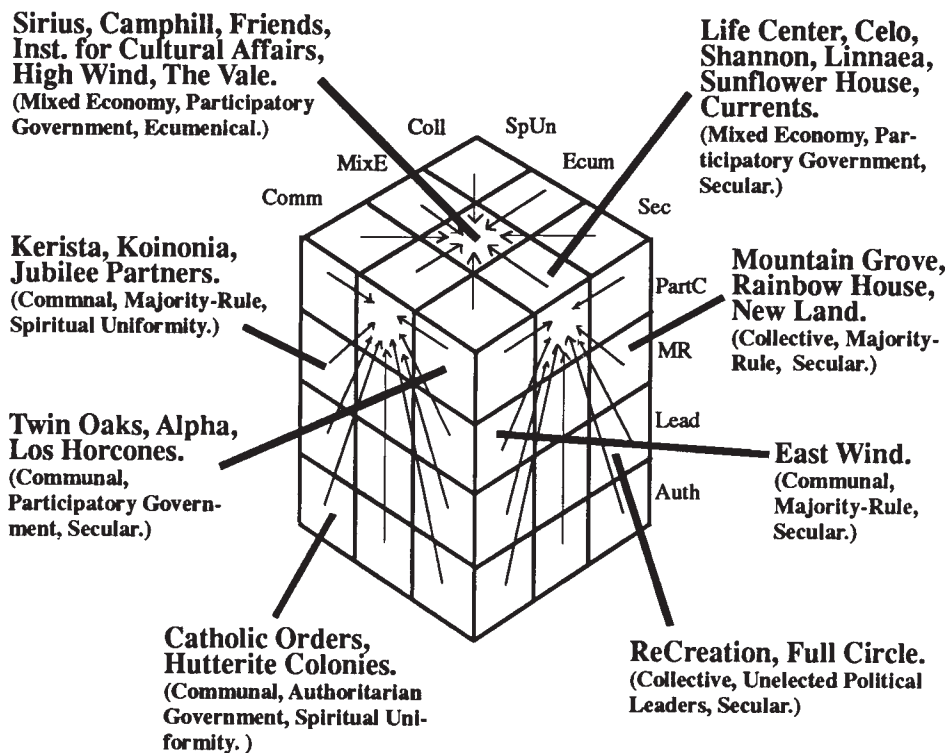


# Classifications of Communitarianism

## Sharing, Privacy and the Ownership and Control of Wealth

Allen Butcher



The COMMUNITARIAN RELATIONSHIPS MODEL

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# Introduction

The original goal in putting together this paper was to address the confusion in the terminology being used today in reference to the small scale alternative or experimental cultures known as intentional communities. In the course of constructing a classification structure which would model the great diversity of political and economic systems existing in the intentional communities movement, it became apparent that the model devised could be applied not merely to intentional communities, but to any distinct cultural group including the nation-state.

The initial concept which eventually became the three-dimensional "Communitarian Relationships Model," was the often considered question of the relative importance of the needs and rights of the individual versus those of society. This primary dilemma is central to many different issues in intentional communities, and so a means was sought to present these issues in some consistent manner. As a linear measure, the continuum suited this need very well. As it includes extremes at either end and mixtures or balances in the middle, the continuum became the basic element of the Communitarian Relationships Model. The first application was in presenting the degrees of sharing. These degrees range from the communal ownership economy to the private ownership economy, or the sharing of common property versus the sharing of private property. Soon after that came the continuum addressing the various levels of participation in governmental decision-making: from consensus to authoritarianism. When these two continua were put together at right angles, with economics on the horizontal axis and politics on the vertical axis, the result was a matrix presenting a number of cells, each with a different combination of political/economic factors describing a variety of different cultures.

The political/economic matrix proved to be not only a good comparative model for different social designs, but also an excellent method for graphically charting some of the transitions that societies experience over time, such as the common change between communal and private ownership economies, and the change toward greater or lesser degrees of authoritarian political processes. Once this was discovered, it was a short step to the application of this developmental model to the course of history, and the identification of two general trends in our civilization. Both of these trends are presented in the context of their related philosophical schools of thought. In brief, these two trends are toward

greater degrees of participation in our political processes, and toward a more stable balance between, or mixture of, common and private ownership structures in our economic system. The political trend is consistent with process theory and its antecedents, and the economic trend is consistent with the concept of unity in diversity, or of integration and of holism, and related spiritual traditions.

Once the issue of spirituality entered consideration, it was a natural step to the creation of a spirituality continuum, and to relating this to first the political continuum, then to the economic continuum on a third matrix. Considering how a set number of intentional communities arrange themselves on each of these three matrices, according to the survey data published in the 1990/91 Directory of Intentional Communities, certain conclusions can be drawn regarding the contemporary communitarian movement. The next obvious step was then to put these three matrices together in a three-dimensional model, a rectangular solid as it happens. The resulting combination of economic/political/spiritual characteristics, each represented by a particular cell in the three-dimensional model, provides a specific classification system for intentional communities.

The value of the Communitarian Relationships Model, however, goes beyond merely presenting the different communitarian designs in relation to one another. The consideration of the trends inherent in the three continua show a convergence in the Communitarian Relationships Model upon the top center cell, indicating a particular direction toward which it appears that human culture is moving on the global scale. The fact that it is this particular cell which represents the second highest concentration of intentional communities studied, suggests that utopian studies is indeed a valuable and relevant concentration as it shows how closely the communitarian movement tracks the direction in which civilization as a whole is moving. Communitarianism therefore both reflects the general trends in the larger world and anticipates what the future will bring.

The Communitarian Relationships Model is a systematic and comprehensive classification system encompassing not only the entire range of contemporary human organization, but also reflecting our past and our future. It is grounded in the experience of intentional cultural development, afforded depth by its relationship to the history of human achievement, and given meaning and purpose through its philosophical understandings and spiritual contexts.

# Basic Communitarian Concepts

One of the most helpful ways to think about the different types of intentional community is to recognize that there are essentially two ways to orient oneself to the communitarian lifestyle. In communities with few cooperative activities one begins with the assumption of privacy, and asks, "How much am I willing to share?" In communal society, or communities in which members have minimal private property and cooperate on many levels, one begins with the assumption of sharing and asks, "How much privacy do I need?" The difference is in the often expressed conflict between individuality and collectivity, and the challenge is in finding a good balance between these two levels of consciousness. For a growing number of people in community, that balance results in what may be called a mixed-economy community. Some of these communities settle on a fairly even balance of sharing versus privacy, others offer a choice of sharing lifestyles within the same community.

A balance between sharing and privacy is found, in communal society and perhaps other forms of community, when the individual experiences happiness or self-actualization from activities which benefit the whole. This could also be said to be the point at which the individual finds one's niche in society.

The exchange of labor for services results in a shared experience and an increase in the individual's commitment to the group. With greater commitment, greater degrees of sharing are possible, and the result can be a higher material standard of living as members have more assets available to them. However, as the level of sharing is increased, individual needs for privacy eventually cancel out the benefits. Reaching this point of diminishing returns results in a loss of community morale and cohesiveness. Many factors affect a community's sharing-privacy balance, such as urban versus rural location, average age of the membership, average length of membership or membership turnover rate, number of children, number of adults, level of shared values, competence of leadership, and so on.

The balance between privacy needs and sharing in communal society is harder to find or keep as the per-capita wealth of the community decreases, and easier to find or keep as the per-capita wealth of the community increases. This is because the level of community wealth determines the level of personal needs or wants which may be met. Additionally, the level of needs and wants expressed is a function of the degree of shared

values and of individual commitment to the group. The greater the degree of sharing and group commitment, the more agreement there will be on resource usage, and the less individual expression there will be of personal needs.

As these paragraphs suggest, understanding intentional community quickly becomes a test of one's ability to balance opposing views and to take into consideration many different factors. In view of the complex nature of the subject, it is helpful to simplify the issues involved and express them in a few basic concepts.

## Communal Sharing Theory

The "Communal Sharing Theory," states that 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 and power. Sharing also relates to the effort to provide mutual services. The more that individuals recognize that others are working for the good of the whole, the stronger the bonds between them will grow.

One application of this theory suggests that neither a charismatic leader nor a common ideology is the true basis of intentional community. Simply the practice of sharing alone is the basic dynamic involved in community, however organized. Certainly, if the leadership or ideology fails to put food on the table, or provide child-care services, or education, or health care, or otherwise fails to meet people's needs, individual commitment to the community will be lost. Although leadership may organize the mutual services, the leadership effort itself is a service offered by individuals to the community.

The process of leadership may involve shared leadership, in which many people take on various leadership functions. Also, a shared ideology may be built upon a process of collective discussion of ideals until a common ideology is recognized or accepted. Shared leadership systems work best when new members go through a process of orientation to their community's structure and ideals, while also being offered the opportunity to discuss community traditions and participate in their evolution. Such a process can help avoid the common problem of new-member-versus-old-member conflicts.

The communal experience of a sharing of all of these aspects of society and culture is an important dynamic which builds and sustains intentional community.

### **Communal Privacy Theory**

An additional social dynamic involved in intentional community is addressed by the “Communal Privacy Theory.” This states that as long as the equity or ultimate responsibility and power remains under communal ownership and control, then increasing levels of privacy, afforded by additional resources or powers being entrusted to individuals, does not reduce the community’s level of communalism. This theory relates to a number of different issues. One of these is the issue of decision-making structure and the difficulty often experienced when a transition occurs from a collective process to a managerial system. This problem often results as a community grows in population and in wealth. Delegation of responsibility and division of power does not necessarily reduce a group’s level of communalism as long as the ultimate responsibility remains with the community.

Another application of the communal privacy theory is in the issue of the erosion of communal sharing as a result of increasing demands for private space, private use of automobiles, greater personal allowances or discretionary funds, private gardens, pets, stereos, tools, computers or other amenities. This issue often accompanies the situation of increasing communal wealth, which may be viewed as a threat to the community’s tradition of sharing. The communal privacy theory suggests that the level of personal privacy is irrelevant as long as the ultimate control is held by the group. Thus the group retains some rights, since personal “possession” of various amenities is conditional upon acceptable conduct or usage. Hoarding, for example would be inappropriate. One could only possess something to the degree that that article could be made of use. (Egalitarian communities add the condition that all members have equal access to the community’s wealth.)

Theoretically, the communal privacy theory could be extended to the middle-class lifestyle in which houses and cars are entrusted to individuals, and the communal culture would not look much different from the capitalist culture. One experience related to this issue is the case where a woman living in a mixed-economy community, in which the land and buildings are owned by the community, commented that before they joined commu-

nity they always had other people living with them, sharing their living space in a collective household. Now however, they live in a community which has given them their own living space, and although this includes a guest room, she felt that they were in some way living less communally. Her perception was of a reduction of their level of sharing and of an acceptance of privacy values more characteristic of the dominate culture than of the alternative. However, by realizing that before joining the larger community they were sharing private property with a few people, whereas now they are sharing commonly owned property with many people, her perception and community awareness changed. She began to feel that she no longer had to share her private space in order to live by her communal ideals. Her ideals were being better served by the fact that she now had a whole community to share with others, not just one house!

### **Trusterty Theory**

Defining the different uses of the term “trusterty” may help to further explain the issue of sharing versus privacy.

Trusterty in communal society is used to refer to those items that are entrusted to individuals for personal use. According to Kathleen Kinkade in a conversation at Twin Oaks, June 1991, the term itself comes from nineteenth century anarchist theory, probably P. A. Kropotkin’s work. Trusterty items are usually furnishings for one’s living space acquired from community storage or purchasing services. When they are no longer needed they are returned to the community. Community vehicles taken on personal vacations and private living spaces are also entrusted to individuals, as are managerial responsibilities. In fact, communal trusterty theory suggests that all resources, commodities and powers remain under common ownership and control and are freely available to the individual as those items or powers may be made of use, whether for personal use or in service to the community. In theory, communal society asserts that there is no private ownership. Certainly we enter the world with no possessions and we leave it in the same way, so there must be some purpose to life beyond simply possessing matter and wealth. The communal ownership ideal serves to focus human concern less upon material things and more upon values, such as caring and sharing. Thus, it could be said that the communal experience furthers our spiritual evolution, as values are spiritual, not material in nature.



A somewhat different view of the issues concerning the ownership of property and of wealth, and a different use of the term trustery, is that adopted by the community land trust movement and utilized in the program of collecting ground rent, often called site-value taxation. In this case "trustery" refers to natural resources which morally must be shared by all of society, since they do not come into being as a result of individual effort. Some control over these resources may be earned by individuals, but ownership ultimately rests with society which then collects a share of the wealth generated through a system called "site-value" or even "incentive" taxation.

The basic premise of this movement is to account for the true sources of wealth and to assure that it is distributed to its rightful owners. This kind of analysis, first developed by Henry George and printed in the book Progress and Poverty in 1879, and now called "geonomics" meaning earth management, begins with the concept that the earth and the natural wealth it offers should rightfully be managed and shared for the good of all. When that wealth is mined or harvested or otherwise used to generate wealth by humans, those persons have a right to a portion of the wealth which their labor has provided, and society has a right to its share of that wealth. Other forms of wealth or site-value come from proximity to population centers and city services, both of which increase land value, and it is that portion of created wealth which belongs to society as a whole. Society's share of wealth, called ground rent, is then collected by a process called site-value taxation. That common wealth is then distributed as a citizen's dividend or utilized by the government in the provision of services to all citizens. If the ground rent were adequately collected there would be no need for an income tax or corporate tax, and there are a list of other benefits which this system affords. (Cord 1990)

The process of collecting ground rent can be affected in two ways. One is through raising the property tax levied on land while reducing the property tax on buildings. The other is by creating a community land trust organization which collects the land rent on the land it owns, and uses it for community purposes. This program was designed by Ralph Borsodi and Bob Swann (Stucki, Yeatman 1990), and it was they who coined the term "community land trust," specifying that community refers to all of the people of a given locality, not just those living on the land held by the trust. The term trustery is used variously to refer to the land held in trust, the wealth coming from that land, and the duties of stewardship over these resources which the organization must respect.

The ground rent concept is used today by municipalities in Pennsylvania, western Canada, Australia, New Zealand and Denmark. (Robert Schalkenbach Foundation 1990) It also provides the theoretical justification for Alaska's collection of 12.5 per cent royalties on the use of public oil lands, and for certain of the provisions of the international treaties on space and the seas. The community land trust idea is practiced by several organizations, including The School of Living Land Trust, Community Land Trust of the Southern Berkshires and the Ozark Regional Land Trust.

It is important to note here that the residents of the community land trust do not always constitute an intentional community. Since the residents merely rent from the trust, they are not an intentional community unless they themselves actually carry on some sharing processes. Often this takes the form of a partnership or a Homeowners Association.

### **Sharing-Privacy Continuum**

In order to get a clear picture of the different forms of community created by the different levels of sharing and of privacy, we can consider these concepts as the two extremes of a continuum, with the middle being various levels or mixtures of privacy and of sharing. Illustration 1 presents the "Sharing-to-Privacy Continuum," and shows that a number of different aspects of culture align in particular patterns to create specific types of intentional communities. Interpersonal relationships, child-care programs, architectural design, land and space use, management systems, and property codes all tend to consistently adopt complementary forms. Examples of each type of community are listed in the illustration.

There are other aspects of intentional community which combine with each of the various aspects of sharing and of privacy identified above, rather than aligning with them as on a continuum. For example, a particular form of decision-making process can be utilized by any form of community on the sharing-to-privacy continuum, not just a particular type of community. Decision-making processes come in a great variety, and these can be arranged on a continuum as well. All of these forms of sharing and of decision-making systems combine to form various types of communities. However, before discussing a means for taking into consideration all of these combinations, there are a number of points to be made concerning these two continua, which we may call the ownership or economic continuum and the control or political continuum.

# SHARING -to- PRIVACY CONTINUUM

	POLFIDELITY & GROUP MARRIAGE COMMUNAL COMMUNITIES.	COMMUNAL INTENTIONAL COMMUNITIES.	MIXED ECONOMY (coll.&comm.) INTENTIONAL COMMUNITIES.	FAMILIES & NEIGHBORHOODS. COLLECTIVE COMMUNITIES.	
INTERPER- SONAL RELA- TIONSHPIS	Polyfidelity. Group marriage.	Some homogenous, some diverse cultures: Celibacy, serial mo- nogamy, polyfidelity, gay, monogamy, etc.	Some homogeneous, some diverse cultures: celibacy, monogamy, serial monogamy, open relationships, gay.	Exclusive monogamous relationships.	
CHILD- CARE PRO- GRAMS	Shared and multiple parenting. Commu- nal child-care with children's apartments and child/adult resi- dences.	Shared parenting & communal child -care among similar or diverse families. Children's houses and child/adult residences.	Cooperative & mutual aid child-care. Shared parenting among diverse family designs.	Some mutual aid child- care among matriarchal or patriarchal nuclear families.	
ARCHI- TECTURAL DESIGN, LAND USE	Common space. No private rooms since partners change regularly, sometimes on rotating schedule.	Common buildings & land. Mixed common rooms & private rooms or apartments within group resi- dences.	Private houses, apart- ments or rooms. Some group housing & common buildings. Some community farm, gardens, work space.	No or minimal common spaces or functions. Single family house- holds on privately owned residential plots.	
LABOR SYSTEMS, COMM. MANAGE- MENT	Community busi- nesses and outside jobs. Daily planning. Mixed full-time and flex-time occupations.	Community busi- nesses and outside jobs. Labor credit & other planned labor systems. Mixed full- time & flex-time occ.	Individual income labor with weekly or monthly community labor projects. Full-time occupations. Sometimes community businesses.	Privately owned businesses. Some mutual aid but no group labor program. Full- time occupations.	
PROPERTY CODES: EQUITY, CASH, etc.	Generally commonly owned assets and equity. Minimal personal property.	Commonly owned assets and equity. Minimal personal property.	Some commonly owned assets. Mostly private property with sharing, loaning and exchanges.	Private property and equity. Some sharing, loaning, and exchanges.	
EXAMPLE COMMUN- ITIES	Kerista Liberty Cluster (PEP) Skywoods UV Family Also small groups within other large communities.	Twin Oaks, East Wind Camphill Villages, Hutterite Colonies, Catholic Orders, The Gathering, Bruderhof, Kibbutzim, Reba Place Sandhill, Alpha.	Ganas, Yogaville, Open Door, Caravan Theatre, La Cite Ecologique Emissary communities (Some members share income, others do not.)	Shannon, Patchwork, Celo, The Farm, Stelle, Shepherdsfield, Harvest Hills. Some condominiums, Homeowners Associations, housing co-ops, cohousing, land trusts.	Urban, suburban and rural neighborhoods. Some condominiums, apartment complexes and Homeowners Associations, housing co-ops, Amish commu- nities and other mutual aid cultures.

ILLUSTRATION 1

Various aspects of culture are best represented via a continuum. Relationships, child-care systems, architectural designs, space and land use, property codes and labor systems all tend to consistently adopt complementary forms in intentional community.

# Communitarianism Matrix

In the effort to devise a simple yet comprehensive method of describing the entire range of experimental or alternative societies called intentional communities, one quickly discovers that the exercise is relevant to all forms of social organization, and to the description of human civilization itself. That, then, is where we shall begin.

The genius of the human race is that we can take ideas spun out of our consciousness and manifest them upon the material plane. Unfortunately, we are not clever enough to see the full consequences of our actions until sometime after the fact. Thus, wisdom only comes with experience and reflection.

The paragraph above just identified, in the simplest sense, two basic aspects of the human experience, and these may be explained with the aid of relevant theories. First is the concept of unity in diversity. The material universe and the spiritual universe meet most powerfully in the human mind since we are active on both planes. Integrating opposites in this way suggests that we are part of a whole system, and so the first aspect or trend in civilization is that of integration or of holism, in which we are able to find a balance between disparate ideas and forces. The second aspect of civilization is that of change or of progress. We are all part of an ongoing process, often represented as cycles. As we gain experience in manipulating both ideas (representing the spiritual plane) and things (representing the material plane), we are involved in a process of growth and development.

Both of these trends in human civilization have philosophical schools of thought built up around them, as well as various spiritual traditions. In Western traditions there is the concept expressed as “everything flows” by the Greek philosopher Heraclitus. In Eastern traditions there is Tao or “the way.” In both is found the belief in an ultimate reality, the belief that all things are a part of a cosmic whole, and that all things are in a state of change, or an ongoing process. This is called Brahman in Hinduism, Dharmakaya in Buddhism, and process theology in Christianity.

In Western traditions the philosophical concept of process begins its modern development with nineteenth century German Idealism, expressed by Kant and Hegel, and its English school, T.H. Green’s teleological theory and A.N. Whitehead’s process theory. We can even interpret Abraham Maslow’s concept of a hierarchy of needs as suggesting that as individuals we are engaged in a process of growth toward self-actualization.

The concept of unity in diversity, or of the basic interconnectedness of nature, is becoming a tenet of modern physics. Relativity theory and quantum mechanics, or the theory of atomic phenomena, is replacing the Cartesian view of a basic dualism or split between mind and matter. Fritjof Capra makes this point in The Tao of Physics.

It is fascinating to see that twentieth-century science, which originated in the Cartesian split and in the mechanistic world-view, and which indeed only became possible because of such a view, now overcomes this fragmentation and leads back to the idea of unity expressed in the early Greek and Eastern philosophies. (Capra 1975)

In applying these two concepts of integration and of process to the task of understanding human civilization, each may be related to a particular component of society -- integration to economics, and process to politics.

How our culture develops can be considered a question of the communication processes which we use in our collective manipulation of the physical world. The creation and utilization of wealth determines the form and structure of our societies, and so to understand human civilization we must understand that there are two aspects to wealth: who owns it and who controls it. The two can be very different. For example, as individuals we may “own” land, but the state can tax it, or by the doctrine of eminent domain take it away, and so ultimately controls it.

Relating ownership to economics and control to

<b>Political Continuum</b>		
Participatory and Decentralized	Mixed	Authoritarian and Centralized
Control of Wealth (Consensus Process)	Political Systems (Majority-rule)	Control of Wealth



politics, the nature of each can be represented via continua, but it appears that the two have quite different properties. Politics, or the control of wealth, can be represented as a range from participatory to authoritarian decision-making processes. An individual or a small group may dominate governmental decision-making in society through an authoritarian process, or decision-making in government can be decentralized and involve a large number of people in a participatory process. Democratic majority-rule is more participatory than is an autocracy or an oligarchy, and consensus decision-making process is the most participatory of all.

If we look at the development of political processes through at least Western civilization, we may observe a trend away from authoritarianism and toward greater degrees of participation. We no longer have autocratic kings and emperors but instead majority-rule. On the local level and within some corporations there is a trend toward consensus process. Today elements of consensus, such as open debate and compromise, are applied on ever larger scales. Thus, the political continuum represents the basic aspect of civilization referred to earlier as process, with its antecedents in nineteenth century Idealism and earlier philosophies.

Economics follows a different historical process in our civilization than does politics. Although political evolution has tended to move from one end of its continuum to the other, economic evolution appears to move from both ends toward the middle. This development evidences a different aspect of our civilization; that being the concept of the integration of opposites, or of unity in diversity. It suggests that the most stable economic systems are those which can best support long-term growth and maintain a balance between extremes. These extremes are represented on the economic continuum as common ownership and private ownership of wealth.

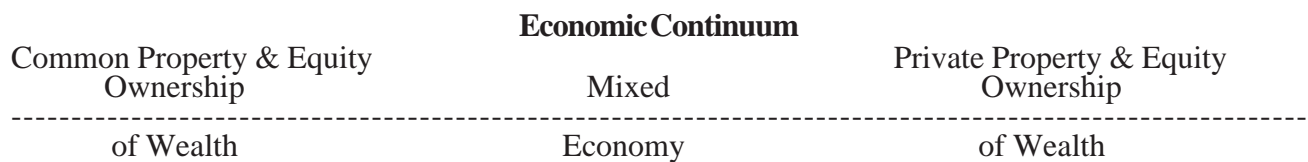
The historical trends in both Eastern and Western civilization appear to show both cultures moving toward a balance of ownership structures called the mixed economy. China, the Soviet Union and other communist countries are now encouraging more private ownership. Countries in Western Europe have for some time recognized their model as that of a mixed economy, often

called democratic socialism. The U.S., however, still refers to itself as a capitalist nation, identifying more with the private ownership of wealth even though roughly half of its economy evidences aspects of the common ownership of wealth. To explain this point we first must define “common ownership.”

The economic continuum presents the concept that there are two forms of ownership. One is private property, which is supported by ownership structures such as the for-profit corporation where all assets are divided among the corporation’s owners (or stockholders) in the event of dissolution. The same is the case in partnerships, cooperative corporations, and in less well known forms of incorporation. Commonly owned property, in contrast, is never divided in this way. It may be entrusted to individuals for their use or stewardship, but they never actually “own” it. Instead the group or society holds the ownership rights and delegates or “entrusts” control over that property to individuals. In the U.S., common ownership is evidenced most clearly in government property. No one person “owns” government property, it is owned in common by all citizens. Non-profit and tax-exempt corporations are another form of common ownership. None of the income or assets of such organizations may inure to the benefit of individuals other than reasonable salaries, and the benefits provided to people in the service of the tax-exempt purpose. Given these two examples of common ownership in America (others are presented in the next section), we can state that the U.S. is best characterized as a mixed economy. We are certainly not a strictly capitalist society, but in fact may be split nearly perfectly: half privately and half commonly owned. Howard L. Oleck makes this point in the book, Non-Profit Corporations, Organizations, and Associations.

Far more Americans now participate in non-profit organizations’ activities than in those of profit-seeking organizations. And perhaps half of the organizations and enterprises in the United States now are non-profit in nature.  
(Oleck 1980)

This point is supported by the fact that the total economic activity of governmental and exempt organizations probably equals more than half of our gross national product



# THE OWNERSHIP/CONTROL MATRIX

	COMMON OWNERSHIP OF WEALTH	MIXED ECONOMIC SYSTEMS	PRIVATE OWNERSHIP OF WEALTH
<b>PARTICIPATORY AND DECENTRALIST CONTROL OF WEALTH</b> (Consensus and related Win-Win Processes)	<b>EGALITARIAN COMMUNALISM</b> Common property ownership with egalitarian, participatory or consensus based government through income sharing systems and labor credit systems. Nearly any form of legal organization may be controlled as an egalitarian communal society.	<b>EGALITARIAN COMMONWEALTH</b> A mixed economy, including both private and common ownership, with participatory government. (e.g., consensus decision-making process with site-value taxation, also some tribal cultures such as the Iroquois Confederation.)	<b>EGALITARIAN COLLECTIVISM</b> Individually owned property with egalitarian, participatory or consensus based government (e.g., some partnerships, cooperatives, for-profit and non-profit corporations, as any of these can revert to private property ownership. Excluded are tax-exempt organizations.
<b>MIXED POLITICAL SYSTEMS</b> (Majority-Rule and related Win-Lose Processes)	<b>DEMOCRATIC COMMUNALISM</b> Common equity ownership with democratic majority-rule. Includes some "socialist" countries and societies that have minimal private property, such as the democratic & communal Israeli Kibbutzim.	<b>DEMOCRATIC COMMONWEALTH</b> Economic mixture of common ownership (e.g., governmental & tax-exempt org.) and private ownership (e.g., for-profit corp.) with a majority-rule political system. Some "capitalist" & some "socialist" countries.	<b>ECONOMIC DEMOCRACY</b> Private equity ownership with democratic majority-rule (e.g., consumer, producer and worker cooperatives, as well as employee owned and controlled businesses.) Spanish Mondragon Cooperatives.
<b>AUTHORITARIAN AND CENTRALIST CONTROL OF WEALTH</b>	<b>TOTALITARIANISM</b> State or Party control of economy and government. Communism or Fascism. Maoism, Stalinism, others. Minimal private property and complete control of society.	<b>AUTHORITARIANISM</b> Absolutism. Aristocracy. Autocracy. Despotism. Dictatorship. Feudalism. Gerontocracy. Matriarchy. Monarchy. Oligarchy. Patriarchy. Theocracy.	<b>PLUTOCRATIC CAPITALISM</b> For-profit corporations in which decision-making power is based upon percent ownership of stock. Laissez-faire corporate, monopoly, multinational and predatory capitalism.

ILLUSTRATION 2A

The different methods for the ownership of wealth (private and common) combine with the different decision-making processes for the control of wealth (participatory to authoritarian) to result in various political/economic systems. Each of these systems provides a definition for a term used to describe a particular cultural model which humans have experienced, or may yet create. We have much experience with the authoritarian forms of political/economic control and ownership, and less experience with the consensus forms.

The mixed economy with consensus process model (top center) represents a cultural form which we are beginning to explore in small scale societies (i.e., certain intentional communities) and in various social-political-economic movements. This particular political/economic structure is called here an "egalitarian commonwealth."

**Egalitarian** - The practice of equality. The fair and equitable access to opportunities, wealth, and decision-making processes.

**Commonwealth** - The prosperity of a whole society, through popular sovereignty.

(GNP). Total federal, state and local government spending equaled 35.5% of the U.S. GNP in 1983. (McEachern 1988) That percentage is likely higher today. The balance, or 10% to 15% of our GNP, is easily covered by the more than 800,000 exempt organizations listed by the IRS in 1978. (Oleck 1980) Today there are many more. If the U.S. adopts a national health care system, much of the medical system will then move from the private sector to the public sector.

In some respects relative to our modern, changing society, we can view competition and cooperation, or private and common ownership structures, as alternative economic and legal systems competing with each other to provide services to us. In other respects these two components of culture act as complementary systems, one providing for our real needs when the other is ineffective or incapable of doing so. The integration in the American economy of the private and the public ownership systems provides much of the balance necessary for stability and growth.

When we consider these various concepts presented in relation to various political and economic systems, and the cultural trends of process and of integration discussed, we may discover that all of this material can be combined in a diagram modeling our civilization. By placing the two continua at right-angles to each other, the result is a grid or matrix creating a number of cells comprising the "Ownership/Control Matrix." (See Illustration 2A)

Joining the political and economic continua at the ends at which both are characterized by the processes of sharing -- that is common ownership of wealth on the economic continuum and participatory control of wealth on the political continuum -- we find that the opposite corner of the resulting matrix represents processes of alienation, or of private ownership and authoritarian control of wealth. The labels given these cells are respectively, "Egalitarian Communalism" and "Plutocratic Capitalism." All of the matrix cells represent particular combinations of political and economic systems in relation to their relative degrees of sharing and of alienating qualities. For example, the other two corners of the matrix represent systems characterized as having either high or low degrees of sharing in opposite measure. Either shared control with private ownership, labeled "Egalitarian Collectivism," or authoritarian control with shared ownership, labeled "Totalitarianism." The center of the matrix represents the mid-point of both continua. This would be a system

characterized as a mixed economy with a mixed political system, labeled "Democratic Commonwealth." There are also four other cells filling out the matrix. These are described as having a mixed economy with either a participatory or an authoritarian political process, labeled respectively "Egalitarian Commonwealth" and "Authoritarianism," or as having a mixed political system with either common or private ownership, labeled respectively "Democratic Communalism" and "Economic Democracy."

One value of the political/economic matrix is in its placing of all of these theories and processes within a coherent context, illustrating their relationships and hopefully contributing to a better understanding of each. Further study of the implications of this matrix suggests its utility in graphically presenting more complicated theories. As presented in Illustration 2B, Libertarianism, for example, seems to include all four of the upper right matrix cells. (Kymlicka 1990) Liberalism and Conservatism may be considered to split the matrix on a diagonal line from the upper left corner (sharing aspects) to the lower right (alienation), since each could be said to evidence some aspects of both sharing and of alienating qualities. Marxism would constitute the whole left column as Karl Marx focused upon common ownership but did not adequately specify control processes. Feminism would constitute the top two rows as it concentrates upon participation but does not emphasize any particular form of ownership structure.

Democracy is represented in the middle horizontal rank of the matrix as a mixed political system, while capitalism is represented as the furthest vertical file to the right. They intersect in the cell called "Economic Democracy." The term "economic democracy" refers primarily to different types of cooperatives since these organizations practice one-member-one-vote majority-rule, and have no amount of common ownership of wealth. Nations such as the United States actually have a mixed-economy, and so appropriately appear in the center file in the cell titled "Democratic Commonwealth." When we speak of our country we may refer specifically to either the private ownership or capitalist sector of our economy, or to the common ownership or public sector, but as a whole we need an economic term which respects both private and common ownership. The best that we have available appears to be the term "commonwealth."

"Commonwealth" is derived from the term "commonweal," which according to [The Encyclopedia Ameri-](#)

# THE OWNERSHIP/CONTROL MATRIX

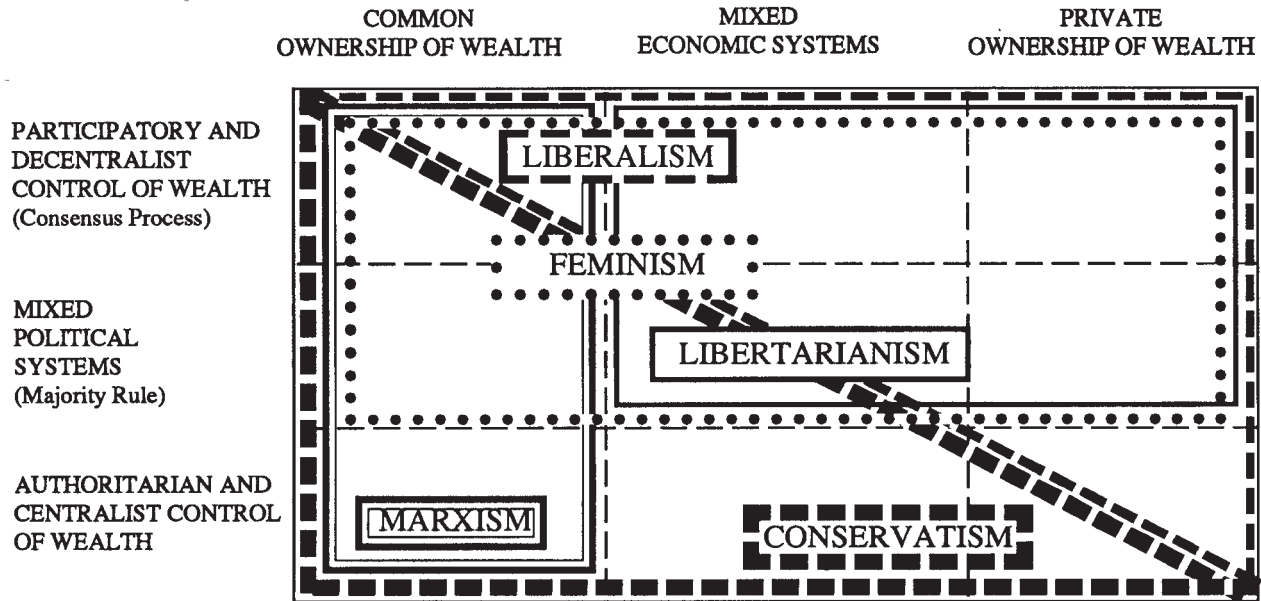


ILLUSTRATION 2

Certain political, economic and social theories involve a number of different mixtures of political and economic systems, as suggested above (some of them overlap). At least one term, "communitarianism," encompasses the entire matrix as it includes all types of social systems.

# THE OWNERSHIP/CONTROL MATRIX

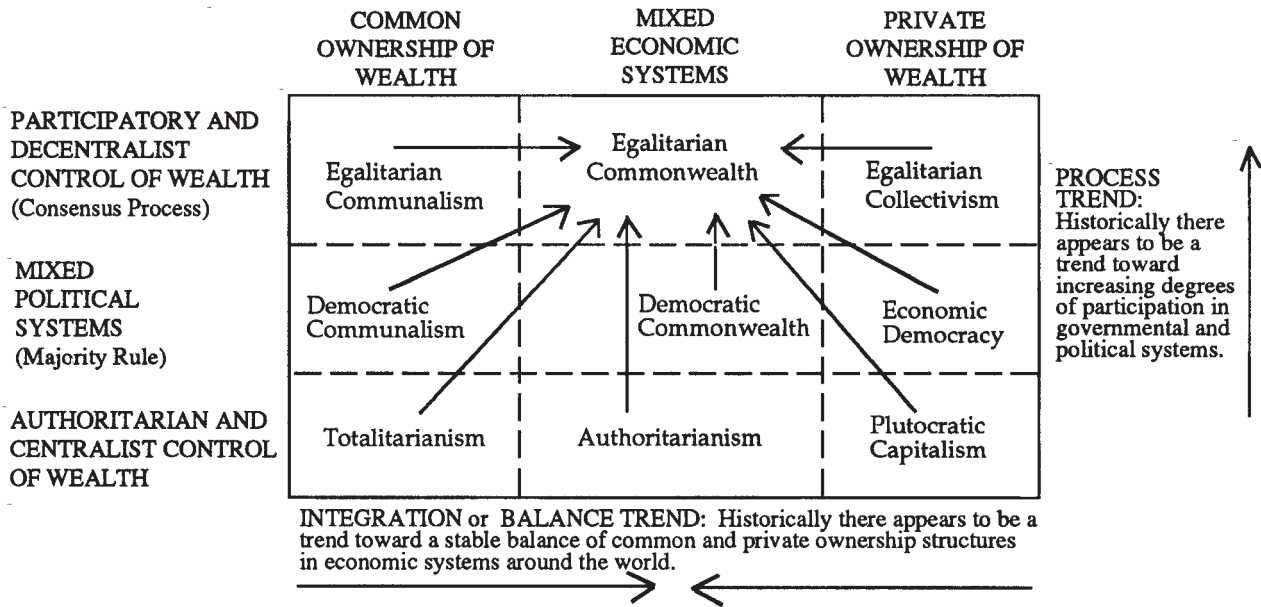


ILLUSTRATION 3

**MERGING TRENDS:** Combining the trend vectors on the ownership/control matrix shows a convergence upon the top center cell. This suggests that human civilization is moving toward a particular combination of political/economic structures which we may consider to be the future steady-state climax human culture. The term chosen for such a culture is the "Egalitarian Commonwealth."

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cana, originally meant the common well-being and general prosperity of a community or realm. The term came into conventional usage in the 16th century and was associated with political reformers who championed the principle of popular sovereignty. Today the term is used in the official designations of the states of Kentucky, Massachusetts, Pennsylvania and Virginia, in the name of one country, the Commonwealth of Australia, and in a few associations such as the (British) Commonwealth of Nations, and in the new Commonwealth of Independent States.

As the term commonwealth suggests prosperity through popular sovereignty, it may be used to include a fairly wide range of countries, including many of those which have significantly large numbers of state-owned industries. The term “socialism” specifically refers to public ownership and operation of the means of production and distribution, and even the U.S. has some state-owned industries, notably Amtrack, NASA, and the U.S. Postal Service. Therefore “socialist” countries are another form of mixed-economy and are only different from “capitalist” countries by their degree of common versus private ownership. In order to avoid the distracting debate and confusion over the terms “capitalism” and “socialism,” we may adopt the term “democratic commonwealth” when we mean a country with a mixed-economy and a majority-rule political system.

Finally, communitarianism should encompass the entire ownership/control matrix since the term itself is applicable to any social group or community, regardless of its structure. Popular usage of the term by Amitai Etzioni and others (Etzioni et al. 1991) tends to equate communitarianism with conservatism in opposition to liberalism. The logic behind Etzionian communitarianism is that liberalism is equated with individualism, so individual rights are often in conflict with the community’s need to maintain laws and behavior norms. Yet on the ownership/control matrix it would be a mistake to identify communitarianism primarily with authoritarianism and common ownership, and so it may be better to recognize that communitarianism involves elements of both liberalism and of conservatism. This discussion about the nature of communitarianism recalls Walter Shapiro’s words suggesting that communitarianism as suggested by Amitai Etzioni and friends is “... less than a coherent philosophy.” (Shapiro 1991)

In addition to the ownership/control matrix’s utility in explaining various political and economic systems, it can also be used to illustrate the two general trends in our

civilization discussed earlier. If we accept the points made that our civilization is simultaneously moving toward greater levels of participation and toward a more even balance of private and of common ownership, then the direction of the evolution of civilization is toward the top center cell, labeled “Egalitarian Commonwealth.” See Illustration 2C.

There are a number of ideologies or social movements which reflect the idea of the egalitarian commonwealth, all of which involve similar ideas but with differing emphasis. Generally they include the concepts of a mixed economy and of participatory process even though these values are not their primary focus. (For more information on the following, consult the Glossary.) First, geonomics means planet or earth management, involving a self-regulating economy with “organic” feedback mechanisms. Social ecology involves the concept that human society can only be in balance when a balance also exists between human civilization and nature. Eco-feminism specifies that a society balanced with environmental concerns would be diverse and focused upon caring and nurturing qualities. Bio-regionalism suggests that the characteristics of a human society ought best be determined by the natural forms and features of the land which it shares. Deep ecology is the furthest expression of the bio-regionalist ideal. The Fourth World relates to decentralist social, economic and political units. Its ecological focus comes as a result of its concern with appropriate scale, and its connection to the traditions of native peoples. Social anarchism also emphasizes decentralism, with mutual aid, consensus process and minimal coercive government. As with municipalism, meaning community control over a local economy, social anarchism does not express an environmental concern other than indirectly through its concentration upon local power and responsibility.

These various movements and ideologies are relatively obscure, and even though in their aggregate their influence (and that of many other even less well known organizations and theories) is barely perceptible, there are quite a number of events taking place which evidence at least an awakening of the spirit of the egalitarian commonwealth, even on the global level. Certainly the international conferences and agreements related to the greenhouse effect and to ozone layer depletion shows that we are working on at least the most basic survival issues. The ideal of a global egalitarian commonwealth may also be seen in the workings of international justice through the treaties on space and in the



U.N.'s Law-of-the-Seas. On the local level there are numerous demonstration projects addressing concerns and lifestyles which respect the ideal of the egalitarian commonwealth. Where these involve consensus decision-making processes and the sharing of wealth, a catalyst for cultural transformation exists.

It may be difficult to accept the idea that our civilization would ever adopt any form of consensus as its primary decision-making process. Yet considering the recent rapid acceptance of democracy around the world, which itself was first adopted on the nation-state level only a little over two-hundred years ago, it is not totally inconceivable. Remember that at the time of the American Revolution and the beginning of our democratic system, many Europeans did not believe that a nation-state could exist in any other form than the authoritarian model. Today we might consider how the majority rule process might be superseded by a more participatory governmental process, and the obvious answer is the increased use of electronic and laser communications technology. With research and practice the psychological, sociological and political challenges involved in increasing participation in governmental processes may be manageable, very possibly in far less than two-hundred years. However, there is also a danger that we might backslide

toward more authoritarian governmental processes, particularly toward plutocracy as the rich continue to get more powerful and the middle-class more preoccupied with survival.

If we are to further the trend toward greater participation in government, and the trend toward a more balanced and stable mixed economy, these processes must take place first on the local level. After a period of cultural preparation affected by the diffusion of these ideas through the population, social and political change can begin to be seen on a larger scale. The U.S. Constitution, for example, is based upon centuries of earlier radical thought and activity in Europe. In order to see greater popular participation in our governmental processes, the best strategy may be first to encourage and build local, self-governing, community institutions. With time, the lessons learned in local community organizing will enable the application of these truths to issues on higher governmental levels. At that point we will see the process of social and political change unfolding. As it is for this purpose of understanding the communities being organized that the political/economic matrix was originally conceived, let's apply it now to the explanation and classification of the social phenomena of "intentional community."

## Classifications of Intentional Community

The distinction between intentional community and other less deliberate forms of community can be difficult to make. Essentially we find the same problem in defining intentional community as the Supreme Court found in their attempt to define religion. Both are spiritual in nature, meaning that they involve non-material aspects such as conscious awareness, faith and love, which can not be measured in any definitive way. Our best approach in defining intentional community is to consider how these spiritual or non-material aspects impact upon the physical world.

An intentional community is a social structure in which a group of people deliberately share material wealth and property in some degree of common ownership and control. Usually this results in a name being chosen by the group for itself, affirming that their mutual relationship is their primary cultural identity. The focus upon shared material wealth places the emphasis upon a means of measuring intentionality.

A simple community exists among any group of people sharing any common identity. Community may refer to those people who happen to live in a particular geographic location, or who share a common identity such as a profession or hobby, yet for such a group to be considered an intentional community, the act of sharing must involve property.

The term "intentional community" was coined at a Community Service Conference in 1949. Ten years later a detailed definition was printed in [The Intentional Communities 1959 Yearbook and Newsletter](#). It specified a minimum size of three families or five adults, the sharing of land and housing, and included the following statement.

The essence of community is spiritual, that is the feeling of mutuality, the practice of mutual respect, love and understanding. Physical forms and practices alone will not create community,

but forms, methods and practice will grow out of the spirit. (Morgan 1988)

It is that growth of intentional forms out of the communitarian spirit that we may now consider in the effort to classify the different types of intentional community.

### **Intentional Community Matrix**

In the same way that each person is unique, so also does every intentional community have a unique character. The range of purposes which may bring together a community is unlimited, and this great variety of possible forms of intentional community challenges us to find some widely acceptable method of describing and comparing them.

A basic overview of North American intentional communities follows:

- There are many urban collective households, some networks of collective houses, and many collective farms and rural networks of back-to-the-land, homesteader communities.
- There are Black, Hispanic, Native-American, Naturist, White Supremacist, Rainbow, Earth Religion, Neo-Pagan, Occult and Feminist Spiritual communities, Sufi, Zen, Yoga, Krishna, Sikh, Jewish, Catholic, monastic, and Mormon communities.
- We have Quaker, Seventh-Day Adventist, Bruderhof, Hutterite, Amish, Mennonite, fundamentalist and other Protestant communities, New Age Christian and non-Christian, religious and spiritual communities of nearly any persuasion.
- There are communities to satisfy various appetites such as vegetarian, macrobiotic, fruitarian and omnivorous, and for such relationship preferences as gay and lesbianism, polyfidelity and monogamy.
- There are communities formed around holistic health centers, extrasensory/paranormal centers, social service communities, therapeutic communities, philosophical societies, and communities which serve to nurture and appreciate particular individual's genius, spiritual awareness or ego.
- We refer to various communities as being communal, mixed-economy, cooperative or collective, and now we also have cohousing.
- There are communities focused upon developing alternative technologies, environmental or ecological ideals, egalitarianism, anarchism, feminist separatism, survivalism and political analysis of every hue.

When we consider that there are also communities comprised of various assortments of all of the above, and still others that are not even aware of (or who disagree with) their lifestyle as being defined as an intentional community, the effort to develop an inclusive system of classification acceptable to most people will not likely be easily achieved. Yet continuing to use this bewildering and often confusing array of names and terms serves only to remind us of how little we really understand this social phenomena.

Intentional communities are complex social structures, with each facet offering a variety of classification options. Spirituality especially is expressed in many different ways, from fundamentalism to secularity. A particular community may express a lifestyle which is homogenous, or which includes many diverse ideals. Relationships may range from celibacy to the family, to group marriage. A community's ideology may be inclusive or exclusive, its government may involve any level of participation or of authoritarianism, and its economics may range from exclusively private ownership to purely common ownership.

Since the definition of intentional community rests upon the sharing of material property, it is appropriate to apply the economic and political continua explained in the last section, and the ownership/control matrix constructed from them. See Illustration 3A.

Most intentional communities fit neatly into a particular cell of the political/economic matrix according to their political and economic processes. Communities which own their property in common fit the "communal" category. Of these, the ones that use consensus process find their place in the upper left cell, and majority rule in the second cell down in the first column. Twin Oaks and East Wind are good examples of these respective categories. Those communal communities which have less participatory decision-making processes are located in the third or fourth row of cells. These two levels involve processes where member input may be sought but some person or persons not elected by the group exercise more control than others. Catholic Orders and Hutterite Colonies provide good examples of authoritarian structures. In some communitarian experiences a member of a community may have equal ownership of community wealth while having no control over or free access to those assets. Jonestown and Rajneesh Puram come to mind as examples.

# POLITICAL/ECONOMIC MATRIX

(**BOLD CAPITAL LETTERS** denotes a network of communities. All other communities listed have ten or more members.  
Source: 1990/91 Directory of Intentional Communities.)

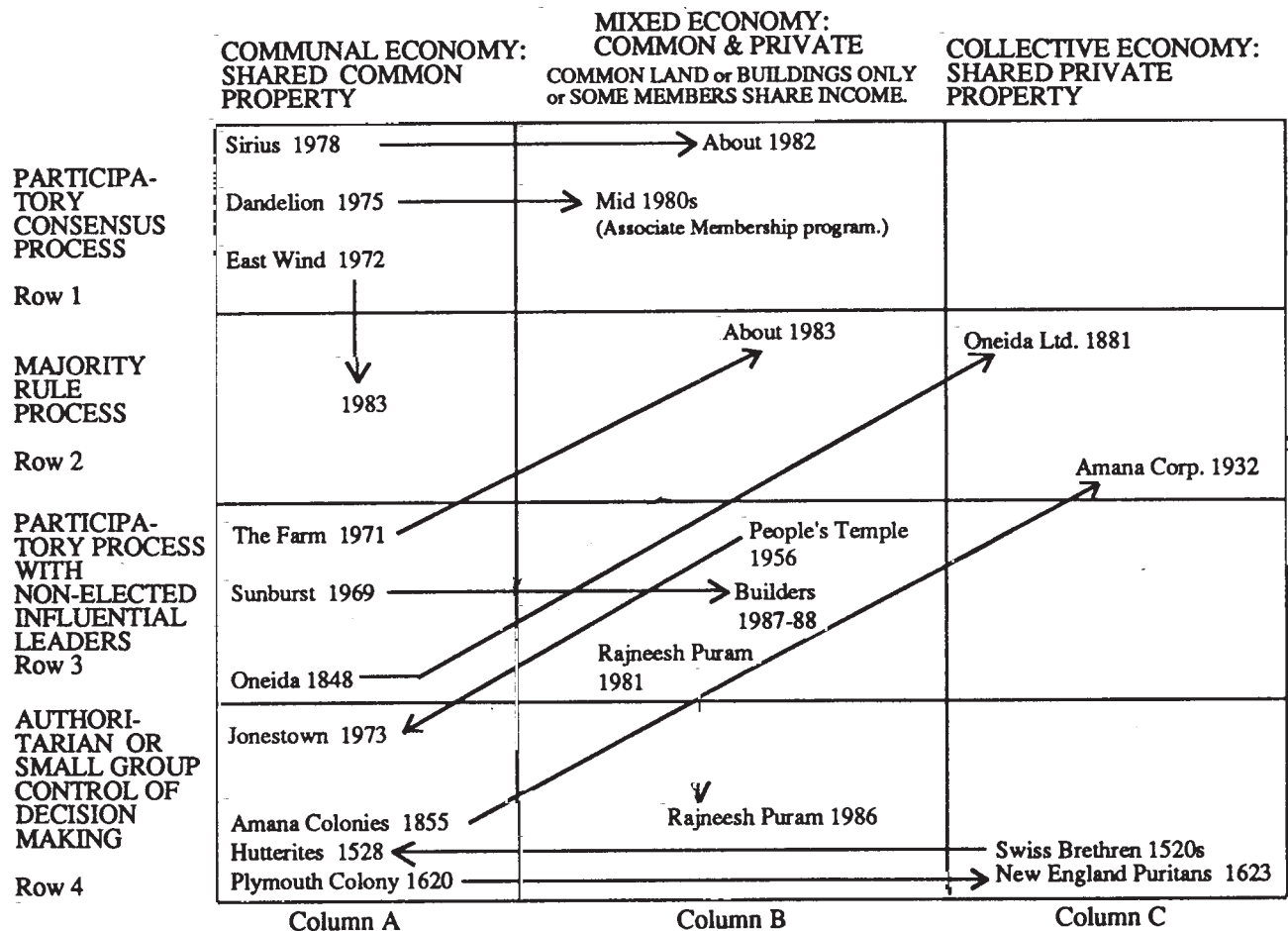
	COMMUNAL ECONOMY -- ALL COMMON OWNERSHIP	MIXED ECONOMY -- COMMON & PRIVATE COMMON LAND or BUILDINGS. * denotes that SOME MEMBERS SHARE INCOME.	COLLECTIVE ECONOMY -- SHARED PRIVATE PROPERTY
<b>PARTICIPATORY and CONSENSUS PROCESS</b>	Alpha, CEEDS, Dayspring, Jubilee House, Los Horcones, Plow Creek, Reba Place, Suneidesis, Twin Oaks.	Alcyone, Black Bear, Black Cat, *CAMPHILL, *CATHOLIC WORKER (some houses), Celo, Common Ground, Common Place, Community Alternatives, Currents, Dancing Waters, Dorea Peace, Dragonfly, Dunmire Hollow, Earthdance, Earth's Rising, Far Valley, Friends S.W. Center, High Wind, Kootenay, Life Center, Linnaea, Monan's Rill, Moniteau, INSTITUTE FOR CULTURAL AFFAIRS, Our Land, Patchwork, Prag House, Ripara, Rowanwood, Sassafras Ridge, Seven Springs, Shannon, Sirius, Sunflower House, Syzygy Co-op, Tanguy, Union Acres, The Vale, Villa Sarah, Whitehall Co-op, Wiscoy Valley.	Ark, Heartlight, New Moon, Rootworks.
<b>MAJORITY RULE PROCESS</b>	East Wind, Jubilee Partners, Kerista, Koinonia Partners.  <b>KIBBUTZ TAKAM, KIBBUTZ ARTZI.</b>	Abode, Arden, Baxters Harbour, Bryn Gweled, The Farm, Flatrock, Greenwood Forest, Julian Woods, *La Cite Ecologique, Lost Valley, Martha's Co-op, Rainbow Valley, River City, Stelle, Sunflower Farm, Wesleyan.	Mountain Grove, New Land, Ponderosa, Sparrow Hawk Village, Rainbow House.
<b>PARTICIPATORY PROCESS WITH NON-ELECTED INFLUENTIAL LEADERS</b>	Community for Creative Non-Violence, Finders, Love Israel Family, Padanaram, Renaissance, Shepherdsfield, Zendik.  <b>KIBBUTZ DATI</b>	Ananda, Arcosanti, Atmaniketan, Birdsfoot, Breitenbush, Black Oak, Builders, *Caravan Theatre, *CATHOLIC WORKER (some houses), Cerro Gordo, Christmas Star, Ellis Island, *EMISSARIES of DIVINE LIGHT, Fellowship Farm, *Ganas, Gesundheit, Gita Nagari, Gould Farm, Grass Roots, Hohm, Kripalu, Lama, Madre Grande, Meramec, Mt. Madonna, *Open Door, Reina del Cielo, Santa Fe Community School, Shiloh, Sojourners Community, 3HO (some centers), Tolstoy Farm, VIVEKANANDA, *Yogaville, ZEN CENTERS.	Consciousness Village, Full Circle Farm, Harbin, New Jerusalem, ReCreation, Sierra Hot Springs, 3HO (some centers).
<b>AUTHORITARIAN OR SMALL GROUP CONTROL OF DECISION MAKING</b>	<b>CATHOLIC ORDERS, BRUDERHOFS, HUTTERITE COLONIES,</b> New Vrindaban.	Holy City (it's under the Catholic Pope), Innisfree (it has a non-resident board-of-directors)	

ILLUSTRATION 3A

The "Political/Economic Matrix" utilizes the analysis of the ownership and control of wealth, designed in the "Ownership/Control Matrix," as a classification system for the great variety of intentional community designs.

# DEVELOPMENTAL COMMUNALISM\*

## as applied to the 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.

### ILLUSTRATION 3B

All societies change over time. In the case of intentional communities this process is termed "developmental communalism."\* Applying this theory to the "Political/Economic Matrix" provides a graphic portrayal of the changes various communities have experienced.

Notice the general movement of those communities started in the 1970s away from the communal design in the 1980s. Also, communities which transition to authoritarianism tend to experience significant problems.

\* See: Dr. Donald Pitzer, "Developmental Communalism: An Alternative Approach to Communal Studies." in Dennis Hardy and Lorna Davidson, eds., *Utopian Thought and Communal Experience* (Middlesex, England: Middlesex Polytechnic, 1989), p.69. (Available from: Center for Communal Studies, Univ. of Southern Indiana, 8600 University Blvd., Evansville, IN 47712.



Communities which share privately owned property, called “collective” communities, fit in one of the cells in the far right column. Examples would be Ponderosa, Rootworks and New Jerusalem. Those communities which have a mixture of ownership systems fit in one of the cells of the middle two columns. Examples are Camphill Villages, the Emissaries, Shannon and Innisfree. These are called “mixed-economy” communities since they have both privately owned and communal property, or have some members who practice total-income sharing.

A problem arises in the attempt to classify those communities which function communally but do not have any legal form of common ownership. A community organized as a partnership, a for-profit or a cooperative corporation (or several other corporate forms) would ordinarily be termed a “collective” community since they share private property, and in the event of dissolution would divide all shared property among the members. They might use a formula based upon seniority or labor contribution or some other ratio dividing community assets. However, there are communities which practice common ownership while being legally organized as cooperatives, for-profits or partnerships, thus avoiding having to apply for any form of tax-exempt status which would enforce the practice of common ownership. We may term such communities “communal” if they evidence any of the following proofs of common property ownership: the rotation of the names on the legal property deeds and titles, signed membership agreements specifying what property rights members have upon termination of membership or dissolution of the community, or merely the stated intent and action by the original owner of giving control of the property to the community, and the community’s actual exercise of that control. Examples of such communal communities are Alpha Farm, Kerista and Zendick.

Whether a community is sharing private or common property is a significant issue for people considering joining a community, since there have been many cases of private land owners starting communities, then later forcing everyone off their land and benefiting from the labor of those who thought they were working for the good of all.

Voluntary agreements to function communally are a necessary aspect of communal society since when sharing is forced, it becomes oppressive. However, if a communal society wanted to reduce the possibility of ever dissolving its communal intent sometime in the

future, it could receive legal support for the perpetuation of that communal intention. People can practice the communal lifestyle under any form of incorporation, but the federal tax-exempt statutes (IRC 501 series) enforce common ownership, since assets or income owned by these organizations may not inure to the benefit of individuals. Of course, there are no fail-safes, and “common” property can at times become privately owned. As it turns out, the U.S. Congress and the Internal Revenue Service do provide legal structures by which groups may enforce their common ownership ideal. This kind of support from the external culture is important since a mutually respectful relationship between intentional communities and government is appreciated by all. (Butcher 1989)

Having clarified the terminology defining the different types of intentional communities, and having plotted them on a matrix in relation to one another, a few observations may be made. Notice that the oldest and largest community movements, the Catholic Orders, the Israeli Kibbutzim and the Hutterite Colonies are communal, and that they range from authoritarian to democratic forms of government. None attempt consensus process. The next largest category of communities is the mixed economy design in which only land or buildings are owned in common. These are communities started in the twentieth century, most since 1960. Generally these communities utilize participatory political systems, and rarely do newer communities choose the authoritarian form of government. This is consistent with the “process trend” discussed in the previous section.

One very useful application of the matrix is in graphically charting the changes which some intentional communities experience over time. Intentional communities are dynamic social structures, and understanding their changes is sometimes a challenge. Dr. Donald Pitzer of the Center for Communal Studies at the University of Southern Indiana devised one of the more useful theories, similar to that of process theory, which he termed “developmental communalism.” (Pitzer 1989) Illustration 3B shows that the political/economic matrix is very helpful in describing the developmental process which many communities experience. Notice that a number of communities formed in the 1960s and 1970s changed aspects of their economic and/or political design in the 1980s. Many of these changed from communal to mixed economies, usually due to the inability of the community’s businesses to adequately support the needs of the community’s members. In other cases the transformation followed a crisis in leadership. The fact that these



communities did not disband entirely, but instead adopted a mixed-economy design, is consistent with the concept expressed earlier as the “integration trend.” Note that the historic communal societies represented on Illustration 3B did not seem to recognize a mixed-economy option upon their dissolutions. Another point to be made is that when communities make the transition to authoritarian process, as did the People’s Temple and Rajneesh Puram, problems often result.

### **The Spiritual Factor**

Thus far in our attempt to construct a model representing the full range of communitarianism we have included both the ownership and control of material assets, but have not focused upon non-material spiritual orientations. Values are certainly spiritual in nature, and these have entered consideration in relation to the process and integration trends, yet the influence of strong versus minimal spiritual orientations upon communitarian designs must also be considered.

Illustrations 4 and 5 present the spiritual continuum as it relates to first the political continuum and second to the economic continuum. Note that in the middle of the spiritual continuum we have the mixed spiritual communities. These may be called multifaith, multireligious or ecumenical communities.

On the Political/Spiritual Matrix (Illustration 4) the greatest concentrations of communities are those which are secular with shared leadership. Apparently the two types of leadership, political and spiritual, tend to work together. Rarely do we see communities today with one of either political or spiritual leadership strongly in evidence and the other not at all.

In the 1970s and 1980s a number of communities which had strong political and spiritual leaders turned from that design and at the same time experienced a significant drop in population. Among these are: Stelle, The Farm, Sunburst/ Builders and the Love Israel Family. Recently, however, the leader of the Love Israel Family was invited to return.

In some communities with strong leaders, both political and spiritual leadership is vested in the same person. The Hutterites, Catholic Orders, Emissaries, Kripalu and New Vrindaban are good examples of this pattern. In communities with more participatory decision-making, the spiritual leaders and sometimes the founders play more of a figurehead role as monarchs who carry

on state functions, while the actual community government is being carried on by the members and their political leaders in community meetings, much like the English Parliament with its MPs and Prime Minister managing the more-or-less participatory process. Yoganville, Sherpherdsfield, Padanaram and Ananda are examples of this pattern.

Of the 325 listings in the 1990/91 Directory of Intentional Communities, 50% reported using some form of consensus process, only 6% use majority rule, 20% use some combination, and 24% did not answer. Concerning the different types of leadership, 30% of the communities said that, “one or more members’ views are given more weight than others” in their political process, while just 20% claim to have a spiritual leader. (Fellowship for Intentional Community 1990) These statistics verify the trend toward participatory decision-making processes in the contemporary intentional communities movement.

On the Spiritual/Economic Matrix (Illustration 5) we notice first of all that the great mass of communities fall in the center; the mixed-economy category. This will be the case whenever we have the economic continuum in a matrix. Of the mixed-economy communities, many are secular, fewer are multifaith, and the least are spiritually uniform. The same appears to be the case with collective communities, but the opposite is the case with communal communities. Most communal communities encourage spiritual uniformity. Those which do not have a strong spiritual emphasis, apparently have some other strong, non-spiritual commitment mechanism. We may postulate that this is their participatory decision-making process. At Alpha Farm it is their consensus process. At East Wind and Twin Oaks it is their labor credit and managerial systems. At Los Horcones it is behavioral engineering. Certainly there are many factors which hold communities together, yet these may be particularly important.

It appears that contemporary communities are fairly evenly distributed along the spiritual continuum, although most of the older communities are spiritually uniform and most newer communities are secular. However, there is a fine line between secularity and multifaith. The difference perhaps depends upon the perception of the individual filling out the community’s survey form.

In applying the concept of trends to the spiritual continuum we find that through history there has been a trend toward an interfaith spirituality, sometimes expressed merely as religious tolerance. This was one

point of the Hundred Years War in Europe during which Catholics and Protestants eventually learned to live together. Today fundamentalism continues to create conflict in certain regions, but many of the world's great religions have off-shoots which focus upon a respect for different faiths. Islam has Sufism and Ba'haism, Hinduism has Integral Yoga and Christianity has Universalism. In 1893 the first World's Parliament of Religions was convened as part of the city of Chicago's Columbian Exposition. At that meeting Swami Vivekananda expressed the common sentiment that, "holiness, purity and charity are not the exclusive possession of any one church in the world." (Jack 1991) today the World Conference on Religion and Peace (WCRP) and the International Association for Religious Freedom (IARF) and other organizations promote the interfaith ideal. In light of this it would seem appropriate to state that the long-term spiritual trend is toward a multireligious orientation, which is similar to the integration trend found on the economic continuum.

With the spiritual and economic continua evidencing similar trend patterns (both toward the middle) and the political continuum showing a different pattern (toward one end of the continuum) joining these three results in a three-dimensional diagram, with all of the trend vectors converging upon the top center cell. As shown in Illustration 6 this cell represents a specific set of cultural characteristics. These suggest that human civilization is developing toward a particular economic/political/spiritual form, characterized as having a mixed economy, a participatory political process and a multifaith spiritual tradition.

### The Communitarian Relationships Model

Factoring together the three primary forms of spirituality in community, the three basic economic structures in community, and the four types of political processes, results in 36 different combinations or cells in the three-dimensional Communitarian Relationships Model. This model provides a significant number of classifications for the great variety of social and cultural patterns humans have experienced, without going into

too much detail. The model is as appropriate to the study of nation-states as it is to intentional communities. Further, trend vector analysis indicates that over the long term there is one particular classification that is likely to be the most stable, and here in fact is where we find the second largest concentration of intentional communities, at least of those started in the twentieth century and reported in the 1990/91 Directory of Intentional Communities (referred to in this paper as "new wave" communities).

As the text of Illustration 6 shows, the greatest concentration of new wave intentional communities is in the top center cell (mixed economy, participatory and secular). The problems with this particular sampling of intentional communities, however, are first the subjective view of whether a community is secular or multireligious, second the fact that many communities are not represented (the collective form especially could include many not listed in the FIC directory), and third is the problem of networks. Catholic Orders, for example, total nearly as many people as all of the surveyed new wave communities combined. Thus conclusions based upon the sample reported in Illustration 6 must be carefully written, but the model itself is valid. A particularly interesting study would be the placement of the many historic intentional communities upon the Communitarian Relationships Model to see what correlations there are between longevity or population size and the form the communities adopted. Of course nothing matches the Catholic Orders in longevity or size, but these have enjoyed full support of the larger society, a very rare asset. We do know that most historic communities were authoritarian, or at least had strong leaders, but less well known is the fact that the Shakers, one of the longest lived groups, had a mixed economy. They provided for several of levels of economic sharing through different types of membership. Among contemporary communities this is becoming more common.

The implications of the top center cell in the Communitarian Relationships Model suggests the need for further study, particularly as many communal societies today are responding to significant cultural, eco-

### Spiritual Continuum

Secular. No Spiritual	Predominately Spiritual. Spiritual Leader(s).	Strong Spiritual Emphasis.
Emphasis or Leader.	Multifaith. Ecumenical. Religious Pluralism.	Spiritual Uniformity.

# POLITICAL/SPIRITUAL MATRIX

(**BOLD CAPITAL LETTERS** denotes a network of communities. All other communities listed have ten or more members.  
Source: 1990/91 Directory of Intentional Communities)

	MINIMAL SPIRITUAL EMPHASIS. NO SPIRITUAL LEADER. SECULAR COMMUNITY.	PREDOMINATELY SPIRITUAL. ECUMENICAL, LIBERAL, NEW AGE SPIRITUALITY. SPIRITUAL LEADERSHIP.	STRONG SPIRITUAL EMPHASIS. SPIRITUAL LEADER. SPIRITUAL UNIFORMITY.
SHARED POLITICAL LEADERSHIP. PARTICIPATORY and CONSENSUS DECISION-MAKING PROCESSES.	Alpha, Ark, Black Bear, CEEDS, Celo, Common Ground, Community Alternatives, Currents, Dancing Waters, Dragonfly, Dunmire Hollow, Earth's Rising, Far Valley, Kootenay, Life Center, Linnaea, Los Horcones, Moniteau, New Moon, Our Land, Prag House, Ripara, Seven Springs, Shannon, Sunflower House, Syzygy, Twin Oaks, Villa Sarah, Whitehall, Wiscoy.	Black Cat, <b>CAMPBILL</b> , <b>CATHOLIC WORKER</b> (some houses), Common Ground, Dayspring, Earth Dance, Friends SW, Heartlight, High Wind, <b>INSTITUTE for CULTURAL AFFAIRS</b> , Monan's Rill, Reba Place, Rootworks, Rowanwood, Sassafras Ridge, Sirius, Suneidesis, Tanguy, Union Acres, The Vale.	Alcyone, Dorea Peace, Jubilee House, Patchwork, Plow Creek.
DEMOCRATIC ELECTED POLITICAL LEADERSHIP. MAJORITY-RULE PROCESS.	Arden, Bryn Gweled, East Wind, Flatrock, Greenwood, Julian Woods, La Cite Ecologique, Martha's Co-op, Mountain Grove, New Land, Rainbow House, River City, Sunflower Farm.	Abode, Baxters Harbour, The Farm, Lost Valley, Ponderosa, Rainbow Valley, Sparrowhawk Village, Stelle.  <b>KIBBUTZ TAKAM</b> , <b>KIBBUTZ ARTZI</b> .	Jubilee Partners, Kerista, Koinonia, Wesleyan.
PARTICIPATORY with NON-ELECTED INFLUENTIAL POLITICAL LEADERSHIP.	Arcosanti, Birdsfoot, Caravan Theatre, Cerro Gordo, Ellis Island, Full Circle, Ganas, Gesundheit, Grass Roots, Meramec, ReCreation, Santa Fe Community School, Tolstoy.	Ananda, Black Oak, Breitenbush, Builders, <b>CATHOLIC WORKER</b> (some houses), Christmas Star, Community for Creative Non-Violence, Finders, Gould Farm, Harbin, Hohm, Lama Foundation, Madre Grande, Padanaram, Sierra Hot Springs, Yogaville.	Atmaniketan, Consciousness Village, <b>EMISSARIES of DIVINE LIGHT</b> , Fellowship, Gita Nigari, Kripalu, Love Israel Family, Mt. Madonna, New Jerusalem, Open Door, Reina del Cielo, Renaissance, Shepherdsfield, Shiloh, Sojourners Community, <b>3HO</b> , <b>VIVEKANANDA</b> , <b>ZEN CENTERS</b> , Zendik.  <b>KIBBUTZ DATI</b> .
AUTHORITARIAN POLITICAL LEADERSHIP. SMALL GROUP CONTROL OF DECISION-MAKING.	Innisfree (non-resident board-of-directors)		<b>BRUDERHOFS</b> , <b>CATHOLIC ORDERS</b> , Holy City, <b>HUTTERITE COLONIES</b> , New Vrindaban

ILLUSTRATION 4

The "Political/Spiritual Matrix" combines the different forms of control of wealth and of decision-making (governmental leadership) with the different forms of spiritual leadership and the different levels of spiritual emphasis. These relationships provide the second of three classification schemes for intentional community in the "Relationships Model."

# SPIRITUAL/ECONOMIC MATRIX

(BOLD CAPITAL LETTERS denotes a network of communities. All other communities listed have ten or more members.  
Source: 1990/91 Directory of Intentional Communities.)

	COMMUNAL ECONOMY -- ALL COMMON OWNERSHIP	MIXED ECONOMY: COMMON & PRIVATE COMMON LAND or BUILDINGS. * denotes that SOME MEMBERS SHARE INCOME.	COLLECTIVE ECONOMY -- SHARED PRIVATE PROPERTY
MINIMAL SPIRITUAL EMPHASIS. NO SPIRITUAL LEADER. SECULAR COMMUNITY.	Alpha, CEEDS, Los Horcones, Twin Oaks, East Wind.	Arcosanti, Arden, Birdsfoot, Black Bear, Bryn Gweled, *Caravan Theatre, Celo, Cerro Gordo, Common Place, Community Alternatives, Currents, Dancing Waters, Dragonfly, Dunmire Hollow, Earth's Rising, Ellis Island, Far Valley, Flatrock, *Ganas, Gesundheit, Grass Roots, Greenwood Forest, Innisfree, Julian Woods, Kootenay, *La Cite Ecologique, Life Center, Linnaea, Martha's Co-op, Meramec, Moniteau, Our Land, Prag House, Ripara, River City, Santa Fe Community School, Seven Springs, Shannon, Sunflower Farm, Sunflower House, Syzygy Co-op, Tolstoy, Villa Sarah, Whitehall, Wiscoy.	Ark, Full Circle, New Land, New Moon, Mountain Grove, Rainbow House, ReCreation.
PREDOMINATELY SPIRITUAL. ECUMENICAL, LIBERAL, NEW AGE SPIRITUALITY. SPIRITUAL LEADERSHIP.	Community for Creative Non- Violence, Dayspring, Finders, Padanaram, Reba Place, Suneidesis.  <b>KIBBUTZ TAKAM, KIBBUTZ ARTZI.</b>	Abode, Ananda, Baxters Harbour, Black Cat, Black Oak, Breitenbush, Builders, <b>*CAMPHILL, *CATHOLIC WORKER,</b> Christmas Star, Common Ground, Earth Dance, The Farm, Friends SW, Gould Farm, High Wind, Hohm, *INSTITUTE for CULTURAL AF- FAIRS, Lama Foundation, Lost Valley, Madre Grande, Monan's Rill, Rainbow Valley, Rowanwood, Sassafras Ridge, Sirius, Stelle, Tanguy, Union Acres, The Vale, *Yogaville.	Harbin, Heartlight, Ponderosa, RootWorks, Sierra Hot Springs, Sparrow Hawk Village.
STRONG SPIRITUAL EMPHASIS. SPIRITUAL LEADERS. SPIRITUAL UNIFORMITY.	<b>BRUDERHOFS, CATHOLIC ORDERS, HUTTERITE COLONIES,</b> Jubilee House, Jubilee Partners, Kerista, Koinonia, Love Israel Family, New Vrindaban, Plow Creek, Renaissance, Shepherdsfield, Zendik.  <b>KIBBUTZ DATI.</b>	Alcyone, Atmaniketan, Dorea Peace, <b>*EMISSARIES of DIVINE LIGHT,</b> Fellowship, Gita Nigari, Holy City, Kripalu, Mt. Madonna, *Open Door, Patchwork, Reina del Cielo, Shiloh, Sojourners Community, <b>3HO (some centers), VIVEKANANDA,</b> Wesleyan, <b>ZEN CENTERS .</b>	Consciousness Village, New Jerusalem, <b>*3HO (some centers).</b>

ILLUSTRATION5

The "Spiritual/Economic Matrix" combines the different forms of spirituality with the different forms of ownership of wealth. These relationships provide the third classification scheme for intentional community in the "Communitarian Relationships Model."



conomic and other stresses, and are perhaps at a point of transformation. The Catholic Orders are diminishing, having lost 30% of their population in the last 15 years and are now experiencing an advanced average age among its membership. (McCrank 1989) The Kibbutz movements have already changed their family structures and are debating different proposals for economic privatization. The Hutterites are moving toward smaller families and more emphasis upon manufacturing and to a lesser degree, work outside their colonies. These factors are bound to result in greater changes later. In some cases a change toward greater participation in decision-making, a more even balance of economic processes, or a greater tolerance for religious diversity may result. The trend vector analysis presented in this paper suggests why the participatory, mixed economy and spiritually plural community form may be the most stable. In view of this, however, another question for study is why the Amish form of collective communities and the communal labor-credit-managed communities have thus far avoided changing their systems to the mixed-economy design.

The Communitarian Relationships Model may also be helpful in the study of other issues. One is the utility of the model in the recognition of network affinities. Those communities which occupy the same cell in the model may benefit from greater association. One case in point is the recent contact established between the leaders of the Emissary Communities and of Kripalu. (Thatcher 1990) Both communities are characterized as having a mixed economy, non-elected political leaders and spiritual uniformity. The long-term cooperation between Sirius and High Wind is another affiliation reflected in the Communitarian Relationships Model. In the case of the Federation of Egalitarian Communities (FEC) all but one of the communities in the communal/participatory/secular cell are or have been associated. Now that the Federation has as many member communities in the mixed-economy category as in the communal, that organization may become more open to additional members of the mixed-economy type. Since the Fellowship for Intentional Community (FIC) includes nearly all

types of communities, we can determine from which categories it draws most of its members, which happens to be a pattern similar to the concentrations in Illustration 6. Of the 21 Fellowship member communities listed in 1990, 15 have mixed economies. Of these half (seven) use participatory processes, six are secular and six ecumenical, three are spiritually uniform. Only one Fellowship member community is collective and five are communal.

Another issue that the Communitarian Relationship Model helps to illuminate is the affect of some of the changes in the larger society upon communitarian movements. One of the significant points to be made is that prior to the writing of the Internal Revenue Code in the early part of the twentieth century and its later revisions, there were no good methods for incorporating intentional communities. The Joint Stock Corporation proved to be as inappropriate for communities as it was for for-profit corporations. In the past when communities had to respond to various stresses, there were no other choices between the communal and the collective design. Today we have the mixed-economy community, thanks to the creation of the community land trust using forms of nonprofit and tax-exempt corporations, including the Homeowners Association. Communal communities today also have a special form of incorporation which was not available in the nineteenth century; the 501 (d) Religious and Apostolic Association. This is the format used by the communities utilizing a labor-credit system, as well as other communal societies. (Butcher 1989) The contemporary communities movement continues to learn how to make the best use of the tax code, and there is no doubt that if the code were to be revised again it could substantially aid or harm the movement.

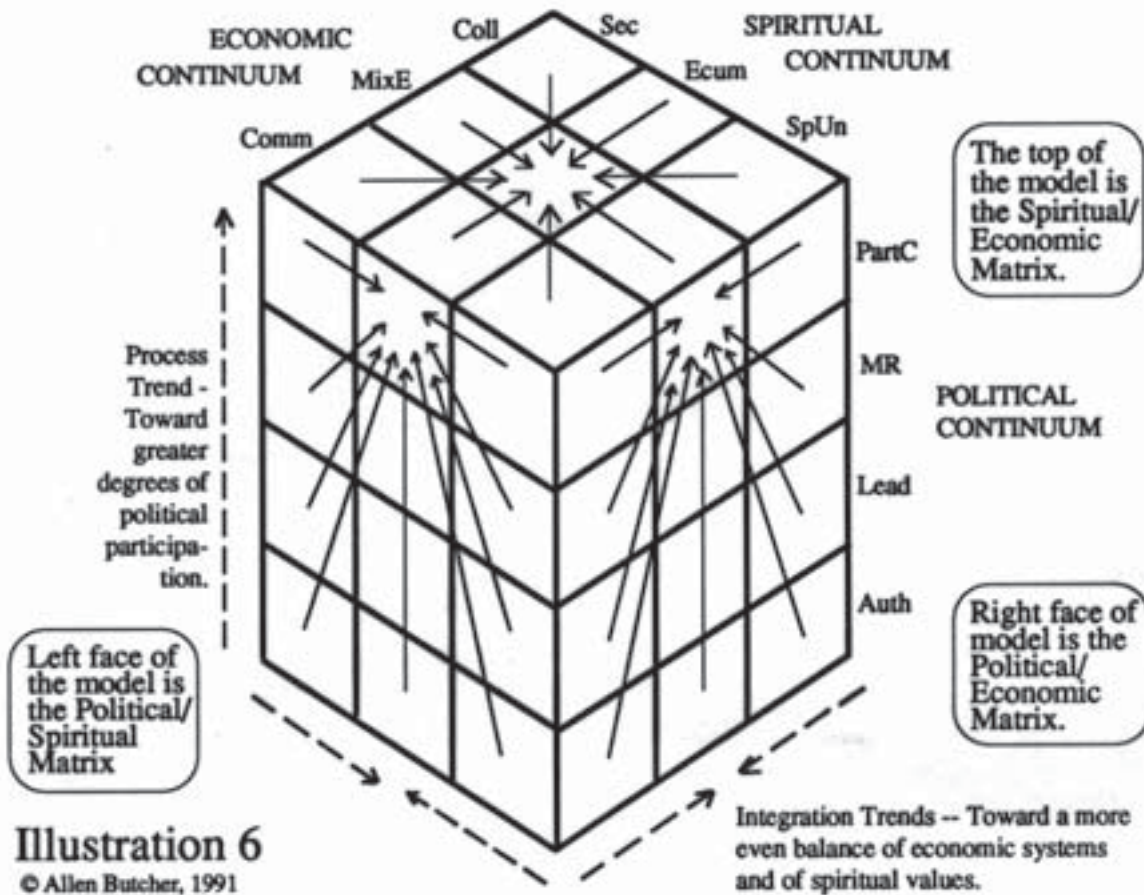
The Communitarian Relationships Model can be a useful tool in our understanding of intentional community. Its value begins with its aid in the classification of various communitarian forms, and continues through the analysis of the relationships between these forms of community, and between intentional community and the larger society.



# CLASSIFICATIONS of COMMUNITARIANISM

## THE COMMUNITARIAN RELATIONSHIPS MODEL

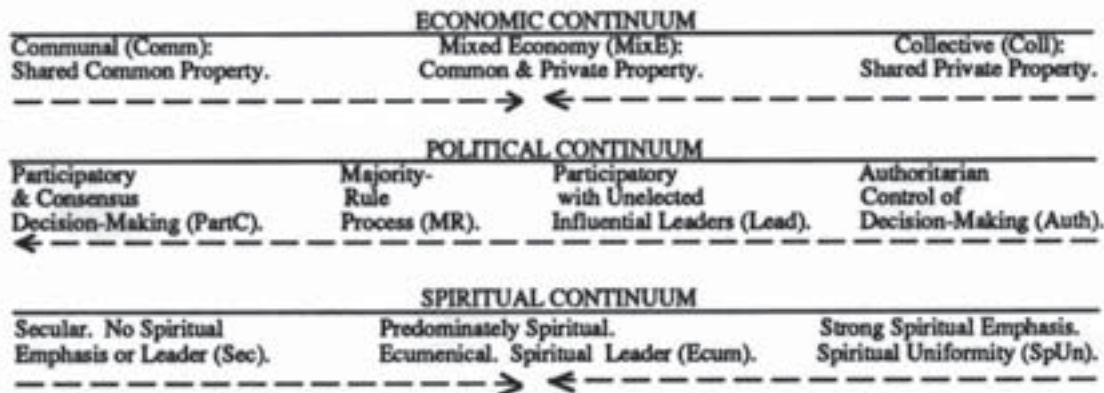
### with TREND VECTOR ANALYSIS



**Illustration 6**

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The "Relationships Model" is constructed by joining the three continua presented below. The trends indicated for each continuum are supported by historical evidence; economies tend to mix private and common ownership, spiritual traditions are tending to encourage tolerance for one another, and political trends are toward greater degrees of participation. Merging these trend vectors shows a convergence in the "Relationships Model" upon the top center cell, which suggests that human civilization is developing toward a particular economic/political/spiritual form. Our future planetary culture may be characterized as having a mixed economy, participatory political processes, and an ecumenical spiritual tradition.





# CLASSIFICATIONS of COMMUNITARIANISM

Illustration 6 Continued (Data source: 1990/91 Directory of Intentional Communities.)

The three-dimensional "Relationships Model" is constructed of three continua, each having three or four elements. Multiplying all of these together results in thirty-six cells comprising the rectangular solid of the "Relationships Model." Each of these cells is given a different label, and each includes a different set of intentional communities having particular characteristics. Of the 36 different combinations of economic, political and spiritual characteristics, nine have no communities, one has Kibbutz networks but no North American intentional communities, and 26 share the 123 intentional communities listed below. (The numbers in parenthesis represent first the date of the community's founding, and second the community's population level as printed in the 1990/91 Directory of Intentional Communities):

## COMMUNAL INTENTIONAL COMMUNITIES are:

**PARTICIPATORY and SECULAR** - Alpha ('72, 22), CEEDS ('72, 15), Los Horcones ('73, 30), Twin Oaks ('67, 90).  
**NON-ELECTED POLITICAL LEADERSHIP and SPIRITUAL UNIFORMITY** - Love Israel Family ('68, 85), Renaissance ('68, 24), Shepherdsfield ('69, 100), Zendik ('69, 48), Kibbutz Dati (network).  
**NON-ELECTED POLITICAL LEADERSHIP and ECUMENICAL** - Community for Creative Non-Violence ('70, 46), Finders ('70, 17), Padanaram ('66, 200).  
**MAJORITY-RULE and SPIRITUAL UNIFORMITY** - Jubilee Partners ('79, 15), Kerista ('71, 32), Koinonia ('42, 32).  
**PARTICIPATORY and ECUMENICAL** - Dayspring ('75, 20), Reba Place ('57, 95), Suneidesis ('77, 17).  
**PARTICIPATORY and SPIRITUAL UNIFORMITY** - Jubilee House ('79, 17), Plow Creek ('71, 69).  
**AUTHORITARIAN and SPIRITUAL UNIFORMITY** - New Vrindaban ('68, 420), Bruderhofs (network), Catholic Orders (network), Hutterite Colonies (network).  
**MAJORITY-RULE and SECULAR** - East Wind ('74, 48).  
**MAJORITY-RULE and ECUMENICAL** - Kibbutz Artzi and Kibbutz TAKAM (both are networks).

## MIXED-ECONOMY INTENTIONAL COMMUNITIES are:

**PARTICIPATORY and SECULAR** - Black Bear ('68, 11), Celo ('39, 68), Common Place ('76, 10), Community Alternatives ('77, 45), Currents ('81, 17), Dancing Waters ('82, 10), Dragonfly ('78, 11), Dunmire Hollow ('74, 14), Earth's Rising ('70s, 20), Far Valley ('80, 20), Kootenay ('69, 27), Life Center ('71, 32), Linnaea ('79, 16), Moniteau ('79, 61), Our Land ('80, 216), Prag House ('73, 15), Ripara ('87, 15), Seven Springs ('72, 10), Shannon ('74, 81), Sunflower House ('69, 25), Syzygy Co-op ('73, 22), Villa Sarah ('73, 15), Whitehall Co-op ('49, 13), Wiscoy ('76, 28).  
**PARTICIPATORY and ECUMENICAL** - Black Cat ('86, 11), Common Ground ('80, 15), Earth Dance ('86, 13), Friends SW ('74, 17), High Wind ('81, 21), Monan's Rill ('73, 23), Rowanwood ('80, 18), Sassafras Ridge ('72, 17), Sirius ('78, 33), Tanguy ('45, 74), Union Acres ('89, 15), The Vale ('59, 19), Camphill (network), Catholic Worker (network), Institute for Cultural Affairs (network).  
**NON-ELECTED POLITICAL LEADERSHIP and SECULAR** - Arcosanti ('70, 63), Birdsfoot ('72, 11), Caravan Theatre ('78, 10), Cerro Gordo ('73, 20), Ellis Island ('69, 13), Ganas ('78, 44), Gesundheit ('71, 14), Grass Roots ('82, 75), Meramec ('88, 50), Santa Fe Community School ('68, 24), Tolstoy ('63, 49).  
**NON-ELECTED POLITICAL LEADERSHIP and ECUMENICAL** - Ananda ('68, 525), Black Oak ('65, 26), Breitenbush ('77, 46), Builders ('69, 65), Christmas Star ('80, 21), Gould Farm ('13, 138), Hohm ('75, 250), Lama Foundation ('68, 40), Madre Grande ('75, 13), Yogaville ('66, 250), Catholic Worker (network).  
**NON-ELECTED POLITICAL LEADERSHIP and SPIRITUAL UNIFORMITY** - Atmaniketan ('72, 31), Fellowship ('67, 125), Gita Nigari ('74, 74), Kripalu ('71, 287), Mt. Madonna ('78, 100), Open Door ('81, 34), Riena del Cielo ('72, 24), Shiloh ('42, 31), Sojourners Community ('75, 40), Emissaries of Divine Light (network), 3HO (network), Vivekananda (network), Zen Centers (network).  
**MAJORITY-RULE and SECULAR** - Arden (1900, 600), Bryn Gweled ('40, 200), Flatrock ('79, 14), Greenwood ('79, 83), Julian Woods ('75, 18), La Cite Ecologique ('84, 155), Martha's Co-op ('70s, 30), River City ('77, 30), Sunflower Farm ('75, 23).  
**MAJORITY-RULE and ECUMENICAL** - Abode ('75, 61), Baxters Harbour ('74, 25), The Farm ('71, 300), Lost Valley ('89, 16), Rainbow Valley ('80, 19), Stelle ('73, 140).  
**NON-ELECTED POLITICAL LEADERSHIP and SPIRITUAL UNIFORMITY** - Alcyone ('81, 20), Dorea Peace ('80, 16), Patchwork ('77, 26).  
**MAJORITY-RULE and SPIRITUAL UNIFORMITY** - Wesleyan ('77, 48).  
**AUTHORITARIAN and SPIRITUAL UNIFORMITY** - Holy City ('70, 74).  
**AUTHORITARIAN and SECULAR** - Innisfree ('71, 71).

## COLLECTIVE INTENTIONAL COMMUNITIES are:

**MAJORITY-RULE and SECULAR** - Mountain Grove ('70, 12), New Land ('79, 47), Rainbow House ('81, 10).  
**NON-ELECTED POLITICAL LEADERSHIP and SPIRITUAL UNIFORMITY** - Consciousness Village ('74, 11), New Jerusalem ('71, 320), 3HO (network).  
**PARTICIPATORY and SECULAR** - Ark ('84, 12), New Moon ('83, 12).  
**PARTICIPATORY and ECUMENICAL** - Heartlight ('83, 15), Rootworks ('70s, 64).  
**MAJORITY-RULE and ECUMENICAL** - Ponderosa ('79, 51), Sparrow Hawk Village ('81, 80).  
**NON-ELECTED POLITICAL LEADERSHIP and SECULAR** - Full Circle ('84, 16), ReCreation ('86, 11).  
**NON-ELECTED POLITICAL LEADERSHIP and ECUMENICAL** - Harbin ('71, 130), Sierra Hot Springs ('88, 10).

The following sets of characteristics include no communities among those in this study: Comm/Lead/Sec, Comm/Auth/Sec, Comm/Auth/Ecum, MixE/Auth/Ecum, Coll/PartC/SpUn, Coll/MR/SpUn, Coll/Auth/Sec, Coll/Auth/Ecum, Coll/Auth/SpUn.

# Conclusion

Intentional communities may be viewed as having functioned as research and development centers for society and culture. Social innovations developed in intentional communities have later been adapted by the larger society, and community movements have provided a number of other services to the development of civilization. The most often cited example is that of early Catholic monasticism which served to preserve much ancient classical and folk wisdom through the Dark and Middle Ages, while at the same time settling much of Europe's undeveloped regions. Monastic herb gardens and healers especially preserved much healing wisdom as elsewhere it was being burned at the stake in the witch hunts. Monasticism and the underground or counter-cultural communal movements all served as examples of selfless devotion to higher values in a base world of men and women grappling for personal power and wealth, and may have been one source of inspiration for the code of chivalry.\*

With their high intensity of internal elements, intentional communities are essentially crucibles of culture, changing the elements of society and culture into novel forms. The democratic governmental process, for example, grew out of the Reformation era Protestant congregations and radical Christian communities.

In their best experiences, intentional communities serve to nurture in the individual a personal sense of responsibility for self, society and nature. Today non-violence, egalitarianism, self-empowerment, environmentalism,

feminism, consensus decision-making and other radical concepts are being applied to the actual process of meeting human needs in intentional communities. These self-directed experimental societies serve to concentrate upon positive values in living, test-tube-like (some say fish-bowl-like) cultures. These social microcosms test applications of values which often result in experiences that prove to have increasing importance as human civilization evolves.

Alphonse de Lamartine stated that, "utopias are often only premature truths." This may be correct since intentional communities tend to attract many of the radical ideas of their era, develop them in a social context, and send them back out again in a more socially relevant form, sometimes influencing change in the larger society. Today there are so many different types of communities emphasizing so many different ideas that the field of endeavor is becoming very complicated and confusing. It is for the purpose of explaining these communities that the communitarian matrix was created. It not only explains the movement but also relates it to a perspective involving two general trends in our civilization; those of process and of integration. With the communitarian matrix as a tool, we may be better able to further the development of the intentional community movement itself, encourage an increase in the level of attention and research focused upon intentional community, and thereby further the adaptation of the truths found in intentional community to the benefit of society at large.

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\*Another influence, which is perhaps more important, is suggested by Arthur Murphy in his translation of the Roman historian Tacitus' writings about the cultural traditions of the German tribes. Their practice of honor in battle and sense of respect for women survived at least into the Middle Ages. (Tacitus: Historical Works: Vol. II The History, Germania & Agricola. 1908. London: Dent, New York: Dutton.)



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# Glossary - Communitarian Terminology

**COMMUNITY** -- The root word “community” may be defined as an association of individuals sharing any common identity.

**INTENTIONAL COMMUNITY** -- Refers to a social structure in which a group of people deliberately share either privately or commonly owned material wealth. Usually this sharing results in a name being chosen by the group for itself, affirming that their mutual relationship is their primary cultural identity.

**COLLECTIVE** -- Refers to private ownership. This term may be used for the kinds of community formed when there is no property owned in common, but private property is shared. An intentional community may function communally, but if the members are not sharing commonly owned property, the appropriate term is “collective intentional community.” This includes intentional communities organized as partnerships, for-profit or cooperative corporations. Collective communities may dissolve and the members take back their private property at any time. Examples are urban households (Ex.: Rainbow House, New Moon) and rural farms (Ex.: Ponderosa, Full Circle, ReCreation) legally held in the name of individuals.

**COMMUNAL** -- Refers to common ownership. Evidence of communal ownership includes the practice of rotating the names on the legal titles and deeds of property (Ex.: Ganas, Kerista), signed membership agreements specifying what property rights members have upon termination of membership (Ex.: Twin Oaks), the placement of community property under some form of legal common ownership (Ex.: Hutterites, Catholic Orders, Plow Creek, Twin Oaks, East Wind), or merely the stated intent and action by the legal owner of giving control of property to the community and the community’s actual exercise of that control (Ex.: Alpha, Kerista, Zendick). Communal property may also be entrusted to individuals for their use, but ultimate control remains with the community.

If a community which functioned as though it were communal were to disband and divide all of its property among its members (which is possible for all communal groups except those who have legal common ownership, and potentially some of those), it then could only be said to have been sharing private property, not common property, and therefore be considered to have been a “collective intentional community functioning

communally.” The dissolution of a true communal society would result in its net assets being given to another communal intentional community. In true communal society there is very little private ownership. Examples: Hutterite Colonies, Catholic Orders, Federation of Egalitarian Communities.

**COOPERATIVE** -- The term “cooperative community” is often used to refer to any kind of intentional community, but according to the system of definitions developed here, a cooperative community is one form of collective community. The term “cooperative” does have very specific definitions. The Rochdale Principles developed in the 1840s listed the following criteria, since revised but still used today: open membership; democratic control (one-member, one vote); limited interest on invested membership capital; equitable distribution or application of savings; continual education; and cooperation among cooperatives. The U.S. Internal Revenue Service has its own set of criteria for defining a cooperative, and so do many states, some of which do not permit an organization to use the term cooperative in their name unless they meet the stated criteria. For the IRS it is: one-member, one vote; primary intent must be to provide goods or services to the membership rather than making profit; any distributed earning must be in the form of patronage refunds rather than traditional dividends.

When cooperatives disband all residual assets are divided among the membership. Therefore a community legally incorporated as a cooperative and not functioning communally would be considered a form of collective community.

**MIXED ECONOMY COMMUNITY** -- Refers to those communities which have both communal and collective economic elements. These include some community land trusts where the residents rent the land from a common ownership organization (Ex.: Common Ground, Sweetwater), and some Homeowners Associations which involve common ownership structures (Ex.: Friends Community, Stelle, Bryn Gweled, Harvest Hills), as long as these also carry on some other sharing process or community function. Another form of mixed economy community is that which includes some members who maintain substantial private property along with others who live communally (Ex.: Ganas, Yogaville, Emissaries of Divine Light).



**COHOUSING COMMUNITY** -- This is a term used for a particular set of architectural and economic designs for intentional community. The distinguishing features involve architectural designs emphasizing shared public (or community) spaces within short walking distance from clustered private and semi-private living spaces. The private spaces usually have small kitchens and living rooms, and the public spaces generally include a community kitchen, child-care, recreation, social and other shared spaces. Economically, cohousing communities may be structured as collective communities, with no commonly owned assets, similar to Homeowners Associations, condominiums and cooperatives, or they may be mixed economy communities, occupying land and/or buildings held in common. Although the architectural design of a cohousing community is similar to that of some communal societies, most notably the Israeli Kibbutzim, the term cohousing usually implies that members maintain substantial private property and equity.

**COMMUNITY LAND TRUST (CLT)** -- Those who coined this phrase meant for “community” in this context to refer to all those in a specific geographic region who support the common ownership of particular parcels of land, sometimes via a tax-exempt organization. Most of these people, and especially most of those on the trust’s board-of-directors, do not live on the land under trust. They do, however, work together as a community in an association sharing a common purpose. Examples: School of Living Land Trust, Ozark Regional Land Trust, and Community Land Trust of the Southern Berkshires.

The confusing factor is in the fact that the people who do live on the land themselves often constitute an intentional community. It is essential to recognize that community land trusts are actually two different forms of community, one landed the other not, and only the landed group may be considered to be an intentional community. CLTs fit the mixed economy category of intentional community since the residents of the land are represented on the trust’s board-of-directors, and so are therefore part of the common ownership structure. It is also possible for a communal community to occupy entrusted land.

**LAND TRUST** -- This is a generic term and is subject to much misunderstanding. Technically, the term “trust” refers to the holding of property by one person or organization (the trustee) for the benefit of another (the beneficiary). By itself the term “land trust” could refer to either privately or commonly owned land. A group of people who live on a parcel of land could say that they

are holding the land for the benefit of a future generation, or for society as a whole, and thereby consider themselves to be a land trust, but they could not consider themselves to be a “community land trust,” since in that term community refers to people not living on the trusted land (see community land trust above).

**LAND CONSERVATION TRUST (LCT)** -- LCTs are tax-exempt organizations which preserve natural land with unique features or life forms. LCTs may also hold agricultural land to prevent it from being developed.

**STEWARDSHIP LAND TRUST (SLT)** -- Typically, SLTs only hold one or more rights to land in a tax-exempt organization in order to preserve those particular qualities, while the title to the land or other rights are held by private parties. For example, only the water or timber rights, the development right or a conservation easement may be held by the SLT.

**STEWARDSHIP COMMUNITY** -- An intentional community with an awareness of its responsibility to all people, and especially to the care and renewal of the earth. See: Integrity International, May-June 1987, Emissary Foundation International, 100 Mile House, B.C., Canada VOK 2E0.

## Theories

**BIO-REGIONALISM** -- Encourages a symbiotic relationship between humans and their natural environment, with a particular emphasis upon society being attuned with its locality: topography, flora, fauna, water, climate, soils and other natural attributes. Bio-regionalism involves a conservation oriented, stable, self-reliant, cooperative economy, a decentralized, diverse polity, and an evolutionary, diverse society. See: Kirkpatrick Sale, Dwellers In The Land, 1985, Sierra Club Books.

**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.

**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 and power.

**DEVELOPMENTAL COMMUNALISM** --The process of adopting communal living and collective economies as useful, perhaps essential, arrangements during a formative stage of social, political, religious or reform development and of altering or abandoning communal forms, economies, and practices in response to later challenges and needs. This theory takes into account the tendency of peoples and their movements to become communal, the variety of practices and ideologies enjoyed while living communally, and the necessary changes made in communities to sustain their larger movements, programs and objectives while avoiding collective stagnation, boredom and, possibly death. Paraphrased from: Dr. Donald Pitzer, "Developmental Communalism: An Alternative Approach to Communal Studies," in Dennis Hardy and Lorna Davidson, eds., Utopian Thought and Communal Experience (Middlesex, England: Middlesex Polytechnic, 1989), p.69.

**ECO-FEMINISM** -- Valuing diversity within a caring society and the extension of those values to our relationship with the earth. See: Healing the Wounds: The Promise of Ecofeminism, edited by Judith Plant, New Society Publishers, 1989.

**GEONOMICS** -- Refers to earth management. The theory encourages taxation by government of the site-value of land in order to manage development with the intention that the wealth which is derived from natural qualities, such as proximity to natural resources, government services and population centers, benefits all of society through the payment of a citizen's dividend or the provision of government services. This tax scheme eliminates the need for directly taxing personal income and improvements upon the land, thereby rewarding individual initiative. Geonomics encourages the design of an organic economy based upon natural self-regulating feedback mechanisms. See: Jeff Smith, Institute for Geonomic Transformation, Box 157, Santa Barbara, CA 93102.

**MUNICIPALISM** -- This is a form of community control over a local economy. It suggests that decentralized citizen's councils or assemblies have sovereignty on the town, neighborhood or city level. "Municipalization ... brings the economy from a private sphere into the public sphere where economic policy is formulated by the entire community ... notably its citizens in face-to-

face relationships working to achieve a general "interest" that surmounts separate ... interests." See: Murray Bookchin, The Limits of the City, Black Rose Books, Montreal, Canada, 1986. (A land value tax may be one form of a "public economy.")

**SHARED LEADERSHIP** -- Analyses the functions of leadership and divides them between those which are task oriented and those which are morale oriented. These functions are then shared among all members of the group with the result that many people learn leadership skills. See: Kokopeli & Lakey. Leadership for Change. Movement For A New Society. Originally printed in WIN, November 2, 1987.

**SOCIAL ANARCHISM** -- Voluntary association, mutual aid, consensus decision-making, absence of "power-over" relationships, or those involving domination and subordination, coercion, etc. See: Social Anarchism, 2743 Maryland Ave., Baltimore, MD 21218.

**PROCESS THEORY** -- The concept that nothing is merely a thing in itself, but rather a process continually in a state of change. Everything has three elements in its status as an event in progress. First, it is an objective consequence of certain events that preceded it. Second, it becomes a unique subject combination of constituent parts and data. Third, as time carries on, everything becomes again an objective influence upon new events unfolding. Paraphrased from: John Hayward, "Process Thought and Liberal Religion," American Journal of Theology and Philosophy, Vol. 6, No. 2 & 3, 1985. See also: Alfred North Whitehead, Process and Reality, 1926.

**SOCIAL ECOLOGY** -- The concept that human society is only in balance when a balance also exists between human civilization and nature. See: Institute for Social Ecology, P.O. Box 89, Plainfield, VT 05667.

**TRUSTERTY** -- This term refers to the process of entrusting commonly owned assets (land, living space, equipment, etc.) or powers to individuals for their personal use or for service to the community. Also, refers to the entrusted asset or power. In the land trust concept "trusterty" refers to both natural resources and to the responsibilities of the trustees.

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**Fourth World** — This term is used:

- In political/economic theory as any decentralized, self-governed society maintaining a locally based economy.
- By the United Nations for the least developed countries.
- In Hopi prophecy as our current era of environmental decline.

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