

Landed Rainbow

An Allegory Presenting Lifestyles of Gifting and Sharing

Resources for Building the Landed Rainbow

- The Fellowship for Intentional Community provides a range of publications and conferences, see: www.wic.org and for a list of communities see the online database: <http://directory.ic.org> or www.icdb.org
- The Federation of Egalitarian Communities at www.thefec.org offers a range of documents on children in community, labor systems, membership, bylaws, etc, see: www.thefec.org/sns/
- The E. F. Shumacher Society provides a range of information and models, especially on SHARE microcredit, see: www.schumachersociety.org
- The School of Living and the Ozark Regional Land Trust also offer land trust resources see: www.schoolofliving.org and www.ortl.org

For methods of redesigning the use of money, and for time economies replacing money in community, see:

- The “revolving loan fund” used by Walnut Street Co-op, Eugene, Oregon, (www.icetree.com/walnut/revloan.html) is described in *ELAN*, and for legal structures for community see *Community, Inc.*, both at: www.CultureMagic.org/EgalitarianCommonwealth.html
- For information on labor-sharing time economies see *Time-Based Economics* and *Communal Economics* at: www.culturemagic.org/TimeBasedEconomics.html
- For information on methods of interpersonal and group process for creating the sharing lifestyle see *Light and Shadows* at: www.culturemagic.org/Intentioneering.html

Serve the Light!
Balance personal wants with the needs of society and nature.
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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 - created 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/feminism.
 6th Wave - 1990s cohousing, ecovillages, various networks.

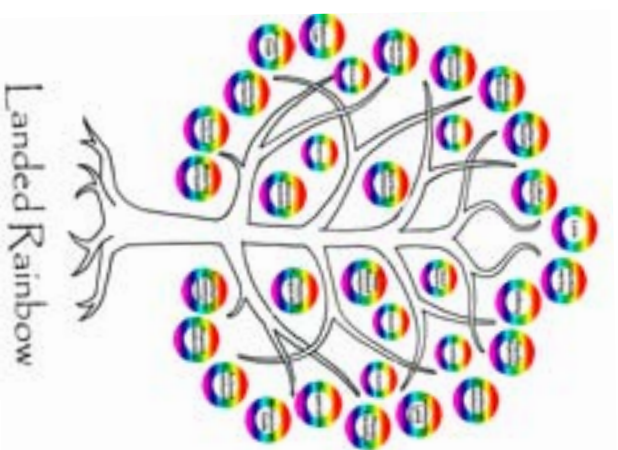
This is not an official document of the Fellowship for Intentional Community nor any organization mentioned in the text.

Landed Rainbow

We live in epic times.

The litany of tribulations today is as great as any in history. A way to view the challenge and opportunity of these times is to consider the contest for hearts and minds presented in the allegory of:

The Fellowship and The Bilderbergers



Landed Rainbow

The rainbow symbolizes unity in diversity and the promise of renewed life after the tempest. The **fruiting tree** symbolizes fertility, and it's branches our many connections and relations. The tree and rainbow represent **Unity of the Earth and the Heavens**, and the connection between the spiritual concepts of **immanence** (intuitive nature) and **transcendence** (external revelation) as sources of **grace** and **inspiration**. From these a community defines spirituality and governance as its expression of **Natural Law**.

The "Landed Rainbow" mixes these ancient symbols with new ones. Among the new symbols is the **White Tree fruiting rainbow rings** each identified with a communitarian value, and representing the **allegory of good versus evil** in the story of the *Lord of the Rings*.

The Fellowship and The Bilderberg Group

Good and evil or "Light and Darkness" can be divided between two organizations representing different world views or paradigms. The older of the two is the **Fellowship for Intentional Community** (see: www.ic.org), originally formed in 1947 in response to the World Wars, and reformed in the mid 1980s. In advocating community the Fellowship is supporting **lifestyles of sharing and cooperation**, and the methods for affirming these values involves different forms of **time-based economies**, from labor-gifting to labor-sharing. (Fellowship history see: www.culturemagic.org/RationalAltruism.html)

In contrast, the **Bilderberg Group** was formed in the 1950s (evidently the "Bilderbergers" have no website) to protect the West from communism. It supports **lifestyles of possessiveness and competition** through monetary economics and globalization of the **debt-based economic system**.

Outside of community the "love of money is the root of all evil," through the concepts of "rational self-interest" (Adam Smith) and "comparative advantage" (David Ricardo), and the ideology of **neo-liberal market capitalism**.

In community money may be only for exchange with the outside, with internal "time economies" supporting "rational altruism" and "mutual advantage." Time economies can be "labor-gifting" as in Rainbow Gatherings and cohousing, or can be "labor-sharing" as with labor quotas in egalitarian collectives and communal societies. In time-economies businesses are as "Rings of Power," earning money for exchange with the "dominant culture," supporting people by acquiring land for community.

Like elves using Rings of Power to support their homelands, Rivendell, Lothlórien and others, communities using time economies create businesses as their "Rings of Power." **The challenge is to turn the power of money to service of the Light!** To align our use of material wealth with spiritual ideals is to work to create paradise on earth!

- **The Fellowship of the Ring** – The Fellowship for Intentional Community represents societies dedicated to building lifestyles of freedom as opposed to domination.

For more detail on these topics: www.CultureMagic.org

Types of Sharing Economies and of Exchange Economies		
<p>Sharing Economies (time economies):</p> <ul style="list-style-type: none"> • Labor-Gifting (anti-quota systems) - no minimum labor requirement (pure altruism, from-one-to-others or one-way) • Labor-Sharing - requires a labor contribution <ul style="list-style-type: none"> » 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 	<p>Exchange Economies:</p> <ul style="list-style-type: none"> • 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/TimeBasedEconomics.html See also: A. Allen Butcher, 2003. "Communal Economics." <i>Encyclopedia of Community: From the Village to the Virtual World</i> . Christensen, Karen and David Levinson (editors). Sage Publications.		
<p>Sharing Theory:</p> <ul style="list-style-type: none"> • Rational Altruism • Mutual Advantage • Intentional Hand • Multi-Faith Reciprocity Ethic and the Spirit of Communalism 	<p>Economic Consent</p> <p>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.</p>	<p>Exchange Theory:</p> <ul style="list-style-type: none"> • Rational Self-Interest (Adam Smith) • Comparative Advantage (David Ricardo) • Invisible Hand (Adam Smith) • Protestant Work Ethic and the Spirit of Capitalism (Max Weber)

The Role of Community in Contemporary Culture

As many intentional communities are created in response to problems perceived in the larger culture, these may be seen as small-scale, experimental societies, developing innovations in architecture and land use, governmental structures, family and relationships, and other aspects of culture that may provide viable alternatives to our global, monolithic, consumerist society.

As crucibles-of-culture, intentional communities tend to attract many of the new and hopeful ideas of the day, develop them in living, small-scale societies into useful innovations, and then model successful adaptations of these ideas to the outside world.

Although some intentional communities become very doctrinaire, closed societies, frozen in time like many Catholic monas-

teries and Hutterite colonies, others are open, encouraging an ongoing exchange with the larger culture. Open communities like cohousing, ecovillages and egalitarian societies provide insights into the direction of the larger society through their successful cultural innovations. In this way, **intentional community serves to anticipate, reflect and quicken social change.**

An Allegory Presenting Lifestyles of Gifting and Sharing

- **The One Ring** - Coins, credit cards and other forms of money serve as the One Ring in a hobbit's pocket. Businesses are as Rings of Power as they earn money.
- **The Fellowship's mission of Destroying the One Ring** by casting it into Mount Doom is an analogy for removing from our minds the power that money and its values of possessiveness and competition have upon us, enabling us to turn to forms of time-economies supporting values of sharing and cooperation. This can be of varying degrees of difficulty depending upon one's intellectual and emotional constitution.
- **Elves** – Egalitarian Communal Societies (spiritual, multi-faith or secular) have gone furthest in bending the powers of Darkness (debt-based monetary system) toward service of the Light (time-based labor-sharing systems) with their Rings of Power.
- **Dwarves** – Members of Survivalist Communities. May be isolationist and even politically conservative (e.g., Libertarian), yet may also resist the Darkness.
- **Numenorian**s – Members of Spiritual Intentional Communities. These may be Quaker, Christian, Buddhist, Hindu, Islamist, New Age, Pagan, Unitarian Universalist, Native American Spiritual or other. These have much to teach and valuable aid for building societies based upon the values of sharing and cooperation. Numenorians have the potential for providing leadership for uniting all of the races of Earth against domination.
- **Humans** – Members of Secular and Multi-Faith Intentional Communities: Ecovillages, Cohousing Communities, Community Land Trusts, Anarchist and other Political Activist Communities, Collectives, Rainbow, Indigenous Tribal Cultures and others.

- **Hobbits** – Those who ignore, don't care about or are oblivious to the contest of values between the Light (sharing and cooperation) and Darkness (possessiveness and competition), which may include average citizens, members of the military, police or other civil servants. This may be due to being far removed from the actual contest, or to being self-absorbed or in denial of the contest, yet individuals may find themselves suddenly in the thick of it of no intent of their own, and may end up serving either the Light or the Darkness.
- **Wizards** – Those who seek to understand, frame and teach the issues involved in economic systems, whether debt-based or time-based. They may serve either the Light or the Darkness.
- **Rings of Power** – All businesses, whether organized via debt-based or time-based economics.
- **Ents and Eagles** – Powerful natural forces aiding the work of the Fellowship.
- **Dragons and Balrogs** – Powerful natural forces hindering the work of the Fellowship.
- **Trolls, Goblins, Orcs, Urk-Hai** – Those who prey on others: thieves, predatory lenders, terrorists, etc. This includes those serving the Darkness unwittingly.
- **Ring Wraiths** – Upper and mid-level managers of the monetary economy, such as the Federal Reserve and other central banks, the World Bank, etc.
- **Sauron and Morgoth** – The Bilderberg Group, Tri-Lateral Commission and others at the highest level of global monetary economic consultation and coordination.

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

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.