

Gift and Sharing

Living the Plenty Paradigm in Cohousing and Communal Society

A. Allen Butcher • February, 2007

Climactic Social Systems

Economic themes of "Plenty" and of "Scarcity" exist in parallel through history, and evolve on successive levels or spirals of civilization, reflecting how the Earth moves in space, circling the sun on its rotation around the galaxy. A "**climax human culture**" exists when stresses of competition and conflict are minimized by gifting and sharing, and by multi-faith expressions of spirituality in agreements such as the "**reciprocity ethic**" (e.g., Golden Rule, Wiccan Rede) and the concept of "**God/dess is Light.**"

Second Climax Human Culture:

Affirming the individual through collaborative action; the return of economic commons such as "geonomics;" multiple decentralized sources of energy; multi-faith and multi-cultural society

Plenty Paradigm: Gifting and Sharing

Time-Based Economies of Labor-Gifting replaces the monetary system by de-commodifying domestic services in cohousing, ecovillages, community land trusts, collectives, cooperatives and other intentional communities;

Time-Based Economies of Labor-Sharing replaces the monetary system through income-sharing and community-owned businesses

Ideals of "inner light" and "individual election" arise with the Reformation, Free Spirit and Anabatist movements in Europe

Christianity merges monotheism and dualism, and sponsors forms of communalism in response to or despite the evils of empire

New religions and the first communal societies appear in response to or despite the evils of early city-state civilization

Scarcity Paradigm: Exchanging and Taking

Globalism: Fossil-fuel-based economy feeding climate change and conflict between North & South, East & West, and between Christian, Islamic and Jewish fundamentalisms

Nationalism: Mercantilism grows into liberal market capitalism with the "enclosure of the commons" and "Protestant work ethic"

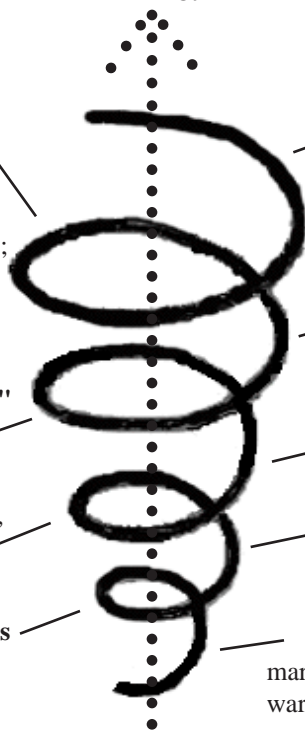
Feudalism: The state as a tool of the Church as in the Holy Roman Empire

Empire: Centralization of wealth, Roman legal concept of "dominium" or property law, emperors as gods

City-State: Inventions of money, markets, slave-labor economies, constant warfare, and religion as a tool of the state

First Climax Human Culture:

Primitive tribal gifting and sharing with forms of partnership or egalitarian culture, and forms of polytheistic and monotheistic spirituality



Invitation

To facilitate conversations and potential collaborations among readers of *Giftng and Sharing* you are invited to join an email list:

<http://groups.yahoo.com/group/thefecwide/join>

or

Send an email to: thefecwide-subscribe@yahoogroups.com

TheFECwide email list is sponsored by the Federation of Egalitarian Communities <http://thefec.org> As of fall 2005 the Federation Assembly has agreed to the development of this email list as a resource on group process in community. Areas of focus may include the entire range of inter-personal and group processes, including governance structures such as consensus decision-making, planning processes such as appreciative inquiry, large group awareness processes such as "Heart of Now" and the "ZEGG Forum," one-on-one inter-personal processes such as co-counseling, and topics related to the organization and maintenance of community labor systems of gifting, sharing and exchanging.



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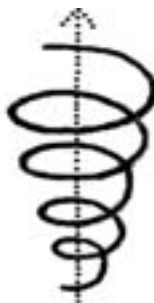
Suggestions for future revisions are welcome.

The movement of evolution has, in man, been increasingly directed toward the fuller development of cooperative behavior.

Ashley Montagu
*The Direction of Human
Development*, 1955

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

Henry David Thoreau
Walden, 1854, Chapter 18



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Preface

I began writing about intentional community in the early '80s while a member of East Wind. I started with the history and theory of community and then moved on to other topics. One of those I always thought to write about is labor systems, as work is essential in any culture, and how it is organized in community is a mystery to most, yet work is one of the most important aspects that makes community real to people. My first treatment of the topic was with *Time-Based Economics* in 1997 while I was a member of the board-of-directors of the Rocky Mountain Cohousing Association as it transitioned to the Cohousing Association of the United States. Yet that paper couldn't go where I knew it needed to go without a lot more time and energy. It does, however, provide a good foundation for the current paper.

The ideas that led to *Gifting and Sharing* slowly developed in various other papers and in correspondence over the years, until I felt it was time to try again. I soon found that, adding to the material I'd accumulated over the decades, it happened that there had recently been much great material on the topic posted on the Cohousing-L email list, the archives of which are accessible to all on the Internet, and in the recent *Leaves of Twin Oaks* newsletter, also available on the Internet. This paper is therefore a construct of many different people's thoughts, feelings and memories on the topic.

To all those quoted in these pages I offer my sincere gratitude for your sharing, and I am honored to be able to collect and present your material in this paper. I hope that you will feel that your writing as appearing here does justice to your intent to share.

As with many stories, however, this one grew in the telling. As is my tendency, I came to feel that it isn't enough simply to present information about community labor systems, as the questions soon arise as to why the topic is important and what is to be done with the information. My response is to affirm that everything is linked, as once one steps foot on the road to utopia the whole world opens with connections leading to many different people's ideas and experiences, as well as back to the dawn of history and onward to potential future realities.

Perhaps it is that in our day-to-day waking life we forget our dreams of how we really would like for our reality to be, as the steps we take may seem to be insignificant in the context of the vast uncertainties and massive dynamics of the world. So it can help to step back from our daily artistry to view the larger picture, the whole vibrant jungle of related issues and concerns and thoughts and ideas to which we are contributing. I've sought to do that in Parts I and IV of this paper, covering the context of the past as well as I know, and presenting possibilities for the future as well as I can foresee.

I hope that readers will take the ideas presented in this paper and expand upon them. There is always a horizon surrounding us with new possibilities in every direction, some to prove to be unfeasible, others to be proven viable. In Part IV I present what I feel offers the greatest potential for future communitarian experimentation. I believe it to be the interplay between the two paradigms of plenty and of scarcity that offers the greatest possibilities for new applications of the values of gifting and of sharing. Essentially, I'm suggesting in this paper that as extremes or as classic models, the processes of labor-gifting and of labor-sharing are well advanced, although certainly not played out. The rush to cohousing continues, and there are many possibilities for its evolution. At the same time communal society continues on its own evolutionary path, although at a slower pace. What exists between the two, however, may hold the greatest potential, and to facilitate a focus upon that I've named the world between the extremes and commend it to your consideration.

In order that this paper may inspire more work on the topic of the gifting and sharing of labor in community, I've offered on page two an email list for carrying on the discussion. I look forward to the conversation!

Work is love
made visible.
—Kahlil Gibran



A. Allen Butcher
Denver, Colorado

Introduction: Gifting in Cohousing contrasted with Sharing in Egalitarian Community

Reclaiming the processes of gifting and sharing in our culture involves, among other things, decommodifying domestic processes, returning to forms of economic commons, and reaffirming the world-view of natural abundance. Yet these represent only the macro-view of the issues, where few of us spend much time, while on the micro-level gifting and sharing exist in a more familiar and more intimate context.

The act of giving between two people is a cherished and endearing practice of inter-personal communication for conveying a meaning of love and appreciation. Gifting, such as in gift-giving from one-to-another, has a universal appeal, regardless of whether the people involved are living in the plenty or the scarcity paradigm. The act of gifting from one to another expresses a special sense of caring outside of or beyond the conventions of collective gifting in cohousing and of the practices of communal sharing.

There are many applications of gifting. Besides the obvious practice of giving presents and charitable donations, there is the context of the Internet's facilitation of free access to files, from graphics to videos, music, and documents (including this one), open source software, and now the "creative commons license." In cultural anthropology there is the study of the Potlatch ceremony of Northwest Indian tribes, where the wealthiest were held in highest esteem according to their generosity. And there is Genevieve Vaughan's concept of the female "gift economy" versus the male "exchange paradigm" (see: www.for-giving.com).

In perhaps none of the gifting discussions, however, is there an awareness of something beyond gifting, other than exchanging. Strangely, the communal practice of sharing is rarely considered. If the reason for this is that communal sharing is considered to be a form of gifting, then it is necessary to affirm different definitions for gifting and sharing. For details see the

center-page box and Appendix C, and for more definitions see the Glossary, pages 58-60.

The terms "gifting" and "sharing" are used in different ways by different writers. In developing the discussion about gifting and sharing two specific instances of their application are presented in detail. For gifting, the focus is upon the voluntary, collective labor economy in cohousing communities, while for sharing the focus is upon the communal labor economy of egalitarian societies. Although the focus is upon labor gifting and sharing, this also has an important

impact upon the ownership and control of material things or wealth, in relation to economics, politics and spirituality. That discussion is presented in "Material Spirituality" in Appendices A and B.

To affirm that the dynamics of gifting in **collective intentional communities** (those that involve privately-owned property and have no commonly-owned property) are different from the dynamics of sharing in **communal intentional communities** (just the opposite of the above parenthetical text), this paper contrasts the labor systems used in cohousing communities with those of the communal societies of the Federation of Egalitarian Communities.

PLENTY PARADIGM time-based economy:

- **GIFTING (pure altruism)** one-way, from-one-to-one or one-to-many (benevolence, mutual aid, solidarity), involving giving property or labor (time as private-to-private or private-to-common (labor-gifting is a time-based economy) e.g., cohousing
- **SHARING (rational altruism)** from-many-to-many or multiplicity (attune, harmony, integration, unity), involving common property and/or labor systems (labor-quota or fair-share time-based economies) e.g., fair-share systems, and egalitarian communal societies using labor credit systems

SCARCITY PARADIGM debt-based economy:

- **EXCHANGING (reciprocal altruism)** two-way (barter, trade, selling), involving the exchange of private property or labor (may be either debt-based economy using money or time-based economy as with labor exchanges, as the latter is sometimes mixed with alternative currencies) e.g., time dollars
- **TAKING (anti-altruism)** from-others-to-one, involving common-to-private or private-to-private (competition, possessiveness, selfishness, usury, greed), facilitated by the monetary system (a debt-based economy as money is created by lending)

Because cohousing communities typically use either the condominium or the cooperative corporation legal structure, in which each member owns and may sell when they leave both their private unit and their "undivided share" in the community assets (such as the common house), cohousing provides a good example of collective intentional community.

In contrast to cohousing, which requires a substantial amount of assets to buy in, and often a good credit score for obtaining a mortgage (except when renting), members of egalitarian communal communities do not have to pay anything in order to join, and may keep their prior-earned private property out of the communal society, which is then available to them when they leave. Members may acquire private income when on vacation, and other than a small discretionary fund, receive only a token severance upon leaving.

Considering function, communal communities that give equity accounts to members which they take with them when they leave, or that intend to divide residual assets among members upon dissolution are, according to definitions offered here, a **"collective intentional community functioning communally."**

The labor systems in cohousing and in communal community are also different. In communal society those who do not contribute time or labor must leave the community, while cohousing members cannot be required to work on threat of expulsion, or of being forced to sell their unit and move away. Cohousing communities have only positive reinforcement and peer pressure to encourage the gifting of labor to the group, while in communal community labor-sharing is understood as a requirement of membership.

What cohousing community and communal society have in common is the problem of finding non-coercive methods of motivating labor contributions. Not only are the issues very similar, so also are many of the remedies, as shown in the presentations on labor-gifting and labor-sharing in this paper.

As intelligent beings, capable of manipulating the environment around us, it ought to be possible for us to create cooperative cultures. Essentially, people must be able to place their consent to participate in the culture of their choosing, either the possessive or the sharing, and remove their consent from the culture with which they disapprove. Yet few people know about alternatives to the dominant culture, and

this is the challenge in removing our consent from a paradigm to which we have been acculturated in order to give it instead to an alternative paradigm or "parallel culture." What is most common is that those who choose the sharing culture must also be able to function in the dominant culture. When in Rome....

Through the history of civilization we have seen many examples of people choosing to leave the dominant culture of competition and possessiveness in order to affirm the value of cooperation and sharing. This has generally been done in two ways, by creating new belief structures (spiritual or political), or by creating intentional community involving forms of gifting and sharing. Sometimes the two methods of cultural change are combined. Yet with all the cycles of new religious and communitarian movements, the monetary system continues its drive toward centralization.

It appears that throughout history people will more readily change their belief structures, whether spiritual or governmental, than they will their commitment to economic structures. An example is the adoption of political equality with the American constitution, while Jeffersonian economic equality remains only an ideal.

Political and spiritual issues work similarly, both ranging from "unified beliefs" (i.e., exclusive, dogmatic, suppressed individuality) to "pluralist beliefs" (i.e., inclusive, open, expressed individuality), while economics is a different matter. People typically do not change from private to common ownership structures as easily as they change forms of government and spiritual expressions. Religious movements and revivals will spread like wildfire, yet communitarian movements advance glacially, if at all, and then only after a period of cultural preparation as William Irwin Thompson explains (Thompson, 1971).

This paper offers a close look at two forms of cultural preparation toward economic equality in the labor systems of cohousing and of egalitarian communal society. A synthesis of these two forms of community is then offered in the models of economic diversity included in the political-economic structure called the "egalitarian commonwealth."

In *Economics as a Science* (1970) Kenneth Boulding made the analogy of economic systems as being like an ecological system evolving into the steady-state ecology of the climax forest. Boulding suggests that

Climactic Social Systems

Economic themes of "Plenty" and of "Scarcity" exist as parallel cultures through history, with technological innovations and spiritual evolution moving human cultures to different levels on a spiral of civilization, reflecting how the Earth moves in space, circling the sun on its rotation around the galaxy. On each level of development of the "**scarcity paradigm**," based upon "artificial scarcity" in monetary economics, complementary forms of the "**plenty paradigm**" affirming natural abundance are invented. A "**climax human culture**" is where the stresses of competition and conflict are minimized by a cultural preference for gifting and sharing, and by multi-faith expressions of spirituality through agreements such as the "**reciprocity ethic**" (e.g., Golden Rule, Wiccan Rede, etc.) and the concept that "**God/dess is Light.**"

The concept of "**climactic social systems**" was first suggested by Kenneth Boulding in the analogy of human society and ecology, with the long-term stability of tribal society being like a climax forest. (Boulding, p. 50) The potential for a new climactic social system was suggested by Teilhard de Chardin in his concepts of "**planetization**" and "**law of complexity-consciousness.**" (White, 2004) A projection of aspects of a **second climax human culture** are suggested in the political-economic theory of the "**egalitarian commonwealth**," including a balance of private and of common ownership structures, such as with forms of an economic commons as in "**geonomics**," with participatory forms of governance. (Butcher, 1991)

Second Climax Human Culture:

Affirming the worth and dignity of the individual through collaborative action; the return of economic commons such as "geonomics;" multiple decentralized sources of energy; multi-faith and multi-cultural society

Plenty Paradigm: Gifting and Sharing

Time-based Economies of Gifting and Sharing de-commodifies domestic services, removing them from the monetary economy and re-integrating them into community. Labor-quota systems replace the monetary system in community-owned businesses.

With the transition from feudalism to nationalism the Protestant Reformation adopts the ideals of "inner light" and "individual election." Many Free Spirit and Anabatist movements are communal.

With increasing centralization of wealth and power in empires, Christianity merges aspects of monotheism and dualism. The "Primitive Christian Church" is often communal, followed by Catholic monasticism.

With the evils of early city-state civilization (e.g., endless warfare, mass slavery, wealth amidst poverty) **new religions appear:** Judaism (monotheism) and Zoroastrianism (dualism), and **communal societies appear:** Hindu ashrams, Taoist communes, Buddhist monasteries, Zoroastrian Mazdaks, Jewish Essenes.

Scarcity Paradigm: Exchanging and Taking

Globalism. International monetary organizations imposes neo-liberal market capitalism upon developing countries through the petro-dollar oil economy.

Nationalism. Mercantilism grew into liberal market capitalism along with the "enclosure of the commons." *The Protestant Work Ethic and the Spirit of Capitalism* affirms Christian sanction for monetary economics.

Feudalism. The Holy Roman Empire served as the spiritual successor to the lost civilization of Christian Rome, attempting to make the state a tool of the Church.

Empire. Laws supporting state monopolies of land and monetary systems are codified. The Roman legal concept of "dominium" or property law is developed. Emperors affirmed as gods, until Christianity becomes the state religion of Rome.

City-State. The invention of money grew out of barter and developed early markets and slave-labor economies. Patron gods and goddesses were presented as supporting the cities and their rulers.

First Climax Human Culture:

Primitive tribal gifting and sharing survived tens-of-thousands of years along with forms of partnership or egalitarian culture, and forms of polytheistic and monotheistic spirituality, until the advent of civilization.

human culture may be characterized as having once reached a climax with the primitive tribal structure, which was lost with a fundamental change resulting from the advent of civilization. This paper develops that idea by suggesting that the change which Boulding identifies was toward cultures based upon possessiveness and competition, facilitated by monetary economics. This is not to say that possessiveness didn't exist in primitive society, only that it was not the defining cultural factor. In civilization it became necessary to promote possessiveness, competition and the rest of the "scarcity paradigm" in order for the imperatives of monetary economics to dominate our minds and culture. Affirming that what made the primitive tribe so stable was specifically the practices of gifting and of sharing, the means for creating a second climactic social system is clear.

The economic model affirmed in this paper as characterizing the potential second future instance of a climax human culture in history is one that again emphasizes gifting and sharing over possessiveness and competition. This second instance may be seen as a "future primitive" in which the earth's natural resources are managed as a global commons. In Part IV it will be shown that this idea is already well advanced, thanks to the work of many "geonomists," "Georgists," and "earth rights" advocates.

Also in the second climax human culture much of industrial production, service industries and domestic consumption may be organized without the use of money, via gifting and sharing. On the global scale the non-monetary economy only exists in science fiction such as *Star Trek*, although in Part III this will be shown to already exist on the small scale. The experiences to which the cited examples refer suggest that this would require a decentralized polity

similar to clans and tribes organized into nations, which may be facilitated by communication technologies, and the potential for local sources of energy after the age of fossil fuels passes away. There will likely still be centralized energy sources such as nuclear, along with the monetary economy, with this culture plus gifting and sharing societies representing two parallel cultures holding different values.

Gifting and sharing in the two instances of climax human cultures are associated in the concept of the "plenty paradigm," and are contrasted with the "scarcity paradigm" of possessiveness and competition. (see: Appendix C) The two cultures exist in parallel through recorded history, and will most likely far into the future. It is suggested in this paper that through processes of gifting and sharing in the plenty paradigm a stable, climax human culture is possible, as through such societies we may substantially escape the cycling of competition and conflict found in the monetary economy of the scarcity paradigm. For those living it, the climax human culture exists.

The cultural philosopher William Irwin Thompson suggests that the cycles of history often begin with new ideas first expressed through mysticism and spiritual awareness (Thompson, 1971), and to this may be added secular ethical awareness as another source of inspiration. In this paper the concept of the plenty paradigm is developed from both spiritual and ethical orientations, through the concepts of "material spirituality" and of "natural law" (see: Appendices A and B). Material spirituality is a term coined to refer to making our material lives consistent with our spiritual ideals, while natural law is a common term used in this writing to affirm the right to cultural self-determination in the design and construction of intentional community. It is in community that people

A Note on Changes in Terminology: Since all three forms of gifting and sharing economies (labor-gifting, fair-share and labor-quota) use time as their unit of measure, I began using the term "time-based economics" to distinguish them from monetary systems, which I termed "debt-based economics." A complicating issue is the practice of labor exchanging. As the labor-exchange is a form of barter it is in the category of exchange economies along with monetary systems, yet it is also a form of time-based economy. Because of having to split the labor-exchange off from other forms of time economies, a change made in this paper since writing *Time-Based Economics* is to re-set the economic categories I call "paradigms." The labor-exchange is now grouped with other exchange systems in the category called in this paper the "scarcity paradigm." Now only gifting and sharing economies constitute the "plenty paradigm" (see the Introduction). For a discussion on the topic of exchange economies, including labor-exchange, barter and the debt-based economies (monetary systems) see the paper, *Time-Based Economics: A Community-Building Dynamic* (1997). For a table presenting all of the forms of sharing and of exchange economies see Appendix C. For a review of the plenty paradigm see Appendix A. Another change, this one from the article "Communal Economics" in the *Encyclopedia of Community* (2003, Sage Publ.), is from referring to voluntary labor systems as "anti-quota." As such labor systems are called "labor-gifting" in this paper, it may be better now to use the term "anti-quota" to refer to "fair-share" labor systems.

enjoy the world view called here the plenty paradigm.

This paper affirms the similarities between spirituality and secularism by focusing upon the basic values of sharing and cooperation as a general cultural preference termed the plenty paradigm. Essentially, it is only the method of expression of these values that has changed over time with the evolution in at least Western civilization from a predominately spiritual or religious culture to a secular culture while the values of gifting and sharing persist.

Today we are witnessing contemporary fundamentalist religious movements attempting to return American culture to forms of spiritual or religious dominance over secularism. Christian fundamentalism has successfully completed such an evolutionary cycle through its influence in the neo-conservative Republican Party with the idea of a "permanent Republican majority" and its recent effective control of all three branches of the US government, perhaps now permanently lost with the 2006 election.

In the graphical presentation of "Climactic Social Systems" notice that Christianity appears in both the plenty and the scarcity paradigms. The intent is to affirm that economics, or the different forms of ownership of wealth, is only half of the story. The other half is the issue of the control of wealth through different belief structures.

Ownership and control are two different things, and they combine in a range of different "political economies." Belief structures, whether spiritual or political, can range from participatory to authoritarian systems, and when combined with forms of ownership of wealth, private or common, result in very different political economies. (See Appendix C.) For this paper the focus is upon participatory forms of the control of wealth, ranging from privately to commonly-owned. For more discussion on this see the following: *Classifications of Communitarianism* (Butcher, 1991), and *Democracy and Capitalism* (Butcher, 1992).

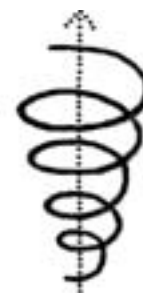
The challenge may not be so much the need to keep religion and politics separate, as it is the need to refuse authoritarianism in all forms, including "spiritual chauvinism," while maintaining participatory forms of governance. Freedom of choice in religion is affirmed in a multi-faith and multi-cultural society.

This paper follows upon an earlier work presenting and contrasting the two forms of time-based economies of exchanging and sharing. In *Time-Based Economics* (Butcher, 1997) is presented the "time dollar" form of labor-exchange system and the "labor credit" form of labor-sharing system. These two forms of time economies initially explained the differences between the plenty and the scarcity paradigms, since changed in this paper (see note p.8).

It is essential to keep in mind that in the definitions used in this paper, labor exchanges are like barter systems and involve neither gifting nor sharing. In fact, some forms of labor exchanges including Ithaca HOURS and some time-dollar systems provide the option of using time credits as a local currency. Although in its common usage "exchanging" can refer to gifting or sharing, as both can be cast in the light of reciprocity, the intent of this paper is to identify and clarify very different socio-cultural-economic models, and for that a clear system of terminology is needed.

The intent of this paper is to explain and contrast the two general forms of time-based economies in the plenty paradigm: gifting in cohousing and sharing in communal society. Between the two the latter is further divided between "fair-share" and "labor-credit" systems, and of these two it is with the innovation of the labor-quota system in the latter that we now have an economic system that can take the place of the monetary system. As will be presented, this is not the case with gifting in cohousing.

By combining aspects of these two expressions of the plenty paradigm, labor-gifting as practiced in cohousing with forms of common ownership as found in communalism, we have the means of escaping the cycles of competition and of conflict in the scarcity paradigm. Through our choice of lifestyle, a contemporary form of climactic social system arises. Both cohousing and egalitarian communal society have important roles to play in the realization of a possible second climax human culture.



Giftng and Sharing Part I: Parallel Paradigms

The values expressed by people living in or interested in community are commonly those of love, caring, nurturance, sharing, fairness, justice, cooperation, mutual aid, and social and environmental responsibility. These ethical and spiritual values may also be called "communitarian values," and are often expressed through forms of time-based economies involving giftng or sharing of one's time as well as property. This involves the logic of "rational altruism," mutual advantage, and of natural abundance.

In contrast to ethical and spiritual values, the material values of competition and of possessiveness, and the logic of rational self-interest, comparative advantage and artificial scarcity, are all expressed through monetary economics. Between the two it is material values that generally characterizes contemporary American culture. Through the profit motive and commercial activity, ever more of the processes of home-life sharing and of neighborly mutual aid are being organized by and subsumed into the for-profit monetary system. Yet for many who prefer ethical and spiritual values, building intentional community is the method of living our values in our lifetime.

There have been many methods of sharing and of cooperation developed through the history of civilization. Essentially, these sharing cultures have existed in parallel with the dominant culture of competition, with each adapting or co-opting aspects of the other as they've been found to be useful, and both progressing apace through history.

There are various ways of delineating, or of defining and describing the differences between the two cultures, the dominant and the parallel. One way is to consider that the values held by each results in very different views of and expressions of reality. An illustration would be to use the question of whether a glass is half empty or half full of water. The pessimistic view would be the former while the optimistic view would be the latter. These two views of reality can be called the "scarcity paradigm" and the "plenty paradigm," and each may be ascribed to a particular culture, the former being the perspective of the dominant culture while the latter is the perspective of the alternative or parallel counter-culture.

Consider the economic term, "artificial scarcity." Even though sufficient raw materials are accessible and the technology and productive capability exists to create abundance, businesses in the monetary system relying upon supply and demand artificially create scarcity because there is no way to sell abundance! Thus, we have planned obsolescence, and farmers being paid to not grow or even actually to destroy produce in order to support desired prices.

Price system economics requires that profit has to be made for every activity performed. Demand has to exceed supply in order for a profit to be made. If scarcity is allowed to reach zero, the economic model fails. If natural scarcity no longer exists scarcity has to be created to ensure function of the system. (See: http://en.wikipedia.org/wiki/Artificial_scarcity)

The economic logic of the monetary system relies upon the scarcity paradigm, among other concepts, in order to support the values of competition and of possessiveness, if not also the motive of greed. What economic logic, then, can support the optimistic view of the plenty paradigm, such that production is oriented to the satisfaction of need, if not also want?

In order for the spiritual or ethical values of the plenty paradigm to be expressed among the pervasiveness of the scarcity paradigm, it is helpful for sharing and cooperation to be expressed in a relevant economic theory and employed through appropriate processes that are easily understood, taught and applied. Such is the intent for the theories of "pure altruism" and of "rational altruism," and the design and practice of the processes of "time economics" in cultures expressing the logic of the plenty paradigm.

Anthropological Basis of Sharing

In *Escaping the Matrix* Richard Moore explains that it is only in about the recent 10% of human history that our culture has been characterized by hierarchy and centralized governance.

Civilization is not a reflection of human nature,

but is rather a system of domination and exploitation by ruling elites. We are like animals in cages: our behavior under these stressful conditions is not representative of our nature, just as the pacing of a caged cheetah does not represent the natural behavior of that beautiful animal. (Moore, 2005)

Civilization has tended to favor authoritarian governance and possessive economies, yet over the past two centuries we've seen a gradual trend toward participatory governance through forms of democracy and consensus process. Why not also a trend toward gifting and sharing economies over possessive, exchange economies?

The pattern seems to be that people are generally more able to change their relationship to each other with regard to governance, and less able or willing to change their relationship to each other with regard to methods of ownership of things in the material world. An important reason for this disparity may simply be the organizing power of the system of monetary economics, and therefore the need to devise a system that can replace the use of money with an economic system facilitating sharing. If this is the case, that the problem is actually more the exercise of free will rather than the problem of surmounting methods of control by an economic elite, then the place to start would be in making the case that sharing is integral to human nature.

Through social Darwinist concepts such as, "dog-eat-dog," "survival of the fittest," "law of the jungle," and as Thomas Hobbs wrote in *Leviathan* (1651), that the life of mankind in its natural state is, "solitary, poor, nasty, brutish, and short," there has been offered the idea that competition and possessiveness constitute basic aspects of human nature. Yet that may be less than half of the story. There are also concepts about the origins of human society suggesting that in our basic constitution are authentic expressions of sharing and cooperation.

Researchers at Emory University in Atlanta found one good way to measure the differences among people with respect to sharing and possessiveness, and cooperation and competition. Using magnetic resonance imaging, they studied the neural activity in volunteers playing a laboratory game called the "Prisoner's Dilemma," which was set up with a reward system that logically and rationally favored

competition. Yet they found that the greatest activity in parts of the brain that registers pleasure resulted when the players cooperated. "In some ways, it says that we're wired to cooperate with each other." (Angier, 2002)

Beneath our superficial concentration upon competition, there is a deep respect for sharing. The paleo-anthropologist Richard Leakey said it most succinctly when he wrote that, "Sharing, not hunting or gathering as such, is what made us human."

People help each other all the time, and they are motivated to, not by repeated calculations of the ultimate benefit to themselves through returned favors, but because they are psychologically motivated to do so. This is precisely what one would expect; over countless generations natural selection favored the emergence of emotions that made reciprocal altruism work, emotions such as *sympathy, gratitude, guilt* and *moral indignation*.(sic.)(Leakey, 1978, p. 120, 137)

Our ability to know right from wrong and to seek peace, love and harmony (referred to in some spiritual traditions as our "Inner Light") may simply be an aspect of human development, like language capability, that evolved through natural selection. Some people may seek community because their sharing instinct is strong, while in others it is weak or the competitive instinct is stronger, keeping them from sharing. It could be that the sharing instinct is much like heat and light, the absence of which is possessiveness or cold and darkness, as opposed to sharing and competition being equal and opposite.

The desire to live in community can be presented as an innate drive in the human constitution, possibly as strong as the primitive drives for sugar, salt, and fat in the diet, the passion of procreation, and other basic instincts. Indeed, many animal species are gregarious and have evolved complex herd, pack, flock, pod and other mutually beneficial group structures. Humanity has simply further developed these natural instincts, whether through an awareness of external revelation or from an internal immanence, or both. The challenge to us is to continue that evolution through the deliberate, intentional application of rational intelligence as inspired by either an external or internal sense of Grace or of ethical awareness.

Yet if we can see the importance of sharing and of cooperation to the development of civilization, we may also see the necessity of maintaining a balance between sharing and possessiveness, as opposed to either overshadowing the other. Essentially, both individuality and collectivity are justified via natural law. We may hope to transcend the debate on the relative primacy of cooperation versus competition, and of love for all versus a self-centered love, just as we may hope to transcend the debate of patriarchy versus matriarchy by recognizing the values of moderation, balance and partnership.

We may recognize what the anthropologist Paul Radin observed that in societies which displayed the greatest capacity for survival and endurance,

... the individual and the group are interlocking at certain points ... yet sufficiently autonomous units to resist submergence of one by the other. (Morgan, 1988, p. 21)

The dynamic balance to be sought in human society is not between opposing competitive forces as monetary economics contends, but between the complementary aspects of our individual characters of self-awareness and of social awareness. In our laws, our customs and traditions, and even in our language, we may enjoy a culture which affirms the balance of responsibilities we have to society and to all of life on Earth, not just to our own personal wants. If we do not yet have a language this inclusive, we might recognize that certain more “primitive” societies were more advanced in this respect.

In his book titled, *Toward An Ecological Society*, Murray Bookchin refers to the observations of Dorothy Lee on the “primitive” mind.

... equality exists in the very nature of things, as a byproduct of the democratic structure of the culture itself, not as a principle to be applied. ... The absence of coercive and domineering values in these cultures is perhaps best illustrated by the syntax of the Wintu Indians of California. ... Terms commonly expressive of coercion in modern languages, she notes, are so arranged by the Wintu that they denote cooperative behavior. ... *To live with* is the usual way in which they express what we call possession, and they use this term for everything they re-

spect, ... A Wintu mother ... does not “take” her baby into the shade; she “goes” with it into the shade. (Bookchin, 1980, p. 60-61)

In *Freedom and Culture* Dorothy Lee explains that the non-possessive culture of Wintu Indians extends to the concept of self. In Western culture the law of contradiction states that, “The self cannot be ... both self and other; the self excludes the other. ... Wintu philosophy in general has no law of contradiction.”

[I]n Wintu thought, man is included in nature; natural law, timeless order, is basic and true, irrespective of man. ... When speaking about Wintu culture, we cannot speak of the self and society, but rather the self in society. ... The term for what is to us possession or ownership is formed ... from the three kinds of *to be*: in a standing, sitting or lying position. *I have a basket* means really *I live with* or *I sit with a basket*, and is expressed with the same form as that used to say: I live with my grandmother.... The term *sukil* ... actually means, to *be-with-in-a-standing-position*, and express the true democracy of the Wintu where a chief stood-with his people. (Lee, 1959, pp. 131, 136)

Non-possessive forms of speech indicate a social structure based upon sharing, which is reflected in other expressions of primitive wisdom. For example there is the Ashanti Tribal saying from Ghana, West Africa that, “Land belongs to a vast family of which many are dead, few are living and countless members are still unborn.” In North America there is the famous translation and re-phrasing of a speech by an American Indian elder, “How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?” Attributed to Chief Seattle, Suquamish Tribe, 1854. (See: http://en.wikipedia.org/wiki/Chief_Seattle)

The political structure of many tribal cultures was participatory, at least among men, and in some cases even egalitarian in that women held important roles in the tribal political process, sometimes choosing the male leaders. This is known to have been the case with certain Native American tribes, and the structure of the Iroquois Confederation in fact actually influenced the framers of the US Constitution, including Benjamin Franklin and Thomas Jefferson.

Glenn Morris identifies a number of aspects of traditional Native American cultures which we may recognize as essential to communal harmony. Among others he lists,

... the liberty of the individual coupled with the individual's consciousness of responsibility to the whole; ... [and] the operation of systems of justice that focus on the healing of society and the restoration of balance, rather than retribution or vengeance. (Morris, 1995, p. 159)

Morris also cites the following examples of participatory governance in Native American tribes:

In 1727, New York Lieutenant Governor Cadwallader Colden observed that,

"The authority of these [indigenous] rulers is gained by and consists wholly in the opinion that the rest of the Nation's [members] have of their wisdom and integrity. They never execute their resolutions by force upon any of their people. ... (O'Brien, 1989, p. 16)

Similarly, Georgia governor, James Oglethorpe, in describing the Muscogee (Creek Nation) political system in 1764, stated,

"There is no coercive ... power... Their [leaders] can do no more than persuade.... they reason together with great temper and modesty till they have brought each other into some unanimous resolution." (O'Brien, p. 22, quoted in Morris, p. 160)

These examples of participatory governance among Native peoples in the Western Hemisphere have a clear parallel with similar documentation of participatory governance among tribal ancestors of Northern Europeans. The Roman historian Tacitus recorded this about the German tribes in 98 AD, and also reported that at that time some of the German tribes still worshipped Goddesses. Julius Caesar in his writings stated that the "... king of ... a German nation, described his authority so limited, that, though he governed, the people in their turn gave laws to the prince." (Murphy, 1908)

Riane Eisler, in her writings including *The Chalice and The Blade*, and *The Power of Partnership*, draws on the work of archaeologists including Marija Gimbutas, James Mellaart, and Nicolas Platon to

show that prehistoric societies such as the Minoan civilization on the Isle of Crete in the Aegean Sea (2700 to 1450 BC), were peaceful, egalitarian societies, neither matriarchies nor patriarchies but a form of "partnership" civilization. (See: partnershipway.org and www.partnershipway.org/html/subpages/articles/timefor.htm)

Some believe that primitive concepts such as these survived through ancient Egyptian mystery religions and were brought forward to the period of the Reformation and the Renaissance by the Masonic Orders (Harmon, 1988, p 161, 163). One such primitive concept may have found expression as the "Doctrine of the Inner Light." This concept affirmed that each person has a spark of the Divine through which one may know right from wrong and experience spiritual grace, which in turn lead to the concept of the right of "individual election," resulting in another influence upon the democratic ideal and the framing of the US Constitution.

Although the egalitarian ideal apparently survived from primitive cultures through to today in its application in some forms of democracy, the egalitarian ideal is not as evident in relation to economics, given the inequality imposed upon society by the institution of money.

Escape from the Scarcity Paradigm

Over time the values of possessiveness and of competition led to the invention of processes facilitating their expression. There is a long history of barter systems, indirect barter using commodities such as shells and precious stones and metals, evolving into the minting of coins, account ledgers and eventually the printing of bills and electronic and digital forms of money. Laws were writ and codified to support the spread and evolution of monetary economics.

The evolution of civilization led to the creation of city states, and in Mesopotamia (Iraq) as elsewhere, the "civilized" peoples raided the local "barbarian" peoples of the eastern highlands (Iran), with the former creating the institution of money and acquiring slaves from the latter to work to build the resulting markets. (See: <http://en.wikipedia.org/wiki/Sumer>)

In response to this form of "dominator" civilization there is an historical pattern that seems to indicate that some people have always rejected the excesses

of the monetary economy and have sought methods of escaping it. These escape efforts seem to have involved two methods. One has been to create forms of communal organization and the other has been to create new religions to replace older ones as they became controlled by and used to support or legitimate the excesses of the dominator culture. In many cases these escape methods have been combined in forms of religious communalism, until the industrial revolution with the founding of secular communal organizations such as the mutualist, cooperative, socialist and other communitarian designs.

For an example of the creation of new religious expressions as a means of escape from an undesirable culture, such as what is called here the scarcity paradigm, consider the creation of the Ghost Dance Ceremony by Native Americans when confined to reservations after the Plains Indian Wars in the late 19th Century. (See: http://en.wikipedia.org/wiki/Ghost_Dance)

In other instances new religions created during times of change often contributed to and perhaps also hastened those changes. Interestingly, what is changed by new religions is usually not what is considered "good," as there is a general consensus on that, while it is the question of evil that often defines the differences among religions. With regard to the former, consider the common ideal among most religions called the "ethic of reciprocity."

In Christianity the ethic of reciprocity is expressed as, "Do unto others as you would wish they do unto you." In Judaism as, "...thou shalt love thy neighbor as thyself." In Islam as, "None of you [truly] believes until he wishes for his brother what he wishes for himself." In Shinto as, "The heart of the person before you is a mirror. See there your own form." In Wicca as, "An it harm none, do what thou wilt." And in Native American Spirituality as, "Respect for all life is the foundation of the Great Law of Peace." In most religions, humanist ethical systems and philosophies we see this basic moral code, and its representation in other religions may be found here: www.religioustolerance.org/reciproc.htm

Another common concept in many religions is the affirmation that "God is Light" (*Bible*, 1 John 1:15). The Harmony Institute provides other examples, such as, "All things appear, illumined by Brahman's Light." (*Upanishads*), and "Allah's light illumines all Heaven

and Earth." (*Koran* 24:35) (see: www.theharmonyinstitute.org/tenteachings.html). In contrast, how various religions explain the nature of evil provides an important delineation among spiritual traditions.

In the monotheistic religion of Judaism, God is supreme and evil is explained as an aspect of the Will of God. Evil is then either God testing or punishing the individual, or teaching a lesson or some other deliberate intent. When evil is personified in a spiritual entity, like Lucifer or Satan, that entity only works at the behest of God, the Supreme Being.

It is thought by some that it was a back-to-the-land movement by Mesopotamian city-dwellers, heading for the western frontier to escape the stresses of city-state civilization, that resulted in the founding of Judaism by Abraham and his clan in what we know as Palestine around 1900 BC (see: <http://www.theology.edu/abraham.htm>).

In the dualistic religions, most notably those developed in Persia such as forms of Zoroastrianism, good and evil are opposed (if not entirely equal), like day and night, light and darkness. Ahura Mazda was the god of fire and of creation, while Ahriman, the god of impurity and darkness, represented anti-creation. Zoroastrianism may have started as early as 1800 BC essentially rejecting the idea of natural forces for a moral order of the universe (see: <http://en.wikipedia.org/wiki/Zoroaster>). As a people subject to centuries of slave raids by the Mesopotamian cultures, the question of evil would understandably become elevated in importance.

It would appear that monotheism and dualism both developed in roughly the same time period on the fringes of Mesopotamian civilization, perhaps in response to the desire to affirm a sense of morality in what in contrast must have appeared to be a thoroughly amoral culture, aided and abetted by the invention of money.

The explanations for evil in the world, developed by monotheism and dualism nearly 4,000 years ago at the dawn of civilization, may have contrasted with that of the older polytheistic religions in which good and evil may have been incorporated into most deities, some more good than evil, anthropomorphizing or mirroring the expression of these traits found in humans, similar to what is found in Greek and Roman mythology.

Yet it may be an error to assume that the earlier polytheistic religions native to pre-historic tribal culture were rejected with the advent of monotheism and dualism because of a perceived lack of inherent address of the issue of morality. Instead, it may have been that the older polytheistic religions weren't permitted to evolve sufficiently to address the growing magnitudes of evil experienced with the beginning of civilization, including interminable warfare, mass slavery, and increasingly larger accumulations of wealth amidst poverty. All of this was made possible by the institution of money, and the invention of codes of law enabling the domination of human culture by the possessive and competitive values of the monetary system. If the older polytheistic religions became subsumed as tools of the state, then people would have had a motive for developing and supporting new religions, like monotheism and dualism, as perhaps the only means available of addressing the unprecedented problems confronting them with the advent of civilization and its oppressive aspects of money, property law and taxation.

When Jesus Christ was confronted about paying taxes to Rome, his answer of, "render unto Caesar the things that are Caesar's, and unto God the things that are God's," essentially affirmed that we live in two worlds, the material and the spiritual, and that we must serve each as appropriate. This suggests an application of a dualistic view of reality.

It is believed by some that Jesus borrowed from beliefs merging aspects of Persian dualism with Jewish monotheism (Russell, 1981, p. 33) in his inspiration for what became Christianity, which evolved into Trinitarian Christianity most common today (Unitarian Christianity was heresied at the Council of Nicaea in 325 AD). The merger of aspects of dualism and montheism resulted in the personification of evil in the Devil, essentially as a free agent given loose reign by God until Judgment Day, in order to provide for humanity the exercise of free will. Thus, a new religion began, developing within the dominant culture, eventually replacing that culture and itself becoming a new dominant force.

When the dominant culture fails to address basic issues of morality people tend to find a method of

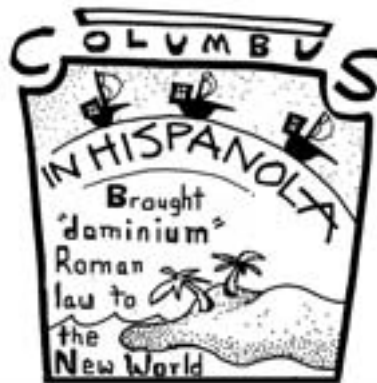
doing so themselves. This failure to address issues on the part of a ruling class, and their resulting maintenance of a status quo oppressive to the larger population, is sometimes called the process of "non-decisions." (Harrigan, 1991, p 191) Such situations only continue until the population rises up to force change, or refuses to resist change from other sources. Echoes of these patterns of change and resistance to change can be seen throughout at least Western history, including today. Consider the following timeline.

Around the time of Christ, the ability of the Roman aristocrats (called patricians) to take as their own the common lands was challenged by a succession of tribunes (magistrates elected by the common people or plebians, to protect their civil rights and liberties), but the patricians always prevailed. Around 130 BC

the tribune Tiberius Graccus stated, "The wild beasts of Italy have their dens and caves of abode. But the men that fought for their country have nothing else but air and light, and are compelled to wander up and down with their wives and children having no house or resting place." Tiberius was later assassinated. Many thousands of free Romans had no shelter but the public halls and temples, and no provisions except what came from public storehouses and charitable

gifts. A similar history is explained in the phrase, "Roma Latifundia delenda est," or "the great estates destroyed Rome," written by Pliny the Elder (AD/CE 23-79). (Sapiro, 1995)

Although Roman law generally failed to protect the common lands against seizure by aristocrats, it did provide for a remarkable degree of emancipation of women, including essentially legal equality with men in the right to property ownership (i.e., free Roman citizens, not slaves). This recognition and affirmation of gender equality as an aspect of natural law arising within a polythiestic culture was lost with the rise to power of Christian emperors in the fourth century AD, and their following of the apostle Paul's writing in the *Bible* that the ranking in all matters is to be: God, Christ, man, woman. (Corinthians I, 11.3) Not for another fifteen centuries would women again enjoy such freedom and equality in Western civilization. (Vigneron and Gerken, 2000)



Eventually the people of Rome essentially turned away from a state that was failing to address their needs with regard to the treachery of their own wealthy class. Some supported the rise of the new religion of Christianity while perhaps others disliked the changes resulting from Christianity becoming the state religion. Prior to the change people were put to death for professing the Christian faith, while after the change people were put to death for refusing to profess the Christian faith. It is stated that the subsequent fall of Rome had more to do with the failure of the resolve of the people to defend it than with the strength of barbarian tribes.

Yet, from roughly the end of the Roman Empire until Napoleon, many Europeans would be obsessed with trying to rebuild the lost civilization of Rome, through what became known as the Holy Roman Empire.

After about 1500 in Western Europe mercantilism gradually replaced feudalism, and the "enclosure of the commons" (the transfer of common land and resources to private property, usually by the upper class) resulted in the impoverishment of the peasantry. This and other changes led to many rebellions against both church and state, including the Protestant Reformation spinning off from Roman Catholicism. The doctrine of the "Inner Light" developed at this time, suggesting that the individual can have a personal understanding of and relationship with the Divine, led to the rise of the democratic ideal and of constitutional government, and the eventual founding of the United States of America.

Now in the 21st Century we are again seeing major stresses in our civilization, resulting from developments such as the globalization of corporate capitalism, global warming, and the coming global problem of Peak Oil, or the failure of petroleum production to meet demand, together threatening to destabilize the international monetary system. Ever since the US Dollar was taken off the gold standard in the 1970s, a tenant of monetary theory since at least mercantilism, it has increasingly been seen as the "petro-dollar," and now the entire petroleum-based economic system is threatened. In response the US government seeks to maintain its influence over oil-producing states, and to strengthen its domestic police powers. At the same time a wave of Christian fundamentalism has sought once again to make the state a tool of the church.

Much as with the history of Rome and other eras,

those people who are concerned about the problems of contemporary civilization may also turn away from established institutions. A severe economic downturn as a result of Peak Oil may result in our economic processes returning to an emphasis upon local sources of food and energy, with a worse case scenario of a return to local currencies and forms of time-economies, including labor-exchange systems like "time dollars," similar to how people coped with the Great Depression. (Butcher, 1997, p. 18)

The continuing desire among people to affirm a belief structure and moral system outside of that of the dominant culture which created the impending environmental and economic crises in contemporary civilization, much as with earlier such times of change, may substantially support new or retrograde forms of spirituality. For example, if the evangelical, fundamentalist Christian interpretation of apocalyptic prophecies fails to occur, this may encourage religious expressions such as "New Thought" begun in the late Nineteenth Century and which contributed to "New Age" spirituality in the Twentieth Century, or forms of multi-faith spirituality such as Unitarian Universalism, or a further emphasis upon expressions of Goddess spirituality and of polytheism, such as Neo-Paganism in the new millennium.

Climax Human Cultures

We live in epic times. The litany of tribulations today is as great as any in history. In such times in the past people have always sought new belief structures and new ways of living different from what they knew going into the tribulations. It may be debated whether the new belief systems were substantially better than the old, or whether the important factor was simply the desire to make a change. Yet we may assume that at times of change many options arise through mysticism or other creative expression, and people choose among them on the basis of factors including their awareness of need and openness to change.

There is a surprising congruence regarding the issue of cultural change among the fields of spirituality, anthropology, ecology, economics and politics. Of the latter two, consider Francis Fukuyama's thesis about an "end point of mankind's ideological evolution" regarding the universalization of liberal democracy and capitalist markets, in his essay "The End of History?" published in 1989 in the journal *The National Interest*. For Fukuyama we have reached the

point of a "consumation of history" or a steady-state or "climax human culture." This has often been expressed in mystical terms as a time of peace and harmony as in the "Age of Aquarius," or spiritually as the return of a Messiah and the reign of God on Earth. Yet another expression of this congruence can also be found in ecology and natural science.

In *Economics as a Science* (1970) Kenneth Boulding writes of the parallel between Adam Smith's concept of "natural liberty," in which individuals and specialized businesses acting in their own best interests collectively engage in the evolution of an economy, as being similar to an ecosystem where individuals of various specialized species interacting with each other participate in a natural evolution toward ever greater productivity or natural abundance. Some religious traditions consider the ecological dynamic of change to be evidence of "intelligent design" and therefore of a "Creator." However, from the secular view point, these evolutions are unplanned dynamics, which today we may call "chaordic" or chaotically ordered. With regard to the evolution of economies, Adam Smith invented the concept of the "invisible hand" to explain the dynamic of individuals working in their own best interest resulting in a degree of benefit to all.

Boulding continues in saying that where as biological systems have no option but "natural liberty," human society is determined by political mechanisms. The cultural historian William Irwin Thompson describes the mechanism of social change in *At the Edge of History: Speculations on the Transformation of Culture* (1971) as progressing through four stages, beginning with mystical and spiritual awareness, then the expression of cultural change through art, technology and economics. Finally, politics and government respond to the widespread changes. Thompson's four phases fit neatly into Boulding's ecological analogy, in which the latter describes human society as having evolved into a "climactic social system" in the pattern of primitive tribes sustained for thousands of years, much as a temperate-zone ecosystem evolves from a pond, to marsh, to shrubland, to a climax forest.

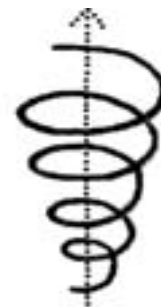
Boulding suggests that the tribal "climactic social system" remained stable until a major environmental change occurred, generally the advent of civilization. More specifically what changed was the development of the value of possessiveness from barter to ever more sophisticated systems of private property by the use of money, along with the value of competition and

the evolution to ever more centralized forms of hierarchical governance. As gifting and sharing were primary aspects of the first climax human culture, along with participatory governance, then a "second climax human culture" would have to involve those same values, patterns or qualities, within the context of the contemporary culture.

Toward a suggestion of what would comprise the second climax human culture, Parts II and III of this paper present two forms of time-based economies, supporting the values of gifting and sharing. Time economies do not involve monetary systems, although some do involve forms of exchange, as introduced in the paper, *Time-Based Economics: A Community Building Dynamic* (Butcher, 1997).

Part II of this paper presents the political-economic structure of participatory governance with the sharing of privately-owned property, such as in cohousing which uses labor-gifting, while Part III presents the political-economic structure of participatory governance with the sharing of commonly-owned property, such as in communal society using labor-sharing.

Part IV of this paper then presents the synthesis, suggesting that the "second climax human culture" may include a balance or mixture of common and of private forms of the ownership of property, and aspects of labor-gifting and of labor-sharing economies, along with participatory forms of governance. Private property systems like cohousing using labor-gifting is given the name "egalitarian collectivism," while common property systems like communalism using labor-sharing is given the name "egalitarian communalism." The potential for a new climactic social system as suggested by Boulding is developed with Teilhard de Chardin's concepts of "planetization" and "law of complexity-consciousness," and specific aspects of this preferred future are presented including "geonomics" as comprising the political-economic theory given the name "egalitarian commonwealth."



Giftng and Sharing Part II:

Labor-Gifting Systems in Cohousing Community

Since the first cohousing community in the US, Muir Commons in Davis, California, completed in 1991, cohousing has become the fastest growing intentional community movement in the country. As of the end of 2006 there was reported on the website of the Cohousing Association of the US:

- 81 completed cohousing communities
- 47 groups building or with optioned or owned site
- 73 groups forming or seeking a site
- 1 dormant group [Just one?!]

Although in the FAQs on the website of the Cohousing Association of the United States (www.cohousing.org) the organization denies that cohousing is a form of "intentional community," offering instead the term "intentional neighborhood," there are many definitions of the term intentional community in which cohousing is welcomed. Given the preference of Coho/US, the definition of cohousing to be used in this paper will be "an intentional neighborhood functioning as a collective intentional community." (See the definition of collective intentional community and the consideration of function on pages 5-6, and Appendix C.)

There are many reasons for the success of cohousing. One is that the cohousing model was designed to fit as seamlessly as possible into standard legal and financial structures. Regarding the former, some cohousing communities use the state cooperative corporation, and perhaps some use the nonprofit or other structure, but most use the condominium, the planned unit development or other form of common interest ownership association (some states include the cooperative as a form of CIOA). Given that banks and mortgage companies typically loan to condominium projects, cohousing members generally have no problem financing the purchase of their units on 20 year or longer mortgages.

Yet another reason for the success of the cohousing community design may be the fact that the only absolute requirement for someone to move in to a cohousing community is paying the purchase price and the monthly CIOA and other dues assessments. Some who buy into cohousing communities have no experience with regular volunteer work, and some

who do may appreciate the freedom and flexibility of making minimal such contributions, or otherwise having the amount of their contribution being totally up to them. It is for this reason that the labor agreements in cohousing community are called in this paper "labor-gifting" systems.

Legally, a cohousing community cannot cause a unit owner to sell and leave the community if they refuse to honor unwritten community agreements, such as that members are expected to contribute labor to the community beyond maintenance of their own unit. Complications set in when agreements such as required labor contributions are stipulated in written documents, like the association's bylaws or the Covenants, Conditions and Restrictions (CC&Rs) common to condominium legal entities.

Generally, a court will uphold written agreements that are signed by individuals, although there are limits to what a court may consider to be reasonable, and in any case cohousing communities usually have no such signed documents. The bylaws and CC&Rs are considered binding on all members without requiring signatures, and typically neither of these include provisions concerning labor agreements. Reasons for this include the concern, when a leaving member wants to sell and relocate, that mortgage lenders may refuse to fund a prospective new member's purchase of a unit as a result of a non-standard provision in the community's CC&Rs. Protecting members' investments and their ability to sell is always a concern.

For example, Rob Sandelin of Sharingwood Cohousing, Snohomish County, WA, wrote,

I have heard of 6 groups that had to rewrite and remove some elements from their CC&R's and bylaws because the lenders would not give them mortgages otherwise. We had a similar situation in my own community, where a lender refused a mortgage upon the criteria that a prospective member read the cohousing book. —12/4/06, <http://lists.cohousing.org/pipermail/cohousing-1/msg24994.html>

Although member labor contributions may not be enforceable in court should a dispute arise, fee assessments certainly are. Rob Sandelin offers an apparently successful solution to the dilemma.

Our ongoing system ... charges every resident \$60 a year for commonhouse cleaning [note: kitchen/dining hall]. This charge is refunded if you sign up and do a three hour monthly deep cleaning spot. If you don't want to clean the money goes to pay someone else to do your spot. ... Our pay for cleaning system is not in the bylaws, its in the community operating agreements, something we are allowed to do under our condo declarations [note: CC&Rs]. Almost everything we do as a community is a community agreement. The bylaws simply cover the basics for the banks. Renters pay the same as everyone else. I suppose we could do a similar system for teams, charge x dollars and refund it for those who show up and do x hours of work on teams. But we are large enough that the work that is needed largely gets done and around here most people don't worry about what other people put into community work as long as the work gets done. —1/17/06, <http://lists.cohousing.org/pipermail/cohousing-l/msg22784.html>

Rob seems to indicate that Sharingwood's "community operating agreements" are separate from the CC&Rs, perhaps referenced in them, probably kept separate so that they can be changed easily. Fee assessments such as the Sharingwood commonhouse cleaning item may return legal consequences if they are not paid, through a lien placed upon the person's condo unit. Robert of Eno Commons Cohousing, Durham, NC describes this process,

... if payments become more than six months past due with no payment plan worked out and followed, a formal lien on the house will be filed. The intent is not to be punitive; we intend to work with members in times of legitimate financial hardships, but we also recognize that it is crucial to the operation of the community that all members pay required dues in a timely manner. So far it has not been necessary to place a lien. We have found that folks out of step with the community leave on their own. —11/30/05, <http://>

lists.cohousing.org/pipermail/cohousing-l/msg22517.html

Community Labor Agreements in Cohousing

This issue of enforcement of community labor norms returns us to the topic of intentionality. Just the mere mention of trying to find agreement on work contributions, let alone enforcing them, can send people packing. The intention of coming together to create a cohousing community is usually to create a lifestyle different from the traditional condominium association, and that includes minimizing rules.

The intention in cohousing is usually to enjoy mutually appreciated interactions among people, and the most common such function is eating together in a "common house." A cohousing community could have such events catered, and this probably has happened, yet the cost notwithstanding, most people interested in the cohousing lifestyle recognize that working together toward common goals is one of the most effective methods of creating a sense of community. Food service provides a regular opportunity for people to come together in a mutually appreciated function.

As Bonnie Fergusson of Swans Market Cohousing, Oakland, CA, wrote,

... common meals are one of the most effective "community building" events that we know of. The opportunity to eat with, chat with, and just generally enjoy the company of our neighbors at frequent regular meals helps keep us connected like no other activity we've tried. Our common meals work really well and are much appreciated. This is where the intention to "live in community" really shows at Swans. It helps that the expectation that all would cook was established before move in and no one has ever suggested changing that in the years I've been here. Other aspects of our Common meals come up for discussion and revision periodically, things like how many guests it's OK to invite ... but never the basic concept of universal cooking participation. My sense is that the issue of equal work often comes up in different ways in Cohousing ... I really recommend universal cooking participation. —3/3/06, quoted in: <http://lists.cohousing.org/pipermail/cohousing-l/msg23010.html>

However, the necessity of requiring all members to contribute to a work system remains an open question, as opposing views can also be found.

Jenny Cook of Great Oak Cohousing, Ann Arbor, MI

Great Oak Work Survey and Allocation Process

- We have an online survey every 4-6 months (coinciding with seasons) listing each job, how many hours per month it is expected to take (with a link to a webpage with a job description) and how many positions are available. Committees submit lists and there is some vetting by the work committee to keep it reasonable. We don't have a formal work budget or agreement about what is a viable job, each just has to be sponsored by a standing committee.
- Each adult worker fills in the survey with their personal preference for each job on a scale of -2 to 2 with -2 being "I wouldn't like to do this job", 0 being "neutral" and +2 being "I want to do this job"
- Some jobs are pre-assigned by committees based on skillset, continuity etc.
- The preferences expressed in the survey are taken, run through a program that tries to maximize "happiness" and equitably spreads-out hours in the allocation
- The program of course can't evaluate every variable in a worker's life, so the work committee sits down one weekend afternoon after the survey, and fine-tunes the allocations taking into account whatever special requests/needs are known or expressed
- Once the allocations are made, workers are encouraged to swap/trade as they need, and if they have any chronically unresolvable problems, they approach the work committee for help
- Most desired job: meal cleaner
- Least desired job: finance and legal committee convener (who is the association treasurer)
- We have 96 distinct jobs, 225 total positions for 438 hours of counted work/month shared by 60 adults
- Meal work comprises 220 hours/month of the total, Common House jobs comprise 53 hours /month
- We have seen a reduction in the number of jobs and hours done over the last 2+ years since founding.

—Aditya Grot, 8/10/06, Edited from: <http://lists.cohousing.org/pipermail/cohousing-l/msg24168.html>

offers the opposite experience.

... in our community we do NOT require (and never have required) that every individual contribute to the meals program, and yet we have a thriving meals program nonetheless. ... So while I appreciate that some people feel strongly that full participation is "necessary," we have a working model (going on three years now) that suggests otherwise. ... I realize that if in your community everyone participates in the meals program, and your meals program works well, you may feel strongly that your meals program is successful BECAUSE OF mandatory participation, but it may also be that you could have had a successful meals program with a different work expectation. If you haven't tested both hypotheses, you can't know the answer to that. —11/29/06 <http://lists.cohousing.org/pipermail/cohousing-l/msg24942.html>

Great Oak Cohousing created a tradition of participation early on that served to build and that now maintains a very much appreciated community service. The details of their systems are provided in accompanying text boxes. Part of the answer may be setting the bar high from the beginning, yet there are other factors involved, particularly the quality and comprehensiveness of the service.

Yet the problem in intentional community of any kind is, what about those who take advantage of the work of others while failing to make a fair contribution?

Consider the estimate which Pam Silva of Southside Park Cohousing, Sacramento, CA, made about participation of community members in the work of her community.

1/3 of the members consistently do a lot, 1/3 do some or are sporadic, 1/3 do very little. —1/9/98, <http://lists.cohousing.org/pipermail/cohousing-l/msg07548.html>

Lynn Nadeau, RoseWind Cohousing, Port Townsend, WA also addresses this issue.

I'm part of the 1/4 who typically do a more-than-average amount of community-related work, and I'm really clear that it's up to me to not burn out, to cut back when needed, to

Great Oak Shared Meal in the Common House

The Great Oak meal program is the “glue” that holds our community together, providing optional, shared meals, five nights a week in our Common House dining room. The meals are served with shared labor and costs for the households at Great Oak and periodically to our neighboring communities of Sunward and Touchstone. We’ve logged over 600 meals and although we’re still working on our technique, it is good enough to be instructional to other communities!

One of the most important and not-often duplicated features of our meal program is that the labor is integrated into the Great Oak work system (see box at left) so those who don’t want to do kitchen jobs can still eat and those who do have snow cleared from their paths or the grass mowed.

To reduce the amount of labor involved in tracking the signups and billing for so many meals and jobs, we’ve invested in a fair amount of automation, including online, web-based meal signup that feeds directly into our billing program. See an image of the online signup here:

[http://www.flickr.com/
photo_zoom.gne?id=217717294&size=o](http://www.flickr.com/photo_zoom.gne?id=217717294&size=o)

See the description here:

[http://lists.cohousing.org/archives/cohousing-l/
msg24256.html](http://lists.cohousing.org/archives/cohousing-l/msg24256.html)

1. meals scheduler works out a schedule some months in advance and enters in the meal shifts for that period online, including information about meal date, cook, assistant cooks, cleaners
2. cooks can edit their meal online and add their meal name, menu, how many diners they will accept and when the online meal signup is closed (optional)
3. diners can signup (anyone in their household) for meals anytime after (1) but typically will do so after (2) so they know what they can expect to eat
4. cooks will get nag emails if they don’t update the menu 2 weeks before the meal date and then 1 week before and every day till they do
5. anyone with a meal shift will get email reminders about their shift in advance (2 days for cooks and 1 day in advance for everyone else)
6. diners can opt to have email reminders sent to them about when they are eating
7. when the meal is closed, the cook has the responsi-

bility of printing out the signup sheet, and attached to it is the reimbursement form, and no more online signups are allowed

8. the cook takes the numbers from the signup sheet shops accordingly, brings the sheet to the dinner
9. if there are spaces for late signups, they are recorded on the sheet (there is spot), or if there are any drop-outs or other changes, they get recorded on the sheet at or right after the meal
10. the cook attaches their receipts to the reimbursement form and signup sheet and puts it into a meal biller’s cubby
11. the meal biller goes online to note any changes to the signups for the meal, enters in cost of the meal (we separate out meal purchase and any staples purchase, but that is again optional) and the program figures out the cost per diner based on the signups, the meal biller person marks the meal as “complete” meaning that its ready for billing
12. if the cook has requested a check, then the meals biller writes them a reimbursement check, otherwise records the reimbursement as a credit against the cook’s household account
13. at the end of the billing period, the meal biller simply hits the “bill now” button and line items are generated for all the meals in the last billing period and attributed to the diners’ household accounts
14. at preset times (currently the 6th and 19th of the month), statements are generated and emailed to all dining households. The meals biller in some cases prints out the statements for those who require them
15. the meals biller collects checks and then records payments and any other adjustments online. Once all received payments are entered, we require payments to be made by the 20th, the meals biller hits the “charge admin fee” button and the program figures out who is in arrears and charges them an admin fee (5% currently)

The meals billers record money activity in and out of the bank account in a check register separately — my program does meal signup and billing, NOT accounting — so if you are happy with Quickbooks to manage the accounting, you can continue to use that, but we’ve found that a check register works fine for the few bank transactions we do.

Edited from: <http://gocoho.org/blog/?cat=3>

take responsibility for taking on the tasks I do. And with ... 1/4 of the membership participating only minimally, there is still enough energy to get the jobs done. We have no official requirement for participation, but when people are looking at buying in, I phrase it as an "expectation" that each person will participate in the ways and amount that they can ... —7/5/02, <http://lists.cohousing.org/pipermail/cohousing-l/msg15986.html>

We are a large community and we don't have enough volunteers to get all the work done.... We just don't do it at all, and so it goes undone. ... People complain sometimes, but there is a high correlation between those that complain, and those who don't do the work. I would say 90% of the physical work here is done by 20% of the membership, and perhaps we do maybe half of all the tasks on the imaginary task list. There is no one here currently to drive any changes to that system, and so that is how it works. People who do manual labor around here do so of their own free will, and if they complain, they are encouraged to stop doing more than they are comfortable doing. —Rob Sandelin, Sharingwood Cohousing, Snohomish County, WA, 10/29/02, <http://lists.cohousing.org/pipermail/cohousing-l/msg16718.html>

"How do you handle resentments from people who are clearly doing way over their fair share or simply believe they are?" So far the method has been to tell them if they don't enjoy it quit doing it. This of course backfires, when they quit doing it. Very dysfunctional. ... —Kay Argyle, Wasatch Commons, Salt Lake City, UT, 12/29/00, <http://lists.cohousing.org/pipermail/cohousing-l/msg12446.html>

Acknowledgement, Appreciation and Positive Reinforcement

There is a large amount of theory and experience from which cohousing groups may draw regarding support and encouragement for volunteering and gifting. Everything from simple mutual appreciations to positive reinforcement in behavioral engineering. A potentially very useful tool is Appreciative Inquiry (AI).

The basic premise of AI is that organizations grow in the direction in which they focus their attention. People grow in much the same way, and therefore an organization must:

- empower its members to believe that they can make a difference,
- reward leaders who empower others,
- direct the energy of the system toward generative and creative forces. (Mohr & Watkins, 2002)

AI focuses group energy upon discovering the possibilities for achieving what individuals want by looking at what has worked well for the group in the past. It is often found that the problems become less important and less constricting when the group focuses upon how to build upon its own successes. A four-page overview of AI, along with a range of other group process resources, is available in the paper, *Mass Movement Manual: Shared Leadership in our Time of Change*. (Butcher, 2005)

An Appreciations Board has struck me as a good first job for our proposed but not-yet-operational Communications Committee. ... I would prefer language stating that it's expected in some way of each individual to find a way to contribute to the community's welfare; leave it broad, leave it flexible, but say it. —Kay Argyle, Wasatch Commons, Salt Lake City, UT, 12/29/00, <http://lists.cohousing.org/pipermail/cohousing-l/msg12446.html>

... [W]e give without expectations for the level of effort of others. The desire to help is nurtured in an environment of acceptance of whatever people are willing to contribute. To do otherwise would no doubt lead to friction.
—anonymous cohousing resident

This is a very generous and beautiful statement ... Here at Southside Park ... Many of us who spent 10 hours a week the first year or two doing what others "couldn't wouldn't didn't" have pulled back. I sure don't know what the answer is. I do know I am no longer willing to do it all, angry that it isn't more equally shared, and unhappy with the general messiness. And I feel strongly that groups that are not yet built should make it clear over and over again that everyone has an obligation to maintain the community. ...

Perennial optimists, we are set to try a new plan, where everyone submits a personal work plan, outlining how many chores and meetings and work parties they are willing to commit to in the next 6 months. I'll let you know how it works.
—Pam Silva, Southside Park, Sacramento CA, 1/9/98, <http://lists.cohousing.org/pipermail/cohousing-l/msg07548.html>

At RoseWind ... there definitely are community benefits to shared work. A recent work party had members of 15 households show up, and not only did we get a lot of extensions installed on our irrigation system (which could have been hired out) but we had many people-hours of conversation, cooperation, laughter, shared food and problem-solving. ... We all had a good time. AND got the job done for little money. AND we feel some ownership of the results: "we" did that.

Money would have bought a lot of the work we did on our common house. But then I wouldn't have the same sense of appreciation for Nancy's mural, Gitte's colored glass medallions in the wall, Doug's arches, Sandra's benches, "our" stucco and plaster work, my woodwork in the kid room, Pat and Don's sofas, Wendell's oak table, Michael's tile work, etc etc. It's a physical manifestation of our cooperation.

In a subtle sense, I think we also take care of things better when they are our own. ... But participation does bring rewards. The more I do things with people, the more connec-

Tierra Nueva Statement of Community Principles

Care for the Environment

1. We participate in and support community efforts toward increasing environmental sustainability. These efforts include the use of organic methods in landscaping and vegetable gardening, conservation of the avocado trees and open space, recycling, the elimination of toxic materials, and the use of sustainable forms of energy whenever feasible.

Common Space and Private Space

1. We respect and care for community property and are aware of others' feelings concerning the use and maintenance of common open space and common facilities.
2. We respect each other's needs relating to private property and to privacy in our homes, including needs for visual aesthetics and quiet.
3. To enable this mutual respect for both private needs and common facilities, individuals take responsibility for making their needs known to other members of the community.

Community Relationships and Responsibilities

1. We respect the community's diversity in age; gender; cultural, spiritual and political values; owner or renter status; sexual preference; racial origins; and physical and mental status. We listen attentively to what people say, both at meetings and in daily life.
2. We respect each other's physical and emotional boundaries and, when appropriate, take individual responsibility for making these boundaries known.
3. We attend community meetings and participate in the consensus decision-making process, and we openly express ideas and feelings relating to community issues.
4. We encourage that when individuals have a problem that can affect the community, they will make a strong effort to openly communicate with each other, and avoid making negative statements to third parties. We also encourage the two parties, if necessary, to invite a third party to act as mediator. As a final resort, they can bring the issue to a community meeting or the Home Owners Association Board.
5. We each are responsible for completing her/his fair share of ongoing community work tasks, including common house cleaning, Comida Nueva cooking and cleaning duties, landscaping and grounds maintenance work, and tasks listed for monthly Work Days. Some flexibility can be expected because of individual physical capabilities or not participating in Comida Nueva meals.
6. We contribute our individual skills and energy to the community by participating in committee work and other special community efforts.
7. We pay money owed to the community, such as monthly Home Owners Association fees, in a timely fashion. If problems in paying arise, we discuss the problems with the responsible person(s) ahead of the due date, so that a resolution can be reached.

—Patty Mara, Tierra Nueva Cohousing, Oceano, CA, 7/9/03, <http://lists.cohousing.org/pipermail/cohousing-l/msg18602.html>

tions I have with them, the more relationship I have with them, the more mutual benefits.

Acknowledgement is very important. ... I wish some time we could do a check in here where each person just said "I would like to be acknowledged for...." and got a round of

applause. But at least praise and acknowledge and thanks whenever you can - it goes a long way towards cushioning the criticisms that come at other times ... —Lynn Nadeau, RoseWind Cohousing, Port Townsend, WA, 7/5/02, <http://lists.cohousing.org/pipermail/cohousing-l/msg15986.html>

Facilitation of Labor-Gifting: Proactive, Neutral and Negative

How do you encourage more people to participate in community work with more joy and less resentment?

The **Proactive Response** includes actions a community can take to encourage everyone to participate.

- Develop a culture of appreciation so that people feel their work is valued by others in the community.
- Develop a sense of each person being a valued member of the community.
- Develop a clear process of how various decisions are to be made. This will help prevent people from doing things they think are in the best interest of the community only later to find that others think they did not go through the proper process.
- Find ways to make community work as enjoyable as possible.
- Be clear about what authority committees have to make decisions and to act on those decisions.
- Be realistic in terms of what the community expects of people.
- At various times, some communities will have one or more people who need to be excused from the regular community work expectations. Be clear about how this is done.
- Be clear about what is considered community work and what is something else like being a good neighbor and how each involves work participation.

The **Neutral Response** includes actions that are not necessarily proactive or negative.

- Designate one community job as 'The Nudger.' This is a job that rotates about every six months. This person's job is to go to different people who are not participating and ask them what's going on. They help the person to find ways to meet the work expectations. This might mean changing the amount of work, the type of work, providing some kind of group childcare, or something else.
- Devise a method of keeping track of the work people do. Depending on how this is done, this could be in the Proactive or Negative Response

Category. At one end, people are simply asked to keep track of the work they've done. They may keep track in their own homes or their own minds. At the other end of the continuum, you could put up some kind of chart in the common house where everyone could see how much work each person has done. Somewhere in between on the continuum, you might have a notebook which would be kept by The Nudger and would not be open for anyone to view. Or you might choose to keep the notebook in the common house where any community member could look at it, but it probably wouldn't be on a wall in the common house.

- You could relate work participation to money. One way to do this is to raise everyone's homeowner's fees. Then those who do the required amount of work would have their dues lowered accordingly. One difficulty is that paying the higher fees will be a hardship for some while not for others.

The **Negative Responses** includes things that are probably more uncomfortable for those involved.

- If there is no improvement after The Nudger or some one else talks to the person, then several people meet with the person to talk about the fact that they are not contributing work to the community. Then you could have a committee talk to the person. Then you could discuss the situation at a general meeting.
- You could ask the person to leave the community. This doesn't mean the person will, but simply asking the person is a fairly drastic act.

It seems to me the more we can strengthen the first two groups, the less likely we'll need the last group. If we're reluctant to visit the last group, at some point we may need to be prepared to live with people who simply choose not to contribute to community work.

—Becky Schaller, Sonora Cohousing, Tucson, AZ, 7/7/03, Edited from: <http://lists.cohousing.org/pipermail/cohousing-l/msg18583.html>

Our community just threw a really terrific thank you dinner for the "Buildings and Grounds" committee. This is a group that typically does a lot of repair and hard labor type work - including plowing in the winter. They also did a huge drainage improvement project last summer. The party was FANCY—great food, wine, table cloths, candles, fancy desserts, theater (with much comic ribbing), appreciation speeches, gifts, etc. It was adults only and most of the adult community came!

I highly recommend occasional thank you dinners (or parties, or letters, or gifts). The folks that do this work get tired, but they do it for love of work and community. If they are recognized they will continue to feel good about it. If you feel guilty about not working enough, maybe you are the type of person that can organize a party, or give money towards a gift.

Another way we encourage folks who do not like to do physical labor during work party days, to help out is by suggesting that someone provide snacks, or lunch, or childcare. It usually happens if we ask! Neighbors have called us and offered to watch our kids so we could go to a movie, after they have seen my husband spend hours on a maintenance job. Encourage this - it goes a very long way!

—Laura Fitch, Pioneer Valley,
North Amherst, MA, 3/20/02, <http://lists.cohousing.org/pipermail/cohousing-l/msg15241.html>

Cohousing Childcare, Alternative Currencies and Material Feminism: Is this Liberation?

Cohousing community focuses entirely upon the domestic scene, as there is usually very little income-producing work done within the community, other than at home offices. Cohousing is essentially a "bedroom community," yet it pushes the envelope of home-life to encompass a significant degree of the members' social lives. At one time that kind of merging of peoples' domestic and public lives was considered a radical idea.

At the turn of the previous century, a hundred years ago, while many women were campaigning for

political rights, some women were also campaigning for economic rights, and what Dolores Hayden called a "grand domestic revolution" in women's material conditions. They identified the "economic exploitation of women's domestic labor by men as the most basic cause of women's inequality." (Hayden, 1981)

In her book, *The Grand Domestic Revolution: A History of Feminist Designs for American Homes, Neighborhoods, and Cities* Hayden describes the many visions and actual efforts of a hundred years ago to "overcome the split between domestic life and public life," and to "make the whole world homelike." She called this movement "material feminism," and in many ways it looked a lot like cohousing looks today! So, is this liberation?

... I finally had a stunning realization. We are conceptualizing "work" in the wrong way. We are treating it like a voluntary activity when in fact it is an economic necessity. WorkShare should be considered part of the budget and handled by the Business committees, not the Social committees. ...

We have been transferring our experience with voluntary associations to cohousing, but cohousing fundamentally includes an economic commitment. Work that has to be done is work that is required to keep the community economically viable.

We muddle up what is "work" that the community agrees needs to be done.... We see ourselves as begging and see motivating residents as our responsibility.

It seems that we are in danger of perpetuating the "noblesse oblige" traditions of the paternalistic upper class for whom "charity" was a "voluntary" and thus "pure" activity, appropriate work for women and other decorative creatures.

—Sharon Villines, Takoma Village Cohousing, Washington, DC, 7/8/03, <http://lists.cohousing.org/pipermail/cohousing-l/msg18586.html>

I believe the same expectations that are applied to money should also be applied to labor. Needless to say they are not. While everyone understands that financial obliga-

Catoctin Creek Village WorkShare Program

Accountability

Workshare accountability begins: April 2005.

Amount

Workshare will continue at 4 hours minimum per household member (12 and older) per month. Buy-out remains at \$25 per hour.

Coordinator

An Overall Workshare Point Person is responsible for workshare coordination. The job includes:
(a) Maintaining a list of jobs that need to be done and posting it (electronically and on CH bulletin board). This list is not intended to be exhaustive but to help people figure out how they can best contribute. (b) Maintaining a list of work done by individuals and posting it, (c) Reporting to the Board.

Jobs

The Workshare Point Person will get updates to the job list from the point person for each committee. If you need clarification about job specifics you should contact the appropriate committee point person. Similarly, tell the committee point person when you've completed a job so they can adjust their job list.

"What counts" as workshare is as previously decided (with one addition):

1. Workdays planned by a workteam
2. Jobs on the master list, generated by workteams
3. Action items assigned in plenary
4. Anything you truly believe benefits the community as a whole and you could pay someone to do (For example: the community could hire someone outside the community to do a website or mow the fields. So that kind of work that saves the HOA money definitely counts as workshare.)
5. Not meetings, except participation on the Facilitation Team is credited at 45 minutes per month.

Exchanging

Workshare hours can be traded. In other words, you can do workshare for someone else who may be in need. Reciprocity in such arrangements is the responsibility of the members involved. You can also pay someone to do your workshare.

Accrual

Workshare hours can be accumulated ("paid forward") for up to 6 months to account for the seasonal nature of some jobs and for people's variable availability. Accrued hours over 6 months old do not carry forward.

Reporting

Toward the end of each month, when the treasurer sends the HOA dues friendly reminder, each household will also be reminded to report their workshare activities for the month ending (to include a list of activities and number of hours worked on each) to the Workshare Point Person by the 10th of the following month. It will be each household's responsibility to report their workshare. The Workshare Point Person will not follow up; if she doesn't hear from you she'll assume that you didn't participate in workshare for that month. If, as an individual or household, you choose to opt out of workshare, you can pay the corresponding buy-out amount with your dues.

Quarterly Accounting

Each household is responsible for reporting workshare accomplishments to the Workshare Point Person monthly. However, workshare is accounted for quarterly. That is, each member 12 and over is expected to contribute a minimum of 12 hours during each 3-month quarter or to buy out. At the end of each quarter, any household that has contributed neither the minimum workshare nor the buy-out funds will receive a bill from the Treasurer.

Board Oversight

The Board receives reports from the Overall Workshare Point Person and considers special cases. It can make any special workshare arrangements it considers appropriate on a case by case basis. Existing decisions by the Board relating to workshare remain in effect. Plenary will review these agreements in six months (early October, 2005).

—Ayala Sherbow, Catoctin Creek Village,
Taylorstown, VA, www.catoctincreekvillage.com,
4/16/05 Edited from: <http://lists.cohousing.org/pipermail/cohousing-l/msg21557.html>

tions are givens and should be shared proportionately somehow labor is viewed as something one only does if they feel like it.

I suggest this comes from generations of believing that women will pick up the slack. Women have traditionally been responsible for any work in the home. Both husbands and children, sons and daughters, expect her to do the work. This has created a mind set that someone else will do it. The fact that women are doing both "men's work" and "women's work" and that there is no invisible gnome to pick up the slack has not yet sunk in.

The rule mentality doesn't work with labor any better than with behavior—the details will drive you batty—but there has to be some equivalent measure to that of money when it comes to giving proportionately to community life.

Why is time/labor support considered more optional and voluntary than financial support?

—Sharon Villines, Takoma Village Cohousing, Washington, DC, 11/30/05 <http://lists.cohousing.org/pipermail/cohousing-l/msg22520.html>

[A] point I'd like to raise is that often, for one parent to be able to contribute work directly to the community, another parent/adult needs to work too—to take care of children.

Without the support work, the more apparent contribution can't take place. This is another form of work which goes often unnoticed (except in cases where there is a community event, and childcare becomes "institutionalized")
—Racheli Gai, Sonora Cohousing, Tucson, AZ, 12/29/00 <http://lists.cohousing.org/pipermail/cohousing-l/msg12439.html>

At Sharingwood we [had] a childcare cooperative system.... Everyone [received] \$100 in "play money" to start. Childcare goes at a standard rate per hour. When you start running out of money its time to do childcare, when you start accumulating too much money its time to go out and leave the kids.

This system [had] a couple of advantages

which can be generalized: 1. It makes accounting easy. 2. It lets you know your status of contributing within the system, if you are low in "money" you need to contribute to the system, If you are ahead in money you are in good standing.

We have talked about expanding this system into other labors but the vast majority want our community labors to be done as free and voluntary contributions to the community, not as coerced, forced labor requirements. We made an agreement within our membership that as long as all the "important" stuff got done we would keep our labor system voluntary.

—Rob Sandelin, Sharingwood Cohousing, Snohomish County, WA, 2/15/94
<http://lists.cohousing.org/pipermail/cohousing-l/msg00488.html>

There are cohousing communities that have developed or joined local alternative currencies. Many of those experiments failed, while one in particular is a notable success. That is Ithaca HOURS, which Ithaca Cohousing members joined and which has grown to involve a number of downtown merchant accounts. See: <http://www.ithacahours.com/>

Passion Principle and Communitarian Luxuries

Consider the priceless value of the peace of mind that comes with knowing on a first name basis everyone in your neighborhood, because you talk and work with them regularly in day-to-day living. This we might call the "trust luxury." The informal ambience of the common spaces, serving to facilitate interactions among people we might call a "social luxury." Consider, too, how the fellowship of community respects the spiritual ideals of brother- and of sisterhood, of living by the Golden Rule, or of practicing a love-thy-neighbor ethic. The opportunity to conform our lifestyle to our spiritual ideals can be cast as a "spiritually-correct luxury," while the focus upon gifting and ecological design may be presented as "politically-correct luxuries." And more than mere luxury, intergenerational community where young and old are encouraged to care for the other, in comparison with the usual pattern of age segregation in America, is cultural elegance. All of these and more are communitarian luxuries available to everyone.

Getting the Work Done in Emeryville Cohousing

There's always someone else, and I'm always busy. It's a perfect storm quite deleterious to community. There was plenty of acrimony and accusations. Seeing the dysfunctional community, two women in the community proposed a better system. It started with a survey of one question of all the adults:

Q. How many hours per month did you spend outside your previous house [before cohousing] doing exterior maintenance including landscape maintenance?

A. The mean was 12 hours/month

OK, we'll start with every adult having to do 12 hours a year of maintenance on the exterior of the building. This was consensed. The workdays were 4 hours one Saturday a month from 9 AM to 1 PM. The coach(es) would have everything ready to go and bagels, lox and cream cheese and lots of good, hot coffee. The first 15 minutes were spent on project orientation. If you came on time, you got breakfast and you got to do the fun stuff. If you came late, you mostly cleaned up after others. If you didn't log 12 hours for the year (the coaches logged your hours on the matrix—person, date, hours, etc), it cost you \$20/hour. That money goes towards supplies.

Building Community

We soon discovered that the work days were a means of feeling considerable collective satisfaction, an effective means of building community, not to mention getting necessary projects done. After the system was in place, there was zero acrimony around work days—none. Lots before, none after. The system created was about recognizing the difference between what was effective and fair and systematizing a means to keep it that way.

The Analysis

It seems like a panacea to hire work out. It is not. Our analysis showed that it almost always takes more time to hire someone else to do the work and by the time you show them where it is and let them in and negotiate a contract, and correct their work, and show them how to do the work in the first place, and have a dispute later, it took less people-hours to do the work ourselves. As one of the coaches for 12 1/2 years, I and a couple of others seriously analyzed the yield of the market place compared to the yield of the group. In almost every category, the group yielded more. And did I mention that most contractors don't want to work with homeowners associations? By the

time you orient 5 different bidders, you could have done it and done it better, and had the satisfaction of having done something with your own hands and helped build your community and made it stronger physically and spiritually. The only work that you want to hire out is that work which is dangerous.

You Have to be Fair

I don't think that anyone moves into cohousing planning to take advantage of the good intentions of their neighbors. But if you let it, it will happen, and you will be a codependent (I love pop psychology). But it is detrimental to the community and therefore is not sustainable. You wouldn't take money out of another cohouser's pocket, and you can't steal their time either. If you don't do your share, that's exactly what you are doing. In our culture, we're much clearer about money—you wouldn't imagine expecting your neighbor to pay your HOA dues.

'Subtle' Communitarianism

We had two women (different women) and a guy who would make it clear to any new person, "Look, if you don't want to cooperate with your neighbor to get mutual responsibilities done (to participate), then don't move in. There's an entire world out there for folks who don't want to cooperate with their neighbors—go live there so others can live here." They were very clear and matter of fact about these important issues.

This seems like it would be detrimental to selling houses. The opposite is true. When a community is working, it's palpable. When it's not, it's also obvious. If people are going to move into cohousing, they want to move into one that works. And those people, once they were clear on the mutual responsibilities, were the best communitarians you could ask for.

In Conclusion

Getting the work done together can be effective, fair, fun and guilt free. No one should feel guilty for not doing their share, and no one should be used. There are always a few folks who physically can't do stuff. But they can sit at the common house phone and call paint suppliers, go get stuff, make lunch, watch the kids, do paper work for the coach during the workday or handle the boom box. Include everyone—that's a community!

—Charles R. Durrett, 1/24/06,
Edited from: <http://lists.cohousing.org/pipermail/cohousing-l/msg22816.html>

A very wise community elder, named Patch Adams, offered me some excellent advice at the 1993 International Celebration of Community. He basically said, the more people follow and find their joy in the community tasks, the more likely you are to succeed.

So one practical thing to do is to hold a meeting, and have people write down things they get joy in doing. This is also a good meeting opener, where you have folks write down their name on one side of an index card, and then answer the question on the other, then the facilitator collects the cards and the group tries to guess who is who based on the answers to the questions. Fun!

—Rob Sandelin, Sharingwood Cohousing, Snohomish County, WA, 1/14/98, <http://lists.cohousing.org/pipermail/cohousing-l/msg07593.html>

At Songaia Cohousing, we don't have formal work expectations except for cooking/cleaning around meals and cleaning the common house. ... We have talked about establishing formal work expectations, but have, so far, continued to live using the "passion principle"—people who have a passion for something getting done will cause it to get done—by doing it themselves, by organizing the work, or by complaining until somebody else makes it happen. It's unclear how well this works for everybody... personally, I love it. It's also not clear to me how well this approach would work in larger, less socially cohesive groups...

For me, getting formal about measuring and driving toward accountability in the pursuit of some theory of equitability is somewhat contrary to what feels comfortable and natural in my home life... when questions of "fairness" arise, we often try to recast the question to whether or not you are getting enough. Does it really matter if somebody else is getting more or less than you as long as you are getting enough?

—Craig Ragland, Songaia Cohousing, Bothell, WA, 3/3/06, <http://lists.cohousing.org/pipermail/cohousing-l/msg22981.html>

We have members who balk at any suggestion that more should be asked ... Many, perhaps most, members do more, in some cases much more, but since nobody keeps track, everybody thinks they're the only one doing anything.

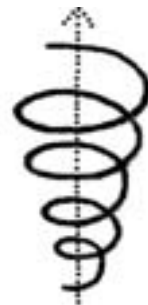
—Kay Argyle, Wasatch Commons, Salt Lake City, UT, 4/10/01, <http://lists.cohousing.org/pipermail/cohousing-l/msg12871.html>

I have been to some communities where it all works mostly untracked or loosely organized on good faith. And a bunch more where it does not. From those experiences I find it can simply be a matter of personal preference and perspective, sometimes contrasting fair, against being happy. Having everyone work equal amounts of hours is not necessarily fair, nor does it always make people happy. ...

In my travels, the communities that I have witnessed that seemed to have the happiest people and best work organizing tended to encourage people to follow and develop their joys and passions as much as could be accommodated. In some cases, this meant that they ended up paying outside people to do some task they found needed but was no one's joy or passion. This seemed to work just fine. ...

I find that the philosophy of service to others attracts me as a community foundation place. My time and energy is a service I joyously give to those who need it. And I willingly share my talents and resources with my community.

—Rob Sandelin, Sharingwood Cohousing, Snohomish County, WA, 8/10/06, <http://lists.cohousing.org/archives/cohousing-l/msg24173.html>



Giftng and Sharing Part III: Labor-Sharing Systems in Egalitarian Community

Sharing creates mutual advantages for a group of people beyond what individuals can find alone, in contemporary society just as in pre-historic tribal culture. Common action toward goals involves "intentioneering" methods of collaboration in which each person's efforts compliments those of others. The kindness and goodwill in the spirit of communalism involves the mutual benevolence of "rational altruism" as the reasoned and planned intent to share.

The term communalism only refers to common ownership of property and does not indicate any form of control of property or of governance. Therefore, sharing systems may use any of a range of political structures from authoritarian to participatory. In this paper the latter will be assumed.

Communal economics is a mystery to most people, perhaps even more than the inscrutable perplexity of monetary economics. Yet communal sharing has served humanity since before the invention of speech, given the expressions of sharing observed in primate behavior. Communalism has always been an optional lifestyle choice parallel to that of the dominant culture, and we can always fall back upon it when the monetary system fails. Today the communal lifestyle is much more than a survival kit mainstay. In its advanced form communal economics replaces monetary economics as the most effective means of making our material lives consistent with our highest ethical and spiritual ideals.

In much the same way that the economic system supporting the values of possessiveness and of competition evolved from barter to monetary systems, so the communal economic system supporting the values of sharing and of cooperation has evolved from "fair-share" to "labor-quota" systems.

In sharing economies
fair-share is to labor-quota,
as barter is to money
in exchange economies.

As the advanced form of communal economics, labor-quota systems provide a method for managing the production and distribution of goods and services that now rivals the monetary system in effectiveness if not scale, while respecting a set of values opposite from those of exchange systems. This evolution of communal sharing is from a basic form of common agreement with regard to individual labor contributions to the community, to quantifiable methods of

labor management which addresses many of the issues and challenges of the basic form.

The basic communal economy has been named the "fair-share" labor system (Butcher, 2003),

requiring a labor contribution from members without labor accounting, or the recording of assigned and done labor. The fair-share labor system is the system Kat Kinkade described as requiring "role assignment" or "professional workers" in *A Walden Two Experiment* (1972, p 43). The advanced communal economy is known as the "labor-quota" system using "labor credits" in the accounting of completed labor toward a minimum labor contribution for a person to maintain membership in the community. Failure to honor any membership agreement, including participation in the labor system, may result in one's loss of membership.

Most important in understanding sharing economies using labor-quota systems is that labor credits are not usually exchanged. One labor credit equals one hour of work, yet generally there is no exchange of labor credits in sharing economies. The exception of the "personal service credit" will be presented later. Labor credits are not a form of currency, they only represent the individual's current status with regard to the community agreement that all contribute an equal amount of labor, quantified as the "labor quota."

A Note on the Origins of Terms: The term "labor credit" was printed in the utopian fiction *Walden Two* by B.F. Skinner (1948). The origin of the term "labor quota" is in the newsletter *The Leaves of Twin Oaks* (No. 2, Sept. 1967) and in *A Walden Two Experiment* by Kathleen Kinkade (1972, p 42). The term "fair-share" was used in reference to a communal economy in the article "Communal Economics" by Allen Butcher printed in the *Encyclopedia of Community* (2003, Sage Publ.), and the term "labor-gifting" in the paper *Landed Rainbow: An Allegory Presenting Lifestyles of Giftng and Sharing* by Allen Butcher (2006). The term "Weeds and Knots," a spoonerism of "needs and wants," was coined by Laurel Twin Oaks on a visit to East Wind, at a meeting for creating a fund for member's needs in the Rock Bottom Library.

Together the fair-share and labor-quota systems comprise the two different forms of "labor-sharing" economies. They also comprise two of the three forms of time-based economies, the third being labor exchanging.

The third form of sharing economy is named "labor-gifting" systems as in cohousing communities, in which all labor is voluntary. Labor-gifting is covered in Part II of this paper, and labor-sharing in this Part III. For clarification see the text box titled "Gifting and Sharing Economies."

Labor exchange (LEX) systems are the third form of time-based economy, yet they are not sharing systems, they are exchange systems, and so are not discussed in this paper except in the context of labor-quota systems where they are used to facilitate travel and labor sharing between different sharing economies. See the footnote on page 8, and the paper *Time-Based Economies*. (Butcher, 1997)

Forms of Sharing in Communal Distribution

In order to emphasize the unique nature of the labor credit it is helpful to affirm that none of the communal distribution systems in labor-quota sharing economies involve the exchange of labor credits. In communal society membership returns access to all of the wealth of the community, not what a person can afford to "purchase." Earning and purchasing are aspects of exchange systems and generally do not exist in labor-sharing economies.

A familiar adage used to explain the communal economy is, "from each according to ability, to each according to need." The original inspiration for this "communal maxim" came from the "Acts of the Apostles" in the *Bible* (Acts 2:44-45 and 4:34-35), which has inspired many Christian communal societies for two millenia, and which has also been used by many writers and organizers. Additionally, a refer-

ence to the Acts of the Apostles can be found in the name of the section of the tax code that was created by Congress specifically for communal intentional communities. Internal Revenue Code 501(d) Religious and Apostolic Associations was created by the Revenue Act of 1936.

The communal maxim, however, does not completely represent the issues when it is considered that ability, need and want are each fluid, changing with the application of deliberate action, and considering that the maxim focuses upon individuals as opposed to the group. When there is a focus upon making common agreements with regard to the methods of sharing, working to meet needs and wants as a group suggests that it would be more appropriate to say, "from all according to intent, to all according to fairness." In the plenty paradigm, scarcity is not the focus, as it is when artificially created by a price structure. While

in monetary economics production and consumption are controlled by the law of supply and demand, in communal economics the active principle would be the "law of intent and fairness."

To address the issues of communal production and distribution in the labor-sharing economy this presentation will draw on the models and experiences of communities in the Federation of Egalitarian Communities (FEC), a

network of about a dozen communal societies in North America. Of these there are three sibling communities, each sharing the same cofounder, Kat Kinkade. These are Twin Oaks Community and Acorn Community in Virginia, and East Wind Community in Missouri.

Most of this presentation draws on the communal production and distribution processes of the labor-sharing economies of these three FEC (or Federation) communities, describing the effort in communal society to create the plenty paradigm.

Given that in the labor-sharing economy all communal

Gifting and Sharing Economies Time Economies in the Plenty Paradigm

- **Labor-Gifting** (anti-quota systems) - no minimum labor requirement (**pure altruism**, from-one-to-others or one-way)
- **Labor-Sharing** - requires a labor contribution
 - » **Labor-Quota Systems** - flexible hour commitments using labor accounting (**rational altruism**, from-many-to-many)
 - » **Fair-Share Systems** - labor requirement with no accounting, often but not necessarily with gender-specific work roles

**From All According to Intent,
to All According to Fairness**

assets are available to each member, not just what the individual is able to earn, a challenge is in how to equitably manage distribution. In egalitarian communal society forms of participatory management are developed that empower the entire membership through planning processes. Regular planning cycles setting labor and money budgets (the latter from the exchange of goods and services with the dominant society outside of the community) is the primary method of sharing assets. For descriptions of the major planning processes used at Twin Oaks and at East Wind Communities see the three planning articles in, *Light and Shadows: Interpersonal and Group Process in the Sharing Lifestyle*. (Butcher, 2004)

Budgeting is essentially a form of rationing, since there are always more ideas of things to do than there are resources, although through collective intent the community is always able to expand the realm of possibilities. One budgeted item is usually small personal discretionary funds or allowances, which results in communal assets becoming private property. This is for exchange outside of the community for commodities or services that the community does not provide, and for vacations.

Other forms of communal distribution include: first-come-first-served (e.g., food serving and other items "up-for-grabs"), to each as needed (e.g., health services), resources given to individuals for personal needs and wants upon their request (e.g., a special fund called "Weeds and Knots"), seniority (e.g., Twin Oaks' sabbatical program), drawing lots, rolling dice or other systems of chance, and the "Double-Blind Preferences Matrix." This latter distribution system is used in situations where two or more people want the same item, most often a room or residence, particularly when a new multi-unit residence is completed and a number of units are made available. This method of distribution involves all of the items to be distributed being given a similar name such as a type of flower, then all of the people desiring those items are given

Communal Theory

Trusterty Theory—Trusterty in communal society is used to refer to those items that are entrusted to individuals for personal use. According to Kat Kinkade in a conversation at the Twin Oaks Hammock Shop, 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.

Another use of the term "trusterty" is that adopted by the community land trust movement. In this case "trusterty" 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 or collective effort.

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. 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 may grow.

Communal Privacy Theory—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, including the decision-making structure and the difficulty often experienced when a transition occurs from a collective or committee process to a managerial system as a result of growth. Delegation of responsibility and division of power does not necessarily reduce a group's level of communalism as long as the ultimate responsibility and power remains with the community as a whole.

Originally presented in *Classifications of Communitarianism: Sharing, Privacy and the Ownership and Control of Wealth*. (Butcher, 1991)

names such as a type of animal. Each person in the matrix rates the items according to their first through third preferences and a two-dimensional matrix is made, with flowers on one axis, animals on the other. A member is found who does not know who or what the animals or flowers represent, and is asked to arrange the matrix so that each animal gets its highest preference in flowers, resulting in most people getting their first or second preference for rooms or residences.

Communal distribution is managed in a way that provides for the utilitarian value of the greatest good for the greatest number, with the highest degree of fairness possible. There are several issues related to the methods of sharing or of distributing everything from material wealth to power in community decision-making processes, and a discussion of these is presented in the accompanying "Communal Theory" text box, including Trusterty, Communal Sharing and Communal Privacy theories.

Invention of the Labor-Quota System

Between the issues of production and distribution in the communal economy, the latter is fairly straight forward, as shown in the last section, when the goals are fairness and equality. Communal production, however, is a more complicated story when the concern is fairness, equality and "from all according to intent." Considering the difficulty in organizing productive labor in communal economies, the question becomes what may take the place of wages and salaries for motivating people to work for the good of the whole as opposed to individual benefit? There are a couple of ways to answer this question, and a good place to start is with the theory that led to the experience of Twin Oaks Community.

The eight founders of Twin Oaks Community came primarily from two collective households, one in Atlanta the other in Washington, D.C., which had each organized separately around ideas in the utopian novel *Walden Two* by B. F. Skinner (1948), written to advance the ideas of the "experimental analysis of behavior" or behavioral engineering. August of 1966 they met at a conference in Michigan to create a rural "Walden Two" community. (Kinkade, 1972b. p. 8) Those present from the existing collective households realized that if they wanted a rural community they'd have to do it on their own. (See the text box: "Evolution from Behaviorist Token Economies to

Egalitarian Labor-Quota Economies," page 33)

June 16, 1967 the group became landed, settling on a small tobacco farm in rural central Virginia. They decided to name their Walden Two experiment "Twin Oaks Community," the first of several "Walden II Communities" to follow. They created their form of government, started a newsletter, and began experimenting with a communal labor system based on the ideas in *Walden Two*. (Kinkade, 1972a, p. 27)

However, when it came to the question of labor organization in a "behaviorist community," the best that B. F. Skinner was able to do was borrow ideas from another utopian fiction writer, Edward Bellamy (Skinner, p. 46), drawing from ideas in *Looking Backward: 2000-1887*. (Bellamy, 1888)

In the book, *Is It Utopia Yet? An Insider's View of Twin Oaks Community in its 26th Year*, Kat Kinkade explains how Twin Oaks soon lost its commitment to behavioral engineering, due to a greater interest in "New Age doctrines" on the part of new members. (Kinkade, 1994, p. 201-202) In the book, *Living the Dream: A Documentary Study of Twin Oaks Community*, Ingrid Komar states that,

No later than 1970, Twin Oaks was an ideologically eclectic community ... the Human Potential Movement swept the community. ... and later the mystic philosophies of the Orient asserted the primacy of the individual, stressed self-knowledge, called for personal growth, and encouraged spiritual development. This conflicted fundamentally with the behaviorist insistence that people are nothing more than the products of their conditioning and environment. (Komar, 1983, p. 7-8)

Twin Oaks kept the "board-of-planners" governmental structure presented in Skinner's fictional utopia, while evolving the labor-credit idea to a labor-quota system. For the Twin Oaks labor system, the founding members found two useful ideas in *Walden Two*. One was Skinner's idea of the "labor-credit," and the other was the idea that this unit of measure would only be recorded in a ledger and not involve any kind of token, made of paper or otherwise. (Kinkade, 1/10/07, TwinOaksNet) Beyond that skeleton of an economic system the founders had to flesh out a living organism.

Evolution from Behaviorist Token Economies to Egalitarian Labor-Quota Economies

Behaviorism, "is an approach to psychology based on the proposition that behavior can be ... explained scientifically without recourse to internal mental states." See: <http://en.wikipedia.org/wiki/Behaviorism>

Egalitarianism, "is the moral doctrine that ... political, economic, social, or civil equality should prevail throughout human society." See: <http://en.wikipedia.org/wiki/Egalitarianism>

In *Living Walden Two: B. F. Skinner's Behaviorist Utopia and Experimental Communities*, Hilke Kuhlmann describes the evolution from academic behaviorism and the experimental analysis of behavior to applications of egalitarian idealism.

Behavioral science as formulated by [B. F.] Skinner reached its peak of societal influence in the 1960s and early 1970s, coinciding almost exactly with the heyday of communal living, ... In a 1968 survey of department chairmen at American universities, Skinner was "chosen overwhelmingly as the most influential figure in modern psychology." (Rice, 1968) ... Since behaviorism was a fairly new branch of psychology, the field was dominated by younger scientists ... [M]any ... were engaged in setting up reinforcement systems, so-called token economies, in closed institutions such as mental hospitals, prisons, or classrooms for special education. Token economies are systems of reinforcement in which the occurrence of desired behavior—for example, sitting quietly or being on time—is reinforced by a member of the staff with a token that can be exchanged for privileges such as watching television. ... The underlying ethical issues ... were recognized by many behaviorists.... "First, in order to make tokens effective patients must be deprived of the things that tokens can buy. Second, the reinforcing power of tokens may be directed toward behaviors that represent, not the personal growth of the patient, but the patient's conformity to institutional or societal standards that are nontherapeutic." (Ulrich, 1989) ... [E]nthusiasm about the effectiveness of token economies ... led some of the behaviorist readers of *Walden Two* to believe that the time had come to transfer the reinforcement systems used in closed institutions to a "voluntary community of adults." (Kuhlmann, 2005)

B. F. Skinner's utopian novel, *Walden Two* (1948), attracted so much interest in the '60s that a meeting was called at Waldenwoods Conference Center, August 28-31, 1966 near Heartland, MI, (Kinkade, 1972a, p. 8) attracting 87 people to plan a "Walden II-type community." (*Modern Utopian* 4, quoted in Kuhlmann 48) Skinner did not attend, sending instead a tape-recorded message of encouragement, as he and his wife had decided that they would not care to live in the kind of community that he had imagined and written! (Kuhlmann, p. 44, 48) Skinner stated, "The book is fiction—I had to assume that I knew the results of a ten-year experiment and, of course, I didn't." (Kinkade, 1972b. p. 8)

A set of plans for a Walden Two community was developed at the conference, involving the assumption that, "The success of the community is contingent upon the successful engineering of human behavior. This implies the necessity of enlisting highly trained behavior engineers to contribute to the community design and development." (*Modern Utopian* 7, quoted in Kuhlmann 49) No such community resulted, however, due to the failure to find funding and willing participants. (Kuhlmann 50)

Individual conference participants, however, went on to develop a variety of Walden Two experiments:

- Lake Village Community - by Dr. Roger Ulrich, Western Michigan Univ. psychology professor
- Walden Three - by Dr. Matt Israel, student of Skinner at Harvard and later in Boston, MA
- Twin Oaks Community - by several participants, including Kat Kinkade and Rudy Nesmith

"Kat ... a firm believer in behavioral engineering, complained ... that she never did understand why behaviorism 'attract[s] control freaks,' clearly identifying the Boston behaviorist as one of them." (Kuhlmann, p. 75, 189) Kat, Rudy and other non-academics at the conference who already were living in collective houses inspired by *Walden Two* formed Twin Oaks in 1967, abandoning behaviorism for egalitarianism by 1970. (Komar, 1983, p. 7)

It is revealing of how little B. F. Skinner actually developed the concept of the "labor credit" in what he wrote that, "Labor-credits are a sort of money. But

they're not coins or bills—just entries in a ledger. All goods and services are free...." (Skinner, p. 45)

Clearly, he was intending to describe a communal economy, in which "all goods and services are free," yet he was still thinking on the level of exchange systems in saying that labor credits "are a sort of money." This kind of misunderstanding of the communal economy is very common. In Twin Oaks' development of their labor-sharing system, labor credits are actually nothing like money. Nothing is exchanged in a communal economy. The labor-credit system is only used to quantify the amount of labor contributed by each member according to the group's agreements with regard to what is required for individuals to maintain membership.

An example of how misunderstood is the labor-credit system, even after its development and use, is the entry about Twin Oaks in the otherwise excellent work called, *Dictionary of American Communal and Utopian History*, by Robert Fogarty. (1980) The entry about Twin Oaks states, "... a labor system is used to determine wages." This is an error as there

are no wages or salaries in a communal economy in which members have access to all of the wealth of the community according to its distribution systems.

Essential Aspects of the TO Labor System

- **The labor-quota** is the minimum amount of work which members agree to contribute to the community as a requirement of membership. Members accumulate labor credits at the rate of one credit per hour of work, then quota (e.g., 40 hours/wk) is subtracted from member's personal labor credit accounts at the end of the week, resulting in a running balance. This is "**labor accounting**."
- **Labor supply** = quota x number-of-members. Labor supply is divided among managerial labor budgets. Adjustments include lower personal quota for sickness, pension (subtract 1 credit/yr for each year over age 49), leaves-of-absence, etc
- **Labor budgeting** involves annual planning processes (Trade-Off Game) with review cycles involving members deciding what tasks are included in the labor system. This sets the amount of the **labor-quota**. Members agree on what work is "**creditable**," or that when completed adds credits to their personal accounts as "**done labor**." This may be only cleaning work or only income-producing labor, or may include hundreds of tasks.
- **Members indicate preferences** from the list of creditable tasks, and get a weekly "**labor sheet**."
- **Working under quota** results in deficits, or being in the "**labor hole**," which must be made up by working "**over quota**," for a person to remain in good standing and maintain their membership.
- **Working over-quota** results in the accumulation of "**vacation credits**" which may be used for on-site vacations or when traveling, or given as **PSCs**.
- **Labor credits are only transferable** according to special agreements, such as "personal service credits" (**PSCs**) usually involving the use of vacation credits given to others for services provided.
- **Labor credits are only used to purchase items** according to special agreements, usually involving over-quota production in community businesses for acquiring commodities to be used as gifts.

It is understandable that people would equate working for labor credits with working for money when they have neither the experience of, nor adequate explanation of, an economic process totally different from that to which they have been acculturated. Even among those who have created forms of labor-sharing time economies the tendency is to include a method for converting the labor units to dollars and cents for exchange with the monetary system. This is true for time-economy systems used in historic communal societies as well as for contemporary systems. It is an easy series of steps to move from labor-sharing, to labor-exchanging, to converting labor units into currency for the purchase of commodities and services, even if the time economy uses simple ledger accounts rather than any kind of exchange medium.

A set of unique innovations with regard to the communal economy developed at Twin Oaks Community would create for the first time a non-transferable, non-ex-

changeable unit-of-account that would be used for labor-sharing, with only minor exceptions. A key aspect of this form of time-based economy is the labor-quota, or minimum required labor contribution agreed to by all members.

Each member is responsible for contributing an equal amount of work to the community's labor pool, with the amount called the "labor-quota" (e.g., 40 hours per week). Generally the "labor credits" that accumulate in individual accounts are not transferable or convertible for use in any form of exchange. Note, however, that there is always a tendency to create exceptions to this general rule.

The problem with accumulating time-checks or labor credits is what to do with them. The typical solution is to fall back on the exchange-system model of using them like currency to purchase commodities or services. In the Twin Oaks labor system, accumulated labor-credit balances are off-set against the labor quota. Each member then has a running labor-credit balance, credited with hours done and debited according to the weekly labor quota set by the community. Working "under quota" results in a labor-credit deficit to be made up later, while working "over quota" earns vacation time to be enjoyed later, either on-site or while traveling. "Vacation credits" are the unique innovation which appears to have been invented at Twin Oaks by Kat Kinkade.

June, 1967 the founders of Twin Oaks Community were faced with pulling a workable communal labor system out of the theory presented in *Walden Two*.

Vacation Credits in Labor-Quota Systems

This invention by Kat Kinkade creates an economic system replacing that of monetary economics, applying utopian theory to the routines of daily life, and forever changing communal theory and experience.

... [W]e did not invent a labor system until we had been on the land for three weeks. ... Finally it was settled that the group would divide that work which the members did not enjoy doing but leave creative work off the system. ... The line between creative and unpleasant moved steadily toward the unpleasant... At first there was nothing on the system but housework. Then hoeing the garden lost its savor and was added. ... Within a month we were going by the concept that every kind of work that was useful to the group ... belonged on the labor credit system. (Kinkade, 1972a, p. 40-41)

July, 1967 the community adopted the governmental structure described in *Walden Two* called the "planner-manager" form of government. (Kinkade, 1972b, p. 35) Prior to that the community used a form of consensus decision-making process.

On the first day of our communal lives, we called a meeting to discuss decision-making. ... [A member] proposed that we should meet each week as a group and make decisions by consensus. ... I thought the idea absurd, but I did not want to break the harmony of the first afternoon by saying so. ... By consensus that first day we made decisions to have community of property and to open a group bank account. ... The decision-making group became defined as simply those people who were willing to put up with the slowness of consensus procedure. Arguments could go on for hours, and there were other things to do. We needed managers—people who would take responsibility for one area of work or another ... [Rudy] had already begun to invent labor systems, and that was the issue that caused the conflict that precipitated our getting a formal government after five weeks without one. ... [A member] was disappointed to see consensus procedure abandoned after such a short trial, but he recognized that our particular group was not

really interested in making it work, and he gave his consent to the election.

[Three members] were elected planners. Our first task was to organize the community work into managerships. ... Our bylaws leave us free to change our form of government any time two-thirds of the group wants it different. I personally think Twin Oaks would survive under a variety of governmental systems, including consensus or even democracy, as long as the managerial system was left intact. (Kinkade, 1972a, p. 51-55)

By September over twenty managerial areas were identified. The board appointed managers to be responsible for specific work areas, with two or three managerships per member. (Kinkade, 1972b, p. 24) Appointed to one of the first managerial areas was Rudy Nesmith as the Labor Manager.

As far as I remember, it was Rudy, not I, who did the original work on the labor

system. It was he who got us all sitting in a circle passing around cards with jobs printed on them, first dealing out the deck, then passing to the right the ones we didn't care for. When it started repeating itself, the game was over, and you accepted as assigned those jobs on the cards that you were unable to get rid of. Too clumsy, we said at the time, "I can't see a thousand people sitting in a circle passing cards around." (Kinkade, 1/12/07, TwinOaksNet)

The part of the system that was certainly mine was the notion of a fixed quota and the accommodation to people who worked more than their share in a given time period. I simply couldn't swallow the idea of an equality that began and ended all in the same week. I wanted to be able to save up the labor and use it later for leisure. I persuaded the fledgling group about this, and this is what is done to this day. All the refinements, the various ways of turning some of that extra labor into money, came about much later, little by little, usually invented by one board of planners or another. (Kinkade, 1/10/07, TwinOaksNet)

A primary value providing motivation for the invention of the labor-quota system, as well as through the history of non-monetary and non-exchange economic systems, has been the ideal of equality. While living at Walden House, before Twin Oaks was founded, Kat explained in the May 1967 issue of their newsletter their view of the importance of equality in their mission of creating community.

... [W]e are trying to make a clear stand against deliberate inequalities, such as are the rule in society at large. We have grown up in a culture that puts a premium on selfishness, that applauds the person who successfully exploits his fellow men, and that honors most of all those who receive riches in exchange for doing nothing at all. We are trying to create a miniature society in which every member considers his neighbor's needs equally with his own, where exploitation is unthinkable, and where it is assumed that every member is doing his share of the necessary work. (Kinkade, 1972b, p. 14)

The ideals commonly found in labor-sharing theory for supporting equality among people have included the assertion that each person may be able to choose work that is appealing to them, or that may give expression to their particular talents and interests, and that work of differing degrees of difficulty or aversiveness would be rewarded in ways that compensated for those differences. The method developed for addressing these issues of equality was named at Twin Oaks Community the "variable-credit" system.

The Idea of Extending Political Equality to Economic Equality

In addition to the idea of labor-credits being recorded in a ledger, as opposed to being represented in any kind of exchangeable token, B. F. Skinner also provided in his introduction to a communal economy for his fictional utopian society the mention of an idea with which Walden House, Twin Oaks and East Wind communities were to experiment for years.

Skinner introduced the idea of using what Kat and others began calling the "variable-credit" system. Skinner wrote,

... we simply assign different credit values to different kinds of work, and adjust them from time to time on the basis of demand. Bellamy suggested the principle in *Looking Backward*. (Skinner, p. 46)

Although the concept of the variable-credit is very attractive to some idealists, given how often it comes up in fictional utopian writings, experimentation with the idea found it to be problematic. It is relevant to consider in this paper the concept of the variable-credit, despite the problems in applying it and its failure in practice, as the context in which the idea was developed by Edward Bellamy emphasizes one of the central themes of this writing.

The book *Looking Backward* led to the early 1890s reform movement called "Nationalism," taken up by many reformers around the country. By 1890 there were 150 Nationalist Clubs, yet by 1895 most had merged their ideals with regard to economic equality into the Populist political movement. One of the most significant aspects of Bellamy's Nationalism, reflecting a central theme of this paper, is presented in an article he wrote in his newsletter, *Nationalist*, in

Time-Checks, Credit-Cards and Variable-Credits in Fictional and Historical Utopias

Edward Bellamy may have borrowed the idea of the variable-credit from Josiah Warren and used it in *Looking Backward*. The editors Arthur and Lila Weinberg wrote in *Passport to Utopia: Great Panaceas in American History* that the "first American anarchist," Josiah Warren, revised his ideas of the "labor exchange" economy after leaving the community he co-founded called Modern Times.

In addition to "time" as a basis for the exchange, ... he gave to the most "disagreeable" work the highest reward. (Weinberg, 1968, p. 62-63)

Josiah Warren died in 1874, while Edward Bellamy published *Looking Backward* in 1888, yet although Josiah Warren had been involved in several actual intentional communities, according to the Weinbergs he wrote about variable rewards for work in labor exchange systems only after his community experiences. Bellamy could easily have been familiar with Josiah Warren's accomplishments and writings (both lived in Massachusetts) and may have taken the idea on Warren's reputation as a community organizer.

Josiah Warren lived at New Harmony, IN from 1825 to 1827, a utopian experiment founded by the industrial reformer Robert Owen, who went on to support the early worker/consumer cooperative movement after the demise of New Harmony. (Fogarty, 1980, p. 88-89) Upon leaving New Harmony, Warren founded the "Time Store" in Cincinnati, OH based upon his ideas of "equitable commerce." In 1830 he declared his "labor notes" experiment, essentially a form of labor exchange, a success and closed the store. He then took his ideas to a succession of intentional communities, Equity and Utopia, both in Ohio (Fogarty, p., 116-117), and Modern Times in New York, the later being the longest lived, surviving from 1851 to 1863. Modern Times "advocated a cooperative, nonprofit system of labor and commodity exchange while each member owned a house and land." (Fogarty, p. 196)

In *Looking Backward* Edward Bellamy presented ideas about economic equality, suggesting what we call now the "variable-credit" in the idea that,

It is the business of the administration to seek constantly to equalize the attractions of the

trades, so far as the conditions of labor in them are concerned, This is done by making the hours of labor in different trades to differ according to their arduousness. The lighter trades, prosecuted under the most agreeable circumstances, have in this way the longest hours, while an arduous trade, such as mining, has very short hours. (Bellamy, 1888, Chapter VII, reprinted 1967, p. 134)

Bellamy then develops the idea of the "credit-card," which was more like a ration card than the swipecard plastic in use today.

A credit corresponding to his share of the annual product of the nation is given to every citizen on the public books at the beginning of each year, and a credit card issued him with which he procures at the public storehouses, ... what ever he desires when ever he desires it. ... Perhaps you would like to see what our credit-cards are like. (Bellamy, 1888, Chapter IX, reprinted 1967, p. 147)

Edward Bellamy was also influenced by Laurence Gronlund's book, *The Cooperative Commonwealth* (1884), which advocated a "time-check" system. Together, Gronlund's and Bellamy's books inspired many intentional communities. Perhaps the best known among these is Kaweah Cooperative Commonwealth (1885-1892) in the beautiful redwood forest of California (Fogarty, p. 213).

Kaweah members purchased shares in their joint stock corporation, and there were many non-resident member investors. All property other than personal items and living space were commonly owned, with labor organized through paper time-checks issued in denominations of 10 to 20,000 minutes, with redemption rates of \$0.05 to \$100.00 respectively (Hine, 1953, p. 88), accepted as currency at the "communal store." (Oved, 1988, p. 238) All work claimed equal value regardless of type, for both men and women, (Oved, 422) with eight-hour days paying \$0.30 per hour. (Jones, 1891) Kaweah's time economy was a form of labor-exchange, and was abandoned the winter before the community was evicted as a result of Congress refusing their land claims and merging their site into the new Sequoia National Park.

1886, where he presents the ideal of creating an,

economic organization by which the republic [i.e., the USA] might guarantee the livelihood and material welfare of its citizens on a basis of equality corresponding to and supplementing their political equality. (Weinberg, 1968, p. 131, 133)

This indicates an echo of the theme presented in Part I of this paper, that people repeatedly throughout history have looked for means of, or have been inspired by the idea of, escaping the problems created by systemic inequality in monetary economics.

Bellamy's idea of economic equality inspired a wave of excitement, due in part to his following it upon the idea of political equality found in the democratic nation-state as developed in the Constitution of the United States, and also in part as a result of his explanation of various methods of providing for economic equality through ideas such as the variable-credit, and the "credit-card" similar to a ration card.

The Industrial Revolution gained momentum throughout the 19th Century, and Edward Bellamy's was just one of many reform movements developed in response to the problems it engendered and advanced. Another economic reform movement begun in Bellamy's era that has survived is Henry George's "single-tax" movement, evolved today as the "geonomic" proposal for a "citizen's dividend," similar to the Alaska Permanent Fund in which every citizen of the state receives an annual share of the severance tax on Alaskan oil production (Butcher, 2001, p. 4), much as Bellamy proposed with his "credit-card."

The effort to build economic equality included a number of experiments with labor-exchange and labor-sharing systems. There may be no record of any actual application of the idea of the variable-credit, however, until nearly 80 years after the publication of *Looking Backward*, with the experiments in variable-credits attempted in the Walden II Communities.

For more examples of fair-share, labor-quota, labor-exchange and alternative currency systems in Europe, Israel and America, see: "The Economic Continuum: Time-Based to Debt-Based Systems." *Time-Based Economics: A Community Building Dynamic*. Butcher, 1997, p. 14-18.

Inflation, Inequality and the Variable-Credit

Given the ideological history of the variable-credit system, and the lack of any other detailed concept of labor-sharing systems in *Walden Two* or elsewhere, it is understandable that the founders of the Walden II Communities would include the variable-credit in their experimentation with labor systems. Although the logic of the variable-credit was provocative, in actual practice it would prove to be impractical.

The first recorded experimentation with the variable-credit is in the *Walden House Newsletter*, written largely by Kat Kinkade while living in one of the two collective houses that were later to merge to form Twin Oaks Community. An article dated December, 1965 explained that Walden House was a seven-bedroom house in Washington, D.C. in which the members paid an equal share of the costs and contributed labor to maintenance and housework. Kat explained their variable-credit system in an article dated February, 1966 (Kinkade, 1972b, p. 3),

Initially we all sat around in a circle, and the jobs were called out one by one. Each person named the number of credits he considered he would do the job for. Theoretically, the jobs would go to the lowest bidder. Theoretically too, by the end of the bidding, everyone was to have an equal number of credits' worth of obligation. There is not space enough to describe the difficulties we encountered in this. ... [A]t the end of this bidding marathon no one understood the system except its inventor, no one was sure whether he had a bargain or had been cheated, and no one was at all satisfied that this was the best way to spend every Sunday evening. ... [T]his system was quickly found to require controls. ... We instituted a "ceiling bid" that eventually turned out to be a fairly fixed value. In fact, though we retain the term "bidding" ... the actual procedure is much closer to "choosing" or "signing up." (Kinkade, 1972b, p.3-4)

As described in the previous section (pages 35-36) this system was used again when Walden House joined with others and founded Twin Oaks Community (TO). In the December, 1968 article "Labor Credits—Theory and Practice" in the TO newsletter, *Leaves of Twin Oaks*, Kat reviewed a series of labor

systems from pure voluntary work, to using rotation for equal distribution of responsibilities, to the volunteer sign-up system including undesirable tasks being randomly assigned, perhaps by a coin toss. It is the concern about sharing undesirable work that Kat uses to introduce the idea of the variable-credit. "What is needed is some adjustment based on desirability of the jobs, whereby the people doing the easy work do more of it." Kat explains that such adjustments can be made by setting different labor-credit values to different jobs. (Kinkade, 1972b, p. 55)

The way we determine the desirability of jobs is by whether or not people sign up for them. If more people sign up for one job than are needed, then it is assumed that the job is desirable and the labor credit value is lowered 10 per cent. If a job is not signed up for or if not enough people sign up for it, then someone who needs the credits (someone who lost a coin flip) is assigned to that job and the value goes up 10 per cent. (Kinkade, 1972b, p. 55)

This may sound like a good, egalitarian solution to the problem of distributing undesirable work in a labor-sharing system, yet just like at Walden House there were found to be problems in the TO labor system. Kat explains in the *Leaves* article "We Deflate the Credit" in the January, 1970 issue,

Though our credit system is worked out with the idea of keeping the average labor credit worth one hour of work, in practice this has not occurred. In theory, for every job that goes up in value, another goes down. But what happens is that large areas of work

enter and leave the system all the time, and the result is almost always an imbalance, which eventually creates an inflated credit. Periodically we have to check the total number of credits issued per week against the total number of hours represented. Last month we did this and came up with the astonishing figure of 1.2. (sic.) [This may be

Motivations for Labor-Sharing

In the labor-sharing economy, encouragement and reward for participation requires creative methods for expressing group affirmation and appreciation for the time and skills contributed by individuals. Since there is no monetary motivation for work in the time economy, forms of positive reinforcement for contributing work may include:

- personal satisfaction for doing work that is valued and appreciated by others, and which contributes to the common good,
- recognition by other members for each person's work, offered publicly or personally, perhaps in creative ways,
- knowing that other members are also doing the best quality work they can for the community, with a resulting esprit de corps, sense of group awareness, appreciation and commitment, and
- knowing that other members are contributing a similar amount of, or quantity of work for the good of the whole, due to the "labor-quota," decreases resentment and burnout, the latter being a loss of the intention originally inspiring the individual, due to the daily effort required to maintain commitment and participation.

a typographic error as the figure computes to 1.25.] That meant that the work quota, which was riding at about 52 credits a week, actually represented only 41.6 hours of work. Like any inflation, this one hurt the people who had credits "in the bank," being saved for vacation. So we deflated the credit. The hardest part of deflation is explaining it. ... It was nice, indeed, to see the work quota go down around the 40 mark again, but who would sign up for breakfast dishes at 1.4 for a two hour job? And construction is down to .7 per hour. (That means two hours' credit for three hours' work.) (Kinkade, 1972b, p. 74)

Adjustments to the value of the labor credit evidently became a regular aspect of variable-credit clerical

bean-counting. For example, a notice from 1973 reproduced in the *Collected Leaves of Twin Oaks* (Vol. 2) reads,

We actually deflated this week over all community and Juniper domestic work. The deflation was miniscule, with the average hour of work getting roughly 0.9970091 credits! Cheers! (Kinkade, 1987, p. 52)

The October, 1970 issue number 13 of the *Leaves* presented an attempt to address long-standing concerns with regard to labor-credit systems in general. The problems of inefficiency and poor quality of work were thought to be partly as a result of the flexibility of members working in several different areas in one day, and the lack of commitment to a specific work area. Of course, both problems were also a by-product of the turn-over rate of the membership, although Kat reported the length of membership as improving from the average stay being three months to six months [!] as the community moved into its fourth winter.

Long-term member Shal addresses the issue of efficiency versus the freedom to set one's own pace in a recent article in *The Leaves of Twin Oaks*.

A labor credit is earned per hour of work, no matter how much or little is accomplished in that hour. On the positive side, it is a very important part of an egalitarian system to recognize that some people are able to work faster than others, and slower people should not be punished for what they cannot help. This is especially important to me since I am a slow person, and love that I am not punished for that here. It is one of several major reasons why I live here. However, although a faster person's range is different than a slower person's, both have the ability to work quicker or slower. The upper part of that range requires pushing ourselves hard, and most of us would not want to be required to do that since we want to enjoy our work, and we own the place.

But much of the range can be done without undo hardship, at least in repetitive jobs (like most of our work), by looking for ways to work more efficiently. As I see it, it is a major weakness that our system has no built-in incentives for working more efficiently. I think this has the effect of making our community significantly more inefficient than it could be, thus costing us as a community quite a bit of time.

I think we could chip away at this problem in a couple of ways. On a formal level, for our repetitive jobs we could teach efficient methods to new members, and hopefully even

retrain established members in more efficient methods. And on a more informal level, we could try to create more of a culture of trying to work efficiently for the good of the community, while still working at a humanely comfortable pace. This would serve the community better in that we would get more done per hour. Then we could do more and/or work less.

—Shal (Kassia & Sky, 2006)

Supporting specialization in work was thought, back in 1970, to be a way to encourage greater efficiency, so each member was asked to fill out a preferences list, rating from 1 to 40 all of the general job categories. The labor crew, typically two people working two days each week (Kinkade, 1972a, p. 44) coordinating the labor-credit system for a community of around 40 members, used the preferences lists in making individual schedules for each member, giving everyone as much as possible of their preferred work. (Kinkade, 1972b, p. 90)

As a result of the preferences list, adjustments to the credit value of particular work areas could now be made on the basis of individual preferences as opposed to calculating how desirable a particular job was among all the members. Kat explained that,

... you get .9 credits per hour for your first preference, 1.0 for the next few on your list, and so forth. Jobs far down on your preference list may go for 1.5 an hour. Three people may be mending fences together, and each of them earning different credits, depending on how much he likes the job. (Kinkade, 1972b, p. 90)

A result of this new system was another problem as reported by Rosabeth Moss Kanter in *Commitment and Community*, after her visit to TO in 1971.

There are ... reports of several attempts to "beat the system." One member indicated that people can fill out preference lists so that they must be assigned low preference tasks, receive more credit for them, and therefore work fewer hours. He complained that there was no effective way to counteract this situation, except by criticizing such people to their face since it is considered inappropriate to gossip; yet these same people were the

ones least likely to attend the weekly, voluntary feedback meetings. (Kanter, 1972, p. 25)

When a member chronically fails to meet the requirements of the labor credit system, falling behind the group in their contribution to the community, it's always a difficult situation for everyone. To address this problem the Twin Oaks Process Team in 1991 developed two methods for the community to respond to not just labor problems yet many different issues with regard to members not meeting community norms and expectations. These are the first-steps process called, "Self-Examination Response: Taking Responsibility for our Behavior," and the more serious problem process called, "The Feedback Meeting: Addressing Conflict." Both of these appear in the paper, *Light and Shadows: Interpersonal and Group Process in the Sharing Lifestyle*. (Butcher, 2001, 2004)

During my first visit to Twin Oaks, in 1974, there was a well-attended Hammock Shop meeting on what to do about a member who was 200 hours in the labor hole. As I recall, the member was contrite, yet a slight bit defiant. He wanted to do better, but he didn't think The System was really fair. He could imagine working harder in the abstract, but he clearly had trouble staying motivated in the face of endless hammocks and other day-in, day-out jobs. Some people made supportive suggestions, others felt ripped off and helpless. Some people felt frustrated that the community couldn't prevent this problem from happening again and again.

Twin Oaks has made progress since then. The Labor Hole Policy is pretty good at catching people early who are falling behind. However, the tension continues between our trust-based labor system, built on members picking their own work and pace, versus the tendency of many people to slack off. We very seldom get to the point where we need a public meeting about an individual's work performance; unmotivated people often move themselves on before it gets too bad. So we

don't have much practice with confrontational enforcement. Old policies are dragged out. Managers try to remember the way it happened last time. It is slow, and awkward, and the tensions keep building. But it is important that we do ultimately confront members who are not doing their share. It is just too easy for people to lose energy, lose focus, maybe get depressed, and fall behind. Also, Twin Oaks' fairly open acceptance policy means some new members don't yet have much self-motivation. Usually when people fall behind, the small things (3x5s from the Labor Hole Mother, friends' support, gossip) get us back on track. If those don't work, the community must face the unpleasantness of O&I papers, feedback meetings, and so on. Otherwise everyone's confidence

in the community's institutions and culture is threatened.

—Gordon (Kassia & Sky, 2006)

I live here for the trust-based way that we share our work in order to share the benefits. The labor

system's affect on the community is also both positive and negative. We tend to be very work-focused, which can interfere with cultural pursuits.

However, we are highly productive. Our tofu business and garden are the first two examples that come to mind of hard work paying off. Even as a work-focused community, our system offers much more flexibility than the "Outside." Each of us is an owner of several businesses, not an employee. This gives each of us more power and autonomy over our jobs than someone with a boss. Personally, I greatly enjoy the freedom that our system offers. It provides me with the opportunity to hike in the woods for long periods of time. Although getting out of the labor hole is challenging for me due to my physically demanding work scene, I still wouldn't change our labor system. I live with the consequences of my choices.

—Pele (Kassia & Sky, 2006)

Our labor credit system is the glue that keeps this community together.

—Mala, Twin Oaks Media Greeter, to *BUST* magazine reporter Emily Rems, in "Ecovillage People," Winter, 2003.
<http://thefec.org/about/media/bust--magazine/>

In *Living the Dream* Ingrid Komar commented on a facet of the problem of the variable-credit labor system, using the occasion to affirm the argument against the systems approach to behavioral conditioning in favor of autonomy and self-determination within the context of community.

... [T]he social justice of this experimental system is as dubious as paying teachers or other professionals less than garbage collectors, simply because our society takes advantage of the former group's greater interest in and devotion to their work. It follows ... that acknowledging the value of the unpleasant tasks necessary to a community's functioning, justifies requiring masochistically-tinged sacrifices of those who enjoy their work. Devaluing the desirable work, at least in part, devalues the worker and results in a collective loss of self-esteem. ... Mechanically applied, behaviorism failed at Twin Oaks not just because the numbers did not add up. It failed because ... a community is more than the sum of its parts. (Komar, 1983, p. 65-66, 67)

For Ingrid's part, she also expresses what many people experience when living and working in community, whether spiritual or secular, and despite what one may think about the particular labor system, that there is something positive involved in how one feels about being engaged in the work of the community that can be hard to express in words.

I find myself falling short of conveying the emotional impact plugging away at mundane chores within a cooperative framework had on me. ... The effect this egalitarian evaluation of labor had on my minute-to-minute self-esteem, my cheerfulness and enthusiasm in the face of tasks I might have disliked in other settings, my attitude and respect for others, as well as on the interpersonal relationship of all the communards, was profound. To my amazement, cleaning bathrooms became an act of love. Experiencing the reality of egalitarianism is qualitatively different from merely reading economic

theory or a utopian novel. (Komar, 1983, p. 64)

What Ingrid may have been feeling is the understanding that the work she was doing was valued and appreciated by the community, as communicated by the collective expression of the labor system. People want to help each other, especially in a human-scale, knowable community, and the labor system makes clear how the individual may serve the community. This may essentially represent an example of what the Emory University researchers discovered about "Why We're So Nice" with regard to sharing resulting in excitement of the pleasure sensors in the brain. (Angier, 2002)

Happiness is Labor-Sharing

From 1966 until about 1976, Walden House, Twin Oaks and East Wind pursued the fabled "variable-credit," until realizing that in the labor-quota economy members are happiest with "all labor valued equally."

This innate appreciation for the act of sharing may also help to explain why something like the variable-credit was simply unnecessary. Kat explains the problems with and the demise of the variable-credit labor system in *Is It Utopia Yet?*

A system in which each person rated all the jobs according to personal preference (the value of the credit varying accordingly) held a certain logic, and we used it for over a year. This sometimes resulted in having two people on a shift, doing identical work, but one getting more credit than the other. Intuitively this felt bad to people, no matter how logically it had been arrived at. We kept trying to foolproof the system, but there were always people who figured out how to manipulate it for their own benefit, which created bad feelings in those who either couldn't or wouldn't engage in such manipulations.

We experimented with at least four variations on the variable credit system,.... What Skinner didn't have any way of knowing is that a group of 40 members or more will have a broad enough range of taste and preference so that it becomes pointless to define "more (or less) desirable work." ... [S]ome people would rather dig a ditch than balance a checkbook. ... When we do run across jobs that nobody wants to do, manipulating the credit does not help.

We pronounced the variable credit system a failure in 1974, and since then almost all work earns one credit per hour. (Kinkade, 1994, p. 31-32)

If I remember correctly, it was at East Wind that we first realized we didn't need and couldn't use variable credits. Then later, Twin Oaks independently came to the same conclusion. ... That seemed enormous at the time, but in retrospect it isn't much. (Kinkade, 1/14/07, TwinOaksNet)

Rob Loring, a TO Labor Assigner at the time, gives the reasons for the demise of the variable-credit labor system as, managerial work and skilled jobs were not open to bidding, and gradually Assigners could usually find someone with a flat 1.0 preference for any job as fewer members declared preferences other than 1.0. In this way the members chose not to participate in the variable-credit system, and it faded away from 1975 to 1977. (Loring, personal email, 1/23/07)

Sharing in The Labor-Quota System

Even without the variable-credit overlay upon the labor credit system, the amount of detail that has been added over the years to the Twin Oaks labor-quota system has become quite impressive. In June, 1990 Kat Kinkade compiled and updated a 49 page (including sample documents and index), spiral-bound reference manual called, *The Twin Oaks Labor System: Principles, Policies, And Instructions*. An edited version (15 pages) was prepared in June, 2001 by Jake, Labor Manager (see: www.twinoaks.org/community/policies/labor-policy.html)

The TO labor system manual describes many policies reflecting the values of the community. For example, the policy with regard to sharing skills and knowledge expresses the community's egalitarian value in its encouragement for teaching, by offering that,

Anyone may take credit for teaching anything to anyone, as long as the learner wants to learn it. Teaching credits cannot be assigned. (Teaching within a managerial area, including Recreation, if approved by the manager, may be assigned as regular work, in which case it comes out of that manager's budget.) (Kinkade, 1990, p. 21)

East Wind Community's Evolution

On March 1st, 1973, Kat, Gerri and Jesse Twin Oaks (TO) and a visitor, Velveteen, left to found East Wind (EW), going first to Rockbottom Farm, Vermont, then to Herman Patt's farm in Massachusettes (Kinkade, 1987, p. 36) where the Walden Three Community had previously tried to start, then to a collective house in Boston to save money to purchase land, finally landing in the Missouri Ozarks, May 1, 1974. EW adopted TO's design, including the Board of Planners and until early 1975 the variable-credit labor system. The name EW was previously suggested for TO, but it "lost out by a slim margin." (Kinkade, 1987, p. 22)

The stresses leading to change were different at EW than at TO. (See: Kinkade, 1994, p. 87-89, Kuhlmann, 2005, p. 118, 188, 204) "Units" or rewarding efficiency and speed in industry production (hammocks) by giving credit based upon production was proposed by Jack Marxer and instituted as an option from 1979 to 1981. "HTA" or a subquota for "hard-to-assign" work like cleaning began in 1979. Work crews with greater autonomy were begun in 1981, and Will Bailey began research on alternative work systems. Meetings, surveys and other input to the WIMP group (Work IMprovement Project) began in 1982 with a report late that year on problems, goals and transition. Discussion on the WIMP Proposal went through various proposals until the final version was passed on April 27, 1983. "Branches" or work areas gave permanent workers a vote in Branch decisions, and job security in exchange for sharing responsibility. Labor assigning continued, with the Planners as a self-selecting body chairing Work, Social and Resource Committees. September 1985 the "Leadership and Administrative Structure" proposal passed making chairpersons of the Planners, Social and Resource Committees elected positions. November 1988 the "Administrative Reorganization" merged the elected positions into a five-person elected "Board." July 1989 the community voted to eliminate labor budgets while maintaining quota, beginning January 1990, with the Annual Plan having only money budgets. Each Branch was to decide what activities are to be creditable, with HTA and IQ (industry quota) continuing, and meeting attendance awarded 1/2 credit. In 1995 the community voted to assign Board seats by a rotation system among full members, who may decline. (Butcher, 2004, p. 33-34) Currently, Board positions are filled by random draw.

Other aspects of the labor system include the provisions for visits among communities, especially those in the Federation of Egalitarian Communities, called "Labor Exchange" (LEX). Provisions for one member to transfer some of their labor accumulation (positive balance) to another member in return for work done as an exchange between two people (with limits), is called "Personal Service Credits" (PSCs).

PSCs are our own internal labor currency. If I have a vacation balance from working over quota on average, I can offer some credits to another member of the community in exchange for them doing some work for me. If my friend is good with tools, I can offer them PSCs to build me a piece of furniture. The long standing policy is that PSCs, like the rest of our labor, are granted on a one PSC for one hour of work basis. However, like many things at Twin Oaks, there has been "norm drift." Can I give you 3 PSCs for a picture it took you an hour to draw, because you had to practice drawing other pictures to get this fast? Can we have auctions where PSCs are used as the currency, completely distinct from the time it actually took to create the object being bid on? Should PSCs be de-linked from the one-to-one policy, since the underlying work to the community has already been done? Just as a member can choose to spend vacation anyway they want, perhaps they should be permitted to spend PSCs at what ever rate they would like. The debate rages on....

—Paxus (Kassia & Sky, 2006)

"Pooled Personal Service Credits" may be used for donating time to things such as political activity and theatre productions. "Weeds and Knots" is a labor "fund" that may be budgeted by the community or that may accept labor credit donations from members' vacation balances for meeting personal needs of other members, often confidential. Any personal need or want may qualify, except that direct donations to a member who owes labor (who is in the "labor hole") is not permitted, while a person may receive matching credit from the Weeds and Knots fund to help make up their deficit, for every hour they work over-quota.

The labor system also provides for converting labor into commodities or money for private use or for projects outside of the community economic planning

process. "Products for Friends" (PFF) involves members working extra in the businesses to send products to family or friends. "Overquota Products for Projects" (OPP) involves part of the profit going to special purchases, expenses or for donations to various causes. OPP was designed primarily as an incentive program to encourage production to meet orders. (Kinkade, 1990, p. 17-18)

Examples of additional aspects of TO's labor system include the "Underassigned Rule," "Slack Labor," "Double-Crediting," "Credit Shelter," "Substitution," "Assignable Hours," "Requiring at Zero" and the labor system special provision for "Back-Requiring" work.

Sometimes I hate our labor system. Sometimes I notice that I am comprehending life only through labor credits, deciding what to do with my time based NOT on what I would enjoy doing, or what I think NEEDS doing, but on what I could do that I could write on my labor sheet. Sometimes I find myself looking at what OTHER people are doing for labor credits, and judging myself against them. At times like these, I start to think that the labor system is a gigantic and ugly institution that's slowly crushing me into the ground. And sometimes I LOVE our labor system. I see freedom within it to chose work that feels good to me, and that differs everyday. I see it as a representation of all the members deciding what is important to us, and agreeing to work on it together, equally, fairly. I see it as the basis of our egalitarian system. I see it as agreements that we individuals have made with each other, out of respect and shared interest. I struggle with trying to uphold this second view of the system. I want to feel positive about it, and about us. What's important to me is that we get the work done, and we regard each other with respect. I don't think there is any SYSTEM that can make both of these things happen. It is the choices of individuals that make our society work. And on a good day, I DO think our society "works."

—Apple (Kassia & Sky, 2006)

In response to concerns like Apple's it was felt that the community needed a means for engaging the membership in the decision-making process with regard to how the common assets of money and labor

were to be used, and for that some form of general agreement must be sought among the membership. The resulting innovation in communal economic management involving both money and labor is called the "Trade-Off Game," invented by Henry Hammer. (Kinkade, 1/10/07, TwinOaksNet) This is an annual process done at the end of each year for planning the coming year. Before the Trade-Off Game was invented the Planners would create a plan after community presentations and discussion and then seek agreement on their proposals. This resulted in difficulties when members felt that their interests weren't represented, regardless of whether or not they had attended any of the Planner meetings.

With the Trade-Off Game the members are surveyed for how they prefer that the community use its collective resources in the coming year. Thus, much more education and discussion is facilitated since in order to complete the survey each member must look closely at what was completed in the previous year, the current status of the community, projected resource availability, and costs for the things they want in the coming year. Participation isn't 100% even with the Trade-Off Game, yet the egalitarian value of access to the decision-making process is clearly addressed through this planning process.

Given the degree of complexity of the labor-quota system at Twin Oaks, the question arises as to how replicable it may be at other communities. The community that adopted the most complete copy of TO's systems was East Wind (EW) in the Missouri Ozark Mountains. Given that both TO and EW were cofounded by Kat Kinkade this would be expected. East Wind used the variable-credit system for less than two years, yet gradually gave up that and other aspects of the TO system. (See the East Wind text box on page 44.) TO is probably the only community still using labor budgets and labor assigning (see p.35).

Acorn Community, only a few miles from Twin Oaks, and also helped by Kat, went further from the TO model and at various times has only had labor quotas for certain essential needs, primarily income-produc-

ing labor, with all other labor completely voluntary or gifted. Another community using a labor-quota system is Emma Goldman Finishing School (EGFS), an urban communal intentional community in Seattle, WA sharing income and expenses. (See the EGFS text box on page 47.) Meadowdance uses "responsibility points." (See: www.meadowdance.org/agreements/Work.htm) All these communities are members of the Federation of Egalitarian Communities

The influence that the Twin Oaks labor-quota system has had upon the intentional communities movement is much greater than just the Federation of Egalitarian Communities. The best discussion of TO's influence thus far may be provided by Hilke Kuhlmann in chapter 12 of *Living Walden Two* called, "The Appeal of the Labor-Credit System for the Communi-

ties Movement." She even mentions a couple "spiritual communities" as reporting being inspired by Twin Oaks. (Kuhlmann, 2005, p. 111-121)

The labor-quota system is most appropriately used in communities that require a sophisticated labor-sharing system, such as in communities in which the commit-

ment to sharing work is difficult to inspire and maintain, for example in some student housing co-operatives (see: "Sunflower House" text box, page 48), and in communal societies which are sharing income and expenses, and especially those that have community-owned businesses where a steady and reliable labor supply is needed.

In addition to labor systems, all societies must also develop a form of governance. At the beginning of this Part III it was stated that the focus of this discussion is to be upon communities which use a participatory form of government. Although the term "behavioral engineering" does not suggest participatory governance, the term "egalitarianism" certainly does. As Kat Kinkade explains, Twin Oaks' evolution from the former to the latter took about seven years.

Earlier in this Part III (p. 36) Kat is quoted in *A Walden Two Experiment* as saying about consensus process for Twin Oaks that, "I thought the idea absurd..." although one founding member preferred

Opposing Political Theories in a Free Society

Apathetic people surrender the right to governance to an elite of some form, whether Plato's philosopher kings, or behaviorism's Planners, or the role of the elected "delegate" in a democratic system, honoring mostly their own conscience in decisions of government.

Activists claim the right of direct engagement in the institutions affecting their lives, whether Pericles' Athenian direct democracy, or elections of "representatives" who acknowledge their role in government as being faithful to the interests of their constituency.

Emma Goldman Finishing School: Labor-Quota System in an Urban Communal Society

In 1996 the founders of EGFS pooled resources to purchase a large house in Seattle's Beacon Hill Neighborhood, and agreed to pay back each person in the same time period (20+ years) regardless of how much money each person contributed, with the intent to transfer the property to a community land trust. The first five years the community was 100% income sharing. In 2001 this was modified to an "... income sharing arrangement which we call labor-sharing. As before, we each have a monthly labor quota (which is usually around 100 hours) which we divide between income-generating work in the city and in-house labor. Since we have no community business, in-house labor tends to consist of meetings, renovation, cooking, cleaning, book-keeping, and so on. Everyone chooses what share of their labor quota they want to earn in income-generating or in-house labor. And it's all kept in balance by 'the gizmo,' a computer program that makes sure we get enough dollars and in-house labor each month to meet our carefully planned budget. We all owe the same number of hours each month, and we value each of those hours equally, ... whether it's earned at a job or in-house, and whether the job pays high wages or low. ... Under labor-sharing, we can work more than 100 hours in a month if we want and bank the surplus for personal use. That means extra hours or extra money from our jobs which we can use to cover vacations later. ... We're also discussing a new policy that would allow us to trade our quota hours informally within the community."

Edited from Parke Burgess, "Holding Our Resources in Common." *Communities: Journal of Cooperative Living*. Fall 2005, No. 128, p. 10-11.

"Our home is a fun and supportive place to live, and it is also an institution working to build economic, political, and cultural alternatives. We see ourselves as part of a growing infrastructure designed to oppose and replace the dominant system. Every member is able to have all their basic needs met by the community, including food, shelter, transportation, health care, and retirement." (see: <http://egfs.org>) EGFS is partial income sharing and "we communalize medical and educational debt." (see: http://directory.ic.org/records/?action=view&page=view&record_id=20044)

consensus process and convinced the community to use it for the first five weeks. (Kinkade, 1972a, p. 52-53) Kat explains that, "We did not want *equal* government, we wanted *good* government," a model for which was presented in the utopian fiction *Walden Two*. Yet most who joined did not share a commitment to *Walden Two*, so when disputes arose the Planners were easy targets for criticism, whether or not the critics actually wanted to be directly involvement in decision-making. In 1974, after Kat left to co-found East Wind Community, Twin Oaks hired outside facilitators to resolve the "internal power struggles." (Kinkade, 1994, p. 24)

One of the exercises they directed the group to do was to form itself into a line, everybody standing close to the other members they usually agreed with, and far away from those with opposing views. ... From that basis the facilitators successfully guided the Community into accepting ideological diversity.... At that point the Community stopped advertising itself as *Walden Two* related, and started including in its recruitment material the basic statement that no one ideology was predominant. (Kinkade, 1994, p. 25)

How Twin Oaks and related communities managed the question of identity continued to change over the years. The initial change was from "Walden Two communities" to "egalitarian communities," which suggested a broad scope of issues from political equality to feminism and gender equality to economic equality. Later, the focus changed to what was actually unique among the related network of communities comprising the Federation of Egalitarian Communities, since political and social equality are found in many different types of intentional communities. The new identity is "income-sharing communities," focusing exclusively upon economic equality. (Kuhlmann, 2005, p. 206)

The communities which use labor-quota systems may be expected to continue to evolve through the future. One of the biggest issues remaining to be resolved is the question of families with children in community. The logical solution is to consider children to be the responsibility of the community, since the community pays all the costs with regard to pregnancy, birthing and child

Sunflower House: Labor Credit System in a Student Cooperative

In 1969, Keith Miller, a professor of Human Development and Family Life at the University of Kansas, Lawrence, KS, learned that four years earlier the last of the student housing cooperatives, begun by the University of Kansas Student Housing Association, had all been sold and the money banked. With this money Keith began a project using behavior analysis to design a group-living environment. Sunflower House now involves about 30 residents in two houses on contiguous properties. (Kuhlmann, 2005, p. 232)

Miller and one of his graduate students, Rich Feallock who became a member of Sunflower House, developed a labor-credit system called "Work-Sharing."

Student resident labor is coordinated through a labor quota of 100 credits per week, with job "Sign-Up" sheets circulated at business meetings. Jobs average 15 credits per hour, so residents work about 6 to 7 hours per week on food, cleaning, repair and other tasks. Earned credits are transferable between residents. Inspections are conducted by residents, checking what parts of particular tasks were completed satisfactorily using an "X" for complete and "O" for incomplete on task checklists. The checklists are turned in to a "Jobs Done" clipboard, and the Inspector determines what percentage of the job was done satisfactorily and awards appropriate credit.

Both positive and negative reinforcement is used to encourage the completion of tasks. A Worker-of-the-Week Program involves Coordinators announcing the names of members who've done good work, and at the end of the month those names plus names of those who have not received any fines for failure to do a job are entered in a lottery for \$20. Fines for incomplete work accumulate at the rate of \$0.20 per credit, while a member who does not work at all pays up to \$80 in fines each month. (Note: Kuhlmann reports that credits earned returned monthly rent reductions. 2005, p. 52)

Research by graduate students, some of whom while residents, found that poor job performance resulted when the credit system was removed, and when fines were not given regardless of inspection outcome. The Worker-of-the-Week Program was found to improve performance and morale.

—Sunflower House Owner's Manual, revised 8/2/94

I thought it was a really great place. ... [T]he meeting thing. I thought that was a neat idea. I still think that's a good idea. That little problem-solving groups would go off, solve the problem.... If you think of it in terms of, "How much do people who live there have control of the house?" In a dorm, it's one extreme, like absolutely no control. And then the scholarship houses are sort of in between, together with sororities and fraternities, and then Sunflower House, and then living in your own apartment. ... [I]n every bathroom there was a list of what you had to do to clean the bathroom, and then after you cleaned the bathroom, somebody would come and check, to make sure you really had done the right thing. So yeah, it very much felt like, you know, "I'm living here, and I'm doing these things so I can live here." I think we all had to take turns doing that inspector job because everyone—It was, you know, a certain police, sort of the clean police. ... I was really surprised about Sunflower House. To read about it in *Communities* magazine. I just thought, "Wow, I didn't know it was like this famous place!" It was just a nice place to live.

—Kristen Dakota, 12/9/98, Twin Oaks

The main difference at Twin Oaks is that at Sunflower House, there were all irresponsible students, so you needed very rigid instructions. At Sunflower House, the three systems were cleaning, cooking, repairing. ... There used to be a process at Sunflower House that trained people to facilitate, and when I first got to Twin Oaks and went to meetings, I remember thinking that I could do better than them, because I'd had that training. I don't know, I'm very interested in facilitator stuff, and I frequently think that meetings could be better here. ... I think one of the ways that behaviorism affected the Sunflower House was that there were all these structures. Of course, people don't like that. And I think, really, those structures can be freedom, once you're used to them.

—Ted Millich, 12/9/98, Twin Oaks
(Kuhlmann, 2005, p. 230-234)

care and education. Yet most communities using communal child care programs, from the Kibbutz movement to Twin Oaks to East Wind, gave up their communal child care programs, for various reasons, most of which are beyond the scope of this paper. One problem is that economic equality among members can become a contentious issue between those members who have children and those who do not. How is equality defined in the presence of envy? Due to this question, the focus upon "income-sharing" becomes a way of respecting different contributions, while the issue of different needs and wants is addressed through communal distribution methods. Yet there are other concerns as well.

Nowadays, I think you need some personal incentive in order to put out your best in the work scene. Cooperation and group reinforcement alone will just not do. I have come to think of it that way, and I don't think that's just the way we've been conditioned. ... I examined this question year by year, and it is not that you don't get a successful community by depending entirely on cooperation, it's just that you don't get as much as you would otherwise get. ... Cooperation will get you 80 percent of what you would otherwise get. (Kuhlmann, 2005, p192)

Although the communal structures that Kat and others invented have grown at a slow rate, they have successfully inspired commitment among people to work through the inherent problems and to continue to evolve the sharing lifestyle. Not everyone manages to hold on to their early idealism. In fact, an informal poll among former members of East Wind via email resulted in a conclusion that people often join community for idealistic reasons, and leave for personal reasons. Community changes people, and each person in a different way. Yet always, as members leave, new people arrive and the community lives on.

Our labour system offers a simple way of getting necessary tasks done without a lot of daily negotiation—that appeals to my pragmatism. I also appreciate that our system

values all kinds of work equally, and shows this by 'paying the same rate' of one labour credit per hour. I despise the huge range of pay scales in the corporate world. Here we run worker-owned and worker-controlled businesses. How wonderful! No need to compromise our egalitarian values to earn a living. ... Because of sharing income and expenses, we are able to reduce our cost of living ... while experiencing a comfortable lifestyle. It frees us from the need to each focus on earning money for 40 hours a week. It enables us to focus on the things we, as a

group, have decided are important to us. And yet sometimes we grumble.... What is there to dislike about such a fair and pleasant way of living? When we forget that we are the engineers of our systems and the participants in our decision-making, and instead cultivate resentments and cynicism about our community, we are choosing to live less fully than we can. Cynicism is a warped choice that allows a

person to go along with something they can profess to disagree with strongly, and not do anything to change what they say they don't like. It allows the person to reap all the benefits without making the effort to work for continuous improvement. The price, of course, is a curdled soul—unhappiness that is blamed on what other people do, although it is caused by the mismatch between our ideals and what we ourselves are prepared to actually do. Some of the foundations of happiness, as I see it, include having a set of ethics you really believe in and live by, and also a plan for your time that is realistic. Our labour system can fit such an approach. It doesn't have to be perfect.

—Pam (Kassia & Sky, 2006)



Equality is a Means, Not an End

Secular communal economies must, to be successful, be full of holes. I think that if they are too tight, too "equal," they will fail, because people would not be able to stand the constraints. ... Most people value small liberties more than they value small equalities, and therefore society works better if the rules aren't too rigid. Equality is a means, not an end. (Kinkade, 1994, p. 47, 50)

Giftng and Sharing Part IV: The Synthesis—Economic Diversity in the Egalitarian Commonwealth

In our pre-history, human society evolved forms of partnership, or of egalitarian and participatory social, economic and political structures, and through the subsequent history of hierarchical and competitive civilization people have sought methods of reclaiming aspects of that heritage.

As presented in Part I of this paper, it was the advent of the scarcity paradigm's invention of money for the extension or development of exchange systems that generally ended and replaced the first climax human culture of tribal sharing. The evolution of the scarcity paradigm led to the development in the Roman legal system of the form of property law called "dominium," which destroyed and continues to destroy tribal cultures around the world, seeking them out even in the world's most remote locations. With the conquest of tribal cultures new lands are placed under the dominion of the scarcity paradigm, and the process of commodifying everything that people formerly did as families and villages relentlessly transforms human minds and cultures from practices of giftng and sharing to a focus upon the service of the profit imperatives of exchanging and taking.

Beginning with forms of barter, the scarcity paradigm has grown through many successive stages to the level of contemporary international monetary regimes, which may eventually culminate in one global currency. Whether such a degree of centralization will be possible given the challenges of ecological, cultural, economic and political disruptions of global warming, religious extremism or "spiritual chauvinism," nationalism or regionalism, peak oil or the inevitable failure of oil production to meet demand, and military and covert interventionism, remains a question of the new millennium.

All through the history of the dominant culture's concentration upon the scarcity paradigm there has been a parallel culture expressing the value of sharing in different expressions of the plenty paradigm, affirming a natural abundance. Among these expressions are labor-giftng, labor-sharing, and geonomics.

Labor-giftng systems, like volunteer labor, have been the most common form of time-based economy as they don't require any form of common ownership of property, only an agreement to work toward a common goal. Monastic and other communal societies have essentially always used forms of labor-sharing time economies to step outside of the monetary system, usually the fair-share form. With the rise of the Industrial Revolution labor exchanges were developed for the same purpose, and these become particularly widespread alternatives when the monetary system fails during economic depressions. (Butcher, 1997, p. 18) Today labor exchanges are commonly organized through the "time dollar" system among others (Butcher, p. 31-35), often mixed with forms of local currencies. With the beginning of the development of the social and psychological sciences, the invention of the form of labor-sharing called the labor-quota economic system provided a means of supporting the sharing of commonly-owned property and the process of income-sharing. The labor-quota system represents the opposite extreme of economic systems from that of monetary systems of exchanging and taking, and has been developed to sufficient degrees of sophistication to actually replace the use of money in an integrated system of industrial production and domestic consumption. The labor-quota system has now existed 40 years, has been replicated by other communities and continues to evolve.

As labor-giftng and labor-sharing have been proven in neighborhood and village models, the next challenge is to address larger cultural levels in order to achieve a broad-based climactic social structure that will advance human civilization beyond a reliance upon economic systems of exchanging and taking.

Part III of this paper concluded with the recognition that the labor-sharing economy does not have to be perfect, and that one of those imperfections is the lack of personal incentive that may inspire effort above the 80% which Kat Kinkade identified as the limit to how much a communal system typically motivates members. In Part II it is clear that labor-

gifting in cohousing community is only relevant in domestic work. Various members stated that cohousing community inspires significant effort on the part of only 20%, 25% or 33% of the members. It would be hard to imagine businesses like those in communal communities run on that level of labor commitment. In fact if a cohousing community were to have anything beyond home offices and professional services on-site it may no longer be considered to be cohousing. An "intentional neighborhood" with businesses supporting a significant number of its members would look even more like a collective intentional community.

Although the utopian ideal is to build the perfect society, a more realistic goal would be to successfully create the plenty paradigm. One could hardly say that the scarcity paradigm is perfect, and in any case the methods for measuring perfection in the plenty versus the scarcity paradigm are different. Comparisons are inevitable, yet each communitarian model must be evaluated on its own merits, which may be the subject of another paper.

Balancing Paradigms

There are significant, inherent motivations for gifting and sharing, as shown in the Emory University studies on the pleasure that people derive through cooperating with one-another, as postulated by paleo-anthropologists as having been instilled by natural selection (Part I, page 10), and as presented as forms of positive reinforcement in the "Motivations for Labor-Sharing" textbox (Part III, page 39). And what motivates people to contribute even more than 100%? We see this arising naturally in communal and in cohousing communities where people get ideas on how to improve their own and other's lives and run with them, which then inspires others to give their best, so the concern need not be with regard to a serious inadequacy in those cultural designs. The concern may be that there are people who do not function well in gifting and sharing cultures, and so for them a different cultural model would be appropriate.

Some people may very well have a much stronger instinct for cooperation than for competition, while for others it may be the reverse. As cultural forms of gifting and sharing become more available we may find many more people enjoying the development and exercise of their capacities for sharing and cooperation, particularly as children are acculturated more to

the gifting and sharing environment than to the exchanging and taking culture. Yet there remains the undeniable motivation of individual aggrandizement, and any cultural model that aspires to the status of a climax human culture must not ignore or deny it, yet must incorporate it into its theory and design of a potential future global social-political-economic model.

Parts II and III of this paper presented two extremes, that is labor-gifting in communities in which private property is shared while there is no commonly-owned property, and labor-sharing in communities in which common property is shared with minimal privately-owned property. These two may be placed on a continuum, with common ownership on the left, called "communalism," and private ownership on the right, called "collectivism," the latter term chosen since some private property is essentially collected and shared by the community. (See: The Ownership/Control Matrix, page 51)

The focus of this Part IV is upon what exists in the middle range of the economic continuum, between communalism and collectivism. The obvious middle would be a combination of ownership structures, common and private. In the intentional communities movement this includes community land trusts, since at least the land is held in common, and sometimes buildings and other assets, and in "economically-diverse" intentional communities such as those that have a communal core group while others rent, or that have different sub-groups with various levels of economic sharing, which may be called "pod communities."

In the dominant culture outside of intentional community, American culture is characterized as being "capitalist," yet about half of that economy is comprised of forms of common-ownership, from government property to tax-exempt organizations to the institution of marriage, although the domestic sharing economy is not counted in GDP. (Butcher, 1991, p. 7) Perhaps much of what makes American culture successful is precisely this balance of common and of private ownership structures.

To go further with this model of the balance of common and private ownership structures, consider the end of the Cold War, in which communist countries adopted aspects of capitalist economies. Now once again we are seeing movement in the US Congress toward some form of universal health care,

which is a form of socialism, and which if enacted would move a large sector of the economy from the private to the common sphere. Thus, countries representing the two extremes of the economic continuum are moving toward the middle. These are examples of an "integration trend," or the emphasis over time upon a balance of ownership structures in the economies of nation-states. (Butcher, 1991, p. 10)

To give this mid-range culture a name, characterized as having a balance of common and of private ownership structures, the term "commonwealth" is offered, which means the common well-being of a community or realm. "In the Ownership/Control Matrix" this economic term is used to refer to the ownership of wealth, and is combined with the term

"egalitarian" to represent participatory governance in the control of wealth, to arrive at a term for use in describing the balance of economic systems called the "egalitarian commonwealth." (Butcher, 1991, 9, 11)

It is the characteristics attributed to the egalitarian commonwealth that are identified in this paper as comprising a future climactic social system. These characteristics are rather basic and broad, yet they provide the context upon which specific theories, ideologies and public policies may be identified as appropriate, one of the most important being "geonomics," meaning earth management.

The term "geonomics" was coined by Jeff Smith (see:

THE OWNERSHIP/CONTROL MATRIX

*Classifications of
Communitarianism*
Allen Butcher, 1991
www.CultureMagic.org

**PARTICIPATORY
AND
DECENTRALIST
CONTROL OF
WEALTH**
(Consensus and
related Win-Win
Processes)

**MIXED
POLITICAL
SYSTEMS**
(Majority-Rule and
related Win-Lose
Processes)

**AUTHORITARIAN
AND
CENTRALIST
CONTROL OF
WEALTH**

**COMMON
OWNERSHIP OF
WEALTH**

**MIXED
ECONOMIC
SYSTEMS**

**PRIVATE
OWNERSHIP OF
WEALTH**

**EGALITARIAN
COMMUNALISM**

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.

**EGALITARIAN
COMMONWEALTH**

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.)

**EGALITARIAN
COLLECTIVISM**

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.

**DEMOCRATIC
COMMUNALISM**

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.

**DEMOCRATIC
COMMONWEALTH**

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.

**ECONOMIC
DEMOCRACY**

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.

TOTALITARIANISM

State or Party control of economy and government. Communism or Fascism. Maoism, Stalinism, others. Minimal private property and complete control of society.

AUTHORITARIANISM

Absolutism. Aristocracy. Autocracy. Despotism. Dictatorship. Feudalism. Gerontocracy. Matriarchy. Monarchy. Oligarchy. Patriarchy. Theocracy.

**PLUTOCRATIC
CAPITALISM**

For-profit corporations in which decision-making power is based upon percent ownership of stock. Laissez-faire corporate, monopoly, multinational and predatory capitalism.

Process for Creating Agreement on a Community Labor System

Here are the questions to wrestle with:

- What are you trying to accomplish by establishing work expectations? (How much is it about getting the work done? How much is it about building a sense of "we're in this together"?) [Hint: if it's more the former than the latter, it's possible to come up with some creative schemes whereby people more financially strapped can get paid by people more financially flush to do the work, ... to equalize financial inequalities.]
- Is it acceptable for people to pay others to do their work for the cmty? If so, with what limitations?
- Do you want to establish a minimum amount of hours expected? If so, what is that level? Regardless of your answer to the first question do you want to record what people do, and if so, how will that happen, where will this information be kept, and how often will it be reviewed?
- Will children be expected to participate in cmty work? If so, at what age and in what amount?
- What work counts (cooking for the cmty, cleaning for the cmty, maintenance and repair work, landscaping, cmtee work, facilitating mtgs, taking minutes, childcare, planning and prepping for parties, administrative work for the cmty, maintaining the website, giving visitor tours)?
- By what mechanism (and with what frequency) will people be able to change their commitment to specific tasks in fulfillment of their participation commitment?
- How do you want to handle the situation where someone has the perception that another member is not doing their fair share? Define the process and discuss appropriate responses if there is no satisfaction from the examination (will there be sanctions or just social censure)?

Some options:

- Consider adding to the mandate of the cmtee responsible for integration of new members the task of helping people understand the cmty norm around participation and find suitable ways for them to contribute (aligning interest and ability with need and opportunity). This can be a totally baffling aspect of cmty life. Alternately, you can establish the role of Work Coordinator, whose job it is to keep track of where help is needed and to help people ... plug in.
- Consider having a clearing at least once a year where members get a chance to share how well the participation agreements and follow-through are

working for them. This should be an explicit chance to speak to what bothers you and get reflections from others about whether you are perceived to be doing your fair share (both can be an issue).

- What kind of flexibility is desired for people unable to honor their participation commitment (health reasons, family emergency, time demands of job, etc.). Can you stockpile extra work done in one stretch to apply during a period where you do less?

As far as sequencing goes, I suggest starting with whether you want to quantify. A good number of groups answer "no," and that can make a big difference on how you approach the other questions. I think these are the "big four":

- Do you want to establish a minimum amount of hours expected?
- What are you trying to accomplish by establishing work expectations?
- How do you want to handle the situation where someone has the perception that another member is not doing their fair share?
- Consider having a clearing at least once a year where members get a chance to share how well the participation agreements (including balance of who does what; warning: martyrs can be as problematic as shirkers) and follow-through are working for them.

—Laird Schaub, Sandhill Community

Walnut Street House, Eugene, Oregon

1. Everyone contributes at least a minimum. (In our case that is: everyone does one cookshift a week, has at least one cleaning chore, attends weekly house meetings, and attends all monthly work parties unless they've told us ahead that they will be unavailable. Most people also take on some other regular chore(s), such as food shopping, accounting, outreach, etc.)
2. If anyone is feeling overburdened, they need to pass something off. (It's up to the individual doing more to take responsibility for avoiding burnout.)
3. The necessary work gets done. (While there are some differences of opinion as to what constitutes "necessary," we do have lists of jobs, projects, and so on to serve as a guide. Sometimes if no one wants a particular job, like mopping the main kitchen, it goes onto a rotation for a while.)

—Tree Bressen, Walnut Stree House

Edited from: <http://lists.cohousing.org/pipermail/cohousing-l/msg23845.html>

www.progress.org/geonomy) in 1982 and is defined as affirming which aspect of property is rightfully tax-free to the individual as privately-owned, and which is rightfully taxed by government as the "unearned income," or that part of "economic rent" derived from natural resources, real estate location and governmental services as opposed to individual effort. Unearned income is rightfully taxed as a form of common property which may then be used for governmental services or distributed as a citizens' dividend. The most common applications of this theory is the severance taxes on resource extraction such as mining, forestry, fisheries and oil drilling, leasing of the electro-magnetic spectrum, land-value taxation and other programs. For more details see, *Geonomics and Community Power*, (Butcher, 2001) and see also: <http://www.earthrights.net> The most common example of citizen's dividends is the Alaska Permanent Fund which shares the state's oil severance tax with all of the citizens of the state via an annual check of thousands of dollars.

Some community land trusts use the theory of geonomics in their setting of lease payments. One among several good examples is the School of Living Community Land Trust (for others see: Butcher, 2001, p. 14-19), which includes parcels of land leased to communities and sub-leased to individuals in Pennsylvania, Maryland and Virginia. In these communities only the land is held in common and all other property is privately-owned, thus the School of Living represents a perfect example of an egalitarian commonwealth. One of the areas of focus of the School of Living is upon supporting the development of businesses within their communities. To do this a loan fund was developed (www.schoolofliving.org/bwob.htm), inspired in part by the micro-business loan funds developed in third-world countries and now found even in the USA, along with community banking, and socially responsible investing programs. (see: www.socialinvest.org www.coopamerica.org)

Microfinance has become an important aspect of economic development strategies for both non-governmental organizations (see: www.kiva.org www.accion.org and others) and governmental organizations like the US Small Business Administration (see: www.sba.gov/services/financialassistance/sbaloantopics/microloans/index.html), and is supported by the World Bank and the International Monetary Fund (go to: www.imf.org and search "microfinance").

Financing micro-entrepreneurs in itself does not respect the concept of finding a balance of economic systems, nor do consumer co-operatives (see: <http://en.wikipedia.org/wiki/Cooperative>), nor worker-owned businesses (see: www.usworker.coop www.geo.coop and http://en.wikipedia.org/wiki/Worker_cooperative), nor employee ownership (http://en.wikipedia.org/wiki/Employee-owned_corporation) of themselves, yet all of these represent important aspects of valuing the individual and of more widely distributing economic wealth than is found in most corporations affirming the scarcity paradigm in the dominant culture. It is when these are pored with aspects of the plenty paradigm of gifting and sharing that there is evidenced a comprehensive cultural model that may be identified as being part of the egalitarian commonwealth.

The concern in the egalitarian commonwealth is not as much with getting outside of the world of money, as is the case in communal economics, yet with using the monetary system in ways that balances the ideals of the economic commons and of the self-determination of the individual. One expression of this is Buddhist Economics (www.schumachersociety.org/buddhist_economics.html)

The ideal expressed in the concept of a climactic social structure or of a climax human culture, as well as of the egalitarian commonwealth, is a reoccurring theme throughout much of history. From Plato's *The Republic* to Teilhard de Chardin's concepts of Law of Complexity Consciousness, Omega Point and Planetization, there has always been an anticipation of a harmonious human society, of a coming "New Age," or of the advent or return of a Messiah to set the world right.

Utopian thought and studies is a vibrant academic discipline. Yet it is the choice of individuals to collaborate with others in cultures of gifting and sharing that has resulted in regular waves of communitarian enthusiasm, providing the cultural experimentation necessary for pointing the way to a preferred future.



Appendix A: Material Spirituality and the Plenty Paradigm

Building an Ethic of Happiness Through Gifting and Sharing

Family functions and community activities affirming the positive values of caring, sharing, empowerment and cooperation may only become primary aspects of our lives through intentionally incorporating these values in the lifestyle choices we make, since much of the dominant culture supports the contrary values of possessiveness and competition.

Through affirming that we want to live a sharing lifestyle and acting on that desire, we can make our positive values the primary characteristic of our chosen culture. The often competitive, alienating or disempowering nature of the dominate culture provides the raw material from which we may fashion a "plenty paradigm" according to the positive and nurturing values that we respect, yet which we are often prevented from expressing in more than a small part of our lives. Through art, education and daily economic and political life, we can awaken in ourselves and others the ideal and goal of living positive values, and through our mutual understandings and consent, build a culture that consistently respects and supports the values of joy, peace and plenty.

The plenty paradigm exists as a social network respecting cultural traditions, economic systems and governmental processes supporting a philosophy of altruism as expressed in the concept of "material spirituality." Living the values of material spirituality affirms a personal responsibility for self, society and nature, by finding a balance between our material needs and wants and our spiritual ideals, such that the two support altruistic expressions of gifting and sharing in our culture.

Choosing a lifestyle of rational altruism involves the affirmation of the intent to work for personal growth, social justice and ecological responsibility through systems and structures of sharing and of group empowerment. Such a lifestyle involves practicing caring, sharing and cooperation through the processes of consensus decision-making, the building of intentional community, neighborhood cooperation, worker or

community-owned businesses, cooperatives, shared real estate equity, time-based economics, respect for the natural commons through "geonomics," and other community-oriented and shared-wealth programs.

The commercialization of family functions and community activities which we find in the dominate culture arises from the negative values of possessiveness, disempowerment, isolation and competition. In order to reclaim our lives and communities from the vagaries of global market circumstance, and live a

more intentional expression of our higher ideals of mutual empowerment, gifting, sharing and caring, we must articulate inspirational concepts, like "material spirituality" and "plenty paradigm," and create cultural practices expressing our aspirations of living the values of peace, freedom, justice and happiness.

In the pursuit of happiness, many people realize that good health, a personal outlook of optimism, personal control over one's on life, physical activity, and the quality of relationships we enjoy are all more important than personal wealth alone.*

Through interweaving our concerns, cares, sadnesses, joys and loves with those of others, all of the elements of happiness, including health, optimism, control, activity and relationships, can be concentrated into a mutually supportive dynamic. Communitarianism then becomes an ethic of happiness as the individual realizes that the well being of others is important to the securing of their own personal happiness.**

* See: John Stossel, "Happiness in America," ABC, 20-20, April, 1996. See also: Amitai Etzioni, *The Spirit of Community: The Reinvention of American Society*, Touchstone, 1993. The Communitarian Network, 2130 H St. NW, Ste. 714, Wash. DC 20052, (202) 994-7997.

** See: Abraham Maslow, *Toward a Psychology of Being*, Van Nostrand, 1968. See also: Adam Smith, *The Theory of Moral Sentiments*, 1790, as quoted by Francis Moore Lappe in "Self and Society," *Creation*, March/April 1988.



Material Spirituality
Balancing our material needs & wants with our spiritual ideals

Appendix B: Material Spirituality and Natural Law

Using the Laws-of-Nature in ways Respecting Natural Law

Material spirituality affirms the intent of making our material lives consistent with our spiritual ideals, when these are based upon our perception of natural law.

The concept of natural law presents the ideals of justice, love and nurturance as being of the order of immutability. Breaking these metaphysical laws, as any in the physical sciences, may unavoidably return negative consequences. Living with and respecting natural law as the basis for how we utilize the laws of nature is presented in the idea of “material spirituality” as the manner in which we may live with grace and beauty between the realms of the physical and of the spiritual aspects of the universe.

We may find expressions of natural law in tribal cultures and ancient mystery religions which affirm that the Earth belongs to all. The Bible states that the law of kings is subordinate to the law of God, while the Greek and Roman Stoic philosophers saw the law of nature as an intrinsic rationality knowable to all, with Cicero writing in *The Commonwealth* a century before Christ of a true law, eternal and unchangeable. St. Thomas Aquinas affirmed in *Summa Theologica*, that God instills in the human mind the understanding of His law, while John Locke’s *Two Treatises of Government* written during the Enlightenment recognized natural law as the justification for the revolutionary transformation of society. Alexis de Tocqueville in his 19th Century work on *Democracy in America* recognized that the concept of natural law transforms subjective political issues into objective legal issues in a deliberative civil society. The Reformation affirmed the doctrine of the “inner light” as the source of one’s knowledge of right and wrong, truth and justice, while in the modern era with the secular transformation of society, positive law or human-made law rests upon perceptions of justice as expressed in normative or natural law.

In order to present the concept of material spirituality in a graphical manner the following symbolic elements are included: The SCALES is an ancient symbol for justice and law, and represents the need for balance in many aspects of our culture. The scales balances the GLOBE or WORLD, suggesting the material universe, against the RADIANT EYE within a

TRIANGLE, the symbol (used on the dollar bill) often representing awareness, spirituality, intuition (immanence), revelation (transcendence) or divine inspiration or providence. Balancing the world against the radiant-eye-within-triangle symbol suggests that materialism and spirituality must be integrated. The TRIANGLE itself integrates both stability (geometry) and change (math & science) suggesting that even as the characteristics of a thing change with time, its basic nature remains unchanged. The CIRCLE of the globe represents the cycles of nature and of life, and again the balance of stability and change, as through cycles even as things change they remain the same, or continually return to similar states. The INFINITY symbol represents time, and being the base of the symbol, suggests that time-based economics serves as the foundation of a lifestyle affirming the ideals of MATERIAL SPIRITUALITY. These ideals also represent the balance of POSITIVE LAW, or human-made laws, with NATURAL LAW, as they affirm our desire to respect in our material lives the immanent and/or transcendent values of love, peace, justice, nurturance and harmony.

The concept of natural law provides an ideological foundation for the building of cultures of sharing and cooperation as the term relates to the:

- justification for both private and common property in economics, the
- affirmation of the individual’s right to participation in governance, the
- expression of environmental sustainability in our application of technology, and the
- integration of spirituality and politics.

Through the concept of natural law spiritual, political, economic and social issues may be integrated in one coherent world view, offering the potential for the presentation of natural law as a unified field theory for the design of human society. As the seat of authority over individual choice is always the individual conscious, the expression of individual awareness of philosophical or spiritual truth may be considered to be one's representation of "natural law." Just as we seek to learn the laws-of-nature, so also may we seek to learn and live by natural law, through living a material spirituality.

Appendix C: Types of Sharing Economies and of Exchange Economies

Sharing Economies (Time Economies, Plenty Paradigm):

- **Labor-Gifting** (anti-quota systems) - no minimum labor requirement (**pure altruism**, from-one-to-others or one-way)
- **Labor-Sharing** - requires a labor contribution
 - » **Labor-Quota Systems** - flexible hour commitments using labor accounting (**rational altruism**, from-many-to-many)
 - » **Fair-Share Systems** - labor requirement with no accounting, often but not necessarily with gender-specific work roles

Exchange Economies (Scarcity Paradigm):

- **Labor-Exchange** (time economy) - hour accounting used as trading commodity (**reciprocal altruism**)
- **Barter Economy** - item-for-item or "indirect barter" using mediums of exchange such as wampum, tobacco, chocolate, precious metals or stones
- **Monetary Economy** - currencies: paper, coin, electronic or digital (may be backed by a commodity)

See: www.culturemagic.org See also: A. Allen Butcher, 2003. "Communal Economics." *Encyclopedia of Community: From the Village to the Virtual World*. Christensen, Karen and David Levinson (editors). Sage Publications.

Sharing Theory:

- Rational Altruism
- Intentional Hand
- Mutual Advantage
- Law of Intent and Fairness
- Multi-Faith Reciprocity Ethic and the Spirit of Communalism

Economic Consent

As economic systems are merely agreements made, changing between exchange and sharing economies simply involves **removing our consent from one system and giving it to the other**. Each is described by opposing theories.

Exchange Theory:

- Rational Self-Interest (Adam Smith)
- Invisible Hand (Adam Smith)
- Comparative Advantage (David Ricardo)
- Law of Supply and Demand (Ricardo)
- Protestant Work Ethic and the Spirit of Capitalism (Max Weber)

CIRCUMSTANTIAL COMMUNITY — a group of people living in proximity by chance, such as in a city, neighborhood or village, the residents of which may or may not be actively involved in the association.

INTENTIONAL COMMUNITY — a fellowship of individuals and families practicing common agreement and group action.

CONSIDERATION of FUNCTION — both circumstantial and intentional community may function as the other. For example an intentional community may abandon its common agreements, causing people to drift apart, or a town may pull together to collectively respond to a common threat.

Ownership-Control Matrix

	Common Ownership of Wealth	Mixed Economic Systems	Private Ownership of Wealth
Consensus process control of wealth (win-win)	Egalitarian Communalism Sharing common property, and income.	Egalitarian Commonwealth. (land trusts; communal cores)	Egalitarian Collectivism. Sharing private property (cohousing).
Majority rule and other win-lose processes	Democratic Communalism. Common equity (some Israeli Kibbutzim).	Democratic Commonwealth. Capitalism & socialism.	Economic Democracy. All cooperatives. (Mondragon)
Authoritarian control of wealth	Totalitarianism. Complete social control. Communism.	Authoritarianism. Theocracy. Patriarchy.	Plutocratic Capitalism. Corporate Fascism.

For more detail on the Ownership-Control Matrix see: *Classifications of Communitarianism* at www.CultureMagic.org click "Egalitarian Commonwealth"

Political Economy

The two aspects of society and culture that combine to create distinctively different patterns are decision-making structures and methods of property ownership. Together these are called a "political-economy," and they can be explained by placing the two continua, government (beliefs or control) and economics (sharing/privacy or ownership), at right angles to each other, forming a matrix.

Sharing-to-Privacy Continuum

When considering what kind of community to build or to join, the issue of sharing versus privacy can be the most helpful. In communities which **share private property (collective)** as in cohousing, one begins with the assumption of privacy and asks, "**How much am I willing to share?**" In communities which **share commonly owned property (communal)** one begins with the assumption of sharing and asks, "**How much privacy do I need?**"

The difference is the often-expressed issue of individuality versus collectivity, and each community design finds an appropriate balance between these levels of consciousness, such that neither the individual nor the group is submerged by the other.

Glossary

As with any field, the more we study a subject the more detailed understanding we may have of it, and the more our language must be extended to express that understanding.

Humanity has much experience with authoritarian forms of government and with competition in monetary economies, as evidenced by the number of related terms and volumes of writings on these subjects. Essentially, this follows the reductionist trend in science where things are ever reduced to more refined forms or essential aspects. If participatory governance and sharing economies were to enjoy a similar degree of favor in human society we might expect that our vocabulary for describing these cultural preferences would be similarly extensive.

The fact that this is not the case presents the opportunity and need for developing new theories and coining new terms for understanding and explaining a world view that is still developing.

Perhaps through encouraging a greater understanding of gifting and of sharing such processes will become more evidenced in our culture, providing new and better opportunities for people to honor these values in their lifestyle. The following is a contribution to the understanding of gifting and sharing as cultural designs. All of the following words, terms, acronyms, theories, models and matrices were, as far as is known, coined or invented by the author, some of which do not appear in this document yet are found at: www.CultureMagic.org (Dates refer to page 61)

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

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

Balance Trend—a tendency toward a stable balance of common and private ownership structures in economic systems (1991)

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

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 (1991)

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

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

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

Communitarian Matrix—see Ownership/Control Matrix

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

Communitarian Relationships Model—three-dimensional representation of the various forms of intentional community, incorporating the political-economic, political-spiritual and spiritual-economic matrices (1991)

Consideration of Function—the accommodation of situations in which an intentional community may appear to be structured in a particular way due to regular activities, while upon dissolution or the resignation of membership the community operates in a different manner; for example, some communities may operate as though all assets are commonly owned, while upon dissolution assets are divided

among the members to become private property, which contrasts with true communalism in which no residual assets are distributed to members (1991)

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

Culture Magic—the art of changing culture at will (1994, *Hole in the Stone: A Journal of Wiccan Life*)

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

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

Egalitarian Collectivism—political-economic structure involving participatory governance with an economic system involving only privately-owned property (1991)

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

Egalitarian Communalism—political-economic structure involving participatory governance with an economic system involving only commonly-owned property (1991)

Equity-Linked Affinity Network (ÉLAN)—a network of people sharing an investment in one or more pieces of real estate as a form of intentional community (2005, May)

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

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

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

Integration Trend—see Balance Trend

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

Intentioneering—the effort to build intentional community; coined from elements of "intentional community" and "behavioral engineering" (1999)

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

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

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

Landed Rainbow—unity of Heaven/spirituality/transcendence and Earth/materialism/immanence; application of Rainbow Family values from Gatherings to intentional community with legal control of land (2006)

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

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

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

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

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

Parallel Culture—a network of cultural alternatives involving gifting, sharing and/or exchanging on any cultural level, from a given locality such as a metro-

politan area to world-wide (1999)

Plenty Paradigm—the optimistic view of a natural abundance in economic systems, based upon gifting & sharing in contrast to exchanging & taking (1997)

Political/Spiritual Matrix—two-dimensional model combining forms of spiritual beliefs (see the spiritual/economic matrix) on the horizontal axes with forms of governance from participatory to authoritarian on the vertical axis; one of three matrices in the communitarian relationships model (1991)

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

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

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

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

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

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

Sharing Economies—see Labor-Sharing (2003)

Sharing-to-Privacy Continuum—a table presenting aspects of communitarian culture, constructed with the communitarian continuum and examples of

intentional communities along the horizontal axis, and a range of cultural factors on the vertical axis, including interpersonal relationships, childcare programs, architectural and land use design, labor and managerial systems, and property codes (1991)

Spiritual/Economic Matrix—two-dimensional model combining forms of spirituality with forms of the ownership of wealth; common to private ownership on the horizontal axis and belief structures from "minimal spiritual emphasis and no spiritual leader, secular community" to "strong spiritual emphasis,

spiritual leaders and spiritual uniformity" on the vertical axis, and a mid-range for each, resulting in nine different spiritual/economic systems; corresponds closely with the political/economic matrix; one of three matrices comprising the communitarian relationships model (1991)

WAVES of COMMUNITARIANISM	
1st Wave - 1600s and 1700s, spiritual and authoritarian	German/Swiss Pietist and English Separatist.
2nd Wave - 1840s secular: Anarchist Socialist, Associationist, Mutualist Cooperative, Owenite, Perfectionist, and the religious: Christian Socialist, Adventist.	
3rd Wave - crested in the 1890s (50 years later) Hutterite, Mennonite, Amish, and Georgist single-tax colony.	
4th Wave - 1930s (40 years later) New Deal Green-Belt Towns, Catholic Worker, Emissary, School of Living.	
5th Wave - 1960s (30 years later) peace/ecology/equality.	
6th Wave - 1990s cohousing, ecovillages, various networks.	

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

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

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

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

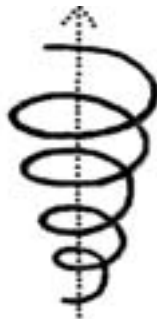


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A.Allen Butcher
PO Box 1666, Denver, CO 80201
4thWorld@consultant.com
www.CultureMagic.org



Fourth World — This term is used:

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A map of the world that does not include
Utopia is not worth even glancing at, for
it leaves out the one country at which
humanity is always landing.
—Oscar Wilde



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