

Fellowship of Intentioneers versus Dark Enlightenment

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.

Contrasting with the myth of an Illuminati,
arises the myth of a 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 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."

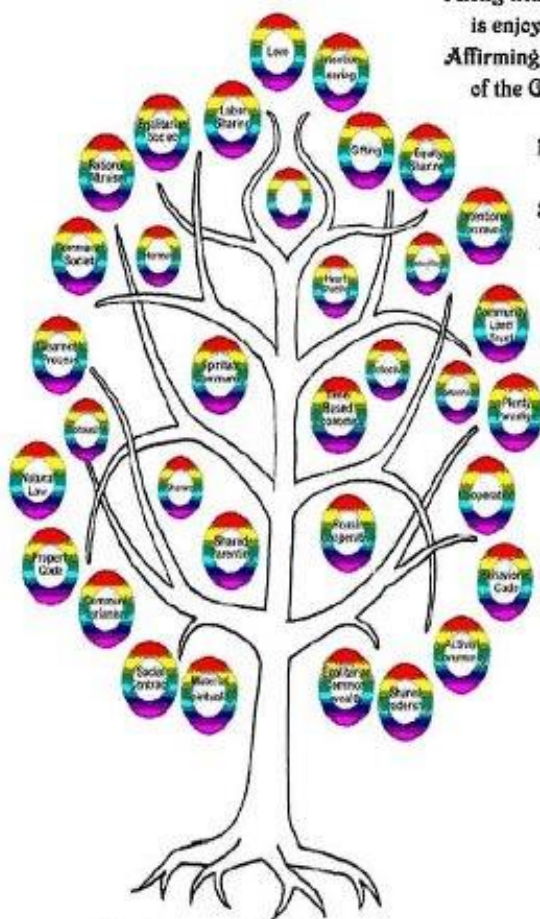
As scarcity is essential
to the monetary system's economic model,
So abundance is affirmed
in the plenty paradigm of time economies.

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.



The Fellowship of Intentioneers

School of Intentioneering®

www.Intentioneers.net • 4thWorld@consultant.com • Denver, Colorado • September, 2026

Teaching lifestyles of gifting and sharing through a set of values, theories, and histories of the cofamily, intentional community, the regional commonwealth, & Fourth World.

School of Intentioneering Concentrations:

Utopia Literacy Project—providing standards of theory, terminology, and history for teaching the intentional community part of utopia studies.

Regional Commonwealth—local organizing for countercultural alternatives to the dominant culture, for areas larger than neighborhoods and smaller than states.

Partnership Spirituality—making a religion of gender-equality, social justice, and of human-and-nature harmony or symbiosis.

Fellowship of Intentioneers and the Antifa Allegory

From all according to intent; to all according to fairness —School of Intentioneering

We Live in Epic Times

The litany of tribulations today is as great or greater than any in history. A way to view the challenges and opportunities of our age is to consider the contest for hearts and minds as presented in the Antifa Allegory.

There have always been in human history contests or conflicts between autocracy and democracy, between unified-belief and pluralist-belief systems, and between economic systems of taking and exchanging versus gifting and sharing. We are living and struggling with these disparities today as our ancestors have in their time.

Partnership Spirituality



Binarian Monotheism

**Blessed are the intentioneers, for theirs
are the lifestyles of gifting and sharing.
—School of Intentioneering**

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Serve the Light!

Balance personal wants with the needs of society and nature. When our preferred lifestyle is one of sharing and cooperation there are three primary concerns: gender-equality, social justice, and human-and-nature symbiosis. All of these concerns may be considered forms of partnership. Since we cannot have a gender, a racial or ethnic, and a human-and-nature partnership with a patriarchal religion, a Partnership Spirituality is needed.

Cultural engineering, or intentioneering, for a gifting and sharing culture requires changing from patriarchal Abrahamic faiths to partnership as a religious ideal. Religion is one of the three primary aspects of culture, along with governance and economics, all of which must serve the same ideals.



School of Intentioneering

Utopia Literacy 101: Communitarian Designs and Trends

Peace Studies + Women's Studies + Environmental Studies = Utopia Studies

A utopia begins with a group of people co-creating a village. Terms for all forms of village community include: in the USA the term "**intentional community**"; in Europe the term "**ecovillage**" is used; in Israel the term "**kibbutz**" is used.

Theories and designs for utopia are classified in different ways. The most common categories are:

- Religious/Spiritual, with unified-beliefs, or secular with pluralist beliefs;
- Cultural identity can be rigid, stable, and stuck-in-time, or open and changing with the times;
- Social stratification ranges from authoritarian, class society to participatory, egalitarian society;
- Economic processes range from sharing common property to sharing private property, plus mixtures of the two;
- Governance systems used are from consensus to democracy to autocracy;
- Geographic location from rural to small town to suburb to urban;

Of the different methods for classifying intentional communities the most critical is the economic design, since this impacts most of the other characteristics. There are three basic economic forms used in communities, and each uses a different type of legal incorporation:

1. **Sharing common property**, e.g., communal and monastic societies use tax-exempt nonprofit forms;
2. **Sharing private property**, e.g., cohousing using the condominium; housing and land cooperatives using the cooperative corporation; class-harmony as sole-proprietor or small-group partnership; equity-sharing using tenants-in-common; and coliving using the for-profit corporation;
3. **Mixtures of the two** include; community land trusts using nonprofit legal forms, and limited-equity co-ops using either nonprofit or cooperative corporations.

Notice above that there are more different forms of private-property-sharing than of common-property-sharing communities. This is a major trend in the communities movement: away from the sharing of commonly-owned property to the sharing of privately-owned property. Private-property-sharing was advanced in 2010 with the invention of the land

co-op or real estate investment cooperative (REIC), which is likely to become the largest and fastest-growing form of intentional community, in the US.

Reasons for the trend away from communal society include:

- Financing is harder to secure for communal groups which often have to create community-owned business, while private-property-sharing communities involve members with jobs and careers that can get 30-year mortgages;
- The dominant culture is based on private property rather than common property, so the change to sharing private property is a simpler change than to any form of the sharing of common property;
- Parents often take their children out of the communal group, and for those who do not, their children growing up in the lifestyle often do not accept their parents' communalism and leave when they become adults. For those reasons, communal groups often do not want to support children since they will almost certainly leave communal society.

People still value communal society since the communal lifestyle takes us back to primitive tribalism before the invention of money and civilization. This is a unique experience of total immersion in cooperative culture that changes how people think and live, even long after leaving communal society, especially when communalism involves a gender-equal culture valuing reproduction as much as other forms of work.

The **Utopia Literacy Project** encourages people to create local associations for connecting with others in their area who are involved in cooperatives and communities, and those interested in Utopia Studies or in gifting and sharing lifestyles, for sharing information about the communities movement and for aiding the co-creation of community. The name offered for such associations is "**regional commonwealth**," as in the Denver Commonwealth or the Louisa Commonwealth, for two examples.

Study of these theories, designs, & trends is offered in free PDF documents at: **www. Intentioneers.net**

Live with others as you would have others live with you —School of Intentioneering

Fellowship of Intentioneers versus Dark Enlightenment

An Allegory Presenting Lifestyles of Gifting and Sharing

People typically know more about the characters, places, and events of Middle-earth than they know about intentional community, so an allegory relating the people, places, and histories of real-world intentional communities to the high-fantasy of J. R. R. Tolkien's *Lord of the Rings* provides an entertaining way for people to learn about the range of different types of alternative lifestyles in existence and available today.

The **Antifa Allegory** takes the theory of **Dark Enlightenment**, now influencing at least our current national government which is based on the political-economic model of **cameralism**, and relates that theory to Tolkien's story of an evil force seeking to control all the races of Middle-earth. Cameralism is a form of pre-capitalist mercantilism developed in Prussia, formerly in northeast Europe from the 16th to the first half of the 20th century. Cameralism is the monarchist-libertarian governing model preferred by the current President of the United States. **September, 2026.**

In the Antifa Allegory, **money serves as the One Ring in a hobbit's pocket**, and businesses are forms of magic rings creating wealth, yet that wealth is a trap that controls and consumes the population.

In response, the Fellowship of Intentioneers serves to encourage and support the creation of non-monetary, time-based economics of labor-gifting and labor-sharing. While in monetary economics differential wages and salaries reward different types of work, in time-based economics, all labor benefiting the community is valued equally, including domestic reproduction as well as income-generating production.

For much more Antifa Allegory detail see the 75-page paper, *Fellowship of Intentioneers* at: **www.Intentioneers.net**

Correspondences of Fantasy to Reality

One Ring—Money. **Rings of Power**—All businesses, whether organized via debt-based or time-based economics.

The Fellowship's Mission of Destroying the One Ring by casting it into Mount Doom is an analogy for removing from our minds the power of money and its values of possessiveness and competition that it has upon us, enabling us to turn to forms of time-economics supporting values of sharing and cooperation. This can be of varying degrees of difficulty depending upon one's intellectual and emotional constitution.

Elves—Egalitarian communal societies, whether spiritual, multi-faith, or secular, have gone furthest in bending the powers of Darkness (debt-based monetary system) toward service of the Light (time-based labor-sharing systems) with their Rings of Power.

Dwarves—Survivalist communities or "prepers" may be isolationist and politically conservative (e.g., Libertarian) yet may also resist the Darkness.

Numenorians—Spiritual intentional communities: Christian, Buddhist, Hindu, Islamist, New Age, Pagan, Unitarian Universalist, Native American Spiritual or other, building societies based upon the values of sharing and cooperation found in religious ideals.

Humans—Secular and multi-faith intentional communities: ecovillages, cohousing communities, community land trusts, housing/land cooperatives, etc.

Hobbits—Those who ignore, don't care about, or are oblivious to the contest of values between the Light and the Darkness (i.e., sharing and cooperation versus possessiveness and competition) which may include average citizens, members of military, police, or other civil servants. This may be due to being far removed from the actual contest, or to being self-absorbed, or in denial of the contest, yet individuals 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.

Wizards—Those who frame and teach economic systems, whether debt-based or time-based, serving either the Darkness or the Light.

Ring Wraiths—Upper managers of the monetary economy such as the Federal Reserve and other central banks, the World Bank, etc.

Sauron and Morgoth—Those at the highest levels of global monetary system consultation and coordination.

Trolls, Goblins, Orcs, etc.—Those who prey on others: thieves, predatory lenders, terrorists, liars, politicians, etc.

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
Denver, Colorado • September, 2026 • 4thWorld@consultant.com • 75 pages

Download this free paper and other materials from School of Intentioneering: www.Intentioneers.net

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Antifa Allegory — The Utopia Literacy Project

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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)