

## Chapter 1 : Intentional community | Revolvly

*Find intentional communities, ecovillages, cohousing neighborhoods, communes, co-ops, and cooperative living arrangements in the Communities Directory!*

Share on Facebook Tweet on Twitter From tree house villages in Costa Rica to yoga communes in Hawaii, these 10 intentional communities are havens of peace, creativity and sustainability. Imagine waking up to the sound of bells from a temple to share in a morning yoga ritual overlooking the mountains of Peru, or the glittering Pacific Ocean in Hawaii. Picking fresh vegetables from your neighborhood garden to cook in a community-wide meal in a spacious, shared kitchen. Building your own non-toxic, mortgage-free cob house in a low-impact neighborhood of like-minded nature lovers. Stepping out of your very own treehouse to gaze at a network of aerial walkways that look like something out of a sci-fi movie. These 10 intentional communities, from utopian eco-villages to cute historic houses in urban Los Angeles, bring people together with common goals of harmonic living, artistic exploration and sustainability. Awakened each morning by the sound of music from the temple, a shrine dedicated to the teachings of Paramhansa Yogananda, guests enjoy daily routines involving organic food grown on site, volunteer service, art and lots of community involvement. Eco Truly Park, Peru It looks like something out of a fairy tale: This ecological and artistic community, an hour north of Lima, was founded on principles of non-violence, simple living and harmony with nature. Both the architecture and the values of the community are inspired by traditional Indian teachings and lifestyles. Eco Truly Park has a goal of being fully self-sustainable, and currently boasts a large organic garden. Open to volunteers, the community offers workshops in yoga, art and Vedic philosophy. Synchronicity has eleven residents and focuses mostly on artistic actions and holding monthly artistic salons that are open to the public. Earthhaven Ecovillage, Asheville, North Carolina Located in the mountains of Western North Carolina, Earthaven is just one of many similar intentional communities focusing on sustainable living. Set on lush acres 40 minutes southwest of Asheville, Earthaven frequently holds natural building workshops and welcomes the public to learn about permaculture, organic gardening and other sustainable topics. They offer camping and visitor accommodations as well as live-work arrangements. Milagro Cohousing, Tucson, Arizona Twelve minutes from downtown Tucson, Arizona, Milagro is a co-housing community with 28 passive-solar, energy-efficient adobe homes on 43 acres. Set against the Tucson mountains, Milagro is simply a community of people who want to live a green lifestyle, surrounded by like-minded neighbors. Each resident has access to 35 acres of undeveloped open space, as well as the 3,000-square-foot Common House, which has meeting and dining space, a library, a playroom and storage space. Gardens, workshops and a solar-heated swimming pool make it even more enticing. Finca Bellavista is a network of rustic, hand-built tree houses in the mountainous South Pacific coastal region of this Central American nation, surrounded by a jungle that is brimming with life. The off-grid, carbon-neutral tree houses are connected by aerial walkways and include a central community center with a dining area, barbecue and lounge. Gardens, ziplines and hiking trails make it even more of a tropical paradise. Prospective community members can design and build their own tree houses. Additionally, some of the tree house owners rent out their homes, and there are visitor accommodations available. Tamera Peace Research Village, Portugal Aiming to be a totally self-sufficient community, the Tamera Peace Research Village is in the Alentejo region of southwestern Portugal and is home to coworkers and students who study how humans can live peacefully in sustainable communities, in harmony with nature. Dancing Rabbit Eco Village, Missouri Another showcase of the beauty of natural building techniques, the Dancing Rabbit Eco Village is a sustainable community located near Rutledge, Missouri advocating low-impact living and dedication to social change. The village is on acres including six ponds, a small creek and 40 acres of woodland, plus 30 acres where they have planted over 12,000 trees as part of a restoration program. It includes three co-housing neighborhoods called Frog, Song and Tree as well as an organic CSA vegetable farm, community gardens and over acres of protected green space. The houses are all energy-efficient and share facilities like a common house, wood shop, metal shop, bike shed, playgrounds and centralized compost bins. Tiny house communities are hard to come by because of various city and county

ordinances, which favor large houses and conventional utilities. There are two tiny house communities currently in planning phases, in Washington D.

*The Communities Directory Book: A Comprehensive Guide to Intentional Communities and Cooperative Living. The Communities Directory Book is the essential reference tool for those interested in finding or creating community.*

One way to reduce this cost is to share housing expenses with others. Doing this is one reason married couples tend to have lower expenses per person than single people. People who live in cohousing arrangements can save money, share chores, enjoy group activities, and form lasting friendships. The people in a cohousing community have their own jobs, their own private lives, and their own individual living space. However, they also share space such as a garden, a laundry room, and sometimes a kitchen with their neighbors. They also share the work of maintaining these shared areas and keeping the community running smoothly. The cohousing concept originated in Denmark and made its way to the United States in the late s. Grouped closely around the common house are smaller individual homes. They can also have smaller kitchens because the common room kitchen provides a place for all those appliances that are only used once in a while. Keeping the individual houses clustered close together leaves more room for open space and helps keep neighbors in touch. Along with the common house, cohousing residents share outdoor spaces, such as parking areas, walkways, lawns, and gardens. Keeping the inside of the community car-free also forms a safer place for children to play. Outdoor areas can also include special amenities such as a pool, a hot tub, or a playground for kids. Shared green space for gardening, playing, and socializing is a key part of a cohousing community. Specific types of cohousing include: Some urban communities put their parking areas underground to leave more open space on the surface for residents to share. Suburban and Rural Communities. Cohousing communities in the country have a bit more room to spread out. Individual units may be single-family houses or duplexes. Some cohousing communities share their land with with businesses and public spaces. Senior cohousing offers retirees a chance to live independently as they age, while still having a close-knit group of friends and neighbors to support them physically, emotionally, and socially. So overall, cohousing gives you more bang for your housing buck. Living in cohousing can save you money in other ways, too. For instance, you can save on the following: Most cohousing projects are built in eco-friendly ways that save energy and water. In many cohousing communities, residents share meals on a regular basis. Living in cohousing makes it easy to find good childcare. Seniors living in cohousing always have people around to keep them company or give them a hand with chores. Also, those who live in special senior cohousing can hire one caregiver to tend to their medical needs, instead of each paying for their own. For instance, when people in cohousing share a laundry room, they eliminate the need for each of them to have a separate washer and dryer. In turn, this cuts down on the natural resources and energy that it would take to build all those machines. Many cohousing developments include condos or townhouses, which have shared walls. In urban areas, cohousing communities tend to be built within walking distance of schools, shops, and mass transit lines. Members of the community can also cut back on car trips by running errands together. Seniors who have trouble shoveling snow or moving furniture can find a younger person to help them out. Cohousing communities have different ways of dividing up this work. Members of a cohousing community also have to share the decisions about maintenance, upgrades, and community activities. You have to share in the work, attend regular meetings, and be prepared to work through disagreements with others. It lists all the cohousing communities in the country, sorted by state, including those that are just getting started. Each listing has some basic information about the community, a link to its website, and contact information. They list homes for sale in existing cohousing communities throughout the country, as well as new cohousing communities that are seeking members. You can also find professional services for people interested in building a new cohousing community. It lists cohousing communities in the United States and around the world, from Venezuela to Australia. Give a copy of this statement to every future member. Develop a Decision-Making Process. Before you can start to build your community, you need to make some basic decisions about how to run it. Set Up Your Finances. Next, start making some basic financial decisions, like how to pay for your expenses, who should be in charge of financial records, and whether to charge a membership fee. Get a Bank Account. Use this to set up a corporate

bank account, and use it for all your community expenses. Be sure to put someone responsible in charge of tracking these expenses for tax purposes. This will give you some starting cash for mailing, legal paperwork, advertising, and so on.

## Chapter 3 : Communities Directory - Find Intentional Communities

*Communities Directory: Guide to Cooperative Living Jul 1*, by Fellowship for Intentional Community and Marty Klail. Paperback. \$ \$ 33 00 Prime.

Learn more about rural intentional communities with this guide. Cover courtesy New Society Finding Community New Society, by Diana Leafe Christian presents a thorough overview of ecovillages and intentional communities and offers solid advice on how to research thoroughly, visit thoughtfully, evaluate intelligently and join gracefully. Intentional communities or ecovillages are an appealing choice for like-minded people who seek to create a family-oriented and ecologically sustainable lifestyle -- a lifestyle they are unlikely to find anywhere else. This section shines on what rural communal living is like. In some homesteading communities everyone works on the land, for example, when the community has a farming or food-producing operation. In others, while people grow much of their own food onsite, they also earn income through their own small onsite businesses or by working in nearby towns. They also operate Little River School, employing three teachers and serving local students from kindergarten to 12th grade. Their vegetable business and Little River School provide income to some of their members, while others work in jobs off the property. As in many rural communities, Birdsfoot Farm members are active on social justice and environmental issues. Sandhill Farm, in rural northeast Missouri, has acres and 5 year-round members, assisted by many interns who live onsite during the growing and harvesting seasons. An income-sharing commune, Sandhill members earn money by growing organic sorghum, soybeans, and herbs, and processing and selling sorghum syrup, tempeh, garlic, mustard, horseradish, and honey. They also generate an income by doing administrative work for the Fellowship for Intentional Community FIC , whose office is on their property. One Sandhill member offers group process consulting nationwide; another is an organic farm inspector. Core values include cooperation, nonviolence, honesty, and working through conflict. And while community members do many homesteading tasks, including gardening, ordering community food, maintenance, construction, land restoration, and permaculture projects, many also have fulltime work on the property or offsite. One Edges member operates a successful renewable energy design and installation business; two others operate an onsite bed and breakfast and Wellness Center; and one is a psychologist at Ohio University. Other members work at a cooperative bakery in Athens, do book editing at home, or market ecofriendly air filters. The dozen members of Windward Community, on acres near Klickitat, Washington, raise fiber sheep and dairy goats. Some, in fact, are fairly insular, seeking to just live a simple life in the country with family and friends. Some of the benefits of living in rural communities are obvious: In rural counties, unlike urban and suburban areas, you would be free to have chickens, ducks, goats, sheep, and larger livestock animals. Building codes are often less enforced in rural counties, and there are often few to no zoning regulations. This means that a rural community has more freedom to have many members live there, to build smaller-than-normal dwellings, and to build with straw, bale, cob, or adobe bricks, or to use compost toilets, constructed wetlands, roof-water catchment, and so on. Another advantage for people moving from urban areas is that people tend to need less money for housing and monthly expenses living in rural communities that they would in urban areas. The primary disadvantage, however, is the relative lack of job opportunities in rural areas. As you can see in the above examples, either everyone works on the farm or in the garden as at Birdsfoot Farm and Sandhill Farm , or works partly at the home site and earns money from home-based businesses, or works in town. In most rural towns there are few job opportunities, and usually those that exist are of the most rudimentary, minimum wage kind. Rural communities tend to work well for telecommuters, people with home-based businesses, people who can easily plug into community-based farm work, people who already have a source of income, or people willing to travel offsite frequently to earn money, such as consultants. Other disadvantages include the need to travel long distances to get most places, which can use up a lot of gas, and the sense of isolation that can occur in a rural community, particularly if the community has relatively few members and is culturally different from, or not much connected with, its rural neighbors. Sometimes these centers also operate schools or summer camps. Usually a small number of

members live there year-round, assisted by a large number of interns or work exchangers who live in the community only during the guest season. Lost Valley Educational Center, for example, is an acre property of meadows, forest, and a creek, not far from Eugene, Oregon. Lost Valley members grow much of their own food in their large gardens and greenhouses, and operate a bed conference and retreat center. Besides renting these facilities to outside groups who host workshops and courses, Lost Valley offers its own programs, including a two-month residential Ecovillage and Permaculture Certificate Program and the Heart of Now personal growth workshops. About 18 people live in the community year-round, some of whom work in the conference center quarter-time to full-time, and others who work at other home-based businesses or commute to Eugene. The Center offers public courses in permaculture design, bio-intensive organic gardening, heirloom seed saving, and even how to start new intentional communities. Other community members work at jobs offsite. Mount Madonna Center, also a spiritual community, is located on acres in the Santa Cruz mountains of California. Led by the Indian teacher Baba Hari Das, Mount Madonna runs a conference center which hosts up to 14, workshop participants each year. Centers like these, like rural homesteading communities, offer the benefits of peaceful, quiet, beautiful settings, as well as the opportunity to serve others, and to take many courses and workshops onsite. Another benefit is that they provide jobs in the community-owned conference center business. A common dynamic in conference center communities is the tension between the purpose of the business, which is usually to serve guests well and stay financially solvent, and the purpose of the community itself, which is usually to share resources, cooperate in decision-making and work tasks, and enjoy a sense of connection with one another. For example, EcoVillage at Ithaca is both an ecovillage and cohousing. Temescal Commons in Oakland is a Christian community and a cohousing community. Miccosukkee Land Co-op in Florida is a rural community and a co-op. Some homesteading communities with a spiritual focus, such as The Farm in Tennessee are also spiritual communities. Some retreat and conference centers, like Rowe Camp and Conference Center, are also Christian communities; others, like Breitenbush Hot Springs and Mount Madonna Center, are also spiritual communities. Lama Foundation, Ananda Village, and Abode of the Message are spiritual communities as well as retreat and conference centers.

*Revised edition of "Guidebook for Intentional Communities," "Information, references, observations and experiences in the achievement of successful intentional communities to pioneer a better social order and way of life."--Cover.*

Members of the Anabaptist Christian Bruderhof Communities live, eat, work and worship communally. Kfar Masaryk is a Kibbutz in northern Israel. An intentional community is a planned residential community designed from the start to have a high degree of social cohesion and teamwork. The members of an intentional community typically hold a common social , political , religious , or spiritual vision and often follow an alternative lifestyle. They typically share responsibilities and resources. Intentional communities include collective households, cohousing communities, coliving, ecovillages , monasteries , communes , survivalist retreats , kibbutzim , ashrams , and housing cooperatives. Characteristics Purpose The purposes of intentional communities vary in different communities. They may include sharing resources, creating family-oriented neighborhoods, and living ecologically sustainable lifestyles, such as in ecovillages. Types of communities Some communities are secular ; others have a spiritual basis. One common practice, particularly in spiritual communities, is communal meals. Typically, there is a focus on egalitarian values. Other themes are voluntary simplicity , interpersonal growth , and self-sufficiency. Some communities provide services to disadvantaged populations, for example, war refugees, the homeless, or people with developmental disabilities. Some communities operate learning or health centers. Other communities, such as Castanea of Nashville, Tennessee , offer a safe neighborhood for those exiting rehab programs to live in. Some communities also act as a mixed-income neighborhood, so as to alleviate the damages of one demographic assigned to one area. Many intentional communities attempt to alleviate social injustices that are being practiced within the area of residence. Some intentional communities are also micronations , such as Freetown Christiania. Typically, intentional communities have a selection process which starts with someone interested in the community coming for a visit. Often prospective community members are interviewed by a selection committee of the community or in some cases by everyone in the community. Many communities have a "provisional membership" period. After a visitor has been accepted, a new member is "provisional" until they have stayed for some period often six months or a year and then the community re-evaluates their membership. Generally, after the provisional member has been accepted, they become a full member. In many communities, the voting privileges or community benefits for provisional members are less than those for full members. Christian intentional communities are usually composed of those wanting to emulate the practices of the earliest believers. Using the biblical book of Acts and, often, the Sermon on the Mount as a model, members of these communities strive for a practical working out of their individual faith in a corporate context. These communities, despite strict membership criteria, are open to visitors and not reclusive in the way that certain intentional communities are. Type of governance The most common form of governance in intentional communities is democratic 64 percent , with decisions made by some form of consensus decision-making or voting. A hierarchical or authoritarian structure governs 9 percent of communities, 11 percent are a combination of democratic and hierarchical structure, and 16 percent do not specify.

## Chapter 5 : Solar Guidebook for Local Governments - NYSERDA

*Intentional Communities Manual, 1st Edition Beginners Guide To Intentional Community By Simon Clough Simon has lived on intentional communities for over 20 years.*

Thank you to the supporters have helped to create a new Communities Directory book! Supporting the Directory crowdfunding campaign also means seeing improvements to the online directory, which helps around 60, people each month to research, connect to, and build intentional communities around the world! Improve the Online Directory We gathered feedback and identified more ways to improve the online directory - including new search and communication features, plus a refined look and feel. We also added a new section dedicated entirely to sustainability practices. Can you please help us to take this on? Anything you can contribute will help, and sharing this with your friends and loved ones is greatly appreciated as well. If we were to put the entire history of humankind into a hour-day, it would only be in the past couple minutes that civilization has looked like this. Symptoms of a society out of control, and certainly not one that was designed to last. But what if we could live differently? It turns out, more than , people already are, in ecovillages, cohousing, communes, and communities of all kinds around the world. How can you find intentional communities? The answer is the Communities Directory -- an online and printed catalog of intentional communities in the US, and all over the planet. For 25 years the Fellowship for Intentional Community FIC has been building, innovating, and keeping this catalog fresh. Now we need your help. A book to find the community that suits you! In addition to profiling more than 1, communities, the book includes full-page maps showing where communities are located, charts that compare communities by more than 30 different qualities, and an easy index to find communities interested in specific pursuits. So help us to make this updated version a reality! You can support this project by pre-ordering the new Communities Directory. Donate to pre-order your Communities Directory book! Your donation will help us to update the directory, to enhance the catalog with new features and improvements, and to produce an awesome book that will help more people to live in and to create a better version of society. Risks and challenges The Fellowship for Intentional Community is a nonprofit organization that has been in existence nearly 30 years. During this time FIC created a new edition of the Communities Directory book just about every 5 years. FIC also produces "Communities" magazine on a quarterly basis, and recently put together a series of 15 books called "Best of Communities. We have already started to put some of the pieces for the new Directory book in place. Our plan is to complete this work over the winter and to ship books in the spring. Here is our budget for this project:

## Chapter 6 : Communities Directory Book - Intentional Communities

*An "international community" is made up of a group of people who live or work together in pursuit of a common ideal or vision. This guide includes more than listings of communities around the world, maps of those located in North America, 33 illustrated articles about community living, a.*

You might be surprised to learn a coach of this caliber does not charge hundreds of dollars to train people. Everyone who comes to his garage gym trains for free. It is part of his intentional community. Dan John preparing to train with his community. An intentional community is defined as a place where everyone shares resources and brings something to the group. Dan John created a gym intentional community many years ago and has recreated each time he has relocated. When asked about the benefits, he quickly came up with three. He works with young athletes with hypertrophy goals, elite athletes, older athletes, and medical professionals. Each person brings something to his community. He said he learns best from the diversity of ideas everyone brings. Furthermore, his skills as a coach are honed by having athletes of such diversity. Commitment to Train In a community, you do not want to let other people down. For Dan, there are days he wants to sleep in and skip training. But he thinks about the other guys who probably want to do the same and it gets him motivated to train. The community has a compounding effect where one good behavior builds on another. Members feed of each other to make everyone better. One of his favorite activities is having egg salad sandwiches after the workout. This time leads to great discussions and builds the bonds of their community even more. How to Select Members for an Intentional Community One of the difficulties I see in creating an intentional community is how to select the right members. Dan said this process was rather simple in that people tend to select themselves. But I am not so sure it will be this easy for everyone – Dan is a unique individual. Even in conducting this interview, he made himself immediately available and I almost imagine if I had asked he would have written the article for me maybe not, but pretty close. His leadership is one of the reasons for his great community as his generosity leads by example. By giving so much, he creates an environment where people want to give back. That behavior is normed by the leader. For example, people report that wine tastes better if it has a higher price tag. Given that, people might feel they are getting more out of paying a famous trainer a great deal of money. How to Use These Principles to Build Your Own Community It would be tough to imagine everyone being able to start an intentional community where all memberships are free. However, we can learn from Dan John in order to make our communities better. Build a community of giving – The more you give, the more others will want to give back. Dan feels all gyms should give free seminars or classes. It can provide fresh blood into the community and hone the skills of the coaches. When asked why he gives his training away, he said his karmic debt from his coaches is so large that he has to give back. He wants to learn from others and this idea manifests in how he has developed his community. Everyone can provide important information that helps you and your community. But everyone contributes to the community and realizes the value of others. They will give more to the community if they feel like a contributing member. Your most frustrating times can be the best learning experiences. Take Home Many of you already have a great community. But the above principles might help to make your community even better as Patrick McCarty mentioned recently , a community is more than just an obligatory handshake. In interviewing Dan, I was struck by what a giving person he is. He not only inspires to give back, but he believes these benefits pay off and they seem to have. Articles by Craig Marker as seen on: Breaking Muscle Search for:

## Chapter 7 : 10 Utopian Intentional Communities with Distinct Values

*Also known as the Guide to Intentional Communities & Cooperative Living -- this epic book includes tons of bonus content, including articles on how to start or join a community, the basics of group dynamics and decision-making, and countless resources and links to help your community thrive!*

A Comprehensive Guide to Intentional Communities and Cooperative Living The Communities Directory Book is the essential reference tool for those interested in finding or creating community. In addition to listings for over communities, it includes a set of useful articles about finding, joining, and starting communities, and an overview of the history and tools of shared living. This is the 6th edition Communities Directory Book. Here is the 7th Edition. The Communities Directory Book is the door to an amazing range of choices in cooperative living today – some of which have been tested by time, and others that are on the cutting edge of experimentation. The Communities Directory Book is an encyclopedia of positive alternatives to a mainstream culture that is often fragmented and alienating. It is the inspiring stories of groups all over the world pioneering ways to share resources and live cooperatively. Also available at a discount when purchased with Communities magazine or Finding Community. Whether used as a reference, educational resource, or a road map for a personal quest, this book is a comprehensive and easy-to-use tool offering the following: Descriptions from over intentional communities in North America and over from around the world. Entries offer contact information, core values, availability for visits, and a glimpse of the vision that holds them together. Maps showing community locations in the United States, Canada, Mexico and around the world. The regional maps are great for trip planning and show proximity to cities and other communities. A fast and easy reference. Searching for a large, urban ecovillage? Just use the handy chart to quickly find the community that meets your needs. Covers the basics of intentional community including what they are, how to visit, and the state of the communities movement. Praise for the Communities Directory Book: It is so clearly the best book for anyone who wants to live community. The articles are the fantastic nuts and bolts of making community, written by many so that one can get a wide selection of voices. The listing of communities is a cornucopia of free better homes and gardens; an invitation to a much deeper kind of wealth and economy, asking only for your joyful effort. The resources and index are gold. All this in one book? If humankind is to survive, it will be because it learns to live community. This is its guidebook – please get it. This book is a resource, because the communities in this book are a resource. It is already a profound and shining artifact of our transformative age. It is a map of social vision and leadership that will help us thrive right now and in the times ahead.

## Chapter 8 : Rural Intentional Communities | Green Homes | MOTHER EARTH NEWS

*Risks and challenges. The Fellowship for Intentional Community is a nonprofit organization that has been in existence nearly 30 years. During this time FIC created a new edition of the Communities Directory book just about every 5 years.*

Polish Latest version is at: Why I produced this after reading legal documents for several communities and noticing recurring problems. For new communities People starting communities often think they have a shared vision, when in reality there are gaping unspoken holes. That while legal documents, and choices for structure, differed widely, the topics agreements covered, or needed to cover, were common. Process for new communities or those without agreements My basic premise is that, producing community legal agreements that everyone is committed to, should follow something like this process: Figure out what your common vision for the community is - there are lots of ways of doing this, and I do not cover them here, other than some pointers. Figure out what you are Sharing " see the notes below for a fun way of doing this. If you can agree on this " Work through these questions, figure out answers you can all agree with, figure out what other questions you need answering. The lawyer should advice you of the appropriate legal structure, some notes on the choices are at the bottom. Make sure that everyone who joins the community reads the Plain English agreements, and gets independent advice that the Plain English version matches the legal one. Typically the way this works is that after the first person has asked a lawyer to do the review, that others can use the same lawyer much cheaper. Process for communities with agreements Communities that already have legal agreements should follow a slightly different process. Someone familiar with legal docs, should work through the legal documents, take each clause, and put a note into this framework of what the document says in Plain English and a reference number. I can send you a couple of examples if you email me. Work through the plain English version with the rest of the community, and check if its what you really want. Vision Establishing a common vision for the community is crucial, there are many techniques that are great for this, but this document is not the place to go into them. The vision should cover the Objectives for the community - for example, "To live simply in harmony with the earth", or "To live the principles of xxx spiritual practice ". Its really good to get a simple statement of these into one of the documents everyone signs so that there can be no question that everyone is on board to the basic vision. Sharing Then I suggest figuring out what it is you want to share, again there are ways and techniques form boring surveys, to brainstorm, to a fabulous line-exercise that Robin Clayfield taught me. Its interesting to see if you always end up with the same people, or if everyone wants to share some things and not others. Seeing the diversity helps understand how to create social or physical structures that support that diversity of needs. Useful sharing concepts to discuss include: Food growing; cooking; buying; eating; Children: The next set of questions cover common facilities, define what things are to be owned commonly, and how decisions are made about those common assets. For example this might include a common house, laundry, water and electricity supply etc Also think about items that are shared between just some of the members, for example a shared water tank or sewage disposal system. How expenses and work is shared around. In this section we define the rules about how expenses and work are shared, some questions to answer are: Is work and expenses split per-share, per-shareholder or per-person on the land, or as a percentage of income? What about members who are absent, are they responsible for example for there tenants to do community work, or to pay a levy instead. Are expenses covered by some form of income, for example many communities have a guest business that covers most community expenses. If there is a surplus of income over expenditure is it distributed, or held for the next year. What expenses are split, and what the responsibilities of the members individually How is this decided on an ongoing basis, e. Think also about the expectations that each member can have over the group, for example there might be a requirement on the community to maintain the common land to a certain standard, in which case any member might be able to require that common funds were spent to mow the lawn, or remove a fire-hazard. What we can and cannot do on the land, and what needs permission. The issue of what can and cannot be done, and what requires permission is going to be an ongoing discussion in most communities, but it is important to have a baseline, a clearly understood set of guidelines which are subject to change from time to time, its also

important for people to understand how they go about getting a "variance", i. There are some things that are probably going to be common to all communities and that its just good to have clearly stated in writing so that action can be taken when someone breaks the guidelines, specific examples are: No physical violence or sexual abuse No disposal of toxic substances No guns But other topics are likely to cause debate - some things to make sure to cover are: Animals - probably distinguishing between: Pets that are disturbing to wildlife cats, dogs ; other pets e. Some communities say Sundays are a quiet day where any noise that is objected to must be stopped. Think about how this applies to kids. Kids - what restrictions are placed on them? Chemical usage - is the place purely organic, or just discouraging toxic use. Car usage - can people drive to their own units, or must they park in a common area, or for example can drive to the unit but then must return the car to a common parking area? Typically this section should also cover rights that go with shares, e. Using the common land for commercial or non-commercial activity, e. Drugs - a key area of disagreement within communities. Consider personal occasional use v. Where do you draw the line? Does the community have to agree up-front, or does it have the power of veto over a guest. Does this power of veto extend to lovers, kids, parents. What about extra dwelling units on a land e. How much say does the community have over an individuals construction of their dwelling? Colors, size, style, energy saving, etc Think about rights that individuals have over common land, for example the right to gather firewood balanced against the need for wild areas. Consider cases of necessary utilities, specific items that may need including would be: Think about leasing issues regarding common land, for example members might be allowed to use common lands for commercial activities, with a lease where some money goes back to the community. Consider fire management, both of the common land and individual areas. Maintaining liability insurance for their site otherwise the community may be responsible for actions of an individual. Maintaining ones personal land - mowing grass, clearing weeds etc. Removing rubbish and junk, New and departing members How new members get to join the community, and old ones leave. It seems that the issue of people leaving communities and transferring their shares causes more controversy than almost anything else since the needs of the person leaving, to get their investment returned in a timely fashion, can be the opposite of the needs of those remaining - to have a neighbor who shares their vision. Achieving a balance between these two requirements is our goal. Questions to answer include: Make sure to check with legal advice as to what you can and cannot say here, for example in some countries it might be illegal to require that members are from a particular religion. What is the process by which new members are chosen, for example this might include: Is the selection process open, or by secret ballot, can anyone vote or just members who are currently resident and not in the process of leaving? When someone joins, how much money do they have to bring, when they leave how much do they get. Does money change hands between the person leaving and the person joining or with the community or both. The amount is determined by the market i. This is typical of an MO Or This works where shares are equal, or easily, valued, for example a co-owned house. What happens if someone dies, gets married, or goes bankrupt or otherwise passes on the rights to their shares. Most communities seem to choose that the person receiving the rights has to go through the same process of acceptance. If not accepted then the shares are usually treated as if the person had chosen to leave. Is it one share per member, or can someone own multiple shares, is there a minimum on dividing shares. Does a share for sale have to be offered to other members first. What are the timelines. This can often be the trickiest part, the community wants long timelines so they can choose someone new, the person leaving wants short timelines so that they can move on. Complicating matters is the undesirability of having someone at the community who would really rather have left. How we make decisions, including how we change our agreements. Ask yourself how you want to make decisions, some of the choices are: Do you want to have everyone involved in decision-making, or do you want to elect directors and have them make decisions. Having directors reduces the amount of time spent in potentially boring meetings, but it tends to distance people from the decisions made. If you choose to have directors, what decisions can they make on their own, and which have to come back to the whole community. Do you want to vote, or use consensus, or strive for consensus with a voting fallback. If you are voting, what percentage have to approve a decision? Who gets to participate in decision making, members, long-term guests, partners, kids? If decisions are by votes, then is it one per person, or one per shareholding? What is the

quorum, i. Does formal notice have to be given before a meeting, or only for certain kinds of decisions. What is the meeting process - a talking stick going around, or something informal with a chairperson, or what? How about absent members, can they vote by post this has the disadvantage that the motion cannot be changed to try and achieve compromise or via a proxy? How flexible are you about making exceptions, i. Sometimes permanent " sometimes temporary. What rights does the community have over members who do not keep their side of agreements. There is no point in having agreements, if there is not a clear understanding of the consequences of not keeping them. Sooner or later there will be somebody who decides they can ignore the agreements because there is nothing the community can do about it. Having it clear will also make for less resentment if the consequences are carried out. Typically the main sanctions are financial.

**Chapter 9 : Intentional Communities Agreements - a plain english guide**

*These 10 intentional communities, Synchronicity is a relaxed and welcoming intentional living community in the historic West Adams District of Los Angeles. Though it's small - nowhere near.*

Intentional Communities Intentional communities, utopian communities, communes, alternative communities, collectives, cooperatives, experimental communities, communal societies, and communitarian utopias are some of the more popular terms used to describe what many consider to be nonconventional living arrangements. The definitions of these terms vary from study to study but, for the most part, the term intentional community is broad enough to encompass all of those listed above. These terms are often used interchangeably. The people may live together on a piece of rural land, in a suburban home, or in an urban neighborhood, and they may share a single residence or live in a cluster of dwellings" , p. Lyman Tower Sargent defines an intentional community as a "group of five or more adults and their children, if any, who come from more than one nuclear family and who have chosen to live together to enhance their shared values or for some other mutually agreed upon purpose" , p. Timothy Miller identified the following seven criteria as necessary ingredients to be considered an intentional community: Contemporary intentional communities come in many different varieties including communes, ecovillages, urban housing cooperatives, residential land trusts, student co-ops, co-housing developments, monasteries, kibbutzim, and spiritual communities. Housing cooperatives, ecovillages, and co-housing developments are the most popular types of intentional communities listed in Communities Directory: Intentional communities are not new phenomena nor are they transitory or ephemeral. Those who seek to live in community mirror, in many ways, the essence of early utopian thought which stated that human beings had the potential for goodness and that they could attain that goodness if they lived in the proper kind of society. Philosophers and writers throughout the centuries have shared their thoughts on how these societies should be constructed. In his book *Utopia*, Thomas More [ ] , a sixteenth-century British humanist, attacked the economic and social conditions as well as the other evils affecting the society of his time. He was particularly critical of the ruling elite in the government and the church officials who were abusing their powers at the expense of the commoners. More designed an imaginary society based on a shared life and called this society *Utopia*. His book, which is a critique of the Elizabethan social order and status quo, has become one of the most read and cited works in literature. Benjamin Zablocki identifies three varieties of utopias: These utopias have been created with no practical plans for implementation. Imposed utopias are actual attempts sovereign powers have made to provide citizens with a better-functioning communal structure. The Chinese communes are probably the most ambitious of these utopias. In , after the defeat of Chiang Kaishek and the ascendancy of Mao Tse-tung, 80 percent of the Chinese were peasants. Mao organized million peasants into 24, communes. His goal was to create a socialist utopia through collective agricultural communes. Communitarian utopias are those that develop from the combined interests and intentions of their participants. The majority of utopian experiments have been communitarian utopias. Rosabeth Moss Kanter believes the origins of American utopias and intentional communities, in particular, can be traced to one of three major themes: These three themes compare favorably with the three historical waves of development and growth among communitarian utopias. The first wave of communitarianism began in the early years of the United States and lasted until approximately Religious themes were popular during this time. The second wave began in , peaked in the s, and continued until It emphasized economic and political issues. The third wave, or the psychosocial period, emerged following World War II and peaked in the late s. Historic Communal Utopias Donald E. Pitzer provides examples of historic communal utopias. The Shakers built twenty-four communities, and scholars estimate that overall membership was about 17, persons. The Shakers were founded by Ann Lee , a charismatic woman who made celibacy a central tenet of Shakerism. German Pietists groups found the United States very appealing, at first because of religious freedom. Communal living was eventually eliminated, and members separated economic functions from religious functions and formed a joint-stock company a business whose capital is held in transferable shares of stock by its joint owners in Noyes was a charismatic leader who introduced his

community to mutual criticism, complex marriage, and male continence. Michael Barkun reports that the United States experienced four periods of communitarian utopianism "the 1840s, the 1850s, the 1870s, and the 1890s", and he believes that history strongly suggests the presence of a utopian cycle in the United States. Barkun hypothesized that utopian development occurs in approximately fifty to fifty-five year waves that follow accelerations and decelerations of prices. His central hypothesis states that "utopian surges embedded within upwellings of millenarian excitement, have been triggered by the long-wave crises economic fluctuations that periodically have affected American economic development. A corollary is that the utopias that have been built have been critical reactions to the moving target of capitalism; as capitalism has been transformed, so have the utopian alternatives" , p. The Fellowship for Intentional Community has data which include the names and addresses of over 100 North American intentional communities and over 100 intentional communities on other continents. Twin Oaks celebrates its thirty-fifth anniversary in the spring of 1998. There is also a colony in Japan, started by a group of Japanese who admired the Hutterite lifestyle. The Hutterites are the oldest communal group in North America. They trace their roots back to Europe and the Anabaptist movement of the 16th century. They arrived in the United States in the 1830s and settled in the Dakota Territory. They operate large farms, and their colonies are largely self-sufficient. Hutterites practice *Gelassenheit*, which means self-surrender Kraybill and Bowman The largest communal movement outside North America is the Israeli *kibbutzim*. Significant changes have occurred among some of the *kibbutzim*. Fewer of them have collective dining rooms and children now tend to reside with their parents. Collectivism and egalitarianism have waned under the pressure of modernism and individualism Ben-Rafael , p. There are *kibbutzim* in Israel, and together they have 1,000 members Oved , p. England, Australia, and Germany have the largest number of intentional communities. Communal living is alive and well at the beginning of the twenty-first century. In a survey completed by the Fellowship for Intentional Community 100 intentional communities listed in the directory, were formed in the 1950s, in the 1960s, in the 1970s, 46 in the 1980s, and 48 before 1950. Zablocki developed a useful classification system of intentional communities based on his study of communes 60 urban and 60 rural, of which 37 were religious and 83 secular from 1950 to 1990. The communal groups were placed in one of eight classifications Eastern, Christian, psychological, rehabilitative, cooperative, alternative family, countercultural, and political depending on their strategic philosophy consciousness or direct action and their locus of attention spiritual world, individual self, primary group community, or secular society. Zablocki found the most significant differences regarding membership and social structure to be between the religious communes and the secular communes, not between consciousness-oriented groups and direct-action-oriented groups. Much has been written on the success and failure of contemporary intentional communities. Kanter developed a theory of commitment and concluded that those groups that were able to incorporate as many commitment-producing mechanisms sacrifice "abstinence and austerity; investment" physical and financial; renunciation "of relationships outside the community; communion" shared characteristics; mortification "deindividuation; and transcendence" ideology as possible were more likely to survive and be successful. She identified three types of commitment that bind people to organized groups: Kanter wanted to uncover the structural arrangements and organizational strategies that promote and sustain commitment. She found that nineteenth-century groups used transcendence and communion mechanisms the most, followed by sacrifice, renunciation, investment, and mortification. Smith investigated contemporary urban religious communities and found that communion, mortification, and transcendence mechanisms were used at moderate or high rates, while sacrifice, investment, and renunciation were not widely used. In a study of communalists from the 1950s and 1960s, Angela A. Aidala and Benjamin Zablocki found that communalists came from a variety of social class backgrounds. Approximately one-quarter of them were from working-class or lower-middle class origins, while the remaining members were predominantly from the upper-middle and middle-middle classes. Family and Intentional Communities Yaacov Oved states that communal scholars generally agree that family life and community life are usually incompatible with one another. The major assumption is that family ties tend to be a source of conflict in communal groups. Smith writes that families are an essential component of communal life unless a reliable substitute is found to replace them and their functions. Most communal groups, historical and contemporary, have not abolished the family. Only a minority of groups have adopted celibacy, monasticism, or some type of

complex marriage such as pantagamy every husband is married to every wife as exhibited by the Oneida community. The Shakers abolished the nuclear family but they substituted for it by creating multiple communal families at each of their villages. Historic groups such as Amana incorporated nuclear families into the community and contemporary groups like the Hutterites and Jesus People USA do likewise. Some intentional communities are better suited for marriage and family life than others. Aidala and Zablocki found that few communalists saw themselves involved in building new family forms, and they did not reject the nuclear family in favor of communal alternatives. The reason most often given by communal members for joining communes is to live with people who have similar values and goals. Smith studied a group of intentional communities who were listed in the edition of the Communities Directory. These groups stated their primary purpose or focus was family-related. He found that while the stated purpose of the community was family-related only a small minority of communalists ranked family as the most important communal goal or purpose. The majority of communalists ranked consensual community living with those who share similar values and beliefs as their top priority.