn to decide things together wisely. Goals include becoming individually autonomous, collectively cooperative and closely bonded. Both G.R.O.W. II, the new country project, and Ganas are expanding and more help is needed in both places. Long and short term visitors and new members are welcome. Write: *135 Corson Ave., Staten Island, NY 10301; 718-720-5378; Fax: 718-448-6842; e-mail: ganas@well.com.*



**GOOD SAMARITAN COMMUNITY, Elk, Washington.** All things common Christian community based on Acts 2:4 and 2:44 with a mission to care for handicapped children and provide a retirement home for the elderly that is both Christ-centered and Christ-led. Open to potential members who make a lifetime commitment and to workers who come for a season to care for the children and the elderly. For a prospectus contact: *Don Murphy, Fan Lake Brethren, 2762 Allen Road, Elk, WA 99009; 509-292-0502.*

**JOLLY RANCHERS, Seattle, Washington.** We are a small (three core members, guests, two dogs and several cats) family-style community on an urban site with two houses that both need work (but are quite liveable unless you're Leona Helmsly!). Our long term goal is to move to a more pastoral setting somewhere in the northwest. We believe that the U.S. of A. is one broken down, alienated place to be, and that small groups of dynamic individuals might be able to hold back the dimming of the light. We spend some of our time working out communication strategies which are honest, direct and kind. We also eat, sleep, work and play. We are looking for prospective members who are committed to consensus, money sharing, right livelihood, sustainability, intimacy and fun. Irreverent sense of humor a plus. Call or write for information: *Jolly Ranchers, 2711 S. Elmwood Pl., Seattle, WA 98144-3131; 206-322-8071.*

**L.A. ECO-VILLAGE, Los Angeles, California.** In

process, near downtown. 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 an interesting, multi-cultural, high-visibility community. Spanish or Korean-speaking helpful. Lots of potential for right livelihood, but must be initially financially self-reliant. Call or write: *Lois Arkin, 3551 White House Place, Los Angeles, CA 90004; 213-738-1254; e-mail: crsp@igc.apc.org.*

**LAMA FOUNDATION, San Cristobal, New Mexico.** We are an intentional community located in the mountains of northern New Mexico. We seek those wishing to integrate into a community lifestyle, who seek work as spiritual practice and have skills in carpentry/construction, gardening, cooking and land restoration, as well as others, for our busy summer season starting in mid-May. Tent space available. Contact us for a brochure or more information at: *POB 240, San Cristobal, NM 87564; 505-586-1269; fax 505-586-1964; e-mail: 76375.2726@compuserve.com.*

**REDWOOD, Los Gatos, California.** A small cooperative community, (10-15 people) to provide an extended family for our children and ourselves. Located 20 minutes from Silicon Valley or Santa Cruz, the property is 10 acres with large house, shop, pool, sauna, hot tub, orchards, Redwood grove and large organic garden space. Share vegetarian meals in common

kitchen. Interests include: yoga, singing, clothing optional lifestyle, drumming, high-technology, spiritual exploration, children and living simply. Share as in community may be purchased or rented. *24010 Summit Road, Los Gatos, CA 95033; 408-353-5543.*

**SANDHILL FARM, Rutledge, Missouri.** Family-style, income-sharing, egalitarian community looking for new members to help build a caring, sustainable lifestyle, respectful of the earth and each other. We support ourselves growing and selling organic food (sorghum, honey, mustard, tempeh, garlic, horseradish), helping build the communities movement (we do administrative work for FIC), and by having fun! We grow most of our own food and value the energy put into that process. We operate by consensus and hold group meetings twice weekly. We are looking for people who value simple living, are self-motivated, conscientious, self-aware and willing to follow through with conflict resolution. Having a sense of humor and a joy for living are big pluses. We have recently joined energies with Dancing Rabbit (a community two miles away aiming to build a sustainable ecovillage.) We are six adult members, and three children. Come be part of the excitement! *Sandhill Farm, Rt. 1, Box 155-C, Rutledge, MO 63563; 660-883-5543; sandhill@ic.org.*

**SANDY BAR RANCH, Orleans, California.** Northern California land-based community seeking new members! We are a collective of fun-loving, hard workers creating a sustainable, living/working alternative in the Klamath mountains. We run several businesses including educational workshops and cabin rentals, and are designing a garden area along permacultural principles. We are seeking people interested in collective living and permaculture, with experience in general maintenance, gardening, hotel management and marketing. Good communication, self-motivation and a sense of humor are essential. Contact us at: *POB 347, Orleans, CA 95556; Tel: 530-627-3379; e-mail: sandybar@pcweb.net.*

**TERRA NOVA, Columbia, Missouri.** Low consumption lifestyle in a quiet neighborhood of a university town. Our close-in location makes it possible to bike, walk or bus to the downtown and campus area for employment or for cultural and political events. We own two houses and an adjoining one-acre lot slowly being transformed into organic garden, orchard and wildflowers. As houses that border our land come up for sale, we hope people with similar values will buy them. We gather daily for meals (mostly vegetarian) and twice weekly for meetings (using consensus.) Working through personal differences and challenges, we value learning about ourselves and each other, and wish to create deep, joyous friendships. We are queer friendly. Please contact us to arrange a visit. *1404 Gary, Columbia, MO 65203; 573-443-5253; e-mail: terranovac@aol.com.*

**TRILLIUM COMMUNITY LAND TRUST, Siskiyou Mountains.** Seeking individuals,



### Live in Community in Arcata, California

Arcata is a culturally rich university town, with a Green Party city council, nestled between ancient redwoods and Humboldt Bay on California's north coast. Our site, bordering a wildlife sanctuary, is a short walk to town center. With homes now under construction, we'll move in May 1998.

Three homes are available (\$135,000-\$180,000), built from certified sustainably harvested wood from surrounding forests and recycled furnishings where possible. Our multi-level design allows abundant views and natural light. Internet provider in commercial side of common house will be installing a community-wide intranet.

Joyce Plath, 707-822-8121, <joyceplath@aol.com>  
<<http://www.northcoast.com/~startrak/welcome.html>>



couples and families to join as shareholders, resident members or renters. Trillium, founded in 1976, is 82 acres of wild river canyon, organic gardens, meadows, ponds, various cabins, workspaces, community house, and ridgetop wilderness views. We are a handful of educators, artists and activists; land stewards rebuilding our intentional community and inviting responsible, like-minded and like-hearted vegetarian folks who share our vision and goals. Join us in hosting workshops, retreats, gatherings and a university residential program. One hour from Ashland and Southern Oregon University. Live in harmony with the seasons, with spirit and with each other to build a beautiful and better world for all. Please contact us at: PO Box 1330, Jacksonville, OR 97530; [deep@mind.net](mailto:deep@mind.net).

**TWIN OAKS, Louisa, Virginia.** After seven years, Twin Oaks is finally looking for new members! We no longer have a waiting list, and are very interested in welcoming more visitors and members. There's a wide variety of work and activities available to people, including milking cows, woodworking, making tofu, cooking and baking, office and administrative work, weaving hammocks and much more! Some of our social activities include a weekly round-singing group, a juggling class, a knitting circle, yoga and meditation opportunities. Twin Oaks Community is an egalitarian, income-sharing eco-village of 100 people living on 450 acres of land in central Virginia. Our values include cooperation, non-violence, ecological awareness and participatory government. Contact us for our free visitor information packet. *Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; e-mail: [twinoaks@ic.org](mailto:twinoaks@ic.org); [www.twinoaks.org](http://www.twinoaks.org).*

**WIMMIN'S RURAL CO-OP, Athens, Ohio.** Seeks more residential staff, short or long term. Rural land trust on 151 acres only 20 minutes from Ohio University, Hocking College and other intentional communities. SASE: *Susan B. Anthony Memorial UnRest Home, PO Box 5853, Athens, OH 45701; e-mail: [ad965@seorf.ohiou.edu](mailto:ad965@seorf.ohiou.edu).*

**WYGELIA, Adamstown, Maryland.** We are located on 65 wooded acres in Frederick County, Maryland, 40 miles north of Washington, D.C. and 6 miles south of Frederick, Maryland. What we offer: large existing house with unfinished first floor and well-equipped workshop. Space to build a second residence. A broad range of skills and experience, including fabric arts, upholstery, engineering, wood shop, machine shop, forge and foundry. Opportunity to be in near the beginning. We are prepared to take you seriously as a contributing member. We are caring and sensitive, accomplished at Co-counseling, willing to train people. Who we seek: sensitive, caring people with serious intention to live in community. Artists, craftspeople, engineers, inventors. People willing to learn. Please no drop-ins, call or write to arrange a visit. *John Ditman, Wygelia, 2919 Monocacy Bottom Rd., Adamstown, MD 21710; 301-831-8280.*

## COMMUNITIES FORMING

**CENTRAL CITY COHOUSING, Sacramento, California.** We are planning a 14-unit, urban infill cohousing community on downtown land currently owned by the City Redevelopment Agency. We need four more households before we can complete a development agreement. Our community will be at 10th and T, just five blocks from Southside Park Cohousing, and within easy walking distance of the capitol, the light rail, a year-round farmers' market, and downtown shops and movies. Contact: *Pat Mynka or Robert Osborn 916-442-4233; e-mail: [robert.osborn@mci.com](mailto:robert.osborn@mci.com); or visit our web site at: <http://www.mother.com/~slclancy/COHOUSE.HTM>.*

**CHICAGO/ELGIN, Illinois.** Vintage hippie-archists ISO visionary philosopher-daredevils for intimate egalitarian relationships in a communal setting. We seek creative, free-spirited experimenters independent personalities, co-creators, to plunge forward into whatever areas of human interconnectedness we imagine together. We share a magnificent level of connection. We hold our circle open to others capable and desirable of joining our beautiful, experimental dance. 847-622-3693.

**COTLEDON VILLAGE, Larimer County, Colorado.** Holding sacred the web of life, we are joining together to create a rural community that will be a mindful, restorative and inspiring

example of sustainable living. 10-12 households. Holistic sustainability, permaculture design and implementation, organically and biodynamically grown food, natural building, appropriate technology (lots of solar), affordability, mindful, conscious living, consensus decision-making, commitment to personal growth. Balancing privacy and rich community life. SASE for a brochure. \$2 for even more information. *Tom Morrissey, 5569 North County Rd. 29, Loveland, CO 80538; 970-679-4265; e-mail: [thomcelt@juno.com](mailto:thomcelt@juno.com).*

**DANCING RABBIT, Rutledge, Missouri.** Highly motivated, community and ecologically minded, and experienced group is looking for individuals, families and communities to help create the ideal rural ecovillage. We're starting construction on our 280 beautiful, rolling acres in northeast Missouri. Dancing Rabbit will be a large community with many different subcommunities that interact socially and economically. Our goal is to build a small town that is truly sustainable and socially responsible. DR's first subcommunity, Skyhouse (an FEC community of five adults and one child), has a close working relationship with Sandhill Farm, a 23-year-old egalitarian community nearby. We are especially interested in existing community groups joining us. We've got the ideas, the energy and the land, all we need is you! Contact us now to arrange a visit. *1 Dancing Rabbit Lane, Rutledge, MO 63563; 660-883-5511 or [dancing-rabbit@ic.org](mailto:dancing-rabbit@ic.org); [www.dancingrabbit.org](http://www.dancingrabbit.org).*

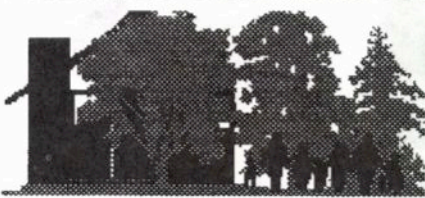


**Loving More** is the only magazine on polyamory—open couples, triads & moresomes, sharing a lover, expanded family, sexual healing, jealousy, sacred sex, co-parenting, community, and other topics of interest to those who are open to more than one love. Plus regional groups, events, personal contacts, and national conferences.

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## Northwest Intentional Communities Association



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 Snohomish, WA 98296 Email [floriferous@msn.com](mailto:floriferous@msn.com)



**EARTHAVEN, Black Mountain, North Carolina.** Intentional community is blossoming on 325 forested acres in the Blue Ridge Mountains near Asheville, NC. Seeking highly motivated, eco-spirited families and individuals—and especially children—of all sizes, shapes and colors. Wanted: builders, gardeners, meditators, musicians and other key professionals and ordinary folk. Consensus decision-making, on-site educational programs, lots to be done and to celebrate. Work exchange program. Send \$15 for "infopak" and newsletters to: *Earthaven, PO Box 1107, Black Mountain, NC 28711; 704-298-2399.*

**ECUADOR, South America.** 2,500 acre tropical mountain paradise. Sole owner wants to build self-sufficient, sustaining community/business association with two to ten families/shareholders. Too much for me alone. Land, livestock, timber, orchards, community garden, remain one entity. Dwellings individually built and owned. Features: three growing climates, river, two pure water year-round streams, many springs (exclusive water rights), irrigated fields, pine/natural forests, improved/natural pastureland, wild/cultivated fruit, pre-Incan ruins, Inca highway, private road access, gold country. Skills needed are: livestock, dairy, forestry, erosion-control, irrigation, hydro-electric, construction, rammed earth, concrete, road work, blasting, surveying, archaeology, eco-tourism, import-export. Info: *John Ham, 1653 Juanita Ave., San Jose, CA 95125; 408-280-0258; e-mail: devoto@sj.bigger.net.*

**EDEN RANCH, Paonia, Colorado.** Forming community seeks members desiring rural, spiritual environment, sharing labor and resources on planned biodynamic, permaculture 65-acre farm operating under Limited Liability Company and Bylaws. Ecovillage concepts leading toward ultimate self-sustainability. Located on Western Colorado mesa, wondrous 360 degree views. Bring your own business, or work nearby. Future community businesses envisioned. Diversity in thought and age; consensus decision-making results from mutual respect and trust. Approximately \$25,000 (flexible terms available), plus cost of earth-friendly home of your choice. \$2 for Community Plan and newsletter. *Jim Wetzel, Nancy Wood, PO Box 520, Paonia, CO 81428; 970-835-8905; e-mail: woodwetz@aol.com.*

**EDEN VILLAGE COMMUNITY, Mendocino County, California.** How to build an eco-village. Sustainable living, shared stewardship, natural way of life, alternative education, natural healing environment, egalitarianism, finding your people, starting a new world. Some of this should interest you. Prospectus \$3. *Eden Village, POB 849, Glen Ellen, CA 95442.*

**HISTORIC COHOUSING COMMUNITY.** Looking to form a group of like-minded partners to help save historic houses from demolition, acquire the houses for free, dismantle, reconstruct, restore and sell to like-minded people

to form a co-housing community. *Carla Cielo, 43 Chestnut Hill Place, Glen Ridge, NJ 07028; 201-743-7217.*

**LaSENDa ECOVILLAGE, San Miguel deAllende, Mexico.** Aztecs' "Eternal Spring" plateau offers year round mild, sunny, permaculturist "dream" location. Beautiful canyon riverfront 40 acres has four one-bedroom, plus studio units. Common area/laundry/jacuzzi. Rent six months with purchase option. "Kindred spirits" packages in 30K's. Need commitment to: growth of self/spirituality, responsibility, living simply/joyfully/well. LaSenda maintains gallery/boutique in town for creative energies/sustainability. *Rick Welland, APDO 595, SMA, GTO 37700, Mexico.*

**NAMASTE GREEN, Barnstead, New Hampshire.** Full chakra intimacy, permaculture activism, cluster cohousing, investors of time/resources/vision. *SASE 373 Peacham Rd., Center Barnstead, NH 03225; 603-776-7776.*

**NASALAM, Fair Grove, Missouri.** We are a radical spiritual community being built on sacred land on the Ozark Plateau of SW Missouri. We are vegan, substance-free and dedicated to following a simple lifestyle that is easy on the land and respectful of its creatures. Our spirituality is based on the teachings of the Order of Melchizedek and includes the use of eroticism, sex magick and crystals in our work building a new reality paradigm. We are pri-

## The Dancing Rabbit Ecovillage



1 Dancing Rabbit Lane  
Rutledge, MO 63563  
dancingrabbit@ic.org  
www.dancingrabbit.org

At **Dancing Rabbit** we:

- Live where we work
- Use appropriate technology
- Grow our own food
- Build our homes off the grid
- Operate a car co-op
- Make diesel fuel from vegetable oil



## Live Sustainably...

...on our newly acquired 280 acre land trust! Dancing Rabbit will be a diverse collection of individuals, families, cohousing, and communities working together to create a truly sustainable rural ecovillage. We're seeking new members, so write to arrange a visit. Internships in gardening, biodiesel, and ecovillage design are available. Building begins in spring.



## The Last Straw

*The Last Straw* is the quarterly news journal of the straw-bale construction revival. It is published by **Out On Bale, (un)Ltd.**, in response to the need to share all the rapidly emerging developments from around the United States and the world involving straw-bale construction. The journal includes diverse articles about straw-bale construction projects and techniques, written by and about those who design and build them; research them; live in them...

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marily interested in attracting polysexual (gay/bisexual) individuals oriented toward a polyamorous lifestyle with tribal overtones. We know that few will be drawn to the challenge presented here, but it only takes a few to change the world. Contact us for more information. *Nasalam, Rt. 3, Box 332, Fair Grove, MO 65648; 417-759-7854; e-mail: nasalam@aol.com; Internet: http://membersaol.com/nasalam/.*

**NORTHERN CALIFORNIA.** Homeschool family with seven-year-old. Developing our homestead, organic fruit and nut tree orchard on Mattole River. Worked extensively on land/stream restoration, sustainable logging for building and firewood. Developed solar/hydro energy systems. Would like community of families sharing gardens, homesteading, etc. Many possibilities. Our vision is to share our place with people interested in learning to live sustainably, developing interdependence on each other and the land. Two-bedroom cottage available for homeschool family with future hope of buying into homestead site. Open to talking with people about different ways of building community on our farm. *Robie Teamo 1901 Dutyville Rd., Garberville, CA 95542; 707-986-7787.*

**NORTHERN COASTAL MAINE.** Artist, Waldorf educator, Quaker, seeking potential collaborators/members to create community. Emphasizing environmental/humanitarian conscious-

ness, simplicity, aesthetic alternative building, appropriate technology, permaculture, interdependence, activism, spiritual awareness, joy. Selfless service to earth/others. Open to world in hospitality, educational role model community for others to learn by. *Patty Kelley, POB 506, Bar Harbor, ME 04609; e-mail: pattyk@acadia.net.*

**PATHWAYS COHOUSING, Northampton, Massachusetts.** Seeking members for 24 unit community on 39 wooded acres three miles from town. For more info: *24 Fort St., Northampton, MA 01060; 413-584-7130.*

**PIGEON CITY, Fort Hancock, Texas.** Our 200-acre forming business/craft community of seven people, located within a mile of I-10 frontage, values consensus decision-making, nonviolence, a for-profit structure, and a polyfidelitous, extended-family lifestyle. No joining fee, but we expect members to help with the building process and chores, and create new businesses or work out of the community. Partially income-sharing—50% to community/50% to individual. Privately owned land, leased for \$1/year and taxes. Adobe buildings, solar energy, stewardship of the land planned. Member, FIC. *Pigeon City, Box 31, Ft. Hancock, TX 79839; 915-769-3857, evenings.*

**PORTLAND, OREGON.** Seeking one or two individuals or couple, for shared household; potential community in the Portland Metro-area.

We have urban and rural property to share. Prefer those who are well educated and are financially secure. Write: *John at 2630 NW Cornell Rd., Portland, OR 97210; 503-222-0169.*

**POTASH HILL COMMUNITY, Cummington, Massachusetts.** On 115 acres of woods and pastures in Western Mass, 25 miles west of Northampton, a five-college town. 15 privately owned two to five acre lots ranging from \$23,000-\$30,000 surrounded by 60 acre land trust. Community sauna, plans for community building. Five households established. Educational facility including large stone house equipped for group dining, plus three workshop/studio buildings for sale to community members. Our fundamental principle is to establish and uphold harmony, cooperation, creativity and reciprocity of support. We value personal autonomy, relationships, business, the arts, natural healing, education, gardening, celebration and fun. We foresee a community of independent thinkers with the initiative to take responsibility for shaping their lives and their community. Call: *Neel or Deborah, 413-634-0181, or send SASE to Neel Webber, 9 Frazier Lane, Cummington, MA 01026.*

**REJENNERATION, Jenner, California.** Forming on five knolltop acres in an ecologically diverse coastal canyon with stunning views about one hour from Santa Rosa, CA. One house, some outbuildings and a garden have

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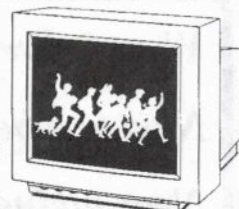
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## The CoHousing Video Neighborhoods for People



This 22 minute professionally produced video clearly explains the CoHousing concept, its Danish roots, and why it is appealing to those who live there. Full of interviews with CoHousing residents and images of daily life in many US communities. It is the perfect introduction for orientations, giving to friends, parents, government officials, and lending institutions. It should be part of every community's library. **\$40.00** (plus \$4.00 s&h)

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been built. We are looking for partners (\$10,000 min. down) to build (sweat equity) and live in the second, larger co-op household. Values include earth stewardship, ear-nest work, simplicity and a respect for diversity. Shared meals. Call or write including some personal history and a SASE for date of next open house: Box 42, Jenner, CA 95450; 707-632-5458.

**RICHMOND COHOUSING, Richmond Virginia.** Organizing group is planning cohousing community for metro Richmond area. For more information call 804-231-2547.

**SALAMANDER SPRINGS, Haddock, Georgia.** Forming permaculture community on 50 acres. Have land, water, garden, primitive conditions. Need hardworking, idealistic others whose focus is sustainability to help start a new world. Write: Debbie Waugh, POB 531, Haddock, GA 31033.

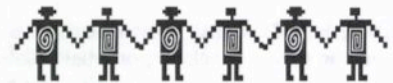
**SHARON SPRING, Fairview, North Carolina.** We are a married couple with two children looking for 10-12 families/members interested in creating a co-housing community based on mutual caring, shared dining, small scale farming, and principles of sustainability. We seek financially stable, mature members with experience in community building and consensus decision-making. We own and live on 22 acres in the mountains of western North Carolina, with a south-facing slope, a pond, barn

and spectacular mountain views, 20 minutes from downtown Asheville, in good school district. We welcome diversity of age, ethnicity and lifestyle. Wanted: gardeners, organizers, builders, musicians, cooks, spiritual seekers, and practical, non-dogmatic individuals. Price range: \$70,000-\$120,000. Write or call: Kendall Hale, Steve Norris, 372 Sharon Rd., Fairview, NC 28730; 704-628-4075; fax: 704-628-2468.

**SHARING FUTURES, LTD. and NOAH'S ARK 2, Near Austin, Texas.** Establishing: plant, fish, animal, human shelters, greenhouses, cisterns, domes, yurts, teepees, earth-shelters; food, water, air purification/preservation systems. Goals: surviving drought, fire, heat, earth changes, social discontinuities. Participants: 7 (plus weekend workers, retreatants, visitors) short-term pessimists, long-term optimists, realists, idealists, naturalists. Facilities: house, out-buildings, well, utilities (electricity, water), fences, 3-way access, tents, platforms, RV/campers, underground excavation. Solar/wind power site. Rustic peaceful views. Sandy soil, forests, pastures, fruit and nut trees, established 1905. One hour east of Austin. All welcome at the last minute. Bring your own food, amenities. 4001 Oakridge, Houston, TX 77009; 713-863-0433; 103360.2476@compuserve.com; Quddusc@aol.com; http://ourworld.compuserve.com/homepages/SHARINGFUTURES.

**THREE SPRINGS, North Fork, California.** After four years of growing and learning this year we have made some great moves forward! Our 160 acres of land has now been placed in a nonprofit land trust. We are also looking for new members, who share our values of consensus decision making, simple living and interpersonal growth to help us steward our budding community and this beautiful land. Write or call: 59820 Italian Bar Road, North Fork, CA 93643; 209-877-7113; e-mail farm@sierranet.net.

**WINDTREE RANCH, Douglas Arizona.** Earth spirituality, eco-centered life, non-profit intentional community on 1227 acres of remote, off-grid, off-road, 4WD access, unspoiled foothills at comfortable 5200', health conscious, toxin-free, naturist, intergenerational, holistic, polysexual, Radical Honesty for sustainable relationships, serving Mother Earth through simplicity, stewardship and hard work (physical, emotional and spiritual). WindTree Ranch, RR 2, Box 1, Douglas, AZ; e-mail: WindTreeRanch@juno.com.



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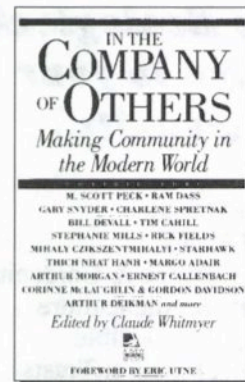
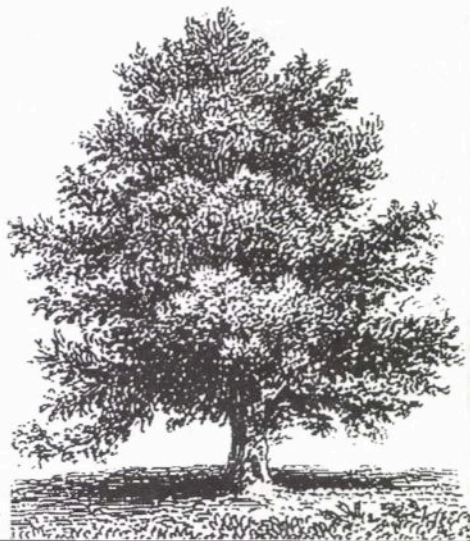
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Making Community in the  
Modern World***

Claude Whitmyer, Editor

Contributions by M. Scott Peck, Ram Dass, Thich Nhat Hanh, Arthur Morgan, Geoph Kozeny, Kathryn McCamant & Charles Durrett, Corinne McLaughlin & Gordon Davidson, and more...

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**SEEKING CARETAKING, INTERNSHIPS, COMMUNITY**. Have been caretaker for kids camps for five years. Much experience in carpentry, gardening, landscaping, cooking, computers. Very creative. Great references. Recently profiled in *Caretaker Gazette*. Please no religious groups or dominant guru types. Want mountains, trees, rural, simple, earth-based, human spirituality, eclectic type. *POB 11771, Prescott, AZ 86304; e-mail: b.weaver@usa.net.*

**OFFICE WORKER WANTS TO FINALLY LIVE IDEALS**, make lifestyle change and make life meaningful, fulfilling. Does your group have a mission, goals, camaraderie? Do you combine: rural, small town living, ecological respect, a service mentality, healthy outdoors/technology/work/play, organic farming, garden, orchard; businesses/work in and outside community, financial stability, m/f balance? *WM, 41, no children, non-practicing Christian, non-smoker, (not quite) vegetarian, on conservative side. M. Martin, 400 S. Gramercy Pl., 106, Los Angeles, CA 90020; 213-381-9401; MARTIN MJ@earthlink.net.*

**FINNISH-ISRAELI FAMILY** looking for an alternative schooling/living spot near New York City. Able to invest money and time. *E-mail: yoavlorch@presspoint.com.*

**DWM, 49, ENTJ**, egalitarian loyal polyamorist, Libertarian intellectual, omnivorous aware responsible computer professional, ethical humanist atheist, (com)passionate, sensual. Is into:

prosperity, massage, sci-fi, chocolate, sailing, laughter, theater, personal and spiritual growth. Seeking like-minded individuals and couples with broad interests that are independent yet cooperative minded, adventurous and liberated for a polyfidelitous group. *Rich, PO Box 1295, Madison, WI 53701.*

**TRACKER (TOM BROWN) STUDENT** seeks people interested in forming primitive intentional community based on earth spirituality, practice of wilderness skills and respect for all living things. *Steven McCullum, 622 Robinwood Lane-Apt. 3, Hopkins, MN 55305-3226.*

**HOMESCHOOLING FAMILY** (kids 17, 11, 6) hoping to form friendly community. Location open. We love cooperation, group meals, sustainability, laughter, learning, communication, sharing ideas and equipment. We work with renewable energy and music. Structure to be decided by group, hopefully encouraging diversity. We want our children when grown to have option to stay and raise families with us. Interested? Contact *Barbara and Barry, 1288 W.11th Street #278, Tracy, CA 95376; 510-244-5664. e-mail bamiller@igc.apc.org.*

## INTERNS WANTED

**MAHANTONGO SPIRIT GARDEN, Pitman, Pennsylvania**. Internships in pantheist, non-Christian, spiritual retreat center for gay men in central Pennsylvania. Room and board in exchange for work in garden, orchard, building projects. Write: *Brother Johannes, M.S.G., Pitman, PA 17964.*

**SIRIUS, Amherst, Massachusetts**. Immerse yourself in community life at established, 30-member community on 100 wooded acres. Supervised apprentice programs in Natural Building, Organic Gardening, and/or Conference Management. (Combination programs also available; Organic Gardening program requires small monthly fee.) Two-month minimum stay;

35-hour work week for room, board, participation in workshops. *Sirius Apprentice Program, 72 Baker Rd., Shutesbury, MA 01072; 413-259-1251; sirius@siriuscommunity.org; http://www.siriuscommunity.org.*

**SUNRISE RANCH, Loveland, Colorado**. We are offering learning programs for interns 18 and older. Spend a season at our intentional community—a "living university." Train in one or two of the following areas: biodynamic gardening, permaculture, village maintenance, food service and conferencing. Room, board, and a small stipend offered. Gain valuable life skills including effective communication and spiritual expression. Learning is experiential with regular teaching sessions with a team of inspiring mentors. Three to six month commitment. May–October. Call: 970-679-4226, or write: *Personnel, Sunrise Ranch, 5569 North County Rd. 29, Loveland, CO 80538.*

## RESOURCES

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**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, P.O.Box 460141, San Francisco, CA 94146; 415-821-2090.*

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## PERIPETETIC COMMUNITARIAN

(continued from p. 76)

development of a small network of other worker-owned cooperatives. In 1959 this network opened the Working People's Bank, essentially a savings and loan that reinvested in the local community, with amazing results.

By 1991 Mondragon boasted 160 employee-owned cooperatives in the region, with 23,000 member-owners and sales grossing \$3 billion. Studies indicate that their businesses are twice as profitable as the average corporation in Spain, and that their productivity is the highest in the nation. Ten percent of their annual net profit is donated to charity, and 40 percent is retained to fund projects for the common good. They've financed housing, an elaborate school system, collective health care, and social security. They have primarily focused on creating owner-employee jobs and developing an infrastructure that provides for everyone's basic needs.

So what's the problem? Although Father Arizmedi understood the true value of each person's contribution, he underestimated the lure of money on the workers. His original mandate was that the wage ratio would not exceed 3:1—that is, top management would receive no more than three times the hourly rate of the janitors. It seemed like a great idea at first, but soon the doctors and other esteemed professionals

were insisting on a higher ratio. "After all," they argued, "we had to invest many years and much money into becoming proficient at our trade." "Fair enough" other members agreed, and upped the ratio to 7:1.

Unfortunately, when money talks, even 7:1 is not enough. Now the upper management of the co-ops are being ravaged by the "brain drain"—huge multinational corporations are luring away Mondragon's best managers, who are willing to relocate for huge salary increases. Mondragon co-ops paid for the managers' business education; now Big Business is capitalizing on it.

The Mondragon system is a wonderful innovation, so why are its lifelong adherents drawn away so easily? The reality is that we must be ever vigilant about the power of money to knock us off course. Even as we use money as an accounting system, we must be wary of what having more of it may subconsciously represent to us (the desire for more power?—"love" of money in its root-of-evil guise). Mondragon cooperatives have made huge strides in understanding economics and building a culture that uses money constructively. But for all of us, there remains much work to be done. Ω

*Geoph Kozeny has lived in various kinds of communities for 24 years. He has been on the road for 10 years visiting communities—getting involved in the daily routine of each group, asking about visions and realities, taking photos, and giving slide shows about the diversity and vitality of the communities movement.*

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## Are You Using Money ... or Is It Using You?

SOME SAY THAT MONEY IS JUST AN ACCOUNTING system—a medium of exchange, a measure of life energy and productivity, a tool for manifesting dreams. Others believe “love of money is the root of all evil.” [1 Timothy 6:10]

Which is true?

Neither—although both are substantially true. Eliminate one word from the first phrase, replace a few in the second, and you have two useful and mutually compatible understandings: *money is an accounting system*, and *attitudes about money are the root of much evil*. It's easy to get into a financial mess by making mistakes in either realm. The complex way these two principles interact makes it difficult to see how our relationship to money can complicate our lives and impede our progress towards self-actualization—and the creation of community.

Over the centuries, many intentional communities have failed because of money problems: not having enough of it, or having too much. This is an oversimplification, of course, since communities with major money problems are likely to have other interlocking social and spiritual issues that contribute to their failure. However, money issues are often superficially easier to identify and articulate, so financial problems frequently get most of the blame.

Sometimes having too much money is the problem. Either the community becomes divided over how to spend its resources, individuals pirate the common assets for personal use, or the group gets sidetracked from its original purpose by focusing on running a business or indulging in consumer extravagances.

More often, communities fail due to a lack of money, or mismanagement of funds, which has the same impact as a lack of funds. This is usually because of a lack of accounting and management savvy, often coupled with the overconfidence of inflated egos. A growing number

of groups are acknowledging the need for financial management skills and are taking steps to learn them.

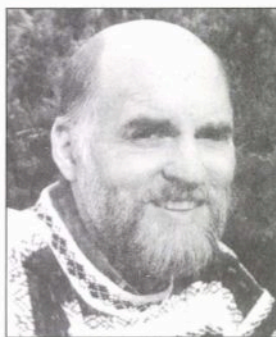
For many forming communities a common problem is undercapitalization: They either can't qualify for large enough loans to build their envisioned project, or they get the financing, build their project, move in—and can't make the monthly payments. Many discover they need to mount a huge effort just to earn the mortgage money, leaving little time or energy for community life.

Another problem is sometimes referred to as “poverty consciousness,” where people feel uncomfortable about having and utilizing money. Then there's “prosperity consciousness,” where people believe that visualizing money and feeling positively about it will manifest money in their lives, making their dreams come true and helping make the world a better place. The former have seen too many of the latter succumb to the lure of materialism and comfort ... at the expense of social and spiritual growth. I personally believe that “prosperity consciousness” is a helpful attitude, but that working consciously with money requires ongoing vigilance about how its power may alter us, our friends and family, and our society. It's critical that we maintain a balance between personal and community use of resources, and foster a culture that emphasizes the value of financial support (tithing? dues? personal gifts?) for the community as a whole.

However, it is not enough to have solid financial management skills and a cultural ethic about investing in the common good. Consider, for example, the Mondragon Cooperatives of Basque Spain.

In 1956 a socialist Basque priest, Father Arizmedi, set up a worker-owned co-op (based on the Rochdale principles of cooperation) that made paraffin cooking stoves. Over the next few years he supervised the

(continued on page 75)



BY GEOPH KOZENY

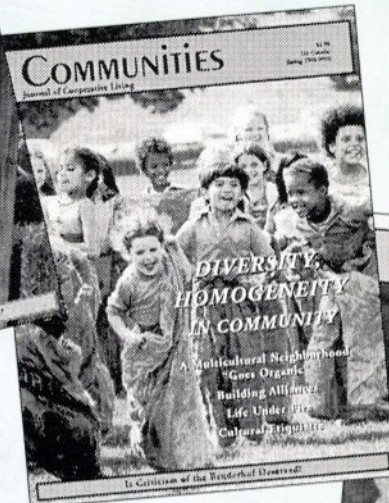
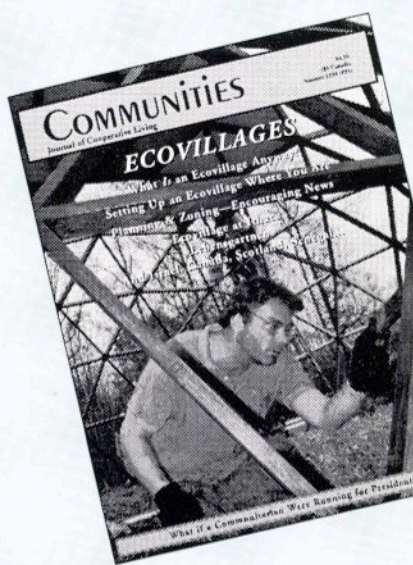
**Working  
consciously with  
money requires  
ongoing  
vigilance about  
how its power  
may alter us.**



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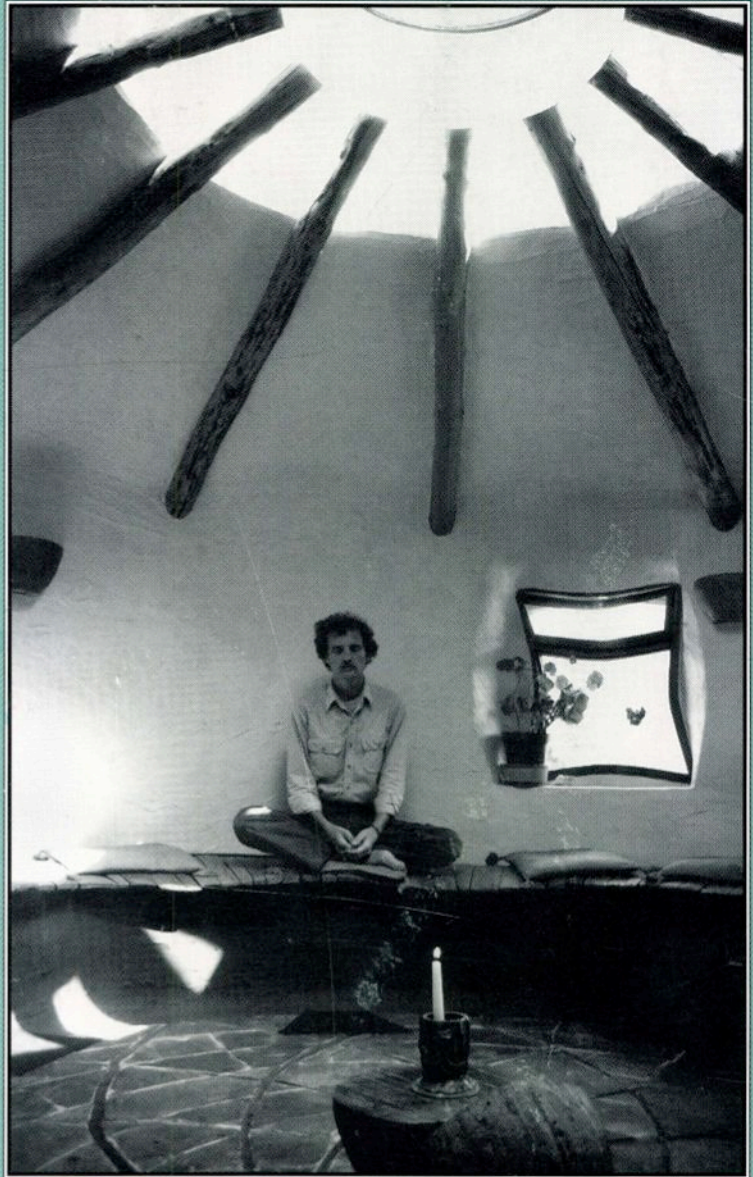
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and to consume only that.  
I pledge to be part of the discovery  
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for everyone  
not only to survive but to thrive,  
and to find ways for them  
to have access to that.  
Through this commitment  
to restraint and justice,  
I am healing my life,  
and am part  
of the healing of the world."*

—Vicki Robin, "How Much Is Enough?"

IN CONTEXT: Journal of  
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