

Fellowship of Intentioneers versus Dark Enlightenment

A Real-World Allegory of Good versus Evil



A. Allen Butcher • Utopia Literacy Project • School of Intentioneering®
Peace Studies + Women's Studies + Environmental Studies = Utopia Studies
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Awakening to Dark Enlightenment's American Nightmare

"All we have to decide is what to do with the time that is given us."
—Gandalf to Frodo in *The Fellowship of the Ring*, (LotR, bk 1, chptr 2), by J. R. R. Tolkien

While the dominant culture's American Dream has evolved into an expression of autocracy called "Dark Enlightenment," which as of this writing influences the national administration of the United States, the alternative or parallel culture is not a unified, centralized, or monolithic cultural expression. In contrast with Dark Enlightenment's embrace of state wealth and power called "cameralism," which includes aspects of monarchism and libertarianism, the alternative world's Collective Dream involves a large range of sharing cultures, involving both the sharing of private property and of common property, as well as mixtures of the two in a commonwealth.

The Dark Enlightenment values of faith over reason, techno-fascism over liberalism, religious chauvinism over religious pluralism, and the divine-right of White supremacy over tolerance, self-determination, and racial justice, appear to be in the process of bringing to us a surveillance culture supported by a manipulated media, and a paramilitary enforcement regime serving a transnational corporation-funded totalitarian nightmare.

For the School of Intentioneering (SoI) the term used for regional associations of the Collective Dream is the "democratic commonwealth." Other terms in use include: democratic confederalism; municipalism; Green political-economy; Democratic Socialism; dual-power politics; solidarity economy; steady-state economics; natural capitalism; mindful economics; ecological democracy; and others. A regional commonwealth would take a local name, like the Denver Metro Commonwealth or the Louisa Commonwealth, and begin at the same time to network the existing countercultural lifestyles in the region, plan educational events about cooperation and community in the area, and support new groups using material provided by the School of Intentioneering and other sources. The alternative culture can be thought of as a reaction against the dominant culture, as Frank Manuel wrote in his 1966 book, *Utopias and Utopian Thought*, saying, "The utopia may well be a sensitive indicator of where the sharpest anguish of an age lies." (Manuel, p. 70)

It may certainly be debated what is the greatest anguish of our age, yet for the School of Intentioneering it is patriarchal culture and related environmental or ecological destruction, from global warming to species extinction. Both patriarchal culture and the exploitation of nature are addressed by the ideals of Partnership Spirituality and of the Collective Dream.

As conservative culture in America has a firm footing in the patriarchal Judeo-Christian tradition, it would seem that since American liberal culture has no similar religious mooring, other than perhaps a vague New Age orientation left over from the 20th century, a concerted advocacy specifically making gender-equality and ecological stewardship into a Partnership Religion can become an effective method for cultural self-determination in the 21st century.

Regional commonwealths can help people with similar beliefs to find each other and work together to realize common hopes and dreams, and to pass to future generations our examples of living by our greatest values and highest ideals!

—A. Allen Butcher

Utopia Studies is Learning from the Past and Present to Intentioneer our Future

Rosabeth Moss Kanter wrote in her book, *Commitment and Community: Communes and Utopias in Sociological Perspective*, that applying utopian thought to practical lifestyles,

“represent[s] not only alternatives to life in the dominant culture
but also attempts to realize unique ideals, dreams and aspirations.”

—Rosabeth Moss Kanter, 1972, p. viii

Anyone writing a creative work knows that you open, you yield yourself and the book talks to you and builds itself. To a certain extent, you become the carrier of something that is given to you from what have been called the Muses—or, in biblical language, God. This is no fancy, it is fact. Since the inspiration comes from the unconscious ... what the shaman or seer brings forth is something that is waiting to be brought forth in everyone. So when one hears the seer's story, one responds, **"Aha! This is my story."**

This is something that I had always wanted to say but wasn't able to say."

—Joseph Campbell, quoted in *The Power of Myth* with Bill Moyers, 1988, p. 58 (emphasis added)

The Power of Myth in Changing Consciousness

There are many facets to the story of people living by the values of love and caring, and by the reciprocity ethic of each person relating to others in accord with how they would want others to relate to them. In living by such values people throughout the history of civilization have essentially created a "parallel culture" to that which both Arthur Morgan in his booklet *The Heritage of Community* written in 1956, and that which Rosabeth Moss Kanter wrote in her book *Commitment and Community* published in 1972, called the "dominant culture."

The ideals of the parallel culture are of sharing and of mutual aid as opposed to the possessiveness and competition of the dominant culture, involving taking and exchanging. These two cultures evolve apace, at times in an antagonistic relationship, yet each learning from and adopting aspects of the other, usually in a synergistic relationship. (Kanter, p. viii; Morgan, p. 58)

Myth serves as a method for us to hold in our minds a phenomenon that is more elemental, or that involves a deeper sense of knowing than what we can ordinarily or satisfactorily put into words. Cultural myths provide for us an explanation in simple terms for why things are the way they are. In the case of the Intentioneers Myth the intent is to also suggest how people individually and

collectively may successfully resist evil, or the Dark Side of the human mind, and seek instead to serve the Light.

Using the work of J.R.R. Tolkien to help explain the real-world dynamics of two opposing economic systems is to enlist the help of a master myth maker. It is quite astonishing how well the story of Middle-earth can be interpreted to correspond to the tale of two economic systems in the real world, such that the former can help explain the latter to the economically naive hobbits among us.

To assure that the Fellowship analogy or allegory meets the requirements of a myth, it is helpful to enlist the aid of an expert in the field of mythology. One of the best such experts is Joseph Campbell, whose interview with Bill Moyers resulted in the 1988 book and video titled: *The Power of Myth*.

Joseph Campbell writes in *The Masks of God: Creative Mythology*, in his section titled "Toward New Mythologies," about why myths are important aspects of culture. Anne Petty in her book *One Ring to Bind Them All: Tolkien's Mythology*, explains Campbells' "four functions of myth" as being:

- The Metaphysical-Mystical Prospect – to awaken and maintain in the individual an experience of awe; humility, and respect in

recognition of that ultimate mystery,
transcending names and forms;

- The Cosmological Prospect – an image of the universe, such as that given by science;
- The Social Prospect – the validation and maintenance of an established order;
- The Psychological Sphere – the centering and harmonizing of the individual.
(Campbell, pp. 609, 611, 621, 623)

In the Intentioneers Myth or Antifa Allegory these four functions are addressed in the following ways:

- Metaphysical – the essential balance of good and evil is restored and maintained in our perception of reality through the cultural, political, and economic aspects of the processes of gifting and sharing. The use of time-based economics in community, versus taking and exchanging in the atomized culture of monetary economics, is illustrated in the metafiction of the Fellowship as the counterpoint to Dark Enlightenment;

- Cosmological – extending the rationality of science and mathematics to sharing as an organizing system in society, via time-based economics and geonomics, as a means of managing the material universe;
- Social – intentioneering community through processes affirming the Creed of Sharing, as the expression of our highest ethical, moral, and spiritual values and ideals;
- Psychological – the individual in community as a deliberate lifestyle strategy for addressing one's responsibilities to self, society and nature.

The magic of myth is realized to the extent that, as Campbell writes, the individual is able to, "anticipate and activate in [one's] self the centers of [one's] own creative imagination, out of which [one's] own myth and life-building ... may then unfold." Anne Petty concludes that, "Campbell has rightly observed that it is no longer the priest who enunciates and validates the mythology of the age; today it is the artist who must assume that role."
(Campbell, p. 677; Petty, pp. 2-3)

The Commonwealth: A Balance of Private-Property, Debt-Based and of Common-Property, Time-Based Economics

Economic Systems over-lay upon the Taoist Taijitu or "yin-yang" symbol, showing how debt-based and time-based economic systems follow the model of opposite concepts in a dynamic relationship of change, the two exchanging energy in symbiotic, co-creative processes, each with an aspect of the other at its core, showing interdependence.



The Fellowship of Intentioneers versus Dark Enlightenment

One Currency to rule them all, One Currency as the root of evil,
One Currency to serve their greed, and in the debt-system bind them.

A Time-Economy to show that labor gifting and sharing is love made visible;
A Time-Economy to serve their need, for an economic system to set them free.

—Antifa Allegory, School of Intentioneering

In this writing the power of myth is invoked in moving beyond merely saying that money in the real world is like magic in the fantasy world, as apt an analogy as that is, to showing that there has always been a parallel culture, ever working to serve the light of love and peace through practicing the Golden Rule in cultures of labor-gifting and labor-sharing, as methods for resisting the evil inherent in the monetary system.

Although some may say that money itself is a neutral tool, and that whether it serves good or evil depends upon its use, the fact is that the tool we call "money" was created to serve a specific value, namely possessiveness. In contrast with sharing, it can certainly be said that possessiveness is evil, in-so-far-as the monetary system seeks to commodify and market every feasible part of the natural world, along with all of the goods and services that people otherwise would collectively provide for themselves through systems of sharing. The evil of monetary economics is a result of its transformation of mere possessiveness into some of the worst human motives of greed and avarice, resulting in the destruction of the traditional forms of gifting and sharing in human culture, as well as much of the beauty of the natural world.

Although the functions of money are typically explained as serving the relatively innocuous processes of a measure of value, a medium of exchange, and a store of wealth, the aggregate effect of these processes is the concentration of wealth in the hands of the few, often to the deprivation of the many, the alienation of the individual in a competitive labor market as opposed to the view that we are all in this together, the denial of equality to women along with domestic violence, property crimes resulting from the economic marginalization of the poor and working poor, the externalizing of costs in environmental degradation, and the imposition of a coercive and

often authoritarian form of governance to preserve the whole system.

Although writers such as Niall Ferguson in *The Ascent of Money* argue that financial innovation is responsible for the material prosperity we enjoy, the indictment against the financial system cites the gross inequality in the distribution of that wealth, the disregarded negative externalities, and the potential for the system to reverse its ascent and diminish our ability to continue to improve or even to maintain our present standard-of-living. While these problems of the financial system question the ultimate cost/benefit of the entire experiment of monetary economics, it is an error to state as Marx and Engels did that it will someday go away. The need is to instead construct a parallel culture to that of monetary economics, which will serve the values of gifting and sharing.

Providing a more specific charge against the monetary system, Michael Parenti writes in *The Face of Imperialism* that ...

The overall aim [of globalism] is to promote a global order dedicated to private ownership of the world's financial and industrial wealth, expropriation of its natural resources, and advantageous control of its consumer and labor markets. This is a world where the gap between the wealthy few and the many poor grows ever greater, where the masses are experiencing a drastic decline in living standards.

Any assertion that those responsible for our financial system are in control of or even understand how it works was shown to be a fiction as a result of the near collapse of the global financial system in 2008. Treasury Secretary Henry Paulson titled his book about the Great Recession *On the Brink*, suggesting that beyond recession and depression there is a deeper abyss, called "The Dark Age," from which historically it has taken centuries

rather than years for the monetary system to recover.

A definition for the beginning of a Dark Age is when children can no longer be educated, which is precisely the danger faced on a global scale as civilization passes through the 21st century. Historically, the worst Dark Age is when the central authority of the culture no longer exists, and the people forget their written language. Although that is not likely to happen again, as it did in the Greek Dark Age, and as may have happened during the European Dark Ages in the parts of Europe that were not Romanized, it could happen that enough technological infrastructure is destroyed to require an extended amount of time to replace. In the way that one tsunami in Japan, caused by the 2011 Great Tōhoku earthquake, set back a number of manufacturing businesses, including cars and mobile phones, as well as electricity generation, similar catastrophic, widespread, and on-going effects may result from continual and increasingly severe climate change.

In an over-leveraged government and a debt-based economic system with a fast-deteriorating ecological environment shared by a continually growing population, along with an ever more integrated global economic system, the tipping point of the cultural consensus against monetary economics as we have known it may not require much of a push over the brink of cultural preference. Building a new cultural consensus replacing as much as possible of the use of money with time economies of gifting and sharing is the means for extending the practice of mutual aid to better serve self-reliant lifestyles.

If one were to believe that it is unlikely that simple financial mismanagement could result in another Dark Age, consider the possibility of concurrent problems of resource depletion, technological failures due to natural causes and/or human error, widespread terror campaigns and civil and international war, pestilence, ecosystem collapse, mass migration and economic dislocation. The Roman Empire suffered a long, slow demise due to multiple, simultaneous challenges such as these, and the litany of problems today is no less threatening. One of the things that contributed a significant push to the Roman Empire past its tipping point was a new religion removing the

desire of the population to save the old, corrupt, and unsustainable status quo. For that we have today Partnership Spirituality, a gender-equal religion respecting a symbiotic human-and-nature partnership.

What could serve to build more resilience into human civilization, in preparation for a catastrophic failure of the monetary system as a result of Dark-Age-level challenges, would be an economic system based upon sharing. In times of emergency, gifting and sharing is often what saves lives. Even in the best of times, our pursuit of happiness through the improvement in our standard-of-living is enhanced by the development of not just one economic system, monetary economics, yet in tandem with it, also the parallel economic system of time-based economics, based upon labor-gifting and labor-sharing.

Monetary and time-based economics can work synergistically as two parallel cultures, creating a dynamic which is greater than the sum of its parts, through each one serving to assure that the other is utilized in ways that helps us to attain lifestyles expressing our highest ethical ideals and spiritual values, in both the best and worst of times.

There exists today a myth that the power of money is oriented toward a one-world conspiracy or New World Order of global domination, sought by a wealthy elite manipulating economics and politics. As with mystery religions, holding their secret behind many levels of shrouded initiation, the ultimate secret is that there is no mystery, and correspondingly, in fact there is no such political-economic conspiracy, per se. Yet there is evidently a general consensus supporting a world view based upon the values of possessiveness and of competition, continually reinforced in both subtle and overt ways, both within and outside of mainstream religion and government.

In the same way, there is no "Fellowship of Intentioneers" dedicating their lives to service of the Light in struggle against the Dark Force of monetary evil. Yet, it can be said that there is today in reality, as there has always been throughout the history of civilization, such a tacit, unspoken yet understood sense of mission among at least some of those who seek and build community, and other practices of living by the Golden Rule. In the

Intentioneers myth, the evil banking system is opposed by those who create systems of labor-gifting and labor-sharing, who are organizing in resistance to The Lord of Currencies, which is

evolving toward an ever more integrated global financial system, whether the reserve currency remains the U.S. Dollar or becomes the Chinese Renminbi.

Interwoven Quotes: Myth and Possibilities

Mythology is poetry, it is metaphorical. It is well said that mythology is the penultimate truth—
penultimate because the ultimate cannot be put into words.

—Joseph Campbell, quoted in *The Power of Myth* with Bill Moyers, 1988, p. 163

Utopias are often only premature truths. —Alfonse de Lamartine, French statesman (1790-1869)

A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which humanity is always landing. And when humanity lands there, it looks out, and seeing a better country, sets sail. Progress is the realization of utopias.

—Oscar Wilde, *The Soul of Man Under Socialism*

This world needs Utopias as it needs fairy stories. It does not matter so much where we are going, as long as we are making consciously for some definite goal. And a Utopia, however strange or fanciful, is the only possible beacon upon the uncharted seas of the distant future.

—Hendrik Willem Van Loon, Dutch-American journalist and historian

Our age is an age of compromises, of half-measures, of the lesser evil.

Visionaries are derided or despised, and "practical men" rule our lives.

We no longer seek radical solutions to the evils of society, but reforms;

we no longer try to abolish war, but to avoid it for a period of a few years;

we do not try to abolish starvation, but to set up world-wide charitable organizations.

At a time when [people are] so concerned with what is practicable and capable of immediate realization, it might be a salutary exercise to turn to [people] who have dreamt of utopias. ... When the utopia points to an ideal life without becoming a plan, that is, a lifeless machine applied to living matter,

it truly becomes the realization of progress.

—Marie Louise Berneri, in the introduction to her *Journey Through Utopia*, 1949, pp. 1,8.

I don't wish to defend everything that has been done in the name of Utopia. But I think many of the attacks misconceive its nature and function. ... Utopia is not mainly about providing detailed blueprints for social reconstruction. Its concern with ends is about making us think about possible worlds.

It is about inventing and imagining worlds for our contemplation and delight.

It opens up our minds to the possibilities of the human condition.

—Hans Magnus Enzenberger, German poet and critic

We are all a little wild here with numberless projects of social reform.

Not a reading man but has a draft of a new community in his waistcoat pocket.

—Ralph Waldo Emerson, 1840, quoted in Mark Holloway, 1966, *Heavens on Earth*, p. 19

There is no Utopia so wild as not to offer some incontestable advantages.

—August Comte, *Positive Philosophy*, Martineau Version II, p. 25, quoted in Joyce Oramel Hertzler, *The History of Utopian Thought*, p. 279

If I can't dance ... I don't want to be part of your revolution. —Emma Goldman

Through such mythologizing of the real world, the line between reality and myth becomes indistinct. The challenge is in holding a mental state between the worlds of myth and reality, with the potential result of a profound awareness of the interplay of reality and conceptual possibility, providing for the reader the "Aha! This is my story," *Eureka!* moment or peak experience of discovery and awakening of which Joseph Campbell spoke.

Once the reader is brought to this level of awakening the next step is to ground that sense of

awareness in specific explanations of the differences between the two world views of non-monetary, time-based economies versus monetary economics. It is essential to recognize that viable sharing economies exist as available alternatives to exchange systems of all kinds, including money, barter and even labor-exchanges, supporting the understanding that it is possible to live entirely in service to the Light in this world, without renouncing the material world and giving up entirely a 21st century standard-of-living.



The following types of community can have either common or private property:

- Catholic Worker - may be a nonprofit org. or may be family-owned with guests and other residents;
- cofamily - small living-group of less-than 10 people;
- collective - usually a small living or working group;
- ecovillage - ecological focus with any economic design;
- kibutz - formerly communal, now any economic design.

Definitions by the School of Intentioneering, Denver, CO

The problem of the mental state between myth and reality is the accompanying anxiety which results from the recognition of a new truth challenging one's previous assumptions about the choices one has in life. Before learning of time-based economics one may have thought that "there is no alternative" (TINA), or that we have no choice but to individually structure our lives according to the dictates of the monetary system. After learning of time economies and especially after experiencing

them, the individual is now confronted with the question of how to address the newly attained understanding of the issues of sharing and possessiveness, cooperation and competition, good and evil, Light and Darkness.

When people realize that there has been a general cultural blocking out of, or denial of the truth about essential aspects of our civilization, such as the harm we are doing to the environment and to

ourselves and to each other as a result of our economic system, and such as the contrived mechanism of how money itself works, one is then in danger of entering the uncomfortable psychological state called "cognitive dissonance," resulting from the recognition that one is now challenged to take actions that are opposed to one's earlier beliefs. Examples of this state of awareness would be Meredith Tax's comment about the

domestic angst of the isolated housewife as Mrs. Consumer who previously believed that she was living the American Dream, now awakening to the thought that, "I seem to be involved in some mysterious process." (Hayden p. 284) From Mr. Breadwinner's perspective, there is the high-tech myth of being trapped in "The Matrix." (Moore, 2005)

Fellowship of Intentioneers and the Antifa Allegory

Once sharing and possessiveness were interwoven and balanced, in ancestral tribal culture;
The individual and the clan found harmony, in an age of innocence before money.

Into the garden of our souls came a force of authoritarianism and of competition;
Then money ruled the minds of men, and men ruled the lives of women.

One Currency to rule them all, One Currency as the root of evil;
One Currency to serve their greed, and in the debt-system bind them.

Countering the theory of Dark Enlightenment arises the Fellowship of Intentioneers,
Intentioneering time-based economies parallel to the debt-based economy.

Now with the "invisible hand" of the right, is the "intentional hand" of the left;
Responding to "rational self-interest" with the parallel culture of "rational altruism."

Along with "comparative advantage" is enjoyed "mutual advantage,"
Affirming the reciprocity ethic of the Intentioneer's Golden Rule.

Rather than the "law of supply and demand" is the "law of intent and fairness,"
Stating, "From all according to intent; to all according to fairness."

As scarcity is essential to the monetary system's economic model,
So abundance is affirmed in the plenty paradigm of time economies.

While in the monetary system each person is in it for themselves, atomized and alienated,
In the time-based economy people work together to serve the common good.

A Time-Economy to show that labor-gifting and labor-sharing is love made visible;
A Time-Economy to serve their need, for an economic system to set them free.

With the freedom to remove our consent from one economic system and give it to another,
Then into the garden of the souls of women and men comes the choice of valuing all labor equally.

Once again sharing and possessiveness are in balance, interwoven in synergistic parallel cultures;
The individual and society find harmony, in the age of knowledge of the time-based economy.

Failing to take appropriate action in the face of reality suddenly confronting the reader, would be like the situation of the proverbial frozen-stiff-deer in the headlights while the danger continues to escalate. Yet reality always finds a way to assert itself, like the bursting economic bubbles of the 1990s tech-bust, and then of real estate value beginning in 2007, reaching the point of disconnect between what we think is true, and how far from reality what we want to believe has taken us.

There are perfectly viable, working alternatives to the usual way of arranging domestic work and of doing business that are more environmentally and socially responsible than what is commonly practiced in the dominant culture. The challenge is to continually devise new alternatives in the parallel culture as conditions change in the dominant culture. Such is the nature of symbiotic relationships, and so it must always be with the two parallel cultures of monetary and of time-based economics.

In order to reinforce the view of our world as being comprised of parallel societies, the Fellowship of Intentioneers allegory presents intentional community and regional commonwealths in the context of a set of explanations of economic,

political, and spiritual aspects of society. These presentations and explanations serve to support each individual's exercise of free will in deciding whether or not to make the change to the "Lifestyle of the Just and Joyous!" explained as practicing gifting and sharing through time-based economics.

There are many forms of living by the Intentioneer's Golden Rule and the Creed of Sharing, and of enjoying the communitarian lifestyle, and many ways of supporting others who do, even if one does not choose to make such changes in one's own life. This writing offers an introduction to those lifestyles, while focusing upon a projection of the greatest opportunities for advancing the communitarian movement in the 21st century, presented in the design of the land cooperative community and the regional commonwealth.

There is an adventure awaiting each of us in this life. The choice is whether to stay home with the known and formerly comfortable ways of seeing the world, or whether to embark upon the journey of making our material lives consistent with our highest ethical ideals and spiritual values. The knock is at the door to the mind of the reader!



A fine estate is not a capitalist treasure but a natural commodity within the reach of a community of modest means.

— Oneida Circular, 1862

Newsletter of the Oneida Society of Perfectionists, Oneida, New York

Live with others as you would have others live with you.

— Intentioneers' Golden Rule

Interwoven Quotes: Visualizing and Teaching Utopia

Community. Somewhere, there are people to whom we can speak with passion without having the words catch in our throats. Somewhere a circle of hands will open to receive us, eyes will light up as we enter, voices will celebrate with us whenever we come into our own power. Community means strength that joins our strength to do the work that needs to be done. Arms to hold us when we falter.

A circle of healing. A circle of friends. Someplace where we can be free.

—Starhawk, 1982, *Dreaming the Dark*, p. 92

[W]ithout a near-future breakthrough into a true realization of our familyhood, there will be no future generations. Let us envision utopia, and bring it into existence. There is no reasonable alternative.

—Dr. Willis Harman, Regent, University of California, quoted in *Seeds of Peace*, p. 256

You must have a flaming moral purpose so that greed, oppression and exploitation shrivel before the fire within you.

—graffito in South Minneapolis Indian neighborhood

If we don't do the impossible, we shall be faced with the unthinkable.

—Petra Kelly, Die Grünen (German Green Party)

It's fun to do the impossible[!] —Walt Disney, quoted in *Seeds of Peace*, p. 255

Other people see things and say why—but I dream things that never were and say why not?

—George Bernard Shaw, quoted in *Seeds of Peace*, p. 254

I am not proposing a static utopian depiction for the peace movement. I am suggesting that we return to a long forgotten tradition of visualizing the good society and exploring what the visualizations themselves might teach us about strategies for the present.

—Elise Boulding, quoted in *Seeds of Peace*, p. 253

2,500 years ago, Shakyamuni Buddha proclaimed that the next Buddha will be named Maitreya, the "Buddha of Love." I think Maitreya Buddha may be a community and not just an individual.

—Thich Nhat Hanh, 1996, *Cultivating the Mind of Love: The Practice of Looking Deeply in the Mahayana Buddhist Tradition* [thanks to Michelle Bernard of Parallax Press]

Partnership versus Patriarchy through the Ages

There has always been the conflict in the United States between democracy and autocracy, even though the U.S. Constitution was written specifically to create a democratic republic. At the time of the 18th century American Revolutionary War, it is said that one-third of the colonists were independence-inclined, one-third were British loyalists, and one-third stayed out of the issue. Before that, the 17th century English Civil War was between democratic-inclined Parliamentarians and autocratic Monarchists. After the English Civil War, many Parliamentarians immigrated to the

Northern British Colonies in America, while many Monarchists immigrated to the Southern Colonies. The 18th century American Revolution and the 19th century American Civil War simply carried on the conflict in the New World started between the Parliamentarians and Monarchists of the English Civil War in the Old World. The 20th and 21st century conflicts between Southern Republican autocrats and Northern Democrats is yet another repeat of the historical conflict between autocracy and democracy.

The conflict between democracy and autocracy goes back to Ancient Rome and Greece, and can even be seen in our prehistory, as Marija Gimbutas writes of the clash of cultures between settled agriculturalists and nomadic herders. Gimbutas refers to the peaceful, agricultural societies of southern and eastern Europe as "Old Europe," existing from 7,000 B.C. with the beginning of agriculture, and ending around 3,000 B.C. after successive waves of incursion by eastern nomadic, mounted warriors called the "Kurgans," a name derived from the Russian term for their burial mounds where archaeologists find the best record of their culture. (Gimbutas, 1991, p. 232)

Marija Gimbutas states that in contrast with the Old Europeans, the Kurgan people were patriarchal, semi-nomadic, pastoral herders from the Russian steppe or grasslands north of the Black Sea, whose horse culture enabled them to overrun the Old European culture. The mixing of Old Europe with the Kurgan people resulted in what is called the "Indo-European" culture. "Kurgan" is the name given to the western nomadic invaders of Old Europe coming from north of the Black Sea, while "Aryan" is the name given to the nomadic invaders of the Near East coming from around the Caspian Sea. (Durant, 1935, pp. n286, 287, 397; Gimbutas, 1999, p. xvi)

While Marija Gimbutas paints the opposing matrifocal and matrilineal Old European versus patriarchal nomadic cultures as a conflict of the partnership-oriented matristic cultures versus a patriarchal culture, there are records of nomads who were more egalitarian than autocratic, and more gender-equal than patriarchal. It is very likely that some of the Indo-European Kurgans were themselves of peaceful partnership societies. Ancient Greek poets wrote that some nomadic herders, particularly some of the Scythians of the Central Asian steppes, tended to be humane while others were cruel. Homer, who wrote *The Iliad* and *The Odyssey*, spoke of, "The milk-drinking Abioi, the most righteous of men." Hesiod, author of *Works and Days*, wrote of, "the land of the milk-drinkers who have houses on wagons." These nomads living in wagons were, "well-behaved towards one another, and have all things in common, their wives and children and their whole kin." (Morgan, 1946, pp. 124-5)

The length of time and broad geographic region involved in Gimbutas' work suggests that some of the mixing of Eastern patriarchal and Western matristic or partnership cultures probably happened gradually and peacefully. Barry Cunliffe writes about interpreting the prejudices and preconceptions of ancient patriarchal writers in their works about the Celts, and by extension the Roman historian Tacitus' reports about the Germanic tribes, suggesting that the reader be aware of the limited time span and geographical area that the writers would have drawn upon for their observations, saying that, "We must ... constantly remind ourselves that no general scheme can ever hope to apply to all Celtic [and therefore Germanic, Kurgan, Old European, etc.] societies at all times." (Cunliffe, p. 110)

Marija Gimbutas identifies Old European culture as having a mother-kinship or matrilineal system, worshipping goddesses, or a single goddess in many forms. Their culture was peaceful and artistic, building villages and townships with no hill-top or other fortifications. Instead, hill-tops were often places of worship of the Goddess, perhaps partly since hill-top bonfires could be seen far around, drawing worshippers.

Among the pre-Roman Etruscans, pre-historic Greeks, and others, women could have a succession of male partners, with their children often not knowing their paternity. As the quote above from Hesiod shows, the patriarchal view of such cultures is of "wives-in-common," since the idea of gender-equality in partnership culture is generally misunderstood and often derided by writers in the male-centric, patriarchal culture. (Gimbutas, 1999, p. 122)

While the largely patriarchal Indo-Europeans dominated much of Europe, some regions maintained their traditional matrifocal culture, particularly the Basque culture of northern Spain and southern France. The Basque language is the only surviving ancient western European or Old European language and culture. The Basque's system of laws reflects "total equality between the sexes," and in the Pyrenees Mountains, "belief in the goddess remains a living reality." Some of the ancient gender-equal culture may have later influenced the Cathars of South France, which the patriarchal Catholic Church called heretical and

crusaded against in the late 12th and early 13th centuries. The Catholic Inquisition began as a final persecution and eradication of Cathars in Southern France, and of the Waldensians of Northern Italy and Germany. (Gimbutas, 1999, pp. 172-3)

Other regions on the fringes of Europe escaping Indo-European influence the longest were the pre-patriarchal cultures of Picts, Celts, Teutons, Balts, Germanic and Scandinavian tribes, and the Aegean Island civilization including Minoan Crete, since the nomadic herders were unfamiliar with sea travel. Marija Gimbutas states that Minoan was the first European civilization, largely influenced by Egyptian culture yet with aspects of partnership culture. "It is important to remember that the Minoans flourished from about 3000 BCE to 1100 BCE, or some two thousand years after most Old European cultures in east-central Europe had disintegrated through contact with Indo-European cultures." Today as Gimbutas writes, "Linguists recognize at least six thousand ancient European

words that can be identified as non-Indo-European." (Gimbutas, 1999, pp. 52, 123, 129, 131-2)

Back in Old Europe, the agriculturalist natives assimilated with the ruling warriors from the East from about 4300 to 2900 BCE, combining matriarchal and patriarchal customs and religions. The change from matriarchy to patriarchy necessarily resulted in the transition in society from an egalitarian or partnership-oriented social structure, in which both women and men had the freedom to create and end whatever relationships they wanted, to a "dominator" social structure, as Riane Eisler calls it, in which only men had that right and freedom, while the woman or women became his property to use or dispose of however he desired. Matriarchal culture was never as oppressive of men as patriarchal culture has been of women, and since that distinction is often lost, the term "partnership" is suggested rather than "matriarchy" or even "feminist" for gender-equal culture today. (Eisler, pp. xvii, 48, 98)

Cofamily Alternative to Marriage and the Nuclear Family

For our young children, community is the closest they're ever going to get in this life to paradise!
—Anonymous, paraphrased in Daniel Greenberg, 1996, p. 12.

Small groups of adults who are not related, working, playing, and living together, typically form as a result of their common interests, experiences, needs, values, or ideals, a sense of "family" outside of the usual bonds of marriage and of shared DNA. As people develop a set of affinities for one another, and a history of being together, it may be said that a "cofamily" results.

A group of related people living together is an "extended family." Three-to-nine mostly unrelated persons making commitments to each other similar to those in traditional families can result in mutual-aid among people for creating and maintaining clan-like support for child and elder care, housing, education, maintenance, and other needs. Such non-traditional families especially provide an alternative for women who may be considering an abortion due to a lack of traditional family support for their pregnancy, birthing, and child-raising.

Limiting a cofamily to less than ten people is arbitrary. The reason is that by the time a group

reaches ten people it will likely have become one of the existing forms of intentional community. 40% of the 2010 FIC Directory of Intentional Communities listings had fewer than ten members.

Coined by the present author in 2008 the term "cofamily" is offered for referring to non-traditional family designs other than the single-parent family, nuclear family, blended, and extended families. The "co" prefix in "cofamily" is unspecified as it can mean: cooperative, complex, collective, compound, communal, composite, community, combined, compersion, or even complicated family! Also, a cofamily can be nested within a larger intentional community, such as an ecovillage, a housing cooperative, cohousing, a communal society, a community land trust, or other larger group as a "nested cofamily." Further, a cofamily may be comprised of: married couples; a polyamorous group; unattached individuals, or a mixture of all. Information compiled from U.S. Census reports in 2023 and other sources recognizes cofamilies

(called “non-family households” by U.S. Census) as a common alternative to traditional family types:

1. Married-adult households is about half of all households. (Families and Households, Tbl. H1)
2. For all households, including single-parents, the average family number dropped from about 3.6 people in 1967 to about 2.5 people in 2023. (Families and Households, Tbl. AVG1)
3. About 23 percent of the population of the United States is children under the age of 18.
4. Over 1/3 of all women with more than one child had them with more than one father, called “multiple-partner fertility.” (Guzzo, Logan et. al., Martin)
5. The number of adults living alone is ~1/3 of all households. (Families & Households, Tbl. H1)
6. Births to unmarried women comprised 40% of all births by 2010, resulting in about a quarter of all households being of single-parent families, with half of all single-parent children living in poverty. (Pew Research Center)

From these statistics it is clear that the nuclear family is not working for a large number of Americans. Therefore, it is helpful to recognize another form of family which better reflects America's changing demographics and lifestyle choices. Besides the term “cofamily,” the term “intentional family” was coined by Carolyn Shaffer and Kristin Anundsen in their 1993 book *Creating Community Anywhere*, and “forged family” was coined by David Brooks in his 2020 *The Atlantic* article titled “The Nuclear Family Was a Mistake.”

While cultural conservatives continue to emphasize the nuclear family, cultural progressives recognize the need for adults (more than government) to support pregnant single women in keeping their children rather than getting an abortion, and in supporting those single-parents as their children are growing up. For those for whom the nuclear family has failed, the cofamily is a solution.

There is a clear benefit to society of the non-traditional cofamily in helping to keep children and their parents out of poverty, and potentially also in reducing the incidence of abortion, as people work together to support each other in what is called “partnership culture.” (See: Riane Eisler, *The Partnership Way*, 1998) There is also a clear benefit to the individual having a clan-like home comprised of like-minded people who are mutually supportive,

caring, and nurturing. In this way the cofamily becomes the foundation of the “Collective Dream.”

The potential for communitarian answers to the needs of people in the dominant culture is seen in studies such as those of the U.S. Census Bureau’s statistics on the American family, and of the Pew Research Center’s *The New Demography of American Motherhood*, showing that the “American Dream” of the happy nuclear family is not working for many people. The statistics can be interpreted to present the case for intentional community, or at least some form of collective family or cofamily that does not rely upon marriage and biology only, instead a type of family that emphasizes adults’ commitment to the domestic living group or community they create.

Since in at least Western civilization people tend to buy privacy as they become more affluent (Brooks, p. 15), the result is the social pattern of the isolated nuclear family, requiring deliberate effort in intentioneering or re-creating the lost social pattern of the village or neighborhood as a community-of-families. Among other things, this is a primary motivation for the founding of intentional communities, sometimes called intentional neighborhoods, with one of the largest intentional community or neighborhood movements today named “cohousing.”

The moderate conservative David Brooks wrote an article in *The Atlantic*, March 2020, titled “The Nuclear Family Was a Mistake,” saying of the devolution of the American family from the large extended family clan of the past to the small, detached, nuclear family of today that, “We’re likely living through the most rapid change in family structures in human history. The causes are economic, cultural, and institutional all at once. ... Social conservatives insist that we can bring the nuclear family back. But the conditions that made for stable nuclear families in the 1950s are never returning. ... Conservative ideas have not caught up with this reality ... and so for decades things have been falling apart.” (Brooks, pp. 6, 7, 8, 9)

Cofamily community is a step toward reclaiming village life. It is often said that children need a village, especially as computer screens and social media tend to isolate children and cause mental-health and behavioral problems.

Interwoven Quotes: Utopian Women

At its best, women's studies has changed the way we see, hear, speak, and think about our past, present, and future. As a transdisciplinary endeavor, women's studies offers us new theory, new vocabulary, and new questions about ourselves and our society. ... [M]any communal societies have deliberately attempted to change gendered behaviors and institutions that are the core of women's social experience: work, sexuality, marriage, child rearing, education, artistic expression and political decision making.

In a communal society, the first challenges to be addressed, both theoretically and practically, were pressing questions about how to make a living, how to govern, how to organize sexuality and procreation, and how to socialize the young into communal values. ... Communities' attempts to seek a better way to live—their philosophies and social practices, their successes and failures—give us an interpretive window on our national culture. One of the most basic questions ... is, have spiritual and communal societies offered women a better life?

—Marlyn Klee-Hartzell, 1993, from the introduction to Wendy Chmielewski, Louis Kern, and Klee-Hartzell, *Women in Spiritual and Communitarian Societies in the United States*, pp. 3-4

A partnership ethic holds that the greatest good for the human and nonhuman communities is in their mutual living interdependence. ... A partnership ethic is drawn from the voice of nature.

—Carolyn Merchant, 2003, *Reinventing Eden*, p. 191

Women ... are being called upon to cocreate and model new forms of community building. As women, we are learning to develop our intuitive listening skills and compassion in order to inspire more effective leadership and transform all areas of community life.

—Saphira Linden, 1992, summer, "Building Community in the '90s," *Women of Power*, p. 29

At Twin Oaks [Community] ... the labor credit system ... is run to meet people's needs, ... and so many of the structural requirements for the liberation of women are met. ... All labor for the quota is valued equally, ... since work in production does not depend on unseen labor servicing the home ... the basis is laid for breaking down much of the "standard" social divisions. Men can and do work in child care, laundry, and kitchen; women can and do work in auto mechanics, planning and construction. A woman doesn't have to become a "superwoman," handling the running of a home while she aims for a promotion in the office. ... [T]here are no full-time jobs: someone working ten hours a week in the auto shop can also work twenty hours a week as kitchen manager. ... All this can occur because there is no structural economic basis supporting psychological prejudice, intimidation, and conditioning. ... Certainly, living at Twin Oaks ... drops many of the oppressive structures based on the division of labor and the women's "double duty" [of] unseen domestic and consumption work.

—Batya Weinbaum, 1984, "Twin Oaks: A Feminist Looks at Indigenous Socialism in the U.S." In Ruby Rohrlich and Elaine Hoffman Baruch, 1993, *Women in Search of Utopia*, pp. 161, 163, 167

Twin Oaks may be among the most non-sexist social systems in human history.

—Jon Wagner, 1982, *Sex Rolls in Contemporary American Communes*, p. 38

We believe wimmin are different in wimmin's space: we can give priority to ourselves and one another. For us this land is a space in which we can begin to know and act out of our real selves. This is a beginning for us of taking ourselves seriously, believing in what we dream and what we do. ...

Opening ourselves to the natural world in a safe place opens us to our wommonselves. [sic]

—Nett Hart and Lee Lanning, 1984, "The Web: Becoming Wild," in Joyce Cheney, 1985, *Lesbian Land*, p. 141

A village with children of different ages helps them all to learn the social skills they cannot learn when preoccupied by the Internet. Rather than adults putting their money into building isolated nuclear families, putting money into acquiring property for a cofamily benefits both children and adults. A caution is that small-group communal childcare is better for children than large-group communal childcare. See: Allen Butcher, 2023, *Too Much of a Good Thing: Communal Childcare and Cofamily*

Some cities encourage small groups of citizens to co-buy large houses that can accommodate small communities. The City of Boston, MA distributes a manual called *Guide to Co-Purchasing* as a response to the housing affordability crisis, and cities like Denver, CO permit unrelated people to share a living unit. A cofamily can grow into a larger community, choosing a legal model to fit their aspirations of sharing common or private property, or a combination of the two.

Types of Gifting-and-Sharing Economies and of Exchange Economies			
Gifting and Sharing Economies (time-based): • Labor-Gifting (fair-share labor systems) – no minimum labor requirement (pure altruism) • Labor-Sharing – requires a labor contribution » Labor-Quota Systems – flexible hour commitments using labor accounting (rational altruism) » Anti-Quota Systems – labor requirement with no accounting, often with gender-specific work roles		Exchange Economies (debt-based): • Labor Exchange (time economy) – accounting of done hours used as trading commodity (reciprocal altruism) • Barter Economy – item-for-item or “indirect barter” using mediums of exchange such as wampum, tobacco, chocolate, precious metals or stones • Monetary Economy – currencies (may be backed by a commodity): coins, paper, digital (anti-altruism)	
Plenty Paradigm (cornucopia) 4th World Gifting & Sharing Theory: • Rational altruism • Mutual advantage • Intentional hand		Scarcity Paradigm (dollar) 1st World Taking & Exchanging Theory: • Rational self-interest (Smith) • Comparative advantage (Ricardo) • Invisible Hand (Adam Smith)	

LIVE • FREE: Time-Based Economics

Labor systems skip Marxist class-conflict and go straight into the fabled “Worker’s Paradise”!
—School of Intentioneering

In time-based economies the world’s natural resources are shared and individual labor contributes to a common wealth of public goods and services, which provides for the wellbeing of both the community and the individual. All labor that benefits the community is valued equally, including domestic labor such as for food service, cleaning, child and eldercare, along with business, construction, agriculture, and other labor. With a sharing of wealth, fear of loss or exposure (fear of scarcity) is reduced and greed is not rewarded. Happiness, then, is found in working for the good of all, as well as in work for personal benefit.

LIVE • FREE: Labor Is Valued Equally • For Realizing Economic Equality. That is, free from the income tax, since labor-sharing is not remunerated by money, and so labor credit systems are free from

payroll taxes including unemployment, social security, and healthcare. The IRS has created in the U.S. Tax Code an exemption for community businesses which do not pay money for labor. A communal society incorporated as a 501(d) Religious and Apostolic Association can only claim income from community-owned, communal businesses. Income from outside-job wages and salaries must be kept in a separate account. This is the dual-treasuries strategy for qualifying for the beneficial IRS 501(d) tax-exemption. When labor systems are used in community businesses the net income is simply divided by the total number of both adult and child members, and if the resulting per-person net business income is below the poverty line of taxable income, then the community is free of the income tax. When combined with a participatory governance system for distributing the

community wealth to members, labor-sharing achieves the ideal of economic equality.

In Daniel Gavron's article, *Can the Kibbutz Survive Equality*, the author describes the impacts of the various privatization changes upon the communal kibbutzim in Israel, saying that ...

whereas previous changes in the kibbutz way of life, such as increasing personal budgets and having the children sleep in their parents' homes, did not alter the fundamental character of the institution, the introduction of differential salaries indicated a sea change. (Gavron, 2008, p. 9)

Gavron's perspective provides a very significant point to be understood. The most critical aspect of the difference between communal economics and that of the dominant culture's monetary economics is whether all labor is valued equally or whether various types of labor are differently rewarded. Nothing makes as clear a division between Fourth World gifting and sharing and First World taking and exchanging than does the former's practice of valuing all labor equally and the latter's differential compensation for labor. This is the red line dividing the sharing of communalism from the competitive, possessive economy and lifestyle.

- Labor Exchange—Keep in mind that although labor exchanges such as LETS and Time Dollars are forms of time economies, where people exchange services and record only hours done not dollar values, these are still exchange systems, not sharing systems.

Different from labor-exchange systems, there are three types of time-economy labor-sharing systems:

- Labor-Gifting System or Anti-Quota Labor System—This is the simplest form of time economy, in which there is no minimum labor contribution required (i.e., there is no "labor quota"). Most cohousing communities, community land trusts, Catholic Worker and other forms of community use such purely voluntary, anti-quota labor systems.

- Fair-Share Labor System—In most large communal communities members make commitments to work in particular areas as their primary work role, often with rotation among

various full-time positions. Examples of community networks that had or continue to have fair share labor systems are: Israeli Kibbutzim, Japanese Yamagishi Kai, the US and Canadian Hutterite Colonies, and monastic societies. Fair-share labor systems tend to result in gender-specific work roles, with women in domestic or support services. A problem with fair-share labor systems is the “free-rider” who does not contribute a fair-share of effort to the community.

- Labor Quota System—A "labor quota" is a minimum required labor contribution used in some communal societies for a person to maintain their membership in the community. This addresses the “free-rider” problem. Participation in the labor system provides access by the member to all of the wealth of the community, according to the systems of distribution used by the community, including: first-come-first-served; equal distribution such as rationing; fair-chance (drawing straws or rolling dice), and the double-blind preferences matrix. An example of the latter is the “room matrix” used for distributing available private rooms to community members. The matrix involves a two-dimensional chart with names of people on one axis and names of anything desired such as private rooms on the other axis. Each person rates each room according to their preferences, then the people are given names of animals and the rooms names of flowers, then someone not knowing who or what the names represent matches them all, giving each animal its highest preference of flower possible for assigning the available private rooms. Fairness is the goal.

Communities with labor-quota, time-based economies count one hour of work as one "labor credit" regardless of what is done or who is doing it. In a similar way, all time-based economies including labor-gifting and fair-share systems value equally all labor contributed to the community.

Labor-quota systems are used especially for scheduling workers in communal or community-owned businesses, along with all other labor benefiting the community like domestic work, with vacation time earned by members working over-quota hours.

The “vacation-credit, time-based labor-system” in communal society is ALIVE! when All Labor Is Valued Equally!

Time-Based Economics as the Basis for Community

The Law of Intent and Fairness states, from all according to intent; to all according to fairness.
—School of Intentioneering

Communitarian movements using time-based economics affirm that we are all in this together, in contrast with the debt-based, monetary economy in which everyone is in it for themselves.

Spiritual and religious intentional communities sometimes renounce materialism as evil, and members take vows of poverty, chastity, and of obedience either directly to, or through the human representatives of a supreme spiritual force of the universe, called by such names as:
Yahweh, God, Jesus, Buddha, Brahma, Ahura Mazda, Allah, and the Great Spirit.

Considering the history of 2,500 years of Hindu ashrams in India and Taoist communes in China, 2,200 years of Buddhist monasteries in Tibet, and 2,000 years of Christian monasticism, it is clear that the longest-lived communities have a spiritual or religious orientation.

St. Paul affirmed the importance of each person contributing to the support of the faith community saying, “he who does not work shall not eat.” St. Benedict created a monastic rule specifying hours of work along with hours of prayer and rest, which helped to bring Europe out of the Dark Ages. The Protestant Work Ethic states that each of us finds our calling through the sanctity of work.

Human culture has changed over time, and along with rationalism came the Age of Enlightenment, and with the scientific method came the Industrial Revolution. With these changes came the secular intentional community tradition, having an ethic of gifting and sharing in opposition to the possessive and competitive materialism of monetary economics.

Cohousing and land cooperatives practice labor-gifting and the sharing of privately-owned property, while communal societies like the Federation of Egalitarian Communities practice labor-sharing and the sharing of commonly-owned property. Ecovillages use either form.

Intentional communities organized via time-based economics require no greater spiritual motive than the desire among people to live gifting and sharing lifestyles.

Intentional Community Designs

People say, “What is the sense of our small effort?
They cannot see that we must lay one brick at a time, take one step at a time.
—Dorothy Day, Catholic Worker Community Movement

Some believe it is only great power that can hold evil in check.
But that is not what I have found. I have found that it is the small everyday deeds of ordinary folk that keep the darkness at bay. Small acts of kindness and love.
—Gandalf to Galadriel, in the film adaptation of Tolkien’s *The Hobbit*

Intentional Community—three or more unrelated individuals practicing common agreement and collective action; the group typically chooses a name, a process for decision-making, and methods of gifting and/or sharing of privately-owned and/or commonly-owned property. This term is similar to “ecovillage” and “kibbutz,” and contrasts with “circumstantial community” in which people live in

proximity by chance and not by intention. Notice in the following that there are only four types of intentional communities sharing any form of commonly-owned property: communal societies, monastic societies, community land trusts, and limited-equity cooperatives, while there are seven forms of intentional community sharing private property: class-harmony, cohousing/collective, cohousing, coliving, cooperative housing, land cooperatives, and other shared real estate equity.

Resolving the Confusing Use of Terms for Different Types of Intentional Community	
Using a statistical analysis of the 2010 FIC <i>Communities Directory</i> , having a total of 679 USA communities with >2 members	
Communities Sharing Common Property:	Communities Sharing Private Property:
• Communal Society or Commune, Ashram, Temple, Monastery, Convent (10% of FIC <i>Directory</i> listings)	• Class-Harmony (with owner class and renter class in multiple housing units) (20% of FIC <i>Directory</i> listings)
	• Cohousing (1 housing unit with resident owner)
Sharing Both Common & Private Property:	
• Community Land Trusts (10% of <i>Directory</i> listings)	• Cohousing (30% of FIC <i>Directory</i> listings)
• Limited-Equity Cooperative	• Coliving (absentee landlord, often corporate-owned)
	• Housing Cooperative (most are student housing co-ops)
	• Land Cooperative (none in the 2010 <i>Directory</i>)
Generic Terms for Any Kind of Community:	
• Cofamily (< 10 people)	
• Collective	The FIC <i>communities directories</i> list only those groups willing to be included, so they are subsets of the entire communities movement. The percentages shown are therefore estimates of the actual proportions.
• Ecovillage (Europe)	
• Intentional Community (USA)	
• Kibbutz (Israel)	

Forms of Intentional Community Sharing Common Property

About ten-percent of *Communities Directory* listings have been communal societies sharing the group's common property.

- communal society or commune—sharing commonly-owned property. Communal groups use no form of exchange internally, neither monetary nor labor exchange, instead using a time-based labor-sharing system. Labor-sharing, time-based economies may involve no minimum labor contribution (i.e., “anti-quota”), or may use a labor-quota system such as the “vacation-credit, labor-sharing system,” with “over-quota” work earning vacation time. Quota-based labor systems solve the “free rider” problem by reporting done-labor in hours, usually at the rate of one-credit-per-hour for work that benefits the community as a whole, including domestic “reproduction,” meaning childcare, food-service, etc. The U.S. Congress created the IRS tax-exempt statute 501(d) “Religious and Apostolic Association” for forms of communal economies that do not involve a vow-of-poverty as do monastic societies.

- monastic societies—Catholic monasteries and convents, Hindu ashrams, Buddhist temples, and others use the IRS tax-exempt statute 501(c)(3). There are other groups as well that use the 501(c)(3) tax-exempt status, including: Camphill Villages, supporting differently-abled children and/or adults,

typically funded by pooling government social security checks and tax-exempt donations. The Camphill Village model is also used by groups providing foster care of minors.

501(c)(3) tax-exemption can also be used by any group having a tax-exempt purpose, usually educational activities. These may have a 501(c)(2) Title Holding Corporation for each parcel of land rented to an individual or group. Other 501(c)(3) organizations provide low-income housing as a tax-exempt activity, and call their properties “cooperatives.”

Forms of Intentional Community with both Common and Private Property

About ten-percent of *Communities Directory* listings are community land trusts, with the land and maybe improvements owned in common and everything else being private property.

- community land trust (CLT)—a state nonprofit corporation can form a CLT, or a federal IRS 501(c)(3) tax-exempt organization can own the land. Residents have long-term leases to their parcels, upon which they build their private property, which they may sell while the land parcel remains in trust, or the CLT can lease to another organization which manages the leases, like a housing cooperative or other legal entity. This arrangement serves to remove land from the speculative market, which prevents the land value from appreciating, thereby keeping it more affordable than surrounding market-rate properties, while reducing the residents’ generational wealth accumulation. A regional community land trust (RCLT) can have several parcels of land in a given region, even in different states, with each incorporated via a separate 501(c)(2) title-holding corporation under the parent 501(c)(3) organization. For a directory of CLTs and a “Tool Kit” for creating them including sample bylaws and other documents, see the “Community Land Trust Directory” managed by the Schumacher Center for a New Economics at: www.centerforneweconomics.org.

- limited-equity cooperative—equity accumulation is restricted as specified in the bylaws, limiting the resale price of a housing unit to a certain percentage of its market value; typically used to reduce the cost-of-purchase of the housing unit, making it “resale restricted” while also reducing the transfer of generational wealth; used in limited-equity housing cooperatives, and in limited-equity land cooperatives, the latter being a form of real estate investment cooperative (REIC).

Forms of Intentional Community Sharing Private Property

About twenty-percent of the listings in the *Communities Directory* state that one person or a small group owns the land, while renting to non-owner resident members.

About thirty-percent of the listings in the *Communities Directory* state that they are cohousing while some of them do not have all the design elements of classic cohousing.

- class-harmony community—sharing privately-owned property with two classes of members, the owner class and the renter class; examples include: many Catholic Worker houses; cohousing involving a homeowner sharing their house with either an extended family or non-relatives, whether free or renting or for work-exchange. Class-harmony community is also sometimes called “benevolent dictatorship.” The largest class-harmony community in the U.S. is named Ganas on Staten Island, NY with up to 100 members. (See: www.ic.org; see also: Allen Butcher, “Class-Harmony Community,” *Communities*, no. 178, Spring 2018, pp. 61-63.)

- cohousing—sharing privately-owned property; residential-only with no commercial property; typically in the U.S. using the condominium legal form, and a form of direct-democracy for community meetings with a participatory process like consensus, sociocracy, or appreciative inquiry, instead of the typical process of the common interest ownership (CIO) board-of-directors using a Roberts-Rules-of-Order type of management; classic cohousing involves a land-use design of single-family residences around a central kitchen-dining-complex (KDC) or “common-house,” with childcare space, game room, video room or whatever is desired by the members, with clustered parking and pedestrian-friendly interior walkways or courtyards;
- coliving— an absentee landlord (owner does not live in the group), often a corporation, owns the property, in contrast with class-harmony community (owner lives with the group); a community in which people rent only a room (sometimes also a bathroom) while sharing all other common spaces, with the option of moving to a room in any of multiple buildings owned by the corporation in different neighborhoods, cities, or states; coliving corporations sometimes rent hundreds of rooms (see: Jay Standish, “Confessions of a Coliving Entrepreneur,” *Communities*, no. 205, winter 2024, pp. 35-37);
- cooperative housing—the co-op owns the building with residents having long-term leases to their living unit, using a state cooperative corporation statute or the IRS’s Sub-Chapter T; a housing co-op can be either market-rate (i.e., sharing private property) or resale-restricted with limited-equity (i.e., sharing a mixture of private and common property);
- land co-op and real estate investment cooperative (REIC)—invented in 2010 by the Solidarity Economies Law Center in Oakland, CA; the REIC is comprised of one or more land co-ops, with each separate land co-op either on contiguous or un-connected real estate parcels; REICs use a state's cooperative corporation law to do essentially what a Real Estate Investment Trust (REIT) does of accepting and applying investment funds for the acquisition and holding of real estate. While a REIT involves the basic business trust format of a trustee that manages the trust, and the beneficiary that accesses the trust property, the REIC uses the cooperative business model of one-person-one-vote to manage the land and organize the residents in ways similar to a housing cooperative; like housing cooperatives, a land co-op can be either market-rate or limited-equity, with either or both forms of land co-ops in a REIC. Unlike cohousing, a land co-op can have either or both residential and/or commercial real estate;
- shared-equity or equity-sharing—housing in which residents accumulate a share of the appreciating real estate equity; may use a partnership agreement, tenants-in-common, cooperative corporation, or limited-liability company (LLC). See: www.sharedequityhome.pdf

Forms of Intentional Community Which May Have Any Kind of Property Ownership:

- cofamily—small groups of 3-to-9 people with common affinities or interests, with or without children, and with or without consanguineous relations or marriage ties, living as a small community whether independently or nested within a larger community;
- collective— usually a small group renting a house or carrying-on an activity such as a business, a band, a nonprofit organization, or other project; may or may not function communally; usually short-lived; the owner may live in the group as in class-harmony, or not live in the group as in coliving; also called “cohouseholding”;

- ecovillage—according to the Global Ecovillage Network every kind of intentional community is an ecovillage, presumably due to the merits of sharing which reduces resource use; additional ecological amenities may include gardening, energy efficient modifications, renewable energy installations, animal care, wildlife sanctuary, etc. The term “ecovillage” originated in Europe, and is essentially synonymous with the term “intentional community” originating in the U.S. See: www.ecovillage.org;
- kibbutz—community settlements in Israel, typically networked in affinity-based associations; formerly communal, now since the mid-1990s about 85% privatized (similar to Israeli Moshavim), with a design similar to cohousing communities on quasi-government land trusts, with their communal businesses transformed into either for-profit or cooperative associations; with a diversity of community designs the term “kibbutz” is now a generic term like “ecovillage” and “intentional community.”

Interwoven Quotes: Practical Utopianism

We should be on our guard not to overestimate science and scientific methods when it is a question of human problems; and we should not assume that experts are the only ones who have a right to express themselves on questions affecting the organization of society.

—Albert Einstein, *Monthly Review*, May, 1949

Social science has rarely had "laboratories" of the scale and scope of utopian communities. Contemporary social systems, from schools to families to businesses, are founded on many assumptions about human needs and the requirements of social life, which communes challenge. ... [C]ommunal ventures represent not only alternatives to life in the dominant culture but also attempts to realize unique ideals, dreams and aspirations. ... As America's problems grow, so does the need for conceiving of new ways of being and doing, and hence for a return of the utopian imagination.

—Rosabeth Moss Kanter, *Commitment and Community*, 1972, p. viii

The first arresting fact about the Utopians is that they were practical enough to try putting their ideas to the test of fact. ... The familiar names of Brook Farm, New Hope, New Harmony ... and the personalities of Nathaniel Hawthorne, Horace Greeley, George Ripley, Albert Brisbane ... [record these efforts]. Contrary to usual belief, the actual settlements did not all come to an end from ... quarrels or unworkability. Some even grew rich and became the object of their non-socialized neighbors' envy.

—Jacques Barzun

Once a [person] has seen the street galleries of a Phalanx, [they] will look upon the most elegant civilized palace as a place of exile ... In civilization we can only conceive of luxury in the simple mode; we have no conception of the compound or collective forms of luxury....

—Charles Fourier, *Traité de l'Association Domestique-Agricole*, 1822 (trans. Beecher and Bienvenu)

Since the dominant culture assumes a private-property orientation, it stands to reason that three-fifths of intentional communities would involve the sharing of privately-owned property, as in the above list, while only two-fifths involve the sharing of commonly-owned property. This indicates that there is more money in the private property investment world than in the common property

world of government funding, nonprofit grants, and property owners willing to donate their money or land to any form of intentional community.

The cohousing movement in particular, with its form of private-property-sharing community utilizing the condominium legal design with 30-year mortgage financing, as opposed to nonprofit

communal societies that have to build community-owned businesses to fund their growth, has been the fastest growing form of intentional community, although its growth rate may be slowing in the mid-2020s. This suggests that the land co-op form of private-property-sharing community, begun in 2010, has the potential to grow as big or bigger than the cohousing movement. As with housing cooperatives, it may be difficult for land co-ops to get financing from banks, requiring that land co-ops attract investment funding from other sources. As opposed to new cohousing condominium residential developments typically built-out all at once, land cooperatives can gradually acquire existing residential and/or commercial properties as funding is accessed, enabling ongoing growth of the community.

To base a culture upon the positive values of caring, sharing, cooperation, and mutual advantage, individuals have only to agree to contribute their time to a community of like-minded people. Such a culture requires that people remove their consent from the dominant culture's monetary economic system and its negative values of patriarchy, possessiveness, competition, artificial scarcity, rational self-interest, comparative advantage, monopoly, and predatory, transnational capitalism of the First World, and instead give our consent to the gifting and sharing economies of partnership culture in the decentralized, solidarity economy of the Fourth World. While getting entirely outside of the dominant culture is not practical given most people's quality-of-living preference, the various levels of cooperation are removed from the mainstream culture to different degrees. Communal societies using time-based economies are the furthest removed, since they do not use money internally, returning people to pre-civilization tribal culture before the advent of money.

The usual definition for "Fourth World" refers to stateless populations like indigenous tribes and nomadic groups such as the Roma or gypsies, typically found within nation-states. Such communities often minimize their engagement with the monetary system of debt-based economics, using instead forms of time-based economics of gifting and sharing. Some people include in the Fourth World small nation-states like Monaco, San Marino, Bhutan, and the smallest of all, Vatican

City. Island nations like Tuvalu, Saint Kitts, and Malta are often also considered to be Fourth World. Large nation-states are considered First World, because of their nature as centralized political systems with market-based economies. The Second World is communist countries having command economies, and the Third World is developing countries becoming First or Second World. All intentional communities, whether leaning politically Left or Right, are living the Collective Dream, although those which are patriarchal cannot be considered to represent Partnership Culture. While existing within First World countries, intentional communities often consider themselves to be autonomous political-economic entities with self-determined cultures. All intentional communities are also considered, at least by the current author, to be part of the Fourth World, defined as small, human-scale societies and decentralized networks having local economies and practicing self-governance.

Intentional communities exist for the conservative culture as well as for liberal culture, although conservatives may not use the term "intentional communities" since that term is often identified with the political Left. Organizations reporting on all forms of intentional communities include the Communal Studies Association (CSA, www.communalstudies.org, in U.S.A.) and the International Communal Studies Association (ICSA, www.icsacommunity.org, in Israel).

For the most part, intentional communities tend to be comprised of White, at least somewhat educated, cultural creatives, with the best source of information about them presented in a series of directories published by the Foundation for Intentional Community. Less well-known and more isolated, typically politically Right, conservative groups are the survivalist or "prepper" communities preparing for anticipated catastrophes.

There are ICs involving racial and ethnic minorities, with the best source on historical and somewhat contemporary African-American intentional communities being the 2014 book *Collective Courage* by Jessica Gordon Nembhard. For more recent information see the "BIPOC Intentional Community Council" at: www.bipocicc.org

There are many religious intentional communities, including Eastern religions as well as Abrahamic faiths. Christian intentional communities include Catholic Worker, Sword of the Spirit, Shalom Mission, Hutterite, Bruderhof, Dominionist, and Messianic or Twelve Tribes communities, some of which likely identify with the political Right. A good, although dated, list of Christian intentional communities is in the 1996 book *Fire, Salt, and Peace* by David Janzen. A more recent book by David Janzen about Christian communities published in 2013 is *The Intentional Christian Community Handbook*, although this does not include an updated list of Christian communities.

There is also a book about Catholic convents that have taken on the mission of environmental activism, with a list of Catholic ecospiritual organic farms and learning and retreat centers on convent land called "earth ministries." *Green Sisters: A Spiritual Ecology*, published in 2007 by Sarah McFarland Taylor, reports on this subset of the shrinking population of U.S. nuns and sisters. A Google search shows that over-all the population of nuns and sisters in the U.S. has dropped by 80% since 1965 to less than 40,000 in 2025/26, while their average age is over 70. See Center for Applied Research in the Apostolate (CARA) at: www.cara.georgetown.edu/faqs

Waves of Communitarianism by Kanter, McLoughlin, Barkun, Berry						
	1600	1700	1800	1900	1930	1960
Rosabeth Moss Kanter, 1972, <i>Commitment and Community: Communes and Utopias in Sociological Perspective</i> , p. 8.	"[T]he first [wave] lasted from early days to about 1845, ... a desire to live according to religious and spiritual values, rejecting the sinfulness of the established order."		"... the second [wave] ran from 1820 to 1930 ... especially ... 1840s ... a desire to reform society by ... rejecting the injustice and inhumanity of the establishment."		"... the third [wave] ... after WWII ... especially ... 1960s ... psychosocial growth of the individual ... rejecting the isolation and alienation of the surrounding society."	
William McLoughlin, 1978, <i>Revivals, Awakenings and Reform</i> , p. 10-11.	Puritan Awakening: England to Plymouth, MA, 1620	1st Great U.S. Awakening, 1730-60: The American republic	2nd Great Awakening, 1800-30: Jacksonian democracy	3rd Great Awakening, 1890-1920: regulation of capitalism	[World War I; Great Depression; World War II]	4th Great Awakening, 1960-?: human rights and ecology
Michael Barkun, 1983, <i>Communal Societies as a Cyclical Phenomenon</i> , p. 12.	[Identified four waves of post-Industrial Revolution American community movements]		1840s: Owenite, Fourierist, Perfectionist communities	1890s: socialist, anarchist, and single-tax colonies	1930s: New Deal communities, co-op socialist, etc.	1960s: Christian, New Age, comm. land trust, etc.
Brian J. L. Berry, 1992, <i>America's Utopian Experiments: Communal Havens From Long-Wave Crises</i> , p. 19. [See also: Timeline of Communitarian Movements]	[Identified nine waves of community movements, five of them in the 1800s, in response to economic problems of recession, depression, and stagflation]		1790s: English Separatist Quaker and Shaker, and German/Swiss Pietist Moravian and Baptist communities	1800s: Harmony Society. 20s: Owenite. 40s: Icarian, Adventist. 70s: Women's Commonwealth, Hutterite. 90s: Salvation Army, Theosophist, Anarchist	1910s: Llano Del Rio, Zion City, Single-Tax Colonies of Free Acres and Halidon, Gould Farm, Peace Mission 1930s: Catholic Worker, School of Living, Celo, Emissary, Koinonia Farm, Greenbelt or New Towns created by the US Government New Deal	1960s: Sirius, Twin Oaks, Yogaville, Ananda, The Farm, The Abode, Builders, Kerista, Padanaram, Camphill, community land trusts (CLTs)

New Communitarian Movements—Notice that all of the following involve sharing private property

- 1990 Cohousing movement sharing private property and domestic functions of food, child & elder care, etc. Ecovillage movement with sustainable design over-laid upon any form of intentional community
- 2008 Cofamily is the term used in the School of Intentioneering for less than ten people functioning like an extended family, with shared parenting by unrelated “god parents” rather than relatives or childcare workers. Cofamilies typically have shared-equity agreements as in a partnership or tenants-in-common.
- 2010 Land Cooperative was invented by the Solidarity Economies Law Center in Oakland, CA to include both resident and non-resident investor members, governed by one-person-one vote. A land co-op can be residential or commercial property or both. Also called real estate investment cooperative (REIC).
- 2015 Coliving is the term for absentee-landowner rental communities, usually corporate-owned, often with multi-story buildings in multiple locations. Residents have a private room and share all other spaces.
- 2017 Class-Harmony is the term used in the School of Intentioneering for owner-occupied rental communities, with two classes of members, the owner(s) and renters. Catholic Worker groups are usually class-harmony.

The Trend from Sharing Common Property to Sharing Private Property

When most of us think of intentional community,
we think of a place where some or all of the land or property is owned in common.
There tends to be an attitude in the movement that common ownership is inherently superior.
—Tree Bressen, *When Community Land is Privately Owned*, www.effectivecollective.net

Prior to the advent of the cohousing design of intentional community, the movement was primarily comprised of nonprofit organizations and cooperative corporations. Cohousing, begun in Denmark as “bofællesskab” in the 1960s and translated as “cohousing” by Charles Durrett and Kathryn McCamant when they brought the design to the U.S. in the late 1980s, added a new type of intentional community using the condominium legal form. Cohousing’s common facilities provided a method for the sharing of private property as opposed to the sharing of common property. Since 2010 the land cooperative has added another form of sharing private property in community, invented by the Solidarity Economies Law Center in CA.

To explain the trend from the sharing of commonly-owned property to the sharing of privately-owned property in intentional community, consider the Catholic Worker community movement. Originally intended or assumed to be communal, the Catholic Worker groups could not sustain communalism as members began having children, because the nuclear family tends to isolate itself from the collective lifestyle. This is one big reason why communalism is often abandoned. Catholic Worker communities then largely adopted instead the model

of sharing private property called in the School of Intentioneering “class-harmony” community, for groups involving both an owner-class and a renter-or-guest-class living together. (McKanan, pp. 67, 146, 174)

The trend of common-to-private property in the intentional communities movement is presented in this work in the context of how the respective community movements have addressed the issue of children in community. Considering the history of communal groups, the problem of children growing up in communal society not wanting to live communally as adults explains one reason why many communal groups have disbanded. This has not been the case in the Federation of Egalitarian Communities because of their time-based, labor-system and other aspects of their communal design.

Communities that have both common and private property, like community land trusts and limited-equity cooperatives using nonprofit forms of organization, reduce the cost of acquiring housing through limiting the generational-wealth that can be accumulated by members and taken out as an equity share upon a member’s moving away.

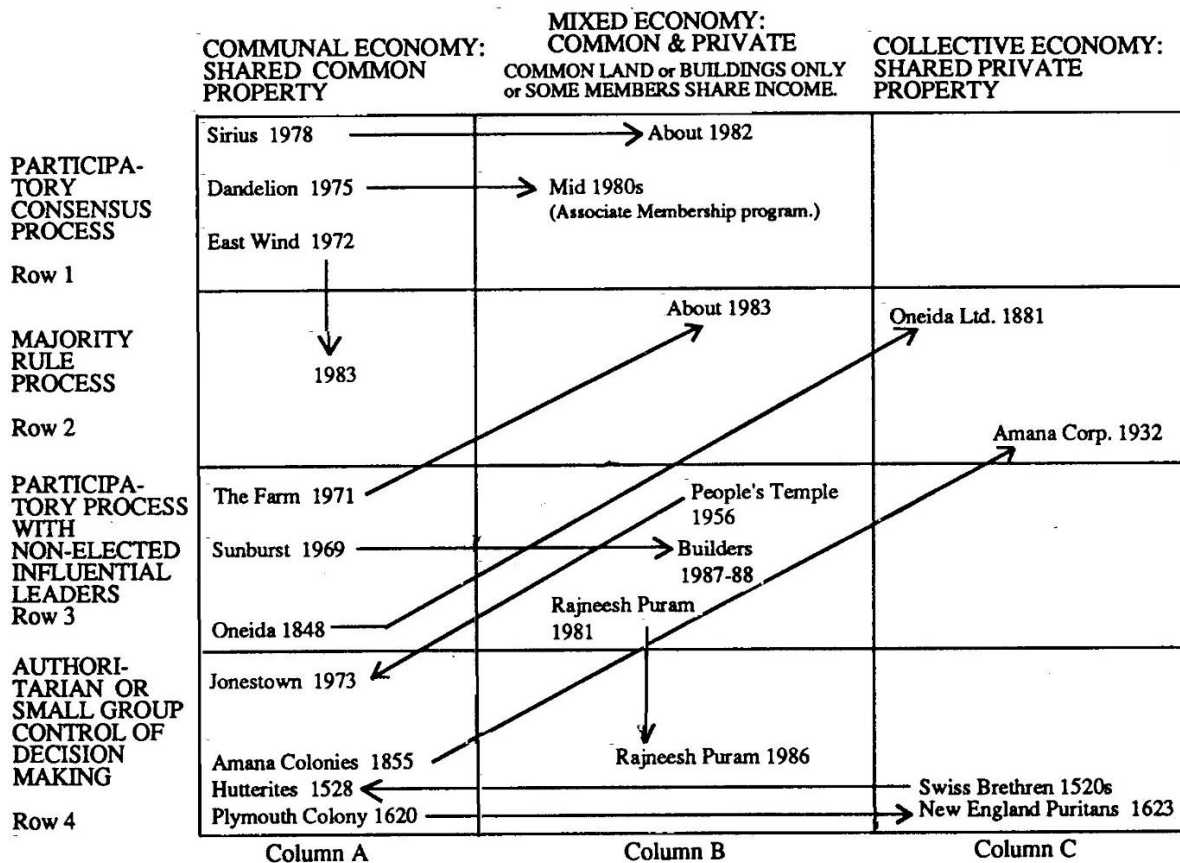
Cohousing communities and equity-sharing land co-operatives maintain market-rate or near-market rate valuations, and therefore better provide for generational-wealth transfer. As children who grow up in nonprofit forms of community may not choose their parents' communalism, private-property-sharing community may be preferred.

Community land trusts (CLTs) are easily confused with land cooperative communities. A primary difference is that land trusts involve the sharing of commonly-owned property using the nonprofit corporate form, while land co-ops involve the sharing of privately-owned property using the cooperative corporation. Communities organized as land cooperatives or REICs return equity to those who invest in the land co-op, whether they are resident or non-resident investor members. In contrast, CLTs and limited-equity co-ops limit the

real estate equity a member can earn, keeping part of the equity as a co-op asset for reducing the buy-in cost for future co-op members. Like other co-ops, a REIC may have a large number of investor members, most of whom do not live in the community. Because the REIC is an investment vehicle, it can attract funding from different sources than land trusts or other nonprofit communities.

In the late 1980s I created the Political/Economic Matix shown below to show the changes in community movements from their initial communal design to forms of the sharing of private property. At the time I felt this must indicate something more profound than simply changes in individual groups, yet it was not until much later that I realized that this foretells the invention of new private-property-sharing communitarian movements, shown on the "Diagramming ICs" graph on the following page.

POLITICAL/ECONOMIC MATRIX



The date at the origin of the arrows are founding years of the particular community. The dates at the arrow points are the years in which the communities made major "developmental" changes. For those communities which changed their name when they also changed their form, both names are given. Most kept their name unchanged, so those names are entered only at the origins of the arrows.

Diagramming Intentional Communities

Using the Ownership/Control Matrix to analyze community political-economic structures

Intentional community movements and a few of the larger individual communities are plotted according to their form of governance or control of wealth, and according to their form of economic system or ownership of wealth. Some movements are shown as having a range of different forms, and some may have a greater range than shown. (See: 2016 FIC printed *Communities Directory*)

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Ownership of Wealth → Control of Wealth ↓	Sharing Commonly-Owned Property (communal society)	Economically-Diverse Community: Sharing Private and Common Property	Sharing Privately-Owned Property	
Participatory Governance: Consensus, Sociocracy, etc	Camphill Villages; Catholic Worker Comm.; Federation of Egalit. Comm. (Acorn, Twin Oaks).	Catholic Worker Comm.; Community Land Trust; Life Center Association; Alpha Farm; River Farm.	Catholic Worker Comm.; Cohousing Community; Dreamland Co-Living.	Row 1
Majority-Rule Governance	Federation of Egalitarian Communities (East Wind).	Community Land Trust; Housing Cooperative (limited-equity); Land Co-op or REIC (limited-equity).	Cohousing Community; Housing Cooperative (market-rate); Land Co-op or REIC (market-rate).	Row 2
Participatory with Elders or other Non-Elected Leaders	Hutterite Colonies; Society of Brothers or Bruderhof; Twelve Tribes or Messianic Community.	Ganas Community (class-harmony comm. with communal core group); Oberlin Student Co-op; Magic; Student's Co-op.	Class-Harmony Comm. (single/family owner); Co-householding. (property owners live in the community)	Row 3
Authoritarian Small Group Control some/all Decision-Making	Catholic Monasticism (ultimate control is by the Pope in Rome); Hindu; Buddhist; Jain; other monastic societies.	Cite Ecologique of NH; Enchanted Garden; Jesus People USA; Koinonia Farm; Sunburst; Windward.	Coliving (room rentals); Collective (rented property). (property owners do not live in the community)	Row 4
	Column A	Column B	Column C	
The terms “ecovillage,” “kibbutz,” & “intentional community” are synonymous, and can be of any form. While indigenous communities, Mormon groups, and others likely exist in all political-economic forms, most probably practice participatory governance regardless of their form of property ownership. Comments welcome.				

A real estate investment cooperative (REIC) can have several land co-ops under it, often at scattered sites. The first land co-op or REIC was the East Bay Permanent Real Estate Co-op (EB PREC) formed in 2018 with 85 people, each investing \$1,000. In 2023 they had 572 members and 6 properties. For resources on sharing private property, including community loan funds, land co-ops, and tenants-in-common, click “Shared-Equity vs. Private-Equity” at: www.Intentioneers.net

The U.S. Supreme Court has ruled that housing co-op shares are NOT securities because purchasers buy them to acquire a place to live, not to expect

financial profits, although if the purpose of the co-op is financial investment it loses the securities exemption. State securities regulations vary according to each state’s particular legislation.

Since membership in a land cooperative does not require a large initial individual investment, and since both commercial and residential properties may be included in a real estate investment cooperative (REIC), land co-ops may become more popular than cohousing, and become the fastest growing form of intentional community through the future.

Correspondences of the Fellowship Allegory to the Real World

Adapted from J. R. R. Tolkien's high-fantasy *The Lord of the Rings* (1954-55), and *The Silmarillion* (1977)

"Then the prophecies of the old songs have turned out to be true, after a fashion!" said Bilbo.
"Of course!" said Gandalf. "And why should not they prove true? Surely you don't disbelieve the prophecies, because you had a hand in bringing them about yourself?"

—J.R.R. Tolkien, *The Hobbit*, 1937, p. 286

The "Fellowship of Intentioneers" is a mythical mirroring of a historical tradition of resistance to monetary economics through all eras of at least Western civilization. The myth shadows the real world through allegory, with correspondences between the characters and events in myth and people's lives in our reality. In our world, the Fellowship Allegory or Antifa Allegory is of a commonwealth utopia resisting centralized cameral government, using decentralized community organizations for gifting and sharing economies, on the levels of cofamily, village, and region. The larger levels of states, nations, and global civilization are only mentioned in this writing.

People living in community have an affinity for one-another, characterized in the idea of a Fellowship of Intentioneers. Part of that affinity is opposition to centralized, totalitarian governance, which the Antifa Allegory represents by dramatizing the opposition of communarians or intentioneers to the unwanted and unneeded influence of hierarchy and authoritarianism.

Autocracy is symbolized and facilitated by the institution of money; the furthest expressions of which are fascism on the political right and communism on the political left. As primarily an anti-fascist expression, "Antifa" can represent resistance to autocracy from either or both the political right and/or left.

The Fellowship of Intentioneers' idea of building a non-monetary economic system has a long history in the communitarian world, inspiring both authoritarian and participatory countercultural political-economies. Intentional community (IC) has always existed to varying degrees apart from the monetary system, with members working in systems they devise involving either labor-gifting with privately-owned property, or labor-sharing with commonly-owned property.

Meanwhile, in the First World the richest people conspire to control and manipulate the laws of nations to benefit themselves, and some of those people do evil things with their wealth and their corporations, destroying the natural world, our commonwealth utopias, and people's lives. These tragedies are justified in the theory of Dark Enlightenment, involving religious chauvinism and White supremacy, opposed by the Enlightenment values of religious tolerance, liberty, and natural rights. The Antifa Allegory focuses upon the opposing systems of governance, Commonwealth versus Cameralism, representing left and right political economies.

Creating the Fellowship of Intentioneers myth is to use a popular fantasy story to aid the understanding of the communitarian counterculture. The world of cultural alternatives to the dominant culture is vast and can be confusing, and so there is a need for ways to categorize and classify the different forms of the sharing of private and of common property. People in every era have contributed to the building of non-monetary economies and local self-government, with regional commonwealths involving both private and common property. Understanding the range of social organization in various ICs is the first step, with explanations of regional associations of or commonwealths being the next step in understanding the counterculture of gifting and sharing.

Reasons for gifting and sharing, time-based economies include at least the desire to: live a tribal lifestyle separate from the influence of money; live a religious lifestyle of unified belief, economy, and governance; or to live a gender-equal, partnership lifestyle in which domestic, household labor of caring and nurturing is valued equally with all other forms of work, including income-generation. These motivations and more for living in tribal community involve the substitution of forms of time-based economics, including labor-exchanging, labor-

gifting, and labor-sharing, in place of monetary economics. Through experimentation in actual small-scale human societies, significant lessons have been learned with regard to the design of gifting and sharing economies. The study of these designs in the academic world is called “utopian studies.” To distinguish between the academic world and the real world of the IC movement the latter is referred to as “utopia studies.” The adjective “utopian” describes something related to or idealizing a utopia, while the noun “utopia” refers to a place or state of society.

Lessons about the counterculture are enabled and enhanced via the use of allegory. In creating a myth that throughout history an ideological tradition of "intentioneering" has been shared by women and men supporting the economic processes of "time-based economics," suggests how it may be possible to destroy the power that money has over people's lives today. Casting this opposition of economic ideologies in the traditional theme of good versus evil, shows that we are part of the never-ending, intertwined influences of the dominant culture's wealthy elite with the just-and-joyous lifestyles of the counterculture.

The Allegory, Myth, and Mysticism of the Fellowship of Intentioneers

The Fellowship of Intentioneers Allegory, as a method for teaching intentional community, comes from the thought that people know more about the cultures and conflicts of Tolkien's Middle-earth than they do about anything related to the intentional community movement. So, I created an allegory using Tolkien's *Lord of the Rings* and *The Silmarillion* to present some of the most important ideals, characters, and relationships between the two forms of economics: gifting and sharing contrasted with taking and exchanging.

The following development of the Intentioneers Allegory is written first from the perspective of Middle-earth's correspondences with aspects of the communities movement, following that with the perspective of how the communities movements correspond with the cultures, characters, and dynamics of Middle-earth.

The Intentioneers Myth is not entirely fiction. It can be said that all of those who currently live in community, and those who have in the past lived in community, and potentially even those who support the communities movement without living in community, are part of a Fellowship of Intentioneers. In this case, the line between myth and reality does not actually exist. What does exist is a dynamic relationship between a dominant culture and the counterculture, presented in the School of Intentioneering via the Taijitu, or Taoist yin-yang symbol, shown on the cover page.

Communitarian Mysticism affirms that living in community, practicing sharing, cooperation, equality, and ecological sustainability, avails a person of the knowledge and understanding of truths about existence and the meaning of life which are not available to those living in the dominant culture of possessiveness, competition, hierarchy, patriarchy, and exploitation of the natural world.

Mystical beliefs are generally considered to be the opposite of revealed religion. The terms for these two belief systems are “immanence” meaning inherent-to or naturally within a person, or the planets in the case of astrology, and “transcendence” meaning outside of time and space, which is a source of truth only knowable by us when it is revealed to us by some non-corporeal entity. Mysticism affirms that people can know truth simply by intuition or insight, rather than having to be told or “shown the light.”

The implication of revealed religion is that people are lost souls headed to hell if they do not have a spiritual leader telling them the right way to live. In contrast, mysticism is the individual's ticket to heaven, called “Universalism,” which is one of the original criticisms of orthodox Christianity's manipulation of truth and tradition called Catholicism. Beliefs in immanence and transcendence represent two opposing views of spirituality, which are integrated in the concept of Partnership Spirituality.

The Ecovillage Analogy of The Shire

Along with Old Tom and Goldberry several other Tolkien characters and races represent expressions of ecological care and ecovillage community. The wizard Radagast is obviously at-one-with-nature, and of course the elves are nature-oriented. The hobbits are very much integrated with the natural world, and the Tree Shepherds or Ents are nature personified. Old Man Willow, Fangorn Forest, Treebeard's Hurons, the Eagles, all evidence sentient natural forces given agency in myth. About forest destruction the Ent Treebeard states ...

Many of these trees were my friends, creatures I had known from nut and acorn; many had voices of their own that are lost forever now. And there are wastes of stump and bramble where there were singing groves. —J. R. R. Tolkien, 1954, *The Two Towers*

Tolkien had a deep reverence for nature, and especially for trees, writing ...

I am much in love with plants and above all trees, and always have been; and I find human maltreatment of them as hard to bear as some find ill-treatment of animals. —Tolkien, *Letter 165*

With their under-ground homes and village-like neighborhoods, the hobbits of The Shire represent the idyllic ecovillage lifestyle. The destruction of their home by one of the major evil forces of the story, and the subsequent "Scouring of the Shire" by the hobbits of the Fellowship of the Ring upon their return from campaigning in far off lands, is a poignant subplot of the hobbits' paradise lost then regained in Tolkien's *The Return of the King*. The story relates to our own struggles to preserve what remains of nature and to recover some of what has been lost. The village image of the Shire is an inspiration for the restoration of nature and the regeneration of ecological lifestyles in at least the countercultural world.

Of course, the hope is that the ecovillage counterculture will have a positive influence upon the dominant culture, transforming our current Anthropocene Era into a future Symbiocene Era.

Reversing ecological degradation and establishing harmony between humans and the world we inhabit is a recent countercultural motive for organizing intentional community. In prior ages, other cultural stresses provided inspiration for the social innovations which subsequently arose within intentional communities. Whether the insecurities and conflicts of the day involve religion or spirituality, politics, economics, technology, sociology, psychology, philosophy, or other stresses, someone somewhere is developing a cultural alternative addressing the problem. As Frank Manuel wrote in his 1966 book, *Utopias and Utopian Thought*, "The utopia may well be a sensitive indicator of where the sharpest anguish of an age lies." (Manuel, p. 70)

In our age the greatest anguish is clearly the state of the natural world. There are surely other stresses imposing upon our peace-of-mind, yet environmental issues continually escalate.

There was never an imperative compelling enough in the intentional communities movement to provide sufficient reason for global community-movement networking, beyond affinity networks and regional associations, until the advent of the ecovillage concept. No political, economic, or social concern or identity ever motivated cross-movement networking of communities as has the concern for the environment and the desire to live in harmony with it. In response, the Global Ecovillage Network (GEN) was founded in 1995 at Findhorn Community in Scotland, and it has grown through connections and movement activities around the world ever since.

There are now regional GEN-affiliated groups carrying on a range of activities supporting the ecovillage movement. GEN-US is the publisher of *Communities* magazine, GEN-Europe holds annual conferences. The Foundation for Intentional Community (FIC) has now merged its directory of mostly U.S. ICs with the world-wide community listings maintained by GEN. See: www.ecovillage.org and www.IC.org

Antifa Fellowship Allegory—Detailing the Correspondences

If one accepts that the allegory of *Commonwealth versus Cameralism* is a contest for our hearts and minds, then the two opposing forces in the real world, of good and of evil, are represented by time-based and by debt-based economics, and their respective characterization as sources of Light and Darkness. From this orientation the fantasy roles of the allegory are then filled. Note that there is no correspondence to Jesus Christ in any character in Tolkien's works. For that the reader is referred to Tolkien's colleague C. S. Lewis, who created the character Aslan the lion in the *Tales of Narnia*.

The timeline of the allegory is determined by the fall of communism and the demise of the Soviet Union in the late 1980s, corresponding with the fall of Isengard, Saruman's stronghold. Red China's, Vietnam's, and other former communist countries' adoption of capitalism then only leaves the need to find a catastrophic event in the real world that may compare with the unmaking of the One Ring in Mount Doom. For this the most obvious to cite is the Credit Crisis or Great Recession of 2008, like the 1930s Great Depression, causing a sudden world-wide loss of faith in, and at least a temporary unmaking of, the monetary system. (See: *On the Brink*, by Henry Paulson; and *All the Devils are Here* by Bethany McLean & Joe Nocera; and *Too Big to Fail* by Andrew Ross Sorkin)

To stop the financial collapse governments adopted aspects of corporate welfare, along with some distribution of "stimulus checks" to the population, the temporary nationalization of parts of the financial, insurance and manufacturing industries in Europe and the U.S., and later re-regulation of the financial industry and rebuilding of the global capitalist system toward the next Great Crisis.

- The Fellowship of the Ring – The nine companions, including the Ring Bearer, on the quest to destroy the One Ring in the place of its creation, Mount Doom in Mordor. (See: J.R.R. Tolkien, *The Fellowship of the Ring*, 1954, pp. 288-289.) **Allegory:** The Fellowship of Intentioneers represents lifestyles of gifting and sharing in community. Cooperation, mutual-aid, and labor-credit systems create solidarity economies opposed to the possessiveness and competition of monetary

economics in the dominant culture. The Fellowship of Intentioneers refers to individuals involved in the intentional communities movement generally, and in the School of Intentioneering specifically.

- The One Ring – The greatest of the Rings of Power, which corrupts the wearer to evil ways. (Tolkien 1977, p. 356) **Allegory:** Coins, currency, and credit cards serve as the One Ring in a hobbit's pocket. While the global reserve currency is currently the U.S. Dollar, a crypto-currency could become a future global currency. Any reserve currency may be called the "Lord of Currencies."

- Rings of Power – Magic Rings ostensibly endowing the Ring Bearer with magical powers yet secretly intended to serve as a method of controlling and enslaving the Bearer; corrupting the Bearer to evil ways. (Tolkien 1977, pp. 330, 356-358, 363) Only the Three Rings held by the Elves were free of evil, intended for, "understanding, making, and healing, to preserve all things unstained." (Tolkien, 1954, p.282) The Three are: • Narya, ruby or red, Ring of Fire, borne by Gandalf; • Nenya, water or blue, Ring of Adamant, borne by Galadriel; • Vilya, air or transparent, Ring of Sapphire, borne by Elrond. (Tolkien 1977, pp. 357, 370, 427, 428, 442) **Allegory:** Although the One Ring is any form of money which can be carried by individuals, Rings of Power in general involve making money in the competitive system of taking and exchanging. As money is created by banks borrowing and creating debt, with businesses borrowing money from banks for generating wealth, then a business is like a Ring of Power, increasing the power of money in the world, whether for good or for evil.

The inherent power of evil resulting from the creation of money may be caused to serve the Light by using businesses (i.e., a Ring of Power) or any form of income to support time-based economies of labor-gifting, or any form of communal labor-sharing system, including vacation-credit and anti-quota systems. If people in communal societies cannot survive on their own production or on donations, they must create businesses as Rings of Power to generate money to exchange with the outside world in order to enjoy a comfortable standard-of-living.

- The Dark Tower – The abode of Sauron in Mordor. (Tolkien 1977, pp. 347, 363, 365, 375)
Allegory: The central bank of any country, or any of the thirteen "money center banks" of the Federal Reserve System, or any bank since all participate in creating money through borrowing. Exceptions: credit unions, community investment loan funds, and regional currencies which bend the Dark force of money to service of the Light.

- The Fellowship's mission of destroying the One Ring – The nine companions of the Fellowship accepted the task of destroying the One Ring by aiding the Ring Bearer in casting it into the fire of Mount Doom. (Tolkien, 1954, pp. 280, 284.)
Allegory: The myth of a Fellowship of Intentioneers presents the concept that there have always been people throughout history who have accepted the personal mission of removing from one's mind the power of money and its values of possessiveness and of competition, enabling our giving of our consent to time-economies supporting the values of sharing and of mutual aid. This can be of varying degrees of difficulty depending upon one's intellectual and emotional constitution, among other things. Although a myth, the truth that there is today a Fellowship of Intentioneers with essentially the mission as presented above shows how fiction and reality may correspond via allegory. The Fellowship of Intentioneers, like Antifa, only exists when we say it does.

- Palantíri or Seeing Stones – Spherical, dark crystal balls "wherein things far away may be seen small but clear," or in which may be seen "things far off whether in place or in time." (Tolkien 1977, p. 69, 362) **Allegory:** Any form of electronic media, especially digital and wireless. Originally intended for benign purposes yet co-opted for evil through advertising by for-profit corporations, and through manipulation of populations by politicians serving the Dark Force of monetary economics.

- Elves or Quendi – In Quenya, the original High-Elven language, Quendi means "those that speak with voices." Elves are the "First Born" of the Children of Ilúvatar, "The One," or the "Father of All." Elves are immortal and are "the fairest of all earthly creatures, and ... they shall have the greater bliss in this world." (Tolkien, pp. 38, 431) "Go not to the Elves for counsel, for they will say both no and yes." (Tolkien, 1954, p. 93)

There are several divisions of Elven culture, including: Calaquendi, Elves of the Light or High Elves, who saw the gold and silver light of the Two Trees, also called the Eldar which are divided among the Vanyar, Noldor, and some of the Teleri; Moriquendi or Elves of the Darkness never saw the Light of the Two Trees. The Moriquendi are divided among the Laiquendi or Green Elves of the Land of Seven Rivers, and the Sindar or Grey-Elves, whose speech, Sindarin, became the Elven speech in Middle-earth of the Third Age. (Tolkien 1977, pp. 155, 383, 431) **Allegory:** Members of communal societies, whether religious, multi-faith, or secular, have gone the furthest in bending the powers of Darkness (i.e., debt-based monetary economics) toward service of the Light (i.e., time-based non-monetary economics). Communal businesses serve as Rings of Power, typically coordinated through vacation-credit or other labor-sharing systems. The earliest known communal society is the Pythagorean Society of 300 B.C.E. to 200 C.E. in Ancient Greece. (Time-Life, 1990, *Utopian Visions*, p. 30) There are multi-faith or secular egalitarian communal societies around the world, mostly in North America, Europe, Israel, Australia and New Zealand. How the various communal traditions correspond to the divisions of Elves is yet to be determined.

Elf-Friend is a former member of a communal society.

- Dwarves or Naugrim (Stunted People) or Gonhirrim (Masters of Stone) (Tolkien 1977, p. 103) – Dwarves were secretly created by Aulë, one of the Holy Ones, (Tolkien 1977, p. 40) and remained secretive in nature. (Tolkien 1955, p. 410) Dwarves used their seven Rings of Power made by Sauron and given to them to control them, to build hoards of gold, which became dragon bait! Dragon fire consumed four of the seven rings given to the Dwarves; Sauron seized the remaining three.

Allegory: Members of survivalist communities are as Dwarves, especially those which hoard gold and guns and may be isolationist and politically conservative (e.g., Libertarian), yet who may also resist the Darkness, occasionally in cooperation with Elves (i.e., liberal communal traditions). The allegorical attraction of dragons to gold hoards and the hoarding of guns may bring death by dragon fire as in the stories of MOVE in Philadelphia, PA and the Branch Davidians in Waco, TX.

Interwoven Quotes: Messengers of the Light – Henry George as Gandalf

Wisest ... was [Gandalf, called by the Elves] Olórin.
His ways took him often to the house of Nienna, and of her he learned pity and patience.
He walked among them unseen, or in form as one of them, and they did not know
whence came the fair visions or the promptings of wisdom that he put into their hearts.
In later days he was the friend of all the Children of [God, called by the Elves] Ilúvatar,
and took pity on their sorrows; and those who listened to him awoke from despair
and put away the imaginations of darkness.
—J.R.R. Tolkien, *The Silmarillion*, 1977, p. 25

One cannot help feeling that if only Henry George (who did not believe in class war)
rather than Marx had been the dominant influence of the last [hundred] years ...
how much richer and happier the world would be.
—Kenneth Boulding, University of Colorado, quoted in *Groundswell*, Sept.-Oct. 1991, p. 3,
Common Ground USA, www.commonground-usa.net

Henry George ... demonstrated that monopoly and privilege are at the roots of the economic
and social problems ... The reason, as he saw it, that civilizations flourish only to decline ...
is the unequal distribution of the power and wealth ... "
The ever-increasing centralization of wealth, George found,
was caused by the ... **unearned** [income flowing to the monopoly owners].
The solution proposed was the collection for public benefit of the **unearned** increment of land ...
[and natural resources] which meant obtaining tax revenue from a levy on the value
of land and other natural resources ... and abolishing all other taxes. ...
Fundamental to the land value tax [and the resource severance tax] is the fact that
[these taxes] cannot be shifted by the landowner [or resource owner] to the user ...
[as long as there is competition with no monopoly]. Henry George based his theory of ...
[taxing] the **unearned** increment [on] the advantages that are inherent in private ownership.
—James M. Roberts, from the introduction to the 1980 edition of *Progress and Poverty*, written in
1879 by Henry George, pp. ix-xii. Robert Schalkenbach Foundation. Emphasis and text added.

The Next Economy will extend the democratic mandate to solve the land problem
by affirming the equal right of all people to the earth. It will have a balanced and just relationship of
citizenry to government with enlightened public finance policy based on ... land rent for the people. ...
Captured in brief sound bites, "tax waste, not work," "tax bads, not goods," "pay for what you take,
not what you make," and "polluter pays".... Combining the efficiency and fairness taxation criteria of
both Adam Smith and Henry George, green taxes largely conform to what a "good" tax should be.
... The rules and laws of governance, of how we choose to live together on the planet,
need to reflect this most fundamental truth: **The Earth Belongs to Everyone**
—Alanna Hartzok, 2008, *The Earth Belongs to Everyone*, www.earthrights.net, pp. 48, 110-111, 338

• Númenóreans or Dúnedain – Humans who fought
alongside Elves against Morgoth were given the
gifts of a large island near the Undying Lands, of
long life, and of many skills, such that they became
more advanced than other humans, and great
leaders among them. (Tolkien 1977, pp. 319-22)

Allegory: Members of spiritual and religious
intentional communities, which may be Quaker,
Catholic, Catholic Worker and Catholic Religious
Orders, or other Christian, Jewish, Buddhist, Hindu,
Islamist, Baha'i, Sufi, New Thought/New Age,
Emissary, Spiritualists, Pagan, Unitarian

Universalist, Native American Spiritual, or other, having much to teach and valuable aid for building societies based on values of sharing and cooperation. Spiritual or religious communities may share either common or private property, and may use either labor-gifting or labor-sharing economic systems. Members of these forms of intentional community have the potential for providing leadership in uniting all the races of Earth against domination, yet their establishment religions more often support the dominant culture. (See: Rangers)

- Humans or Atani – The mortal "Second Born" of the Children of Ilúvatar, given the gift that, "the hearts of Men should seek beyond the world and should find no rest therein; but they should have a virtue to shape their life" beyond any pre-ordained fate. (Tolkien, 1977, p. 38) **Allegory:** Members of secular and multi-faith communities practice the sharing of privately-owned property, such as in cohousing, land cooperatives, housing cooperatives, Rainbow Family, Burning Man, and others.

Landowners sharing their private property with a community has a long history, both as class-harmony (i.e., landlord is a resident) and as coliving (i.e., absentee-landlord). Robert Owen (1771-1858) from Wales, UK created a common-property or communal community in New Harmony, Indiana, returned to England and co-founded the cooperative tradition. Charles Fourier (1772-1837) started the tradition of private-property community in France, using the joint-stock financial design, called Associationism in the U.S., similar to land co-ops today. Charles Fourier wrote in 1808 that, "the progress of civilization depends upon the progress of women" (Fourier, *Theory of Four Trends in the General Destinies*), and is credited with coining the term "feminism" in 1837, which influenced the 1840s European revolutions.

- Hobbits or Halfings or Periannath – "Little People, dwellers in hillsides and meadows" (Tolkien 1977, p. 377) **Allegory:** Those who ignore, don't care about, or are oblivious to the contest of values between the Light (sharing and mutual aid) and Darkness (possessiveness and competition), which may include average citizens, the military, police and other civil servants. This may be due to being far removed from the actual contest, or being self-absorbed, or being in denial of the contest, yet they may find themselves suddenly

in the thick of it of no intent of their own, and may end up serving either the Light or the Darkness. The term "little people" refers to the poor, working poor, middle class, or those of little wealth, power or other consequence, such as those with no "flaming moral purpose."

- The One or Eru or Ilúvatar – Called "Father of All." The "Children of Ilúvatar" are Elves (the First-born; immortals) and Men (the Followers; mortal humans), created by him and not sang into being by The Holy Ones as was the rest of creation. (Tolkien 1977, pp. 7, 37-8, 419) **Allegory:** The Supreme Being or Creator in any religion, however, there is no character in *The Silmarillion* corresponding to a spiritual being who enters the world via "virgin birth."

- The Holy Ones – Gods and Goddesses who sang into being the universe, according to themes given to them by The One. Those that came into Eä, or Arda the Earth, were known as the Valar, or "Those with Power." Among these are: Irmo, "Master of Dreams and Visions;" Melkor, "He who arises in Might;" Yavanna "Giver of Fruits" or Kementári "Queen of the Earth." Yavanna's spouse was Aulë, "Master of Crafts," lord of all substances of Arda, who taught both Elves and Dwarves, the latter he created in secret. (Tolkien 1977, pp. 10, 20-22, 424) **Allegory:** Angels and spirits. In Christian theology there are nine different orders or "Choirs" of angels, the Seraphim and Cherubim being the highest two, with Archangels and Angels being the two lowest. Lucifer was in one of the two highest Choirs. Christian angels and demons are like Tolkien's spirits. See: Gandalf, Saruman, Sauron, etc.

- The White Tree – Yavanna sang into being the Two Trees, two sources of light (silver, male Telperion and gold, female Laurelin) in Valinor, the abode of the Valar. A silver blossom became the moon and a golden fruit became the sun. Twice a day the light of the Two Trees of Valinor oscillated, Laurelin shining gold light during the day and Telperion shining silver light at night, with the gradual transition at dawn and twilight being most beautiful. Elves (Quendi) who saw the light of the Two Trees (since they lived in Valinor) are the "Calaquendi," Elves of the Light, and those who did not (because they lived in Middle-earth) are the "Mori-quendi," Elves of the Darkness. The silver

and gold light of the Two Trees of Valinor was fixed by Elves in the three gems called the Silmarills, before the Two Trees were killed by Melkor and Ungoliant the great spider. The White Tree is a descendant of Telperion, the elder of the Two Trees of Valinor, no longer radiating light like the original Two Trees, yet kept by the Númenóreans and Humans as a symbol of their past as a people of peace in a land with no evil, when they dwelled closest to Elves. (Tolkien 1977, pp. 33, 54, 62, 72, 84, 383) **Allegory:** The White Tree may be considered similar to the "World Tree," or to the Yggdrasill of Norse mythology, which may be the origin of the Christmas tree and the May Pole. The White Tree may also be considered to represent the idea of uniting heaven and earth, or transcendence and immanence, or spirituality and materialism, as in various pagan religions like ancient Asherah worship in Palestine represented by an intricately-carved pole set in the ground, or as in Buddhism, and as Peace Poles, and as used in the center of Main Meadow at Rainbow Gatherings.

- Wizards or Istari – Istari were spirits of one of the Holy Ones, Irmo, master of dreams and visions. Saruman, Gandalf, and Radagast were angelic Istari sent by the Valar (Holy Ones) to Middle-earth to resist the spirit Sauron. Saruman the White or Curunír, the eldest, skilled in smithcraft, being most among Humans; Gandalf the Grey or Mithrandir, the wisest, skilled in visions and the endurance of hope, being most among Elves; Radagast the Brown, friend of all beasts and birds. (Tolkien 1977, p. 372) **Allegory:** Wizards understanding and manipulating economic theory and teaching the power of economic systems, whether debt-based or time-based. They may serve either the Light (angelic Istari like Gandalf, etc.) or the Darkness (demonic Istari like Sauron and Saruman).

- Eagles, Shadowfax, and Ents or Tree Shepherds – The Holy One Manwë, Lord of Winds and Clouds, "sent forth the race of Eagles, commanding them to dwell in the high mountains of the north, and to keep watch upon Morgoth." The Holy One, Oromë, Lord of Forests, "a hunter of monsters and fell beasts ... delights in horses and in hounds; and all trees he loves...." Nahar is his horse, "white in the sun, and shining silver at night." Shadowfax, a lord of horses and Gandalf's mount, is a descendant of Nahar. Ents, or Shepherds of the Trees, were great

trees awoken by the Elves and taught speech.

(Tolkien 1977, p. 18, 22, 45, 129) **Allegory:** Powerful natural forces aiding the Fellowship, whether wild or cultivated. Ent Wives, female Tree Shepherds who left with no word on where or why, are as women separatist communities, secretive and hidden. (See: Ecovillage)

- Dragons, Trolls, Goblins, Orcs, Urk-Hai, Olog-Hai – Dragons (known especially for their devious, manipulating speech), and trolls were created by Melkor, also called Morgoth, the fallen Holy One. Fire breathing, winged dragons are intelligent, adept in lies and spells (Tolkien 1977, pp. 262, 264, 268, 277), and when they find them, plunder the hoards of gold and other precious metals mined by Dwarves. (Tolkien 1977, pp. 235, 320, 358). Trolls were originally beasts which were unable to tolerate sunlight, later corrupted by Sauron, who then bred the Olog-Hai which could endure the sun as long as "the will of Sauron held sway over them." (Tolkien 1955, p. 410) Orcs and goblins were Elves corrupted by Melkor, unable to withstand sunlight; Urk-Hai were orcs adapted to tolerate sunlight by the spirit Saruman (Tolkien 1977, pp. 50, 320).

Allegory: Those who prey on others: thieves, pirates, predatory lenders, terrorists, and Inquisitioners. Fascists, communists, dictators, and fundamentalists are trolls. Oppressive political and religious leaders are dragons with their deceits and manipulations. Includes those serving the Darkness unwittingly.

- Giant Wolves and Giant Spiders – Ungoliant, a female force of evil, descended to Arda, the Earth, from black space, taking the form of a giant spider. Shelob in *The Two Towers* was "the last child of Ungoliant to trouble the unhappy world." (Tolkien 1977, pp. 80, 440) **Allegory:** Powerful natural forces hindering the work of the Fellowship.

- Haradrim and Easterlings – Haradrim are a "great and cruel people" of the south. Easterlings are of the east, some fighting on the side of the Light, others the Darkness. (Tolkien 1977, pp. 189, 363, 405) **Allegory:** Mercenaries, soldiers-of-fortune, private security contractors, hired guns, those who fight for pay, other than police and military.

Interweaving Stories of Light and Darkness in the Intentioneers Myth

As myth is created when reality and fantasy are interwoven,
So the Fellowship of Intentioneers interweaves with the high-fantasy of the Fellowship of the Ring.

As the mythical Fellowship of Intentioneers creates time-based economies through the ages,
So intentioneers value all labor equally, in labor-gifting and labor-sharing time economies.

As the reality of the monetary system is interwoven with the fantasy of The Lord of the Rings,
So does money control our minds in the way of magic rings, and the Fellowship's mission is freedom.

As Gandalf opposed the Dark force of an elite seeking to control others' minds and despoil the earth,
So Henry George and others advocate sharing the wealth of the earth to serve the Light.

As Goldberry said, "All things living belong each to themselves,"
So the residents of ecovillages work with natural forces older and stronger than that of money.

As Elves used their Rings of Power to serve their culture,
So communal societies create businesses to use the power of evil to serve the labor-sharing economy.

As Dwarf befriended Elf in the mission of serving the Light in the Fellowship of the Ring,
So survivalists and communalists may collaborate in the Fellowship of Intentioneers.

As Smeagol's obsession with the One Ring resulted in its inadvertent destruction,
So the greed and avarice engendered by money results in its own undoing via recession and depression.

As in the "Scouring of the Shire" the evil influence of the fallen wizard Saruman was finally ended,
So may the theory of time-based economics scour from academia the authoritarian influence of Marxism.

As millennia of tribalism in a steady-state human culture interwove individuality and collectivity,
So a future balance of monetary and of time-based economies may establish stable, parallel cultures.

As are woven together many threads of stories of Light and Darkness,
So may be interwoven religious belief, economic theory, and communitarian history with fantasy.

• Ringwraiths or Ulairi or Nazgûl – "Slaves of the Nine Rings of Men and chief servants of Sauron." "Three were great lords of the Númenórean race." (Tolkien 1977, pp. 330, 358, 433) **Allegory:** Upper and mid-level managers of the monetary economy, such as those who manage the Federal Reserve (each of the twelve Federal Reserve Banks has a board-of-directors of nine members) and other central banks, World Bank, International Monetary Fund, Bilderberg Group, Order of Skull and Bones, Bohemian Grove, Council on Foreign Relations, Tri-Lateral Commission, G-8, G-20, and others at the highest levels of monetary economic consultation and coordination.

• Sauron, Balrogs and Melkor or Morgoth – Balrogs were lesser evil spirits. Sauron, the greatest evil spirit, was originally a spirit of Aulë yet was corrupted by Morgoth, the Dark Enemy of the World, who was the Holy One named Melkor before his fall to Darkness. (Tolkien 1977, pp. 25, 26) **Allegory:** Lucifer, the fallen Seraphim or Cherabim was originally the greatest of the angelic host, comparable to Morgoth. Sauron was a midlevel evil spirit above demons like Balrogs.

• Saruman and Grima Wormtongue – Saruman the White or Curunír, the eldest, was an angelic spirit sent by the Holy Ones to resist the demonic spirit

Sauron. However, Saruman was corrupted to evil (or "the Darkside," the concept popularized in the *Star Wars* movies), and sought the One Ring in order to increase his own power, becoming in effect a fallen angel. Being most among humans, Saruman kept a servant named Grima Wormtongue. (Tolkien 1977, p. 372) The use of the term "Worm" in Grima's name refers to an attribute of dragons, which is that they are adept at manipulative and deceitful speech and the casting of spells. (Tolkien 1977, pp. 262, 264, 268, 277) The father of dragons named Glaurung the Golden was also called the "Great Worm" and "Worm of Morgoth." (Tolkien 1977, pp. 181, 235, 271, 413) **Allegory:** Due to their turning against the Light of egalitarian communalism, feminism, and participatory culture in favor of authoritarian systems of the Darkside known as "communism," Karl Marx and Friedrich Engels correspond to the characters of Saruman and Wormtongue. Anyone who turns from participatory governance to coercive authoritarianism corresponds in allegory with Saruman and Wormtongue. Fascists like Adolph Hitler, communists like Joseph Stalin, and fundamentalists like Osama Bin-Laden are as types of trolls.

Militant revolutionaries like Ché Guevara, George Washington, Benedict Arnold, the Weather Underground, and many others fit into the allegory as leaders among their respective peoples, whether Human, Númenóreans, Dwarves, Elves, etc.

As Marx and Engels were writing and agitating in the mid-to-latter part of the 19th century, and as in *The Silmarillion* it is stated that the Istari or Wizards appeared during the Third Age (Tolkien 1977, p. 372), then the other Istari may be named from contemporaries of Marx and Engels, with the choice for Gandalf being Henry George, and for Radagast being Edward Bellamy.

- Radagast – Radagast the Brown is an angelic spirit sent by the Holy Ones to resist the demonic spirit Sauron, being most among birds and wild animals and therefore less aware of the subtleties of human society. (Tolkien 1977, pp. 372, 375) **Allegory:** As Radagast's talents were used by Saruman in his duplicitous effort to acquire the One Ring for himself, so the correspondence to Radagast is with anyone who is well-meaning and who attempts to serve the Light yet who makes significant mistakes of theory and application.

As a contemporary of Marx and Engels, Edward Bellamy corresponds with Radagast due to his error in suggesting in his 1888 utopian novel *Looking Backward 2000-1887* that the political evolution to greater degrees of equality via democracy would similarly lead to greater degrees of economic equality. This has failed to happen, with instead greater degrees of inequality developing.

The Intentioneers Allegory suggests that the economic model of an economically-diverse culture, through either a balance of privately-owned and of commonly-owned property, or of parallel cultures, one emphasizing private-property-sharing and the other emphasizing forms of common-property-sharing, provides for people's economic choices in a commonwealth.

- Gandalf or Olórin or Mithrandir – An angelic spirit sent by the Holy Ones, being most among Elves, to resist the demonic spirit Sauron. (Tolkien 1977, p. 24-25, 372) **Allegory:** Henry George best corresponds with the character Gandalf due to his focus upon methods of claiming for all people the wealth of the earth, as opposed to the concentration of natural wealth in the hands of an elite few. (See: A. Allen Butcher, 2001, *Geonomics and Community Power*). Two examples of the application of Georgist theory are first the dozen single-tax colonies such as Fairhope, AL and Arden, DE. The second example is the Alaska Permanent Fund providing for citizens of the state an annual payment collected from an oil production severance tax, along with the feeding of a state endowment fund. Since this form of sharing recognizes the value of common ownership of wealth, which is the economic system practiced by elves in the allegory, the correspondence between Henry George and Gandalf is justified.

Like Gandalf, Henry George is reviled by many who do not appreciate the values that either Gandalf or George hold. In the case of George, this involves those who fail to honor the importance or value of the sharing of the wealth created by nature or by society as a whole, through either the system of taxation or through common property ownership. Gandalf's transition from "the Grey" to "the White" corresponds with the development of contemporary Georgist theory and movements, from the original 19th century single-tax idea to the "geonomics" of the "green tax shift," "Earth Rights," and

Interwoven Quotes: Distortions and Manipulations – Fredrick Engels as Grima Wormtongue

“He was not always evil. Once I do not doubt that he was the friend of Rohan;
and even when his heart grew colder, he found you useful still. ...

And ever Wormtongue’s whispering was in your ears, poisoning your thought,
chilling your heart, weakening your limbs, while others watched and could do nothing,
for your will was in his keeping. ...” [said Gandalf].

“Indeed, my eyes were almost blind,” said Théoden.

—J.R.R. Tolkien, *The Two Towers*, 1954, p. 126

Only after Marx had formulated his materialist interpretation of history ... Engels wrote,
"socialism was no longer an accidental discovery of this or that ingenious brain." ...
[socialism] could now "present the capitalistic method of production in its historical connection ...
and therefore, also, to present its inevitable downfall." ...

Having discredited utopian socialism (at least in his eyes),

Engels was now ready to present the Marxian version of socialism. ...

As he proceeded to expound and defend Marx's dialectical materialism ... he envisaged a time
at which "the government of persons is replaced by the administration of things....

Then and only then, Engels pontificates, "the political authority of the State dies out" and
"Man, at last the master of his own form of social organization, becomes at the same time
the lord over Nature, his own master—free."

Engels' critique of utopian socialism thus concludes with his own socialist utopian vision.

—Payton Richter, *Utopias: Social Ideals and Communal Experiments*, 1971, pp. 67-8,
quoting Fredrick Engels, *Socialism, Utopian and Scientific*,
trans. Edward Aveling, pp. 42-3, 76-7, 86

All the communistic colonies in America after ten or fifteen years became so enormously rich
that they have more of all desirable things they can consume,
and there is scarcely any occasion for conflict. ...

[Those communes] had demonstrated that communism,
the social life and work based on the common possession of goods
is not only possible but has actually been realized ... and with the best result.

—Friedrich Engels, *Deutsches Bürgerbuch* (1845), quoted in Yaacov Oved,
Two Hundred Years of American Communes, 1988, p. 427

Engels himself turned his back on his earlier ... beliefs, as expressed in
The Communist Manifesto (1848). He openly sneered at utopian experiments.

—Yaacov Oved, *Two Hundred Years of American Communes*, 1988, p. 428

community land trusts which utilize Georgist theory
in the setting of land rents to share the unearned
increase in land value, or to untax land to support
housing, agricultural, or wild lands.

Edward Bellamy, in his book *Looking
Backward* (1888) and Lawrence Grönlund in his
book *The Cooperative Commonwealth* (1884) and
B. F. Skinner in his utopian fiction *Walden Two*

(1948) all suggested the idea of variable-credit for
different degrees of desirability of particular lines
of work or careers, in economic systems that
replace money with forms of labor-credit systems.
Ten years of actual experimentation with variable-
credit labor systems at Walden House, Twin Oaks,
and East Wind communities, have found this idea to
be impractical, as members simply chose to value

all labor that benefitted the community equally in their time-based economies. Variable compensation for work is therefore only appropriate to monetary economies, while valuing all labor equally at one-credit-per-hour is most appropriate to time economies. These two different economic systems must hold to this particular dichotomy in order to respect the different values of taking and exchanging versus gifting and sharing, respectively.

B. F. Skinner's second mistake is in his writing that, "Labor-credits are a sort of money." (Skinner, p. 45) The whole point of time-based labor systems is to avoid using money or any form of exchange system requiring private property, and thus, B.F. Skinner did not understand the design of sharing economies. Neither did Skinner know that children's houses would eventually be abandoned in practice in both Israeli kibbutzim and in the Federation of Egalitarian Communities in the U.S., just as variable credits were abandoned in practice.

- Sméagle, Bilbo, Frodo, Sam – Ring Bearers or those who carried the One Ring. **Allegory:** Everyone, at their point of choice between serving either the Light (time-based economies) or the Darkness (monetary system). (See: Hobbits)

- Elrond and Celebrian – Elrond is called Half-Elven due to being born human but choosing to be an immortal Elf upon being given the choice (Tolkien 1977, p. 315). Celebrian is the mother of Arwen, and daughter of Celeborn and Galadriel. (Tolkien 1977, p. 380) **Allegory:** Arthur Morgan, founder of Community Service, Inc. and the Fellowship of Intentional Communities (FIC), corresponds with the character of Elrond. Like Celebrian, Arthur Morgan's wife, Lucy Griscom, is essentially unknown in the allegory. The Morgan legacy, with regard to the Fellowship (Miller, 1998, p. 163), involves a range of intentional community designs, including the community land trust, forms of intentional community sharing privately-owned property like cohousing and cooperatives, and forms of communal society.

By extension, the correspondence to Elrond and Celebrian includes all founders, conveners, presidents, executive secretaries, and other primary coordinators of intentional community networking organizations, whether regional or global, for example: Dorothy Day and Peter Maurin of Catholic Worker; Kathryn McCamant and

Charles Durrett of cohousing, Kat and Malon East Wind of the FEC, and along with Arthur Morgan is Charles Betterton, Laird Sandhill, and others of the FIC, and the founders of Emissary, Twelve Tribes and other community movements or networks.

- Éomer Éadig – (See: Humans or Atani) Éomer was the son of Éomund and Théodwen and his sister was Éowyn. Upon their parents' deaths brother and sister were adopted by Théoden, King of Rohan, and he named Éomer his successor to the throne after being released from Saruman's spell by Gandalf. After the War of the Ring he wedded Lothíriel, daughter of Imrahil of Dol Amroth. (Tolkien 1954c, pp. 351-2) **Allegory:** Éomer represents anarchists since he chose to act on his own to fight Saruman's forces even though he was forbidden to do so by Théoden while he was under Saruman's spell & Grima Wormtongue's influence.

Self-election to right action, answering only to one's own conscience, is the right and duty of all people. When the result is the action of one person against a society or its government this is "individual anarchism," and when a group of people together act contrary to their society or government this is "social anarchism." Éomer's leading of a group of anarchists provided aid to the Fellowship of the Ring in saving the hobbits Merry and Pippin. Anarchists are often unsung heroes of freedom.

- Aragorn and Arwen – Aragorn is heir, in direct line, of one of the Exiles of Númenor, Isildur, who was briefly a Bearer of the One Ring. Aragorn is chief of the Dúnedain, becoming King of the reunited realms of Arnor and Gondor after the War of the Ring. Arwen is daughter of Elrond and Celebrian. (Tolkien 1977, p. 393) **Allegory:** Spiritual intentional communities correspond with the Dúnedain. The greatest husband and wife team to arise from the spiritual communities must be Millard and Linda Fuller who joined Koinonia Farm, to which the Fullers donated their assets, thus meeting the requirement of communalism for correspondence with Arwen as an Elf. The Fullers founded Habitat for Humanity, inspiring people around the world, of all religious, cultural, and political backgrounds, to participate in wealth-gifting and labor-gifting in the building of Habitat Homes, creating a sense of community through the practice of mutual aid.

Interwoven Quotes: Turning to the Darkside – Karl Marx as Saruman

Saruman was subtle in speech ... none as yet perceived that Saruman had turned to dark thoughts and was already a traitor in heart: for he desired that he and no other should find the Great Ring, so that he might wield it himself and order all the world to his will.

—J.R.R. Tolkien, *The Silmarillion*, 1977, pp. 372, 374.

The power to confuse and invert all human and natural qualities, ... the divine power of money, ... It changes fidelity into infidelity, love into hate, hate into love, virtue into vice, vice into virtue, servant into master, stupidity into intelligence and intelligence into stupidity. Since money, as the existing and active concept of value, confounds and exchanges everything, it is the universal confusion and transposition of all things, the inverted world, the confusion and transposition of all natural and human qualities. ... Let us assume [a person's] relation to the world to be a human one. Then love can only be exchanged for love, trust for trust, etc. ... If you love without evoking love in return, i.e. if you are not able, by the manifestation of yourself as a loving person, to make yourself a beloved person, then your love is impotent and a misfortune.

—Karl Marx, 1844, *Economic and Philosophical Manuscripts*, quoted in Ebenstein, pp. 721-2.

[In] a crucial change of outlook Marx quickly abandoned the ethical element in his conception of communism, and in *The German Ideology*, written jointly with Frederick Engels in 1846, the ... individualistic leanings of the *Economic and Philosophical Manuscripts* were replaced by the concept of class, to which Marx adhered for the rest of his life, and the ideal of love and fellowship was replaced by that of class struggle and hatred. In the *Communist Manifesto* [1848] he specifically ridicules and attacks philosophical socialists.... Marx also attacks ethically oriented socialists as “utopians,” because they reject revolutionary action and, “wish to attain their ends by peaceful means....”

—William Ebenstein, 1951, *Great Political Thinkers*, pp. 695-6

Rosa Luxemburg expressed a liberatory disposition when she criticized the [Russian Marxist-Leninist] Bolsheviks [saying]: “... [T]he only one capable of playing the part of director is the collective ego of the working class, which has sovereign right to make mistakes and to learn the dialectics of history by itself. Let us put it quite bluntly: the errors committed by a truly revolutionary workers' movement are historically far more fruitful than the correct decisions of the finest [communist] Central Committee.”

—Rosa Luxemburg, c. 1919, quoted in Michael Albert and Robin Hahnel, 1991, *Looking Forward: Participatory Economics for the Twenty First Century*, p. 8.

Since Marx himself had expressed, in the *Economic and Philosophical Manuscripts* of 1844, ideas which were akin to those of the philosophical and ethical socialists, he decided not to publish what he later considered a juvenile aberration. In fact, the Manuscripts were not published during his life time, and even after his death Engels, his literary executor, refrained from publishing them.

In 1932, the *Manuscripts* were finally published for the first time in German, followed by translation into English nearly three decades later.

—William Ebenstein, 1951, *Great Political Thinkers*, p. 696

• Galadriel and Celeborn – Galadriel is an Elf queen, the Lady of Lothlórian, the wife of Celeborn, mother of Celebrían. As Galadriel was Nordoran she was Calaquendi, or of the Elves of the Light, or High Elvin. (Tolkien 1977, p. 370)

Allegory: Kathleen Kinkade, co-founder of Twin

Oaks, East Wind, and Acorn communities, also co-founder of and the person who named the Federation of Egalitarian Communities (FEC) including these and other communal societies, and inventor of the "vacation-credit" labor-credit system, corresponds with the character of Galadriel.

Kat's husband, George, was also a co-founder of Twin Oaks Community, corresponding with Celeborn.

Celeborn also corresponds with the fictional character, Frazier, since as Kat wrote, "To comprehend what the B. F. Skinner novel *Walden Two* meant to me in the early years, you have to understand that I was in love. ... with Frazier. ... I recognized him as the man I wanted. There he was, mentally brilliant, emotionally warm, giving his life to something worth doing and succeeding in bringing about a community where I wanted to live. I wanted him for my life partner. ... Of course, I realized he was fiction." (Kinkade, 1999, pp. 49-52)

Kat's accomplishments are seminal in the communal tradition, showing through experimentation in the "laboratory of utopian society," as Rosabeth Moss Kanter calls it, the errors of theory committed by utopian fiction writers (see: Radagast), while inventing solutions to the challenges of secular communal economics and culture that have withstood the tests of time and replication. Kat's invention in autumn 1967 of the labor-credit system is named the vacation-credit system by this author to emphasize the unique nature of her innovation.

At East Wind Community Kat co-founded the FEC, then later became disillusioned with communal society, due to her concerns about egalitarianism and communal childcare, which had been her original motivations. Yet Kat returned to Twin Oaks (TO), and even though she was familiar with cohousing as a form of collective or non-communal intentional community, she went on to co-found Acorn, her third communal society, rather than attempt to participate in any of the non-communal intentional community projects in the area. Kat later left TO to live alone until returning to TO shortly before her death.

Kat refused alternative methods of using money to build intentional community, choosing to stay with communal society, as Galadriel refused the temptation of the One Ring, even as both knew that their cultural form had a limited future.

• King of Rohan – (See: Humans or Atani) Théoden Ednew was the son of Thengel and his sister was Théodwen. "[H]e fell into decline under the spells of Saruman but was healed by Gandalf, and in the last year of his life arose and led his men to victory at the Hornburg, and soon after to the Fields of

Pelennor, the greatest battle of the Age." (Tolkien 1955, p. 350) **Allegory:** Lawrence Grönlund was first critical of intentional community, due to his study of Marx' and Engel's writings, later adapting their writings for the American audience in his *The Cooperative Commonwealth* (1884). Grönlund later revised his views to support the program of establishing intentional communities in eastern Washington State. Théoden is anyone who awakes to an appreciation of intentional community. (Fogarty, 1980, p. 44)

• Faramir and Éowyn – (See: Humans or Atani) Faramir is a son of Denethor, Lord of Gondor, brother of Boromir, and Éowyn is the adopted daughter of the King of Rohan. Éowyn destroys Sauron's captain, the Lord of the Nazgûl, with help from Meridoc the Magnificent (Merry), a hobbit. Faramir and Éowyn marry after the War of the Ring. (Tolkien 1954c, p. 351) **Allegory:** Husband and wife teams who bring cohousing to their countries share Éowyn's attribute, of removing some of the power that the monetary system has over people by encouraging people to support labor-gifting systems in cohousing community, as opposed to the use of money. As Éowyn was aided by Meridoc, a hobbit who was part of the Fellowship of the Ring, in destroying the Lord of the Nazgûl the Captain of the Nine Ringwraiths, so also has the cohousing movement been aided in part by former and current members of the Foundation for Intentional Community.

At least one of the co-authors of the book *Cohousing: A Contemporary Approach to Housing Ourselves* Kathryn McCamant or Charles Durrett may have attended a presentation or a class by Henry Hammer, the architect for Twin Oaks and East Wind communities' building designs, while he was teaching at California Polytechnic State University at San Luis Obispo where Katy and Chuck were attending classes, after Henry left Twin Oaks. Thus, it is very likely that the originators of cohousing in America were aware of, if not influenced by, Kat Kinkade's communal societies.

Cohousing is based on the communitarian design of labor-gifting and of sharing privately-owned property (see Fourier and Associationism in the section "Humans or Atani"). These made cohousing a fast-growing form of intentional community, compared with communal societies. Therefore, cohousing has been the most successful

in utilizing the monetary economic system in creating intentional community, showing the way to potential future communitarian movements, such as land cooperatives begun in 2010.

Historically, many women have advocated forms of domestic cooperation rather than "wages for housework." In her theory of the "material feminist tradition" in *The Grand Domestic Revolution* Dolores Hayden includes: Alice Constance Austin, Melusina Fay Pierce, and Charlotte Perkins Gilman author of the feminist utopian trilogy: *Moving the Mountain* (1911), *Herland* (1915), and *With Her in Ourland* (1916).

• Rangers – Dúnedain such as Aragorn are remnants of a great culture, Exiles of Númenor. "Rangers of the wild, hunters—but hunters ever of the servants of the Enemy; for they are found in many places, ... If simple folk are free from care and fear, simple they will be ... we would not have it otherwise. ... But now the world is changing once again. A new hour comes. ... Not all those who wander are lost; ... A light from the shadows shall spring...." (Tolkien 1954, pp. 261, 260) Allegory: Those like A. J. Macdonald the Sombre Pilgrim in the 19th century, Geoph Kozeny the Peripatetic Communitarian in the 20th century, and Cynthia Tina of Ecovillage Tours in the 21st century who "community-hop," or travel among intentional communities, bring news of other communities while learning about communities that host them, for sharing in future community visits, all serve as Rangers in the Antifa Allegory. Those who write about various intentional communities, or who create slide shows, videos, or other media that may be distributed, provide important services to the communitarian movements, cross-pollinating their ideas and chronicling their histories. The work of Rangers may seem secretive as they quietly gather

information, traveling incognito among simple folk, yet they work to dispel the power of the servants of the Enemy, the servants of monetary economics, wherever the talents of a Ranger are needed, such as in explanation and support for time-based economics practiced in intentional communities. (See: Númenórians)

• Tom Bombadil and Goldberry – "Eldest, that's what I am. ... Tom was here before the river and the trees; Tom remembers the first raindrop and the first acorn. ... He knew the dark under the stars when it was fearless—before the Dark Lord came from Outside. ... Show me the precious Ring! ... then he spun the Ring in the air—and it vanished with a flash." (Tolkien 1954a, pp. 142, 144) "[I]n a wide pool, deep and clear, far down Withywindle; ... By that pool long ago I found the river-daughter, fair young Goldberry sitting in the rushes." (Tolkien 1954a, p. 137) "Laugh and be merry! I am Goldberry, daughter of the River. ... The trees and the grasses and all things growing or living in the land belong each to themselves." (Tolkien 1954a, pp. 134-135) **Allegory:** Women and men forming partnerships for creating and building ecovillages are like Goldberry and Tom, each belonging to themselves, yet each participating in creating a culture focused upon energies that existed since the beginning of time, as primeval forces having nothing to do with monetary economics. Examples are: Mirra Alfassa (The Mother) and Sri Aurobindo started Auroville, India in 1968; Eileen and Peter Caddy started Findhorn, Scotland in 1962; Corinne McLaughlin and Gordon Davidson left Findhorn in 1978 and started Sirius Community in MA; Elbert and Marsha Spriggs started the Twelve Tribes communities in 1972 in Chattanooga, TN.



Interwoven Quotes: The Art of Community

Unless we can be successful in the relationships with people closest to us, we have not mastered the art of building a community. We need not wait for great programs. Each person in [their] day-to-day relationships can be mastering the art of community. —Arthur Morgan,

Some people think they are in community—but they are only in proximity. True community requires commitment and openness. It is a willingness to extend yourself to encounter and know the other.
—David Spangler

We heard a person say, “I love community—I just wish I didn’t have to do it with people.”
Folks like this will have difficulty getting started
Until they deal with the anger and hurt that lie beneath such comments.
—Carolyn Shaffer and Kristin Anundsen, *Creating Community Anywhere*, 1993, p. 41

There are three ways that couples maintain the intimacy of their relationship while living communally: They stay in touch with their need to be alone together, they understand that total openness can endanger intimacy, and they are careful not to run away from fights with each other. —Eric Raimy

Rosabeth Moss Kanter wrote in her 1972 book, *Commitment and Community: Communes and Utopias in Sociological Perspective*, that applying utopian thought to practical lifestyles, “represent[s] not only alternatives to life in the dominant culture but also attempts to realize unique ideals, dreams and aspirations.” Utopia Studies is the way to intentioneer our future.
—Rosabeth Moss Kanter, 1972, p. viii

Our ulterior aim is nothing less than Heaven on Earth, the conversion of this globe, now exhaling pestilential vapors and possessed by unnatural climates, into the abode of beauty and health, and the restitution to humanity of the Divine Image, now so long lost and forgotten. —Charles Dana, 1844

Community is a safe place precisely because no one is attempting to heal or convert you, to fix you, to change you, the members accept you as you are. You are free to be you.
And being so free, you are free to discard defenses, masks, disguises;
Free to seek your own psychological and spiritual health. —M. Scott Peck

True belonging is born of relationships not only to one another
But to a place of shared responsibilities and benefits. We love not so much what we have acquired
As what we have made and whom we have made it with. —Robert Finch

Because we are social beings, self-love and love for others are actually facets of one nature.
Self-love is a product of lives lived with others. We develop self-esteem only in community.
We love ourselves in great measure based on how well we love others
and as we believe ourselves worthy of the esteem of others. —Frances Moore Lappé

The common denominator of the thousands of people I know who live in cohousing ...
is that those folks believe that it’s more readily possible to live lighter on the planet if they cooperate
with their neighbors, and their lives are easier, more economical, more interesting, and more fun.
—Charles Durrett

Community is the only real security. —Starhawk

Timeline of Parallel Cultures—Monetary versus Time-Based Economics as the Antifa Allegory

“[E]quality between the sexes ... was the general norm in the Neolithic [Era]. ... Pre-patriarchal society was ... remarkably equalitarian.” (Riane Eisler, *The Chalice and The Blade*, pp. 12, 24-5) What became called the “Garden of Eden,” was the western shore of the Persian Gulf, watered by four rivers as the glaciers melted at the end of the Ice Age. Here, for 2,000 years, a profusion of flora and fauna made the living easy for humans. As the seas rose people were forced out of the Garden of Eden to higher, dryer land, where agriculture began, along with early forms of money, such as indirect-barter using a commodity like wheat or cattle-on-the-hoof. This marked the beginning-of-the-end of prehistoric **tribal gifting and sharing**, as the “love of money” became “the root of evil.” [1st Timothy 6:10] Everything soon had a price, including women, children, slaves. **The time of gender-partnership in the Garden of Eden came to an end.**

RING MONEY—Prior to 3,000 B.C. rings of silver or bronze were broken off from coils or spirals and used in payment. These “Near Eastern money coils ... go back at least into the fourth millennium B.C.” (See: Marvin Powell, “Money in Mesopotamia,” *Journal of the Economic and Social History of the Orient*, v 39, n 3, 1996, p. 236, www.jstor.org)

As **polytheism** became a tool of the state in city-state civilization, new religions were founded as reactions to the evils of money such as interminable warfare, mass slavery, and accumulations of wealth amidst poverty:

- **Monotheism**—Judaism in Palestine c. 1,900 B.C.E
- **Dualism**—Zoroastrianism in Persia c. 600 B.C.E

COINAGE of MONEY began in China during the Chou Dynasty, and in Lydia (western Turkey) during the reign of King Ardys II, both at about the same time in the 7th century (600-650) B.C.E.

SCARCITY PARADIGM: Debt-Based Monetary Economy, Possessive, Competitive, Authoritarian

4,000 B.C.E.
Astrological Age of Taurus the Bull

Minoan, Isle of Crete
2,700-1,450 B.C.E.
a partnership culture

2,000 B.C.E.
Astrological Age of Aries the Ram

Natural Law taught by Zeno & Stoics, Athens, 308 B.C.E.

0 C.E.

PLENTY PARADIGM: Non-Monetary, Time-Based Economies of Labor-Gifting and Labor-Sharing

FIRST CLIMAX HUMAN CULTURE
Time of Innocence of the Knowledge of Good and Evil, due to the culture of Tribal Gifting and Sharing before Money

Antifa Allegory – Parallel Cultures

The evolution of money, from ring-money to minted coins to digital, has a parallel in the fantasy stories of *The Silmarillion* and *The Lord of the Rings*. Just as the Elves are able to use their Rings of Power for good even though **the Darkness** of evil is in them, so also can money serve **the Light** when it is used for gifting & sharing, even though its basic values involve the evils of possessiveness, competition, patriarchy. Escapes from monetary systems are religions affirming the Golden Rule and time-based labor gifting and sharing in intentional community.

Hindu **Ashrams** in India 500s B.C.E.; Taoist **Communes** in China 400s B.C.E.; Buddhist **Monasteries** in Tibet 200s B.C.E. The Essenes at Qumran, Palestine 150 B.C.E. to 70 C.E. were influenced by Persian dualism in the *Dead Sea Scrolls* prophesying the “**War of the Children of Light and Darkness.**”

The First Age - Eldar Days • The Silmarillion, J.R.R. Tolkien • The Second Age - After the Fall of Númenor

Elves were The First Born, immortal, and Men (Humans) were The Followers, mortal. Both were created in Middle-earth by The One. Some of the Elves went with the **Valar** or Holy Ones (gods & goddesses) to **Eressëa** in the West or Undying Lands over the sea. Humans who fought **Morgoth** (evil fallen god) in Middle-earth were given the islands of Númenor near **Eressëa** and were taught advanced skills by the Elves (Tolkien, pp. 320, 323, 345). The Spirit **Sauron**, seduced to evil by **Morgoth**, causes Númenorians to invade **Eressëa**. The **Valar** drowns the Isle of Númenor. Thus ends the 1st Age. (Tolkien, p. 344-7)

In the 2nd Age Sauron causes the Elves of Middle-earth to envy the Elves of Eressëa, and aides them in creating **magic rings** to increase their power. (Tolkien 1954, p. 255) Secretly, Sauron creates the **One Ring** to rule all the rings made for the Elves, Dwarves, and Men. (Tolkien, 1977, pp. 330, 35-8) The Elves hide theirs. In battle the **One Ring** is taken from Sauron. Thus ends the 2nd Age. (Tolkien, 1977, pp. 363-365)

Timeline of Parallel Cultures—Monetary versus Time-Based Economics as the Antifa Allegory

1000 C.E. First banknotes or paper currency in T'ang Dynasty China as paper "promissory notes" payable to bearer. (Li, <i>The Ageless Chinese</i> , p. 264)	1202 —Fibonacci of Pisa, Italy publishes <i>Liber Abaci (Book of Calculation)</i> replacing Roman numerals with Hindu-Arabic numbers, using decimals for the calculation of interest. Venice becomes a wealthy city. (Ferguson, <i>The Ascent of Money</i> , p. 32)	1609 —Amsterdam, Exchange Bank (Wisselbank) accounts using cheques and transfers for currency exchanges, with no credit creation, as metallic reserves equal deposit accounts. Dutch East India Company is 1st joint-stock company with 1st stock market trading shares. (Ferguson, <i>Ascent of Money</i> , 48, 128, 131)	1656 —Swedish Riksbank invents " fractional reserve banking " as it lends at interest amounts greater than its metallic reserves. (Ferguson, p. 49)	1781-1811 First Bank of the U.S. Alexander Hamilton 1817-1834 Second Bank of the U.S. called "The Monster" (Greider, p. 254) 1913 Federal Reserve Act	1971—Fiat Money Pres. Nixon ends the gold standard (the Bretton Woods Agreement) creating floating currency values and exchange rates; global Casino Capitalism .
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0 C.E. Astrological Age of Pisces the Fish	Most religions define good via the reciprocity ethic or the Golden Rule , yet define evil in different ways. Christianity defines evil by combining aspects of Jewish Monotheism with Persian Dualism to create a powerful personification of evil in Lucifer or the Devil. There is no corollary to Jesus Christ in Tolkien's writing, although C.S. Lewis does have that in his <i>Narnia</i> series.	With the Industrial Revolution reformers such as Robert Owen and Charles Fourier inspired many communal and cooperative societies. Karl Marx turned to the Dark Side of elitist communism, like Saruman , as Marx criticized communitarianism Friedrick Engels similar to Grima Wormtongue .	With the ideal that " the earth belongs to everyone ," the wealth from natural resources and appreciation of land value must be shared. Henry George's land-value tax inspired the Community Land Trust movement, making him a wizard, like Gandalf .	1967-Kat Twin Oaks invented the vacation-credit labor system , a time-based, labor-sharing system for both domestic & business work, with all labor valued equally, making her a wizard. Kat's later disillusion, like Galadriel's refusing of the One Ring , limits their power.
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The Third Age – The Wars of the Ring • Adapted from <i>The Silmarillion</i> , J.R.R. Tolkien 1977			
After the battle of the Last Alliance of Elves and Men at the end of the Second Age, Isildur, an Exile of Númenor, is killed, the One Ring is lost in a river, and the Spirit Sauron is subdued for that Age. (Tolkien, p. 365) Yet Sauron's power eventually grows in his stronghold, Mordor. The One Ring is found by Halflings or Hobbits, and Sauron begins searching for it & them. (Tolkien, p. 376)	The three Istari or Wizards are Spirits sent by the Valar against the power of Sauron, the evil spirit, and to, "move all living things of good will to valiant deeds." The White Council : • Saruman the White, the eldest, skilled in smithcraft, being most among Humans; • Gandalf the Grey or Olórin or Mithrandir, the wisest, skilled in visions and the endurance of hope, being most among Elves. • Radagast the Brown, friend of all beasts and birds.	By fortune Gandalf (with an elven ring) learns that the One Ring is found by a halfling. The Council of Elrond (holding 2nd ring; Galadriel has the third) decides to destroy the One Ring at Mount Doom in Mordor where it was created. Four halflings including the Ring Bearer , an elf, dwarf, two men, and Gandalf , form the Fellowship of the Ring. (Tolkien, pp. 375-6)	Saruman betrays the White Council to seek the One Ring for himself, and dies. Sauron is defeated as the One Ring is cast into Mount Doom. All the Rings of Power then fade. Gandalf, elves, halfling Ring Bearer all sail to Eressëa .

Timeline of Parallel Cultures—Monetary versus Time-Based Economics as the Antifa Allegory

Money is created in the banking system as banks lend to each other in a diabolical scheme called **“Multiple Deposit Creation.”**

Borrowers are then forced to pay the **usurious evil of compound interest.**

Lord of Currencies is the global reserve currency. Since 1944 Breton Woods it has been the U.S. Dollar, previously the British Pound Sterling.
Scarcity Paradigm, Debt-Based Economics

The Lord of Currencies—A form of socially and environmentally responsible capitalism can result from effective government regulations. However, the lack of regulations, and those regulations serving industry, can result in problems like the Great Depression (1930s) and the Great Recession (2008), resulting in financial ruin for many people, and requiring bailouts, loans, and partial nationalization of the finance, banking, insurance, auto and/or other industries.

The increase in number and complexity of financial instruments, the rate of capital flows, the gambling of currency speculation, the sovereign debt crisis, and other problems of **Casino Capitalism** result from the creation of one global monetary system, the **Lord of Currencies**, being the greatest source of evil.

Money can be a unit of value, a store of wealth, and a medium of exchange, and competition can be a great motivator, yet some of the most important things cannot be commoditized in the monetary system.

The wealth stored in money can evaporate as easily as it was created.
No exchange is needed in gifting & sharing systems. Cooperation can provide for our needs better than competition when “necessity is the mother of invention.” Money provides a means for communicating processes of possessiveness, competition, and of authoritarianism, while **time-based economies of labor-gifting and labor-sharing** provide the means for communicating the processes of cooperation and mutual aid via decentralized, shared leadership.

2,000 C.E.

Astrological Age of Aquarius the Water Bearer

Fellowship of Intentioneers
Plenty Paradigm, Time-Based, Non-Monetary Economics of Labor-Gifting & Labor-Sharing

The 2008 Great Recession destroyed faith in the **monetary system** in a way similar to how the destruction of the **One Ring** ended its power over hearts & minds. Return of time-based economics of gifting/sharing.

In the *Bible* it is written that, “**the love of money is the root of all evil.**” (1st Timothy 6:10) In *The Intentioneer’s Bible* it is written that “**the love of gifting and sharing is the root of happiness.**” Money corrupts hearts and minds like the **Rings of Power.**

Like primitive tribalism with its balance of opposing economic systems of gifting & sharing vs. taking & exchanging, the **Second Climax Human Culture** balances private property and common property ownership.

SECOND CLIMAX HUMAN CULTURE
Era of the Knowledge of Good and Evil in balancing Time-Based and Debt-Based Economics

Tolkien’s *The Silmarillion* leaves the **Fourth Age** to be written. The **Age of Humans** serves this allegory.

The Fourth Age—Age of Humans

Aragorn, the Heir of Isildur, and **Arwen**, Elven princess of the House of Elrond, leading Arnor and Gondor. The glory of the Exiles of Númenor is renewed. Arwen’s kin departs Middle-earth. A seedling of the **White Tree** is found by **Mithrandir** [Gandalf] in the snows of Mondolluin that rose above the City of Gondor. While it grew in the city the Elder Days were not forgotten in the hearts of the Kings. (Tolkien, p. 376-8)

As the age progressed, and human knowledge and power increased, **Morgoth** caused humans to bring a new form of evil into the world, to turn their hearts and minds away from the **Light** to again serve the **Darkness**, this time with a corrupting, enslaving power that all humans would carry: **MONEY.**

The Valar send to Earth a succession of avatars called the **Fellowship of Intentioneers** to counter the evil of debt-based, monetary economics. Their ideals of sharing and mutual-aid as in the Golden Rule are by: citizen’s dividends, co-ops, worker-owners, & labor-gifting/sharing.

Digital money and crypto-currencies grow into the **Lord of Currencies**, a global evil force. The **Fellowship of Intentioneers** uses the power of money against **Darkness**, for time-based economics serving the **Light.**

Democratic Commonwealth



Commonwealth versus Cameralism

An allegory for the ageless culture war between the just-and-joyous masses and the rich-and-powerful minority, overlays the epic high-fantasy myth-making of the Lord of the Rings upon the real-world's never-ending story of cooperation versus competition.

The historic dynamic of the de-centralized counterculture versus the centralized dominant culture, begun long before even the conflict of the 18th century Age of Enlightenment challenging the Catholic Church, reappears in every age, like the return of Tolkien's personification-of-evil named Sauron, now in Curtis Yarvin's contemporary theory of Dark Enlightenment as neo-fascism's techno-feudalism.

Curtis Yarvin advocates a modern adaptation of 18th and 19th century Prussian cameralism, involving economic prosperity in service to a monarchy rather than the people. Cameralism is a form of Mercantilism, which was the dominant economic system before Capitalism. The Industrial Revolution ended Mercantilism and began Capitalism. The capital of Prussia was Berlin, in the German state of Brandenburg. Also in Berlin was an anarchist movement pushed underground by the Anti-Socialist Laws, and a labor union syndicalist movement which spread through the German Empire, until all opposition was ended by Nazism.

Yarvin's neo-cameralism views democracy as inefficient and unstable, to be replaced by a state organized as a corporation and run by a CEO, which is essentially how the current U.S. President is running his administration. If cameralism is allowed to develop and spread every state and local government will have a monarchy like what U.S. president number 47 is creating for himself on the national level.

What does the cultural left have for countering the attempts of the cultural right to recruit young adults to neo-fascist extremism? Neo-fascism has websites, meetings, and actions attracting young adults with conspiracy theories and the distortions of alternative facts opposing liberalism and leading to violent extremism. We have seen this before in Hitler Youth of 1930s Germany. Today in America that same playbook is in use by the politically-conservative right. In response, the politically-liberal left needs to chart an alternative: COLLECTIVIZE! For a telling of the 20th century conflict between good (democracy) and evil (fascism) see: *Collectivize! Free Birds in Murmuration* (2023, 36 pp.). See the downloadable free PDF at www.Intentioneers.net

Your local, regional counterculture of cooperatives, intentional communities, mutual-aid groups, and other forms of the de-centralized commons resists the neo-fascism of Dark Enlightenment. This left-versus-right political-economic aspect of the culture war has always existed in at least Western civilization, experienced in different ways over the centuries. This conflict is now in resurgence in response to the conservative forces of Christian Nationalism and of the current Republican presidential administration.

The term "commonwealth" is suggested by the School of Intentioneering for regional organizations serving the well-being of a population, emphasizing policies that favor the general population over wealthy elites and their corporations.

You can learn how the counterculture is represented in your area by co-creating a regional commonwealth for networking countercultural groups, in a project for adult education as outlined by the School of Intentioneering. For an example of commons research in one local area see the

Facebook group "Denver Commonwealth"
here: www.facebook.com/share/1AVose8vi9/

For the part of the curricula of the School of Intentioneering currently available (more to follow on group process and time-based economics) for teaching commons economics and the gifting and sharing culture see, *Parallel Cultures: From the Historical Garden of Eden to the 21st Century Ecovillage* (2025, 62 pages) and other free resources here: www.Intentioneers.net

Authoritarian political-economic systems like cameralism, defined as absolute monarchism or extreme libertarianism advocating authoritarian capitalist city-states, are centralized powers of control, supported by patriarchal religion, particularly Christian Nationalism, concentrating wealth and power among a small demographic. In contrast, the general population resists control and exploitation through various initiatives including economic cooperation, democratic governance, and pluralistic, gender-equal, partnership religion.

The symbolic narrative of allegory, presenting the real-world rivalry of cooperation versus competition, is an education and recruitment tool to be used by cooperative, communitarian, mutual-aid, and other forms of the counterculture. The well-known story of the Lord of the Rings is the perfect context for emphasizing the ages-old moral ideal of living in cooperation and freedom, in contrast with the dominant culture's emphasis upon competition, control, and oppression.

While the Antifa Allegory is an introduction, an outreach and local recruitment project for cooperative and community organizations must involve an educational program. Such an educational project itself must be decentralized, with each local group deciding how it wants to utilize the tools offered, particularly those of group deliberation and decision-making. Currently, a group-process manual is being reproduced by School of Intentioneering with permission from the late 20th century activist organization called the Movement for a New Society, (MNS), to be available late in 2026.

Cultural alternatives are described according to the numbers of people involved, the smallest being the

cofamily, then village, community or neighborhood, then region, initially disregarding larger society levels of state, nation-state, continent, and global.

A standard method for education about the intentional-community part of the counterculture is offered by the School of Intentioneering, providing definitions of terms and teaching the range of alternatives, called the Utopia Literacy Project. The basic introduction for Utopia Literacy is presented in the paper titled, *Parallel Cultures*. The current paper, *Fellowship of Intentioneers versus Dark Enlightenment* addresses the local-region organization, focusing upon areas smaller than a state, for example a metropolitan area, a township, or a local-level bioregion.

A regional commonwealth would involve participatory governance including both commonly-owned and privately-owned property, whether mixed in one community or separate in different communities or other social groups. Regional commonwealths show at least some of the options in a particular area among which people may choose their preferred lifestyle, and for changing their lifestyle according to their changing needs. As Martin Buber writes in *Paths in Utopia*, "Only a community of communities merits the title of Commonwealth." (Buber, p. 137)

Marcus Tullius Cicero, a Roman philosopher and senator wrote in Latin what is translated as *On the Commonwealth* about 60 B.C.E., affirming human equality as a social instinct, and unity through law as the people's affair.

The term "commonwealth" is from Middle English words first used about 1470 to mean "common well-being" or "public welfare," referring to popular sovereignty or political self-determination of a region, state, or nation ruled by the people and for the people. A commonwealth may have any of several governmental designs, and may be comprised of more than one such governmental entity. According to Google, in the 17th century, the definition of "commonwealth" expanded from its original sense of "public welfare" to mean "a state in which the supreme power is vested in the people; a republic or democratic state."

Self-determination is assumed by the term commonwealth. On the international level, the term is used by the Commonwealth of Nations (formerly the British Commonwealth), which is a voluntary organization focused upon trade and economic development among a group of nations with similar legal systems, promoting democracy with their Commonwealth Charter.

In the United States of America, four states use the term “commonwealth” in their names: Kentucky, Virginia, Massachusetts, and Pennsylvania. These four states are commonwealths because their constitutional drafters so declared themselves. The commonwealth title does not confer any special legal significance, yet the word highlights that the states' governments were intended to serve the well-being of the people.

In the School of Intentioneering the term “commonwealth” is applied to the next smaller governmental unit of a metro area, county, or other region within a state, and is comprised of popular or self-organized associations such as religious or cooperative organizations. Regional commonwealths are therefore in contrast with Dark Enlightenment's state-managed, autocratic form of governance called “cameral” meaning a single legislative body in a centralized government.

Cameralism, as a political-economic model, refers to strong management of the economy on whatever level, local to national. In contrast a “regional commonwealth” would involve participatory governance, with an economic system incorporating both commonly-owned and privately-owned property for assuring tolerance and self-determination. Various terms are used to refer to this level of popular self-governance, including: bio-regionalism, democratic decentralism, social ecology's municipalism, solidarity economy, transition town, and now the regional commonwealth. Many religious organizations have programs like those of a commonwealth.

Aspects of regional commonwealths may include: worker and consumer cooperatives; cofamilies, cohousing, ecovillages and other intentional communities; B Corporations or benefit corporations; community currencies; land-value taxation; participatory budgeting; equity-sharing

groups such as real estate investment cooperatives (REICs), and any of a range of nonprofit organizations including social entrepreneurialism and spiritual or religious organizations.

Examples of regional commonwealths around the world include:

- Auroville, India – the largest “intentional community,” on the scale of a planned town of 3,000 people. There are many Hindu ashrams and other communities in India and elsewhere;
- Barcelona, Spain – anarchist urban squatters practicing “self-organization, mutual aid, reciprocity, urban gathering, material recycling, renewable materials, permaculture and agro-ecology.” Reported in Anitra Nelson's and Frans Timmerman's 2011 book (p. 194), *Life Without Money: Building Fair and Sustainable Economies*;
- Catalan Integral Cooperative, Spain – David Bollier & Silke Helfrich (Eds.). (2015). *Patterns of Commoning*. Amherst, MA: The Commons Strategy Group (pp. 54, 265-70), <https://blog.p2pfoundation.net/what-on-earth-is-the-catalan-integral-cooperative/2018/09/19>;
- Cincinnati Union Co-operative Initiative – Founded in 2011 in Ohio, Co-op Cincy is a network of worker-owned businesses in Greater Cincinnati; inspired by Spain's Mondragon Corporation. <https://coopcincy.org/>, Video: <https://youtu.be/eZLsDkio1m0>;
- Cooperation Jackson, Mississippi – <https://cooperationjackson.org/> Building a solidarity economy in Jackson, Mississippi, anchored by a network of cooperatives and worker-owned, democratically self-managed enterprises;
- Denver Commonwealth – Center for Community Wealth, encouraging worker-ownership and REICs, www.communitywealthbuilding.org. Rocky Mountain Employee Ownership Center, www.rmeoc.org. Real Estate for the Greater Good, co-buying houses and structuring limited-equity cooperative housing, www.LiveWorkDenver.com. Globeville, Elyria-Swansea Community Land Trust (GES CLT), www.GEScoalition.com. The Colorado Community Land Trust merged with

Habitat for Humanity of Metro Denver in 2020, www.habitatmetrodenver.org/home-programs/cclt. School of Intentioneering, teaching lifestyles of gifting and sharing, www.intentioneers.net;

- Emilia-Romagna region of Italy – "The Italian Region Where Co-ops Produce a Third of Its GDP" yesmagazine.org/economy/2016/07/05/the-italian-place-where-co-ops-drive-the-economy-and-most-people-are-members;

- Evergreen Co-operative, Cleveland, Ohio – creates meaningful jobs, employee ownership, and profit-sharing opportunities. The term "community wealth building" was coined by people involved in the beginning of the Evergreen Co-operative, 4205 St Clair Ave., Cleveland, OH 44103 <https://www.evgo.com/>;

- Kurdistan Cooperatives – *The Experience of Co-operative Societies in Rojava, Syria*, by Flint (2016). *Rojava: An Alternative to Imperialism, Nationalism, and Islamism in the Middle East*, by Oso Sabio (2017). TEV DEM, the Movement for a Democratic Society, is a multi-ethnic organization guiding the development of Rojava's innovative cooperative society;

- Louisa Commonwealth – Communal, cofamily, and cooperative groups have been formed in Louisa County in central Virginia, with the oldest and largest, Twin Oaks Community, founded in 1967. Approximately a dozen communities exist in Louisa County, with other related groups in the region;

- Mondragon Cooperatives – Basque Region of Spain, the world's largest worker cooperative, whose foundation was inspired in the 1940s by the Catholic priest José María Arizmendiarieta. Mondragon has influenced forms of integrated, multi-sector cooperatives around the world;

- Preston Cooperative Development, Preston, Lancashire, England – "Cooperatives are a tool for organizing groups of people, to meet their needs in a fair and democratic way. There are over 3 million cooperatives globally, employing 280 million people and supporting over a billion people." <https://prestoncoopdevelopment.org/>;

- San Francisco Bay Area, California – has numerous cooperative organizations, land trusts, and other community organizations. California Center for Cooperative Development (CCCD) promotes cooperative development, www.cccd.coop. CCCD supports the Cooperative Network doing advocacy and policy work for California cooperatives. Cooperation Humboldt supports agricultural cooperatives. Sustainable Economies Law Center is in Oakland, www.theselc.org;

- Totnes, Devon, England – Community-led, collaborative initiatives for addressing climate change and economic resilience called "Transition Towns" began in Totnes in 2006, as a permaculture project for localized food and energy production. The TT term was coined by two college students, Louise Rooney and Catherine Dunne, for a class project directed by instructor Rob Hopkins.

- Zapatista, Chiapas, Mexico – The Zapatista autonomous municipalities are democratic, people's dual-power communities in the poorest region of Mexico, promoting indigenous languages and culture. While their autonomy is not recognized by the Mexican state, their rebellion has contributed to the democratization of the state. (From Wikipedia)

All of the above examples of regional commonwealths may also be called examples of dual-power or of counter-institutions. In political science, this fits the "pluralist theory" of local power structures, opposed to "stratified power." Power centers in a municipality might include: political parties; labor unions; banks; manufacturers; schools; churches; government agencies; and chambers-of-commerce. A regional commonwealth would then be one more community power center, this one focused upon the commons economy of gifting and sharing.

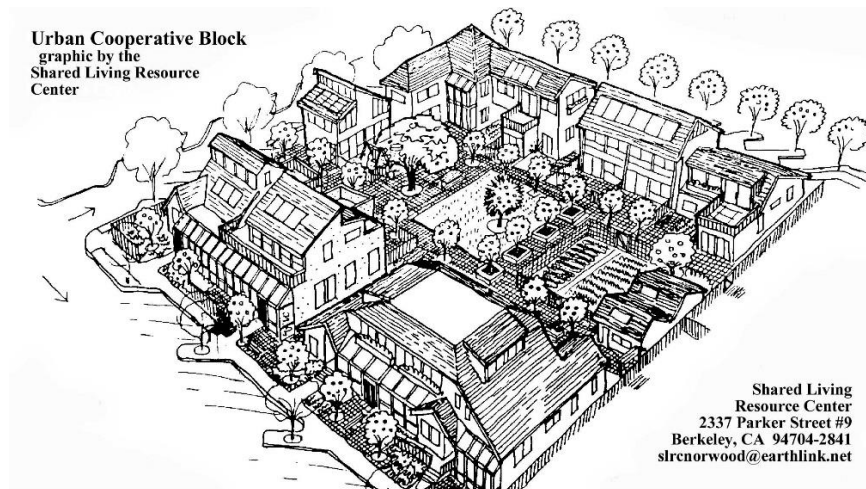
It may be questioned just how much power can be present in a commons economy, yet consider the story of the Black Panther Party's Free Breakfasts for Children program, active from 1969 to the early 1980s. The project fed tens-of-thousands of children daily in dozens of American cities, caused the federal government to expand food assistance and to authorize a national School Breakfast Program. Now consider the potential effect of a

community housing project such as real estate investment cooperative (REIC) upon government housing assistance programs. The 1930s New Deal Resettlement Administration experimented with small community development, which was ended by a conservative backlash against collective housing, so government funding is not a reliable source of financial assistance.

Today, many municipalities are assisting community land trusts as a solution for the housing affordability crisis, and cities like Boston, MA and Denver, CO are encouraging people to collectivize in order to co-purchase a property if they cannot afford a single-family home. These forms of small community are especially helpful for raising children, which need not just a family yet a family-in-community. Growing up with other children

having a range of different ages helps children to learn social skills they cannot acquire from a smart-phone or tablet screen. For their parents as well, living in community requires social skills for planning and developing a child-friendly village, with the process and the experience providing the benefits of mutual-aid and group self-reliance.

Cohousing using the condominium legal design, community land trusts and communal societies using forms of nonprofit organization, and land cooperatives using the cooperative corporation legal model, are the most common forms of the communitarian lifestyle available to practically everyone. The ideal of enjoying a village in which to raise children has long been a motive for people to co-create community, and it remains an opportunity if not a necessity today.



The Utopia Literacy Project

Think about the kind of world you want to live and work in.

What do you need to know to build that world? Demand that your teachers teach you that.

—Peter Kropotkin (1842-1921). Russian anarchist, paraphrased from his 1880 essay, *An Appeal to the Young*, challenging students to reject passive, rote learning for an education to build cooperative society.

As a marginal culture outside of mainstream society there is always a need for the communitarian counterculture to reach out and define itself to the dominant culture, rather than leave the Outside World to its prejudices about gifting and sharing lifestyles. Various networks of intentional communities have developed such educational programs, which have certainly been helpful to the communities movement.

An opportunity for building upon the existing cultural preparation for community among the general population, is for people in a particular area who are living in or who have experience in community, to work together to create a local association to carry on efforts to explain community to their neighbors, and to help the creation of new intentional communities. Youth especially has always had interest in alternatives to the

assumptions and patterns of the dominant culture, and typically appreciate learning about alternatives that exist at least in their area and likely also elsewhere. A student group could begin a Utopia Literacy Project using SoI material, do research into the cooperatives and communities in their area, then invite people with experience in community to support outreach to the local population, establishing a regional commonwealth.

The fact that colleges and universities rarely have any kind of utopian studies program leaves the field open for community-based utopia studies projects to create educational methods and curricula which they believe to be most helpful and important for their area. Notice in that last sentence that the adjective “utopian” is used to refer to academic education, while the noun “utopia” is used in reference to community-based education, which may or may not use the curriculum or the pedagogy offered by the School of Intentioneering (SoI).

SoI has a clear set of definitions of terms and a particular method for teaching community, which may be used by academic programs as well as for community-based instruction, discussion, and advocacy. To clarify, for the SoI the adjective “utopian” indicates that the instruction is academic-oriented, while “studies” is a plural noun. Using the noun “utopia” indicates that the instruction is community-based, while in this case “studies” is a third-person, singular, present tense verb.

While local groups of communitarians or intentioneers creating Utopia Literacy Projects for their area may use the resources of the SoI for their discussions, workshops, and trainings, as well as instructional materials from other sources, they would have to be particularly creative in how they reach out to their local population, especially to young adults, although it would be best to focus upon college and university students and not high school students. Each local organization, or commonwealth, or Utopia Literacy Project will have different opportunities for reaching people who may have an interest in community, and other opportunities for reaching those who have no understanding that something like community exists as a lifestyle choice. If Utopia Literacy Projects develop in various cities and towns hopefully there

will be ways for the various efforts to share their experiences with other projects doing similar outreach and education.

Utopia Literacy Project areas will likely be smaller regions than any other kind of intentional community networking effort, so the opportunity would likely arise for existing regional community or ecovillage organizations to encourage and support the local educational efforts. A Utopia Literacy project can begin with only one person organizing the outreach and educational activities, then attracting others to help develop instructional, discussion, and organizing programs.

Utopia Literacy Projects may go beyond education to focus upon helping to create new communities, whether cofamilies, community land trusts, land cooperatives, ecovillages, cohousing, communal societies, or other community designs. Encouraging an increase in utopia literacy among people is to help people learn enough about their lifestyle options to be able to choose the design most appropriate to their needs, desires, and available resources. Generally, most new community projects begin with someone working to attract a critical mass of interested people to a design that just one person has developed, although educating people about the options and supporting them in deciding what kind of community they want to co-create may result in a group-design process for community.

There are many challenges and stresses upon young adults today, as it is also with practically everyone. In the absence of beneficial and constructive visions, people respond to challenges and crises with anxiety, cognitive dissonance, and denial, often turning to dystopian beliefs and manipulations fed by the distortions of alternative facts, conspiracy theories, and violent extremism. Positive alternatives are needed to counter the negativity, by focusing upon the Collective Dream for helping assure nurturing, inclusive, socially and environmentally responsible lifestyles accessible to all through the future.

The Utopia Studies Project of the School of Intentioneering will continue to create instructional resources for local efforts to organize people to co-create the Collective Dream.

Partnership Spirituality



Partnership Spirituality—A Gender-Equal, Earth-Based Religion

MATRIARCHY as Thesis + PATRIARCHY as Antithesis = PARTNERSHIP as Synthesis

Affirming Partnership Spirituality involves a "New Age" level of transformation of our culture. When people talk about a preference for matriarchal culture over patriarchal culture, they affirm that tribal matristic cultures never dominated men as patriarchal cultures have dominated and oppressed women. To emphasize that the issue is hierarchy and not gender the School of Intentioneering uses the term and concept of "partnership" in place of "matriarchy," and "partnership culture" rather than "matriarchal culture."

People tend to think that the only alternative to patriarchy is matriarchy, since matristic cultures

were not and are not hierarchal and domineering as are patriarchal cultures. That essential difference is lost when the choices are defined as matriarchy versus patriarchy. The concern is not which gender is on top, it is about patriarchal hierarchy and autocracy versus partnership equality. Riane Eisler advocates "partnerism" as a cultural model in her 2007 book *The Real Wealth of Nations: Creating a Caring Economics*. (Eisler, 2007, p. 148)

Shirley Ann Ranck in her 1995 book *Cakes for the Queen of Heaven* states that ...

Moving toward partnership means moving toward peace. Peace that is not just the absence of war but a condition of equal justice for all people and respect for the sacredness of the Earth.

What will religion be like in a partnership society? The Great Goddess of old has been rediscovered within ourselves and within the whole of nature. Women have tapped the roots of their own worth and power. Men are seeing the importance of reclaiming the sacredness of the Earth. New myths and symbols will emerge as we move toward a partnership model in our institutions. (Ranck, p. 153)

Carolyn Merchant devotes her last fifteen-page chapter to “Partnership” in her 2013 edition of *Reinventing Eden: The Fate of Nature in Western Culture*. Merchant defines the “partnership ethic” as a ...

synthesis between an ecological approach based on moral consideration for all living and nonliving things and a human-centered (or homocentric) approach based on the social good and the fulfillment of basic human needs. (Merchant, p. 193)

Rosemary Radford Ruether only mentions in her 2005 book *Integrating Ecofeminism, Globalization, and World Religions* the idea of “partnership” in reference to Carolyn Merchant’s “partnership ethic,” without mentioning Riane Eisler’s “partnership.” In her 2006 book *Goddesses and the Divine Feminine* Ruether mentions Eisler yet never “partnership.” However, in her earlier 1992 book *Gaia and God* Ruether did recognize the concept.

We need to structure new forms of gender parity. ... We must work on new understandings of culture and power relations in all dimensions of society. ... To create a new society, we will need men (and women) with new psyches. Patriarchal family patterns are basic to shaping the old psyches. New egalitarian family patterns will be essential to shaping new psyches in which women can be affirmed as partners, and men commit themselves to sustaining ongoing life on earth. (Ruether, 1992, pp. 171-2)

Evidently Eisler, Ranck, Merchant, and Ruether never heard of ecovillages, although they suggest the idea. They were unaware that people have lived in egalitarian ecovillages for decades at the time of the writing of their books listed above. A few good books on ecovillages are: Jan Martin Bang, 2005, *Ecovillages: A Practical Guide to Sustainable Communities*; Jonathan Dawson, 2006, *Ecovillages: New Frontiers for Sustainability*; and Karen Litfin, 2014, *Ecovillages: Lessons for Sustainable Community*.

“New egalitarian family patterns” suggested by Ruether include the cofamily, comprised in part of non-related people. Although cofamilies have always existed, sometimes called “chosen family,” the term “cofamily” was coined by the present author in 2008. Egalitarian families create partnership-culture lifestyles, using time-based economics. A partnership economy values domestic, reproductive labor or “women’s work” equally with all other forms of work or “men’s work,” and an effective way to do that is to replace monetary economics involving differential salaries for labor, with a time-based economy in which all labor that benefits the community is valued equally, typically at one-credit-per-hour. Earning labor credits provides for one of the most basic aspects of communalism, which is that everyone must contribute to the common good.

Labor-credit systems provide a way for larger communities to respond to the “free rider” problem by setting a minimum amount of labor to which all members must contribute in order to maintain their membership in the egalitarian society. “Over-quota” work beyond the minimum then earns vacation time. This form of labor system is particularly helpful or necessary in managing community-owned businesses, the profit from which is then distributed to members as goods and services, not wages or salaries.

The result of using a time economy for managing community-owned businesses is that the communal society then creates a “money-free” internal economy. No money or other exchange medium is needed for coordinating the production, distribution, and consumption of goods and services within a labor-sharing economy. The only role of

money is then for exchange with the monetary economy outside of the community.

There are also other ways to create partnership culture that involve private-property economics. One way is women having pay-equity with men. Even though the Equal Rights Amendment (ERA) has not been ratified, Google reports that about two-thirds of American corporations have pay-equity policies. This answers one important part of the question about gender-equality in the dominant culture, yet what about religion?

If we want a partnership culture, we cannot have a patriarchal religion, and must co-create and affirm partnership as a religion. I call it, “Partnership Spirituality.” Trinitarian-monotheist patriarchal Christianity must be replaced with binarian-monotheist partnership religion in order to replace patriarchy with partnership.

While Christianity affirms the “Father, Son, and Holy Spirit” trinitarian-monotheist religion, women’s spirituality affirms the Triple Goddess as maid, mother, and eldress as a binarian-monotheist religion. Matching the two trinities: Mother Earth and Father Sky; the Maiden and Son; Eldress and Holy Spirit, affirms a female-male partnership religion of Goddess and God.

Rosemary Radford Ruether (1936-2022) criticizes “Goddess feminists,” whom she names as including Carol Christ, Riane Eisler, Starhawk, and Marija Gimbutas. Ruether believes that Goddess feminists romanticize nature, which she believes has no moral or ethical bearing on right and wrong, and therefore no basis for social justice. Ruether evidently believes that morality and ethics only comes from a transcendent spiritual moral judgement, which she calls “Christian feminism.” (Ruether, 2006, pp. 4-6)

As with Eisler, Merchant, and Ranck, Rosemary Radford Ruether does not realize that egalitarian culture such as what she envisions and prefers exists on the small scale of intentional community, now for over fifty years in the communal Federation of Egalitarian Communities (FEC). While there have never been more than a half-dozen FEC member communities at a time, at least forty-five small communities have been associated with the communal organization, celebrating its fiftieth

anniversary in 2026. As Jon Wagner wrote, “These [FEC] communities may be among the most nonsexist social systems in human history.” (Wagner, p. 38)

The transition of our alternative culture from the patriarchal Abrahamic faiths of Judaism, Christianity, and Islam, to a faith which affirms the equality-of-the-genders, may not seem to be the most pressing challenge of the day, yet the patriarchal nature of our society, or the cultural norms and customs favoring men by affirming their right to hold power over women, is a critical part of many distressing problems, such as those of economic justice, reproductive rights and child welfare, environmental quality, and other issues.

Replacing patriarchy with partnership-of-the-genders would likely have many unforeseen consequences, yet there is no reason why we must accept patriarchy. When the ideal culture is imagined to be one in which women and men live in partnership, then to avoid atheism the desired lifestyle must include the transition from patriarchal religion to the gender-equality of Partnership Spirituality.

There is no imperative for patriarchal religion. We believe it when we grow up in it. What is needed is to change the religious myths that justify patriarchy, by re-mything them, as Riane Eisler writes in *The Chalice and the Blade* (1987), and as Merlin Stone writes in *When God Was A Woman* (1976), both saying that the Garden of Eden story itself was re-mythed by Hebrew Levite priests from earlier stories.

Today we can do the same thing. We can redesign once again our cultural myths, this time re-mything our belief structure in favor of a Partnership Spirituality. One way of doing that is to elevate the status of Jesus’ partner, Mary Magdalene, to that of a spiritual teacher, as described in *The Gospel of Mary*. (Eisler, pp. 63-6, 85; King, pp. 15-16, 32, 148-9; Stone, pp. 166-7)

As Karen King writes in *The Gospel of Mary of Magdala* (2003), Mary’s gospel discovered in 1896, “exposes the erroneous view that Mary of Magdala was a prostitute for what it is ... theological fiction ...” Not only does Jesus need to be re-mythed, yet

also does the story of his partner, Mary, need to be re-mythed to among other things affirm “the legitimacy of women’s leadership.” (King, p. 3)

Egalitarian religion arose with the Early Christian Church as women comprised a second apostolic group following Jesus, besides his twelve male disciples, with his partner Mary Magdalene, according to *The Gospel of Mary*, becoming a leader of the Christian sect in his stead. We know the names of at least four of Jesus’ female disciples. One is Salome who in the *Infancy Gospels of Jesus* is said to have been present at Jesus’ birth, so may have been a midwife, and so was probably the oldest of the group. She appears in the Bible at Jesus’ crucifixion and outside his tomb. Three others of Jesus’ female disciples are all named “Mary”: his mother, sister, and partner. In addition, there are a few other women mentioned in the Bible, particularly Martha and her sister Mary of Bethany, the “woman with the alabaster jar.” (King, p. 186; Starbird, pp. 39-41. Note: “Mary” was a very common name, as was “Yashua,” from which the name Jesus was derived. In the Bible see: John 12:1-3; Luke 8:1-3; Mark 16:1; Romans 16:7)

Many women leaders followed until the movement institutionalized under patriarchal, orthodox Catholicism, making women second-class to men, especially in Saint Paul’s texts, although his misogynistic comments may have been added later by Catholic editors. (See: 1st Corinthians 11:3, 14:34; 1st Timothy 2:11-12; Ephesians 5:22-24)

Partnership Spirituality reclaims and resumes the momentum of egalitarian religion and culture, furthering the inclusive nature of the syncretic Christian religion comprised of Judaism, Persian dualism, Stoicism, and Paganism, now to emphasize women’s spirituality. For discussion on re-mything for the egalitarian religion of “Partnership Spirituality” see the Facebook page with that name.

Remaking the foundational Judeo-Christian myths justifying patriarchy to instead affirm the partnership of women and men in an egalitarian

religion, involves a new story of the merging of male-oriented transcendent spirituality with the immanence of creation and grace in women’s spirituality. The drama in the story of replacing patriarchal religion is in avoiding a matriarchal religion, since escaping the pattern of cultural domination requires that neither gender overshadows or subsumes the other. The goal instead is to balance masculine and feminine aspects in a Partnership Spirituality. One of the many new stories that need to be told in order to work for such an egalitarian or equalitarian culture is how the early partnership culture was lost and how it is being reclaimed today.

For much of the world, the dominant, patriarchal religion is the Abrahamic faiths of: Judaism (founded 19th century B.C.E.), Christianity (1st century C.E.), and Islam (7th century C.E.). Among Christians there have long been both academic and theological debates about women and feminism in at least the New Testament of the Bible. The Jewish tradition also has had a long debate about women and feminism, while the Islamic tradition has somewhat less. There is plenty of such debate among Christians, including many books on the topic such as, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (1989), in which the author, Elisabeth Schussler Fiorenza, talks about an aspect of the Early Christian Church which affirmed not just an equality-of-believers among people of different economic levels in society, yet also people of different genders.

Elisabeth Schussler Fiorenza explains how the “Christian feminist vision of the discipleship of equals” got lost by orthodox Catholicism and how to reclaim it. An Internet search on “Christian feminism” brings up material from people affirming that originally Christianity was feminist, and suggesting how to reclaim that original aspect. A discussion of the topic is in *Women Preachers and Prophets through Two Millennia of Christianity* (1998) by Beverly Mayne Kienzle and Pamela J. Walker. (Fiorenza, pp. xxiv, 143, 147-8, 151; King, pp. 148-9)

Interwoven Quotes: Syncretic Christianity

From North Europe came Norse influences such as Yggdrasil, the World Tree, as the Christmas tree.

From Egypt came the ideas of a divine trinity, the Last Judgment, and a personal immortality of reward or punishment ... the adoration of the Mother and Child ... [and] Christian monasticism. ...

From Phrygia came the worship of the Great Mother; from Syria the resurrection drama of Adonis, from Thrace, perhaps, the cult of Dionysus, the dying and saving god.

—Will Durant, vol. 3 [*Caesar and Christ*], 1944, p. 595

The Egyptian god Osiris, ... was called ... “the lord of life for all eternity.” ... The Egyptian god Serapis was called the Savior as well as was Dionysus, who also carried the titles of the Slain One, the Sin Bearer, the Redeemer. ... The god Attis, whose worship came into Asia Minor from the Phrygians, considered by some historians to be one of the most ancient cultures in the area, was called Savior and

Only Begotten Son. ... All of these titles have been applied to Jesus.

—Joyce and River Higgenbotham, *ChrisoPaganism: an Inclusive Path*, 2009, pp. 63-4

[T]he myth of Isis, the Great Mother, ... represented in Egypt—as Kali and Ishtar, in Asia as Cybele, Demeter in Greece, and Ceres in Rome—the ... female principle in creation. ... [T]he temples of her divine child, Horus (god of the sun), showed her, in holy effigy, nursing in a stable the babe that she had miraculously conceived. ... Early Christians sometimes worshiped before the statues of Isis suckling the infant Horus, seeing in them another form of the ancient and noble myth by which women (i.e., the female principle), ... becomes at last the Mother of God.

—Will Durant, vol. 1 [*Our Oriental Heritage*], 1935, p. 201

Zoroastrian ideas played a vital role in the development of Western religious thought. ... The words *satan*, *amen*, and *paradise* are of Zoroastrian origin. The interchange ... [increased after] Cyrus the Great [of Persia] ... released the Jews from Babylonian captivity. They heralded Cyrus as their messiah ... [as he aided the rebuilding of the Jerusalem Temple] (Isaiah 44:28, 45:13, Ezra 1:1-11, 6:3-5) Theological concepts shared by Zoroastrianism with Judaism and Christianity are: belief in one supreme and loving God; Heaven and Hell, resurrection, and final judgment; ultimate triumph of good over evil; a strict moral and ethical code; the Messiah to come for the final restoration.

—Rohinton M. Rivetna, *Followers of an Ancient Faith in a Modern World*, quoted in *Sourcebook of the World's Religions*, www.conexuspress.com, 1993, p. 121

The acceptance of angels as divine emissaries—both *angelos* in Greek and *mal'ak* in Hebrew mean simply “messenger”—did not originate with the old Hebrew theology but derived from the star worship of the Assyrians and Babylonians and from Persian Mazdaism, from which, indeed, the names of the angels were taken: Gabriel, Michael, Uriel, Jeremial, Shealtiel, etc.

—Marcello Craveri, *The Life of Jesus*, 1967, p. 11

Stoics were first to urge obedience to the holy spirit in the hearts of men rather than merely to the laws of nations. ... The Stoic bade men live simply and in accord with nature: Jesus gave this its most beautiful expression in such of his sayings as “Consider the lilies, how they grow ...” (Sermon on the Mount, Matthew 6:28) ... Jesus and Paul [or Saul, from the stoic university city of Tarsus] had a different view of God and of man from that which prevails in individualist society. ... Paul [said], “Ye are the temple of God, and the Spirit of God dwelleth in you ... ye are not your own ...” [and he quoted]

a Stoic poet that in God “... we live, and move, and have our being.”

—Arthur Morgan, *Guidebook for Intentional Communities*, 1988, p. 30

Regarding women and women's spirituality in the Old Testament of the Bible (or the Torah), the term "Queen of Heaven" appears four times in the Book of Jeremiah, written by the prophet by that name around 600 B.C.E. (Jeremiah 45: 17, 18, 19, 25)

While many or most ancient Hebrew women quietly worshipped Asherah the Canaanite Queen of Heaven at their home altars, because they were excluded from the public rites of patriarchal Judaism, an icon or image of Asherah resided in Solomon's Temple in Jerusalem about two-thirds of the time that the First Temple stood. (See: Raphael Patai, *The Hebrew Goddess* page 50, and William Dever, *Did God Have a Wife? Archaeology and Folk Religion in Ancient Israel*, page 212).

Many goddess images have been found in archaeological digs of ancient Hebrew/Jewish settlements (see: Dever, pp. 76-80, 239-240), and at the time it was thought that the Goddess Asherah belonged with Yahweh in the Temple. (Dever, p. 212) The Old Testament talks about how the Jewish Kings, Hezekiah and Josiah, (see 2nd Kings chapter 23) threw out the icons or images of Asherah some decades before the Babylonians came and destroyed the First Temple. So, people cannot blame Asherah worship for the destruction of Solomon's Temple, although some do anyway. (The Romans destroyed the Second Jerusalem Temple.)

Jeremiah and a few other lone voices (called prophets) railed against worship of goddesses which they hypocritically called "idolatry" while their concept and worship of the Jewish "God" is no different. The Book of Jeremiah (45:14) says, "... it was a great crowd of all the Jews in Egypt" who resisted Jeremiah's message. The Jews in Egypt wanted what I call a "Partnership Spirituality" affirming a female as well as a male deity yet the orthodox Jews wanted to preserve their patriarchal

religion, so Jeremiah got his say in the Torah/Old Testament.

Idolatry refers to worshiping idols and images of spiritual beings. Islam goes the furthest against idolatry as that religion refuses any images of the prophets or any representation of God/Allah. Islamists do a better job of refusing idolatry than do Christians, with the latter's images of a European-looking, white-skinned Jesus. It is hypocritical for Christians to slam the iconography of other religions as "idols." To rail against "idols" is a straw-man argument because people do not worship things, instead they worship ideas and myths.

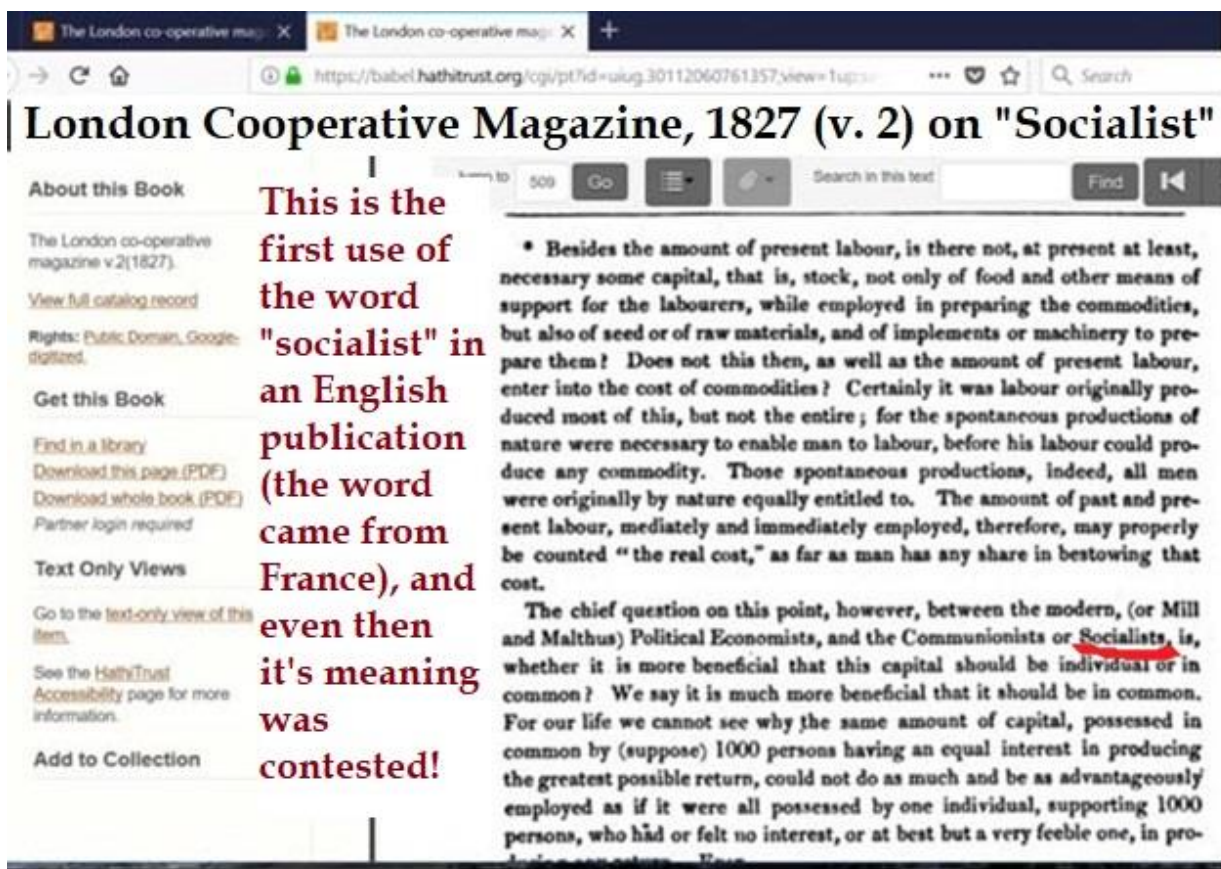
Getting outside of patriarchal religion and placing male and female on an equal religious footing requires pulling together aspects of the Judeo-Christian tradition with aspects of women's spirituality, which involves the concepts of Goddess, Queen of Heaven, the Triple Goddess (i.e., maid, mother, ancestress), and others. Religion can be a powerful force in culture for either conservative or for progressive influences, and so it is necessary to understand how it has been used to design the patriarchal culture, and how to utilize this cultural force in order to direct the influence of religion toward the support of equality-of-the-genders, or egalitarianism.

Merging an egalitarian expression of Christianity with women's spirituality may not be considered polytheistic when it affirms a "binarian monotheism." In the same way that Trinitarian Christianity (i.e.: Father, Son, Holy Spirit) is considered to be monotheist, so also may Binarian Partnership Spirituality of male and female (or any other genders) be considered monotheist when affirmed as one entity. That is, we say it is so, then for us, so it is! Such is the malleable nature of spiritual and of religious beliefs.

Partnership Spirituality



Binarian Monotheism



2027—Observing 200 Years of Socialism and 2,000 Years of Jesus' Ministry

It is time to declare the significance of the year 2027. Two events converge upon this momentous year: first is the bi-centennial of the first printing of the term “socialist” in the *London Cooperative Magazine* of 1827 (vol. 2); and second is roughly the bi-millennial of the beginning of Jesus’ ministry, the exact date of which, like everything else in his life or myth, is contested, yet can be declared with justification as occurring about 2,000 years ago. There is a connection between these two events, evidenced in the term “Christian Socialism,” yet to explain the background involved consider the two events separately, beginning with socialism.

From when the word “socialist” was first used in English in 1827 there was no general agreement on what it actually meant. The term originated in France and was used in revolutionary societies in Paris. As there was much intermingling of French and English cultures, the term “socialist” made its

way to London where it appeared in the *London Cooperative Magazine* ...

The chief question ... between the modern, (or Mill and Malthus) Political Economists, and the Communioinists [*sic*] or Socialists, is, whether it is more beneficial that this capital should be individual or in common? We say it is much more beneficial that it should be in common.

In this quote the writer is questioning whether the means-of-production or capital should be owned by industrial capitalists, or whether it should be owned in common by the workers or the community. The writer concludes that “we,” suggesting the writers or editors of the *London Cooperative Magazine*, prefer common ownership. The term “socialism” was introduced in the magazine a few months later.

Looking up the term “socialism” today shows that technically it still refers to collective ownership of

the means-of-production, land, and other capital, yet in general usage it can have a number of different meanings, from a form of capitalism in “democratic socialism” to communism. As such the term “socialism” is a shibboleth, a commonly used term meaning whatever the speaker wants it to mean. The term actually covers a wide range of ideologies and practices, to the point of confusion.

Because “socialism” is such an imprecise term it is not used in the SoI, using instead more precise terms. When the meaning is worker-ownership, say that. When the meaning is government-owned businesses, or private-public consortiums, say that. When the meaning is social welfare policies and programs, say that. When referring to Nordic countries call them “welfare capitalist.” When referring to corporate socialism call it “corporate welfare.” When a general, inclusive term is needed use “commonwealth.” There is no need to use perplexing language like “socialism” that obfuscates one’s meaning, when we have terms available that convey precise, specific meanings.

The preference of the School of Intentioneering is to consign and limit the terms “socialism,” “Christian socialism,” and such uses of the word to the 19th and 20th centuries, refusing them for anything related to the 21st century. 200 years is long enough for the French-derived term “socialism” to be confusing our discourse and debates in English. Give it back to the French.

The second commemorative 2027 issue concerns 2,000 years of Jesus’ ministry. Affirming the concern for peace through social justice in Jesus’ ministry earlier gave rise to the 19th century movement of Christian Socialism, while today the concern for egalitarian religion inspires Partnership Spirituality. (Fogarty, pp. xxiv, 5, 91, 134, 220)

While there is debate as to whether such a character as the biblical Jesus ever actually existed, there was evidently some Jewish person who made a significant impression on a certain group of people to create a following, a cult, and later a religion. The question is when did Jesus’ ministry begin? The Book of Luke (3:23) says that Jesus began his ministry when he was “about 30 years old.” The problem is that there is no consensus on exactly when Jesus was born. Some scholars suggest that it

had to have been between 6 B.C.E. and 4 B.C.E. Complications are that there is no year 0, and there is confusion from the use of different calendars because they count time differently, lunar/solar used by Hebrews and solar used by Romans. Subtracting 2,000 years from 2027, then subtracting another 30 years, results in the date 3 B.C.E. for Jesus’ birth. Since Luke 3:23 says Jesus was “about 30” that gives sufficient leeway for saying that 2027 is “about” 2,000 years since the beginning of Jesus’ ministry.

Partnership Spirituality may be considered a gender-equal form of the caring and loving message of Jesus’ “Sermon on the Mount” (Matthew 5:3-7:27). In *The Wilderness Revolt* (1972) the Episcopal bishop James A. Pike wrote that both Jesus and his audience knew of the communal counterculture of the time, called the Essenes, although mention of the sect is conspicuously omitted from the Judeo-Christian Bible, very likely because countercultures are rarely discussed in the dominant culture. Other counterculture groups of the time were the Nazarenes, the Therapeutae, the Ebionites, and others.

James Pike suggests that when Jesus of Nazareth stated, “Blessed by ye poor, for yours is the Kingdom of Heaven” [Luke 6:20], he did not mean by “poor” the destitute and homeless, he was actually talking about those who lived lifestyles of gifting and sharing, who were “poor” because they did not seek private property, while gifting some or sharing all their property with their community. The most famous example of Jewish communarians at the time were the two Essene groups or orders. Two Jewish writers of the period, Philo and Josephus, both state that the Essene sect had about 4,000 people living in celibate, communal (or sharing) societies in Palestine, including 150 at Qumran where it is believed that they wrote or transcribed the Dead Sea Scrolls. Additionally, there were an unknown number of people in collective (or gifting) communities of married Essenes with children and private property. When Jesus said in his Sermon on the Mount, “The meek shall inherit the earth” (Matthew 5:5) he was probably speaking about the lifestyles of the Essenes and other counterculturalists in his audience. (Whiston, p. 587; Yonge, p. 689)

The Social Gospel is a theory of social reform while Christian Socialism is revolutionary. Today Christian Nationalism merges religion and politics with the intention that laws support traditional patriarchal Christian values rather than egalitarian secular values. In the past, the mixing of religion and politics has been said to only result in more politics, and not more religion.

The convergence of secular and religious concerns for social justice and ecological sustainability in the year 2027 encourages an assessment of the patriarchal era, toward an affirmation of a new era of partnership-of-the-genders. A good ally in that assessment and projection is the Center for Partnership Studies (CPS) created in 1987 by the author Riane Eisler. The CPS website states that it serves as a, “catalyst for cultural, economic, and personal transformation—from domination to partnership, from control to care, from power-over to empowerment. CPS’s programs provide new knowledge, insights, interventions, and practical tools for this urgently needed shift.” (See: centerforpartnership.org)

The identification of the partnership model and the domination model as two underlying social configurations requires a new analytical approach that includes social features that are currently ignored or marginalized, such as the social construction of human/nature connections, parent/child relations, gender roles and relations, and the way we assess the value of the work of caring for people and nature. (Wikipedia.org, Riane Eisler, Partnership and Domination Models)

Riane Eisler’s Partnership Center would likely be an excellent resource for the creation of new stories of partnership culture and spirituality. A New Age of Partnership, however, will require more, it will need a new bible and new forms of liturgy and ritual. For a new bible the School of Intentioneering offers an alternative history focusing upon gifting and sharing societies through the ages, emphasizing women’s stories, communitarian cultures, and indigenous tribalism, currently available as an Amazon.com e-book titled, *The Intentioneer’s Bible: Interwoven Stories of the Parallel Cultures of Plenty and Scarcity*, with a revised second

edition to appear in print sometime in the distant future.

There exists a rewritten Bible honoring women as much as men by changing sexist language to create an inclusive-language translation. The editors not only replaced male pronouns, yet also rethought the language used to express the ancient truths in modern nonsexist English. Published in 2007 by Priests for Equality the title is, *The Inclusive Bible: The First Egalitarian Translation*.

The Inclusive Bible changes the text in 1st Timothy 2:11-12 prohibiting women from teaching men in church to instead say “I don’t permit . . .,” making it Paul’s preference rather than imply that God or Jesus does not permit women to teach men. *The Inclusive Bible* also changes the text in 1st Corinthians 14:34-35 to say that “... only one spouse has permission to speak. The other is to remain silent.” The lesson in this rewritten passage is ambiguous. It does not say that women cannot speak in church, yet it is unlikely that the Priests for Equality mean to say that a married couple can take turns speaking in church.

The Inclusive Bible is a good effort toward a gender-equal Christianity, yet *The Intentioneer’s Bible* is a better “holy book” for Partnership Spirituality as it presents lifestyles of egalitarian gifting and sharing cultures through the ages.

For gender-equal religious perspectives see: *Cakes for the Queen of Heaven* (1995) by Shirley Ann Ranck; *Embracing Jesus and the Goddess: A Radical Call for Spiritual Sanity* (2001) by Carl MColman, and *Pagan and Earth-Centered Voices in Unitarian Universalism* (2017) edited by Jerrie Kishpaugh Hildebrand and Shirley Ann Ranck.

Cultural self-determination through induced spiritual evolution is essentially the subject of James Davison Hunter’s *Culture Wars: The Struggle to Define America*. Hunter states that the dominant culture’s affirmation of its conservative moral authority is challenged by progressivism’s efforts to “re-symbolize historic faiths according to the prevailing assumptions of contemporary life.”

It is precisely for the re-mything and re-symbolizing of society in the gifting and sharing

counterculture that the School of Intentioneering is developing the Antifa Allegory of the *Fellowship of Intentioneers versus Dark Enlightenment*. This is an old story, retold today in response to the autocracy that has recently found firm footing in the United States, Germany, and elsewhere. We can resist the

conservative politics of Dark Enlightenment and neo-cameralism today as others have resisted in the past, in the never-ending story of the culture war between oppressive autocracy and democratic freedom. May this writing serve us all in the building of our local commonwealths.

The Evolution of the Socialist Vocabulary

Arthur E. Bestor Jr., "The Evolution of the Socialist Vocabulary," *Journal of the History of Ideas*, Vol. 9, No. 3 (Jun., 1948), pp. 259-302. University of Pennsylvania Press. (www.jstor.org/stable/2707371)

Early in 1825, on the banks of the Wabash River in Indiana, Robert Owen established the New Harmony Community. ... Owen ... spoke of the, "change from the individual to the social system, from single families with separate interests, to communities of many families with one interest." In 1825 [the terms] *communism*, *socialism*, and *individualism* did not exist in any European tongue [and so Owen had to express his ideas without them]. Twenty years later, all three of the modern terms ... had come into common use in English, French, German, and other European languages. ... [Prior to this,] there were no communists ... only Anabaptists, or Diggers, or Shakers.... [A] word [that did exist] from earliest times [is] *community*, *communauté* [French], or *Gemeinschaft* [German]. (pp. 259, 261)

Robert Owen was fond of long and grandiloquent phrases; Charles Fourier of bizarre neologisms [newly-coined terms]. (p. 276) Fourier proposed to form communities of ... 1,800 persons, ... after 1822. [The single large structure they were to live in he called a *phalanstery*, derived from the word *monastery*.] (p. 270) [Note: in 1837 Fourier coined the term *féminisme*, or in English, *feminism*. See: Riasanovsky, 1969, *The Teaching of Charles Fourier*, p. 208; See also http://en.wikipedia.org/wiki/Charles_Fourier]

The word *solidarité* went back in French to 1765. Fourier used it in 1808. ... A British Fourierite introduced the word *solidarity* into English in 1841. (p. 273) *Intégral* was ... Fourierist. (p. 275) In English the word *mutuality* went back to the 16th Century. ... The word *mutualist* was apparently coined by an Owenite in America in 1826. ... [In 1836] Pierre-Joseph Proudhon shifted his terminology from *anarchie* to ... *mutualité*. (p. 272) ... *Equalitarian* went back to 1799 ... *Egalitarian* from 1885. (p. 262)

In 1827 ... the noun *socialist* was [first] printed in the *Co-operative Magazine* of London, an Owenite periodical. (p. 277, 290) Fourier ... had [earlier] experimented with at least two forms ... similar to *socialism*. [From] the Latin *socius* ... *sociétaire* ... *sociantisme* (pp. 267-9)

Communiste, *communautaire*, and *anarchiste*, all belonged to the year 1840. ... In 1842 Louis Reybaud attempted a partial list of the "sectes communistes" of the day in Paris, and found *égalitaires*, *fraternitaires*, *humanitaires*, *unitaires*, *communitaires* or *icariens*, *communistes*, *rationalists*, etc. ... Since the word *communiste* had been invented by the ... secret societies in Paris, [with] connotations of revolutionary militancy ... Marx and Engels [adopted the term] in the *Communist Manifesto* of 1848. Engels later wrote, "When it was written, we could not have called it a *Socialist* manifesto. ... In 1847, Socialism was a 'respectable' middle class movement, Communism a working-class movement." (p. 291)

In the U.S.A., where ... *communism* was common ownership of property ... reformers who did not ... hold all goods in common, tended to prefer words like *communitarian*. ... Brook Farm members were called *communists* by [Ralph Waldo] Emerson in 1844, but *communitarians* by [Nathaniel] Hawthorne in 1852. (p. 292) [Brook Farm became Fourierist and] rejected the idea of holding property in common (p. 296) Reforms of one generation are the realities of the next ... Each generation invents its own term. (p. 298)

Glossary — School of Intentioneering

Alternative Currencies or Local Currencies—regional currency systems issued to encourage local economic activity, which may or may not be backed by a physical commodity, including demurrage currencies losing value over time to encourage their circulation. See the “Local Currencies Directory” managed by the Schumacher Center for a New Economics at: www.centerforneweconomics.org/apply/local-currencies-program/; also, Thomas Greco’s www.beyondmoney.net; and community currencies in Bollier & Helfrich, pp. 195-8, 204-6

Anti-Altruism—egoism; selfishness; supporting possessiveness and competition to the exclusion of gifting and sharing (Butcher, 2007)

Antifa Allegory—the representation of the contemporary round of the ages-long conflict between the counterculture and the dominant culture through overlaying upon it the high-fantasy fiction of J. R. R. Tolkien’s *The Lord of the Rings*; also: good vs. evil; democracy vs. autocracy/fascism; cooperation vs. competition; tribalism vs. civilization; decentralism vs. centralism; commonwealth vs. cameralism; etc. (See also: Intentioneer’s Myth / Fellowship of Intentioneer’s Myth)

Anti-Quota—formerly used to refer to voluntary labor-gifting (1999), then changed to refer to required fair-share labor systems without labor quotas (Butcher, 2007)

Circumstantial Community—a group of people living in proximity by chance, such as in a city, neighborhood or village, the residents of which may or may not individually choose to be an active participant in the pre-existing association; contrasts with intentional community (Butcher, 1991)

Class-Harmony Community—an owner-occupied community with two classes of members, an ownership class of one or more persons, and a renter or guest class. Catholic Worker communities are usually class-harmony, and the largest class-harmony community in the U.S. is Ganas on Staten Island.

Co and cos—gender-neutral pronoun coined by New York City feminist writer Mary Orovan in 1970 (see Wikipedia “Third-Person Pronoun”); “cos” is used in place of the possessive pronouns his and hers; the term “co” was adopted as a gender-neutral pronoun early on by members of Twin Oaks Community; in *The Collected Leaves of Twin Oaks* (1987, vol. 2, p. 23) Kathleen Kinkade explains the problem of people using the pronoun as a noun, saying that statements like “All of you good cos,” is considered to be Twin Oaks slang

Cofamily—a form of family based on commonalities or affinities, comprised of 3 to 9 people with or without children, involving at least some people with neither shared genetics nor legal marriage. By the time a group reaches 10 people it will have developed the structure of some other kind of intentional community. A cofamily within a larger intentional community is a “nested cofamily.” Also called “chosen family” or “forged family.” (Butcher, 2008)

Coliving—an absentee-landlord community in which renters have a bedroom and maybe a bathroom while sharing all other spaces, sometimes on the scale of multi-story buildings owned by a corporation, which may own several such buildings in different areas, even different states.

Collective Dream—the alternative or parallel culture of gifting, sharing, and commons economics, in contrast with the American Dream of property, competition, and monetary economics (2022)

Commonwealth—From the Middle English words first used about 1470 to mean “common well-being” or “public welfare,” and referring to popular sovereignty or political self-determination; a region, state, or nation ruled by the people and for the people; may have any of several governmental designs such as: a republic, constitutional monarchy, federation, or confederation; a commonwealth may be comprised of more than one such governmental entity, see also “egalitarian commonwealth” and “regional commonwealth”

Communal Privacy Theory—increasing levels of privacy, afforded by additional resources or powers being entrusted to individuals, does not reduce the community's level of communalism as long as the equity or ultimate responsibility remains under communal ownership and control (Butcher, 1991)

Communal Sharing Theory—the greater the experience people have of sharing among themselves, the greater will be their commitment to the community thus formed; sharing in this context relates to thoughts, beliefs, ideals, feelings, and emotions, as well as to material objects, leadership, power (Butcher, 1991)

Communitarianism—relative measure in a linear representation of different types of intentional communities according to their form of ownership of wealth; ranges from common to private (1991)

Communitarian Luxuries—benefits or desirable amenities which cannot be purchased yet which may be secured by living in community, such as: "trust luxury," "social luxury," "spiritually-correct luxury," etc. (Butcher, 1996)

Communitarian Mystique—mystery and reverence accompanying the ideal of living in community; contrasted with "domestic mystique" (Butcher, 1999)

Consideration of Function—situations in which an intentional community may appear to be structured in a particular way due to regular activities, while upon dissolution or the resignation of membership the community operates in a different manner; for example, some communities may operate as though all assets are commonly owned, while upon dissolution assets are divided among the members to become private property, which contrasts with true communalism in which no residual assets are distributed to members, only to other communal societies (Butcher, 1991)

Cooperative—this term may be used generically for any form of human cooperation, while for the School of Intentioneering in most cases the term is restricted to reference to a legal form of organization called the "cooperative corporation," organized either on the state or the Federal IRS level (see the info graphic "Forms of Legal

Organization used by Intentional Communities, p. 36). A legal cooperative may be a worker cooperative (see entry below) or a consumer cooperative organization such as a food co-op, childcare co-op, credit union, housing co-op, or the new real estate investment cooperative (REIC or land-co-op, see below); housing co-ops and land co-ops may be limited-equity, market-rate, or a combination

Creed of Sharing—the belief that sharing is among the highest values and greatest moral imperatives

Debt-Based Economics—monetary economy in which money is created by debt (Butcher, 1997)

Developmental Communalism—theory that counterculture organizations change their balance of individuality and collectivity over time, usually from communal to collective (originated by Donald Pitzer of the University of Southern Indiana; such changes are plotted on the Ownership-Control Matrix showing the different political-economic structures

Economically-Diverse Community—economic system incorporating both commonly-owned and privately-owned property (Butcher, 1991)

Egalitarian Commonwealth—political-economic structure involving participatory governance with an economic system incorporating both commonly-owned and privately-owned property (Butcher, 1991)

Egalitarian Communalism—political-economic structure involving participatory governance with an economic system involving total income-sharing and only commonly-owned property (Butcher, 1991)

Ethic of Happiness—theory of communitarianism or of intentioneering that the wellbeing of others is important to the securing of our own personal happiness

Exchange Economies—any economic system involving the transfer or exchange of commodities or any unit of value from one person to another (1997)

Fair-Share Labor Systems—labor requirement in an intentional community with no accounting, often but not necessarily with full-time positions and gender-specific work roles (2003)

Geonomics—Literally: earth management theory. Geonomics respects individual's right to enjoy tax-free private property, and the community's right to tax the income derived from natural resources via user fees and severance taxes, and to tax the market value of land created by governmental services and population concentrations via a land-value tax. The term "geonomics" was coined in 1982 by Jeff Smith. See: The Geonomy Society: www.progress.org/geonomy

Happiness Ethic—a moral value affirming that the wellbeing of others is important to the securing of one's own happiness; similar to the reciprocity ethic (2005, Culture Magic website)

Intentional Community—see section "Intentional Community Designs," pp. 19-22.

Intentional Hand—deliberate effort to create community with gifting or sharing systems; contrasts with Adam Smith's concept of the invisible hand using taking and exchanging systems (Butcher, 2007)

Intentioneering—deliberate, voluntary process of building an intentional family, neighborhood, or community; coined from elements of "intentional community" and "behavioral engineering"; "intentioneer" is one who advocates, co-creates, and/or lives in community; the art of balancing our personal wants with the needs of society and nature, resulting in lifestyles anticipating, reflecting, and quickening social change (1999)

Intentioneer's Myth / Fellowship of Intentioneer's Myth—People serving the Collective Dream contribute to the countercultural resistance to the dominant culture's American Dream lifestyle. The fabled roles of antagonist (villain) versus protagonist (hero), central to the high-fantasy story of Tolkien's *Lord of the Rings*, is mirrored in humanity's ages-long conflict between autocracy and democracy, and today's contest between cameralism and commonwealth. While the Culture War is ongoing, it is not coordinated by a

small group, instead it is a decentralized movement. (See: Antifa Allegory)

Labor-Gifting—no minimum labor requirement; from-one-to-others or one-way; pure altruism (Butcher, 2006)

Labor-Sharing—requires a labor contribution either as a fair-share or a labor-quota system (Butcher, 2003)

Labor-Quota—requires a minimum labor contribution for members to maintain good standing; rational altruism (Butcher 2003)

Land-Value Tax or Site-Value Tax—Refers to the tax upon, or the process of taxing, only that portion of property value which results from unearned sources of income; natural resources, government services and proximity to population centers and therefore markets (e.g., consider the maxim that, "the three laws of retailing are: location, location, location"). The "two-rate property tax" refers to the assessment of property taxes on the basis of two factors: the value of the buildings and improvements currently in the land, and the value of the site, or its economic rent. Geonomics assumes that the tax on improvements will be low (or zero), and that the tax on the site value will be high (up to 100%).

Lifestyles of Gifting and Sharing—intentional communities using labor-gifting, labor-sharing (Butcher, 2007)

Lifestyles of the Just and Joyous!—any form of intentional community other than authoritarian; contrasted with "Lifestyles of the Rich and Famous."

Material Spirituality—living in the material world consistent with spiritual ideals (Butcher, 1993)

Multi-Faith Reciprocity Ethic and the Spirit of Communalism—recognition that most religions agree on the concept of the Golden Rule and that this maxim is expressed in communal sharing (Butcher, 2006)

Mutual Advantage—the benefit of people working together for individual or group support and

happiness; contrasts with the British economist David Ricardo's "comparative advantage" defense of capitalism (2007)

Mutual-Aid Network—local networks for gifting, sharing, and exchanging, organized much like the Depression-era "exchanges," although using social media and other information technologies, involving labor and/or commodity exchanges, alternative currencies, cooperatives, & other forms of neighborhood and local community, see: *Pandemic Solidarity: Mutual Aid During the Covid-19 Crisis*, Marina Sitrin (Ed.), 2020, London, UK: Pluto Press

Natural Law—theory of inherent ethical or moral guides for behavior, affirming certain rights of the individual, the society, and of all living things, such as freedom and self-determination; justifying both common and private property through balancing social and environmental responsibility; may provide a unified-field theory for the design of human society through integrating physical and spiritual aspects in the concept of material spirituality

Ownership/Control Matrix—two-dimensional model of political-economic structures, with common to private ownership on the horizontal axis and participatory to authoritarian political structures on the vertical axis, and a mid-range for each, resulting in nine different political/economic systems; also called "Intentional Community Matrix," "Communitarian Matrix," "Political/Economic Matrix" (Butcher, 1991)

Parallel Culture—a network of cultural alternatives involving gifting, sharing and/or exchanging on any cultural level, from a given locality such as a metropolitan area to world-wide (Butcher, 1999)

Plenty Paradigm—the optimistic view of a natural abundance in economic systems, based upon gifting (i.e., simple altruism) and sharing (i.e., rational altruism) whether using time-based or exchange economies, in contrast with the pessimistic "scarcity paradigm" of exchanging (i.e., reciprocal altruism) and taking (i.e., anti-altruism) practiced in debt-based monetary economies of scarcity since abundance cannot be sold (1997)

Pluralist-Belief Structure—acceptance of a range of different beliefs, whether political, spiritual or other; typically found in secular, open societies; inclusive; integrationist; participatory; expressed individuality (1999)

Pod Communities—intentional communities in which different sub-groups maintain different economic and social agreements

Process Trend—the tendency toward increasing degrees of participation in governmental systems (Butcher, 1991)

Pure Altruism—contrasted with rational altruism, see Labor-Gifting (Butcher, 2006)

Rational Altruism—contrasted with Adam Smith's concept of "rational self-interest" see Labor-Quota (Butcher, 1997)

Regional Commonwealth—a local area larger than a neighborhood and smaller than a state with a range of gifting, sharing, and cooperative activities and associations; also called bioregion, democratic decentralism, municipalism, solidarity economy, transition town, and including governmental agencies, nonprofit, cooperative, and religious organizations providing social services; see also "commonwealth" and "egalitarian commonwealth"

Scarcity Paradigm—the pessimistic view in economic systems based upon artificial scarcity in the creation of markets; involves exchanging and taking in contrast with gifting and sharing (Butcher, 1997)

Sharing Economies—see Labor-Sharing (Butcher, 2003)

Sharing-to-Privacy Continuum—theory defining the balance between individuality and collectivity, with individuality having the assumption of privacy asking "How much am I willing to share?" since sharing is primary in community, and collectivity having the assumption of sharing asking "How much privacy do I need?" since the deprivation of privacy does not create community; for most people their need or desire for individuality and collectivity changes over time; a table presenting aspects of

communitarian culture, constructed with the communitarian continuum of sharing common to sharing private property along the horizontal axis, and a range of cultural factors on the vertical axis, including interpersonal relationships, childcare programs, architectural and land use design, labor and managerial systems, and property codes (1991)

Social Ecology—theory of human society being in balance only when humans and nature are in harmony or in symbiosis; related to social anarchism as voluntary associations of mutual aid contrasted with authoritarianism; geonomics as a theory of the commons is one method for creating or component of a social ecology

Time-Based Economics—any economic system in which time is used exclusively as a unit of measure, including labor exchanges, time-based currencies, labor-gifting and labor-exchanging (Butcher, 1997)

Timeline of Communitarianism—graphical presentation of intentional communities and utopian studies literature (Butcher, 1981)

Transition Town—a movement for local self-reliance evolving out of the permaculture movement, named by two college students in County Cork, Ireland in 2004, with the first project being in Totnes, Devon, England. Seven aspects of transition towns are: good group process; vision for the future; connection with others sharing the vision; collaborate with like-minded organization; doable and inspirational program development; creative outreach to the larger culture; evaluation of results and celebration of successes!

Trusterty—theory of the process of entrusting commonly-owned assets or powers to individuals for personal use or for service to the community; trusterty also refers to the entrusted asset or power, for example in land trusts the term refers to both natural resources and the responsibilities of the trustees; term is attributed to the Russian anarchist Prince Peter Kropotkin

Unified-Belief Structure—required belief in a particular political, spiritual or other concept or creed; dogmatism; closed society; classism; exclusive; isolationist; suppressed individuality (Butcher, 1999)

Utopia—noun; any ideal place, state-of-being, or visionary plan, whether existing or fictional; an approximation of paradise

Utopian—adjective; of, about, or related to a place or thing of ideal perfection

Waves of Communitarianism—successive high-points in numbers of intentional communities and movements organized in American history (1981)

Worker Cooperative—typically uses workers' councils for production management, and often "open-book" financial management for co-op member participation in decision-making, along with worker-ownership of the business, while in other cases workers have only an Employee Stock Ownership Plan (ESOP) without involvement in democratic management; worker-owned businesses have been recognized by some local chambers-of-commerce, and perhaps at times by the national association of state chambers-of-commerce, see www.statechambers.org

Interwoven Quotes: Cynicism and Utopianism

Every daring attempt to make a great change in existing conditions, every lofty vision of new possibilities for the human race, has been labeled Utopian. —Emma Goldman

Anti-utopianism continues to suffuse our culture. ... At best, an expression of utopian convictions will call forth a sneer from historians and social scientists. In the nineteenth century the anticipation of a future society of peace and equality was common; now it is almost extinct.

—Lewis H. Lapham, "Notebook," editor, *Harper's Magazine*

Eager souls, mystics and revolutionaries, may propose to refashion the world in accordance with their dreams; but evil remains, and so long as it lurks in the secret places of the heart, utopia is only the shadow of a dream. —Nathaniel Hawthorne

Utopias are generally regarded as literary curiosities, ... made respectable by illustrious names, rather than as serious contributions to political problems which troubled the age at which they appeared.

—H. F. Russell, quoted in Marie Louse Berneri's *Journey through Utopia*, 1950, p. xii

The future does not belong to those who are content with today. Rather it will belong to those who can blend vision, reason and courage in a personal commitment. —Robert F. Kennedy

It would be a grave injustice to dismiss utopian thought as mere fantasy, visionary and impractical; to consider it restricted to literary forms that bear its label is to underestimate its wide prevalence, at many levels and in all cultures. However expressed, it is essentially a critique of defects and limitations of society and an expression for something better. —Paul Sears, 1965, *Utopia and the Living Landscape*, quoted in

Bill Duvall and George Sessions, 1985, *Deep Ecology*

Whatever you can do or dream you can, begin it.

Boldness has genius, power and magic in it!

—Attributed to Johann Wolfgang von Goethe, yet may have been by John Anster

Money is not required to buy one necessity of the soul.

—Henry David Thoreau, *Walden*, 1854, Chapter 18

We have been cursed with the reign of gold long enough.

Money constitutes no proper basis of civilization.

—Eugene Debs, c. 1894, quoted in Boyer and Morais, *Labor's Untold Story*, p. 131

It is no longer enough to point out what we don't like, we have to work out,

"What sort of society do we want?" —Sheila Rowbotham

My utopia is actual life, here or anywhere, pushed to the limits of its ideal possibilities.

—Lewis Mumford, 1922, *The Story of Utopias*, p. 7

Human beings will be happier—not when they cure cancer or get to Mars or eliminate racial prejudice or flush Lake Erie—but when they find ways to inhabit primitive communities again.

That's my utopia. —Kurt Vonnegut, Jr., 1973, *Playboy* interview

Damn that old Cause that keeps our consciences working all the time and will not let us sleep and dream in peace. —Burnette Haskell, 1906, Kaweah Cooperative Commonwealth, quoted in Robert Hine, 1953, *California's Utopian Colonies*.

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Interwoven Quotes: If only you believe ...

Come on, people now, smile on your brother, everybody get together; try to love one another right now.
—Chet Powers, The Youngbloods, 1967, *Get Together*

If everyone cared and nobody cried; If everyone loved and nobody lied,
And if everyone shared and swallowed their pride, then we'd see the day when nobody died.
—Chad Kroeger, Nickelback, 2005, *If Everyone Cared*

World pollution, there's no solution, institution, electrocution
Just black or white, rich or poor, them and us, stop the war!
I'd love to change the world, but I don't know what to do, so I'll leave it up to you.
—Alvin Lee, Ten Years After, 1971, *I'd Love to Change the World*

With music by our side to break the color lines; Let's work together to improve our way of life
Join voices in protest to social injustice; A generation full of courage; Come forth with me
People of the world today, are we looking for a better way of life?
We are part of the Rhythm Nation. People of the world unite!
—Janet Jackson, 1989, *Rhythm Nation*

If only you believe like I believe, baby, we'd get by ...
If only you believe in miracles, baby, so would I, so would I ...
—Marty Balin, Jefferson Starship, 1975, *Miracles*

Interwoven Quotes: Lament for the Loss of Community

For several years now we have been undergoing a gradual process of dismantling the kibbutz. ... What sort of place shall we become? What is the red line we shouldn't cross? ... The decisions are made by men, but the burden falls on women. Everything, everything is falling on women. ... Now I hear people saying that they wish we could go back in time to have the kibbutz of 20 years ago.

We want that old kibbutz! We lost many good things in the transition.

Only after the changes were made did we realize how much we lost, the mistakes we made.

—Yael, quoted in Amia Lieblich. 2002. "Women and the Changing Israeli Kibbutz: A Preliminary Three-Stage Theory" (p. 81-82). *The Journal of Israeli History*. Vol 21:1, pp. 63-84

I have never regretted the efforts we made at that time. ...

I believe we are better and stronger men and women for the experience we gained.

—Professor Damon. Co-founder, Christian Commonwealth, Georgia, 1896-1899.

Quoted in Yaacov Ovid, *Two Hundred Years of American Communes*, p. 282

They worked hard part of the day and the rest of the time was spent in games and self-improvement. In the evening there was musical entertainment, discussions, and dancing, or people walked the nine miles from Brook Farm to Boston to attend concerts and lectures. Partly perhaps it was because of the abiding sweetness of temper, so uncharacteristic of most charismatic leaders, which emanated from George Ripley, that the Brook Farmers seemed to have had a continuous good time. ... On March 2, 1846, it was completed, and the colony and all its friends joined in a celebration. That night the building burned down. Brook Farm never recovered. ... They formed an association for ex-members and purchased a camp in the foothills of Mount Hurricane in the Adirondacks, which they called Summer Brook Farm, and every year they gathered to live again the Brook Farm life.

—Kenneth Rexroth. 1974. *Communalism: From its Origins to the Twentieth Century*. pp. 246-248

With a number of former Llanoists I am convinced that communal producer cooperation can be successful and as nearly permanent as other human institutions. It furnishes the most satisfying social life to be found anywhere. It affords, too, as high an ethical or moral standard as is attainable in human association. ... Colonists of those early years got glimpses of paradise in their daily life and associations. They can and many still do look back with longing to the beautiful social life.

—A. James McDonald. *Llano and What It Taught Us*.

Quoted in Yaacov Ovid, *Two Hundred Years of American Communes*, p. 308

We never thought that our failure was due to the impracticability of its principles, but to the ignorance of the masses and the greed of the few who are able to rule the world for their interests alone, and our hopes still live for the advent of the Commonwealth of the World when all will have become enlightened and can say that no one can be happy unless all are as brothers [and sisters] living each for all & all for each.

—Mary Marchand Ross. *Child of Icaria*, p. 142.

Quoted in Yaacov Ovid, *Two Hundred Years of American Communes*, p. 210

Making a full-out commitment to community is worth the effort, whether the form that emerges lasts two years or 200 years. Without engaging whole heartedly and honestly for the long term, ... you'll miss out on the soul-satisfying experience of bonding with others in a healthy way. ... Until you are committed, you are not going to generate the power for real social transformation. What you can do and be together, when aligned in love and truth, far surpasses anything you can do and be alone.

—Carolyn Shaffer. *Committing to Community for the Long Term. Communities Directory 2000*. p.147

Interwoven Quotes: Lessons from Failures

We should have advised the Phalanxes to limit their land-investments to a minimum, and put their strength as soon as possible into some form of manufacture. ... We incline to think that this fondness for land ... had much to do with their failures. Farming is about the hardest and longest of all roads to fortune ... [T]he lust for land leads off into the wilderness. ... Almost any kind of a factory would be better than a farm for a community. ... Land, land, land ... considering how much they must have run in debt for land, ... we may say of them almost literally, that they were “wrecked by running aground.

—John Humphrey Noyes, Oneida Community, *History of American Socialisms*, 1870, quoted in *Strange Cults and Utopias of 19th-Century America*, 1996, pp. 19-20.

Of the Jefferson County Association [NY], ... “After a few months, disagreements became general. Their means were totally inadequate: they were too ignorant of the principles of Association; were too much crowded together, and had too many idlers among them. There was bad management on the part of the officers, and some were suspected of dishonesty.” ... The Leraysville Phalanx [PN] went to pieces in a grumble about the management. ... The Moorhouse Union [NY] appears to have been almost wholly a gathering of worthless adventurers. [p. 649] ... The Clermont Phalanx [OH] had jealousies among its women that led to a lawsuit. ... [p. 650] ... [O]f the Wisconsin Phalanx [WI] ... their property becoming valuable, they sold it for the purpose of making money out of it. [p. 651] ...

Brook Farm [MA] alone is reported as harmonious to the end. [p. 652].

—John Humphrey Noyes, *History of American Socialisms*, 1870, in *Strange Cults and Utopias*

Where ... was the “efficiency” of communal living” ... The various jars, cans, [etc.] in which things were stored ... were at first rarely labeled and the problems they caused were both numerous and comical. ... [I]n such little ways, compounded hourly is the valuable life-energy, peace of mind, and tempers of community members drained and wasted, and the probability of community success ... lessened. With jars it does not matter too much, but ... two automobile engines were ruined thru neglect and ... placed great stress on the community’s finances.

It might be well to note that we came to feel that the number and length of meetings had become oppressive, while yet remaining inadequate to our need. ... [T]he formation of committees and the delegation of decisions might prove valuable. ... [M]eetings concerned solely with ... problems of ... members should be limited to those specific members (with ... mediators where necessary).

Such steps seemed urgent in order to put a curb on the number of hours each member had to spend in various meetings ... which had indeed become burdensome.

—Gordon Yaswen, “Sunrise Hill: A Postmortem,” *The Good Life*. 1973, pp. 163-4, 170.

Whereas poverty can knit members into a compact whole, “prosperity can be fatal.” [Richard Ely, 1885] “Perhaps the greatest [peril] of all [is if] ... they attain prosperity they attract a crowd of members who lack the enthusiasm and faith of the earlier ones and are attracted only by self-interest. Then there is a conflict between the older element and the new.” [Charles Gide, 1930]

—Rosabeth Moss Kanter, *Commitment and Community*, 1972, pp. 157-8

[T]he kibbutz, like all social movements, passed from a “charismatic” into a “routine” ... phase in ... its development. Second and third generations in the kibbutz admire their parents’ revolution, but for them it is the life they were born to. ... [I]t is not clear whether they could survive without too much adaptation to ... the world around them, and lose their basic values and their unique characteristics.

—Amir Helman, “The Inclination to Give Up Kibbutz’ Values in Favour of Economic Efficiency,” pp. 668, 673 in *Communal Life: An International Perspective*, Lectures at The Intrntnl. Conf. on Kibbutz and Communes, 1985, Yad Tabenkin, Eyal, Israel, Gorni, Oved, Pax, eds., Transaction Books, Rutgers.