

Intentioneering A Happiness Ethic

Rational Altruism, Material Spirituality and the Art of Culture Magic

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If happiness is a state of mind following upon material wellbeing, or upon a state of spiritual grace, purity or virtue, then “intentioneering a happiness ethic” is the deliberate effort to couple the two. That is, to create happiness through a material existence consistent with a spiritual, theological or philosophical concept of the nature of the universe, and the place of humanity within it.

Happiness is a Material Spirituality

Intentioneering a happiness ethic can require a substantial change in the way we think, as well as in what we do. So much so that new terms and phrases have to be added to the language in order to counter the current dominant influences of militarism and of monetary economics. Avoiding the common use of militaristic or military-derived terms in our vernacular speech, and away from monetary assumptions in how we view economics, affirms a paradigm shift away from that of conflict and scarcity to that of cooperation and plenty through sharing. For this purpose, each phrase or primary word in the title of this work was coined specifically for presenting some aspect of the plenty paradigm and of the happiness ethic.

Changing our language to suit a particular set of values is a deliberate attempt to change consciousness, first of all our own, and by extension the collective consciousness of the culture, whether the whole or just the part of it that we comprise who hold the agreement to do so. In her book *The Spiral Dance* Starhawk spoke of this bending of consciousness as the definition of “magic,” which she defined as “the art of changing consciousness at will.” (Starhawk 1989) The term “culture magic” would then be the art of changing culture at will, and the method of accomplishing that may be called intentioneering.

The term "intentioneering" used in the title comes from the idea that enjoying a culture and society based upon positive values must be something like living in paradise. Since we know that we can create hell on earth, due to nuclear weapons followed very quickly by hell freezing over with a nuclear winter, shouldn't it also be possible for us to create heaven on earth? Or if not heaven, then at least we can work to create what Kat Kinkade refers to as, "successive approximations of paradise" in her writings about Twin Oaks Community's experience with applied behavioral psychology. (Kinkade 1972)

The word "intentioneering" merges the terms "intentional community" and "behavioral engineering" to derive one word to be used to refer to the effort to build community. And the term references one of American culture's contemporary idioms for having a good time. The exclamation "... going to Disneyland!" suggests a popular vacation destination, and so it is a suitable adaptation of Disney parlance to take the term "imagineering," meaning taking fairy tales and cartoon characters and engineering these figments of imagination into physical,

interactive, holiday attractions, and create the new term "intentioneering," referring to the deliberate human cultural design of a happiness ethic.

Hopefully, the etymological reference to Disneyland will serve to emphasize the goal of only positive values being involved in the process of intentioneering. This is significant as generally the concept of ones' behavior being engineered is not thought to be a positive idea, since our experience with the dominate culture's ubiquitous and relentless consumer advertising can be considered a negative form of behavior engineering in service of the competitive, scarcity paradigm. What serves to assure that deliberately created socio-psychological processes in community building are positive, of course, is the concentration upon participatory governance and the attendant functions of consensus facilitation, constructive feedback, clarity of communication and similar processes. These and other aspects of communication have a major bearing upon the nature of our relationships.

In the pursuit of happiness, many people realize that the quality of our relationships is one of the most important aspects of our personal happiness, along with good health, a personal outlook of optimism, physical activity, and personal control over one's own life. John Stossel made this point in his April, 1996 segment of ABC's "20-20," titled "Happiness in America." Although he generally left out the issue of spirituality, he went on to say that all of these positive values are generally considered to be more important than mere personal monetary wealth alone.

If the quest for ever greater wealth requires that we live a life of competition, possessiveness, greed and similar processes and values, then we can understand why it is said that money can not buy happiness. Competition, possessiveness and oppression can never be more than individual or collective profit at the expense of others and the environment.

If we were to affirm that we are truly intelligent beings, we would seek to look beyond the circumstantial culture which we inherit, based upon exploiting comparative advantages, to more deliberately build or "intentioneer" a foundation for a lifestyle that is mutually fulfilling, environmentally sustainable and joyful in the most positive sense.

Although we may affirm that the personal, the family, the collective, the cultural, political, economic, spiritual and all aspects of our lives are interlinked, for many people successfully managing our lives in the dominant culture results in our severing many of those links. Securing our material wellbeing often requires ways of thinking and being that are inconsistent with our sense of ethics, or our spiritual or religious beliefs, whether directly or indirectly. There are many writers looking at how and why this is the case, and this writing will visit some of those concepts and arguments, yet the focus here is primarily to present a range of ideas, methods and processes for aligning our material and spiritual values in ways that together engender happiness.

The ultimate test of human wisdom is our creation of, and our living in, a society based upon the values of caring, nurturance, love, equality, freedom and responsibility, utilizing the processes of cooperation and sharing.

Intentioneering a Moral Standard

In proposing the concept of a "happiness ethic" the intention is to develop a standard of right and wrong from the standpoint of a particular orientation, in this case a simple and common emotion.

Other standards might arise from a philosophy such as the “humanist ethic,” a value such as the “success ethic,” or a spiritual orientation such as the “Protestant ethic.”

In the case of the Protestant ethic we have an example in which lifestyle and spirituality have been seen to be consistent or synergistic, with each reinforcing the other. Although he died before developing his study of other world religions and their impact upon culture, Max Weber’s work on Protestant Christianity and capitalism provides an excellent general study of such a convergence of materialism and spirituality in Western culture.

Weber’s *The Protestant Ethic and the Spirit of Capitalism* explains that an early experience of lifestyle-made-consistent-with-spirituality, called generally asceticism or the denial of material indulgences, left the medieval monastery and entered the market system with the ideal of “work as calling.” Weber writes that “labour came to be considered in itself the end of life, ordained as such by God. St. Paul’s ‘He who will not work shall not eat’ holds unconditionally for everyone. Unwillingness to work is symptomatic of the lack of grace.” (Weber 1904-05, p. 159) Following this lifestyle of devotion to work, later developed in the Puritan ethic, came the Quaker ethic, setting “the clean and solid comfort of the middle-class home as an ideal,” sanctioned by God. (Weber, p. 171)

Yet the tendency of the market system and of monetary economics is toward a divorce of spirituality from economics and the culture it engenders. Weber continues to say that, “In the field of its highest development, in the United States, the pursuit of wealth, stripped of its religious and ethical meaning, tends to become associated with purely mundane passions, which often actually give it the character of sport.” (Weber, p. 182)

In the “Protestant work ethic” evidence of the rich person’s piety, regardless of the destruction caused by their road to wealth, such as in the case of Alfred Nobel’s inventions of high explosives or Andrew Carnegie’s sanction of union-busting violence in the steel industry, is generally afforded through philanthropies and charities such as the Nobel Peace Prize and the Carnegie Foundation’s sponsorship of public universities, museums and libraries. Only via eschatological rationalities does religion legitimize the excesses of materialism found in the capitalist monetary system, and the rich are admitted to heaven, the ultimate expression of happiness in the afterlife.

Yet what of happiness in this life? What ever spiritual merit may remain in the sport of market capitalism and the monetary system today, the problems resulting from an over indulgence in competition and possessiveness, such as natural resource depletion and despoliation, increase in global cultural homogenization, increasing militarization and war, disregard for civil liberties, human rights and basic necessities, all these and more suggest the need for recognizing and developing a “happiness ethic” in which our expressions of materialism and spirituality in the changing circumstances of the 21st Century can again be seen as synergistic functions in our lives; with both materialism and spirituality supporting and enhancing the value of personal responsibility for self, society and nature.

The Parallel Culture and the Affinity Group

In coining the term "parallel culture" the intent is to suggest that the primary goal is not to force change in the larger, dominate culture, as such processes have negative connotations, but rather to bend a significant portion of the culture around to a recognition that the positive alternative of

the plenty paradigm has always existed along with or parallel to the dominant scarcity paradigm, and that it can be developed further. In a sense, Paul's concept of "cultural creatives" may be part of that bending process today, while in earlier periods of human civilization the monastic and other spiritual movements filled that role. The goal today as always is to develop the parallel culture to where it is the dominant social design, permitting those who desire to remain ensconced in their scarcity paradigm of possessiveness and competition.

Prehistoric tribal culture may be considered an example of the integration of positive and negative cultural values or paradigms, prior to these motives being split between two parallel cultural paradigms, with the advent of civilization. Its possible, yet difficult for us today to return to such an integrated culture, partly as many find it hard to understand. People generally think of prehistoric human society as being brutish and characterized by a competitive struggle for survival. Yet there is another perspective offered by Richard Leakey, in the book *People of the Lake: Mankind and Its Beginnings*, in which he asserts that "Sharing, not hunting or gathering as such, is what made us human." (Leakey 1979, p. 120)

Richard Leakey's study of human prehistory in Kenya suggests that our long history as an "intensely social creature" resulted in the embedding in our brains of the senses of obligation and generosity as powerful human instincts helping to assure the success of our species. (Leakey 1979, p. 138) Hence, there may be nothing spiritually mysterious about our ability to know right from wrong and to seek peace, love and harmony, sometimes referred to as our "inner light;" rather, our ethical awareness may simply be an aspect of human development which, like language capability, evolved through natural selection. Given this perspective, however, there remains a role in the parallel culture for spiritual awareness, presented in the concept of a material spirituality. Due to the influence of our long prehistoric past, some of us today would likely have a stronger instinct for cooperation, while in others competition may be the dominate instinct. For this reason people must have a choice of lifestyles, and this is the value of having parallel cultures.

So the desire to live in community can be presented as an innate drive in our basic constitution, possibly as strong as the primitive drive for sugar, salt and fat in the diet, for procreation, competition and other basic instincts. All that we need is a society that respects the communitarian preference, and that nurtures it rather than destroying it. And in the dominant culture it may be the monetary economic system, more than any other single factor, preventing us from honoring our basic preference for sharing in community.

Given that the dominant culture today is generally characterized as being based upon the political-economic system known as "neo-liberal market capitalism," focused upon competition, possessiveness and similar values, an alternative economic system focused upon positive values, such as sharing, must be based upon an economic system known as ... what? Certainly the term "communism" does not suggest the positive value of participatory governance, since it refers to the authoritarian system of one-party rule and the negative value of centralized control, with regard to "the production and distribution of goods and services." Similarly, "socialism" refers to the practice of "redistribution" of wealth from those who have to those who have not, and this taking is essentially a negative process. A more positive program would be the focus upon building common wealth, similar to the way that nonprofit and some cooperative organizations work.

One of the important aspects of authoritarian structures such as communism, as it has been experienced and in some communist theory, is the problem of centralization of power and authority. This is also a problem in capitalism, particularly the neo-liberal form, as wealth and power are increasingly concentrated in fewer hands. This political-economic structure can be called a "plutocracy," meaning rule by the rich. To avoid this problem, the parallel culture must use decentralized forms of decision-making, such as consensus and other forms of participatory group process, practiced in small groups or "affinity groups" formed around common interests or backgrounds, which then may send representatives or delegates to larger governmental bodies. This can also be referred to as "social anarchism," as long as it involves voluntary association. Similar to how clans and tribes comprised nations, the "affinity-group network" then become the basic foundation and building block of the parallel culture.

The Political-Economic Matrix and the Egalitarian Commonwealth

To answer the question of by what name shall we know a culture built upon positive values, a range of different terms may be used providing for different forms of property ownership, while having in common the attribute of participatory governance. The term "egalitarian" serves to refer to the ideal of popular self-governance, and therefore would always be used in reference to the parallel culture. Within a politically egalitarian society, however, there may be a range of different economic structures, including common property ownership, private property ownership, and a mixture of the two. "Egalitarian communalism" refers to common property ownership with a participatory government, and examples would be some of the Kibbutz movement in Israel, Twin Oaks Community and other members of the Federation of Egalitarian Communities in North America, and other egalitarian communal societies around the world. "Egalitarian collectivism" refers to private property ownership, and examples would be cohousing communities and cooperatives, known by different names throughout the world. "Egalitarian commonwealth" refers to a combination of common and private property ownership structures (i.e., "economic diversity") with participatory governance. Examples would be community land trusts and those communities having both a communal core-group and other members holding more private property. The dominant culture, however, with its authoritarian structure would not appear on this egalitarian economic continuum.

The dominant culture would be on the authoritarian economic continuum; same economic range yet on a different political level. Between the egalitarian and the authoritarian political levels would be majority-rule or "democratic" societies, including "democratic socialism," with a similar economic range. Note that here are identified three economic classifications (i.e., communal, economically-diverse and private) and three political classifications (i.e., consensus, majority-rule and authoritarian). Placing the economic continuum on a horizontal axis and the political continuum on a vertical axis we create the "Political-Economic Matrix" with nine separate and specifically defined cells, each with a unique political-economic combination. Over time cultures, societies and affinity groups may move among different cells, yet historically, human civilization in general may be said to be moving toward the top center cell, labeled the "egalitarian commonwealth," having a consensus-based governance with economic diversity.

Viewing human civilization as moving from authoritarian structures to democratic to greater degrees of popular participation suggests a "process trend," while viewing the balance of common and private property suggests an "integration trend," together moving us toward the egalitarian commonwealth. An ecological analogy to these trends in human civilization suggests that our history is like an ecosystem changing from a swamp to scrub-land to the climax forest.

Kenneth Boulding wrote in 1970 in *Economics As A Science* that the primitive tribe or village is a good example of a climactic social system, remaining stable until some fundamental change takes place. Recorded history begins with one such change, the advent of civilization and the end of the primitive climax human culture. We have been working ever since, through the city-state to empire and now to global culture, to arrive at a new level of cultural stability, a more advanced climactic social system similar in ways to primitive human culture yet at a different level of technology and social complexity, if not also evidencing a higher degree of wisdom.

On the large scale, the parallel culture would best be considered to be an "egalitarian commonwealth." The term "commonwealth" suggests the general economic welfare of a region or group of people, and thus adequately suggests a combination of economic structures. On the large scale, the parallel culture would involve a range of different forms of participatory, self-governing, community organizations comprising an egalitarian commonwealth. The part of the parallel culture that emphasizes strictly positive values would have the goal of working toward egalitarian communalism, or common property ownership, on the small scale. Note that egalitarian communal communities are rarely found on the large scale. The communal Kibbutzim range up to a maximum of about 1,200 people, and many of these Kibbutzim have been transitioning to economic diversity. For this reason the focus upon small-scale affinity groups in the parallel culture is particularly important.

Rational Altruism and Time Economics

The easiest way to begin to structure the idea of an economic system based upon nurturing-relationship values is simply to take the terms used to explain the monetary economy and find existing or coin new terms with opposite meanings. So the opposite of the term "rational self-interest," which is used to explain how it is that an economy can work well when everyone is concentrating upon what they can get for themselves, is the new term "rational altruism," explaining how an economy based upon sharing can work well. Similarly, the term "comparative advantage," or how various individuals or groups can each exploit their particular resources or talents and trade their resulting commodities or services in the monetary economy, is replaced with the concept of "mutual advantage."

The theory of "supply and demand," or how competition among buyers and sellers affects prices, productivity and trade in privately-owned goods and services, is replaced with the theory of "desire and dedication," or how in cooperation people's needs and wants affects their motivation to produce public goods and services. Thus, the perfect elasticity of aggregate desire, or our tendency to want ever more, is motivation for the process of intentioneering the dedication to satisfy those desires. "Artificial scarcity" in the competitive economy, suggesting that the dominant culture may be characterized as representing the "scarcity paradigm," is replaced with the concept of the "plenty paradigm," suggesting that by sharing we can enjoy a natural abundance. Finally, the "invisible hand" of the market place, that specter of capitalism, is replaced by "material spirituality" as an affirmation of the spiritual value of sharing through the intentioneering of the parallel culture, the plenty paradigm, time economics and rational altruism.

Rational altruism affirms the positive perspective that all of our needs may be met, and that happiness is best provided, when we share. Since it is harder to share when we value everything in units of currency, and hoard as much as we can, an economy based upon the ideal of rational altruism has to be based upon an alternative to monetary economics. A non-monetary economy, therefore, can not be an exchange economy, but must be a sharing economy, and work or labor,

if not motivated by money, must be motivated by the nurturing-relationship value that it brings to the individual and community as a whole. Time, then, becomes the basis of the non-monetary economy, and "time economics" provides for the common wealth by maximizing public goods and services. The resulting shared wealth reduces the fear of economic loss or exposure (fear of scarcity) and greed is not rewarded. Rather than working for strictly the materialistic and temporal goals of personal wealth and power, rational altruism affirms one's intention to work for mutual benefit, social justice and ecological responsibility. Happiness, then, is found as much in working for the good of all, as in work for personal benefit.

The Anti-Quota and other Communitarian Luxuries

In time-based economics the "service credit" or "labor credit" is the root of public good, and all work is valued equally. One hour is worth one credit regardless of who is working or what is done. However, there are two different forms of time economies, "labor exchanging" using "service credits" or "time dollars," which are exchanged hour-for-hour, and "labor sharing" using "labor credits," which are not exchanged, but used to keep track of member's fair-share of work done for the community.

Labor sharing usually involves a "labor quota" or minimum fair-share contribution of time that a community organization agrees is necessary for the good of the group, and that each member must do in order to maintain their membership. However, another form of labor sharing would involve voluntary labor pledges given to the community for the maintenance of ongoing community-wide service programs. Computing the average per-member number of hours worked, or "done labor" for a particular period of time would result in a second way to arrive at a figure for member's fair-share labor-hour contribution goal. This "anti-quota" would be a voluntary goal, rather than a requirement as in the case of the labor quota.

The anti-quota might be particularly relevant to an urban community, as the urban experience has so many demands on a person's time. The anti-quota lets every member know the amount of time that the average member gave to the community, and thus an idea of what one's fair-share contribution of work would be. This would represent a reliance upon the individual's desire to support the community, and provide a passive form of positive reinforcement, as it focuses upon the individual's maintenance of self-motivation. More active forms of positive reinforcement would include individual access to the services and resources provided by the community, and various methods of group recognition of those who contribute time to the community. This recognition might include both group events and individual positive or constructive feedback, encouraging a focus within the community upon positive morale-boosting functions other than monetary reward.

Community in an urban setting involves bringing together people who appreciate each other's company, and involves nurturing mutually supportive activities among the group. We all have many different activities and cares taking our time, yet some of those activities, and over time probably many of them, can be made easier and more enjoyable as we find ways to provide for them collectively within our egalitarian commonwealth rather than individually through the consumer economy. Consider that through building community we can enjoy luxuries that individually we could not realize. We might consider the relationships we build among us through our sharing of child care and food service, a vehicle cooperative and a purchasing program and other services, as a "trust luxury," based upon our experience of community members making agreements and following through with them. The feedback and other levels

of communication used to maintain these services nurtures our friendships and encourages the pleasure we have in enjoying each other's company.

Consider how the fellowship of community respects the spiritual ideals of brother and of sisterhood, of living by the Golden Rule, or of practicing a love-thy-neighbor ethic. The opportunity to conform our lifestyle to our spiritual ideals can be cast as a "spiritual luxury," while the focus upon sharing and ecological design can be presented as a "politically-correct luxury." Visiting other communities around the world is a "travel luxury." And more than mere luxury, intergenerational community where both young and old are encouraged to care for the other, in comparison with the usual pattern of age segregation in America, is cultural elegance. All of these and more are "communitarian luxuries" available to everyone.

By emphasizing that the benefits of community are not commodities that can be simply purchased, we can begin to develop an awareness of the unique nature of rational altruism and of the communitarian lifestyle, which might be cast as the "communitarian mystique." Such an outreach campaign may then begin to counter our acculturation to "the American Dream," and its attendant ideals of home as moated castle and that debt-financed consumerism is a patriotic duty. Yet there are different ways to view the effort to build community. One view, that our only choices are chaos or community, suggests that building intentional community is a necessity in order to assure our long-term survival. A less fatalistic view, which may be far more effective as an outreach campaign, is that building community, of any kind, is the effort to create luxuries that can not otherwise be enjoyed.

Material Spirituality and Natural Law

Although we may recognize that there may be nothing spiritually mysterious about our desire for community and other positive spiritual values (as explained in the section: The Parallel Culture and the Affinity Group) there is still an important role for spiritual expression in the parallel culture, which may be presented in the term "material spirituality" and its use of the concept of natural law.

As human beings, our nature includes both physical and spiritual aspects. Our material lives are generally governed by the economic and political processes in which we engage, and these influence our health and happiness. In contrast, our spiritual lives arise from an awareness of grace and inspiration, and a sense of right and wrong. Whether the source of our spirituality is an external revelation (transcendence) or an intuitive nature (immanence), our awareness and expression of spiritual truth must inform and balance our economic and political lives, or how we manage our time and provide for our happiness in the physical world.

Both the material and the spiritual aspects of our nature must be honored, expressed and balanced, such that neither eclipses the other. With such a balance we can justify both a respect for private property and for commonly-owned property, since the former represents material values and the latter represents spiritual values, and both are justified via natural law. This balance is the basic ideal of "material spirituality," and this ideal leads to the practice of rational altruism and the application of time-based economics.

As a society of human beings our culture must express a balance of material and of spiritual values, in order to support individuals in maintaining a similar balance. This can be the best way for the society and the individual to be mutually supportive, and this ideal is addressed in the

process of seeking justice through the institutions of law. The seat of authority over individual choice, however, is always the individual conscious, inner light, or awareness of truth and justice. However inspired, the expression of individual awareness of philosophical or spiritual truth and justice may be considered to be one's representation of "natural law." A culture, then, must be able to trust in each person to manage their participation in society according to the common positive values of peace, equality, compassion, tolerance and justice. Accomplishing this requires an ongoing emphasis upon acculturation, education and spiritual instruction.

The concept of natural law encourages the expansion of our concern and motivation from what is good for the individual, or just our own needs and wants, to what is good for everyone, the world, and ultimately the focus upon transcendent values of peace, justice, nurturance and happiness. As this concept in democratic society has resulted in political issues, or issues presented from a person's or a party's subjective concerns, being addressed in objective legal terms of justice and fairness, the influence of the ideal of natural law upon society can essentially be seen as a secular expression of spiritual values. It is therefore through the concept of natural law that spiritual, political, economic and social issues may be integrated in one coherent world view, offering the potential for the presentation of natural law as a unified field theory for the design of human society.

What may result in confusion and misunderstanding of the concept of natural law is the tendency to define nature as the law-of-the-jungle and survival-of-the-fittest, as in each person for themselves, justifying the worst experiences of arbitrary law, selfish parochialism and predatory capitalism. These negative practices, of course, serve to respect only a narrow, self-centered view of the reason for one's existence. In contrast, there is a view that our existence serves the integration of the laws-of-nature and of natural law. In this view, just as the laws of physics, chemistry and all the natural sciences are immutable or beyond our ability to change them, and just as we are subject to these laws of nature and can only seek to understand and to live with them, so also are we subject to natural law. Just as we seek to learn the laws-of-nature, so also might we seek to learn and live by natural law.

The concept of natural law presents the ideals of justice, love and nurturance as being of the order of immutability. Breaking these metaphysical laws, as any in the physical sciences, unavoidably returns negative consequences. Living with and respecting natural law as the basis for how we utilize the laws of nature is the manner in which we, uniquely situated between the realms of the physical and the spiritual aspects of the universe, can best honor and most completely realize our full potential.

As a global civilization, human beings have created a world order comprised of economic systems and laws that, although may have originally been based upon expressions of natural law, are increasingly subject to misapplication through processes of writing human-made or "positive law," tending to respect spiritual ideals less than wealth, and the power that flows from it. As this new world order becomes increasingly exploitative of the earth's resources, damaging to the natural systems that support life, and economically and politically oppressive to humanity (materialism eclipsing spirituality), the need grows for supporting economic processes, engaging in cultural activities, and establishing social units in which individuals can express a set of values different from the negative values of the dominant culture.

Communitarian Values

The challenge to us is to build a culture with a political-economic system that engenders in the individual an appreciation of others and a sense of responsibility for the environment that we share. Trust in one another and mutual responsibility are simple luxuries that are assured as we enjoy a lifestyle expressing communitarian values. Providing a safe and nurturing environment for children and seniors is an expression of communitarian values, as are the provision of services where people work together for mutual advantage and efficient resource usage. Communitarian values are experienced in forums where people resolve disputes or discuss opportunities or challenges, whether from within or from outside of the community. Communitarian values are supported by architectural and land use designs that encourage the random kindnesses and senseless acts of beauty that encourage positive interactions among people. And communitarian values nurture the development of friendships and the other primary and secondary social bonds that make of our lives a joy, a work of art, a labor of love, and an expression of our spiritual awareness.

Spirituality and spiritual awareness itself can also be a communitarian value, when the spiritual expression includes an awareness of the individual within the group or society, as opposed to the solitary forms of spirituality considering only the individual's relationship with a transcendent spiritual force. It is precisely the communitarian aspect of spirituality, whether presented in culture magic, or as a happiness ethic, or in material spirituality, or as part of natural law that suggests the value of studying the processes that create and maintain intentional community.

This writing presents a number of different aspects of intentional community, mostly from political, economic and social perspectives, yet with the intention of affirming that all of these are important to a communitarian expression of spirituality, and through that expression toward the intentioning of a happiness ethic.

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