



CSA 2021 Virtual Conference Program



**Communal Studies Association Virtual Conference Program**  
**Wednesday, September 29 – Saturday, October 2, 2021**  
**In Collaboration with the Foundation for Intentional Community**

**Sessions Schedule Overview: All times listed are Eastern Daylight Time (US)**

<b>Wed., Sept. 29</b>	<b>Thur., Sept. 30</b>	<b>Fri., Oct. 1</b>	<b>Sat., Oct. 2</b>
	A: 10:00-11:15 Opening Remarks, Keynote	G: 10:00-11:15 Arthur Morgan Family and ICs	M: 10:00-11:15 Communal Societies Through Outside Eyes
	B: 11:30-12:45 The CSA, the FIC, and COVID in Communities	H: 11:30-12:45 Perspectives on and of Early American Communal Societies	N: 11:30-12:45 LDS Communalism
	C: 1:00-2:15 Sustainability in ICs	I: 1:00-2:15 BIPOC Experiences in ICs	O: 1:00-2:15 New Harmony, Fourierism, and Arts & Crafts
2:30-5:30 Virtual Tour of Dancing Rabbit Ecovillage	D: 2:30-3:45 Inclusivity in ICs	J: 2:30-3:45 Communal Studies Book Review Panel	P: 2:30-3:45 Center for Communal Studies Roundtable
Dancing Rabbit Ecovillage Panel Discussion and Q&A	E: 4:00-5:15 Women-Centered ICs	K: 4:00-5:15 Membership in ICs	Q: 4:00-5:15 Young People in Community
	F: 5:30-6:45 Individual Leaders in 18 <sup>th</sup> and 19 <sup>th</sup> Century Communities	L: 5:30-6:45 Sustainability and Restorative Justice at Earthaven Ecovillage	R: 5:30-6:45 Theories of Community
	7:00-8:30 Business Meeting & Awards Ceremony	7:00-8:30 Auction (tentative) OR Break Out Rooms	7:00-8:30 Break Out Rooms for Happy Hour

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**Sessions Overview with Paper Titles and Speaker Names**

**WEDNESDAY, SEPTEMBER 29**

**2:30-5:30: Virtual Tour of Dancing Rabbit Ecovillage, Dancing Rabbit Ecovillage Panel Discussion and Q&A (\$20 Pre-Registration Required)**

**THURSDAY, SEPTEMBER 30**

**A: 10:00-11:15: Keynote Session & Brief Opening Remarks**

We hear you: Recognizing and embracing calls for inclusion, diversity, and social justice in intentional communities

Tendai Chitewere, San Francisco State University

Moderator: Joshua Lockyer

**B: 11:30-12:45: Introducing the CSA and the FIC; COVID in Communities**

Introduction and Overview of the Communal Studies Association

Kathy Fernandez, Communal Studies Association Executive Director

Thomas Guiler, Communal Studies Association Vice President

Introduction and Update from the Foundation for Intentional Community

Cynthia Tina, Foundation for Intentional Community

Intentional Communities and COVID

Cynthia Tina, Foundation for Intentional Community

"Community? Now, more than ever" – Intentional communities and the challenge of corona virus

Doron Timor, Yad Tabenkin Institute

Moderator: Joshua Lockyer

**C: 1:00-2:15 Sustainability in Intentional Communities**

How Earthaven Ecovillage (Finally) Became Legal and What We Can Learn From It  
Diana Leafé Christian, Global Ecovillage Network US Board Member

Measuring and exploring environmental sustainability in UK cohousing and coliving communities

Penny Clark, University of Westminster

Living with Animals: MOVE and Multi-Species Liberation

Katheryn Lawson, University of Delaware

Moderator: Dan McKanan

**D: 2:30-3:45 Inclusivity in Intentional Communities**

Bryn Gweled: A Sustainable Experiment in Racial and Religious Inclusivity

Alison Bass, West Virginia University (retired)

Barriers to Utopia: Membership Challenges Faced by Communal Societies

Rahima Schwenkbeck, independent author

The Challenges of Inclusion in Community

Crystal Byrd Farmer, Foundation for Intentional Community

Moderator: Zach Rubin

**E: 4:00-5:15 Women-Centered Intentional Communities**

Utopian Power: Alternative Lesbian Activism in the Intentional Communities of Womyn's Land

Cheryl Coulthard, Communal Studies Association Board Member

Women Living Communally

Lorraine Duvall, independent author

The Safe House as an Intentional Community

Nicola Pearson, independent author and playwright

Moderator: Jennifer Greene



CSA 2021 Virtual Conference Program



**F: 5:30-6:45 Individual Leaders in 18<sup>th</sup> and 19<sup>th</sup> Century Communities**

A Winter with Ursula: Who Was She and Why Should We Care?  
Emilie Hoppe, Amana Church Society

Joseph Bimeler is Missing! An Examination of Zoar's Emigration Records  
Kathleen M. Fernandez, Communal Studies Association Executive Director

Queen Esther in America  
Julieanna Frost, Siena Heights University

Moderator: Tom Guiler

**7:00-8:30 Business Meeting and Awards Ceremony**

*Communal Societies* editor Heather Van Wormer will discuss guidelines for publishing in the Communal Studies Associations' journal

Join us for the presentation of annual Communal Studies Association awards including: the Distinguished Scholar Award, the Donald Durnbaugh Starting Scholar Award, the Donald E. Pitzer Distinguished Service Award, the Gina Walker Outstanding Project Award, the Timothy Miller Outstanding Book Award, and the Outstanding Publication Award

Plus a special presentation of the Foundation for Intentional Community's Kozeny Communitarian Award to Tim Miller

**FRIDAY, OCTOBER 1**

**G: 10:00-11:15 The Arthur Morgan Family and Intentional Communities**

Arthur Morgan and the Founding of Celo Community: Some Complexities and Contradictions Regarding Sustainability, Justice, and Inclusivity  
Joshua Lockyer, Arkansas Tech University

The Morgan Family, Camphill, and the Symbiosis of College and Community  
Dan McKanan, Harvard Divinity School

Griscom Morgan's Work Promoting Intentional Community  
Don Hollister, Miami Township Trustee in Yellow Springs, OH

Moderator: Christa Shusko

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**H: 11:30-12:45 Perspectives on and of Early American Communal Societies**

William A. Hinds's American Communities 1878-1908: Changing Perspectives on  
Community Stability

Christa Shusko, Communal Studies Association Board Member

"[An] Establishment of Order and Prosperity": Moravian Material Culture Through the  
Eyes of Outsiders

Chris Malone, CSA Fellowship Award Winner

"In a deep shaded forest": Landscape narratives and native spirits in the Shaker Era of  
Manifestations

Carol Medicott, Northern Kentucky University

Moderator: Michael Showalter

**I: 1:00-2:15 BIPOC Experiences in Intentional Communities Discussion Panel**

Zarinah Andrew, District Commons

Steve Fuji, Shining Star Ecovillage

Crystal Byrd Farmer, Foundation for Intentional Community

Maps Bolt, independent artist

Myra Miller, Nature Studies Conservatory

Moderator: Laird Schaub

**J: 2:30-3:45 Communal Studies Book Review Panel**

*Finding God through Yoga: Neumann's Study of Yoga in America*

Susan Love Brown, Florida Atlantic University

A Triumph of the Commons? Considering Joshua Lockyer's Analysis of Eighty Years of  
the Celo Community

Deborah Altus, Washburn University

Controversies in Rod Dreher's *The Benedict Option*

Etta Madden, Missouri State University

McKanan's Camphill Communities: The Past Speaking to the Future

Ann Coble, Belmont University

Moderator: Deborah Altus



**K: 4:00-5:15 Membership in Intentional Communities**

“The Rich, the Poor, the Outcast and the Pampered of the World”: Inclusion and Exclusion in the Israelite House of David

Evelyn Sterne, University of Rhode Island

“Convicting souls to righteousness”: The Incorporation of Criminal Offenders in Shaker Communities

Emálee Sanfilippo, independent researcher

Moderator: Dan McKanan

**L: 5:30-6:45 Sustainability and Restorative Justice at Earthaven Ecovillage**

Poop and Friendshit: How Composting Human Poop Strengthens Human Ties

Helen Zuman, 2020 CSA Book Award Winner

School of Integrated Living; Promoting Sustainability through Place-based Education

Courtney-Brooke Allen, Co-Director of the School of Integrated Living

Community Justice Systems

Arjuna da Silva, Earthaven Ecovillage co-founder

Moderator: Zach Rubin

**7:00-8:30 Communal Studies Association Auction OR Break Out Rooms**

**SATURDAY, OCTOBER 2****M: 10:00-11:15 Communal Societies Through Outside Eyes**

Walking on Sacred Soil: Wilhelm Weitling's 1851 – 52 Tour of American Communal Societies

Peter Hoehnle, Communal Studies Association former President

Despite Our Best Intentions: Representations of Communal Societies in Recent Fiction  
Stephanie Carpenter, Michigan Tech University

Just Portrayals: Representations of the Harmony Society by Rebecca Harding Davis and other Outsiders

Rebecca Harris, Missouri State University

Moderator: Christa Shusko

**N: 11:30-12:45 Latter Day Saints Communalism**

Sacred Worldview and Environmental Ethics: "Stewardship" among the Latter-day Saints  
Steven Olsen, Church of Jesus Christ of Latter-day Saints History Department

Social Equity and Racial Inclusivity in Nineteenth-Century Communal Societies: Three Mormon Examples

Erik Freeman, University of Connecticut

RLDS Preaching Charts: History and Typology

William D. Moore, Boston University

Moderator: Evelyn Sterne

**O: 1:00-2:15 New Harmony, Fourierism, and Arts & Crafts Communities**

The Harmonist Tavern in New Harmony: Negotiating with the Neighbors on the Indiana Frontier (1815-1825)

Michael Strezewski, University of Southern Indiana

Honest Hands Toil For Daily Bread: The Other New York Experiments

Mitchell Jones, independent researcher

Moderator: Stephanie Carpenter

**P: 2:30-3:45 Center for Communal Studies Roundtable**

Donald E. Pitzer, Professor Emeritus of History and Director Emeritus of the Center for Communal Studies at the University of Southern Indiana  
Silvia Rode, Director of the Center for Communal Studies and the University of Southern Indiana  
Jennifer Greene, Professor of Library Science and Archivist at the University of Southern Indiana  
Greg Brown, Center for Communal Studies Board Member

Moderator: Laird Schaub

**Q: 4:00-5:15 Young People in Community: Observations of Living Well Roundtable Discussion**

Asher Ruck, Antioch College  
Zoë Johnson, Antioch College  
Christopher Thompson, Antioch College  
Ike Wylie, Antioch College  
Delaney Schlesinger-Devlin, Antioch College

Moderator: Joshua Lockyer

**R: 5:30-6:45 Theories of Community**

American Historic Communalism: Themes and Variations  
Susan Love Brown, Florida Atlantic University

Infinite Invisible Impacts  
Greg Brown, University of Southern Indiana

Theories of Communal Living: A Group-Centered Perspective  
Zach Rubin, Lander University

Moderator: Tom Guiler

**7:00-8:30 Break Out Rooms for Happy Hour Discussions**



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**ABSTRACTS AND PRESENTER BIOS**

**WEDNESDAY, SEPTEMBER 29**

**Virtual Tour of Dancing Rabbit Ecovillage, Discussion Panel, and Q&A**

Communities are living, evolving systems. Join us for an exploration of Dancing Rabbit Ecovillage's ongoing internal and external transformations, as they strive to create positive change for the world in all aspects of sustainability...environmental, cultural, and personal. Dancing Rabbit Ecovillage will share some of their stories and experiences from within the community, as well as from those who have passed through and are applying the lessons learned from that experience to their own community building work in the areas of sustainability, justice, and inclusivity.

Dancing Rabbit is a small intentional community intent on growing to be a village of several hundred, and is an experiment in cooperative culture, incorporating people from different backgrounds, lifestyles, ages, and worldviews, coming together to develop, grow, and demonstrate a collaborative, regenerative, and just society. Dancing Rabbit values a diversity of personal growth, communication, cooperative decision making, and non-violent conflict resolution practices. They do these things in order to deepen interpersonal relationships, challenge the patterns and impacts of patriarchy, racism, and other forms of unearned privilege, and to strengthen the interconnected web of community. The "inner sustainability" of their community depends on shared purpose, interpersonal connection, individual growth and building internal resilience through play, work, and celebration.

Following a virtual tour of their community and of the systems and structures they have put in place to support their goals, join past and present members of Dancing Rabbit Ecovillage, for a panel discussion highlighting how the lessons learned living in community have translated into supporting their current work and activities in the wider world. The panel presentation will be followed by a Q&A with conference session participants.

**Confirmed panelists include:**

Tony Sirna, a Dancing Rabbit founder, now working with Citizen's Climate Lobby

Danielle Williams, Executive Director on Dancing Rabbit's nonprofit

David Carleton, a longtime member and coordinator for Research and Outreach at Dancing Rabbit

Plus DR member past and present who have been active in social movements including BLM, LGBTQIA+, and Pipeline protests



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**THURSDAY, SEPTEMBER 30**

**A: 10:00-11:15: Keynote Session**

**Tendai Chitewere - We hear you: Recognizing and embracing calls for inclusion, diversity, and social justice in intentional communities**

Renewed interest in sustainable living has elevated the intentional communities movement to new heights and into new lights. Contrary to what some have argued, intentional communities have always included people who advocated for civil rights, social justice, and inclusion alongside environmental sustainability. Too often however, those voices have been excluded or unheard. Now, more than ever, there is general recognition of the urgent need to shift the way we live with each other and within the natural environment—we hear you. As leaders in thoughtful consideration how our communities emerge, evolve, are shaped, and might help solve social and ecological problems, scholars and practitioners of intentional communities have an opportunity to make valuable contributions. This presentation argues that the timing is right, and the needs are great, to proactively reflect and firmly act to address how the intentional and sustainable communities movements can meaningfully join ongoing efforts to build a socially just and environmentally sustainable way to live. Based on ethnographic research and analysis of archived materials, this presentation offers consideration of historical and contemporary calls for inclusion from within and without the intentional communities movement. Representations from urban and rural contexts, the global south and global north, as well as theoretical arguments for social and ecological diversity build the case that our success in these efforts is not only essential, but imperative. Failure to adequately embrace inclusion, and move issues of equity, social and environmental justice away from the margins and into greater focus, risks contributing to the very problems we not only desperately need to confront, but are also well positioned to address.

Tendai Chitewere is an environmental anthropologist and Professor in the department of Geography & Environment at San Francisco State University. Originally from Zimbabwe, she has degrees in water resources, agricultural engineering and anthropology. Dr. Chitewere is broadly interested in the intersection of environmentalism, community, and justice. Specifically, she focuses on individual, neighborhood, and government responses to social and environmental degradation, including exclusion and marginalization. She has conducted extensive ethnographic research at Ecovillage at Ithaca. Dr. Chitewere merges political ecology and environmental justice to highlight the interconnectedness of environmental degradation, racism, and capitalism—when being green distracts from being just. She has spent the past two years in the Inclusive Education Department at the University of Potsdam, Germany. Her current research projects document the experiences of aspiring, current, and former teachers of color in Berlin, and examines environmental justice efforts in a large urban city. These new research areas highlight the importance of inclusion in Dana Alston’s broadly defined environment: where we work, live and play. Tendai uses ethnography and qualitative research designs that support participatory community-based research.

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**B: 11:30-12:45: Introducing the CSA and the FIC; COVID in Communities****Susan Love Brown and Thomas Guiler - Introduction and Overview of the Communal Studies Association**

For those who are new to the Communal Studies Association, our President and Vice President will provide an introduction to and overview of the organization.

Susain Love Brown is President of the Communal Studies Association.  
Thomas Guiler is Vice President of the Communal Studies Association.

**Cynthia Tina - Introduction and Update from the Foundation for Intentional Community**

For over three decades, the the Foundation for Intentional Community (FIC) has served as a resource center for people wanting to join, start, and build intentional communities. Our Communities Directory features +1,200 intentional communities, including: ecovillages, cohousing, coliving, communes, shared homes, housing co-ops, and more. We host weekly networking and educational events, 5-week courses, classified advertisements, and an extensive bookstore and resource library on [ic.org](http://ic.org). The organization has experienced many shifts in recent years, as well as a surge of interest in intentional communities during the Covid pandemic. Join Co-Director, Cynthia Tina, for an introduction to the organization as well as an update on the intentional communities movement from our vantage point.

Cynthia Tina is Co-Director of Communications and Program Development at the Foundation for Intentional Community (FIC). She maintains an active network of over a hundred intentional communities she has visited worldwide. She's a matchmaker for community seekers, a consultant for community-related projects, and lives at an ecovillage in Vermont where she is currently building a passive solar home.

**Cynthia Tina - Intentional Communities and COVID**

The Covid pandemic has impacted all parts of society, and intentional communities no less. Learn about how communities have been impacted and have responded to this unprecedented time. We'll share the results of surveys the Foundation for Intentional Community (FIC) sent to hundreds intentional communities around the world at different stages of the pandemic. Join us to look at the unique benefits and challenges of life in a wide variety of communities during Covid. The results are both predictable and surprising!

Cynthia Tina is Co-Director of Communications and Program Development at the Foundation for Intentional Community (FIC). She maintains an active network of over a hundred intentional communities she has visited worldwide. She's a matchmaker for community seekers, a consultant for community-related projects, and lives at an ecovillage in Vermont where she is currently building a passive solar home.

## **Doron Timor - "Community? Now, more than ever" – Intentional communities and the challenge of corona virus**

In April 2020, a short letter was published by the Foundation for Intentional Community (FIC) with the title: "Are you considering joining or starting an intentional community now more than ever?" In this letter, the FIC's leaders advise people to cooperate and enjoy the advantages of community life: "You are not alone! In the weeks since the pandemic, we have seen a sharp uptick in people searching for off-grid communities with openings 2020". This paper, based on ongoing research about intentional communities in times of the coronavirus crisis. On the one hand, communities' activity based on the values of collectiveness, deeply affected by the social distancing policy imposed by many governments around the world to stop the COVID-19 propagation. On the other hand, communities used their cooperative tools to challenge isolation, and the economic crisis occurred during the pandemic. Many of them participated in communal and political activities. These events occurred in new models of cooperative living created in the early 21st century in many places around the world, based on the values of cooperation and solidarity. In this research, I'll try to understand the way that these cooperative tools helped the intentional communities to challenge the pandemic.

Dr. Doron Timor is a researcher in "Yad Tabenkin" Institute of the Israeli Kibbutz Movement. His recent projects focused on the connections between Kibbutzim and the Higher Education system. He is teaching at the Open University of Israel.

### **C: 1:00-2:15 Sustainability in Intentional Communities**

#### **Diana Leafe Christian – How Earthaven Ecovillage (Finally) Became Legal and What We Can Learn From It**

How my community, Earthaven Ecovillage in North Carolina, hoping to create a more sustainable society by demonstrating an ecological way of life and inspiring others, had to radically modify our legal and financial structure (while experiencing years of internal conflict about it) to meet the legal requirements of mainstream society. And how CSA members can help communities by encouraging them to understand they are embedded in and subject to county, state or province, and federal laws and regulations (rather than using what I'd call "magical thinking" about this like we did), and organize their financial and legal structures within the law. Or, if the group still wished to "fly under the radar," to at least be transparent and tell potential incoming members this, so they'd know the risks they'd be taking if they joined anyway! I wrote about how we did this for the Spring, 2019 issue of Communities magazine.

Diana Leafe Christian, author of *Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities* and *Finding Community: How to Join an Ecovillage or Intentional Community* (New Society Publishers, 2003, 2007), offers consultations, workshops, and online trainings internationally. Keynotes include annual conferences of the Swedish Ecovillage Network and the UK Cohousing Network (2013), Japanese Ecovillage Conference (2007).

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Conference presentations: GEN's 20th Anniversary Conference, Findhorn (2015); annual conferences of Coho/US (2003, 2007, 2008, 2015, 2017, 2019); GEN-Europe (2011); FIC's Art of Community (1997, 1998, 2011); West Coast Communities Conferences (2017, 2018, 2019, 2021). Former editor of Communities magazine (1993-2007), Diana contributed chapters to Beyond You and Me, Gaian Economics, and Ecovillage: 1001 Ways to Heal the Planet (Gaia Education, 2004 2007, 2015); the FIC's Communities Directory, European communities directory, Eurotopia, and the Encyclopedia of Community. She is a Board Member of GEN-US, and received the FIC's Geoph Kozeny Award in 2017. She lives at Earthaven Ecovillage in North Carolina.

### **Penny Clark - Measuring and exploring environmental sustainability in UK cohousing and coliving communities**

Decreasing the greenhouse gas emissions (GHGs) of residential housing will play a vital role in mitigating climate change. This research presents some evidence that forms of communal housing may form part of the answer for environmentally sustainable homes. This is a presentation of research exploring environmental sustainability within UK cohousing and coliving communities. The researcher undertook mixed methods research with six case study communities, four of which undertook quantitative measurements of their greenhouse gas emissions (GHGs). The presentation will begin by illustrating the context of environmentally unsustainable housing in the UK, before introducing cohousing and coliving as possible sustainable housing solutions. After a brief explanation of the research methodology, it will be shown that the case study communities had significantly lower GHGs than the average UK household. It will go on to look at the materials and practices which contributed to these lowered emissions. Finally, it will explore how the coordination of practices and sharing of endeavour means that environmental sustainability is, in some senses, part of the "DNA" of community living.

Penny Clark is a funded PhD candidate at the University of Westminster, UK. She is also a co-founder of Conscious Coliving, an experience and spatial design consultancy which advocates for and embeds social and environmental impacts into shared living accommodations. Her research interests include cohousing and coliving, environmental sustainability and sustainability practice transitions. She is passionate about shared living as a solution to help us live more connected and environmentally sustainable lives.

### **Katheryn Lawson - Presentation Title: Living with Animals: MOVE and Multi-Species Liberation**

In 1985, the city of Philadelphia bombed a house of thirteen children and adults, killing eleven of them, along with all of their animals. While the violence against the communal group MOVE has newly regained national attention, lesser known is their radical philosophy and practice of animal liberation. During the 1970s and 80s, the Africa family—a multi-racial, though majority-Black group—advocated for and practiced animal freedom by adopting animals, by refusing to kill “pests” like rats and cockroaches, and by organizing against zoos, circuses, meat eating, and

even veterinarians. My paper, informed by archival research and oral histories, explores MOVE's communal lives with animals, as one aspect of their intersectional fight against "the System" of injustices—against people, animals, and the planet. While many historians and journalists have studied the bombing, this paper moves beyond the sensationalism of their deaths, focusing instead on their profound philosophy of life.

Katheryn Lawson is a PhD candidate in History at the University of Delaware, studying the intersections of race, pet keeping, animal care, and animal control in urban America. She has previously published on Girl Scout music and bird calls in children's song collections, while more recent digital essays include "Pet Keeping and Pet Hiding in Black America" and "The Little-Known History of Cat Litter." In past lives, she has studied English, music performance, historical musicology, and library and information science. She has been the copy editor for *Sloth: A Journal of Emerging Voices in Human-Animal Studies* since 2017.

#### **D: 2:30-3:45 Inclusivity in Intentional Communities**

##### **Alison Bass - Bryn Gweled: A Sustainable Experiment in Racial and Religious Inclusivity**

When I was eight years old, Vanessa, whose father was the descendent of slaves, was my best friend. Her family was one of four black families (out of a total of 70 households) in Bryn Gweled and my family was one of four Jewish households who also lived there. Indeed, Bryn Gweled had been founded as an intentional community by far-thinking Quakers on the premise that rural sustainability could go hand in hand with religious and racial inclusion. In the 1940s, it was nearly impossible for families who were not white and Christian to own property in the farmland outside Philadelphia. But Bryn Gweled welcomed us with open arms. In addition to Jewish and African-American households, an Asian-American family lived up the road and there was a smattering of Catholic and Protestant clans among the Quakers who predominated in those days. Class divergence was also not uncommon. My talk is going to be about the early years of Bryn Gweled, when its members strived for racial equity but occasionally fell short of the mark.

Alison Bass is an award-winning journalist and author whose most recent book, *Brassy Broad: How one Journalist paved the way to #MeToo*, will be published in September 2021. This memoir chronicles how growing up in an intentional community helped shape me as a journalist. I am also the author of two other critically acclaimed books, *Side Effects: A Prosecutor, a Whistleblower and a Bestselling Antidepressant on Trial*; and *Getting Screwed: Sex Workers and the Law*. I recently retired as an Associate Professor of Journalism at West Virginia University.

##### **Rahima Schwenkbeck - Barriers to Utopia: Membership Challenges Faced by Communal Societies**

While many communal societies emerge after idealistic planning, there are numerous barriers that prevent many people from joining. This paper will feature a review of challenges that

interested participants faced during the 1960s, as well as a discussion of some steps taken to alleviate them. Some challenges include racism, sexism, ageism, concerns faced by both high and low income earners, personality, and health issues. This paper will discuss these difficulties and internal conversations within communities on how to address them. Examining the history of communal societies can help future societies learn from these complications and move towards communities with greater inclusion.

Rahima Schwenkbeck's research interests include communal societies and the history of US business. She has written on a range of topics including radioactive landscapes, Juggalos and communal economics. Her writing is featured in *Music at the Extremes*, *We Are What We Sell*, *100 Greatest Video Game Characters*, and *Folklorist in the Marketplace*, along with journals such as *Southern Historian*, *The History Teacher*, and *New York History*. Her book, *The Business of Marketing, Entrepreneurship and Architecture of Communal Societies in the 1960s and 1970s* is being released by Palgrave Macmillan soon.

### **Crystal Byrd Farmer - The Challenges of Inclusion in Community**

Most communities desire to be inclusive, but bringing together people from different backgrounds often creates conflict. What are ways communities have embraced diversity and the challenges that come along with it? The panelists will speak from their experiences of when community building has been difficult and the lessons they have learned.

Crystal Byrd Farmer is an engineer turned educator from Gastonia, North Carolina. She is founder of Gastonia Freedom School, an Agile Learning Center for children with disabilities. She also serves as a board member with the Foundation for Intentional Communities and is on the Editorial Review Board of *Communities Magazine* published by the Global Ecovillage Network-United States. Her book *The Token: Common Sense Ideas for Increasing Diversity in Your Organization* is out now. Crystal is passionate about encouraging people to change their perspectives on diversity, relationships, and the world.

### **E: 4:00-5:15 Women-Centered Intentional Communities**

#### **Cheryl Coulthard - Utopian Power: Alternative Lesbian Activism in the Intentional Communities of Womyn's Land**

This paper proposes that utopian communalism, as practiced by lesbians at Womyn's Land, offers women a different activist model than working within mainstream models of electoral politics and public protest. The act of creating an alternative society, rejecting patriarchal structures and ideals in favor of those that allow women the opportunity for power and autonomy, represents an often-over-looked form of protest and activism. Utopian communalists such as those at Womyn's Land move away from traditional modes of shaking up the status quo to provide a better life for themselves and a model for outsiders to emulate. This paper will situate the Womyn's Land communities that grew out of the burgeoning LGBTQ rights movements of the 1970s within contemporary straight communities and within

mainstream LGBTQ activism to examine the effects of forced compromise and deradicalization on their success.

Cheryl Coulthard earned her Bachelor's degree in History from the University of Calgary, her Master's of Teaching and Master's of Library Science Degrees from Texas Woman's University in Denton, Texas and her Master of Arts degree in History from Sam Houston State University in Huntsville. She received her PhD in History from Texas A & M University in College Station in May 2019. Her dissertation research, under the direction of Dr. Lorien Foote, is titled "Liberating Ourselves': Utopian Communalism in the Nineteenth and Twentieth Century United States." She is currently working on two projects related to her dissertation.

### **Lorrain Duvall – Women Living Communally**

Women-only communities during the second wave of the feminist movement provided women the freedom to explore their own worth unbounded from the confines of the patriarchal society. One was an intentional community in the Adirondack mountains near Lake George, New York, named A Woman's Place. Seven women in the fall of 1974 left their husbands, jobs, and friends and purchased an abandoned Adirondack resort property on twenty-three acres of land. The focus of this paper is to examine the homosexual lifestyle of many of the women who lived and visited this commune from 1974-1980 - during a time in our history when lesbians were considered outcasts, especially by their conservative rural neighbours. Duvall brings a viewpoint to the story of both an active participant, attending a retreat at A Woman's Place in 1974, and as a researcher examining historical documents and locating the principal founders and organizers of the commune.

Lorraine Duvall holds a BS degree in Mathematics, an MS in Operations Research, and a PhD from Syracuse University in Information Studies. She spent her professional career as a software engineer and a director of research. After moving to the Adirondacks in 1999, Duvall wrote two award winning books: "And I Know Too Much to Pretend" and "In Praise of Quiet Waters: Finding Solitude and Adventure in the Wild Adirondacks." In 2020 she published "Finding A Woman's Place: The Story of a 1970's Feminist Collective in the Adirondacks," a book on the history of a women's commune. <http://www.lorraineduvall.com>

### **Nicola Pearson - The Safe House as an Intentional Community.**

Intentional communities are often thought of as homes on a communal piece of property where families who share the same life view can coexist. In my paper I would like talk about an intentional community that is not often recognized as such—the safe house. I will discuss the ways a safe house provides a protective environment in which residents can focus on rebuilding their lives and thereby gain financial and emotional independence. I will also discuss the role of the greater community around the safe house, specifically the part it plays in supporting the residents work choices so they can be successful and rejoin society when they are ready. I would like to illustrate the ideas in this paper using the first safe house for women established

in Texas in the 1870s, two present-day examples from my local area, and a safe house for men in San Francisco.

Nicola Pearson is an award-winning playwright whose plays have been produced in parts of the US and in Sydney, Australia. Her play, "Carried by the Current," based on the true story of the Women's Commonwealth of Belton, Texas, a group that established the first safe house for women in the 1870s, won the CSA Gina Walker Outstanding New Project Award in 2010. Nicola is also the author of three novels, three short mysteries, and two children's books. She is married to a potter in Washington State and divides her time between selling his work and writing.

### **F: 5:30-6:45 Individual Leaders in 18th and 19th Century Communities**

#### **Emilie Hoppe - A Winter with Ursula: Who Was She and Why Should We Care?**

During the winter of 2020-21 the members of the Amana Church translation - publication committee prepared a manuscript for publication called A Heavenly Twilight - collection of 86 testimonies given by the Inspirationist Werkzeug (instrument) Ursula Meyer between the years 1715-1719. My role in this project meant that I spent time reading, rereading her testimonies and thinking about her life, the challenges she faced, the work she did and how she coped with it all. This is a paper about Ursula Meyer, her life, her times and how her words resonate today in our community.

Emilie Hoppe, publishes Willkommen, and has edited several publications for the Amana Church Society, including "Inspired by God's Word," "The Morning Star," She has been an Elder for the Amana Church for 21 years. And has served on the boards of the Amana Society, the Amana Heritage Society. She currently serves as a trustee of the Amana Church. She resides with her husband in West Amana.

#### **Kathleen Fernandez - Joseph Bimeler is Missing! An Examination of Zoar's Emigration Records**

Keying in on a long-time controversy, this paper will examine various records, including the manifest of the Vaterlandsliebe, the ship that brought the Zoar Separatists to Philadelphia in August 1817, to show that Joseph Bimeler, who became the group's leader, did indeed emigrate on the same ship with the rest of the Separatists, even though his name, along with others, is missing from the ship's manifest.

Kathleen M. Fernandez, a graduate of Otterbein College with a B. A. in History, is the former site manager at Zoar Village and Fort Laurens State Memorials for the Ohio Historical Society (now the Ohio History Connection), retiring in 2004. She worked as the Executive Director of the North Canton Heritage Society from 2006-2016. She has been the Executive Director of the Communal Studies Association since 2004. She is the author of A Singular People: Images of Zoar (Kent State University Press, 2003) and a general history of Zoar called Zoar: The Story of an Intentional Community, (Kent State University Press, 2019, winner of the 2019 Distinguished



Book Award from the Communal Studies Association), and has written numerous papers and articles about the Zoar Separatists for journals and conferences. She was awarded the Communal Studies Association's Distinguished Scholar Award in 2020.

### **Julieanna Frost - Queen Esther in America**

In 1880, Clarissa Rogers, a follower of the Sixth Messenger, James Jezreel, made her first missionary tour of the United States. She particularly focused on those Americans who had been believers in the Fifth Messenger, John Wroe. Clarissa would be instrumental in planting the seeds for several Christian Israelite communes in Michigan. This research focuses on the challenges, especially due to her age and gender, in gaining adherents on this trip as well as the successes she had along the way in refashioning herself as Queen Esther.

Julieanna Frost, Ph.D. is Professor of History and Director of the Honors Program at Siena Heights University. Her main areas of research include American Culture, Religious Studies, and Women's Studies. She is the author of the books, *Teaching the Pure Lutheran Gospel: The Life of Rosa Young*, *Images of America: Adrian*, *The Worthy Virgins: Mary Purnell and her City of David*, *Chemo Fashion Fridays: One Woman's Breast Cancer Journey* and *The Green Scriptures*.

## **FRIDAY, OCTOBER 1**

### **G: 10:00-11:15 The Arthur Morgan Family and Intentional Communities**

#### **Joshua Lockyer - Arthur Morgan and the Founding of Celo Community: Some Complexities and Contradictions Regarding Sustainability, Justice, and Inclusivity**

Drawing on my recent book about Celo Community, this paper explores some of the complexities and contradictions characteristic of Arthur Morgan especially with regard to his roles as the founder of Celo Community, the first director of the Tennessee Valley Authority, and an advocate of Progressive politics. In particular, we will consider how Morgan successively, or sometimes even simultaneously, advocated and promoted industrial scale, top-down state development projects and bottom up, neighborhood scale community development. We will also consider the ways in which Morgan's identity as a Progressive and a Quaker led him to hold complex and sometimes contradictory positions on topics such as eugenics and social and racial justice.

Joshua Lockyer, Ph.D. is Associate Professor of Anthropology at Arkansas Tech University and serves on the boards of the Communal Studies Association and the Center for Communal Studies. He has been studying and working with intentional communities for over twenty years including Celo Community, Earthaven Ecovillage, and Dancing Rabbit Ecovillage most intensively. He is co-editor of the volume *Environmental Anthropology Engaging Ecotopia: Bioregionalism, Permaculture, and Ecovillages* (Berghahn Books) and, out in May 2021, *Seeing*

Like a Commons: Eighty Years of Intentional Community Building and Commons Stewardship in Celo, North Carolina (Lexington Books).

### **Dan McKanan - The Morgan Family, Camphill, and the Symbiosis of College and Community**

Arthur Morgan shaped American higher education by fostering the cooperative program at Antioch College, and with his children he shaped American communalism by promoting “intentional communities” as an antidote to the economic and social disruptions of modernity. These two legacies are deeply intertwined: whenever colleges encourage their students to seek hands-on education, some of those students make their way to intentional communities. The Camphill Movement is one of the many communal movements that has benefited from this intertwining. Soon after Camphill arrived in North America in the early 1960s, Griscom Morgan arrived at Camphill Village USA to inform the Camphillers that they were part of an enduring tradition of American communitarianism, and that they would do well to recruit conscientious objectors as young coworkers. Griscom’s son John was, in turn, the village’s first young coworker from the United States, and he was followed by several co-op students from Antioch College.

Ever since, Camphill life has been energized by a steady flow of recent college graduates, college drop-outs, and, increasingly, “gap year” students seeking a year of service between high school and college. Some come because they have rejected the careerist and consumerist values of mainstream higher education, some because they cherish the shared living and easy friendships of their college years, and still others simply for the sake of travel and service prior to embarking on mainstream careers. And in the past ten years, many Camphill communities have embraced higher education in a new way by offering young coworkers the opportunity to earn a college degree while living and working in community. By tracking Camphill’s multiple symbioses with higher education, this paper will address a quintessentially Morganite question: should intentional communities function as alternative societies, or as seeds of renewal within the larger society?

Dan McKanan is the Emerson Senior Lecturer at Harvard Divinity School, where he has taught since 2008. He is the author of six books, including most recently *Camphill and the Future: Spirituality and Disability in an Evolving Communal Movement*. Dan’s communal interests also include the Catholic Worker movement and communal experiments of the 1840s. Dan is currently a co-chair of the International Communal Studies Association.

### **Don Hollister – Griscom Morgan’s Work Promoting Intentional Community**

Griscom Morgan was active in many of his father’s, Arthur Morgan’s, projects. Griscom both worked in his father’s shadow and often gave Arthur credit for what Griscom did. More broadly, Arthur Morgan’s work style built and depended on an active staff team. Many social activists and thinkers who developed their own public identity had been on Arthur Morgan’s staff. Griscom remained intertwined with his father’s identity throughout Griscom’s life. Griscom Morgan and Al Anderson organized a 1948 conference at which the term “intentional

## CSA 2021 Virtual Conference Program

community” was introduced, and the Fellowship of Intentional Communities was formed. Griscom helped found the Homer Morris Fund. The annual business meeting of the Homer Morris Fund became the occasion for the less formal Fellowship to meet sharing news and concerns among communities. In 1986 the Fund merged into a reorganized Fellowship FOR Intentional Community that through many phases has now become the Foundation for Intentional Community. When Arthur Morgan became Chairman of the TVA in 1933 and moved to Knoxville, Tennessee, Griscom also moved to Tennessee and lived at Highlander Center near Monteagle, TN. Griscom remained in touch with Myles Horton of Highlander through Horton’s death in 1990. Griscom scouted out possible locations for Arthur and Henry Regnery’s planned community in the Smokey Mountains. Griscom visited farmers and secured Celo Community land leading to its founding in 1937. After Arthur Morgan was fired from the TVA he returned to Yellow Springs, Ohio, and organized Community Service, Inc. in 1940. Griscom and wife Jane Morgan wrote the Education section of the quarterly Community Service News. Griscom was active on the staff of Community Service 1940-70, writing, traveling and organizing conferences. In 1970 Community Service reorganized with Griscom and Jane as Co-Directors. Arthur died in 1975. Griscom and Jane formed the Vale Community in the late 1950s outside of Yellow Springs. The Vale’s formal founding was in 1960. Griscom edited the Guidebook for Intentional Communities, 1978, including many articles by himself. Griscom Morgan died in October 1993.

Don Hollister was part of the founding collective of Communities Magazine 1972-75. He worked with Griscom at Community Service, Inc. in the 1970s. Don was a voting member of the Homer Morris Fund from 1973-86. Don is currently an elected Miami Township Trustee and lives in Yellow Springs, Ohio.

**H: 11:30-12:45 Perspectives on and of Early American Communal Societies****Christa Shusko - Willam A. Hinds’s American Communities 1878-1908: Changing Perspectives on Community Stability**

This paper examines Oneida Community member and Circular editor William A. Hinds’s changing perspectives on American communal societies, especially analyzing how Hinds assessed community stability. Having lived through the collapse of his own community, Hinds’s perspectives on his own as well as other American communal societies can provide insights into what he thought were the challenges and possibilities for communal societies in America. While the first edition of Hinds’ book was published in 1878, prior to the “break-up” of the Oneida Community, the two later revised and expanded editions were published in 1902 and 1908 with Hinds continuing to correspond with and survey communal groups in the intervening years. To assess Hinds’s views, I will examine the differences and continuities between the three published editions of Hinds’s American Communities as well drawing upon as his research materials preserved in the Syracuse University Library Special Collections Research Center.

Christa Shusko (Ph.D. Religion, Syracuse University) has been a member of the CSA board since 2017. She was Assistant Professor of Religious Studies at York College from 2008-2021. Her

## CSA 2021 Virtual Conference Program

research focuses on unconventional American religious communities and individuals of the late 19th to early 20th century. For the past few years, she has been researching Dr. Alice Bunker Stockham (1833-1912) whose theories of spiritualized sexual intercourse were influenced by the Oneida Community's practices of Male Continence and Stirpiculture. She now lives in Gothenburg, Sweden and is currently pursuing an MA in Digital Humanities at Linnaeus University.

**Chris Malone - "[An] Establishment of Order and Prosperity": Moravian Material Culture Through the Eyes of Outsiders [CSA Fellowship Award Winner]**

The Moravian town of Bethlehem went through a series of developmental changes between 1740-1745 that saw the community go from a closed-form of church-controlled communalism to an entirely open society. This change was precipitated by the outside world's direct influence on the Moravian's mission efforts towards the Native Americans. Bethlehem went from an economy based on supporting their missionary goals to one that focused on pleasing outsiders through the goods and services they provided to visitors. Outsiders flocked to Bethlehem for their health, to be entertained, and for the church's international trade connections. Visitors brought with them needs and wants that the Moravians were only too eager to supply. Their new economy of goods introduced the Moravians to new textiles, books, and other objects, but most importantly to endless cycles of the wider world's changing tastes. This impacted the town significantly because it resulted in architectural and spatial changes to Bethlehem that dissolved the communal boundary. By adapting their community structure with the changing face of American life, the Moravians actively practiced self-preservation by consistently redeveloping their own material culture to that of the world's. For the Moravians, much of their way of life was dictated by the presence of outsiders within their communal space which ultimately affected the material makeup of the things we often determine as purely "Moravian." Understanding the complexities of Moravian material culture history is fundamental to understanding the religious landscape that was widespread in America in the eighteenth and nineteenth centuries. Studying the material culture of groups like the Moravians helps us make sense of the ever-changing nature of many intentional communities during this period of revivals and awakenings.

Christopher Malone developed a passion for history of art, architecture, and folk customs while growing up in the Lehigh Valley region of Pennsylvania. He studied architecture and film at the University of Pittsburgh, exploring museums and historic sites on weekends. Christopher completed a master's in architecture at Syracuse University in 2015. His thesis on architecture's representation in film and the digital world explored the concept of spatial voyeurism. Trips to antique shops led to a collection of photography and folk art, and he began writing *The Daily Antiquarian*, a blog on the material culture of the Mid-Atlantic region. While volunteering at the Philadelphia History Museum, he began working at the Moravian Historical Society, eventually becoming the Operations Manager. While there, he focused attention on the Society's collections through social media. He also volunteered in the collections department at Lehigh University's Art Galleries, photographing and identifying key themes in their collection of 19th- and 20th-century images. At Winterthur, Christopher focused on the material culture of

outsider visitation to Moravian towns in the eighteenth and nineteenth centuries resulting in a master's thesis on this topic. In the summer of 2021, he will take up the role of curator at the American Swedish Historical Museum in Philadelphia.

### **Carol Medlicott – “In a deep shaded forest”: Landscape narratives and native spirits in the Shaker Era of Manifestations**

One particularly baffling feature of the Shaker Era of Manifestations, the explosion of visionary worship that climaxed between the late 1830s and early 1850s, is the body of messages and narrative accounts delivered by “native spirits” or the spirits of dead American Indians. Usually delivered through young women visionists, these range from brief expostulations to lengthy descriptive accounts of past events and life histories. This material helps illuminate how the Shakers understood native people in North America and their relationship to them. Although scholars have begun to give this material more careful attention, one aspect that demands closer scrutiny is how the physical landscape is presented as a palimpsest, on which earlier dramas unfolded. This paper explores how the native spirit narratives offered Shakers an additional layer of meaning for the ways they understood their physical landscapes, contributing to their distinctive conception of Earth and Heaven.

Carol Medlicott is Associate Professor of Geography in the Department of History and Geography at Northern Kentucky University. She received her Ph.D in Geography from the University of California at Los Angeles in 2003. Her research considers a range of topics in historical and cultural geography, including nationhood, memory, sacred spaces, and musical geographies. Since 2005 her research has focused on Shakers, including the western Shaker communities of Ohio, Kentucky, and Indiana.

### **I: 1:00-2:15 BIPOC Experiences in Intentional Communities Discussion Panel**

What is the BIPOC perspective of justice and inclusivity in intentional communities? Marginalized groups have a history of community building that has not been recognized in the intentional communities movement. When Black, Indigenous, and People of Color participate in majority white communities, they often face disparate treatment, microaggressions and cultural marginalization. The BIPOC Intentional Community Council was formed in August 2020 to support forming BIPOC communities and the people who desire to live in communities that center the needs and cultures of oppressed people. This panel will feature the voices of BIPOC communitarians talking about their experiences building, living in, and seeking community along with suggestions for ways majority white communities can foster racial justice and be more culturally inclusive.

**Zarinah Agnew** is the Co-Executive Director of District Commons, a non profit that works to amplify the emancipatory power of communities to create collective possibilities. District Commons believes that commoning, or equitably sharing and building resources, supports liberation, communities are experts on themselves, experimentation is vital for creating change and Immersive experiences lead to deeper learning. In terms of place based justice, they helped

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## CSA 2021 Virtual Conference Program



form multiple intentional community houses that center the needs and wisdoms of formerly incarcerated individuals (The Second Life Project). They also steward the Alternative Justices Project - a decentralized collective that seeks to address harms in our communities by expanding consent cultures, abolishing prisons, and experimenting with alternative forms of place-based transformative and restorative justice, healing and repair.

**Steve Fuji** is a native of Los Angeles and a fourth-generation American of Japanese ancestry. After working most of his life in the Hollywood entertainment industry and failing to meet his career goals, he embarked on a path of personal and spiritual growth which led to finding a passion and sense of life purpose in community-building. He co-founded SWICA (SouthWest Intentional Communities Alliance) and co-organized the 2017 West Coast Communities Gathering. Other community-based organizations he has been involved with are CoHo California, the Transition Town movement, Food Not Bombs, the Los Angeles Intentional Communities Summit committee, and the BIPOC committee of the FIC. As an ambassador for SWICA, he has visited numerous communities. He has also sought to create a greater awareness of the benefits of intentional community living, through various forms of creating "community where you are." His most recent community in development is Shining Star Ecovillage, in Joshua Tree, California. It is a BIPOC-led community with founders of different ancestral backgrounds who believe that people of color can gain strength through unified efforts.

**Crystal Byrd Farmer** is an engineer turned educator from Gastonia, North Carolina. She is founder of Gastonia Freedom School, an Agile Learning Center for children with disabilities. She also serves as a board member with the Foundation for Intentional Communities and is on the Editorial Review Board of Communities Magazine published by the Global Ecovillage Network-United States. Her book *The Token: Common Sense Ideas for Increasing Diversity in Your Organization* is out now. Crystal is passionate about encouraging people to change their perspectives on diversity, relationships, and the world.

**Dr. Myra Miller** is the Founder and Executive Director of the Nature Studies Conservatory (NSC). The NSC, Interfaith Healing Center and Educational Institute, is a California-based nonprofit dedicated to social-environmental activism, stewardship, and community partnership for the healing of humanity and the planet. Services, education, and resources are provided to assist with healing from oppression and trauma, optimizing health and wellbeing, improving the quality of life, and achieving one's full potential. The NSC engages in collaborative partnerships with an emphasis on serving BIPOC (Black, Indigenous, People of Color) communities. Personal and professional development courses are an integration of ancestral-indigenous wisdoms, holistic health and healing, contemplative studies, and research. The Leadership certificate program and developing intentional community contribute to economic equality, safe housing, and healthy food security. The NSC's offerings support BIPOC in their work to heal, develop, grow/expand, and experience freedom to live fully from truth, creative purpose, and prosperity. The Conservatory also created the Harmony Project to assist with healing micro-/macro-aggressions and trauma that contribute to acts of oppression, systemic racism, and violence as well as social-economic disparity.

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**Loretta "Maps Bolt" Hord** is an artist, innovator, technoshaman, and paradigm changer focused on interspecies collaboration. After studying environmental law at the SUNY College of Environmental Sciences and Forestry she began trying her hand at biodynamic farming, environmental education, and geo locative coding. Since then, Maps Bolt creates realistic pathways for humanity to manifest deeper connections with the natural world through animistic perspectives and technology. Loretta Maps Bolt has been the recipient of several awards, grants research internships from institutions and organizations such as the Smithsonian Folklife Institute, The United Plant Savers of Ohio, Culture Alliance Philadelphia, the Kentucky Foundation for Women, the 2019 PGM ONE Summit, and the 2018 Black Communities Conference.

### **J: 2:30-3:45 Communal Studies Book Review Panel**

This panel consists of four papers that review contemporary books related to intentional community and the conference theme of sustainability, justice, and inclusivity.

Speaker: Susan Love Brown, Florida Atlantic University ([slbrown@fau.edu](mailto:slbrown@fau.edu)).

Paper title: *Finding God through Yoga: Neumann's Study of Yoga in America.*

Speaker: Deborah Altus, Washburn University ([deborah.altus@washburn.edu](mailto:deborah.altus@washburn.edu))

Paper title: A Triumph of the Commons? Considering Joshua Lockyer's Analysis of Eighty Years of the Celo Community.

Speaker: Etta Madden, Missouri State University ([ettamadden@missouristate.edu](mailto:ettamadden@missouristate.edu))

Paper title: Controversies in Rod Dreher's *The Benedict Option*.

Speaker: Ann Coble, Belmont University ([ann.coble@belmont.edu](mailto:ann.coble@belmont.edu))

Paper title: McKanan's Camphill Communities: The Past Speaking to the Future.

**Susan Love Brown** is Professor of Anthropology at Florida Atlantic University, specializing cultural anthropology (political and psychological), social evolution, gender, ethnicity, and the study of intentional communities. She has been a member of the Communal Studies Association since 1995 and currently serves as its president and book review editor. She is the editor of *Intentional Community: An Anthropological Perspective* (SUNY, 2001).

**Deborah Altus** is Professor of Family & Human Services at Washburn University. She is on the board of the International Communal Studies Association and a fellow of the Gerontological Society of America. With research interests ranging from shared housing for older adults to the history of behavior analysis and *Walden Two* communities, her work has appeared in a variety of behavior analytic and gerontological journals.

**Etta Madden** is the Clif & Gail Smart Professor of English at Missouri State University. More than twenty of her reviews of books on American literature and communal life have appeared

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in academic journals. She is the author or editor of *Bodies of Life: Shaker Literature and Literacies*, *Eating in Eden: Food and American Utopias*, and *Engaging Italy: American Women's Utopian Visions and Transnational Networks* (forthcoming SUNY Press).

**Ann Coble** has taught for 18 years at Belmont University in Nashville, Tennessee, where she is a Lecturer in Religion. Her interest in communal groups began in high school, and then came back around when she studied Koinonia Farm for her Ph.D. at Saint Louis University. She is the author of *Cotton Patch for the Kingdom*.

#### **K: 4:00-5:15 Membership in Intentional Communities**

##### **Evelyn Sterne - "The Rich, the Poor, the Outcast and the Pampered of the World": Inclusion and Exclusion in the Israelite House of David**

The House of David, founded by Kentucky-born preachers Mary and Benjamin Purnell in 1903, was a Christian Israelite commune with strict rules whose members eschewed meat and sex in pursuit of immortality. The colony, which peaked at around 1,000 members during the First World War, attracted a diverse group of people from across the U.S. and around the world. Despite critics' charges that the commune (which required members to turn over all their assets) sought only wealthy recruits, records show it welcomed believers of all classes and professions. Yet even as the House of David was inclusive with regard to class, it maintained a strict all-white policy. This paper explores the possibilities and limits of inclusivity at the House of David, with a focus on the disconnect between its positions on race and class.

I am an Associate Professor of History and Director of the Center for the Humanities at the University of Rhode Island. My research focuses on the varieties of religious expression in early twentieth-century America, and I am currently writing a book about the House of David, a religious commune that drew believers from around the world to a tiny town in Michigan. Approaching the study of religion as a social historian rather than a theologian, I am intrigued by why individuals join faith communities and the ways in which religion and society are mutually constitutive.

##### **Emálee Sanfilippo - "Convicting souls to righteousness": The Incorporation of Criminal Offenders in Shaker Communities**

Throughout their history, the Shakers extended compassion and reprieve to a variety of social outcasts—the orphan, widow, jobless, homeless, and conventionally downtrodden alike. But what about civic outsiders and community castaways who, beyond failing to live up to the principles of the Shakers, fell short of the moral standards of society as a whole? What was the Shakers' attitude toward the unlawful? This presentation will examine the relationship between the Shakers and the crooks, convicts, and common sinners of citizenry who sought admission into their communities, addressing how the Shakers viewed lawbreakers, whether criminal



offenders were received or rejected within Shaker society, and the sustainability of the Shakers' welcoming or wary approach toward wrongdoers.

Emálee Sanfilippo is an independent researcher whose studies primarily focus on the Shakers of Western New York and their communities in Wayne and Livingston counties. While living in Rochester and working in the University of Rochester's Rare Books, Special Collections, & Preservation Department, Emálee volunteered at Genesee Country Village and Museum in Mumfordsville, N.Y. as a historic interpreter of Shaker history within Groveland's Trustees' building (relocated to the museum in 1985) before going on to serve as Archivist of Shaker Village of Pleasant Hill in Harrodsburg, Kentucky in 2016. Presently, Emálee is employed at Chautauqua Institution Archives in Chautauqua, N.Y., where she is a regular speaker as part of the Chautauqua Assembly's Heritage Lecture Series.

### **L: 5:30-6:45 Sustainability and Restorative Justice at Earthaven Ecovillage**

#### **Helen Zuman - Poop and Friendshit: How Composting Human Poop Strengthens Human Ties**

In 2016, at Earthaven Ecovillage, I helped turn human poop into compost for the first time—and found that the experience, while challenging, offered unexpected yields, especially in the realm of relationships: sharing responsibility for your own shit, it turns out, requires far more communication and collaboration than flushing it down the toilet. In this talk, I will explore the impact of humanure harvesting on the relational web—and how, in community, the process itself can benefit the processors, long before the raw material completes its transformation into fragrant living soil.

Helen Zuman is the author of *MATING IN CAPTIVITY* (winner of the CSA's 2020 Outstanding Book Award) and the host of *CHOCOLATE CHURCH*, a podcast for heretics seeking communion. She lives most of the time in Beacon, New York and some of the time at Earthaven Ecovillage in Black Mountain, North Carolina. Connect with her at [helenzuman.com](http://helenzuman.com)

#### **Courtney-Brooke Allen – School of Integrated Living; Promoting Sustainability through Place-based Education**

Earthaven Ecovillage is a 26-year-old off-grid community nestled in the mountains of western North Carolina. Earthaven's mission is to create a village which is a living laboratory and educational seed bank for a sustainable human future. In the midst of planetary change the Earthaven experiment helps inform and inspire a global flowering of bio-regionally appropriate cultures. Earthaven promotes sustainability through embodying and demonstrating a bioregional lifeway and sharing that with the world through in-person and online education with our School of Integrated Living. Earthaven strives to reach beyond sustainability towards being part of a larger regenerative system creating a sense of place and belonging in the local landscape and wider bioregion, both socially and ecologically. I will share how the School of

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## CSA 2021 Virtual Conference Program



Integrated Living addresses sustainability through promoting and demonstrating a sense of belonging to a place and a people as one of the keys to a regenerative future.

Courtney-Brooke has been living in intentional community for a decade and currently resides at Earthaven Ecovillage in Black Mountain, North Carolina where she is Co-Director of the School of Integrated Living. Courtney-Brooke has a background in Ecology and Anthropology, and works as an Eco-cultural Designer, Educator, and Consultant. Her work focuses on tackling sustainability issues through creating a sense of belonging to place.

### **Arjuna da Silva – Community Justice Systems**

I've been working with a restorative justice model called Restorative Circles since meeting its originator, Dominic Barter, in 2012. The format is simple, but the context is complex, and I'm still learning (and working with Dominic) how to move our community into an embodied experience of this kind of system, as well as how to help and encourage others who are seeking to do similar work in their communities. I currently lead an online practice group that hopefully is helping folks develop skill facilitating the model, but is already morphing into deeper discussions of what community justice systems are based on and how they might be uplifted.

Arjuna da Silva is a co-founder of Earthaven Ecovillage in Western North Carolina (established 1994) and of its partner educational non-profit, Culture's Edge. She has studied and practiced group facilitation for decades and particularly leans toward the framework and teachings of Process Work, Psychosynthesis and Restorative Circles.

## **SATURDAY, OCTOBER 2**

### **M: 10:00-11:15 Communal Societies Through Outside Eyes**

#### **Peter Hoehnle - Walking on Sacred Soil: Wilhelm Weitling's 1851 – 52 Tour of American Communal Societies**

Wilhelm Weitling was a German tailor, inventor, theorist, and early proponent of communism. After immigrating to the United States in 1849 he founded the Arbeiterbund (Workingman's League) and edited and published *Die Republik der Arbeiter* (The Worker's Republic). In 1851 Weitling traveled extensively on behalf of his organization, surveying local conditions, and visiting several communal societies. His detailed, and recently translated, accounts of the Eben-Ezer, Icarian, Bethel, Economy, Communia, and Liberty communities, provide a rare early window into life into communal life in the United States. Weitling's ability to communicate directly with German and French speaking communitarians, his keen eye for detail, and his familiarity with the utopian and communistic background of each settlement make his accounts particularly valuable. The presentation will focus on Weitling's travels to communal societies, and will contrast his accounts with those of Charles Nordhoff and William Hinds a quarter century later.

All times are Eastern Daylight Time (US)

Peter Hoehnle is a former president of the Communal Studies Association and former editor of the journal *Communal Societies*.

### **Stephanie Carpenter - Despite Our Best Intentions: Representations of Communal Societies in Recent Fiction**

My paper will examine representations of intentional communities in recent works of literary fiction. These include the novels *The Ash Family* (Molly Dektar, 2019) and *We Went to the Woods* (Caite Dolan-Leach, 2019), both stories of contemporary young women who impulsively join isolated communities; Allegra Hyde's collection of short stories, *Of this New World* (2016), which depicts communities past, present, and future; and Tom Noyes's *The Substance of Things Hoped For* (2021), a historical novel that imagines presidential assassin Charles Guiteau visiting the Oneida Community. These works of fiction tend to downplay the ideological premises and practices of the communities they depict, instead emphasizing imbalanced power dynamics. In several of these works, intentional communities even become crucibles for criminal activity, when vulnerable members fall under the sway of charismatic leaders. My paper will consider this persistent narrative. In the face of pressing twenty-first-century inequities, why is communalism so often presented as more toxic than capitalistic individualism? Or is it the pertinacity of individualism that is always, ultimately, the characters' tragic downfall?

Stephanie Carpenter is Assistant Professor of Creative Writing at Michigan Tech University. Her collection of short stories, *Missing Persons*, won the 2017 Press 53 Award in Short Fiction, and her work has appeared or is forthcoming in *Ecotone*, *Witness*, *The Missouri Review*, *Crab Orchard Review*, *Big Fiction*, and other journals. Her current project, "Many and Wide Separations: Two Novellas," depicts a fictional Shaker conversion in the Era of Manifestations. In support of that project, she has received research fellowships from the American Antiquarian Society and the Winterthur Museum, Library, & Garden; a Tennessee Williams Scholarship to the Sewanee Writers Conference; and artists' residencies from a number of organizations in the US and Belgium.

### **Rebecca Harris - Just Portrayals: Representations of the Harmony Society by Rebecca Harding Davis and other Outsiders**

This critical analysis of Rebecca Harding Davis's—the pioneer of literary realism—short fiction "The Harmonists" (1866) and research by Eileen English and Paul Douglas about the Harmony Society reveals conflicting portrayals of the community's founder George Rapp, industry, and spiritual practices that illustrates how writers, scholars, and intergenerational members project their own sometimes unjust ideals onto Economy. Using English's and Douglas's research on causes for secession and material culture, this paper identifies contradictions between Davis's materialistic and despondent Economy and depictions of a spiritual and innovative Economy through representations of the selfless/selfish founder, destructive/beneficial industry, and absence/prominence of spirituality. Without continued analyses of discordant portrayals, critical allies conceal the multifaceted responses to Economy, which limits the micro-society's lessons in economic sustainability and inclusivity of education and religion.

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Rebecca Harris is a graduate student in the master's track for Creative Writing at Missouri State University. She is an assistant fiction and nonfiction editor for Moon City Review, as well as a board member for the Children's and Young Adult Book Review Board of Missouri. She has presented at the 5th Annual MSU Undergraduate Literature Conference, and she was a finalist in the Moon City Press - 2019 MSU Student Nonfiction Competition.

### **N: 11:30-12:45 Latter Day Saints Communalism**

#### **Steven Olsen - Sacred Worldview and Environmental Ethics: "Stewardship" among the Latter-day Saints**

From the inception of their religion, the Latter-day Saints have been known for sustainable communities. Equally foundational to this social gospel is a strong environmental ethic. The present study explores the roots of this ethic in relation to a sacred worldview inherent in the revelations of Joseph Smith. A detailed textual analysis of the revelation known as Doctrine and Covenants 59 illustrates the temporal, spatial, and human dimensions of this worldview in relation to the core religious concept of "stewardship." Note: A variation of this study is being prepared for presentation at the conference, "Ecological Spiritualities," sponsored by the Harvard Divinity School in March 2022.

STEVEN L. OLSEN (BA, Brigham Young University, 1975; AM, Ph.D., University of Chicago, 1978, 1985) is Master Curator of the Church History Department, Church of Jesus Christ of Latter-day Saints, where he has worked his entire career (four plus decades) creating museum exhibits, restoring historic sites, and leading organizational change. He has also been president or board member of a variety of state, regional, and national professional service organizations. He publishes widely in the fields of Latter-day Saint studies and museums studies and frequently presents at scholarly and professional conferences.

#### **Erik Freeman - Social Equity and Racial Inclusivity in Nineteenth-Century Communal Societies: Three Mormon Examples**

During the nineteenth century, the Church of Jesus Christ of Latter-day Saints (Mormon or LDS Church) experimented with various forms of communitarianism. Under the leadership of their founder Joseph Smith, Mormons attempted to build communal settlements in Ohio, Missouri, and Illinois; in the 1850s, Smith's successor Brigham Young encouraged the donation of property and promoted communal settlement in Utah; in the 1860s, Mormons constructed numerous co-operative societies throughout the American West; and in the 1870s, the LDS church attempted to socially and economically transform their settlements under a program they called the United Order, which promoted full communal living and egalitarian economics. During these transformative years, the Church's ideas and policies relating to race, equity, and inclusion converged and changed along with their ideas of communitarianism. This paper



explores three cases during the nineteenth century when Mormon communitarian politics intersected with attempts (and failures) at racial inclusivity.

Historians such as Leonard Arrington, Dean May, Lawrence Foster, and Mario DePillis have each written on the cultural and social significance of Mormon communitarianism. Other scholars such as Quincy D. Newell, Max Perry Mueller, and W. Paul Reeve have explored how issues of race were central to making the Mormon people. This study connects these two threads of historiography by exploring how issues of race and communitarianism influenced each other during the nineteenth century. This paper also suggests that questions of racial inclusion and social politics, which the LDS Church is grappling with today, have a long and intertwining past that needs to be unraveled. The first case study focuses on the experiences of “Black Pete,” an African American convert in Ohio who lived in the first Mormon communal settlement called “the family.” The second case study explores the experiences of Arapeen, the leader of the Wasatch Utes, who converted to Mormonism and deeded his people’s communal property as part of an LDS “consecration” movement during the 1850s. The third case will analyze the experiences of early converts in Mexico in the 1870s who followed Poltino Rhodakanaty, a Greek-born communitarian socialist and Mormon convert in Mexico City. These stories together illustrate new ways of understanding issues of inclusivity and equity that were central to communal societies in the past and to Americans today.

Erik is a doctoral candidate at the University of Connecticut in the Department of History. He earned a B.A. in French at Brigham Young University in 2008 and an M.A. in History at Brandeis University in 2013. During the academic year of 2021-2022, Erik is the Draper Dissertation Fellow at UConn’s Humanities Institute where he will be working to finish his dissertation on transnational Mormon communitarian politics during the nineteenth century. Since 2013, Erik has worked as an instructor of history at Choate Rosemary Hall, in Wallingford, Connecticut, where he has taught courses on environmental history, environmental policy, American history, European history, and the American West. Erik’s article “‘True Christianity’: The Flowering and Fading of Mormonism and Romantic Socialism in Nineteenth-Century France,” won the Best Article Award at the Communal Studies Association’s annual conference in 2018, and the Best International Article Award from the Mormon Historical Association in 2019.

### **William Moore - RLDS Preaching Charts: History and Typology**

Elders and missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) regularly used preaching charts to visually augment oral evangelism during the final decades of the nineteenth century and the first half of the twentieth century. These graphic and artistic works, created by amateurs and professional artists, frequently assumed monumental proportions, measuring as much as twenty feet long or seven feet tall. This illustrated presentation contributes to a complex understanding of the RLDS, formed in the 1870s by believers who had not followed Brigham Young to Utah. By drawing on documentary research, church publications, photographic evidence, and more than one hundred preaching charts in church archives and private collections, this presentation offers a history and typology of this previously undocumented genre of American visual culture. It argues that between 1880 and

1950 preaching charts played a role in both attracting members to the RLDS and helping the community's participants understand themselves.

William D. Moore, Associate Professor of American Material Culture at Boston University, holds a joint appointment in the American & New England Studies Program and the Department of History of Art & Architecture. He is the author of *Shaker Fever: America's Twentieth Century Fascination with a Communitarian Sect* (Univ. of Massachusetts Press 2020) and *Masonic Temples: Freemasonry, Ritual Architecture and Masculine Archetypes* (Univ. of Tennessee Press 2006). With an A.B. from Harvard University and a Ph.D. from Boston University, he serves on the editorial boards of *Winterthur Portfolio* and *Building and Landscapes*.

### **O: 1:00-2:15 New Harmony, Fourierism, and Arts & Crafts Communities**

#### **Michael Strezewski - The Harmonist Tavern in New Harmony: Negotiating with the Neighbors on the Indiana Frontier (1815-1825)**

When the Harmony Society began construction of its new town, New Harmony, in 1814, one of the first structures they built was a tavern that offered meals, alcohol, and lodging to visitors and travelers. Historic accounts and recently transcribed ledgers provide significant insight into the operation of the Harmonist tavern from 1815 to 1825. Though spartan, the tavern was considered the best in the region. A variety of alcoholic beverages were served there, including beer, whiskey, hard cider, and wine. Records show that, though initially successful, the tavern's revenue steadily declined after 1820. The most likely explanation for this is a pattern of repeated conflicts with their neighbors, culminating in a two-day riot. These tensions led to a dramatic change in the types of alcohol served at the tavern, a decision that was apparently driven by competing concerns between making a profit versus keeping the peace.

Michael Strezewski is an archaeologist and Associate Professor of Anthropology at the University of Southern Indiana. Since 2008, he has conducted numerous excavations in New Harmony, Indiana, the second of three towns constructed by the Harmony Society, a Pietist-based utopian and communal group that emigrated from Germany to the United States in 1804. He is the author of numerous archaeological reports and articles on the Harmonist-era occupation of the town.

#### **Mitchell Jones - Honest Hands Toil For Daily Bread: The Other New York Experiments**

The rapid proliferation of communities French utopian Charles Fourier inspired throughout Western New York in the 1840s was the result of the Second Great Awakening religious movement and the economic disaster known as the Panic of 1837. Oneida Community leader

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## CSA 2021 Virtual Conference Program



John Humphrey Noyes called Western New York the Volcanic District of Fourierism during this time. Following up on last year's presentation, "Happiness and Elevation of the Whole," this year's "Honest Hands Toil For Daily Bread" explores the 1840s phalanx communities in Western New York that received less publicity than their peers the Skaneateles Community, the Sodus Bay Phalanx and the Clarkson Phalanx. This work examines further evidence from the Port Richmond Phalanx, the Bloomfield Association, the Ontario Union, the Mixville Association, the Jefferson County Association and the American Industrial Union that indicates the religious and economic roots of Western New York's briefly popular Fourierist movement.

Mitchell K. Jones is an independent researcher, historian, author and commentator. He has a BS in anthropology and an MA in history from the College at Brockport, SUNY. He is on the editorial board of the Journal of American Socialist Studies and the Midwestern Marx website. He was raised in the Jehovah's Witnesses religion, is an ecumenical Christian atheist, and has been a lifelong student of communitarian ways of life.

### **P: 2:30-3:45 Center for Communal Studies Roundtable**

This session offers a chance to discuss current and future directions of the Center for Communal Studies and its collections, including existential questions of the collective consciousness, "where do we come from and where are we going," and concrete solutions and hope to societal ills. The panel will include Silvia Rode, Director of the Center for Communal Studies, Jennifer Greene, USI Archivist, and members of the Center Board of Advisors. Questions and suggestions on current USI academic offerings and communitarianism are welcome.

**Donald E. Pitzer**, Ph.D. is Professor Emeritus of History and Director Emeritus of the Center for Communal Studies at the University of Southern Indiana in Evansville, Indiana. He initiated and directed USI's Center for Communal Studies from 1976 to 2007. He was a founder and first president of the Communal Studies Association and International Communal Studies Association. His research in communal utopias began in Harmonist and Owenite New Harmony and expanded worldwide. He proposed the theory of developmental communalism in 1983 and used it as the theoretical framework for his publications including his edited *America's Communal Utopias* (1997), *New Harmony Then & Now* (2012) and chapter in *A New Social Question* (2015).

**Silvia Rode** received her Ph.D. in Germanic Studies from UCLA. She serves as Assistant Dean in the College of Liberal Arts and Director of the Center for Communal Studies at the University of Southern Indiana. Her research focuses on the Harmonists, communal history, and utopian theory.

**Jennifer Greene** is the Associate Professor of Library Science and University Archivist at the David L. Rice Library, University of Southern Indiana. She has been with the University for over

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10 years as a full-time archivist. Jennifer received MLS from Indiana University in 2008 and completed a MALS from the University of Southern Indiana in 2009. She is currently working on expanding online access to collections through digital galleries, finding aids, and community engagement. She has been involved with collecting intentional community records and has visited several communities. She is an adjunct in the History Department at USI. She teaches Indiana History and Introduction to Archives.

**Greg Brown** has studied communal societies since 1974, earning the equivalent of a minor in Communal Studies at the University of Southern Indiana where he now teaches the history of communal societies at the graduate and undergraduate levels. His dissertation connected theories of community to practices allowing expelled students to succeed and continue their educations. He is a charter member of CSA and the Center for Communal Studies and has served on the boards of both. He also served on committees creating new USI minors in Communal and Religious Studies. His publications include texts on Indiana History, book reviews in the CSA journal, and "The Effects of State and National Policy on Diverse Learners" in Diversity in Education. Greg's most recent publication is Unified Field Theology.

#### **Q: 4:00-5:15 Young People in Community: Observations of Living Well Roundtable Discussion**

At various points in 2020 and 2021, five students from Antioch College lived and worked in an intentional community located on the east coast of the United States. In this roundtable discussion, panelists will discuss their experiences and reflections on the community and intentional community. Each panelist grounds their analysis in their different backgrounds and experiences with work and wealth. These standpoints ground what the discussion will highlight in terms of various aspects of community living. Additional themes center around the inclusion of adults with disabilities, queer identity in community, social therapy, cultural movements around minimalism, gender and gender roles, and comparing two communities with different situations around material conditions.

**Asher Ruck** is a rising fourth-year student at Antioch College. They are pursuing a self-designed bachelor of arts in Cultural Anthropology and Community Studies. In the future, they hope to pursue social work and anthropology, with a focus on community building and community research methods. Their interest includes gerontology, critical disability studies, intentional communities and communal living, storytelling, and media.

**Zoë Johnson** is a rising third-year student at Antioch College. She is pursuing a self-design Bachelor of Applied Anthropology and Archival Studies. She hopes to work closely with-in alternative independent community archives focusing on activism, anarchism, and social movements. Her topics of interest include history and critical studies of crafts, literature, community activism, archival research, and film.

**Christopher Thompson** is an emerging third-year at Antioch College, with a self-designed major in Anthropology of Japanese Spiritual Ecology and Art. He aspires to a future in Eastern philosophy and the arts, particularly concerning ecology and interactions with the natural

world. His interests include sustainable agriculture, intentional living, cultural aesthetics, and the theory and methodology of craft.

**Ike Wylie** is a rising fourth-year student at Antioch College. He is pursuing a bachelor of arts in Psychology with a focus in Global and Transnational Engagement. In the future, he hopes to pursue a career as a clinical psychologist. His interests include behavioral neuroscience, minoritized experience, philosophical tradition, and the cognitive sciences.

**Delaney Schlesinger-Devlin** is a rising fourth-year student at Antioch College. They are pursuing a bachelor of arts in Psychology of Social Behavior with a focus in Global and Transnational Engagement as well as a focus in Francophone Language and Culture. In the future, they hope to work closely with adults with different abilities focusing on policy and programming. Their interests include the Psychological study of Empathy, intentional living, the cognitive sciences, and the theory of Attribution in relation to gender, age, and race.

### **R: 5:30-6:45 Theories of Community**

#### **Susan Love Brown - American Historic Communalism: Themes and Variations**

Communalism as a phenomenon has fascinated scholars for decades. However, it is often difficult to operationalize communalism in such a way that comparisons can be made among the societies themselves. This study uses Alan Page Fiske's relational model to measure themes and variations in American historic communal societies. Although communalism is the measure of these societies from their own viewpoint, other relational forms -- authority ranking, equality matching, and market pricing -- are also present, creating variations in the way that communalism is expressed across communities. Reciprocal exchange, resource distribution, work, orientation to land, and decision-making are compared across such societies as The Harmony Society, The Shakers, Amana, Zoar, Oneida, Bethel/Aurora, the Hutterites, and other historic communities. This study is part of a larger project that includes the study of communities of the Japanese kibbutz movement, contemporary American communities, and communities in Europe.

Susan Love Brown is a professor of anthropology at Florida Atlantic University, specializing in cultural anthropology (political and psychological), social evolution, gender, ethnicity, and the study of intentional communities. She has been a member of the Communal Studies Association since 1995 and currently serves as its president and book review editor. She is the editor of *Intentional Community: An Anthropological Perspective* (SUNY, 2001).

#### **Greg Brown - Infinite Invisible Impacts**

This presentation will explore the ways in which experiments in communal living produce invisible but long lasting impacts that extend well beyond the physical scale or lifespan of the specific endeavors. The session will pursue a big picture approach to the relationship between communal groups and the society that surrounds them. Impacts on both the immediate area of

the community and the broader society will be explored in order to consider the contribution of these groups to a more utopian worldview.

Greg Brown has studied communal societies since 1974, earning the equivalent of a minor in Communal Studies at the University of Southern Indiana where he now teaches the history of communal societies at the graduate and undergraduate levels. His dissertation connected theories of community to practices allowing expelled students to succeed and continue their educations. He is a charter member of CSA and the Center for Communal Studies and has served on the boards of both. He also served on committees creating new USI minors in Communal and Religious Studies. His publications include texts on Indiana History, book reviews in the CSA journal, and "The Effects of State and National Policy on Diverse Learners" in Diversity in Education. Greg's most recent publication is Unified Field Theology.

### **Zach Rubin - Theories of Communal Living: A Group-Centered Perspective**

Why do people join intentional communities? This has been a pressing question that has animated research on the topic for many people, not the least being those who seek to recruit members to their own community. There are several schools of thought regarding the emergence, persistence, and decline of intentional communities, and within them there are often conflicting or confusing conclusions. In this presentation, I will organize these existing field of thought into four schools of theory on the matter: the utopianist perspective, wave theories, commitment theories, and social transformation theories. Then, I propose an alternative theory capturing the strengths of each school while attempting to mitigate their weaknesses. This theory of communal entitativity explains that people join intentional communities in an attempt to reduce uncertainty in their lives through increasing the sense of belonging and mitigating the number highly-consequential of decisions they must make about their own lives.

Zach Rubin is an assistant professor of Sociology at Lander University in Greenwood, South Carolina. It's a state largely devoid of communal activity, and so for engagement on his favorite topic he attends CSA conferences and sits on the organization's board of directors. In 2020, he co-won the CSA's award for outstanding article of the year for a large-scale survey of ICs that assessed a unique measure of "success" in them.