

Characteristics of Community Life in Foreign Intentional Communities Focus on the Differences between Ecovillage and Cohousing[†]

This study investigates the different characteristics (mainly of community life) in representative intentional communities, between the ecovillage and cohousing, since the different purpose of the establishment of the community might result different characteristics. The study method is data analysis: the analysis material is Community Directory, A Comprehensive Guide to Intentional Communities and Cooperative Living (Rutledge, 2005). Of 750 listed communities, 397 (211 ecovillages and 186 cohousings) communities were analyzed. The findings of the study reveal that there are clear differences of community life between ecovillages and cohousings even though two communities are regarded as similar intentional communities. The similarities between the two communities are as follows: 1) Those mostly distributed in the USA, and established before 2000. 2) Dominant size of intentional communities is less than 20 residents and 20 houses. 3) They make decisions in consensus. 4) They eat together very frequently; at least once a week or more. 5) Shared work is required. The differences between the two communities are as follows: 1) They have different aims of establishment. For instance, ecovillage focus more on eco-living, while cohousing focuses more on the cohousing idea. 2) There are more female residents in cohousings than in

ecovillages. 3) There are more cohousings in urban areas with a smaller area of land, contrary to that there are more ecovillages in rural areas with larger areas of land. 4) There are less identified leaders or leadership core groups in cohousing than in ecovillages. 5) Income sharing is more common in ecovillages than in cohousings. According to these findings, it is evident that a different purpose of establishment results in different characteristics of community life even though those belong to the similar category of the intentional community. Thus, it is recommended to adapt the correct characteristics that fit the aim of the community in the establishment an intentional community Topics and discussions about establishing intentional communities could contribute to gather the interests of residents as well as those of relevant civil-workers and administrators in Korea.

People yearn for a better sense of community in daily living and those who feel increasingly alienated want something more satisfying from life. This can mean seeking to create a “community” where they are, or it can mean seeking a residential land-based intentional community. It includes cohousing, shared group households, ecovillages, housing co-ops, environmental activist communities, rural homesteads, and Christian fellowship communities. There are over 700 intentional communities listed in the *Community Directory, A Comprehensive Guide to Intentional Communities and Cooperative Living* (Rutledge, 2005), but there are more if ones listed in other organizations are considered such as, Fellowship for Intentional Community (www.ic.org), Cohousing Network (www.cohousing.org), Ecovillage

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Network of the Americas (www.ena.ecovillage.org), and the North West Intentional Communities Association (www.ic.org/NICA).

An intentional community is a group of people who have chosen to live or work together in pursuit of a common ideal or vision. Most, though not all, share land or housing. Intentional communities cover wide range in terms of form, size, and quality. Some focus on economic value, while others focus on eco-living or a religious path. They are also diverse in location, housing type, and family structure according to the aims of establishment. For all the variety, the communities still feature in a common commitment to living cooperatively, to sharing experiences with neighbors and solving problems through non-violent methods (Kozeny, 2007).

Ecovillages evolved through dealing with the ideology to preserve nature. Recently developed ecovillages focus on the adaptation to environment through energy-saving techniques and recycling materials with an ecological ideology (Wann, 2005; Walker, 2006). Cohousing developed to supplement severe individualism and lessen the daily work time for dual income families as well as to support a better housing environment for elderly shut-ins, singles, and single-parent families (Choi, 2007). Cohousing has arisen in a precise response to perceived social problems of the late twentieth century—personal alienation and the breakdown of community. Members seek to establish close, supportive social relationships, and utilize common facilities to establish a rich community life of social, recreational, cultural, and work activities (Meltzer, 2005).

Many ecovillages and cohousings have been established in foreign countries, especially in the West, followed by Danish cohousing projects since 1970s, and the formation of the Global Ecovillage Network (GEN) (www.gen.ecovillage.org) in 1990s. However, the establishment of intentional communities in Korea is just in the experimental stage. It is hard to find successful examples in Korea since pioneers just formed communities with only ideal concept rather than empirical experience or POE (Post Occupancy Evaluation) even though public

interest in the intentional community is increasing. In Korea, the intentional communities forming are of the ecovillage, cooperative housing, and religious community. According to previous reports, there was a lack of an essential community spirit among residents needed to keep the community sustainable. To supplement this obstacle, residents require education, the development of a common activity program, a design strategy of community and proactive participation of residents in shared activities. The most significant fact was a lack of common house that residents can interact. It is because of less concern of common facility than private dwelling. Sticking to the ownership of private dwellings and private land can be one of the most difficult obstacles to overcome in Korea.

Studies on architectural design strategy, shared activity program, use and design of common house, residential education program and residential regulations are needed to support the establishment and sustainable management of successful intentional communities in Korea (Kwak, Cho & Choi 2005; Choi, 2007, 2008).

PURPOSE OF THE STUDY

This study offers basic information for the revitalization of intentional communities in Korea through the investigation of special characteristics in foreign countries. Intentional communities are divided into main three categories: ecology (in preserving the nature as an ecovillage), cooperative living (cohousing), and religion (or a spiritual path) (Jeon, 2007). This study deals with former two intentional communities eliminating religious or spiritual communities, since those are considered as representative of intentional communities.

It is necessary to adapt correct characteristics fitted to the community itself, since they might have different characteristics according to the aim of the establishment even though they belong to an intentional community category in a broad view point. Ecovillage and cohousing in foreign countries are analyzed to identify if there are some different characteristics of community life between the two.

STUDY METHOD AND CONTENTS

Data analysis is used for this study from the *Community Directory, A Comprehensive Guide to Intentional Communities and Cooperative Living*, the 4th Edition published by FIC (2005). As the 3rd edition was published in 2000, the newer contains enriched and current information.

In order to select the targets that are eligible for this study subject, the aim or focus of the community that each one has defined by itself in the directory were checked. Of 750 listed communities, 397 were collected for analysis. The 211 communities noted as “eco-living” or “communication with the nature” were included in the ecovillage category and 186 noted as a “cohousing model” were included in the cohousing category. To identify the characteristics of community life, the content of the analysis consisted of 17 items including general information, residents, basic physical features, and community living (shown in Table 1).

INTENTIONAL COMMUNITY: ECOVILLAGE
VERSUS COHOUSING

What is an Intentional Community?

Families living in a cohousing community in the city, students living in student housing cooperatives near universities, and a sustainability advocate living in rural homesteads are all members of intentional communities. According to the definition of an intentional community by Meltzer (2005), an intentional community (as opposed to other types of community) is a group of mostly unrelated people living together and dedicated by intent to specific common values or goals. Again, this characterization is based on the straightforward dictionary meanings of the words *intentional* and *intent*. Community is not just about living together, but about the reason for doing so. Intentional communities generally place a high value on the sharing of land, housing, buildings, and facilities. Communal facilities symbolize communal values and goals, and serve to represent the group as a collective. Intentional communities are supposedly less predominant than

TABLE 1. CONTENT OF ANALYSIS

Content	Items
General Information	Country, Region, Year Formed (3).
Residents	No. of Residents, No. of Children (under 19yr.), Ratio of Female (3).
Physical Features	No. of Houses, Owner of the Land, Land Area (3).
Community Living	Aim of the Community, Leader, Steering Committee, Frequency of a Common Meal, Mandatory Shared Work, Sharing Income, Decision-making Method, Children’s Education (8).
4	17

communes, with members and households having greater autonomy than would be the case in a commune.

What most communities have in common is idealism: they are founded on a vision of living a better way, whether community members literally live together in shared group houses, or live near each other as neighbors. The ideals of a community usually arise from something the members see as lacking or missing in the wider culture (Christian, 2003). Christian (2007) identifies reasons why people choose to live in intentional communities: impact the planet with a smaller ecological footprint, feeling safer, being healthier, saving money, growing as a person, experience connectivity, and share support with like-minded friends, and have more fun. Also identified in the study were some fears about joining a community: living out in the boonies, living with a bunch of hippies, poverty consciousness lifestyle with limited resources, living with counter-cultural types who are trying to avoid responsibility, joining a religion, taking up some spiritual practice one does not believe in, living in a hierarchical system, and following a charismatic leader. Such alternative lifestyles are neither attractive to nor viable for most (Meltzer, 2005).

What is an Ecovillage?

Ecovillages are intentional communities that aspire to create a more humane and sustainable way of life. Most people living alternatively have strong pro-

environmental values and unlike many “greens” in mainstream society, are generally able to apply personal values in day-to-day life. They consume less, recycle more wastes, and generally live with much less impact on the environment (Meltzer, 2005).

When we talk about ecovillage, permaculture and ecovillage are both addressed. Permaculture is a set of techniques and principles for designing sustainable human settlements, with plants, animals, and buildings, especially the relationships between them. It is guided by a set of ethical principles, such as care for the Earth, care for people, and sharing the surplus.

The definition of Robert Gillman is of an ecovillage is: a human settlement, a full-featured settlement in which human activities are harmlessly integrated into the natural world in a way that is supportive of healthy human development, and can be successfully continued into the indefinite future (Christian, 2003). Although the term originated in the early 1990s, increasing numbers of intentional communities are attracted to the ecovillage-concept. Some older communities have retrofitted various aspects of sustainability such as building with natural materials or adding off-grid power, and now call themselves “ecovillages”, while others including some cohousing communities are attempting to create full-scale ecovillages from scratch. Most ecovillage activists agree, that no true ecovillage exists yet (since it is not possible to know whether these settlements are sustainable in the future), so they often call these communities “aspiring ecovillage”.

Jonathan Dawson of GEN is particularly versed in European and African ecovillages and pointed out that ecovillages in the North (in Europe and North America as well as Australia and New Zealand) are often characterized by a desire to repudiate the alienation and materialism of an industrialized society in favor of a more humane, heart-centered, and connected feeling of community. Ecovillages in the South (in Africa and Latin America) are often also characterized by the desire to throw off the influence of industrialized nations and return to the value and practices of traditional cultures. But it was observed in both the South or North that ecovillages can be identified by five characteristics. 1)

Ecovillages are not projects started by governments or corporations, but the grassroots initiatives of private citizens. 2) Ecovillage residents value community living. 3) Ecovillages residents seek to regain a measure of control over community resources: they are not being overly dependent on government, corporate, or other centralized sources of water, food, shelter, power, and other necessities. 4) Ecovillage residents have a strong sense of shared values, which they often characterize in spiritual terms. 5) Ecovillages serve as research and demonstration sites and many offer educational experiences to others (Christian, 2007).

What is Cohousing?

Cohousing is another increasingly popular form of a contemporary intentional community. Cohousing groups form with the explicit intention of creating a socially cohesive and mutually supportive community. It provides clues to the link between the social dynamics of such a group and the pro-environmental behaviors of members. Cohousing has attributes that link it to the long history and traditions of communal living. Residents share property, resources, and aspirations. They eat, meet, and recreate together. Cohousing communities network, publish, and hold national conferences. Collectively, they constitute a resurgent communalist movement.

Cohousing offers technical, social, and environmental advantages. The approach uses resources and energy more efficiently, especially by sharing equipment that is only used a few times a month and making more economic use of living space. The social support provided contrasts vividly with the isolation and alienation of modern suburbs in which people usually do not know even the names of others living on the same street (Lowe, 2005). Cohousing encourages human interaction and lends support to disadvantaged members of society. It provides physical and social milieus that mature an awareness of the consequences of individual actions for others and for the environment. Cohousing suggests a way of rethinking the structure and fabric of urban life, which prompts a vision of a civilized and environmentally sustainable future Figure 1.

Cohousing has distinctive architectural and site planning features. Typically, purpose-built, attached housing is set within a purpose-designed neighborhood. Autonomous private dwellings are integrated with shared utilities and recreational facilities (Figure 2). Cohousing residents own relatively small housing units and share ownership of the whole property Figure 3 and their large community building with kitchen, dining room, meeting space, usually a play area for children, laundry facilities, and guest rooms. They conduct community business through consensus-based meetings and enjoy shared meals three or four nights a week.

Those living in cohousing believe that it is possible to live lighter on the planet if they cooperate with others and if living is easier, more economical, more interesting, and more fun (MaCament & Durrett, 2003). Regarding architectural design (as there are many factors in common) some differences are found between the ecovillage

and cohousing, but some communities aim both at eco-living and community living. However, ecovillage residents are interested in energy-saving and the management of resources than community living as much as cohousing residents are concerned. It affects different architectural designs between the two communities. The site plan of an ecovillage is often scattered freely across the land, while that of cohousing is focused on the common house in the center. Also the common house is considered a more important facility in cohousing than in the ecovillage, so that most cohousing common houses are located in the center or the entrance of the lot to promote frequent encounters among residents Figure 4. It is the same as pedestrian circulation as well. People can face each other while on foot. Building materials in the ecovillage are more often used from recycled materials than in cohousing (Figure 5).



FIGURE 1. FREQUENT RESIDENTS' ENCOUNTER-SCHÖNEICHE ECOVILLAGE, GERMANY (LEFT) AND SKARKAL ECOVILLAGE, SWEDEN (RIGHT) (PHOTOS BY J.S. CHOI, THE AUTHOR)



FIGURE 2. COMMON HOUSE BUILT OF RECYCLED MATERIALS (LEFT-TINGGÅRDEN COHOUSING, DENMARK) AND CENTRALLY LOCATED (RIGHT-GEORG LYSTHUS COHOUSING, DENMARK) (PHOTOS BY J.S. CHOI, THE AUTHOR)

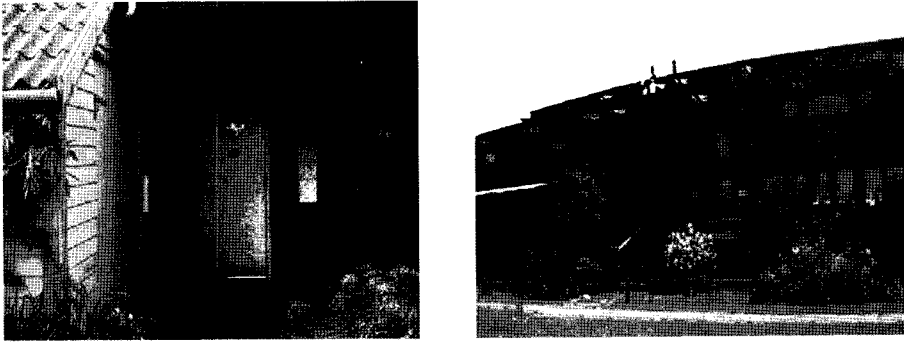


FIGURE 3. PRIVATE DWELLING UNIT OF DETACHED HOUSING (LEFT- GEORG LYSTHUS COHOUSING, DENMARK) AND OF ATTACHED HOUSING (RIGHT-SCHÖNEICHE ECOVILLAGE, GERMANY) (PHOTOS BY J.S. CHOI, THE AUTHOR)

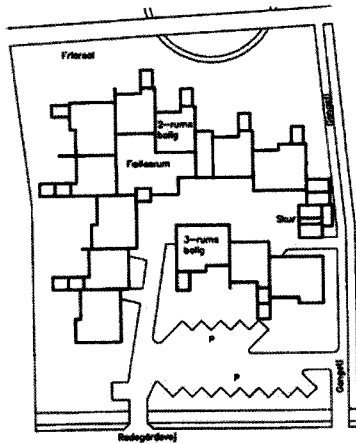


FIGURE 4. COMMON HOUSE IS DIRECTLY CONNECTED TO PRIVATE DWELLING UNITS (LEFT: AMBROSE, 1993) AND PLANNED LARGE ENOUGH TO PROMOTE SHARED ACTIVITY FREQUENTLY (RIGHT), DET KREATIVE SENIOR COHOUSING, DENMARK (PHOTO BY J.S.CHOI, THE AUTHOR)



FIGURE 5. PRIVATE DWELLING UNITS IN ECOVILLAGES AIMED TO RECYCLING OF MATERIAL (LEFT- SKARKALL ECOVILLAGE, SWEDEN) OR TO ENERGY-SAVING (RIGHT- LIDAS ECOVILLAGE, SWEDEN) (PHOTOS BY J.S.CHOI, THE AUTHOR)

FINDINGS AND DISCUSSION

Ecovillage and cohousing would have common

characteristics to some extent as alternative living. However, is there any difference between the two even though they are included in the intentional

community category? It may be possible to have different characteristics if they focus on a different purpose. McCament and Durrett (2003), define 6 representative characteristics of the cohousing community as; 1) participatory process, 2) intentional neighborhood design, 3) use of common facilities, 4) self-management, 5) absence of hierarchy, and 6) separate incomes. However, Jonathan Dawson defined 5 features of ecovillage (refer to page 3) (Christian, 2007). What are the differences between the ecovillage and cohousing in reference to definitions that previous researchers have defined? (Ambrose, 1993; Jensen, 1994; McCament & Durrett, 2003).

General Information of the Study Object

Referring to the country of registered intentional communities, ecovillages are located in the USA (73.0%), Europe (9.5%), and Canada (7.1%). In the case of cohousing, it is as similar as the result of ecovillages showed USA (82.7%), Europe (7.6%), Canada (5.4%), and Australia (3.2%). As a whole, 80% of ecovillages and 90% of cohausings are located in North America.

Modern cohousing first appeared in Denmark during the 1970s and spread throughout Northern Europe including Sweden and Holland during the '80s. In the '90s it took root in the USA, Canada, and Australia. Recently, projects have appeared in Britain, New Zealand and Japan (Meltzer, 2005). McCament and Durrett contributed to the diffusion of cohousing communities throughout the USA through research and publications in 1986. They have experienced visiting and the living at of several cohousing communities in Denmark. There are more cohousing communities in the North America than in Europe now (Choi & Paulsson, 2006). This tendency is as similar as in the case of ecovillages (shown in Table 2).

Distributed regions are quite different between the two communities showing that ecovillages are located mostly in rural areas (70.6%) pursuing communication with nature, contrary to the fact that cohausings are located more in urban (32.3%) and rural (28.0%) areas than in suburbs (16.8%) and towns (13.0%).

TABLE 2. GENERAL INFORMATION OF THE STUDY OBJECT

		f (%)	
	Content	Ecovillage	Cohousing
Country	USA	154(73.0)	153(82.7)
	Europe	20(9.5)	14(7.6)
	Canada	15(7.1)	10(5.4)
	Australia	10(4.7)	6(3.2)
	Others	12(5.7)	2(1.1)
	Total	211(100.0)	185(100.0)
	No Response	0	1
Region	Urban	25(12.4)	52(32.3)
	Rural	142(70.6)	45(28.0)
	Suburbs	6(3.0)	27(16.8)
	Town	13(6.5)	21(13.0)
	Others	159(7.5)	16(9.9)
	Total	201(100.0)	161(100.0)
	No Response	10	25
Formed Year	1970s	35(17.5)	11(6.3)
	1980s	29(14.5)	19(10.9)
	1990s	73(36.5)	69(39.4)
	After 2000	63(31.5)	76(43.4)
	Total	200(100.0)	175(100.0)
	No Response	11	11

This tendency of distributed region reveals that cohousing is a community focused more on the common daily lives of people who have to commute to jobs and schools than on ecological or religious ideology. Meltzer (2005) argues that most cohousing is deliberately located within cities and deeply enmeshed within mainstream culture. Since cohousing members generally acknowledge a debt to historical communities but would claim to differ fundamentally from the communal experimentation of the 1960s and 1970s. Foremost among these differences is the recognition that exclusivity and isolation from a wider society can be socially and politically detrimental. About the formed year, approximately more than half (68.5% of ecovillages and 56.6% of cohausings) have been established before 2000. However, in detail, ecovillages were formed earlier than cohausings considering there are more ecovillages (32.0%) than cohausings (17.2%) that have formed before the 1990s.

Comparing the general information of the two, a

clear difference was found in the distributed regions than in the country and formed year.

Residents

Table 3 shows there are a small number of residents in the two communities in common. Communities composed of less than 10 persons occupy 50.0% of ecovillages and 23.2% of cohousings. The communities composed of less than 30 residents occupy 79.0% of ecovillages and 48.0% of cohousings. This result reflects that most intentional communities are composed of a small number of residents. In particular, though there are more communities of less than 30 residents in ecovillages than in cohousings, it is also remarkable that there are a few communities of more than 101 persons (5.0-7.2%) among ecovillages.

An intentional community aspiring to become an ecovillage attempt to have a population small enough for everyone to know each other and can influence the outcome of community decisions. It hopes to provide housing, work opportunities, social interaction, and spiritual opportunities on-site, creating as self-sufficient a community as possible (Christian, 2003). Regarding the number of children, there are 82.5% of ecovillages and 56.8% of cohousings that have less than 10 children in the community. Considering the percentage of communities that have more than 11 children, it is possible to assume that much more children reside in cohousings (54 persons, 43.2%) than in ecovillages (25 persons, 17.5%).

If half and half is the most ideal ratio, communities composed of a higher ratio than 50% of females are more often in cohousing (67.7%) than in ecovillages (32.4%). Remarkably more females live in cohousings than in ecovillages, similar to the case of children. Most intentional communities are composed of small number of residents with less than 30 people in common, however ratios of children and females are different between the two: there live more children and females in cohousings than in ecovillages. This result is coincident to the resident's characteristics of previous research on Danish cohousing communities (Ambrose, 1993; Choi & Paulsson, 2006; Jensen, 1994) that there live

TABLE 3. RESIDENTS

f (%)

	Content	Ecovillage	Cohousing
Number of Residents	Less than 10	81(50.0)	29(23.2)
	11-20	37(22.8)	16(12.8)
	21-30	10(6.2)	15(12.0)
	31-40	10(6.2)	10(8.0)
	41-50	4(2.5)	9(7.2)
	51-60	3(1.9)	10(8.0)
	61-70	3(1.9)	5(4.0)
	71-80	2(1.2)	12(9.6)
	81-90	2(1.2)	8(6.4)
	91-100	2(1.2)	2(1.6)
	More than 101	8(5.0)	9(7.2)
	Total	162(100.0)	125(100.0)
	No Response	49	61
Number of Children	Less than 10	118(82.5)	71(56.8)
	11-20	11(7.7)	25(20.0)
	21-30	4(2.8)	18(14.4)
	31-40	6(4.2)	9(7.2)
	More than 41	4(2.8)	2(1.6)
	Total	143(100.0)	125(100.0)
	No Response	68	61
Ratio of Female	Less than 40	34(20.4)	5(4.0)
	41-50	79(47.3)	39(31.2)
	51-60	31(18.6)	46(36.8)
	61-70	16(9.6)	26(20.8)
	71-80	6(3.6)	7(5.6)
	81-90	1(0.6)	2(1.6)
	Total	167(100.0)	125(100.0)
	No Response	44	61

more females, older people, and children in cohousing communities than in conventional housing environment. This also gives a proof that cohousing can be one of the supportive housing alternatives for a disadvantaged group in society, for example, children, female, dual-income family, single-parent family, singles, and older people.

Physical Features

Concerning physical features of intentional communities, number of houses, owner, and area of the land are investigated in Table 4. Most people living in intentional communities have strong values on environment pursuing less impact on the nature and

TABLE 4. PHYSICAL FEATURES

		f (%)	
Content		Ecovillages	Cohousing
Number of Houses	Less than 10	117(71.3)	48(35.0)
	11-20	20(12.2)	26(19.0)
	21-30	11(6.7)	28(20.4)
	31-40	4(2.4)	19(13.9)
	41-50	4(2.4)	9(6.6)
	More than 51	8(4.8)	7(5.1)
	Total	164(100.0)	137(100.0)
No Response		47	49
Owner of the Land	Community	83(44.4)	68(48.2)
	Individual	53(28.3)	38(27.0)
	Non-profit	22(11.8)	12(8.5)
	Others	29(15.5)	23(16.3)
	Total	187(100.0)	141(100.0)
No Response		24	45
Area of the Land (Acre) 1 acre = 4046 m ²	Less than 10	43(25.3)	71(53.8)
	11-50	38(22.4)	34(25.8)
	51-100	31(18.2)	9(6.8)
	101-150	12(7.1)	4(3.0)
	151-200	10(5.9)	5(3.8)
	More than 201	36(21.2)	9(6.8)
	Total	170(100.0)	132(100.0)
No Response		41	54

environment. They prefer smaller, less elaborate dwellings with fewer material possessions. Typically, an ecovillage builds ecologically sustainable housing, grow much of its own organic food, recycles waste products harmlessly, and (as much as possible) generate off-grid power for domestic use (Cho, Lee, Kwak & Choi, 2008; Choi, 2001; Kwak, 2008). About the number of houses, it reveals that most communities are composed of less than 10 houses as 71.3% of ecovillages and 35.0% of cohousings belong to this range. The ratio for ecovillages is however, doubles of cohousing and generally ecovillages have fewer houses than cohousings. There are few ecovillages that have more than 21 houses (16.3%) contrary to the case of cohousing (46.0%). The number of houses in cohousings is distributed almost evenly throughout the ranges of 21-30 (20.4%), 11-20 (19.0%), and 31-40 (13.9%) without a big difference. It is one of the physical features of intentional communities that those are small sized

composed of less than 50 houses, since it is hardly found in communities with more than 51 houses (4.8-5.1%).

This result is similar to previous research. Former researchers discuss that cohousing communities are small neighborhoods of usually 10-40 households that are managed by residents and usually developed and designed by them as well, although cohousers increasingly partner with outside developers. Danish cohousing projects range from as few as 6 dwellings to more than a hundred, but most are between 20-40 households. In North America (where they typically comprise of 20-30 households) over 80 cohousing communities have now been built. In Australia, there are just 4 projects of 10-20 households, and in Japan, a single cohousing community of 11 households (Christian, 2003; Dwelling Research Group, 2000; Meltzer, 2005).

Concerning the owner of the land, the two are very similar as that “community owned” occupies nearly half (44.2-48.2%), while “individual members owned” occupies one third (28.3-27.0%). It is coincident with one of the definitions of intentional community that sharing property is common (Christian, 2003; McCament & Durrett, 2003; Melter, 2005). Areas of ecovillages are relatively larger than cohousings. Ecovillages are distributed to diverse ranges of area throughout 10-201 acres, while cohousings are in the range of less than 10 acres (53.8%). The cohousings larger than 51 acres are rare. This may result from the different aim of the two communities; ecovillage residents are likely to need a large area for farming, agricultural products, and ecological living, while cohousing residents are likely to have conventional jobs. For example, “Sirius Ecovillage” near Amherst Massachusetts, grows a large percentage of its organic food, generates a portion of off-grid power for domestic use, offers tours, and conducts classes on sustainable living. An ecovillage at Ithaca has built the first two of three planned ecologically oriented cohousing communities on 176 acres near Ithaca, New York, and operates an organic Community Supported Agriculture Farm for members and neighbors (Christian, 2003; Walker, 2006).

In physical features, the two communities are common in the number of houses and land ownership: they are mostly small sized with less than 10 houses and the community mostly owns the land. However, it is different in the area of the land between the two; ecovillages that aim for communication with nature have larger land areas than cohousings.

Community Living

The most significant difference between the conventional housing environment and the intentional community is the reinforcement of cooperative living. It is because the basic idea of the intentional community is to share communal living through the voluntary participation of residents in common activities to promote intimate interaction with neighbors.

In the case of ecovillages, the aim of the establishment reveals 100% of "eco-living" or "communication with nature", that is already included in the study objects

For cohousing, there are more diverse aims as shown in Table 5. According to multiple responses, cohousing idea (53.9%) and eco-living (24.7%) are revealed as the main two aims of establishment in cohousings. However, communities aiming at ideology, religion, or education are quite rare. The fact that cohousings aiming at eco-living occupy 24.7% means there are similarity between ecovillage and cohousing to some extent from the viewpoint of the community purpose

Items of existence of community, leader, and steering committee, show significant differences: two thirds (66.1%) of ecovillages have leaders, while three fourths (83.9%) of cohousings do not. Likewise, three fourths (86.3%) of ecovillages have a steering committee, while two thirds (62.4%) of cohousing do not.¹ These differences seem to originate from a different focus of the two communities that ecovillages probably need leaders and steering committees since they are more likely to be involved in cooperative agricultural works or regulation for ecological living, while cohousings are likely to focus on day-to-day life (Ambrose, 1993; Jensen, 1994; McCamant & Durrett, 1994).

TABLE 5. COMMUNITY LIVING I

f (%)

Content	Ecovillage	Cohousing
Aim of the Community*	Cohousing idea	96(53.9)
	Eco-living	44(24.7)
	Ideology	20(11.2)
	Religion	9(5.1)
	Education	9(5.1)
	Total	211(100.0)
	No Response	0
Existence of Leader	Yes	30(16.1)
	No	156(83.9)
	Total	186(100.0)
	No Response	0
Existence of Steering Committee	Yes	70(37.6)
	No	116(62.4)
	Total	186(100.0)
	No Response	0
Frequency of Common Meal	Every Meal	14(11.4)
	Every Dinner	6(4.9)
	2-5/w	65(52.8)
	1/w	22(17.9)
	1-3/m	13(10.6)
	Rare	3(2.4)
	Total	123(100.0)
No Response	63.	

*Multiple Responses

Common meals are one of the most important and essential shared activities in the intentional community that promote social interaction among residents. Probably, the most important communal activity is the shared meal held regularly on particular nights of the week. Common meals are valued for practical advantages, for the social interaction offered, and are emblematic of the group as an intentional community (Meltzer, 2005). According to the result, most residents have common meals frequently: 41.0% of ecovillages and 16.3% of cohousings have common meals every dinner or even every meal. They eat together mostly 2-5 times a week (24.0-52.8%), and have common

¹It is noted that there are too many cases of no response about items of existence of leader and steering committee (155/109). Therefore, the explanation of the result could be limited.

meals at least once a week and more (75.9-87.0%) is dominant Table 5. Participation in shared work can be also be essential to keep the community sustainable and self-managed (Choi & Paulsson, 2006; Dwelling Research Group, 2000). As the contents of shared work vary according to the aim of the community, shared work for agricultural products in the ecovillage, and for everyday housework or childcare in cohousing, along with reducing housework could be an important advantage especially for a dual income family, single-parent family, older people, and individuals who experience insufficient time for everyday housework. In reference to the participation in shared work, it is mandatory (80%) in the two intentional communities coincidentally (Table 6). It means participation in shared work is one of the most important features in intentional community.

About sharing income, it is also same in the two communities showing that individual income is the most common, but is more common in cohousings (86.7%) than in ecovillages (60.2%). It is coincident to the definition of cohousing that cohousing residents do not share income (McCament & Durrett, 2003). Both communities show high percentages (86.4-89.3%) of consensus in the decision-making method. It is a democratic way of decision-making in that everyone can express opinions before making decisions so that different opinions can be in the same direction eventually. Consensus needs time and effort to persuade others, who have different opinions, but share in the benefits that once it is decided, everyone can be satisfied with the results. This decision-making method can be effective in a small sized community with few residents.

Primary education is investigated through multiple responses. Result show that in both communities educate children mostly at ordinary public schools (35.5-44.4%), followed by home schools (21.3-30.8%), and private schools (16.9-21.7%) (Table 6). However, the fact that there are many residents who educate children at home (21.3-30.8%) is extraordinary comparing with the mainstream housing environment.

In summary of community living, ecovillages,

TABLE 6. COMMUNITY LIVING II

	Content	Ecovillage	Cohousing
Mandatory-Shared Work	Yes	156(80.0)	133(80.1)
	No	39(20.0)	33(19.0)
	Total	195(100.0)	166(100.0)
	No Response	16	20
Sharing Income	Individual	115(60.2)	137(86.7)
	Partially	26(13.6)	7(4.4)
	Completely	12(6.3)	3(1.9)
	Others	38(19.9)	11(7.0)
	Total	191(100.0)	158(100.0)
	No Response	20	28
Decision-making Method	Consensus	159(86.4)	133(89.3)
	Leader	3(1.6)	2(1.3)
	Others	22(12.0)	14(9.4)
	Total	184(100.0)	149(100.0)
	No Response	27	37
Children' Education*	Public School	75(35.5)	71(44.4)
	Home School	65(30.8)	34(21.3)
	Private School	48(22.7)	27(16.9)
	Others	23(10.9)	28(17.4)
	Total	211(100.0)	160(100.0)
	No Response	56	74

* Multiple Responses

and cohousings have common characteristics in shared work, decision-making methods, and children's education. However, it is notable that they show differences in sharing income as ecovillages show higher ratio of partial or complete sharing income than cohousings.

SUMMARIES AND CONCLUSION

The growing interest in intentional communities (whether ecovillages, cohousing, or other kinds of communities) is not just wishful thinking. By 2002 the yearning for community and individual communities, has been favorably covered by many American magazines. This is partly because the public are so unnaturally disconnected. Post-World War II trends toward nuclear families, single-family dwellings, urban and suburban sprawl, and job-related mobility have disconnected society from the

web of human connections that nourished people in the past. The people interested in intentional communities are not extremists, they are the people next door. Many are in their 40s and 50s: and have raised families, built careers, picked up, and moved more times than they can count. This tendency that appeared in foreign countries will soon influence Korea.

Summaries of the study are as follows. Differences of characteristics between ecovillage and cohousing are summarized at Table 7. Common characteristics between ecovillages and cohousings are found as (1) Intentional communities are mostly spread throughout the USA and were formed before 2000. (2) The dominant size of intentional communities is small with less than 20 residents and 20 houses. (3) They make decisions by a democratic way based on consensus. (4) The intentional communities are identified as an intimate housing environment where residents meet frequently, share common activities essentially, and eat together at least once a week or more.

While different characteristics between ecovillages and cohousings are found as (1) Aims of the communities are different. Ecovillage focuses more on eco-living, while cohousing focuses more to the cohousing idea; (2) Ratio of females is higher in cohousings than in ecovillages; (3) Ecovillages are more likely to be located in rural areas with larger land areas than in urban areas with smaller land conversely to cohousings; (4) Most ecovillages have community leaders and steering committees conversely to cohousings; (5) Sharing income is more frequently found in ecovillages than in cohousings.

In conclusion, it is necessary to adapt the right characteristics fitted to the aim of the community, since the characteristics of the communities can differ case by case even though ecovillage and cohousing belong to the same category of the intentional community. If the intent is to establish an ecovillage, it is recommended to find a place with a larger land area that enables eco-living. Architectural designs need to satisfy ecological criteria with natural materials. People who want to live in the ecovillage are more likely keen on energy-saving and less consumption of resources. However, if the intent

TABLE 7. COMMON AND DIFFERENT CHARACTERISTICS OF THE TWO COMMUNITIES

	Characteristics	Ecovillage	Cohousing
Common	Country	USA	
	Size	Small	
	Decision-making Method	Consensus	
	Common Meals	Frequent	
	Shared Activity	Frequently	
Different	Aim of the Community	Eco-living	Cohousing Idea
	Ratio of Female	Lower	Higher
	Area of the Land	Larger	Smaller
	Region	Rural	Urban
	Leader	More	Less
	Steering Committee	More	Less
	Sharing Income	More	Less

is to establish a cohousing community, it is more important to find a place near an urban area, which enables residents to have conventional jobs in local surroundings. The architectural design of the community should be considered to promote frequent interaction by residents. The layout of common house, private dwelling units, and pedestrian circulation should be elaborately designed.

While many of intentional community concepts are prevailing in foreign countries (especially in the West) they can be adapted in the developing countries as well. In developing countries, the residents build a half to three quarters of all new housing. Empowerment and collaboration are critical factors in the process. People are aware of individual needs, what they can achieve with available resources, and the way in which mutual aid renders seemingly overwhelming tasks possible.

Topics and discussions about establishing intentional communities could contribute to gather public interests as well as relevant civil-workers and administrators in Korea. Through this study, potential problems such as, legal problems involving co-ownership, deficit of community spirits, can be occurred in order to adapt intentional communities to Korea. Therefore, further studies about these subjects are needed to eliminate obstacles of establishing intentional communities in Korea. These topics and discussions will contribute to

gather public interest as well as the attention of relevant civil-workers and administrators.

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