

| Item | <u>Co-op village</u> | <u>The Farm</u> | <u>Kibbutz</u> | <u>Amish</u> | <u>Jim Jones</u> |
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| <u>How do we share our abundance? In other words: how is wealth understood and shared by members/residents?</u> | | | | | |
| Can you keep your wealth? (financial independence) | Your wealth will be yours. But everyone will work 20 hours a week serving others or contributing to the general wealth. | Since 1983 members must be financially independent, but originally members pooled their resources. | Individuals are allowed a personal budget, generally equal to others', allowing for things such as travel, clothing, spending. originally gifts and income from outside turned over to communal treasury, trended to individual ownership in the latter half of the 20th century. | Yes, but Amish life requires living simply and without greed. | Absolutely no financial independence. One child, sent out to beg, had been told if he kept any of the money he received, Jones would know and he would be struck down by God. He pocketed \$10 and nothing happened to him, so he quit the church because he saw it was a lie. |
| Shared Income | Yes and no. Income from village industries, for example construction, goes into the communal wealth, but those working outside do not have to turn over all their wealth. If you wish to work more than 20 hours a week then that income is yours. | Not at the present time. | Yes. | No. | No one shared the wealth that Jones enjoyed. He collected any passive income of his congregants. |
| Personal Expenses | Those working for the village will be provided for with their monthly stipend, while those earning enough by working outside will not receive one. | Members must support themselves. | Members given a stipend to cover personal expenses. | Amish are encouraged to be frugal, and wives are given a household purse to use for their needs, while the husband manages the money. | N/A |
| Ownership of Items | Residents will own personal possessions. | Many items and common spaces are community property, but there is no official restriction on individual ownership. | Originally ownership of anything was not allowed, gifts of money and goods from outside are no longer disallowed but quietly frowned upon. | Yes | Jones convinced "members" to turn over all individual property, including homes, cars, jewelry, and millions of dollars of real estate. |
| Join Fee? | Non-refundable, large enough to show commitment but not too large as to exclude people. Somewhere between \$100 and \$1,000. | One-time membership fee paid in installments. | Varies. | No | As much as Jones could get, including real estate and any property of value. |
| Regular Fees? | No regular fees. However, those with outside full time jobs will simply give the cost of living plus 10% of their income to the community general fund. | \$75-125 per adult per month. | No. | No | All earned income and money from begging was taken under threat of punishment, and members were encouraged to try to solicit money from relatives, only reason to keep in touch. |

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| <u>How do we interact with our environment? In other words, environmental responsibility.</u> | | | | | |
| Conservation Measures | Ecologically mindful in its design, construction, and usage. Organic farming. | Ecologically mindful in its design, construction, and usage. Organic farming. | Some kibbutzim, such as Kibbutz Tammuz, are highly mindful of the state of the environment. Organic farming. | Schools built to use natural light so no electricity is needed, kids walk to school, almost no use of fossil fuels | None. |
| Outreach | Creation of new communities, educating visitors, and more to be determined by the interests of the members. | Holds workshops on sustainable building, publishes books, and educates visitors. Advocates vegetarianism. | Visitor programs to some organic farms, education. | None. | None. |
| <u>How do we reach consensus? In other words: how are the communities governed?</u> | | | | | |
| Is it a Cult? | No. | No. | No. | No. | Yes. |
| Decision Making | Consensus. | Elected board, town meetings, and community voting. | Self-governing democratic, seen as a municipality by Israeli government. | Religious leaders ordained and never retire. | Brainwashing, propaganda, and drugging of residents who disobey or consider leaving. |
| Identified Leader | No. Leadership on rotation basis so all may serve. | Stephen Gaskin was a driving force in the creation and sustaining of the community, but claimed to be a teacher not a leader. | None. | None. | Jim Jones, a manipulative sadist addicted to thiorazine, amphetamines, and other drugs who taught that he was actually God. |
| Hierarchy | None. No social classes helps eliminate discrimination. | No social positions, each has a vital role to play. | Run by a system of impermanent coordinators and committees governing specifics like farming, education, etc. | Deacons and ministers hold power over rule-breakers, and within the family the father is head and the older boys assert dominance over the girls | Jones above everyone. His armed guard had perks like alcohol and some food, but ultimately everyone was his victim. |
| Adherence to Laws of Surrounding Country | Yes. | Yes. | Yes. | Generally. There have been legal issues over school attendance because the Amish do not allow schooling over the age of 15. They do have a deep respect for government and pay all taxes except social security because they care for their aged. Do not accept welfare. | No. Jones fled to Guyana with his congregation to avoid paying taxes and to avoid being discovered in his many illegal activities, including fraud, child abuse and neglect, sexual abuse, drug abuse, and more. |

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| Incidence of Crime, how dealt with | Transparency with law enforcement and a committee to remove members who are grossly malicious. | Standards for conduct include nonviolence and vegetarianism, however the enforcement has varied over the life of the community. | Very low, serious crimes reported to local authorities. | Members who violate the rules of the community are shunned or split off into splinter communities. Amish submit to the authority of the state when it does not violate their principles. | Followers were cruelly and sadistically punished for committing any transgression such as favoring one's own children over others or speaking against Jones. |

How do we beautify our environment? In other words, how communities designed and constructed?

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| Basic Infrastructure | See chapter on Infrastructure. | 27 original multi-family residential buildings as well as a number of communal and many newer buildings. | Neighborhoods located around common areas such as dining halls, workplaces, and child-care centers, usually run on typical electricity with in-home toilets, etc. | Traditionally-built homes and common buildings, horse-and-buggy travel, small locale to keep 30-40 households close, no electricity. | 150 buildings planned, only 50 built, severe overcrowding, only two toilets. |
| Cars Allowed Inside Community? | Generally no. Only a few permits will be given to those that absolutely need them. | Yes. | Restricted to necessity. | No, not allowed at all. | Unknown. |
| Creation of New Communities | Inherent in design, necessary to reach goals. | No, but connections with scattered other communities. | Ongoing. | Growing with the Amish population. | No. |
| One Community or Part of a Network? | Ideally, the village will connect, sponsor and support the many other villages. | Single community. | Network of at least 85 communities. | Around 900 districts (individual communities). | Single Community. |
| Location | N.W. Florida, USA | Southern Tennessee near Summertown. | Israel. | Throughout US and Canada, mostly PA, OH, and IN | Redwood Hills, California and later British Guyana. |
| Urban/Rural | Rural | Rural | Originally rural, urban kibbutz such as Kibbutz Tammuz are newer. | Rural. | Located amid a thick jungle chosen to make communication impossible. |
| Method of Construction | Varies by community. Buildings designed to be fireproof and last 100 years. | Various cost-effective and energy-saving designs using recycled materials. | Varies by community. | Labor of the members. The barn-raising is a common community event. | Slave labor by brainwashed participants. |
| Time Period of Construction | All buildings completed within 12 months. | Built over time as part of workshops and income. | 1909 to present. | Waves of emigration from 1720-1770 and 1816-1880. Construction continues today. | Unknown. Was partly constructed before Jones' arrival in summer of 77 but thereafter left incomplete. |
| Period of Existence | Forming in 2007. | 1970 till present day | Varies, some kibbutzim are as old as the movement itself, and others were built as recently as the 80s. | 1700s to present day. | Moved to Guyana in summer 1977, mass murder in November 1978. |

How do we find enjoyment?

N/A

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| Group Recreation | Yes | Yes, also meditatio | Yes. | Yes, also church. | No. |
| Pedestrian Communi | Yes | Yes. | Yes. | Yes. | Yes. |

How do we enrich ourselves?

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| Income from External Economy? | Yes. | Workshops, services, manufacturing, midwifery, construction, book publishing, free and low-cost visits, and more. | Yes. | Yes. Selling surplus crops and dairy help support the rising cost of farmland. Obstacles to this include practices such as avoiding tractors and not conducting business on Sunday. Believe that they must live separate from the world, not required to pay ssi because they do not accept social security payments, avoid courts if possible. | Jones collected social security, foster-care, and other checks for his followers, had children beg in the streets, and ran an exhaustive choir in SF and LA for large amounts of money. |
| Interaction with Outside World? | Yes. Some residents will live in town or commute daily. Young adults will be given a few years to live outside to see if that is where they belong. | Yes. Some members work in nearby towns, relations with neighbors and local businesses are generally good, aside from some local kids. | Yes, selling farmed and manufactured goods, intermarrying. Kibbutz played an important role in creation of Isreal. | | Prohibited, only one road leading to compound through jungle, no telephone, one guarded shortwave radio, manipulated governments to remain uninvestigated. |

How do we coordinate what we love to do? In other words, how to communities decide what members jobs will be?

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| Allowed to work Outside? | Yes, but required to pay living expenses if 20 hours per week not worked within village. | About one-third of the adults in the community work in the surrounding area. The principle of Right Livelihood guides members. | Generally allowed. | No, that would bring shunning on the Amish who spends time with outsiders. | Yes, before the move to British Guyana, but all money earned was to be given to Jones. Children were made to beg and threatened not to steal because Jones, being God, would know. |
| Typical jobs available inside the community | Infrastructure upkeep, energy maintenance, farming, cooking, counseling, childcare, healthcare, (any of the needs for the community) or starting one's own business according to one's passion. | Working in any of the industries on the farm: mail order catalog, book publishing, electronics manufacture, farming, childcare, and much more. | Farming, manufacturing, childcare, cooking, or working in the community's industries whatever they may be. | Farming is the most common livelihood, while some Amish do keep shops, shoe horses, serve as butchers, or even publish newspapers. | There was a small medical clinic staffed by those who gave out the poison, and some people served as armed guards, otherwise they were forced to work in the fields. |
| Labor Contribution Required | Residents who do not work outside the community work at jobs within the community 20 hours a week, according to their skills and inclination, and the need of the community. | All members contribute some of their time to the community. | Typical full-time workday unless the member works in the community, then they pay a fee to cover their living expenses. | Every person works in the Amish family, even children after school, and physically rigorous labor is thought to maintain health. | Compulsory. |

How do we nourish ourselves? In other words, food and agriculture.

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| Alcohol Use | To be determined by consensus of all. | Discouraged | Varies by community. | Usually only by the young during rumspringa, generally disapproved of but allowed. | Only by guards and most loyal members. |
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| Tobacco Use | To be determined by consensus of all. | discouraged | Varies by community. | Varies. cigarettes are disapproved of as worldly, but pipes and cigars are allowed in some districts while many others officially discourage its use. | Unknown. |
| Drug Use | Illegal use of drugs not allowed. | Originally use of LSD and other "spiritual" drugs was condoned, but today is discouraged. | Varies by community. | Not tolerated, suspicious of modern pharmaceuticals. | Mushrooms, lsd, thiorazine, amphetamines, and finally cyanide used to kill everyone except escapees, who were shot. |
| % of food grown | 90% | | Varies widely from none in some urban kibbutzim to a large amount in rural ones. | Stewards of the earth, not exploiters. | Almost none, only a local root vegetable called eddoes. |
| Share Community Meals | Yes | Communal kitchen was abandoned in the 80s, but some meals are still shared. | Often. | On Sunday and at weddings, but daily meals are a family affair. | Probably. |
| Dietary Practice | To be determined by consensus of all. | Vegan, but members are not strictly governed. | Kosher. | Mostly local or homegrown foods, including produce, dairy, eggs, and meats. | Almost everyone, except the guards, the most loyal, and Jones himself ate only rice, sometimes maggoty rice. |

How do we vitalize ourselves? In other word, how do communities encourage health and wellness?

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| Health Care | To be provided to residents. | Members must support themselves. | The community cares for itself as well as it can, and calls on outside help when it must. | Have no doctors because higher education is prohibited, rely on trusted outsiders, distrust pills and strong medicine, very low immunization rates, most avoid health insurance, home birth is common. | "Even when people were vomiting, they had to continue to work in the fields." Wooden, 177. Elderly were given no medical care at all. Medical unit was mainly used for punishment and to drug those who tried to escape. |
| Pension / Retirement / Disability | All residents will be supported. | Members must support themselves. | The community cares for itself as well as it can, and calls on outside help when it must. | Parents retire and leave home/farm to kids and move into attached home, system of care and social participation very humane. | Collection of social security and gov't checks was a substantial source of income for Jones - all members were required to turn them over. |

How do we communicate? In other words, how did communities foster communication skills in individuals and the practical technology of communication?

Communications
Infrastructure

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| Reasons for Creation | Answer to the problems of our time. | Shirking the increasing violence and materialism of the time, "back to the land" living, escaping persecution as "hippies". | Immigration to a Israel from Russia because of discrimination and pogroms. | Immigration to the US to escape religious persecution and compulsory military service in Europe. | Move to Guyana was for tax evasion as investigations by the IRS heated up, Jones' desire to control this group of people totally, and have them all commit a mass suicide |
| Shared Spiritual Path? | No. | Yes. Stephen Gaskin's ideas guided the community and still do, although emphasis is placed on finding your own way | Yes, Judaism | Same religion. | Same religion, Christian at first, then became brainwashed that Jones was God himself |
| Ambitions, Shared Goals | Live sustainably, stress free, with control over our own lives. | Living with compassion and community with fellow beings on the planet, helping the world become a better place, reducing the negative environmental impact of humanity. | Kibbutzim had a hand in the creation of Israel.. | Mainly, to enter heaven as a community by avoiding the sins of worldliness, particularly self-aggradizement, seeking comforts, and materialism. | "Jonestown was the final communal-living design, conceived by Jones not as a human experiment in living and growing, but as a devious plan to lure and trap people, and to direct their modest streams of dollars into a river of millions to be stored in foreign bank reservoirs." Wooden, 89-90 |
| Views Itself as Utopian | No. | Yes, originally. What began as a social experiment became a simple way to live compassionately and in service to others. | No. | They don't share the cultural context of the idea of utopianism, but do believe that theirs is the only right way of living. | Yes. Jones was the only source of outside "news," he convinced them that the rest of the world was falling apart and they had to remain as the last place of true morality, according to him. |

How do we bring forth inner wisdom? In other words, education, community beliefs.

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| Provide Advanced Education | Yes. | No. Families are responsible for taking care of themselves. | Yes, tension exists over whether the purpose is to come back and serve the community or leave and work outside, thus whether one should be allowed to study one's own passions or encouraged to study what is needed. | No. | No - some classes on obscure subjects were offered late at night to cause sleep deprivation. |
| Raising Children | Families are given support and allowed to unfold in their own manner | Children are surrounded by supportive adults but parents are ultimately responsible. | Originally very strict separation of the family, but now a conventional atmosphere. | Avg # of kids = 7, not educated past 8th grade, rumspringa. | In CA, allowed to attend public school, parents were forced to sign releases allowing their children to be terrorized, physically and sexually abused. |

How do we expand our community?

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| Population | | 500 | About 200. | About 90,000, each kibbutz with about 600 members. | 189,000 (144, 700 in 1990, and doubling every 23 years). | 950 |
| Adult Members | Mimicks outside demographics | Exact number unknown. | Varies | Slightly fewer than typical rural Americans. | About 600. | |
| Child Members | Mimicks outside demographics | Exact number unknown. | Varies | Much more children and adolescents than typical rural Americans. | 276, of which 240 were under age 16, not including those who escaped. | |
| Gender Balance | Mimicks outside demographics | About equal. | men, women, and families as residents | Nearly equal population. | Unkown. Most bodies were not identified. | |
| age restrictions | Mimicks outside demographics | None. Caring for elders and children is a "sacred duty." | None | None. | None, Jones particularly preyed upon children and the elderly. | |
| Non-Member Residents/ Transients | Members must be residents. | Unknown | Yes, including temporary volunteers (often students), immigrants, and ulpanim, people involved in an intense hebrew language study, transient workers in early years to sustain community financially. | Joining Amish is converting to religion, very rare, and the Amish avoid interaction with outside influences, asking: "what fellowship has light with darkness?" | No, followers of Jones were handpicked and subject to mind control, and not allowed to leave. | |
| Open to New Members / Admission Process | Yes. Process includes visiting, filing an application, attending orientations, being voted in, and paying the entrance fee. | yes. Process includes visiting, finding a sponsor, being voted in, and paying application fee. | Yes, only Jews, the process varies. | Not unheard of but rare. | People were systematically manipulated and coerced, sometimes by the kidnapping of their children, to move to Jonestown. | |
| Romantic Relationships | Unrestricted | Gaskin is quoted as saying, "If you're having sex, you're engaged. If you're having babies, you're married." Now, members are more free to do as the please. | Heterosexual marriage strongly favored, Westermarck effect leads to not finding a mate within community and thus abandonment of communal life as an adult. | Encouraged as the foundation of the family. Young people begin dating during "rumspringa" at about 16 and marry around 23. Dating occurs at community events and in the girl's home. | Sexual acts w/ jones in front of everyone. | |
| Allowed to Marry an Outsider? | Yes. | Yes | Yes | Not unless they leave the community and accept shunning. | No. Followers often faced splitting up their families by joining, and Jones dictated the pairings that were allowed within the community. | |

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| Free to Leave Then Return? Yes. | | yes | Yes | Teenagers are given the option to leave the community during their "rumspringa," around age 16. If they leave, or if anyone "sins" severely, they are shunned and lose all contact with the community. | According to survivors, more than 90% wanted desperately to leave, but were prevented by the breakdown of family alliances and the constantly vigilant armed guards who were brainwashed, loyal, and armed with shotguns, semiautomatic rifles, and crossbows. |