

Intentional Communities: From Shared Values to Concrete Action

Debora Rietveld

Campus Fryslan, University of Groningen

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Dr. Elena Cavagnaro

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Abstract

This study examines the translation of shared values into concrete action in Intentional Communities (ICs) in the Netherlands. This is done by looking at the role of strategy and a shared vision. Although human values have been researched thoroughly, there is still a knowledge gap about the interplay of such abstract concepts with the physical reality in ICs. Incorporating data from interviews with IC members, this study demonstrates that ICs do not necessarily use a strategy, but they do have and use a shared vision. Furthermore, this study examines the internal and external management processes of ICs. Bringing to light differences and similarities in decision making structures, task distribution and interactions with stakeholders.

Keywords: Intentional Communities, ecovillages, shared values, strategy, strategic agenda, vision, mission, planning.

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Intentional Communities: From Shared Values to Concrete Action

More and more people are longing for more “community” in their lives, people feel increasingly isolated and alienated, and yearn for something more satisfying (Christian, 2003). They might find this community around them already, or they might seek a residential (land-based) intentional community (Christian, 2003). Defining the concept of communities was found difficult by social scientists. Almost every definition will not do justice to some deeply held beliefs about its essential qualities (Crow & Allan, 1994). For the purpose of this study the definition that the Foundation for Intentional Community uses to describe intentional communities will be used, which describes an Intentional Community (IC) as: “A group of people who have chosen to live together or share resources on the basis of common values” (Foundation for Intentional Community, 2023).

Although it sounds simple, this definition raises a question: how does an abstract thing like values translate into a collection of living spaces? There is an incredible amount of theory on human values, however the body of research on values in the context of ICs is very limited. In this paper I seek to find out how shared values are translated to a concrete strategy. This study will not give a detailed description of one specific topic, but rather I will give a general overview of a broad amount of topics. I will do so by first presenting the existing literature that is relevant to the topics. Such as a typology of ICs by Meijering (2007), Schwartz’s (1992) well-known universal basic values and Christian’s (2003) insight into ICs visions, strategies and missions. I will then elaborate on the existing research gap and present my research statements. Following this, I will depict my methods and explain why qualitative research in the form of interviews is best fitting to this study. Finally I will present the research outcomes, compare them to existing literature, and come to a final conclusion.

Literature review

In order to learn more about the translation of shared values to concrete strategy five topics will be addressed in the following sections: intentional communities, values and shared values, typologies of values, strategy and planning and translating values into a strategy. Insights from these topics ultimately lead to the research statements of this paper, and serve as a foundation for the data gathering process.

Intentional Communities

ICs have been present in Europe since the Roman Empire, yet their forms have been changing over time, with in more recent years ecovillages popularizing (see appendix A) (Escribano, 2022). ICs are like people: you can distinguish them based on their character, philosophy, mission or norms, but no two are ever identical (Kozeny, 1995). Attempts have been made to categorize ICs. Yet, it was found difficult to fully capture ICs's heterogeneity, especially because most typologies were based on studies between 1960 and 1970 - when mostly hippy communities were popular - and the character of many modern ICs may be different from the ICs studied then (Meijering et al. 2007; Escribano, 2022). Meijering et al. (2007) propose a more recent typology, based on ideology (defined as a common set of norms and values shared by the community members), dividing communities into: (1) religious communities: are unified by strong ideological values, based on religious or spiritual beliefs. (2) ecological communities: attempt to live up to ecological ideals by unfolding sustainable lifestyles. (3) communal communities: ideologically focused on interpersonal contacts between members. (4) practical communities: are not unified by a common ideology. Rather, practical considerations serve as the unifying 'ideology' of these communities.

Values and Shared Values

Values can be defined in a substantial way (what are values), in a functional way (how do values work) or both (Guhin, 2014). The widely recognized definition stems from Schwartz (1992) and is as follows: "Values are (1) concepts or beliefs (2) pertain to desirable end states or behaviors, (3) transcend specific situations, (4) guide selection or evaluation of

behavior and events, and (5) are ordered by relative importance.”. Later, Askeland et al. (2020) build upon this by adding that these conceptions can be both individual and collective. This resulted in the following definition: “*Values are individual and collective trans-situational conceptions of desirable behaviours, objectives and ideals that serve to guide or value [sic] practice.*”. The previous definition consists of both the substantial component (trans-situational conceptions...) and the functional definition (that serve...). This is the reason why I adopt this definition in this research.

When values are held in common by a group, community or society, we can speak of ‘shared values’. Although values expressed by larger social units may in part be an aggregate of individuals’ values, new phenomena may develop as well (Kenter et al., 2019). Kenter et al. (2019) distinguish two mechanisms by which values are transferred between different levels of value providers (individual, group, community, cultural): socialization and internalization. Socialization is a term that describes social learning processes of certain norms, values, preferences and behaviors (Kenter et al., 2016). It occurs over long periods of time, as well as short periods of time, like during group deliberation (Kenter et al., 2019). Internalization is a process in which individuals observe interpersonal dynamics and adjust their orientations to align with a group (Kenter et al., 2019).

Existing Typologies of Values

Schwartz (1992) describes ten motivational types of values, and a total of 57 values. These single values have at least one motivational type, but sometimes a secondary type as well. The ten motivational types are: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence and universalism. See appendix B for an overview of the values within each motivation type.

Furthermore Schwartz (1992) distinguishes two dimensions of the total value structure. The first dimension contrasts openness to change with conservation, reflecting the tension between following personal interests and preserving the status quo. The second dimension contrasts self-enhancement with self-transcendence, reflecting the tension

between pursuing personal interests and promoting the welfare of others and nature (see Appendix C). These dimensions can be used to organize values in broader categories.

From Shared Values to a Strategy

Shared values may inspire a shared vision. The **vision** is “the shared future you want to create, your shared image of what is possible, the thing that motivates your actions [to create community]” (Christian, 2003). A vision transcends our individual capabilities, it is greater than us (Flint, 2013). A vision is purposefully created and may be something like ‘creating world peace’ or ‘cleaning up nature.’. Flint (2013) argues that having a well developed vision (statement) as a community is important for three reasons. Firstly because it helps group members to remember what is ultimately important to them as they go about their daily business. Secondly, it can serve as a clear expression to external people/organizations of what the group stands for. Thirdly, the process of developing a vision allows people to see that the community is ‘theirs’.

When a group's vision is translated in concrete physical terms a **mission** is created, described by Christian (2003) as: “what you will be physically doing as you manifest your shared image of what's possible”. It is a common mistake to use ‘mission’ and ‘vision’ interchangeably even though the difference is vast. A mission is a declaration of what a certain group (wants to) do(es). Whereas a vision is a consciously created fantasy, a waking dream (Flint, 2013).

If a community wants to satisfy their material and immaterial needs and realize their mission they will likely formulate a **strategy** (Ruiu, 2016; Christian, 2003). A strategy affirms a series of goals in a particular time-frame. It usually involves (financial) planning, it answers the ‘how’, ‘what’ and ‘when’ of your project (Christian, 2003). A strategy consists of goals, **goals** are “*milestones you commit yourselves to accomplish*”, but they are short-term. Additionally goals are measurable: you know when you've accomplished them (Christian, 2003).

Strategy and Planning

In the academic literature barely any sources can be found on the formulation and implementation of a strategy or a planning in the context of ICs. There is however a vast amount of research on firm's strategy formulation and implementation, and even about the role of values in this. Additionally, community planning and community development has been often researched before. I will look into these topics to get a more general understanding of communities' strategies and planning.

Flora et al. (2016) define community development as what people do to improve the overall quality of life in the community. They argue that collective agency lies at the heart of community development. Collective agency denotes the collective ability of a group of individuals to address common challenges together. Increasingly, communities are recognizing that planning is a key part of development, it may serve all of the community development models, but the approach to planning may differ vastly. Flora et al. (2016) present four models of community development - and how planning is a part of it. One of these models is the **self-help model**, that focuses on the process of collaborative decision making and taking action, assuming that communities are rather homogeneous and consensus based. Within this model planning is preferred to be highly-participatory and locally driven, because it allows for development of a collective vision, rather than a static plan. Collaborative decision making, highly participatory planning and development of a collective vision are all characteristics that benefit IC's (Christian, 2003; Flint, 2013; Kleiner, 2014)

Havenga & Hobbs (2004) argue that at the heart of strategic management is the '**strategic agenda**'. Sometimes an agenda is written out, but sometimes it exists in an unconscious way, as a 'gut feel'. Regardless of the form, it is important for the agenda to be known, understood and targeted. As a template they present the IME model, which contains three systemic properties: (1) External: This involves managing relationships with governments, regulators, partners, and shareholders to improve regulatory compliance, partnerships, and shareholder value. It also focuses on the identity and future direction of the

system, including adherence to laws and societal norms. (2) Market: in companies this refers to dealing with marketing positioning issues such as branding, product delivery and customer service. For a human being it refers to the competition for basic needs such as shelter, food and air. (3) Internal: for an organization this will include financial assets, technological assets, people and intellectual property. Ruiu (2016) wrote about the efforts of cohousing members, and describes how living in such a way requires a great participation of residents in terms of time, financial resources, and willingness to collaborate. These things can be considered part of the internal management of ICs.

Havenga & Hobbs (2004) continue to describe the two core drivers of strategy, which are depth of thought (requires **ingenuity**) and level of participation (requires **relationships**). With regards to the aforementioned systemic properties the following states are desired on an **ingenuity** level: (1) External: Robustness - system must survive the external environment. (2) Market: Attractiveness - the strategy must be attractive, under supply and demand conditions (3) Internal: Pragmatism - the system must have the right resources to execute the strategy. **Relationships** also have different levels according to this model: The upper level (cognitive) is the visible elements of the relationship, how is the relationship performance perceived and managed; The middle level (sub-cognitive) is the satisfaction with and wellness within the relationship; The deepest level (emotional) is where true loyalty is uncovered and build. The participation driver was found important by Ruiu (2016) in the context of cohousing communities specifically, she states that active participation plays a prominent role in developing supportive neighborhoods. Additionally, she writes that the intentionality of cohousers to relate to each other allows them to establish intimate relationships.

Although these models were not created specifically for ICs, they might be applicable to them regardless, because characteristics that come forward in these models are important to ICs as well. The self help model is interesting, as it allows for the development of a collective vision, which is often seen in ICs (Flora et al., 2016; Christian, 2003). And with

regards to the IME model, especially the Internal and External properties can seemingly easily be applied, as any IC has to manage internal and external relations (Havenga & Hobbs, 2004). The market component is likely less prominent, as ICs are living communities, and not businesses. Yet, they might compete with other parties for land or resources. To what extent these models can be applied can be discovered through future research, and a start will be made in this paper.

The findings from the literature and the lack of research about the role of shared values and the role of strategy in the specific context of ICs, leads me to the following research goals/statements:

Analyze how intentional communities (ICs) in the Netherlands turn their shared values into a concrete strategy.

- Understand what values people in ICs in the Netherlands share.
- Understand in what ways ICs in the Netherlands make use of planning and strategy to develop themselves.
- Analyze to what extent existing planning models and strategy models can be applied to ICs in the Netherlands.
- Analyze the role of a shared vision in turning values into a strategy.

Methods

In the following section I will specify the methods I used to answer the research question, by explaining the data collection methods and the data analysis methods. Moreover, I will explain why the methods I use are the best fitting methods for this research.

Data Collection Method

Interviews

To obtain answers to the above questions, semi-structured interviews were conducted with people that are part of an IC. Despite the disadvantage of having a small sample, interviewing was chosen because of the capacity to ask in depth and personalized questions to each participant (Adams, 2015). Furthermore, in contrast to most surveys, this

allowed participants to elaborate on their answers, making space for participants' experiences, as well as the meaning they made of those experiences (Dixon, 2015). On a practical level, interviews were the best fitted method because the population to get participants from was relatively small, getting a large enough sample for quantitative research would thus be nearly impossible. Four interviews were conducted in person, two interviews were conducted during a video call, and one interview was over telephone. Although in person interviews are preferred because it allows the interviewer to more easily pick up social cues, all methods can be equally used for conducting interviews (Opdenakker, 2006). All interviews were conducted in Dutch. All quotes used in the results were translated from Dutch to English, the original Dutch quotes can be found in Appendix D.

Population, Participants and Sampling

According to a report by Vereniging van Religieuze Leefgemeenschappen (Religious Residential Communities Federation) there are 75 ICs in the Netherlands that refer to themselves as Christian, or affiliate themselves with Christian spirituality. Vereniging Gemeenschappelijk Wonen (Community Housing Federation) (2024) has a database consisting of 933 residential communities in the Netherlands, they do mention that many more residential communities exist that are not part of their database. Furthermore, in a presentation by Bakker (2009) - of the Vereniging Gemeenschappelijk Wonen - it was mentioned that the estimation of the total number of ICs is over 10,000. How this number was determined however, was not explained.

From this population seven participants were selected based on minimally two criteria: they needed to be 18 years of age or older and they needed to live in an IC at the time of the interview. A non-probability sampling method was used, meaning that individuals were non-randomly asked and selected to participate (Vehovar et al., 2016). This method can be prone to selection bias (Forster, 2001). To minimize this risk, and get a sample that was representative of different types of ICs, I attempted to find interviewees from each type

of IC as presented by Meijering (2007), except for practical communities, as those communities are not unified by a common ideology, but rather by practical considerations. I based this selection on how the ICs presented themselves online. Eventually, I interviewed three religious communities, three ecological communities and one communal community, however this distinction was hard to make as especially between the religious and ecological communities there were overlaps in three cases. In the results and discussion section participants will be referred to by a code that includes information about their dominant community type. For example, RICA refers to "Religious Intentional Community A". In two cases two types seemed equally important, this resulted in five letter codes such as ERICA (E for ecological). Furthermore, I looked for residents from ICs that are in different regions and that have existed for varying amounts of time. Three ICs were younger than five years, two ICs were between 5 and 10 years old, and the final two ICs were older than 40 years. The ICs were located in the following Dutch provinces: Utrecht, Gelderland, Friesland, Groningen, and Zuid-Holland.

ICs were found using the internet, and contacted by email and phone. Websites that I used were woongroep.net, verenigingreligieuzeleefgemeenschappen.nl, omslag.nl en gen-nl.nl. Furthermore I searched the internet using search terms such as 'living community' or 'residential group' in combination with more specific criteria such as 'Groningen' or 'ecological'. I contacted fourteen ICs in total, of which eight agreed to an interview, three did not respond or stopped responding, two said no, and one did not fit my requirements. ICs decided themselves which of their members would be interviewed, they tended to refer me to members that had long experience living in the IC or were the initiators of the IC. After 7 interviews data saturation was reached, so there was no need for a final interview with the last participant that agreed to an interview.

Instruments

I made use of two instruments. Evidently, an interview guide was used (see Appendix E). Furthermore, the Schwartz Value Survey (SVS57) was used, a list of 57 values that Schwartz (1992) presented (See Appendix F). Participants were asked to read the list and pick the top three values that they consider to be most fundamental for (1) them personally and (2) for their IC. In the list values from the same motivational type were not placed together.

Data Analysis Method

The responses to most questions were analyzed through a method of thematic analysis, three themes were used: shared values, strategy and planning and shared vision. Within these themes different sub themes occurred that were put in a list. Different and similar answers by participants were compared to identify patterns or explanations for these occurrences. Further I looked for commonalities or connections between the identified themes of different questions. Leading to a more holistic understanding of the research area by seeing how different themes influence each other.

The top three values participants chose were analyzed by placing them in a table and color coding them according to the motivational type they belonged to. After which they were counted, to see which motivational types were mentioned most often. Then, I checked to see whether the motivational types occurred more often in one of the previously mentioned dimensions that Schwartz identified: openness to change versus conservation and self-transcendence versus self-enhancement. Individual values were also analyzed separate from their motivational type by seeing whether some values were picked more often than others. However, due to the small sample size and the high amount of values to pick from, this may have not been reliable.

Results and Discussion

The results and discussion section are combined to get a clear overview of the literature that corresponds to the findings. This section is separated into three subsections: shared values, strategies and IC management, and shared vision.

Shared Values

In this section the role of participants' personal values versus their community values are identified. After which I will elaborate on the choices participants made for IC values.

Personal versus Community

Values can be individual or collective conception. Each interviewee was able to identify the top three values that they found fitting for their IC and for themselves personally. Often there would be one value that encompassed multiple other values for them, for example one participant considered mature love to encompass true friendship, sense of belonging and enjoying life (ERICC, p4-5, ll 38-14). When picking the values they found fitting for their communities participants were mostly confident that other community members would agree with them, but they also emphasized how personal values can differ a lot.

“If you only have similar ones [note from author: values], it doesn’t work either. And if you have two values like this, where you think, this is truly what you live for, and those overlap, and are the two most important ones in everyone’s lives, yes than you have got enough of an overlap, I think, to be able to bear each other for a while” (RICA, p8, ll 7-11)

In general it is not considered a problem if people have some values that differ from each other. Yet, under certain circumstances it is considered problematic. There are certain personal values that are perceived to be less fitting with community life or community values: *privacy* and *freedom* were named as examples of values that may not align with community life. However, this disparity is only considered problematic if an individual cannot handle it

when the person that possesses strong values, expects others to make space for that, or even expects others to share the same exact values. One participant said:

“someone that picks freedom as their number one would just prefer to do what he wants himself, and preferably immediately, you know. He doesn’t want to call a meeting first to ask like: ‘would you like it if I do this or that?’” (ERICC, p8, ll 4-7)

The difficulties with a value such as ‘freedom’ was observed before by Kleiner (2014). She writes that when a community highly values individual freedom of choice, this detracts from the strength of the community and their ideals. Such groups seem less functional, more disorganized and are more prone to unresolved intergroup problems. The carefulness of ICs with (potential) members that do highly place (individual) freedom thus seems natural. Furthermore, Xin (2016) highlights that value diversity is inevitable across human society, but emphasizes the importance of communication to avoid misunderstandings. Although Xin’s research focuses on intercultural communication of people between different countries, this principle may well be applicable to IC’s, where people from many different backgrounds live close together.

IC Values

In Table 1 an overview is visible of the top three values that participants from each IC identified themselves to have. Value 1 is the one they consider most important to their community, value 2 is second most important to their community and value 3 is third most important to their community. The values are color coded according to the motivational types that Schwartz (1992) identifies. No values were chosen from the stimulation, achievement, power and conformity types, for that reason these four are not included in the color coding.

Table 1.

Values picked by interview participants and legend

IC	IC Value 1	IC Value 2	IC Value 3	Value Type
RICA	a spiritual life	social justice	responsible	Benevolence
RICB	helpful	meaning in life	broadminded	Universalism
RICC	a spiritual life	respect for tradition	wisdom	Security
CICA	choosing own goals	creativity	true friendship	Hedonism
EICA	equality	protecting the environment	creativity	Self-direction
ERICB	inner harmony	mature love	unity with nature	Tradition
ERICC	meaning in life	sense of belonging	pleasure	

When looking at the values that participants chose for their community, it is noteworthy that only three values were picked twice: creativity, a spiritual life and meaning in life. Other than that all values that were picked vary per community, suggesting there is not one 'value formula' to create an IC.

Table 2

Value types that were chosen

Value Type	
Universalism	7
Benevolence	8
Security	1
Hedonism	1
Self-direction	3
Tradition	1

One thing that does seem to be common, is to pick universalist or benevolent values: 5 out of 7 participants chose at least two values that fall within these two categories. And, 6 out of 7 participants chose a value that falls within these two categories as the value that is most important to their community.

A possibility as to why mainly universalist and benevolent values are picked is because those values are self-transcendent (Schwartz, 1992). In contrast, values from motivational types such as power and achievement are characterized by a competitive motivation, and are considered self-enhancing (see appendix C). A common way to find meaning is self-transcendence through concern for others (Schwartz, 1992). Stellar et al. (2017) found that self-transcendent emotions, such as compassion, gratitude and awe, help individuals form enduring commitments to social groups by fostering connection, commitment, and attachment to others. For instance, when someone goes out of their way to help someone else it reinforces the existing social bond. This may benefit community life.

Strategies and IC Management

In plans and goals for the future, different things determine the course of action ICs take. I will start by exploring strategy and the strategic agenda in ICs, then I will elaborate on how ICs manage internal and external affairs.

Strategy

When initially asked the question whether their ICs follow a strategy almost all participants (6/7) answered 'no'. After a few seconds some of them said that they did want to reach some broad goals in the future. But having a time frame in mind for these goals was an exception. I identified at least three explanations for the absence of strategies.

The **first** explanation, given by two participants, is that this is just simply not the way they work, there is no normative feeling towards having or not having a strategy. One of those two participants said he would be open to trying to work with a strategy. The other participant seemed less interested, saying:

"We live our lives here in a certain way and from a certain spirituality. And we let other people share in that, if they want to. That is something completely different from making very concrete goals. We have never said anything like 'let's try to get so many guests in two years and so many guests in five years, so that we can scale up'. That is not how we work, how we function." (RICB, p28 ll 3-8)

The **second** explanation, given by two participants, is that they believed strategy usage to be unrealistic. There are so many unexpected things that may happen, that even if you did create a set of goals to reach within a certain amount of time, it would not go according to plan. One of the participants mentioned that the development of their IC is dependent on donations, you simply do not know when you have the money to do what (RICC, p11 ll 6-10). The other participant mentioned odd jobs to demonstrate his point, in his experience there are always unforeseen problems that pop up during such projects, making exact planning pointless (RICA, p11 ll 13-14). Instead, being flexible was preferred by both participants.

The **third** explanation, given by two participants, is that they did not want to make use of a strategy, they may have believed that it is possible, but prefer not using it. One of the participants said that she would not like a 'businesslike' structure in her private life, having to reach targets and goals and another participant said he is 'allergic' to those things, believing that in the past fifty years the need for control has gotten to an 'absurd' level:

"Oh, very often it is not sincere, it is all bla, bla, bla... I don't believe in that. Much more, I believe (...) that people have good intentions, you know? And that today you get together and today you'll look 'hey, how are we gonna do this now?' (...) but nowadays everyone is thinking strategically. Everyone is thinking 'how can I get control' (...)." (ERICB, p39 ll 22-24)

One participant - from an IC with approximately forty members - said his community does make use of a strategy in some of their projects. He liked the strategy usage, as it allowed them to work structured and to track their progress. Additionally, the progress could also be shared with the IC members that were not part of the specific project.

Sager (2018) wrote that some IC members prefer a strict ranking of goals in order to accomplish the ideologically most important. On the other hand, others hesitate to set priorities and instead prefer to make plans that approach several goals inside the framework

of the common vision, as this benefits relations in the community. One factor that may be of importance is project size: larger project size increases project complexity, leading to a need for project management strategies (Shane et al., 2013). In complex projects, successfully making use of a project management strategy can accelerate project delivery, reduce project costs, and minimize project disputes (Shane et al., 2013). Furthermore a higher number of external and internal stakeholders may lead to the need for more ambitious strategies so that the interests of all parties that are involved can be taken into account (Orlander, 2003).

Internal Management

Although most ICs do not make use of a strategy, they often do make plans or decisions concerning the near future. The form these things take on often was similar across the different ICs. In the following sections some notable similarities and differences in ICs internal management are discussed and compared to existing literature.

Meetings: Tasks and Relationships

All ICs in my sample make use of at least one meeting a week, in which there is space for discussing practicalities, such as allocating the tasks that have to be done. But, the meeting often also served a second purpose, namely for checking in on how everyone is feeling and what they are thinking about. In one community the separation of these two purposes was made physical by separating 'couch sessions' from 'table sessions':

“So the couch session, let’s say, then you have to be more relaxed... and the vision... and more the dreams. When the other time [note from author: table sessions] this has to happen and that, and we will do that. It’s more like a hard and soft component. And we really did use the soft component because we noticed that that easily gets little attention and that the little tasks often get the upper hand.” (RICA, p24 ll 10-14)

Previous research has shown that social skills reduce intergroup conflict and increase collaboration (Lee et al., 2015). The appropriate use of social skills prevents task conflict from being transformed into relationship conflict (Lee et al., 2015). Kleiner et al.

(2014) described the conscious separation of ‘business’ meetings and ‘emotional’ meetings in another IC, where members found the separation rewarding and found that it led to more productive meetings.

Decision Making.

Consensus. Decisions about the course of action in the ICs from my sample are generally made with all members. The two communities that have between 30 and 40 members both explicitly mentioned using sociocratic decision making models. For one community this looked as follows:

“(...) in principle it means that (...) all residents have the highest power. So they can discuss the relevant topics in a meeting in multiple rounds (...), in the last round you can vote whether you are in favor or against. And the person that is against has to make a new proposal, that everyone agrees with, or at least that people can live with it”. (ERICC, p10 ll 6-11)

Similarly for the other (smaller) ICs having everyone agree with a decision was deemed very important. Especially for the larger decisions about a change of course or other things that highly influence the daily life of community members, full consensus is required:

“It is not possible that one person for example says ‘well, I really don’t want it’ [note from author: a change of course]. Yes, then it becomes very difficult, because they are also never going to support it.” (RICA, p13 ll 9-11)

This strong wish for consensus based decision making fits very well within one of the four community development models that Flora et al. (2016) presented, namely the self-help model. Where collaborative decision making is emphasized and planning is preferred to be highly-participatory. Consensus based decision making creates an incentive for IC members

to really try to understand each other's objections with certain proposals — and to adapt the proposal in order to incorporate the other members' concerns (Christian, 2003).

When Consensus Does not Work. Interviews brought forward that approaches start varying more when ICs are confronted with a disagreement without a solution that everyone agrees upon. In my interviews roughly three possibilities came forward as to what to do when there is no solution that satisfies everyone: compromise, external judgment and majority rules.

Firstly compromise, sometimes a compromise is still in everyone's interest, this can still be considered consensus. But sometimes compromise means that both parties' interests are weakened, and they end up predominantly unsatisfied. One participant described this as follows:

“And how do you then [note from author: in a conflict that touches core values] come together? Well, then both have to compromise, and that is a hard pill to swallow for both.”
(EICA, p8 ll 41-42)

A second option is external judgment, meaning that the help from an external (non-resident) agent or party is called in to determine what the course of action should be. This party should use objective criteria to determine what is in the best interest of the community, for instance agreements that were made on paper before the conflict arose (such as rent or responsibilities). But these objective criteria may also be based on the requirements from external stakeholders, this will be discussed further in the 'external management' section.

A third option is majority-rule, this option especially seems to be appealing when there is little time or when the decision is not extremely important. One of the participants said:

“Legally, what’s on paper in the splitting deed is that if after two or three meetings you still haven’t reached a conclusion (...) that after some time you say majority of votes prevail.”

(EICA, p3 ll 37-40)

All three approaches may be effective decision making models depending on the group, the issue and the importance of the decision. However, they all present limitations that do make them less desirable than consensus-based decision processes. Firstly compromising, this is not considered to be an integrative strategy except for a situation where parties are very entrenched and the chance of having a comprehensive agreement is low (Lewicki et al., 2018). Secondly, the use of objective criteria, this is only effective when criteria possess certain characteristics such as being perceived as legitimate and when they way similar elements of the situation on both sides (Barendrecht & Verdonschot, 2008). Thirdly, majority rule has been found to have limitations that are particularly significant in big decisions, where the outcome has a large impact on the people involved, as it fails to to consider intensity of desire among voters (Ward, 1961; Novak, 2014). Among such limitations are that competing factions usually try to win, creating an hostile “us versus them” atmosphere. Furthermore, it often results in forms of unconscious sabotage when it comes to the implementation of a proposal (Christian, 2003).

Task Distribution: Domains and Responsibilities. Another area in which ICs showed a lot of similarity is in how tasks were divided. Most of my participants described having approximately seven domains, an example of domains in one IC is: office, guests, kitchen, garden and housekeeping. Depending on the community size and project size one or multiple people are active for each different domain. Who is responsible for what depends on the preferences, qualities, abilities and interests of IC members. When asked about how responsibilities were divided one participant answered:

“(...) that grows naturally. What are you good at? Then you do that. What do you like? Then you do that.” (ERICB)

However there are great differences between ICs in the amount of regulation of responsibilities or tasks. Some communities made use of thorough planning and schedules whereas others would just see what they could do per day or week. Something notable is that the emphasis was placed on different drivers for undertaking action in the different ICs. In the two largest ICs from my sample (30 - 40 members) you had to work a minimum amount of **time** per week, but could choose whatever task you would like to do. In another IC, there was a year **calendar** with the yearly recurring tasks, but who does which job depends on who has time and motivation. Yet another IC worked with **responsibilities**, in the sense that for example one person is responsible for cleaning the stairs. But there was no schedule related to it, meaning the person has to decide for themselves when it is an appropriate time to clean the stairs again. One participant said that in his IC task division occurs naturally.

The Influence of Guests. The two ICs I have not discussed yet were the ones with the most extensive planning and interestingly also the only two communities that regularly received many guests (over ten) for short periods of time (a weekend or week). Another similarity between the two ICs is that the time spent working for the community was the highest out of all ICs, for one IC it was full time and for the other half-day. When asked whether the extensive planning was a conscience choice, one participant answered:

“Yes. So if we want to make appointments with friends or with family or whatever (...) then we know, beforehand, at that moment I have more freedom because it is my day off.”

(RICC, p7 ll 28-30)

In the other community that receives guests schedules are made for everything. There, there is a big circle of volunteers (approx. 70) involved in the organization, and these

volunteers are really needed in order to keep the IC functioning. The participant from this IC gave the involvement of volunteers as a reason for the tight organization.

There may be multiple explanations why specifically these communities are attracted to tighter organizational arrangements. It may be that the desire to create a positive experience for guests leads to a heightened sense of pressure to be well organized. One participant said:

“(...) when do you choose your family... When do you choose your work... to this day that is sometimes difficult. And sometimes I have not made the right choices... for my family... for the small children, because of feeling this pressure of having to get a meal on the table for the guests... but having a crying child... so they just had to whine at my leg...” (RICC, p14 ll 26-29)

The need for tighter structure when receiving guests, may be explained by a heightened sense of pressure or different reasons such as a stronger need for structure when there is an ever changing social environment (Monforte et al., 2021; Veijola et al., 2014; Fennis & Wiebenga, 2015; Kay et al., 2015).

External Management

When interviewing participants about external management I explored two sides. Firstly, the interaction between IC stakeholders and the IC. And secondly, the interaction between the outside world and the IC in general.

Stakeholders. Four of the participants did not have much to say about the stakeholder management, because either there was very little interaction with stakeholders (anymore) or because they were not involved in the interactions. Three participants from small and young ICs (less than 5 years old), did give some insight into these interactions. There are two things that stood out to me: stakeholder requirements and stakeholder values. I will discuss these in the following sections.

Requirements. With the involvement of stakeholders come expectations and requirements. The way one participant described the initial contact with the municipality was as follows:

“We had to come up with a clear vision. With an added value. What makes you want this? What is in return for the municipality? Because of course everyone could say “yes, we want this as well”. (...) So, we submitted a plan” (EICA, p11 ll 41-45)

But also requirements from other organizations may have to be taken into account. For instance, one of my participants was part of an IC that was a healthcare organization as well. He said:

“But yeah, you are also dealing with starting a foundation, starting a healthcare organization actually. So with that you have to fulfill all the requirements from the inspection. All those things have to be arranged, I think to make sure that there is always something you can fall back on.” (RICA, p11 ll 15-18)

Values. Participants also recognized that finding similar values with those of the municipality was helpful. One participant described two ways in which she incorporated values in her contact with the municipality. The first way is by showing the municipality what they aimed to create, by bringing them to another IC that they were inspired by. The second way is also taking note of the values that are important to the municipality, and incorporating them in your own plans:

“And these things we have brought into the plan that I wrote. For instance the social cohesion... vital countryside... these are all elements that have added value [note from author: for the municipality].” (EICA, p13 ll 18-20)

Another participant described how much what you get approved to do depends on who is in the city council when you want to execute plans. He described a conversation with one official

“Oh, oh, oh, don’t be mistaken’, she says, ‘now we want to collaborate, but I do not know who will be in the city council in a year or two’ (...) And of course, she was right. Because it is uncertain whether that would even be possible anymore.” (ERICB, p28 ll 31-33)

Sager (2018) writes about the need for an IC vision to correspond with the building codes, and other requirements of the municipality. But not only does collaboration depend on alignment with objective criteria, collaboration is also highly dependent on the specific separate people that are in charge. Brummette & Zoch (2016) found that stakeholders’ personal values predict the values they expect from organizations with which they choose to conduct business. But also more generally, values are fundamental to (stakeholder) organizations as they signify what is appropriate or desirable, and with that values guide the choice of action (Askeland et al., 2020). It thus makes sense that IC members will consciously incorporate elements into their plans that will appeal to stakeholders.

Presentation. The second component of external management is the overall interaction between ICs and the outside world, such as the neighborhood, or people stumbling upon their websites. In contrast to the ‘stakeholder-component’, for this component all participants were able to answer my questions. This section will first discuss presentation and the role of values in presentation.

Participants talked about both offline presentation and online presentation. I will discuss offline presentation as this was discussed more extensively by my participants than online presentation. Offline presentation was discussed mainly in relation to visitors, potential residents, direct neighbors, the neighborhood and village. The majority of participants, especially from younger ICs, talked about organizing meetings or open days for those interested. A participants said:

“(...) as soon as we got the key (...) we immediately held a meeting and told them we are going to form this thing here, and so we told the full story to the neighborhood” (ERICC, p10-11 II 24-2)

In neighborhood contact IC values were not often verbally incorporated, that is to say explicitly mentioning which values are important to them. The two communities that had ‘spiritual life’ as their most important value both said they preferred people to experience this through their actions, rather than through their words. Someone called it a ‘demonstrative dimension’, in which through care for the environment, through forgiveness, through respect and love, you show that you are Christian (in these cases).

When community resources are used, an alignment of the purpose of the activity with the ICs values may be more important. One participant mentioned that when externals organize activities in the IC space, these activities are assessed by comparing them to the IC values and vision. Only when there is a link, even if it is indirect, these activities are welcomed.

On a different note, presentation towards potential residents is approached differently than towards general visitors or village residents. This came forwards especially in the ICs that seek to be a refuge to other people as well. Two of them explicitly mentioned having had experience with people that wanted to become part of the IC for reasons that are seemingly superficial, such as looking for a house with a nice view or finding staying as a visitor very fun. They emphasized that living in their IC means that you have a willingness to put others/guests above yourself, and that you need to have a desire to serve other people.

For ICs in general the process of finding new residents is relatively thorough, especially when a close interaction with each other is expected when living there. The participant that placed inner harmony as the most important value to their IC explained that in conversation with potential residents they would ask questions about the ICs most important values. Sometimes indirectly, and sometimes directly. He said:

“And then someone starts talking, and you already have enough indicator of whether it overlaps with your idea of inner peace, or whether it is about something else, or whether that other does not really understand your question” (ERICB, p20 ll 15-17)

ICs are often created in response to something IC members find troubling about the current society. Ecovillages, for instance, respond to the atmospheric destruction and exaggerated exploitation of nature (Sager, 2018). ICs are in many ways contrast to the mainstream, and Sager suggests that ICs have a permanent need to stress ‘otherness’. My findings suggest that ICs may prefer stressing this ‘otherness’ in behavioral ways, rather than verbal ways. With regards to potential residents, looking for those that share IC values makes sense, as research confirms that coresidents with similar values and expectations are more likely to be compatible with each other (Clark et al., 2017).

Shared Vision

The original research question targets the role of a shared vision in forming a concrete strategy. However, as the participants largely did not consider themselves to use a strategy, the role of a shared vision will be discussed more generally. In interviews participants were therefore asked about their shared vision, and its role in the forming of concrete plans, goals, and activities. In this section I will first discuss the vision, and then its role.

All participants were able to formulate their vision, however two participants felt that their current vision is incomplete or does not fully encapsulate what they stand for. Despite this, they did both have an idea about what the role of this vision would be.

One of those participant said:

“It’s this unclear thingie that we all see, and we know it’s there. But because we never really expressed it (...) we don’t really know what we are working towards” (CICA, p35 ll 21-24)

Other participants did know what their vision was. Some of them were able to formulate it in a sentence or two. However, for most of the participants it took longer to describe the vision. It often incorporated a lot of different components and values, but always included the three values they considered to be most fundamental to their IC.

Furthermore, there was a difference between ICs in whether the group was formed first or the vision was formed first. In three ICs the vision was formed first, after which a search for potential members started. They considered this less time consuming and as having potential for finding good matching coresidents. One participant said:

“Imagine everyone would have been there from the beginning, (...) life continues and some people make other choices, some people stop, then you get demotivated, you can’t come to an agreement. And now it is as follows: people can read and see what it is. And then they choose whether they want it or not.” (EICA, p17 ll 22-27)

In four ICs the group was there first, after which together they formulated a vision. Sometimes this was out of necessity, because the IC members did not have the resources to realize a community by themselves. But also because forming a vision together can be of value, as everyone was able to give input for it. One participant said:

“But when we finally found it [note from author: the vision], everyone did agree”
(RICB, p13 ll 7)

It is not surprising that all ICs had a shared vision, ICs often have a clear vision that guides their actions and aspirations (Campos, 2013). Furthermore, the visioning process is a key characteristic of successful community planning (Ames, 2010).

The Role of a Shared Vision

As almost no participants made use of concrete strategies, the role of a shared vision in the formation of a strategy was difficult to research. Instead, those participants answered questions about the role of a shared vision in the formation and achievement of goals. With regards to the role of the vision I identified two main roles: the vision determines the atmosphere and it serves as an objective criterion. In the following section I describe those roles in more detail.

Firstly, four participants described the role of the vision being related to the IC atmosphere and overall culture. Reaching concrete goals was not necessary to live out the vision, as living out the vision was considered possible in almost any circumstance, merely being better facilitated by the physical presence of an IC. In each activity the vision forms the guiding principle for the group atmosphere. When asked whether goals and vision relate and in which manner, one participant said:

“Everything has to do with each other. (..) When this was built, if there was too much emphasis on it having to be done, or having to be fast (...), there would be one woman - that taught us a lot - who said: “Stop!”. (...) and then everything needed to settle again first, and the fun had to return, and the space needed to return. And after that, the work continued. You see?” (ERICB, p42 II 18-24)

Secondly, three participants mentioned that the vision serves as an objective criterion. Activities and plans may be compared to the vision, but also potential residents may be judged by whether their viewpoints fit the ICs vision. One participant mentioned that although liking someone is important, you are looking for someone that shares a vision more so than someone who could be your best friend (EICA, p20 II 1-4). The extent to which visions were structurally used as an objective criteria differed, one participant from an IC where the vision was structurally used as an assessment method said:

“For each project (...) that is submitted as a plan, there is this special preparation group that checks whether everything is well prepared. (...) And when that [note from author: the plan] fits with the vision and the mission, you don’t need to talk about that anymore” (ERICC, p15-16 ll 43-5)

The atmosphere role was an unexpected finding as I found no literature that mentioned this. This role may be hard to imagine, as vision was defined as the shared future you want to create, yet the atmosphere is something one experiences in the presence. Christian (2003) wrote the following about the vision: “ideally it’s described in the present tense, as if it were happening now”. Yet, some of my participants said that the vision is not only something that you are working towards, but also something that you already live out. Flint (2013) did write that the vision does serve group members’ daily business, by serving as a reminder that helps group members to remember what is ultimately important to them. But, my findings suggest that the vision not only helps them ‘remember’ what is ‘ultimately’ important, but that it even determines the current internal culture and atmosphere. Participants’ visions often had to do with themes such as intimacy, consciousness and hospitality, those things can be practiced everywhere, and the IC served more as a means. With regards to the objective criteria role, Kleiner (2014) had a similar finding to mine. She writes that a strong shared vision can direct IC members in making decisions and moderating conflict, as well as help them in their member selection process.

Limitations

As with the majority of studies, the design of the current study is subject to limitations. The main limitations are: (1) the small sample size, (2) the research question and (3) speculation. Starting with the sample size; only seven participants were interviewed, which is not enough to ensure a reliable picture of the full IC population. However, my findings may serve as starting points for other studies that can go more in depth. A second limitation is that the main research question was difficult to answer, as most ICs did not

consider themselves to have a strategy. Nevertheless, all sub questions could be answered, and participants did talk about the vision's role, but just not in relation to strategies but to actions in general. The information about the (lack of) strategies and visions ICs adapt, could be used to ask better fitting questions in future research. A third limitation is speculation, especially in analyzing and interpreting results I could never ensure that the way I interpreted participants statements in the exact way they meant it. To reduce this limitation as much as possible, I tried to stay as close to the transcript as possible in my results and discussion section. In short, although there were several limitations to this study, the research may serve as a starting point for future research about ICs in the Netherlands.

Conclusion

This study aimed to find out how ICs in the Netherlands turned their shared values into a concrete strategy. In-depth semi-structured interviews were conducted with seven participants. The results were that ICs often did not make use of a strategy because they (1) “just didn’t”, (2) did not want to, (3) or did not believe it to be realistic. However one could say ICs do have an (unwritten) strategic agenda, as they have clear ideas about internal management - such as decision making and task distribution - and external management. Having a vision could serve this strategic agenda by serving as an objective criterion to take a certain course of action. Another role of the vision is that it plays part in determining the atmosphere and overall culture of the IC. Further research could be conducted about ICs in the Netherlands, and their shared values, (lack of) strategies and shared visions.

With regards to shared values it would be interesting to find out whether self-transcendent values are structurally picked more often than self-enhancement values. And, even more interestingly, if this would be the case: why? A possible hypothesis could be that people with self-transcendent values are more likely to want to live in or start an IC. But it could also be that the ICs with self-transcendent values are the only ones that ‘survive’ the test of time.

On top of that, further research could be done about the willingness of ICs to implement strategies and the influence of project size and complexity on the willingness of ICs to make use of a strategy. Furthermore, with regards to internal IC management, research can be done about ICs members abilities to separate tasks from relationships, possibly by looking whether and how conflict in one area influences the other area. It would also be interesting to see whether in a broader sample different drivers for action occur such as the ones I found: time, calendar and responsibility. And moreover, whether the different approaches can be somehow explained? Future research could also be done about different levels of tightness in IC organization, and whether regularly receiving guests had an influence in organization tightness? Another interesting topic would be to what extent ICs actively try to appeal to stakeholders' values, and if applicable in what way.

Finally, further research could be done about how IC visions influence the group culture and atmosphere. Moreover, it would be interesting to see whether different 'types' of visions could be identified, to see whether that influences the role of those visions as well.

This paper may serve as a starting point for next scholars. So that soon a good understanding of ICs in the Netherlands is established, maybe even facilitating the development of these brave initiatives.

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Appendix A

Timeline ICs

Phase	Intentional Community	Period	Place
1	Sectarian and Christian	Until the second century	Roman Empire
2	Monastic communities	From the first century onwards	Europe, gradually spreading to the rest of the world
3	Heretical communities	Twelfth–thirteenth centuries	Europe
4	Protestant communities	Sixteenth–eighteenth centuries	Europe, North America
5	Socialist communities	Early nineteenth century	Europe, North America
6	Anarchistic communities	Late nineteenth century	Europe, North America
7	(Hippy) communities	1960s and 1970s	Europe, North America, and Oceania
8	Cohousing communities and ecovillages	From the 1990s onwards	Europe, North America, and Oceania

Escribano (2022)

Appendix B

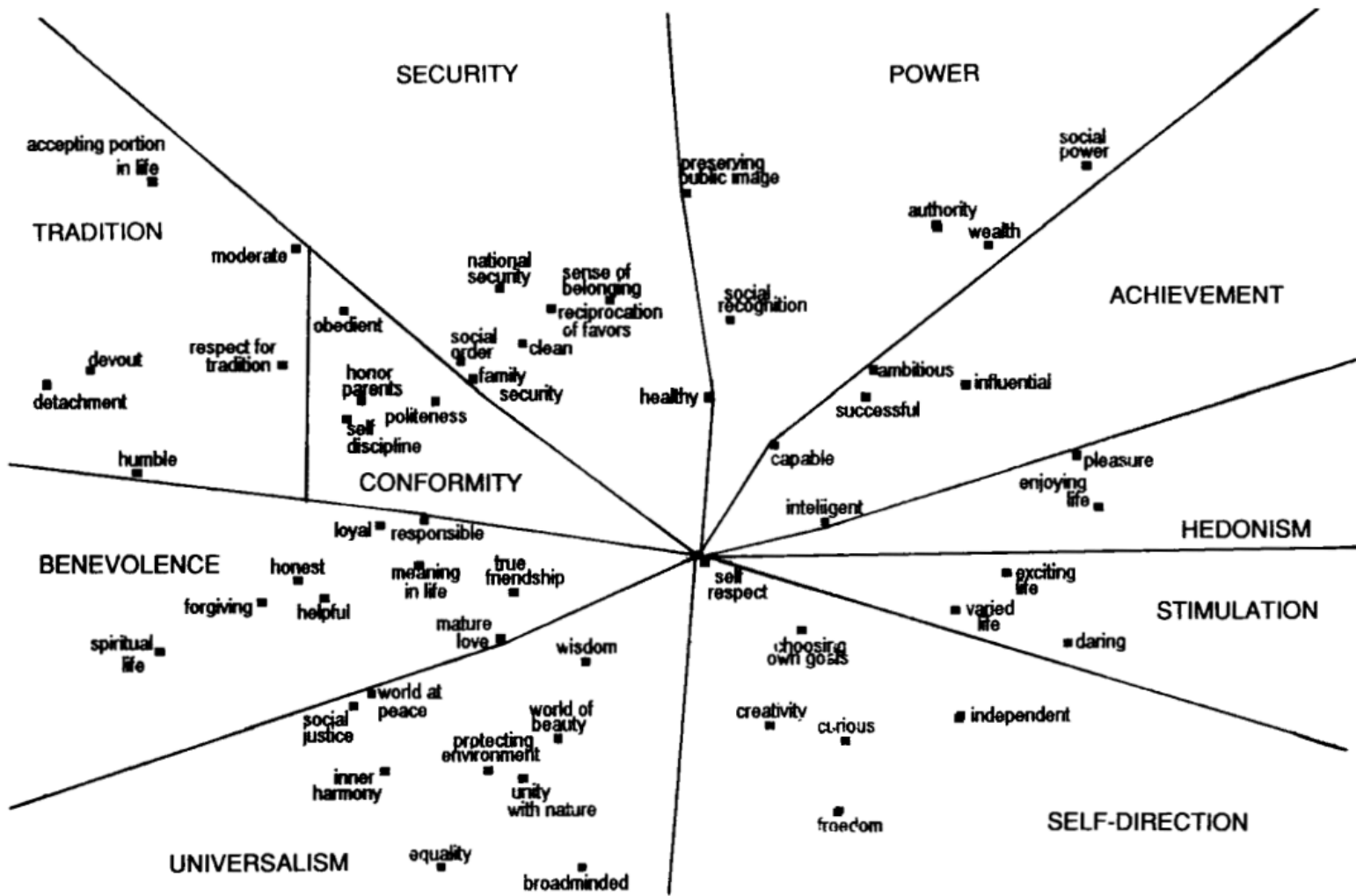


Fig. 2. Individual-level value structure averaged across 20 countries (36 samples): Two-dimensional smallest space analysis.

Schwartz (1992)

Appendix C
Relations among Value Types

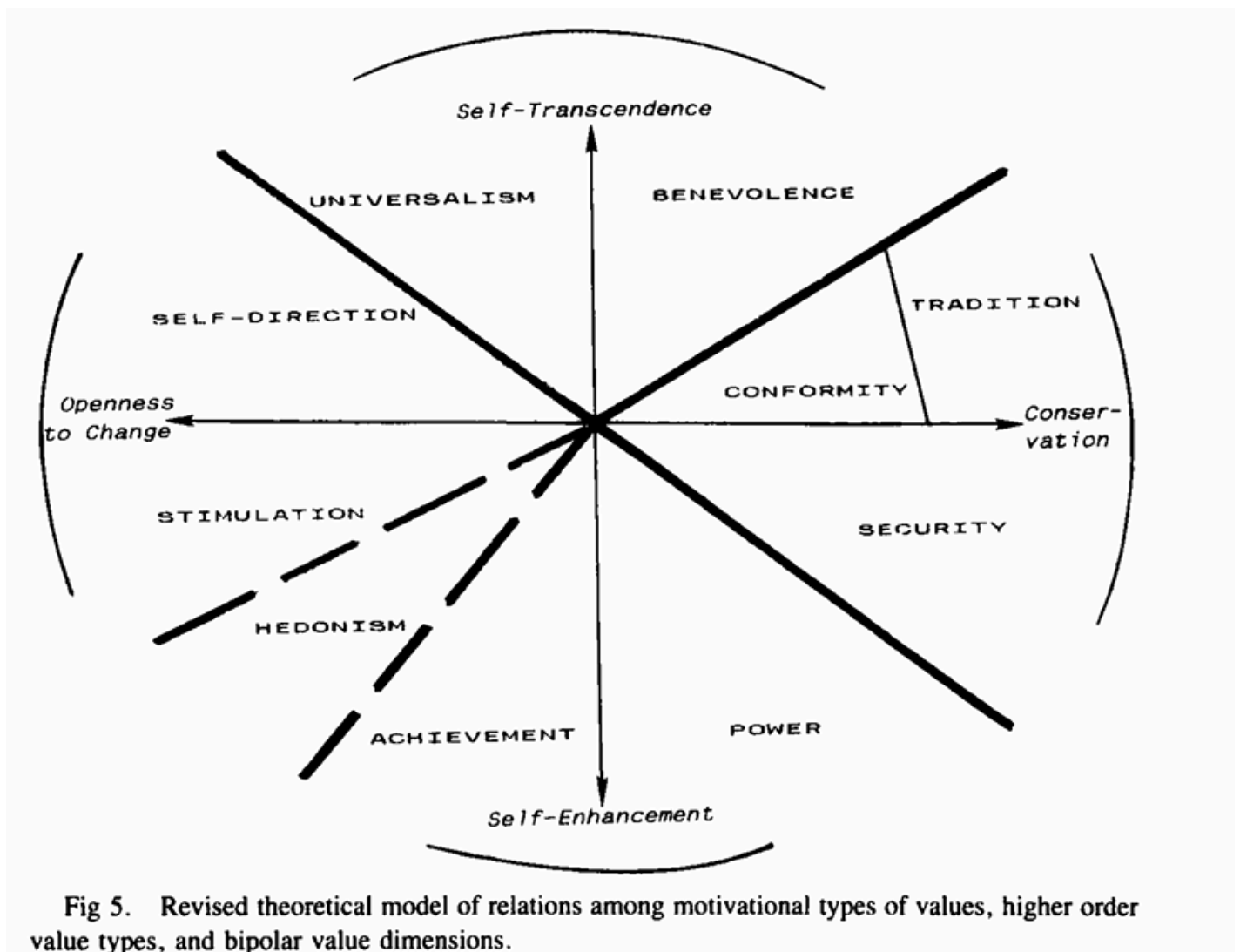


Fig 5. Revised theoretical model of relations among motivational types of values, higher order value types, and bipolar value dimensions.

Schwartz (1992)

Appendix D

Translated Quotes in Original Language (Dutch)

“Als je alleen maar hetzelfde hebt, dat werkt ook niet. En als je twee waarden zo hebt, waarbij ik denk, ja dat is echt waarvoor je leeft, en die overlappen, en dat zijn ook de twee belangrijkste in ieders leven, ja dan heb je wel genoeg een overlap, denk ik, om het een tijdje met elkaar te kunnen uithouden.”

“En te weinig overleg en zo, maar iemand die vrijheid als punt nummer één heeft, die wil het liefste gewoon doen wat hij zelf wil, en liefst meteen, weet je wel. Hij wil niet eens een keer een vergadering eerst bij elkaar roepen om te vragen van, vinden jullie het leuk als ik dit of dit doe?”

“We leven ons leven hier op een bepaalde manier en vanuit een bepaalde spiritualiteit. En daar laten we mensen in delen als ze dat willen. En dat is wat anders dan dat je je hele concrete doelen gaat stellen. Er is bij ons nog nooit gezegd van laten we proberen dat we over twee jaar zoveel gasten binnen hebben en over vijf jaar zoveel gasten. En dan kunnen we het dan en dan uitbreiden of zo. Zo werken we niet, zo zitten we niet in elkaar.”

“Oh, heel vaak is het niet oprecht. En het is allemaal bla, bla, bla. Ik geloof er niet in. Ik geloof veel meer, en daar blijf ik in geloven, en ik denk dat het ook weer terug gaat komen, dat mensen goede intenties hebben. Snap je? En dat je vandaag bij elkaar komt en vandaag gaat zoeken van, hé, hoe gaan we dat nu doen? Hoe gaan we dat nu oppakken? En noem maar op. Maar nu zit iedereen strategisch te denken. Iedereen zit te denken, hoe kan ik de controle te krijgen, noem maar op. Het is een extreme verdeeldheid is er aan alles.”

“Dus de banksessies, zeg maar. Dan moet je meer ontspannen en de visie en wat meer de dromen. Terwijl de andere keer is het alle taakjes. Dit moet gebeuren en dat, we doen dat. Het is meer de harde en de zachte component. En die zachte component hebben we wel echt ingezet, omdat we merkten dat dat dan weinig aandacht krijg eigenlijk snel en dat de taakjes snel de overhand krijgen.”

“Ja, nou ja, het is in principe dat de bewonerskring, eigenlijk alle bewoners, die hebben de hoogste macht, zeg maar. Dus die kunnen dus in een vergadering de punten die aan de orde komen, die kunnen dan dat bespreken en dan in een aantal rondes kunnen we dus, de

laatste ronde is dan dat je kan stemmen, of je te voor of tegen bent. En moet degene die dus tegen is, die moet eigenlijk weer een nieuw voorstel doen, die dan weer iedereen meekrijgt. Of in ieder geval dat mensen ermee kunnen leven.”

“Het kan niet dat één iemand bijvoorbeeld zegt, nou, dat wil ik echt niet. Ja, dan is het wel heel moeilijk. Want die gaat dat dan ook nooit steunen.”

“En hoe kom je dan tot elkaar? Nou, dan moet je beide dus water bij de wijn doen... en voor beide is dat dan slikken.”

“Maar juridisch staat op papier in de splitsingsakte... dat als je daar na twee, drie bijeenkomsten nog niet uit bent... je kan natuurlijk blijven discussiëren. Dat je dan op een gegeven moment zegt, meeste stemmen gelden.”

“Ja, maar dit groeit vanzelf. Waar ben je goed in? Dan doe je dat. Wat vind je leuk? Dan doe je dat.”

“Dus als wij zelf afspraken willen maken met vrienden of met familie of wat dan ook, of dingen willen organiseren en dan weten wij, van tevoren, op dat moment heb ik iets meer vrijheid want dat is mijn vrije dag.”

“Want...wanneer kies je voor je gezin... wanneer kies je voor je werk... dat is steeds lastig soms. Ik heb soms niet goede keuzes gemaakt... naar mijn gezin toe... naar de kleine kinderen. Door de druk te voelen van ik moet nu de maaltijd op de tafel krijgen voor de gasten... maar ik heb een huilende kind... dus die moet maar even aan mijn been jengelen...”

“En wij moesten... met een duidelijke visie komen. Met een meerwaarde. Wat maakt dat jullie... dit willen? Wat staat er tegenover voor de gemeente? Want iedereen kan... natuurlijk wel roepen van... er zijn hier al meer boerderijen. Ja, dat willen wij ook wel. Dus... wij hebben een plan ingediend.”

“Maar ja, je hebt ook te maken met gewoon het starten van een stichting, dat je daarin ook nog een zorgorganisatie eigenlijk start. Dus daarin moet je voldoen aan alle eisen van de

inspectie. Dat zijn allemaal dingen die ook gewoon geregeld moeten worden, om te zorgen dat je denk ik ook iets hebt waar je altijd op kan terugvallen.”

“En wij hebben deze dingen... ook wel ingebracht in het plan... wat ik geschreven heb. Bijvoorbeeld de sociale cohesie... vitaal platteland. Dat zijn allemaal elementen... die van meerwaarde zijn.”

“Dat was het. Oh, oh, oh, maar vergis je niet, zegt ze, nu willen we meewerken, maar ik weet niet wat er over één of twee jaar aan gemeenteraad hier zit, enzovoort. En daar had ze natuurlijk gelijk in. Want de vraag is of dat nu überhaupt nog zou lukken.”

“we hebben meteen, toen we hier de sleutel van hadden, zeg maar, hebben we meteen een, hier in het dorp wat hier vlak achter ligt, hebben we meteen daar in een gemeenschapshuis, hebben we meteen een vergadering belegd, en gezegd, nou, wij gaan het hier vormgeven, en we hebben het hele verhaal dus aan de buurt verteld.”

“En dan gaat iemand vertellen, en dan heb ik al genoeg indicaten, of het overeenkomt met jouw idee van innerlijke stilte, of dat het toch over iets anders gaat, of dat die ander de vraag eigenlijk niet begrijpt.”

“Het is een onduidelijk dingetje wat we wel allemaal zien en weten dat het er hangt. Maar omdat we het nooit echt hebben uitgesproken. Ja, we weten ook niet echt heel goed waar we eigenlijk naar werken.”

“Stel dat iedereen vanaf het begin ervan erbij geweest zou zijn... Dan denk ik... Ja, het leven gaat verder. En sommige mensen maken dan andere keuzes. En dan haken mensen af. Dan raak je weer gedemotiveerd. Dan kom je met elkaar op één lijn. En nu is het zo. Mensen kunnen lezen en zien wat het is. En dan kiezen ze voor of ze kiezen er niet voor.”

“Maar toen we het uiteindelijk hadden, was iedereen het er wel mee eens.”

“Toen dit gebouwd werd. Als er teveel nadruk kwam op het moet af of het moet snel. Of noem maar op. Was er één vrouw, daar hebben we toen ook veel van geleerd, die zegt. Stoppen! En dan wist iedereen, oh oh, we zitten met teveel vanuit onze mind. En druk, noem maar op, zijn we bezig. En dan moest alles eerst weer zakken. En dan moest het plezier terugkomen. En de ruimte moest terugkomen. En dan werd er verder gewerkt.

Begrijp je?”

“Nou, je hebt bij elk project wat er, je zou kunnen zeggen, als plan wordt ingediend. Heb je dus die speciale voorbereidingsgroep, die kijkt of alle dingen goed voorbereid zijn. En daar is dit een onderdeel van. Visie en die missie worden getoetst aan het plan wat dan ingediend wordt. En als dat gewoon klopt met de visie en de missie, dan hoeft het daar verder niet meer over te hebben.”

Appendix E

E1. Interview Guide English

Introduction

Can you tell me a little bit about *Intentional Community X*?

When did you join *Intentional Community X*?

Were you one of the community founders of *Intentional Community X*?

What are the mission and the vision of *Intentional Community X*?

Main Body

Understand what values people in ICs in the Netherlands share

Out of these 51 values, which 3 do you consider to be most important to you personally?
(read out loud)

- Can you explain to me why you chose these 3?

Out of these 51 values, which 3 do you consider to be most important to your community?
(read out loud)

- Can you explain to me why you chose these 3?

Do you see your personal values reflected in the community's values? In what way? Or why not?

- have there ever been problems with you or other community members not recognizing your personal values in the community's values?
- what would happen if you wouldn't see your personal values reflected in the community's values?

Understand in what ways ICs in the Netherlands make use of planning and strategy to develop themselves **and** Analyze to what extent existing planning models and strategy models can be applied to ICs in the Netherlands.

Does your community create detailed plans? Why or why not?

- What is an example of a plan you as a community have created?

Is planning in your community highly participatory? Who decides what the course of action will be?

- do you use a specific decision making strategy (e.g. consensus based)

How do you manage relationships with external parties (e.g. municipality, neighborhood) and stakeholders?

- Do you actively try to activate their values that are similar to the community's values?

How do you manage presentation towards the outside world?

- To what extent do you include your common values in this presentation?
- Do you have experience attracting people that did not share your values? How come?

How do you manage internal organization (e.g. financial assets and property management)?

- Depending on community: preparing meals, gardening, cleaning etc. Do you have schedules or clear task distributions for ... ? Would what happen if you didn't have these?

Analyze the role of a shared vision in turning values into a strategy.

"You said the vision of Intentional Community X is Y"

Do you believe this vision reflects your community's most important values? Why or why not?

Would you say your community is consciously following a **strategy** to achieve a series of goals? Or was your community once consciously following a strategy to achieve a series of goals?

- If **yes**, what does or did this strategy look like?
- Do you see your community's most important values reflected in the strategy?
- How did you incorporate these values in the strategy?
- If **not**, do or did you have specific goals as a community? How do you reach those goals? (e.g. getting a piece of land)

Did your shared vision have a role in creating your strategy? What role?

Conclusion

Is there anything that you have not shared yet, but you still want to add?

E2. Interview Guide Dutch

Introductie

Kun je me iets vertellen over *Intentional Community X*?

Wanneer ben je lid geworden van *Intentional Community X*?

Was je een van de oprichters van *Intentional Community X*?

Wat is de missie en visie van *Intentional Community X*?

Hoofdgedeelte

Begrijp welke waarden mensen in ICs in Nederland delen

Welke van deze 51 waarden vind je persoonlijk het belangrijkste (hardop lezen)?

- Kun je me uitleggen waarom je deze 3 hebt gekozen?

Welke van deze 51 waarden vindt u het belangrijkste voor uw gemeenschap? (hardop lezen)

- Kun je me uitleggen waarom je deze 3 hebt gekozen?

Zie je jouw persoonlijke waarden terug in de waarden van de gemeenschap? Op welke manier? Of waarom niet?

- Zijn er ooit problemen geweest met u of andere leden van de gemeenschap die uw persoonlijke waarden niet herkenden in de waarden van de gemeenschap?
- wat zou er gebeuren als u uw persoonlijke waarden niet weerspiegeld zou zien in de waarden van de gemeenschap?

Begrijp op welke manieren ICs in Nederland gebruik maken van planning en strategie om zichzelf te ontwikkelen en Analyseer in hoeverre bestaande planningsmodellen en strategiemodellen kunnen worden toegepast op ICs in Nederland.

Maakt jouw gemeenschap gedetailleerde plannen? Waarom wel of waarom niet?

- Wat is een voorbeeld van een plan dat jullie als gemeenschap hebben gemaakt?

Is planning in jouw gemeenschap in hoge mate participatief? Wie beslist wat de koers van de actie zal zijn?

- Gebruik je een specifieke besluitvormingsstrategie (bijv. op basis van consensus)?

Hoe beheer je de relaties met externe partijen (bv. gemeente, buurt) en belanghebbenden?

- Probeer je actief hun waarden te activeren die vergelijkbaar zijn met de waarden van de gemeenschap?

Hoe beheer je de presentatie naar de buitenwereld?

- In hoeverre betrek je jullie gemeenschappelijke waarden in deze presentatie?
- Heb je ervaring met het aantrekken van mensen die je waarden niet delen? Hoe komt dat?

Hoe beheer je de interne organisatie (bv. financiële activa en beheer van eigendommen)?

- Afhankelijk van de gemeenschap: maaltijden bereiden, tuinieren, schoonmaken etc. Hebben jullie schema's of duidelijke taakverdelingen voor ... ? Wat zou er gebeuren als je deze niet had?

Analyseer de rol van een gedeelde visie bij het omzetten van waarden in een strategie.

"Je zei dat de visie van Intentionele Gemeenschap X Y is".

Denk je dat deze visie de belangrijkste waarden van jouw gemeenschap weerspiegelt? Waarom of waarom niet?

Zou je zeggen dat jouw gemeenschap bewust een strategie volgt om een reeks doelen te bereiken? Of volgde je gemeenschap ooit bewust een strategie om een reeks doelen te bereiken?

- Zo **ja**, hoe ziet deze strategie eruit of hoe zag deze eruit?
- Zie je de belangrijkste waarden van jouw gemeenschap terug in de strategie?
- Hoe heb je deze waarden in de strategie verwerkt?
- Zo **nee**, hebben of hadden jullie als gemeenschap specifieke doelen? Hoe bereik je die doelen? (bijv. het verkrijgen van een stuk land)

Heeft jullie gedeelde visie een rol gespeeld bij het creëren van jullie strategie? Welke rol?

Conclusie

Is er iets dat je nog niet hebt gedeeld, maar wel wilt toevoegen?

Appendix F

F1. SVS57 Dutch

- 1 _____ GELIJKHEID (gelijke kansen voor iedereen)
- 2 _____ INNERLIJKE HARMONIE (vrede met jezelf)
- 3 _____ SOCIALE MACHT (controle over andere mensen, dominantie)
- 4 _____ PLEZIER (genot, voldoening van verlangens)
- 5 _____ VRIJHEID (vrijheid in denken en doen)
- 6 _____ GEESTELIJK LEVEN (nadruk op het geestelijke, en niet op materiele zaken)
- 7 _____ HET GEVOEL ERBIJ TE HOREN (gevoel dat anderen om me geven)
- 8 _____ ORDE IN DE SAMENLEVING (stabiliteit van de maatschappij)
- 9 _____ EEN OPWINDEND LEVEN (stimulerende ervaringen)
- 10 _____ EEN ZINVOL LEVEN (een doel in het leven)
- 11 _____ BELEEFDHEID (hoffelijkheid, goede manieren)
- 12 _____ RIJKDOM (materiële bezittingen, geld)
- 13 _____ NATIONALE VEILIGHEID (bescherming van mijn land tegen vijanden)
- 14 _____ ZELFRESPECT (gevoel van eigenwaarde)
- 15 _____ GUNSTEN BEANTWOORDEN (bij niemand in het krijt willen staan)
- 16 _____ CREATIVITEIT (iets unieks, verbeelding)
- 17 _____ EEN VREEDZAME WERELD (vrij van oorlog en conflict)
- 18 _____ RESPECT VOOR DE TRADITIE (behoud van goede, oude gebruiken)
- 19 _____ VOLWASSEN LIEFDE (diepgaande emotionele en geestelijke intimiteit)
- 20 _____ ZELFDISCIPLINE (zelfbeperking, bestand tegen verleidingen)
- 21 _____ PRIVACY (het recht om je eigen persoonlijke levenssfeer te hebben)
- 22 _____ VEILIGHEID voor het gezin (veiligheid voor diegene van wie je houdt)
- 23 _____ ERKENNING DOOR ANDEREN (respect, goedkeuring krijgen van anderen)
- 24 _____ EENHEID MET DE NATUUR (passen in de natuur)
- 25 _____ EEN AFWISSELEND LEVEN (vol met uitdaging, nieuwigheid en verandering)
- 26 _____ WIJSHEID (volwassen inzicht in het leven)

- 27 _____ GEZAG (het recht om te leiden of op te dragen)
- 28 _____ WARE VRIENDSCHAP (hechte vrienden die me op kunnen vangen)
- 29 _____ EEN WERELD VOL SCHOONHEID (schoonheid van de natuur en kunst)
- 30 _____ SOCIALE RECHTVAARDIGHEID (herstel van onrecht, zorg voor zwakken)
- 31 _____ ONAFHANKELIJK (vertrouwend op jezelf, zelfstandig)
- 32 _____ GEMATIGD (vermijden van extremen in gevoel en handelen)
- 33 _____ LOYAAL (trouw aan mijn vrienden, groep)
- 34 _____ AMBITIEUS (hardwerkend, strevend)
- 35 _____ RUIM VAN OPVATTING (tolerant ten opzichte van verschillende ideeën en opvattingen)
- 36 _____ NEDERIG (bescheiden, jezelf wegcijferend)
- 37 _____ GEDURFD (zoeken naar avontuur, risico)
- 38 _____ BESCHERMING VAN HET MILIEU (behoud van de natuur)
- 39 _____ INVLOEDRIJK (invloed hebben op mensen en gebeurtenissen)
- 40 _____ EERBIED VOOR OUDERS EN OUDEREN (respect tonen)
- 41 _____ KIEZEN VAN EIGEN DOELLEN (selecteren van eigen doelen)
- 42 _____ GEZOND (noch lichaaamlijk, noch geestelijk ziek zijn)
- 43 _____ BEKWAAM (competent, doeltreffend, efficient)
- 44 _____ MIJN DEEL VAN HET LEVEN ACCEPTEREN (zich schikken naar de levensomstandigheden)
- 45 _____ EERLIJK (oprecht, waarheidsgetrouw)
- 46 _____ MIJN IMAGO BIJ ANDEREN IN STAND HOUDEN (gezichtsverlies voorkomen)
- 47 _____ GEHOORZAAM (plichtsgetrouw, plichten nakomen)
- 48 _____ INTELLIGENT (logisch, nadenkend)
- 49 _____ BEHULPZAAM (werken voor het welzijn van anderen)
- 50 _____ GENIETEND VAN HET LEVEN (van eten, sex, ontspanning, etc.)
- 51 _____ VROOM (houden aan religieuze trouw en geloof)
- 52 _____ VERANTWOORDELIJK (betrouwbaar)
- 53 _____ NIEUWSGIERIG (geïnteresseerd in alles, onderzoekend)

54 ____ VERGEVINGSGEZIND (bereid anderen te vergeven)

55 ____ SUCCESVOL (bereiken van doelen)

56 ____ SCHOON (netjes, keurig)

57 ____ JEZELF VERWENNEN (aangename dingen doen)

Schwartz (1992)

F2. SVS57 English

1 ____ EQUALITY (equal opportunity for all)

2 ____ INNER HARMONY (at peace with myself)

3 ____ SOCIAL POWER (control over others, dominance)

4 ____ PLEASURE (gratification of desires)

5 ____ FREEDOM (freedom of action and thought)

6 ____ A SPIRITUAL LIFE (emphasis on spiritual not material matters)

7 ____ SENSE OF BELONGING (feeling that others care about me)

8 ____ SOCIAL ORDER (stability of society)

9 ____ AN EXCITING LIFE (stimulating experiences)

10 ____ MEANING IN LIFE (a purpose in life)

11 ____ POLITENESS (courtesy, good manners)

12 ____ WEALTH (material possessions, money)

13 ____ NATIONAL SECURITY (protection of my nation from enemies)

14 ____ SELF RESPECT (belief in one's own worth)

15 ____ RECIPROCATION OF FAVORS (avoidance of indebtedness)

16 ____ CREATIVITY (uniqueness, imagination)

17 ____ A WORLD AT PEACE (free of war and conflict)

18 ____ RESPECT FOR TRADITION (preservation of timehonored customs)

19 ____ MATURE LOVE (deep emotional & spiritual intimacy)

20 ____ SELFDISCIPLINE (selfrestraint, resistance to temptation)

21 ____ PRIVACY (the right to have a private sphere)

22 ____ FAMILY SECURITY (safety for loved ones)

- 23___SOCIAL RECOGNITION (respect, approval by others)
- 24___UNITY WITH NATURE (fitting into nature)
- 25___A VARIED LIFE (filled with challenge, novelty and change)
- 26___WISDOM (a mature understanding of life)
- 27___AUTHORITY (the right to lead or command)
- 28___TRUE FRIENDSHIP (close, supportive friends)
- 29___A WORLD OF BEAUTY (beauty of nature and the arts)
- 30___SOCIAL JUSTICE (correcting injustice, care for the weak)
- 31___ INDEPENDENT (selfreliant, selfsufficient)
- 32___ MODERATE (avoiding extremes of feeling & action)
- 33___LOYAL (faithful to my friends, group)
- 34___AMBITIOUS (hardworking, aspiring)
- 35___BROADMINDED (tolerant of different ideas and beliefs)
- 36___HUMBLE (modest, selfeffacing)
- 37___DARING (seeking adventure, risk)
- 38___PROTECTING THE ENVIRONMENT (preserving nature)
- 39___INFLUENTIAL (having an impact on people and events)
- 40___HONORING OF PARENTS AND ELDERS (showing respect)
- 41___CHOOSING OWN GOALS (selecting own purposes)
- 42___HEALTHY (not being sick physically or mentally)
- 43___CAPABLE (competent, effective, efficient)
- 44___ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)
- 45___HONEST (genuine, sincere)
- 46___PRESERVING MY PUBLIC IMAGE (protecting my "face")
- 47___OBEDIENT (dutiful, meeting obligations)
- 48___INTELLIGENT (logical, thinking)
- 49___HELPFUL (working for the welfare of others)

50___ENJOYING LIFE (enjoying food, sex, leisure, etc.)

51___DEVOUT (holding to religious faith & belief)

52___RESPONSIBLE (dependable, reliable)

53___CURIOUS (interested in everything, exploring)

54___FORGIVING (willing to pardon others)

55___SUCCESSFUL (achieving goals)

56___CLEAN (neat, tidy)

57___SELF-INDULGENT (doing pleasant things)

Schwartz (1992)