

Seeking a Community to Join—One Couple's Journey

COMMUNITIES

Journal of Cooperative Living

\$6.00

(\$8 Canada)

Summer 2001 (Issue #111)

Creating "Magic Culture"

Appropriate Technology & Intentional Community

• ***In a Hawaiian Rainforest ...
Living the Good Life***

Going Solar? Making it Happen

***Moderating the Vocal, Encouraging the Shy:
Equalizing Participation in Meetings***



THE COMPLETELY UPDATED, ALL NEW COMMUNITIES DIRECTORY

COMMUNITY DESCRIPTIONS

Over 600 North American and 100 international communities describe themselves—their structure, beliefs, mission, and visions of the future, and provide contact information.

33 NEW ARTICLES

Topics include: how to visit communities; why live in community and what it means to do so; financing and setting up the legal structures of communities; opportunities for older people in community; communities and “cults”; consensus process; raising children in community; dealing with conflict; an overview of Christian community; and more.

MAPS

Complete maps of North American communities. See at a glance what's happening in your area.

CHARTS

These charts allow you to quickly scan for the communities that fulfill your criteria. The charts will show you in a flash which communities match your needs and desires.

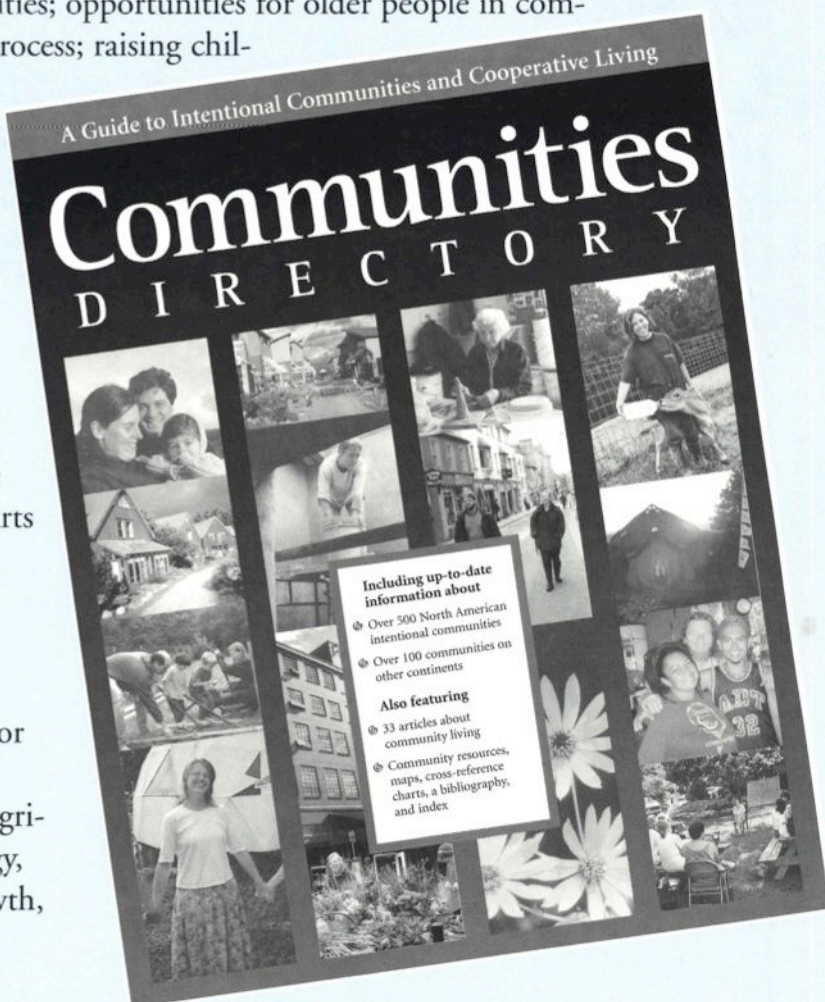
RESOURCES

Descriptions and contact information for major organizations within specific interest areas. Categories include: community networking, agriculture, ecology, energy, economics, technology, spirituality, education, sexuality, personal growth, and more.

NEW SECTION—

RECOMMENDED READING LIST

An annotated collection of over 300 texts of interest to community-minded people.



SEE ORDER FORM ON PAGE 78.

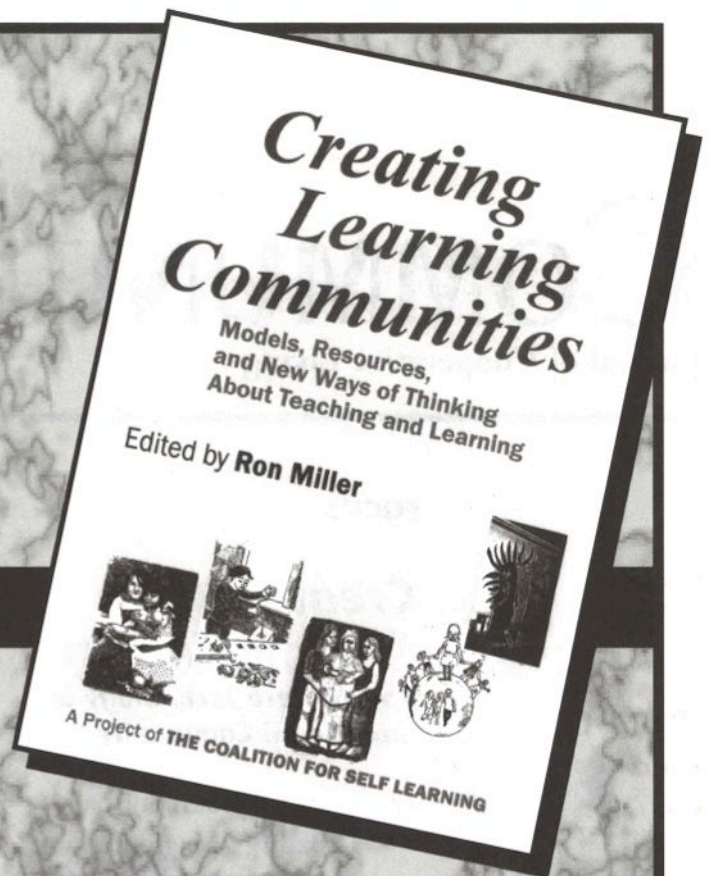
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John Taylor Gatto, Author of *Dumbing Us Down* and
The Underground History of American Education

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Journal of Cooperative Living

FRONT COVER

A community member's sustainable home and water-catchment/fishpond at Crystal Waters Ecovillage, Queensland, Australia. Photo, Max Lindegger.

BACK COVER

Installing solar water heating at The Farm, Summertown, Tennessee, 1976. Photo, Albert Bates.

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Creating "Magic Culture" Appropriate Technology & Intentional Community

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COMMUNITIES

Journal of Cooperative Living

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LETTERS



Send letters to *Communities* magazine, 688 McEntire Rd., Tryon, NC 28782; communities@ic.org. Your letter may be edited or shortened. Thank you!

Decision-Making Issue (Winter '00)

Dear *Communities*:

I got the issue today on consensus. Wow, this is great stuff! Just keeps getting better ... really!

Rick Tobin

El Dorado, California

Dear *Communities*:

I really enjoyed the article on the "sociocracy" method for making decisions and would like to contact author John Buck. Would it be possible for you to advise how I can contact him? Thanks!

Margie Zylstra

John Buck can be reached at 6224 Tamar Drive, Columbia, MD 21045; email, sociocracy@home.com.

Dear *Communities*:

I read Rob Sandelin's article, "When People Miss Meetings," with great interest, and was intrigued by some of the suggestions for ensuring that all meeting attendees were appropriately informed and prepared. However, I would like to add a technique used by a group I once worked with.

At least a week before each meeting an information package was sent to each person who might potentially attend the meeting. It included the minutes from the previous meeting, any new information relevant to continuing or new agenda items, and most importantly, a list of the board members' names attached to each agenda item in the package. Any non-board member wishing to attend a meet-

ing could read the relevant information ahead of time and add their name to any or all the name lists, with a check mark beside each agenda item that they had read the relevant information for.

At the meeting, only those board members who had read about an agenda item beforehand and indicated so by checking it on the relevant list, or non-board members who had done the same (adding their name to a list and checking the relevant item), were allowed to discuss that item and participate in the decision about it. While occasionally not enough people had read about an item to create a quorum for decision making, the discussions that did occur could include anyone—as long as they had made an effort to inform themselves beforehand.

Thanks for a great article, in a thought-provoking magazine!

Jackie McMillan

Kitchener, Ontario

Dear *Communities*:

Enjoyed the topic and many articles in the recent *Communities* issue on decision making. They will feed directly into SoHoCo, a Cotati-based cohousing group I'm a facilitator for here in Sonoma County. However, I was disappointed that one of the communities that lists with you, the Ojai Foundation, did not have an article on Council as a decision-making process. Tom Atlee's description of "Big Mind" ("How to Make a Decision Without Making a Decision") touched on it but did not cover Council, especially in all its forms. I did a retreat at Ojai, where they practice, write books about, and train people nationally on the way of Council, and I was very impressed. I think they could have made a real contribution. Perhaps they were asked and declined? Anyway, something to keep in mind for the future. Thanks,

Marcin Whitman

Sebastopol, California

Thanks, Marcin. We'll ask the Ojai Foundation to write something for a future issue on their Council decision making process.

Dear *Communities*:

Reading Bo Lozoff's article advocating that communities welcome ex-cons and parolees as members or visitors ("A Pressing Need, An Overlooked Treasure")

reminded me again of how many barriers to new people joining that communities erect. Rules at income-sharing, common-purse communities forbidding earning income outside the community at part-time jobs are obstacles for people with student loan debt, credit card debt, and child support requirements. Rules at these same communities about members leaving the community frequently, or about who can visit the community and for how long, are obstacles for divorced parents who need to visit their children living with the other parent, and to have their children visit them. And as Bo Lozoff points out, rules that require visitor and provisional membership periods are obstacles for parolees, who must have a three-month guaranteed place to live or they won't be released.

What can income-sharing, common-purse communities do to eliminate these roadblocks? Break their rules! To those who say they need the rules to protect themselves financially, or to make sure they get the kind of members they want, I say, but more people will join! Given that we desperately need alternatives to the way most people live in our society, isn't the presence of more people living in community worth it? Let's not be stopped by rules and limited thinking if we want to spread the communities movement. Let's be more creative than that!

Logan Harris

Louisville, Kentucky
 au_24ktt@yahoo.com

IC Web Site Gets A+

Dear Editor,

I'm on a quest for examples of Web sites that demonstrate creative conscious-

ness. When I look at Web sites I ask, "Is this an effort to serve others or to serve self (the entity of the web site)?" Based on my tough criteria, I give your Intentional Communities Web site an A+.

Here are my criteria for evaluating these sites: 1) Does the site offer information that will expand the searcher's own insights and search? 2) Does it include within the site itself information that applies to the searcher's "here and now needs" without requiring that the searcher sign up to do something? 3) Does it edify the collective whole independent of edifying the site's creators? (Are they showing others how to go independently in the direction they point?)

Stay with the good work you do,

Rod Johnson

Big Bend, California
 deebokonon@yahoo.com

Seeking Community Seekers Who Write

Dear *Communities* readers:

I should love to hear from anyone who has made a tour of some of the many communities in the States, please get in touch.

Maryellen

Wanganui, New Zealand
 Maryellen@infogen.net.nz

While Maryellen asks that you respond to her by email, we're interested in seeing accounts of people's search for community as possible feature articles. See "Seriously Seeking Community," p. 26.

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Communities Editorial Policy

Communities is a forum for exploring intentional communities, cooperative living, and ways our readers can bring a sense of community into their daily lives. Contributors include people who live or have lived in community, and anyone with insights relevant to cooperative living.

Through fact, fiction, and opinion we offer fresh ideas about how to live cooperatively, how to solve problems peacefully, and how individual lives can be enhanced by living purposefully with others. We seek contributions that profile community living and why people choose it, descriptions of what's difficult and what works well, news about existing and forming communities, or articles that illuminate community experiences—past and present—offering insights into mainstream cultural issues.

We do not intend to promote one kind of community over another, and take no official position on a community's economic structure, political agenda, spiritual beliefs, environmental issues, or decision-making style. As long as submitted articles are related to the theme of community living, we will consider them for publication. However, we do not publish articles that 1) advocate violent practices, or 2) advocate that a community interferes with its members' right to leave.

Our aim is to be as balanced in our reporting as possible, and whenever we print an article critical of a particular community, we invite that community to respond with its own perspective.

Submissions Policy

To submit an article, please first request Writer's Guidelines: 688 McEntire Road, Tryon, NC 28782; 828-863-4425; communities@ic.org.

Advertising Policy

We accept paid advertising in *Communities* because our mission is to provide our readers with helpful and inspiring information—and because advertising revenues help pay the bills.

We hand pick our advertisers, selecting only those whose products and services we believe will be helpful to people interested in community living, cooperation, and sustainability. We hope you find this service useful, and we encourage your feedback.

Communities Advertising, 688 McEntire Road, Tryon, NC 28782; 828-863-4425; communities@ic.org.

What is an "Intentional Community"?

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 come in all shapes and sizes, and display amazing diversity in their common values, which may be social, economic, spiritual, political, and/or ecological. Some are rural; some urban. Some live all in a single residence; some in separate households. Some raise children; some don't. Some are secular, some are spiritually based, and others are both. For all their variety though, the communities featured in our magazine hold a common commitment to living cooperatively, to solving problems nonviolently, and to sharing their experiences with others.

PUBLISHER'S NOTE



'Consciously Creating Culture' *Communities Magazine Finances, 2000*

LOOKING AT OUR MAGAZINE'S YEAR 2000 INCOME AND EXPENSE figures, some things are clear, and some things are not so clear.

It's clear that for the second year in the last three years we realized a net profit. Considering that *Communities* magazine lost money for the first six years it was published by the Fellowship for Intentional Community makes this fact more significant.

It's clear that our profitability in 2000 wasn't a result of increased income. In fact our income declined by about 2.5 percent.

It's clear that we got a better handle on our expenses. Our total expenses declined by about 14.5 percent, mostly because of savings in our printing bills.

What is not so clear from these numbers, and the numbers from the past several years, is what the future holds. Will *Communities* magazine become economically self-sustaining? We're still operating close enough to the break-even point that the publication could easily fall again into an operating deficit.

In order to increase our income we must push forward, primarily, on two fronts—increasing our subscription base and increasing our advertising base. We see two ways to increase advertising. The first is to increase our subscribers, which we continue to by featuring themes we believe will interest readers. The second is to more aggressively pursue advertisers. To this end we've brought Lyn Wandell and Robert Gluckson on staff as

Communities magazine

2000 Income

Subscriptions	\$34,461
Single Issues	1,306
Back Issues	5,862
Distributor Sales	11,810
Advertising	14,588
Royalties	201
Donations	1,300

Total income: \$69,528

2000 Expenses

Printing	\$19,834
Office Overhead	3,040
Labor	22,955
Office expenses	3,413
Advertising Commissions	3,566
Promotion	1,641
Fulfillment	12,742
Bad Debt	394

Total expenses: \$67,585

Net Profit \$1,943

display advertising representatives, whose focus will be to find and service new advertisers.

Another factor that's not clear from looking at the numbers is the spirit of the people who support this magazine by working on it as volunteers or part-time staff. These are positive-thinking folks who are enthusiastic about the magazine and its potential impact. We have a strong attachment to *Communities* magazine and the opportunity it provides to bring the knowledge and wisdom of the communities movement to a wider audience. We believe that more people than we've reached so far would welcome our articles—most of which are written by readers living in communities—if they knew they could find them in this quarterly publication.

Also not clear is the nature of our audience. The many subscribers I have met over the years seem very positive about the future; there are people working to create more fulfilling environments for themselves and others. I believe the communities movement is a unique undertaking to consciously create culture. The men and women of this movement are taking on a huge and vital task, and we welcome your participation. If you already subscribe to *Communities*, thank you! If you don't, please subscribe. And tell your friends about us. It will help our bottom line, and help us continue to consciously create culture along with the rest of you.



COMING IN FUTURE ISSUES

"Growing Older in Community." Fall '01. What communarians and elders can learn about growing older in the good company of friends. Communities' stories, elders' tales, what works in terms of labor, contribution, and health.

"Communication and Group Process." Winter '01. Building communication skills, check-ins, threshing meetings, open heart circles, talking sticks, clearness process, giving feedback, and processes for building connection and bonding. *Communities* magazine, communities@ic.org; 828-863-4425.



Art of Community Audiotapes

**Multigenerational Living in Communities:
Meeting Everyone's Needs**
Caroline Estes

**Finding Your Community:
An Art or a Science?**
Geoph Kozeny

**Manifesting Our Dreams:
Visioning, Strategic Planning,
& Fundraising**
Jeff Grossberg

**Raising & Educating Children
in Community**
*Diana Christian, Elke Lerman,
Martin Klaif, Judy Morris*

**Conflict: Fight, Flight, or
Opportunity?**
Laird Sandhill

**Consensus: Decisions That
Bring People Together**
Caroline Estes

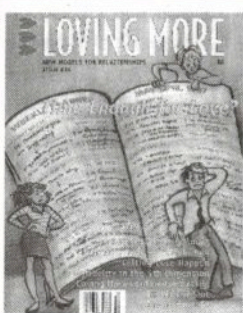
**Six "Ingredients" for Forming
Communities (That Help Reduce
Conflict Down the Road)**
Diana Christian

**Building a Business While
Building Community**
*Carol Carlson, Lois Arkin, Harvey
Baker, Bill Becker, Judy Morris, Ira
Wallace*

Legal Options for Communities
*Allen Butcher, Aiy'm Fellman,
Stephen Johnson, Tony Sirna*

**We Tried Consensus and Got
Stuck. Now What?**
Caroline Estes & Laird Sandhill

Each tape, \$8.95. S+H, \$2, 1-4;
\$3, 5+. *Art of Community Audiotapes*,
Rt 1, Box 155, Rutledge, MO 63563;
660-883-5545; fic@ic.org.



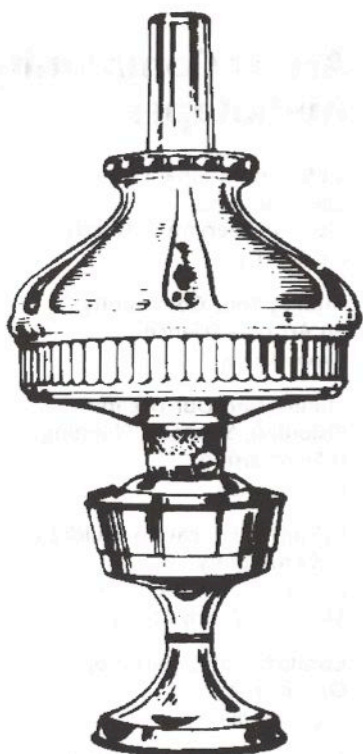
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COMMUNITY GRAPEVINE



In the pre-dawn hours of Sunday, February 18, flames engulfed and completely destroyed the main building at **We'Moon Land** near Portland, Oregon, and the offices of its community business, **Mother Tongue Ink**, publishers of the annual **We'Moon Calendar** of women's art and poetry. The house was empty at the time and no one was hurt. We'Moon members have set up temporary quarters in a large empty trailer on the land. Faulty wiring is suspected as the cause of the fire.

"We're starting from scratch and out of the ashes ... amazing things will grow," writes *Beth Freewoman*. They are assembling a team skilled in ecological and sustainable building to help plan and construct their new community building, which will include residence space—a joint effort of the We'Moon Land community and We'Mooniversity, their newly formed nonprofit now seeking 501(c)(3) status. You are invited to learn about and participate in their house-raising this spring and summer. While they are a women-only intentional community, they plan to have specific activities for supportive men as well.

"The loss is substantial," notes *Amy Schutzer*, who says the insurance coverage won't begin to cover the cost of replacing the building. They welcome donations of good, salvaged lumber, nails, screws, efficient windows, doors, ladders, plumbing fixtures, light fixtures, outlet boxes, and wiring supplies. "Our aim is to build as green as we can and to that end reusable material is needed, as well as non-toxic supplies, paints, etc."

The archives of the communities that have dwelt on the land over the years—photos, accounts and memoirs, paintings,

and meeting notes—were also lost in the fire. If you have visited or been a part of We'Moon Land and have photos, especially from before 1993, please donate copies. And if you'd like to write about your time on the land, please send them your memories.

"We are immensely grateful for the amazing outpouring of support that has come our way," notes *Beth*. The community will gratefully accept donations for their rebuilding fund. Send checks to We'Moon Land or (for a tax-deductible donation) to *We'Mooniversity Fire Fund*, PO Box 1395, Estacada, OR 97023; wemoon@teleport.com.



From October 2000 through January 2001 the **New York Public Library** in New York City ran an exhibit, "*Utopia: The Search for the Ideal Society in the Western World*." It included a copy of the **Fellowship for Intentional Community's Communities Directory** open to a page that included the New York region, and five back issues of *Communities* magazine: the 25th Anniversary issue (Winter '97), *Health in Community* (Spring '99), *Walden Two Communities* (Summer '99), *Conflict in Community* (Fall '99), and *Transition and Change* (Winter '99). The New York Public Library exhibit also featured 10 photos of contemporary intentional communities taken by **Communal Studies Association** member *Don Janzen*, including **Ganas** in Staten Island (NY); spiritual communities **New Vrindaban** (VA) and **Kashi Ashram** (FL); Christian communities **JPUSA** (Jesus People USA) in Chicago, **Love Israel Family** (WA), and **Pandanaram** (IN); **Federation of Egalitarian Communities** (FEC) **Twin Oaks** (VA) and **Sandhill Farm** (MO); and cohousing communities **Sharingwood** (WA) and **Terra Nueva** (CA). The exhibit also featured descriptions of 19th-century historical communities such as the Shakers, Oneidans, and Icarians, and New Lanark. The Library estimates that almost 100,000 people saw the exhibit over a four-month period.



In February the *Savannah Morning News* ran a story about **Blue House**, a forming community and worker owned co-op hammock business in that Georgia city. (The newspaper also reprinted much of the **Fellowship for Intentional Community's** fact sheet, "What's True About Communities: Dispelling the Myths," and listed links to the FIC Web site.) The Associated Press picked up the story about Blue House, and it was featured along with the FIC's contact info and Web site in several other newspapers around the United States as well as on many public radio stations.

"In one year we turned an abandoned crack house into a thriving intentional community," writes Blue House co-founder *Susan Patrice*, "built a flourishing community garden for our local homeless shelter, and began hosting a vegetarian meal night in our inner city neighborhood. Every week about 40-50 people come to eat wholesome food (mostly grown in our gardens), listen to music, and share stories. We've started a Thursday evening vegetarian barbecue, fire pit, and drum circle in the back yard. Life is good."

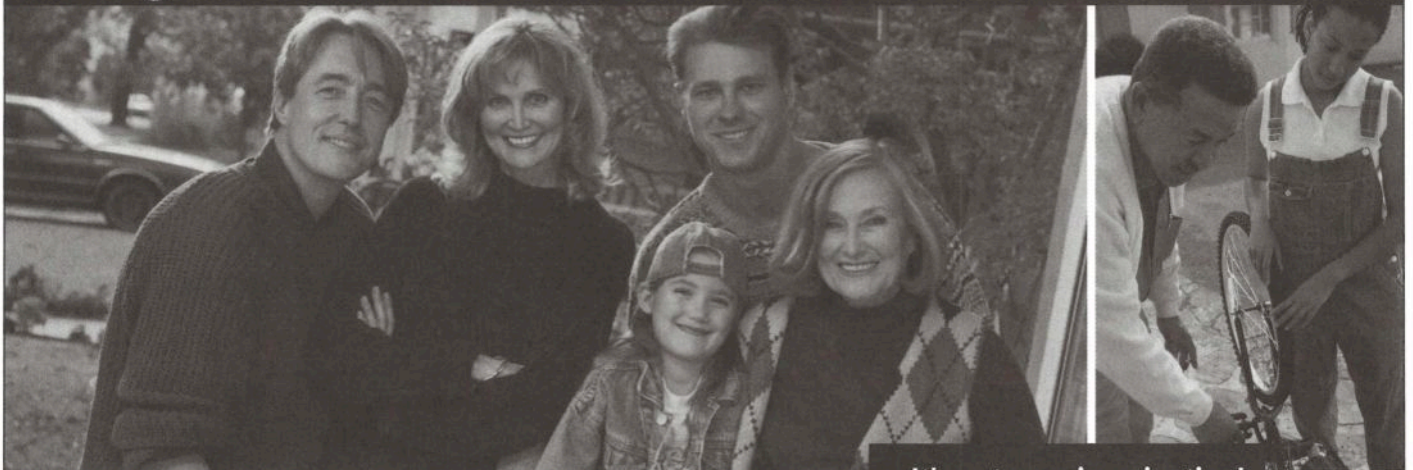


Northwest Intentional Communities Association (NICA) is planning a conference, "Co-Opportunities Northwest" for October 19-21 at Seattle Center. Their intention is "to identify and advance trends in developing and maintaining more sustainable communities, over a weekend of celebration and education in a relaxed environment of collaboration and mutual support." Goals for the conference include demonstrating sharing and working collaboratively and cooperatively; showcasing models, projects, and resources in the movement toward sustainability; and fostering relationships between neighborhood community builders and the business community. NICA is a network and support organization for intentional communities in Washington and Oregon. For more information about the conference, see their Web site: www.coopnw.org.



A new networking organization has been launched to help foster the communities movement in the Southwest, specifically in Arizona, New Mexico, southern Colorado, and southern Utah. "**SWICC (Southwest Intentional Communities Coalition)** hopes to facilitate the exchange of information and resources, and facilitate communication and networking between intentional communities, community organizations, and individuals interested in community in the Southwest," notes SWICC cofounder *Emily Maia Franklin*. They plan to publish a quarterly newsletter; host local and regional discussion groups, gatherings, and other events; and operate a Web site (www.swicc.org) to list communities, community seekers, and community-related information and resources. SWICC invites communities in this area to send information on their communities and others they know about, and become a member for \$10 a year. Members will receive a subscription to SWICC's quarterly newsletter and free community and seeker listings on their Web site and in

Imagine...



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- Your young children are safe because there is no car traffic between homes
- You live close to some of Colorado Springs' best schools
- Your home is just 100 yards from the Shooks Run bicycle trail
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This community is being formed right now and you can help shape it.

Colorado Springs Cohousing has purchased a 4.7 acre site, just two miles from the heart of downtown at the intersection of Columbia and Corona Streets. We are creating a traditional, pedestrian-oriented neighborhood of 34 households. We are in the process of selecting floor plans for our homes, and expect to break ground on our project this summer.

Call 719.471.6611 or visit us on the Web at www.ColoSpringsCohousing.com

COLORADO SPRINGS COHOUSING

their newsletter. SWICC, PO Box 911, Santa Fe, NM 87504; info@swicc.org; www.swicc.org.



Crystal Waters, a 13-year old ecovillage in Queensland, Australia, has just published *Ecovillages and Communities in Australia and New Zealand*. This "Communities Directory, Down-Under" profiles 36 communities, including their age, primary focus, history, and outreach activities, and how they deal with shelter, food, water, energy use, spirituality, community "glue," and community work projects. Also includes contact information for each community and whether or not it accepts visitors or guest workers. Sidebars on city farms, growing your own food, fair trade, LETS reciprocal trade systems, and community supported agriculture farms, as well as an extensive resource list and a definition, with examples, of what

makes an ecovillage. Available in North America for US\$20 from *Ecovillage Training Center, The Farm, PO Box 90, Summertown, TN 38483*. Available in Australia for AU\$16.50, and elsewhere by contacting *59 Crystal Waters, MS 16, Maleny, Queensland 4552, Australia*; lindegger@gen-oceania.org.



Eurotopia: Directory of Intentional Communities and Ecovillages in Europe, New English Language Edition is now available by mail order from Germany. Translated from German by native English speakers, this "Communities Directory, Europe" lists 336 intentional communities (including 40 ecovillages) in 23 countries with information about each community and how to contact them. *Eurotopia* covers many topics about community living in Europe, from the general, such as national, European, and international commu-

nity networks, to the specific, such as the L'Arche Movement in France. The 414-page reference includes six articles on communal living, 17 maps, descriptions of 24 community-related networks and contact information for each, a recommended reading list, and a detailed index. The postpaid price is 38 DM or 19.50 EUR postpaid. The distributors can only accept credit cards (VISA, EURO-Card, MasterCard) or cash (any currency), and ask that people paying in currencies other than Deutschmarks or Euros recalculate the price into their currencies.

North American readers can order the book for \$18 postpaid from *Fellowship for Intentional Community, Rt. 1, Box 156, Rutledge, MO 63563*; 660-883-5545; ffc@ic.org, or online by credit card at www.microshop.de/eurotopia/bestell.html.

The distributor is *Oekodorf-Buchver-sand, 29416 Gross Chueden, Germany*; oekodorf.buch@t-online.de; fax 0049-(0)3901-82942; www.alternativeninder-altmark.de. See also their Web site

FAREWELL TO DONELLA MEADOWS

IN FEBRUARY DONELLA MEADOWS, PIONEERING ENVIRONMENTAL scientist and writer, and inspiration to sustainability activists worldwide, died in New Hampshire after a two-week battle with bacterial meningitis. She was best known as the lead author of the 1972 international bestseller *The Limits to Growth*, which reported on a study of long-term global trends in population, economics, and the environment. *The Limits to Growth* made headlines around the world, and began a debate about the limits of the Earth's capacity to support human economic expansion, a debate that continues to this day. It sold millions of copies and was translated into 28 languages. Professor Meadows, known as "Dana" to her friends and colleagues, was also the lead author of the 20-year follow-up study, *Beyond the Limits* (1992).

"She started out in the most intellectual and pragmatic way, with computer models showing us where we're going, but then evolved into calling us to account in the most moral, most emotional, most human way as well," observed environmental author Bill McKibben. "The sense that she was plainspoken yet loving was very powerful."

As a leading voice in the sustainability movement, Dana Meadows' work influenced hundreds of other academic studies, government policy initiatives, and international agreements. She taught environmental systems, ethics, and journalism at Dartmouth College for 29 years. She also managed a small farm and was an active member of her local community. Her weekly column, "The Global Citizen," was nominated for the Pulitzer Prize in 1991 and has been

published regularly in the international press since that time.

"Her nearly three decades of teaching and writing about nature and humanity was marked by a talent not just for translating into common parlance the tortuously complex world of social, environmental, energy, and agricultural systems, but for giving this world a human face," writes Robert Braile of *Grist* magazine.

In 1997, Dana Meadows founded the Sustainability Institute, which she described as a "think-do-tank" The Institute combines cutting-edge research in global systems with practical demonstrations of sustainable living, including the development of an ecological village and organic farm in Hartland Four Corners, Vermont.

Born in 1941 in Illinois, and educated in science, she earned a Ph.D. in biophysics from Harvard in 1968. In 1972 she was on the MIT team that produced the global computer model for the Club of Rome and provided the basis for *The Limits to Growth*. In 1981 Dana Meadows cofounded the International Network of Resource Information Centers (INRIC), which built early and critical avenues of exchange between scientists on both sides of the Iron Curtain at the height of the Cold War. She was recognized as a 1994 MacArthur Fellow for her work.

"More than anything," writes Robert Braile, "I will remember Dana for living what she believed. She abided by the highest standards for what a teacher, environmentalist, and environmental journalist should be, willing a fiercely principled life that I looked on with wonder."

www.eurotopia.de, which offers links to European communities. The publishers can be contacted at *Eurotopia, Oekodorf Sieben Linden, 38486 Bandau, Germany; eurotopia@siebenlinden.de; tel.: 0049-(0)39000-51233.*

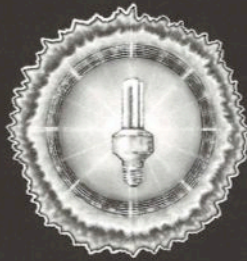


Speaking of communities directories, of the 625 North American communities listed in the **Fellowship for Intentional Community's** own *Communities Directory* of North American communities, only 77 are official members of the organization. If your community isn't yet one of them, we invite you to become an FIC member on the Web at <http://fic.ic.org/membership.html>, or mail us the form on p. 78. When your community joins, all your members can take advantage of the benefits, including discounts on conferences and publications. However, we think the biggest benefit of FIC membership is the knowledge that you're helping building a more cooperative, sustainable society by supporting projects such as this magazine, the *Communities Directory*, and the Intentional Communities Web Site. We can't do it without you! Thanks for your support. Ω

Heard it through the grapevine ...

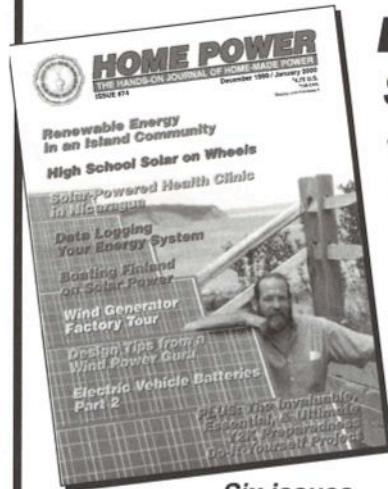
Send us news of your community's joys and sorrows, celebrations, marriages, births, deaths, events and conferences, members' travel adventures, new land acquisitions, new community buildings, new businesses, losses, breakthroughs or challenges with neighbors or local governments, local ecological difficulties or triumphs. We want to hear from you!

Community Grapevine, 688 McEntire Rd., Tryon, NC 28782; 828-863-4425; communities@ic.org.



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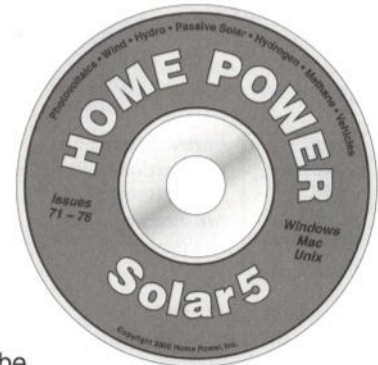
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Stress can be defined as either prevention of natural function or its forced functioning.

Conversely, **harmony** is the consent of natural systems to the use to which they are put. Abundance flows from harmony; scarcity from stress.

Stress can be seen in the number of air conditioners in California without the power to run them; in the price of gasoline at the local filling station; in overpopulation, declining fresh water supplies, and global climate change.

Harmony can be found in:



Permaculture Design with Morag Gamble and Evan Raymond of *Sustainable Futures*, Australia, July 8-22.

Ecovillage Design with architect and master planner Greg Ramsey of *Village Habitat Design*, October 17-21.



Forest Mushroom Cultivation with Albert Bates of *Mushroompeople*, November 10.

Want to de-stress? Learn materials and methods selection, design processes, consensus and conflict resolution, financial freedom, right livelihood, energy from sunlight, and how to have fun with it all. Live and work in an ecovillage for a week and get a sense of the issues. These and other programs from the **Ecovillage Training Center**, Summertown, Tennessee, in The Farm community.



Contact: ecovillage@thefarm.org

Ecovillage Training Center

P.O. Box 90, Summertown TN, USA 38483

Tel. 931-964-4475

www.thefarm.org/etc/

La Caravana Have Ecovillage, Will Travel

When the Earth is dying, the spirits of indigenous peoples will be reborn and gather in Turtle Island. A new race of people of all colors of the rainbow will know that we are one family and will bring about a new time of living in harmony with Mother Earth. —Heyoekkah Merrifield, Cherokee

CARAVANA ARCOIRIS POR LA PAZ (the Rainbow Caravan for Peace)

is a mobile Ecovillage and Ecovillage Training Center on an extended journey through Latin America, living, sharing, learning, teaching, and networking with the individuals, organizations, institutions, and ecovillages we meet along the way. Traveling with three buses, a scout vehicle, trailer, and circus tent, our 25 volunteers from 10 countries are committed to a sustainable, consensual, collective process for our on-the-road community. La Caravana was born in 1995 at the Rainbow Gathering in New Mexico, and began its journey a year later from Huehucoyotl Ecovillage in Tepoztlán, Mexico.

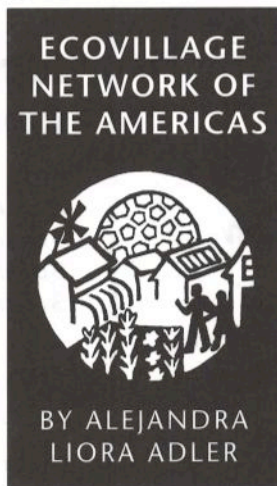
When we arrive in a town, we find a piece of land with water and access to electricity if possible (until we expand our

mobile photovoltaic system to accommodate large group activities), and set up the model ecovillage camp we're developing. Then we invite the public to our Living and Learning Center, a 300-500 person circus tent where we offer exhibits, audiovisuals, conferences, theater presentations, and demonstrations healthy food, preventive health care, and crafts using renewable resources. Our workshops and

courses in permaculture, appropriate technology, consensus decision making, natural building construction, and ecovillage design, attract enthusiastic participants.

Since 1996, more than 10,000 people in cities, towns, and villages from Tepoztlán, Mexico, to Otavalo, Ecuador, have visited our exhibits, taken our courses, seen our presentations, and spent time with us, learning from our living model of ecovillage life.

Over 200 people from 20 different nations have traveled with La Caravana in our first five years, bringing their strengths, skills, and faith, and taking away a rich variety of experiences, knowledge, and contacts that have transformed their lives. Many seeds of change have been planted across Mexico, Central



Alejandra Liora Adler is the Americas Representative to the Global Ecovillage Network, Caribbean Representative on the ENA Council, and cofounder of Huehucoyotl Ecovillage and La Caravana.

America, and South America. Some of these seeds are germinating and spreading to other parts of the world, creating new ecovillages, permaculture and ecovillage networks, and richer and more sustainable lives.

At the September 2000 meeting of Ecovillage Network of the Americas (ENA) in Trigana, Colombia, our Council of the Americas expanded its eight-region organizational structure to create a ninth "mobile" region. Alberto Ruz, selected to be the Mobile Ecovillage representative on the ENA Council, and cofounder of Huehucocoyotl Ecovillage and La Caravana describes our project in Mexico's Arcoredes magazine as follows: *An ecovillage on the move, a pilgrimage through the sacred corn paths, a New Age*

We're committed to a sustainable, consensual, collective process for our on-the-road community.

Circus, an adventure on the threshold of the Third Millennium and the Fourth Dimension, all of this and much more, the caravan of our dreams.

We extend an invitation to all nomadic ecovillagers and projects, not only in the Americas but worldwide, to help weave an international web and further the work that the Global Ecovillage Network and ENA have been pioneering for the last decade. Ω

To contact La Caravana and learn more: Alejandra Liora Adler, liora@lacaravana.org; Alberto Ruz, subcoyotealberto@aol.com; Linda Joseph, ENA Central Office, ena@ecovillage.org; Albert Bates, ENA International Office/Ecovillage Training Center, ecovillage@thefarm.org.

Web sites: La Caravana, www.lacaravana.org; ENA Home Page, <http://ena.ecovillage.org>; ENA Regions, ena.ecovillage.org/Region; ENA Web Newsletter, <http://ena.ecovillage.org/newsletter>. Global Ecovillage Network (GEN) Web site: www.gaia.org.

Culture's Edge 2001

Programs at Earthaven Ecovillage

Culture's Edge is an educational non-profit committed to transforming individual lives and contributing to the creation of vital, regenerative culture. Come learn with us and help us share – and spread – ideas, tools, and skills for ecological living.

Our village in the Blue Ridge Mountains is a place where self-reliance and interdependence are bringing to life healing visions for the world, and where together we can set aside old patterns of alienation and destruction, and celebrate our re-connection with Life's natural, creative processes.

Our teaching team makes the difference! Join experienced natural living instructors, community designers and cultural evolutionaries Patricia Allison, Peter Bane, Mia Beale, Goodheart Brown, Paul Caron, Diana Christian, Mollie Curry, Arjuna da Silva, Summer Deal, Will Hooker, Keith Johnson, Chuck Marsh, Shawn Swartz and Corinna Wood, and...

find your way home to a good life.

Guest facilities are rustic. Tuition includes hearty vegetarian meals, camping, and hot showers. The creeks are clear and refreshing, the forest full of wonder!

Additional courses are scheduled during the autumn "leaf season." Feng Shui and Mini-hydropower workshop dates to be announced.

Mar. 17 - 18	SUSTAINABLE FORESTRY
Apr. 21	THE KINDEST CUT: TREE CARE, PRUNING, AND GRAFTING
Apr. 28 - May 6	MYSTIC ROAD MEDITATION CAMP
May 19	THE POWER OF BODY PRAYER
May 26	PLANT PROPAGATION MADE EASIER
June 1 - 3	A COMMUNITY EXPERIENCE
June 21 - 24	ADVANCED PERMACULTURE LANDSCAPING
June 29 - July 2	WOMEN'S WORK: CREATING SUSTAINABLE FUTURES
July 5 - Aug. 18	PERMACULTURE RESIDENCY PROGRAM
July 6 - 14	PERMACULTURE FUNDAMENTALS COURSE
July 21 - 22	COMING TO CONSENSUS
July 28	EDIBLE & MEDICINAL PLANT WALK & MEDICINE MAKING
Aug. 2 - 5	8TH ANNL. PERMACULTURE SUMMER GATHERING (AT CELO)
Aug. 10 - 18	PERMACULTURE DESIGN PRACTICUM
Sept. 1 - 2	EARTH SKILLS
Sept. 14 - 16	NATURAL BUILDING INTRO: MATERIALS, METHODS, SYSTEMS
Sept. 22 - 23	THE FINE ART OF EARTH PLASTERS
Oct. 13	VILLAGE CULTURE CELEBRATION
Oct. 14	THE ECOVILLAGE ALTERNATIVE

For details on programs and events including registration, course descriptions, facilities & visiting:

CULTURE'S EDGE • 1025 Camp Elliott Road • Black Mountain, NC 28711 • USA
voice mail: 828-669-3937 • culturesedge@earthaven.org
www.earthaven.org • www.permacultureactivist.net



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Hands-on Training for Cultural Evolutionaries

Organic Gardening in Community Apprenticeship
available March through October, 2001

Naka-Ima

Skills for personal and community transformation
Available throughout the year; call or check our website for dates

Lisle Intergenerational Program

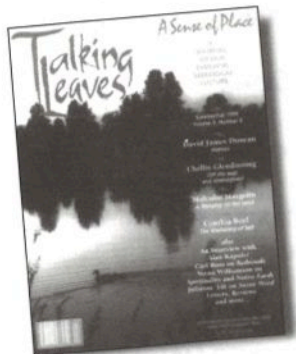
Building a Sustainable Future: this program welcomes people with disabilities, international students, inner city youth, suburbanites, environmentalists and anyone who would like to participate in a unique learning community.

July 8-28, 2001

2nd Annual Summer Arts Camp

Exploring and deepening our relationships with ourselves, one another, and the natural world through theatre, dance, music, visual and literary arts, crafts, ritual, play, and the healing arts.

August 3-6, 2001



Talking Leaves: A Journal of Our Evolving Ecological Culture
Published 3 times per year by LVEC
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Visit our website, call, or write for more information and a complete schedule of programs:

Lost Valley Educational Center
81868 Lost Valley Lane, Dexter, OR 97431

(541) 937-3351
info@lostvalley.org
www.lostvalley.org

Egalitarian ... and Green!

As one of the communities in the Federation of Egalitarian Communities, Twin Oaks has a commitment to "acting to conserve natural resources for present and future generations, while striving continually to improve ecological awareness and practice." Although this part of our mission statement was crafted before the word became popular, today this might be called "sustainability."

LIKE MOST COMMUNITIES, TWIN Oaks is a mix of radical/progressive ideas and practices, with leftover-from-the-mainstream, habitual, perhaps-less-healthy ideas and practices. We value each move we make towards becoming a more sustainable community, and the process is ever-evolving. Our "Go Greener" group meets regularly to work on developing more ecological approaches to various aspects of life in our community. One of our members who's been here the longest (28 years) has been an ardent supporter and builder of the community's alternative energy systems, including some of the systems featured here.

Our practice of income-sharing includes cooperative ownership of various resources, including a fleet of 18 vehicles for use by our 85 adult members. No one has a private car. When a member needs a vehicle, he or she heads straight for our vehicle board and sign-out logbook. Each night someone assigned to this task looks

at the requests for the following day, and assigns each person one of our vehicles for use during the time that person has requested. We have our own community mechanic who keeps the cars in good shape and emitting only a minimum of pollution.

Each new building we construct is more ecologically sound than the previous one. Our newest residence has nine bedrooms, two living rooms, and a bathroom completely off-the-grid. Our "eco-residence," as we call it, also incorporates various passive solar features including skylights, sun tubes, and a south-facing orientation. Other features include recycled cellulose super-insulation, retractable window insulation, and compact fluorescent lighting. Over half of our buildings have solar hot water panels to preheat hot water for domestic and commercial use. This includes our tofu business which uses hot water in the tofu-making process.

Responsible use of our water supply is important to us. We have installed low-flow toilets throughout the community, as well as several specially designed toilets, which first divert the fresh water flowing in to a hand-washing station at the back of the toilet. We also have a composting toilet, designed according to permaculture principles.

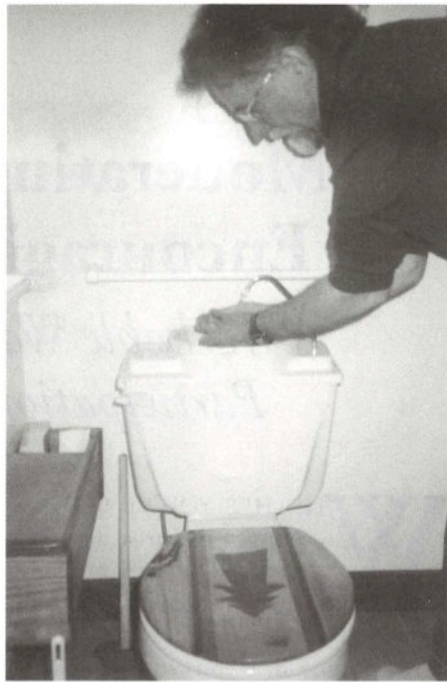
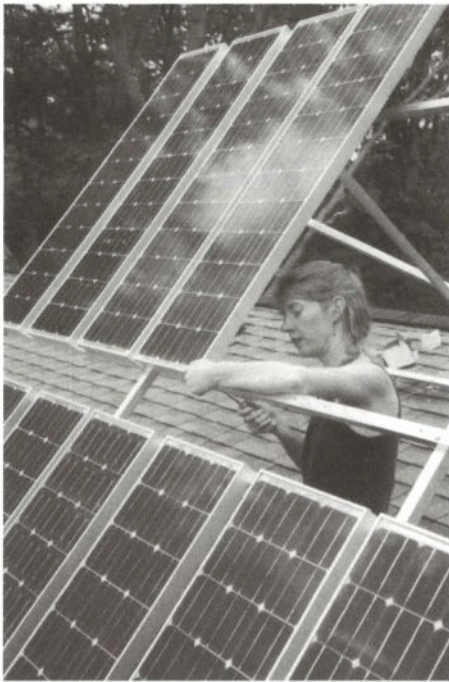
We heat most of our buildings with wood. Firewood is from two sources:

FEDERATION UPDATE



BY VALERIE
RENWICK-PORTER

Valerie Renwick-Porter has lived at Twin Oaks for nine years. Active in the Federation of Egalitarian Communities and coordinator of the Twin Oaks Communities Conference, she has lived happily in the eco-residence for four years.



scrap wood produced from our sawmill business, and trees harvested from our 450 acres, including trees with storm damage, dead trees, and culled select trees as part of a healthy forest management program.

We planted young fruit trees in the yard of our eco-residence. In addition to providing fruit for the residents, the tree was ritually planted in a ceremony welcoming a new child to the community. Such community gatherings help create a feeling of social sustainability.

This year Twin Oaks is offering a "Sustainability Internship" as part of our efforts to model a society based on ecological, cul-

tural, social, and economic sustainability. Sustainability interns will help create a fleet of motorless vehicles such as bikes, carts, and bike-carts for human-powered transportation of goods and people. These interns will create a new garden; modify, repair and construct passive and active solar-powered electrical, heating, and water-heating systems; experiment with alternative building techniques; and participate in creating rituals to foster connection among community members. For more information, please visit our Web site, www.twinoaks.org, or contact us at 138 Twin Oaks Rd., Louisa, VA 23093; twinoaks@ic.org; 540-894-5126. Ω



The Cohousing NETWORK

Building community one neighborhood at a time.



Get involved in building community today - join The Cohousing Network!

The Cohousing Network (TCN) is a membership based non-profit organization dedicated to the promotion of the cohousing model of community development throughout North America.

The Cohousing Network serves both individuals and groups who choose to create and live in Cohousing communities by educating, connecting, inspiring and evolving systems for sharing living experiences specific to the Cohousing lifestyle.

We serve those who are seeking, groups in the development process and completed communities.

Join TCN and receive a wealth of benefits including our quarterly publication *CoHousing* full of information about building and living in cohousing communities. For additional information please call:

510-486-2656

or visit our web site at:

www.cohousing.org

The Cohousing Network

1460 Quince Ave. #102 Boulder, CO 80304

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Moderating the Vocal, Encouraging the Shy

Workable Ways to Equalize Participation in Meetings

WHETHER YOU'VE BEEN IN community for a day or a decade, you've probably noticed that when it comes to meetings, some people talk more and some talk less. Here are some ideas you can try, as a facilitator or a meeting participant, to help create more balance in discussions.

First, while the people who talk a lot are often seen as the problem, their energy and desire to be involved can also be seen as very positive. So you may want to emphasize soliciting increased involvement from the quieter people over making big efforts to squelch the more easily vocal. As the quieter people speak up, the noisier ones will naturally take up less space.

In my experience, most interruptions happen because someone is enthusiastically bubbling over, not because she or he actually intends to keep a less assertive person from speaking. If you observe that happening, gently but firmly saying something like, "Hey, I want to hear what you have to say, but I also want to hear Susan out first," is usually enough to get the person's attention and preserve space for the quieter person to finish.

When faced with a bunch of hands in the air from people wanting to speak, many facilitators will intentionally call on the people who haven't been heard from

yet. Some facilitators make this explicit by getting advance agreement from the group on a ground rule that no one can speak twice on a subject until everyone who wants to has spoken once. Or as an item starts to draw toward a close, you can ask, "Would anyone who has not yet spoken like to say anything?" Or sometimes simply calling for a moment of silence can open up space for new voices to emerge.

Specifically calling on quieter members is also an option, however it is one that should be carried out with care. Not everyone is ready to be put on the spot in public. On the other hand, in my co-op house-

hold when we talked recently about two people who often choose to be silent in meetings, it turned out they'd rather have the rest of the group come out and ask them directly for their input, instead of looking at them and wishing they would speak! Since people are different, it's best if you can talk it over with the particular people involved to see what would work best for them. Some people are genuinely content to speak less, but you'll never know that for sure unless you have a conversation about it.

For some folks, what will be most accessible is offering input in a form different from standard rational analysis. They may need to write on a flip chart or



Tree Bressen, consensus facilitator and teacher, lives at a co-op household in Eugene, Oregon. Questions or suggestions for the process column? Contact Tree at 1680 Walnut St., Eugene, OR 97403; 541-484-1156; tree@ic.org.

draw pictures, or get a sense of safe space in which to share from the heart. By welcoming input in as many diverse forms as possible, you open yourself up to the widest amount of group wisdom.

Even doing your best to encourage quieter people to speak up, there will be times when a more "dominant" person goes on and on, and you will see a need to intervene. Because our culture judges it impolite to interrupt someone, less experienced facilitators are often reluctant to step in, but step in you must if you are to serve the group fully. Find a method that works for you: wait until the person takes

"I want to hear what you have to say, but I want to hear Susan out first."

a breath, then insert a short question or a summing up or simply say, "Thank you." If you are uncomfortable even thinking about doing this, try practicing with a friend ahead of time.

Alternate Formats

If you've tried several of these suggestions and you're still not satisfied, or you just want a change of pace, consider using a different format than the "open discussion" that most groups default to.

A full "go-round" allows each person to take a turn going around a circle. (If time is limited, you can divide it up evenly and have a timekeeper offer a signal when the end of someone's portion is approaching.)

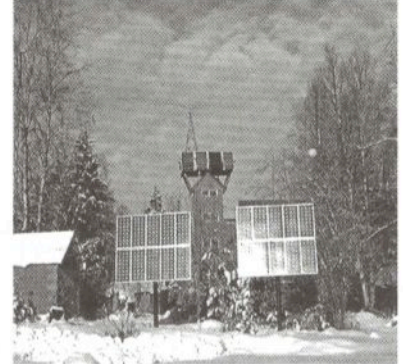
The Green Party has sometimes required that speaking alternates between women and men. The same approach can be used to ensure air time for those who are traditionally less empowered in other ways, such as alternating between ethnicities or ages or people with more seniority vs. less seniority in your group.

Use of an object such as a talking stick arises from the traditions of First Nations peoples, and is especially popular in groups that operate without facilitators. A stone or other item is placed in the center of the circle, and whomever wishes to speak picks it up and holds it. No one else may speak until the object has been trans-

Backwoods Solar Electric Systems

*For an earth restored and a world at peace ...Solar, Wind, Hydro
Independent Electric Power Systems for the Remote Home
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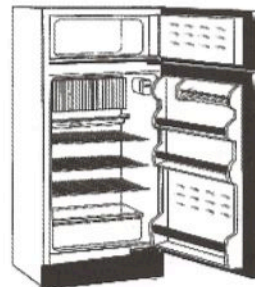
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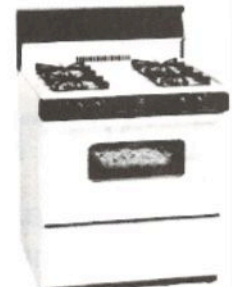
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ferred to another person. A variation is to allow open discussion to proceed as usual, while making the object available for anyone to pick up who is having trouble getting a word in edgewise. When it is picked up, whomever is holding it automatically has the floor as soon as the current speaker is finished.

In general, but especially when using a talking object, consider having a norm of furnishing a "frame of silence" around each speaker. This Quaker tradition allows the words of one speaker to sink in before the next person begins, thus encouraging more reflection on and integration of what's just been said.

Feedback

Here are more direct forms of feedback to encourage people to use only their fair share of air time.

1. Give everyone seven beans at the start of the meeting, and require the deposit of one bean into a bowl every time someone speaks; when you've run out of beans, you've run out of speaking turns for that meeting.

2. Throw a ball of yarn to each speaker, unraveling the yarn as you go, so that a web of yarn between speakers creates a visual diagram of which people speak the most and the least.

3. Ask an observer at the meeting to tally up how many times each person speaks. Create a chart of the tallies, and at the start of the next meeting, post it where everyone can see it.

While doing one of these processes at every meeting would probably feel artificial, they can be useful devices to shift the energy, and for occasional interventions and reminders.

Keep in mind that probably everyone at the meetings has good intentions for everyone to participate; it's just that some forget to leave space for others, and others are too intimidated at any given moment, or they prefer to participate nonverbally. If necessary, seek out people at either end of the noisy/quiet spectrum for a good one-on-one talk outside the meeting. Many folks will be less intimidated in private than they would be in front of the group, and therefore less defensive. Work on really understanding where the other person is coming from, and find out how you can be their ally. Ω

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Feeling *Ittai* at Yamagishi Toyosato

FROM THE AIR, YAMAGISHI TOYOSATO commune appears like a large industrial and residential complex dropped into the middle of lush, green fields, themselves surrounded by the drab greyness of modern, industrial Japan. On the ground, the large, cold buildings remind me of an Israeli kibbutz—except that here some of the children are wearing kimonos to acknowledge this special day, and the girls giggle shyly at the sight of a *gaijin* (stranger). To confuse matters, the cheerful, laughing and chattering workers in the lush vegetable garden are academics and young computer technicians, all seeking *ittai*, or oneness with nature. This community of high-tech business, organic gardening, agribusiness, and experimental education is Yamagishi Toyosato.

Yamagishi Toyosato is the largest among the many Yamagishi Kai communes in Japan and, with about 1,100 members, is one of the largest intentional communities in the world. Founded in 1969, it is located on the edge of the city of Tsu, between Tokyo and Osaka.

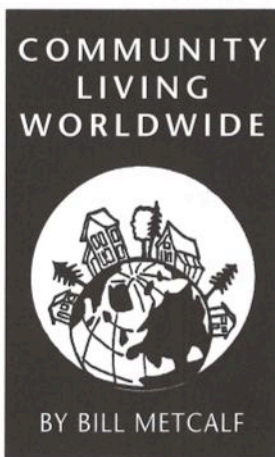
The Yamagishi Kai communal movement was started by Miyozoh Yamagishi in the mid-1950s. With utopian fervour he envisioned a radically new, ideal society, and worked tirelessly towards its realisation. His insights into his ideal society

began in 1922 at age 19 when he was on the run from Japanese “political” police for his socialist activities. Hiding at a poultry farm he had the dramatic insight that a utopian society could develop by learning from social animals such as chickens. He saw that an ideal society must be based on oneness of people with nature. This “being at one with,” or *ittai*, is a central concept and goal of all Yamagishi members.

The first Yamagishi commune was established in 1958 at Kasuga, in Mie Prefecture, where 200 people formed a “one-purse” commune with no private ownership and pooled their money to buy land for chicken farming and communal housing. Today there are many Yamagishi communes throughout Japan, as well as in South

Korea, Switzerland, Germany, Thailand, the United States, Brazil, and Australia.

Yamagishi Toyosato members turn over all their assets to the commune when they join, and are assured of being looked after until death. They each have their own private room, and eat all meals together in their large dining hall. Most members work for Toyosato businesses or on their farm, although some work outside. All income is pooled and all expenses are paid from the common purse. One member, for example, is an airline pilot who flies



Dr. Bill Metcalf of Griffith University, Australia, has studied both contemporary and historical communal groups around the world since the early 1970s. He is President of the International Communal Studies Association, a Fellow of the Findhorn Foundation, and author of Shared Visions, Shared Lives: Communal Living Around the Globe (Findhorn Press, 1995; available from Bill Metcalf at w.metcalf@mailbox.gu.edu.au) and From Utopian Dreaming to Communal Reality (University of New South Wales Press, Sydney, 1995). Bill has lived communally for about half of his adult life.

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overseas, while raising chickens on his days off. Several members are doctors who work in a nearby hospital. They are a well-educated and highly skilled group of communards.

Children are raised by the communal group rather than by their nuclear families, which Yamagishi Toyosato members believe trains their children to become cooperative rather than competitive adults. Their child-rearing practices are similar to those of Israeli kibbutzim up until about 1990.

***He saw that an ideal
society must be based on
oneness of people with
nature, or ittai.***

Toyosato members bathe in a communal bathhouse and get their clothes washed in a large community laundry. They don't use money internally. They take any clothes, books, and toiletries they need from a storehouse, with no connection between how much they take and their amount of work for the community.

Each morning, members gather for a meeting to make minor decisions about their area of work, and to allocate tasks. There is no central leader or guru, but most members take a leadership role in some area. Regardless of one's position, everyone is expected to work for an hour or two in the garden, as a form of personal therapy and *ittai*. "Members work enthusiastically," one long-term member assures me, "not loathing to work hard for the common good."

They make decisions by consensus following introspection, meditation, and discussion. They tell me that they seek "optimal" not "perfect" decisions. They believe there is no such thing as absolute truth, only relative truth. I assume they would apply the same relative concept to notions such as "perfect" and "ideal."

Yamagishi Toyosato operates a clinic, with their own doctors who work in cooperation with a nearby hospital; a home for their elderly; and schools with special classes for handicapped children. (Many noncommunity children also attend their schools.)

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Yamagishi Toyosato's main businesses include poultry, pig, and dairy farming, and producing animal feed for sale; growing fruit, vegetables, rice, and mushrooms; and processing meat and dairy products, candies, vegetables, and fruit juices. They develop, operate, and sell computer systems; run their own construction firm; and design, make, install, and repair machinery. They operate a transport and distribution business, as well as Yamagishism Research Institute and its affiliated publishing company. Yamagishi Toyosato members work at over 50 different types of jobs. The Yamagishi communes attract people from a wide range of ages and professions; new members range from teenagers to elders.

Yamagishi Toyosato has seven acres of rice paddies, 130 acres of vegetables, 160 acres of pasture, 25 acres of orchards, 160 acres of forests, and 120 acres for living space and other projects. They have almost a million chickens for eggs and meat, 1,300 milk cows, 3,400 beef cattle, and 16,000 pigs.

"Through the humane treatment of our animals and our efficient handling of milk, eggs and meat," a member tells me, "our food products taste great, so they sell very well. We have over one million regular customers and supply three percent of all the eggs consumed in Japan." By the mid-1990s, the annual income from Yamagishi Toyosato's businesses was the equivalent of between \$150 and \$200 million US dollars.

Now that's communal living in a big way!

BECAUSE YAMAGISHI TOYOSATO had become so prosperous, in the early 1990s increasing numbers of people were joining Yamagishi Toyosato and her sister communes in Japan. Because members had no private property and there was no internal use of money, goods were freely exchanged between and within communes, providing what their literature describes as "the foundations of a totally new and unique commercial network that functions without currency or barter." Because of their highly educated, well-trained, and motivated membership, there appeared to be no limit to their growth. The well-known efficiencies of communal economic systems seemed to be sweeping them to ever greater success.

But beginning in 1995, Yamagishi Toyosato commune faced a series of challenges. First, after riding the crest of a wave of economic growth, the "Asian Tiger," they were affected by the recession which swept Japan and much of Asia. Partly because of this, disgruntled parents and families of some Yamagishi members formed a sort of anti-cult movement, concerned because their family members were devoted to communal living rather than to a "normal" lifestyle.

The Aum Shinrikyo (Aum Supreme Truth) incident of 1995 had serious repercussions for them as well, when Aum Shinrikyo members killed 11 people and injured over 5,000 by releasing toxic gas in a Tokyo subway, dramatically fueling this rising anti-cult hysteria. As a result of that incident (which had nothing to do with the commune), Yamagishi vehicles were stoned, its members threatened, and sales of its products dropped dramatically.

Yamagishi vehicles were stoned, its members threatened, and sales of its products dropped dramatically.

As part of this campaign, tax officers sent to audit Yamagishi businesses fined them the equivalent of about five million US dollars because they had transferred funds internally, based on communal trust between members. Under this kind of pressure, some Yamagishi members left because their grown children could not find work if potential employers knew that they lived in this commune. The community lost about 500 members over five years.

In 1996 and '97, Japan's anti-cult campaign resulted in several lawsuits against the community, with charges that included child abuse and neglect. The media began attacking Yamagishi as being a dangerous religious cult, and police started to observe them closely. (In my experience of communities worldwide, anti-cult activists are often a greater threat to peaceful, civic society than the communal groups they attack so vehemently.)

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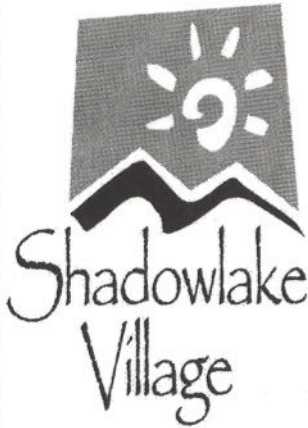
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While many western observers have admired and written positively about Yamagishi Toyosato, others have been far from impressed. My friends Walter and Dorothy Schwarz wrote in their 1998 book, *Living Lightly: Travels in Post-Consumer Society*, that Yamagishi Toyosato appeared to have “a perfection of order that seemed almost sinister.” After only two days there, they “felt something stifling, dispiriting, regimented in the atmosphere.”

Yamagishi Toyosato has survived these numerous setbacks, yet it is a trimmer, less buoyant commune than it was five years ago. Their communal businesses prosper again, and their loss of members seems to have stopped, or at least to be matched by the inflow of new members.

“Looking back over 40 years of Yamagishi history,” recalls longtime community member Atsuyoshi Nijjima, “I experience a resounding wave of feeling *ittai* with all that has transpired. I have found myself anew in a happy and contented state of being. Even from an economical point of view, I am prosperous and comfortable, leading a happy life without anxiety about my future. That’s because I am *ittai* with the world.” In addition to his academic writing, this elderly man works for two hours every day in the vegetable fields. “Maintaining a balance between physical and mental work is important within Yamagishism,” he says. “Living here, enjoying this rich and varied communal life, with my wife, children and grandchildren—this is surely utopia.”

My friend Ikuo Kishi, another long-term member, says “Yamagishi Kai members still have a great aspiration toward building a Yamagishism society, trying to develop their own community.” He stops to reflect. “I am not sure whether this communal life will remain. We are now wondering what an *ittai* life would be like if we quit living communally.” He said more recently, “Yamagishi is now in the making; we are not sure what it will become.” I agree—their future is uncertain. I sincerely hope this large and unique community continues and prospers. Ω

Note: We preserve the spelling of our Commonwealth authors.



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Wedding ceremony of Earth-Sea founders David Cameron and Nancy Sherwood, 1998. Mi'kmaq dancer Catherine Knockwood (right).

SHAMANISM AS ECOVILLAGE 'GLUE'

BY DAVID CAMERON

OUR RATHER GRANDIOSE name, “EarthSea Shamanic Ecovillage” (with a nod to author Ursula K. LeGuin), does give a sense of our location—the coast of Nova Scotia; our modus operandi—shamanism; and our aspirations—sustainable ecovillage community.

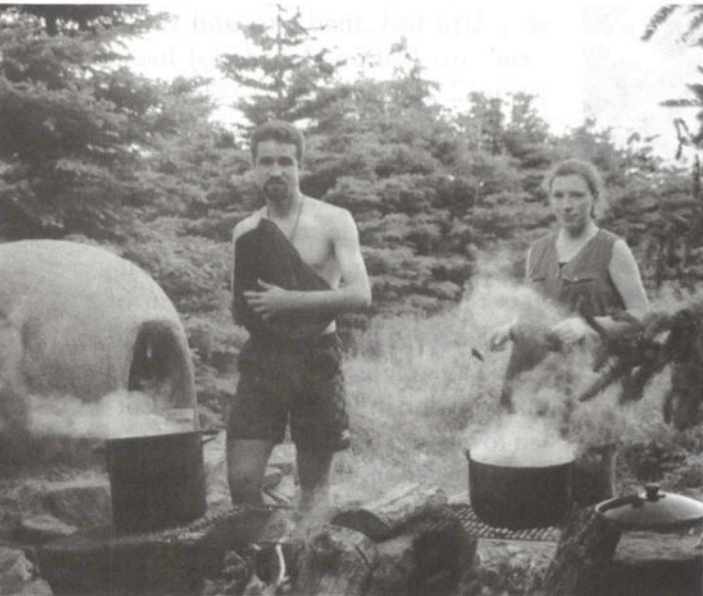
We’re a dozen people of various races and cultures (European-Canadians, African-Canadians, and European-First Nation Canadians) living on a 12-acre farm in a straw-bale farmhouse and various tipis, cabins, and other shelters. EarthSea is 90 minutes from Halifax and 20 miles from Bridgewater, in the confluence of four cultures—Mi’kmaq neighbors on various reserves, a large population of (Canadian) Tibetan Buddhists, and Celtic as well as African descendants on farms and in traditional Nova Scotian towns and fishing villages. We’re in the process of starting and implementing our permaculture design, and are proud of our greatly reduced ecological footprint (one-third of mainstream) due to our shared resources. We look forward to future off-grid energy production.

As founders, my wife Nancy Sherwood and I knew that intentional communities with a shared spiritual focus tend to last longer than others. So we followed our existing path—modern shamanism—figuring that it would fit well with our vision of an ecovillage, as well as pay some due homage to our First Nations friends whose ancestors did such a successful job of stewarding the Earth for 10,000 years. We also thought shamanism could become the spiritual “glue” of community.

Shamanism is a psycho-spiritual technique that usually uses drumming or other sounds to access altered states of consciousness in order to gather knowledge, power, and healing for use in ordinary, waking consciousness. Modern shamanism (shaman Michael Harner calls it “contemporary” shamanism) does this with the core of shamanic practice worldwide, without

taking on the specific language, culture, or ritual of any one people (although in our case we're greatly influenced by First Nations culture).

We found that shamanic practice makes very good community glue indeed. There is the mindfulness ... one doesn't cut a tree or gather an apple or snare a rabbit without hon-



ouring the beings involved, asking permission, and giving thanks. Living with a shamanic consciousness process slows one down, focuses attention, expands awareness, makes action personal, and limits the "take." We also honour the foods and materials we buy or find.

We honour the spirits of the sacred directions as we begin any ceremonies, creating a safe container. We honour the rising sun and the eagle for the

east; the summer winds and wolves for the south; the water and bears and sunsets for the west; and the buffalo and ancestors of this land for the north. We honor our mother, the Earth; our father, the Sky; and the Center in each heart. We take turns calling in the directions and there is plenty of room for inspired creativity.

Then there are the sweat-lodge ceremonies. Since four of us are preparing to dance in a Mi'kmaq sundance this coming July, we sweat nearly every week this year. These are hot sweats—the Mi'kmaq like their sweats very hot. "The hotter the sweat the harder we pray," says our sundance leader, Mi'kmaq pipecarrier William Nevin.

In the lodge, the sweat leader mentions the order of the "rounds" and says a prayer or starts a song before asking others to pray. There's plenty of space and time to talk and meditate on ecological matters as we consider the Earth, mothers, nurturing, and all our relations (all beings on the Earth). Sweats are an opportunity to address our ecological shortcomings and pray for strength and courage to do better. Often the words spoken in the sweats spill over into our weekly group process sessions, where we pass around the talking stick to anyone who feels moved to share from the heart.

At the upcoming sundance we will sweat and dance in the sun without food or water for four days, praying very hard for all people. We are honoured greatly to be invited to not only participate in this sacred event, but also to help in the visioning or "remembering," that is part of their ceremony. Shamanism is our bridge to these compassionate and generous people.

Frankly, sometimes I withdraw into a stance of cynicism. "Mother Earth?

Father Sky? Give me a break!" And then I consider what has been lost for the want of a little humility, for the unwillingness to take the other 99.99 percent of Earth's creatures as seriously as we take ourselves. I consider what has been lost to tribal peoples and their oppressors and to all of us, to our children and grandchildren.

Modern shamanism equates to a lot of drumming and praying and visioning. Drumming rocks! On Winter Solstice we drum with 30 or so friends for 12 hours. In such an intense immersion of sound one can hear angel choirs and strings as well as stampeding Caribou, and see shape-shifting dancers—and maybe even ... become one. Twelve hours is a long time and the grandmothers take turns tending to the four directions, holding the energy, keeping us safe. Drumming like this is a strangely intimate experience though we encourage ourselves to have an inner experience rather than a social one by avoiding eye contact if possible. Children seem

Drumming rocks!

to love it. One of our community's small businesses, Shamanic Pathways, makes frame and African drums, rattles, and accessories. Another, Tribal Dreams, takes the drums and costumes into school classrooms for interactive multicultural theatre.

Perhaps "pan-shamanism" would be a better term than "modern" shamanism, as it borrows and/or "remembers" from many traditions across time and space. The Celts practiced a version of shamanism and so did the early Buddhists in Tibet. Traditional peoples in Africa, Australia, New Zealand, North America, Brazil, Mexico, Siberia, and other areas still do! Like many North Americans I am of mixed Native-European blood, and *all* of my distant ancestors practiced shamanism in one form or another. And since one of the tenets of

shamanism is ready access to the ancestors, I only have to ask and my ancestors on both sides of the ocean help me “remember” who and what I am and my proper place in the scheme of things. “Remembering” is a significant modern phenomenon helping people get onto a path of spiritual sustenance and growth.

Shamanism is a great tool for community for many reasons. It’s ideal for visioning, as individuals or a group. EarthSea members gather to go on an altered-consciousness journey together, and then share our medicine—our

**“The hotter the sweat
the harder we pray,”
says Mi’kmaq pipecarrier
William Nevin.**

stories. On reflection the stories suggest where we might go as individuals and as a community and what strengths and allies and challenges are involved. Perhaps several of us see wolves and are made mindful of family or kinship matters. Seeing a bear might mean some healing is needed. Seeing a buffalo might herald a return to natural ways. We can ask for specific directions for the community in our journeys. We also go on vision quests and bring back other pieces of the puzzle for the group. The community in turn supports each member in his or her quest.

In 1999 eight of our members travelled to the Four Corners area. They slept in Hopi land, helped finish a Hopi corn and bean harvest, and dreamed in the desert of our future past. On the way home some of them ran out of food and money. In St. Louis residents of a neighborhood (which they described as “the oldest free Black community in North America”) took in our lost sheep, fed

and restored them and sent them on their way with enough gas money and food to make it home. Sometimes I think that whole journey was about faith and human kindness, both for those who travelled and those of us who stayed home.

As a resident shamanic teacher, Nancy helps us “interpret” our medicine through movement and sound and words. In skilled and experienced hands such as Nancy’s, shamanism can also help with healing of individuals and the whole community—physically, emotionally, and spiritually.

Shamanism is a practice and a world view but not a religion, and doesn’t contradict any beliefs. Most of our Mi’kmaq “traditional” friends are also good Catholics. On this path we happily honour the wisdom of elders and cherish the promise of children.

Shamanism teaches elementary, essential lessons: Everything is part of a whole, and the whole needs all its parts, and we are all shamans, with direct lines to all our relations, including to Creator, Great Mystery! Humans are not apart from nature, but a part of nature.

Finally, shamanism is a psycho-spiritual path with heart. Goddess knows, building and maintaining an intentional community or aspiring ecovillage takes plenty of heart!

All my relations! *Ta Ho!* Ω

David Cameron and Nancy “Dancing Light” Sherwood are cofounders of EarthSea Shamanic Ecovillage in Nova Scotia. David is an artist, teacher, and ecotourism consultant. www.auracom.com/~earthsea.

Please note, we honor the spelling of our Commonwealth authors.



OPPOSITE PAGE, TOP: In warm weather members prefer the outdoor kitchen.

OPPOSITE PAGE, BOTTOM: The strawbale farm house doubles as housing and EarthSea’s community building.

THIS PAGE, TOP: Shamanism affirms that humans are a part of nature. EarthSea summer visitor, Jade.

THIS PAGE, BOTTOM: Members sleep in tipis, cabins, and other simple shelters.

SERIOUSLY SEEKING COMMUNITY

BY PATRICIA GREENE

First in a three-part series



MY PARTNER, JOHN, AND I sit at the kitchen table in our newly renovated kitchen, sunlight streaming through the windows with a view of the Berkshire hills. Only nine months since we moved into this old farmhouse, yet this morning we are both feeling the restless desire to hit the road again to seek a cooperative, eco-spiritual lifestyle in community.

Our friends think we're crazy. Why not settle down and be satisfied with the good life we have here? They've seen us do this before. In fact, we've been searching for community off and on for six years, all the while preparing for this move—getting the kids through college, saving money, simplifying our lives, developing skills, deepening our relationship.

Yearning for Our Tribe

While we love our friends dearly, we keep dreaming of our tribe. It seems we have this persistent, racial memory of tribal living—of being an integral part of a self-sustaining circle that includes humans and other beings, as well as the piece of Earth they call home.

Living here we see our friends every couple of weeks if we're lucky. That's not tribe. I'm greedier than that. I want to wake up and see them at breakfast, weed the garden later elbow to elbow while we talk, stop by to help them build their house, participate in meetings where we plan our lives together. I want to know them deep in where the hurt lies and offer little bits of healing daily. And most of all I want to be on land we share from now 'til we die and are scattered there, mixing and mingling ashes, as we did our lives.

The tribe we dream of are those who are really trying to walk their talk about connecting with the Earth and each other; the ones who are willing to get in deep on a daily basis about turning things around. Here it's too easy for us to think that we're

doing our part because we dutifully compost, recycle, heat with wood, avoid TV, and eat healthy.

We find ourselves wanting to step beyond being alternative within the mainstream. Joining the kind of community we're looking for means becoming a cultural evolutionary; saying if we can imagine a new way of being together, let's do it. Let's live the future we hope for now, before it's too late. This withdrawing from the present consensual reality to create a new one is radical. Maybe that's why this process is taking so long.

We know that moving to an intentional community is not like stepping into utopia. It will take some massive adjustments that will demand all the awareness and attention we can give. It will involve letting go of things that we cling to—some comfort, privacy and free time,

some illusions about ourselves, some of our defenses, some pockets of cynicism, maybe our current livelihood and some furniture I've come to love.

It's easy to get discouraged and think why not just buy a sweet, little piece of land, build a small, strawbale house and settle down to homestead off the grid? Some friends of ours who were involved in trying to start a community that didn't work out did just that, and every time we visit them, we are tempted afresh. But after we play with the idea, it begins to seem flat. Something's missing.

People juice. The excitement of creating a sustainable lifestyle with other people, rather than in isolation. It's the interchange, laughter, ferment of ideas. It's "many hands make light

work," and the feeling of the whole being larger than any one of its parts.

So it isn't long before we come back around to the idea of community.

Is Community a Substitute for Something Else?

Another factor within this search is keeping on top of our inner work. Every once in a while John turns to me and says something like, "Maybe this wanting to move to community is just looking on the outside for what we should be finding on the inside."



John Charamella and author Patricia Greene.

I get uncomfortable for a few minutes, thinking he might be right. I know what he means. We should be able to be happy anywhere if we cultivate inner peace. I ask myself if I'm wanting community for the wrong reasons. Do I see living in community as a solution for a life that's not working, or a substitute for walking the inside path? Do I see it as a way to insulate myself from the outside world, which seems to be getting more and more insane or as an excuse for not finishing my novel?

I do know that the desire for community has been in both of us a long time. John, being more direct, simply quit high school and joined a commune. As it grew, bought

land, and built an early ecovillage, he grew up with it. Even after 27 years there and multiple frustrations, he still thinks that living there was the most extraordinary and fulfilling experience he could imagine having.

I took a more roundabout route working with land trusts, food co-ops, peace organizations, and political actions where I got a taste of consensus and community. But in spite of our history, I want to be wanting community for healthy reasons.

"What more can we do to make our lives right?" I ask him. "We're meditating. We try to dig deeper, be aware, love better. I'm restless but I don't hate my life."

"I don't know," John admits. "Sometimes I just want to be a monk."

Typical of the confusion that can come out of not finding community when you want to. Everything's always up for questioning.

"We're just dreamers who happen to be doers," I tell him. "We need somewhere to flow all this creative energy."

But I'm glad he's vigilant about the source of our discontent and desire to move into a different lifestyle. Bringing serious unhappiness or problems with us to community isn't fair and will probably make it worse not better, as I think community has a way of magnifying whatever's inside you. Don't get me wrong. It's not about being perfect before you go. It's about being aware of your imperfections. That turns a problem into a challenge or growth area which can be dealt with in community.

Unfortunately there isn't any school for teaching people how to be visionaries and pioneers. You have to negotiate the mysterious callings, quirky turns, and hard knocks of the path to community on your own. The only school is your inner knowing which says there is a saner way of living in harmony with Earth, Spirit, and like-minded family.

On the Way to Find Out

We've found searching for community to be an exciting, epic adventure, one that can also turn into a humbling challenge at any moment. It calls for unusual amounts of awareness, discernment, intuition, passion, and persistence. It should not be attempted without first gaining a basic knowledge of how communities work. Highly useful items—a flexible job that allows you to take time off, and a chunk of money, not just for joining but for the transition (unless you are joining an income-sharing community).

Most of all, we have needed to be willing to make mistakes; to jump off the cliff and find our wings—or crash and learn, as we have several times.

Six years ago John and I were living quite comfortably in a beautiful but disintegrating intentional community which he had joined 25 years before. We wanted more cooperation; the others living there didn't, so we decided to try again elsewhere.

Founding a new community appealed to us. In our hearts we are movers and

shakers, not joiners. So we jumped right in to the thick of it, instead of going the usual route to Seriously Seeking Community, which might take years and go something like this: thinking, talking and dreaming about joining a community (which is where most people stop), reading about how communities work, researching, looking at Web sites, contacting some likely communities or forming groups, paying short visits out of curiosity, beginning to rearrange our lives so that we could really join a community, and visiting communities for extended stays with the serious intent of joining one.

I worked like a woman possessed over a period of months writing and rewriting a vision statement or “memory of the future” for a community and education center we called Clearview. First, we gave the vision to our friends under the naive assumption that we'd end up doing it with them somehow. They said, “This is really incredible,” but radically changing one's life is hard and they quietly declined.

Undiscouraged, we advertised for people in likely publications and

after a year began to meet monthly to plan

with a group of enthusiastic people, most of whom were strangers when we started. John and I looked at over 50 pieces of land in the Northeast until we found one overlooking Lake Champlain that had most everything we'd dreamed of—including an inexpensive price tag. We founded a nonprofit and got promises of loans from acquaintances.

Our ideas for Clearview were similar to those of so many who advertise in the Reach column I edit in this magazine—ecological living, organic gardening, cottage industry, alternative building, land trust, consensus, celebration, spiritual aware-

**Let's live the future
we hope for now,
before it's too late.**

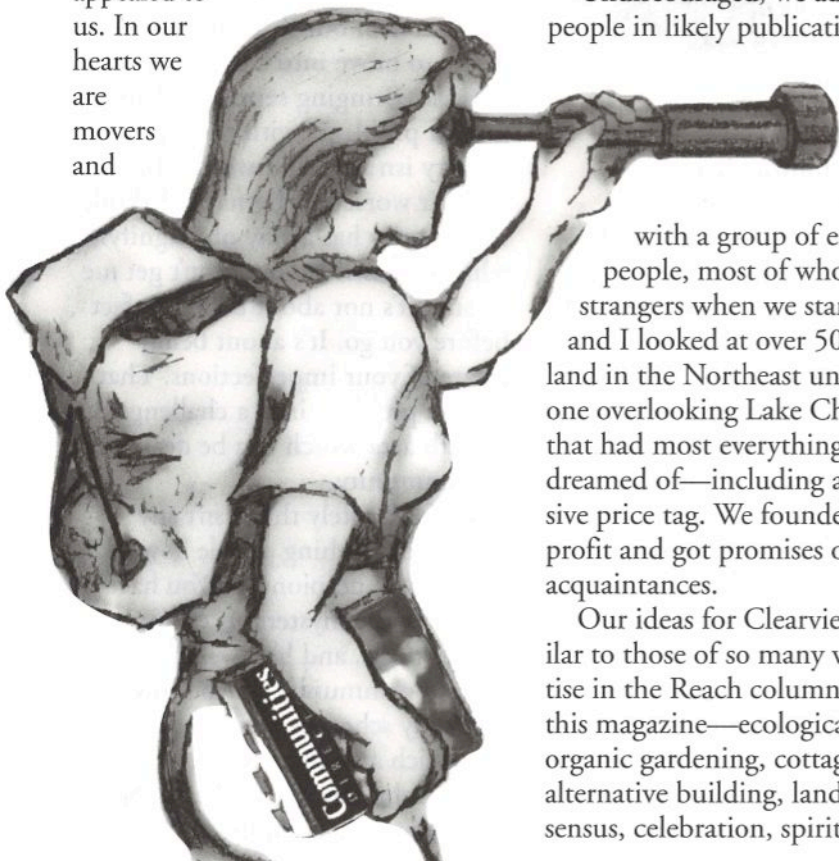
ness, learning/retreat center.

Once things got rolling, the process of dreaming big and doing it was very exciting, even though it required superhuman dedication, hard work, constant flexibility—and the investment of our savings. Fortunately we didn't know then that probably about 90 percent of forming communities never get off the ground, but we wouldn't have changed course even if we had.

Before long we moved with six of the Clearview group out to the Adirondacks. It was summer so we rented a tiny cabin on Lake Champlain where we camped in the yard and sardined into the attic dormitory. One person wrote a business plan so that we could borrow money to start a cooperative business intended to support our community. We found factory space and sweated to clean, renovate, and rewire it. We continued to try to get a mortgage on the land we'd found (although one after another the banks turned us down as too “atypical”). There were endless meetings to hash out community agreements, and in between we entertained people who visited after seeing our advertisements, always hoping they would join us, but they hardly ever did.

Of course it wasn't all toil and trouble. We had fires while the moon rose over the lake, and went sailing to watch the fireworks over the mountains. We got up at sunrise to meditate on the rocks, and we had great watermelon-seed-spitting contests.

But in the end, we didn't get the mortgage even though we had the down payment, the business kept having problems that we couldn't



have anticipated, and our group process began to crumble under the intense stress. Resentment and distrust festered, and true constructive honesty waned. The group splintered into two factions and things soon disintegrated and broke apart—but that's another whole story. Perhaps each one of us had things to work out internally, and we just weren't willing to be there and lovingly support that process for each other. Then, just when things seemed as if they couldn't be more unbearable, they got

promised ourselves that wherever we found community in the future, we would look for a strong *Yes!*—at least 80 percent. “Guess I can deal with 20 percent non-ideal,” John said with a wry smile. Still true to the ongoing search, we explored some communities closer to home and, as always, kept our eye out for good, cheap land—just in case....

Homeless Again, but Learning

Our next bout of active community reconnaissance happened several years later when we went south to take a permaculture course, and paid extended visits to some likely ecovillage communities in the mountains of North and South Carolina. One, in particular, attracted us and we went back for a three-week stay there, excited about the possibility that our search might

actually be coming to a successful end.

Purposefully we slipped into the daily routine there which included morning meditation, helping prepare and sharing all meals, working in the garden, and participating in community work projects such as cleaning the common house, getting in the wood, and harvesting the first rice crop, as well as attending meetings and celebrating birthdays. We took time to wander the land, visiting with members individually and getting a feel for the direction of the community. As special gifts I organized an equinox celebration and John expanded the solar system. As we drove home, we felt we wanted to seriously explore living there.

We continued our communications with the community by email

for several months, trying to iron out all our questions and theirs. Then one day when a realtor walked up our driveway out of the blue offering to sell our home, we made a big Seriously-Seeking-Community mistake. We decided to go ahead and put our house on the market. The thought of leaving it all behind had crossed our minds as we planned our move to community. Having the equity in liquid cash to make our transition was alluring. We'll just go on from wherever we find ourselves after our coming six-month exploratory period in community, we thought.

Well, our guardian angels were definitely not around. As fate and the fickle fortune of the community search process would have it, the house sold to the first people who looked at it, and we ultimately decided that it was not right for us to go to the community we had been considering. Take it from the twice homeless: Don't give up the safety net of your old life until your new life in community is solidly established.

The decision to follow our intuition—that this community might not really be our long-sought tribe—was agonizing. So many things about it were perfect, but there were nagging doubts that kept us from getting that 80 percent *Yes!* we'd promised ourselves. We went back



The Clearview group's land had almost everything they'd dreamed of—and it overlooked Lake Champlain.

worse. The business, in which we had all invested and which we had struggled to keep afloat despite our group problems, went under.

John and I returned to Massachusetts after spending a lonely, lost winter in a rented house on the lake where we went through depression and deep soul searching. We brought back with us major debt, the possibility of bankruptcy, and some incredible lessons learned from our grand experiment.

Needless to say, John and I laid low for a while after that, paying back our debts and recharging our batteries. We both felt, looking back, that in the interests of positive thinking, we had bulldozed under some of our early uneasy feelings about Clearview as it developed. We

We're a little older now, maybe a little wiser, and we no longer feel we have the time or energy to completely start from scratch.

Ideal Property for Small Community

An Hour South of Asheville, NC

11-acre solar homestead with two homes. Two wells (one DC solar), 3,300-gallon water storage gravity-feeds garden. Three-acre meadow, woods. Mature landscaping, flowering trees, huge hardwoods, many confers, wildlife.



First house: 3 bdrms, office, 2 baths, walk-out basement, large wrap-around deck.

Passive solar house. 3 bdrms, office, great room, bath, deck. Outbuildings.



Solar powers 80% electrical. 900-watt panels, 4KW Trace inverter, 16 batteries, DC well pump. Easy switching solar/grid. 1000-gallon propane tank f/stoves, water heaters, dryer.

4,000-sq.-ft. fenced organic garden, 10-12-month growing season. Located in 900-acre organic preserve. Wonderful neighbors.

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and forth, thinking maybe we're just afraid of making an actual commitment, or maybe we're too picky, or maybe we're afraid of dealing openly with the community about some of the problems we foresee. Or maybe we hadn't thought clearly enough about the timing since the kids sort of still needed a home for a year or two until they were out of college. But in the end, whether it was us or the community was irrelevant. It just didn't feel right and no matter how inconvenient, we couldn't go.

At least we were making friends with the unknown. We moved in with a friend for a couple of months, and had a great time living communally while we mulled over our new direction, and dealt with a lingering sense of trauma and serious loss of confidence.

After harboring sweet visions of selling all our possessions and taking off in a camper to travel the country visiting communities and communing with nature, we decided to take the safer course, for once, settle down for a little while longer—and here we are in the farmhouse on the hill, mortgaged again.

The Community Search—Getting Down to Details

Which brings us back to John and me at the kitchen table in our new house re-opening our search. We're a little older now, maybe a little wiser, and we no longer feel we have the time or energy to completely start from scratch, so we've decided to join an existing community this time around.

The new *Communities Directory* lies open and marked up, little sticky-pad sheets affixed to pages with communities of particular interest. Its 600 updated listings are making the start of our selection process much easier, as is the fact that most communities now have email, and many have Web pages. I have copied and cut out the listings of our 20 top communities, pasting them three to

Do we expect to find everything we want?

No.

a sheet according to the area of the country they're in. In addition, we are using the listings in the Reach column of this magazine, monthly searches through Reachbook on the FIC's Web site (www.ic.org), and occasional word-of-mouth recommendations.

We're in the process of weeding out the field. I sit with pen in hand as we attempt to put on paper a clear description of what we've come, over all these years, to feel would be an ideal community for us. Do we expect to find everything we want? No. Our search so far has softened any expectations of perfection. Community, like relationship, is about creative compromise, but we firmly believe you have to start with a good match. Ω

The next article will offer detailed tips on how John and Patricia are honing in on the right community for them. The final article will recount their experiences visiting communities on their list.

Patricia Greene has edited the Reach and Classified sections of Communities magazine since 1994. She is, among other things, a writer with one novel published and another on the way.



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ELPH MORGAN

Creating 'Magic Culture'

Appropriate Technology & Intentional Community

APPROPRIATE TECHNOLOGY (AT) AND INTENTIONAL community are an ideal match. Like any good relationship, they tend to bring out the best in each other. And their offspring reflect it—buildings that inspire and also perfectly serve their function as community housing or community centers; courtyards that encourage social interaction, provide windbreaks, and grow fruit, flowers, vegetables and herbs; to water systems that offer beauty, clean water, plant and animal habitat, and often, a great place to swim.

Appropriate technology is based on the premise that we must ask not only what is most appropriate technically for a given task, but also what serves best ecologically, politically, socially, and spiritually as well. Similarly, living in an intentional community requires that we consciously choose how we interact with each other and the world, based on guiding principles rooted in common values. Each process feeds and supports the other.

However, the concepts "appropriate technology" and "intentional community" have often been criticized as too vague and ineffectual to be of any use.

- Appropriate to whom—and by what criteria?
- Intentional in what way—and for what purpose?

"Appropriate technology" and "intentional community" seem to raise more questions than they answer. But that is precisely their strength. Invoking these questions

constantly requires that we be clear on our intent and on the life we are seeking to create. In a world where our relationships to each other and to our technology are often characterized by alienation, we must constantly ask these questions if we want to create a truly sustainable culture.

An intentional community implicitly asks the question: "What is appropriate for a holistic life?" Appropriate technology design facilitates this process by making clear

the essential issues, by asking the right questions, and by insisting on answers that are integrated with our values. For example, a community may need water and ask for a well and pump. However, applying the AT design process might reveal that the water they need is primarily for landscaping, so roof catchment and a cistern would serve just fine, eliminating the cost of a well, the pump, and the power to run it. Akin to permaculture design, AT design does not assume that a technical innovation is necessarily a cultural one, and presents design options in a way that illuminates the cultural tradeoffs as well as the technical ones. Permaculture design and appropriate technology design, when fully embraced, represent nothing less than a revolution that can lead us to what I call "magic culture." In magic culture, *the heart and creativity of the people are fully supported and expressed by technology and society*—a society that is an organic collective of myriad and diverse intentional communities of all types.

FROM THE GUEST EDITOR
JEFF CLEARWATER

Contrast this to the emerging techno-monoculture wherein corporate interests choose technologies based on what is technically possible, what is mass-producible, and what will give economic advantage. In our culture, technologies are imposed on us whether we like them or not. We are then acculturated to like them—even to think we *need* them—by a high-impact, pro-technology media that tends to homogenize our diverse cultures into a single mass “consumer” culture. This media-stimulated consumerism completes the cycle by providing the “demand” that corporate interests cite as proof that we really desire the limited choices we are presented with. Permaculture and AT design in the context of intentional community living offer a potent way to reverse this life-alienating cycle—empowering us to choose the technologies we need in order to become sculptors of our own culture instead of being molded by it.

Has the marriage between intentional community living and AT been successful in demonstrating this potency? Consider decentralization and appropriate scale, innovation and research, and the promise of the burgeoning ecovillage movement.

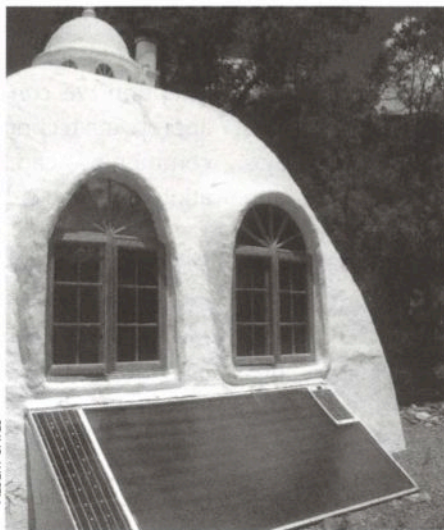
Appropriate Scale. A primary tenet of appropriate technology is systems for creating energy, food, transportation, and so on, that are carefully sized along a spectrum from decentralized to centralized—what we call “appropriate scale.” Intentional communities are ideal places to explore appropriately scaled systems. Applying the AT design process to the process of feeding, housing, and providing energy for a community of 30 or 60 or 200 yields many more options than simply having single-family households, each with its own lawnmower, furnace, and twice-weekly trips to the grocery store. When we join together with a small group of people, we can explore a whole world of technology and systems options that free us from dependence on mega-corporation monoculture farms, vast energy grids

based on fossil fuels, and the numbing sprawl of traditional housing developments. Using appropriate scale frees us from the wastefulness of both extremes—from continent-wide energy grids and globally transported oil, as well as from each individual needing his or her own lawnmower, furnace, or car. The degree to which we share technology and systems not only opens up a wider range of social and cultural possibilities, but also allows the technical systems we use to find their most appropriate size—resulting in lower costs, higher efficiency, and user friendliness.

Communities have been successfully employing appropriate scale for a long time, especially in terms of housing and food production. In the search for balance between privacy and autonomy, communities experiment with residences of all types and sizes. Communal gardeners soon discover which crops are feasible to grow locally and which are best acquired at large farms. Community food systems naturally find a balance between common meals and private meals, and adjust cooking facilities, refrigeration, and other storage accordingly.

Cohousing communities have led the way in exploring how to cluster buildings and systems, which functions to provide each household and which to share, and how to site buildings to insure privacy as well as encourage social interaction. The common houses of most cohousing communities centralize kitchen, laundry, meeting, and office facilities, so that each individual housing unit needs only minimal facilities for those functions. Ecovillage at Ithaca in New York and Westwood Cohousing in North Carolina demonstrate how sharing heating and hot water systems between four or five residences, or even the whole community, leads to optimal economies of scale and reduced energy and maintenance bills.

Renewable energy systems and water systems benefit greatly (economically, ecologically, and in terms of reliability) when they can grow to community-sized proportions. Multiple solar arrays or wind generators



Top: Building constructed wetlands at Ecovillage Training Center.

Bottom: Papercrete building and combination solar hot water/PV panel, Manitou Foundation, Colorado.

can feed into common battery banks or use common electronic components such as inverters. The batteries and electrical components in power sheds can be fed from multiple sources and feed power back to multiple residences. Such larger, decentralized renewable energy systems are much more economical than single residence-sized systems, and so community solar becomes a viable option. And finally, community car sharing can result in full transport access without each person having to own a 3000-lb. car. (See "Getting There," p. 46.)

Innovation and Research. Intentional communities make perfect laboratories for innovation and research in appropriate technology. Since "necessity is the mother of invention," when communitarians add their values to the needs their technologies must serve, new system designs emerge that a solely technical approach would not have generated. The "necessity" to include values in a community setting makes the new development more culturally sustainable—more "appropriate." In the late '70s and early '80s, the needs of midwives at The Farm in Tennessee resulted in the community inventing the fetal heart monitor, an instrument now used in hospitals worldwide. (See "Farm Tech," p. 49.) Composting toilet systems have benefited greatly in the real-world laboratories of intentional communities, with the Sunny John Solar Moldering Toilet developed at Sunrise Ranch in Colorado, and the Gap Mountain Permaculture Moldering Toilet developed at Gap Mountain Permaculture Institute in New Hampshire. The Dowmus company in Australia uses nearby Crystal Waters Ecovillage as a test and development site for their line of composting toilets and wastewater systems. (See "Ecovillage Design Down Under," p. 38.) Ananda Power Systems, a renewable energy company at Ananda Village in California, led the way in developing power centers for renewal energy systems by integrating many components into one easily installed unit, and thus set a standard for a technology now popular worldwide.

Some of the absolutely best permaculture design courses are hosted by communities, based on their members' years of experience and experimentation. Occidental Arts and Ecology Center in California teaches permaculture courses based largely on their experimental seed-saving gardens started in the mid-'70s. Earthaven Ecovillage in North Carolina has made its entire community design process the subject of a series of permaculture courses that embody years of their founders' permaculture wisdom and experimentation.

AT design options illuminate the cultural tradeoffs as well as the technical ones.

The Ecovillage Movement. We began by noting that AT and intentional community are a perfect match. What happens when you consciously design communities to benefit from that match? The ecovillage movement arose precisely from that premise. Ecovillages practice permaculture and appropriate technology design to create ecologically and culturally sustainable village-scale communities. Besides using systems and methods that represent the best in sustainable design, ecovillages employ standards of sustainability that can measure their progress. (See "How Eco Are We?," p. 55.) And ecovillages are banding together and comparing notes. The Global Ecovillage Network (GEN) and its regional representatives, including the Ecovillage Network of the Americas, are

cross-pollinating the best innovations of hundreds of communities worldwide. This global laboratory represents a vast store of local and indigenous knowledge and wisdom on sustainable living. GEN is actively engaged in bringing out the best from this laboratory for all to share.

In the following pages we'll explore the intimate dance of culture and technology, stretching our imaginations to consider new possibilities. Imagine a society where we are asked what kind of national transportation systems we'd like, or a culture where large-scale systems are employed only when decentralized ones won't serve. Imagine a society that considers itself advanced not because of its jet fighters or overnight delivery service, but because it provides rich community life that supports personal health and creativity. With enough vision and intention we *can* create our own desired future. And appropriate technology—in the ideal setting of intentional community—can be an essential tool on our road to creating a "magic culture." Ω

Jeff Clearwater has enjoyed a 22-year career in solar and appropriate technology consulting, design, installation, and education. He has served on the boards of numerous social, environmental, and energy nonprofits. Presently, as principal of Ecovillage Design Associates, he contracts his services to homesteaders, communities, and governments. Jeff served as the Ecovillage Focalizer at Sirius Community for the last five years, and is a member of the Council of the Ecovillage Network of the Americas (ENA). His real love is working and playing in community. jeffc@ic.org; 413-259-1900.





IN A HAWAIIAN RAINFOREST ... LIVING THE GOOD LIFE

JOHN SCHINNERER

BY JOHN SCHINNERER

AS I PULL IN UNDER THE LARGE MANGO TREE THAT shades the guest parking at Pangaia community I'm impressed by the clever mix of organic and inorganic. A nearby carport consists of a silver heat-reflecting tarp tied over a locally harvested bamboo ridge pole strung across the forks of two strategically planted *wiliwili* trees.

Located in one of the sunnier areas of the rainy Puna district on the Big Island of Hawai'i, the community's 36 acres of mostly rainforest land slopes gently oceanward, with grassy areas near the buildings and garden plots with many species of fruits and vegetables. Currently eight people live year-round at this permaculture-based, raw-foods community, along with any number of temporary guests and interns. They're housed in small timber-frame and pole-frame sleeping structures, mainly open-air, and two larger common

buildings. One, a tall open structure, serves as a raw-foods kitchen and meeting area; the other, two stories high, has an office and lounging space.

Useful plants grow everywhere: coconut palms; papaya, guava, mango, and avocado trees; an abundance of citrus—lemons, limes, oranges, and tangerines; and vegetables such as asparagus, tomatoes, peppers, and salad greens. A living *wiliwili* fence surrounds the chicken yard; a low-growing perennial peanut serves as ground cover around their beautiful pond; and the pond itself, used for swimming and playing, is home to water hyacinths and



JOHN SCHINNEER

This experimental dwelling is constructed of albizia trunks grown on site, with tarp roof and walls of bug screen.

duckweed (used both as mulch and fish food), and tilapia. Outlying areas are planted as food forests. For example, banana trees are intermixed with tree legumes such as *haole koa* and the fast-growing albizia tree, which Pangaian use for building material, mulch, and chicken fodder.

The community founder is Manis, a tall, lean, dark-haired man in his 30s, who in 1991 bought three of their 36 acres (the rest are leased). He didn't intend to start a community, but over the years people with similar passions for permaculture and a raw-foods diet offered to help out in exchange for staying on the land, and community just emerged. He estimates that over 200 people have passed through Pangaia since then.

Because of the year-round warm climate and the community's raw-foods diet, space heating and cooking technologies are of little concern. In other areas, though, Pangaian benefit from some of the best that alternative technologies have to offer. An off-grid solar electric system powers their lights, stereos, a communal 12-volt refrigerator, laptop computers, battery rechargers, cordless power tools, and the water pump. Seven hundred watts of solar electric panels, six L-16 batteries, and a pure sine-wave

inverter yield a roughly 12-kilowatt-per-hour capacity. Their state-of-the-art water pump is the heaviest single draw, but lighting consumes the largest overall amount of power used.

Taking a hot shower or doing the dishes at Pangaia is made possible by the solar hot water system—a high-quality commercial unit boasting two 4' x 10' solar collectors and a 110-gallon stainless steel holding tank. A portion of the gray water is used to irrigate their perennial vegetable beds. Community members by and large use only limes or lemons to clean their dishes, their clothes, and themselves, and so commercially produced detergents, soaps, and shampoos don't pollute their gray water system. Over by the living *wiliwili* chicken fence is their double-vault-style composting toilet. The finished compost is used for food-forest crops.

Manis informs me that the group made a conscious choice to purchase certain high-quality items, such as their solar electric and hot water systems, the water pump, and the pond liner. There was a time, he says, when those were more of the "spit-and-baling-wire" variety. Since the community didn't have a consistently available on-site handyperson for maintenance, after awhile these items became more trouble than they were worth.

The community's more recent strategy is to acquire high-quality units with relatively standardized components. Given the tropical climate, salt air (which corrodes equipment), and relatively remote location, this pays off in reliable low-maintenance systems over the long run.

Pangaian readily use laptop computers and the Internet. Once I found Manis searching the Web for a supplier of cane knives similar to those used in Fiji. With the exception of a few rechargeable cordless tools, Pangaian use hand tools of all types—a push lawn mower, a pedal-powered grinding wheel, and many other hand tools for chopping, cutting, and maintaining their gardens and food forest. They also use plenty of wheelbarrows and bicycles, and for hauling larger loads and longer trips, two compact pickup trucks. Occasionally they hire outside workers for jobs involving major power tools and/or heavy equipment, such as cutting logs with chain saws, or excavating.

"I'm willing to use power tools to help install a system, but I don't want to design a living system that requires them for maintenance," says Ano, a slender young man with a long blond ponytail who's lived here on and off since 1992. Ano considers the community's various tools, implements, and systems as transitional technologies—interim systems that can support greater, and ultimately cultural, changes.

Manis adds that the community's residents prefer working as a cooperative group to manage the property holistically by hand. Employing the permaculture principle of "protracted and thoughtful observation, rather than protracted and thoughtless labor," they use a variety of low-technology gardening methods such as seed balls; using

Once I found Manis searching the Web for a supplier of Fijian cane knives.

and fruit trees among the trees of existing forests.

Ano sees Pangaia as committed to establishing systems that, when completed, will require minimal human management and reduce or eliminate the need to buy most goods from the outside. Pangaiaans are working towards growing all their own food and building materials, and fulfilling other material and nonmaterial needs in a sustainable manner. In times past, he says, large social organizations did work now accomplished by technology, and in a more holistic manner. In this sense, technology as used at Pangaia is a transitional replacement for their longer-term goal of a cooperative Earth-based culture. Some of their roofs are polyethylene tarps, for example, purchased in the wider culture's cash economy, as a

shade to manage their forest (dense shade to limit undergrowth, or lightly shading slow-growing tree crops with fast-growing "nurse plants"); and planting food crops

replacement for not yet fully (re-)acquired skills for using local materials, like palm thatch, for roofing.

In this way technology choices may also be a substitute for time. There is more to be learned and done at Pangaia than can be learned and done all at once. If acquiring the skills to make a roof of locally sustainable materials is not a high enough priority yet, polyethylene tarps can provide shelter while higher-priority work is handled first.

Leaving Pangaia and the rainforest, I reflect on the mix of high and "low" technologies, manufactured and "grown" technologies, I have experienced there—from laptop computers to push mowers, from food forests to machetes. Pangaiaans selectively use "what is" to manifest a culture that offers alternatives to the mainstream in creative and holistic ways. Ω

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Pangaia: http://pangaia.cc. Malu 'Aina: http://malu-aina.org

USING WATER WISELY AT MALU 'AINA

ANOTHER COMMUNITY IN THE AREA, MALU 'Aina Center for Nonviolent Education and Action, is located on 22 rainforest acres about 10 miles south of Hilo. An agriculturally based spiritual community, Malu 'Aina is committed to peace, social justice, and preserving the environment. They grow organic produce to donate to needy local families, are antinuclear

activists, and support native Hawai'ian issues. An average of four to 10 permanent residents live in the community, along with visitors and interns, with a fluctuating extended family of active community members in the surrounding area.

The local climate can vary from relatively steady year-round rain to longer dry spells interspersed with shorter, more intense wet periods. Like most homesteads in this part of the Big Island, the community gets all of its water from roof catchment, piping roof runoff into holding tanks as well as into aquaculture tanks which they frequently direct to gardens of taro, banana, and other crops. The periodic inflow and outflow eliminates the need for water-circulation equipment.

Malu 'Ainans bend surplus pieces of metal roofing into a V-shape, drill holes in the "V," and attach them over large plastic barrels to collect rainwater—a simple, cheap, and effective "micro-catchment" system to water gardens right on the spot.



They raise tilapia and Chinese catfish. The tilapia feed on the roots of floating water hyacinths, which are also used to mulch and fertilize nearby fruit trees. The catfish feed on fruit flies. Members attach large plastic bottles with the bottoms cut off to the inside edge of the aquaculture tanks at an angle, so that part of the open bottoms

are above the water and part below it. They stuff a bit of mashed overripe papaya, banana, or other fruit onto a bit of cotton stuck inside the tops of the bottles. Attracted by the smell, the fruit flies swarm into the bottles, and many fall into the water. At night members often hang solar-powered light bulbs over the tanks close to the water to attract moths, and, in season, flying termites, many of which fly into the reflected light in the water where the catfish eat them.

Malu 'Aina's hot water system is entirely gravity fed. The water runs from roof to catchment tank to solar collector panels and holding tank to backup heater to showerhead. The backup heater is simple and ingenious: copper tubing zigzags through a small masonry firebox, which provides a hot shower from burning one small section of the local newspaper. The fact that the shower is semi-outdoors in the rainforest is an added bonus. —J.S.



MAX LINDEGGER

ECOVILLAGE DESIGN DOWN UNDER

BY MAX LINDEGGER

ECOVILLAGES ARE EXCELLENT AND REWARDING places not only to see appropriate technologies in place, but even more, to experience living with them. Crystal Waters in Australia is no exception. We are a 13-year-old permaculture-based ecovillage near Conondale in Queensland. A wildlife sanctuary and recipient of a 1996 World Habitat Award, we really do try to live in harmony with nature. Eighty percent of our 640 acres of river bottom land, lakes, grasslands, wooded hills, and pockets of rainforest trees are owned in common. Many of us work from home in cottage industries. We also host the Oceania/Asia office of the Global Ecovillage Network (GEN).

While I'll be focusing on the appropriate technologies we apply to water, waste water, electricity, and housing, please remember that technical innovations need to be incorporated in a holistic manner. The layout of roads and paths is as important as reforestation, the ability to grow quality food, having meaningful social relationships, and having room to expand spiritually. In order to accept any technical aspect at Crystal Waters it must first fit into our environment without doing any damage. It would be contradictory for us to ban cats and dogs on the one hand, but destroy habitat by poor technical design on the other.

As a new development on raw land, and thus designed from a "clean slate," Crystal Waters offered the opportunity to carefully consider not only how the different elements such as housing, roads, and so on would appear, but possibly more importantly, how they would connect with each other.

We spent nine months observing and learning about the land, the trees and their many wild inhabitants, the way water moved through the landscape, and the changes and opportunities brought by the various seasons. It was a valuable predesign process. We took the time to listen to the dreams, concerns, and suggestions of the people who might one day settle at Crystal Waters. We learned from their concerns about design issues as much as we learned, and indeed, still are learning, from Ian McHarg in *Design with Nature*, Christopher Alexander and the other authors of the fabulous *A Pattern Language*, as well as many other designers.

The choices we make during the design of an ecovillage have a long-term effect: How sustainable will life really be? This is not about changing wallpaper; this affects how people relate to each other, their standard of living, and, possibly most importantly, their quality of life.

Water collection is clearly visible in our landscape. We've constructed 17 dams, ranging from pond-size to lake-size. The dams lengthen the amount of time water is retained on the land, and thus minimise the likelihood of flooding. It is well known that the area where two different ecosystems meet, such as land and water, offers the



ABOVE: Much of Crystal Water's 640 acres is eucalyptus groves and other woodlands, grassland, lakes, river bottom, and reforested rainforest trees.

OPPOSITE: Sustainability includes settings of beauty and harmony, for example, in this resident's earthen walled home and fish pond/swimming pond.

most species diversity. By creating more such places on our land (what we call "edge"), we created more habitat, water depth (up to 30 ft.), water storage capacity, recreational areas, and potential for aquaculture. The increased water storage also beneficially moderates the climate in the immediate area.

We have piped water from our on-site water sources to all 85 lots on the property, and insisted, via our enforceable bylaws, that every house install a rainwater catchment tank. Most households store about 22,000 litres (5,800 gallons), and some much more. Unlike other parts of the world where collected rainwater is used solely to flush toilets or water gardens, here we also drink this precious gift from heaven.

Water-catchment technology is well known and proven. Ferro-cement tanks are still very popular here, as are tanks rolled from corrugated steel. Spun plastic tanks, an invention from the United States, are probably more readily available in rural Australia than anywhere in the world. The strong competition from rainwater tank manufacturers keeps prices affordable.

Australia is the driest inhabited continent on the planet. As ecovillagers we have to show that water is a gift not to be wasted. We have a right to use this resource and also a responsibility not to abuse it. Children growing up in an environment that oscillates between drought and flood know about the water cycle, and learn early that wasting water is likely to have dire consequences later.

We believe Crystal Waters has the largest collection of waste-water systems per square mile anywhere, thus we have become something of a Mecca for connoisseurs of waste-water systems. Ph.D. students from all over the world come to look. Dowmus, the nearby company that invented Biolytic filters, has used Crystal Waters to experiment with and advance their composting toilets and waste-recycling technology. The system installed in our ecovillage office (and my home) has been upgraded a number of times and can deal with all grey and black water as well as compostable waste from the kitchen. A true cyclical wastewater system, its end product is clear,

nutrient-rich water which we use, via micro sprinklers, to irrigate fruit trees, tomatoes, rosellas, zucchini, and squash (but not carrots or lettuces)—crops in which the water doesn't contact the part of the plant we eat.

Living at Crystal Waters means putting up with the process of experimentation and its associated interruptions, inconveniences, and sometimes smelly mistakes—the price of true development. We are installing the latest Biolytic filter system in our new Education Centre and consider it an interactive educational tool. We're seeking a system in which our students understand and visually see where the waste water from the wash basin actually goes. Ideally we'd like a window into the system so that students could see how grey water (from sinks and showers) and black water (from the toilet) is cleaned and then used to irrigate crops, mainly fruit and berries, which we later eat—the full cycle. We've found that human waste is a real hook that captures our students' attention and imagination.

Crystal Waters is proving that "wastewater" is a misnomer. Indeed the waste, if carefully handled, is an opportunity for new life. By accepting responsibility for dealing with black and grey water at the source, we are developing technologies which not only save money but often improve the fertility of our gardens and orchards. The bonus is that our creeks and dam-water ponds and lakes are clean and safe for recreation.

Fifteen years ago when we planned Crystal Waters, we dreamed of a solar-powered village. But this plan would have come with a hefty price tag, and the need to find a way to periodically recycle highly polluting deep-cycle batteries, which in Australia, are not recyclable.

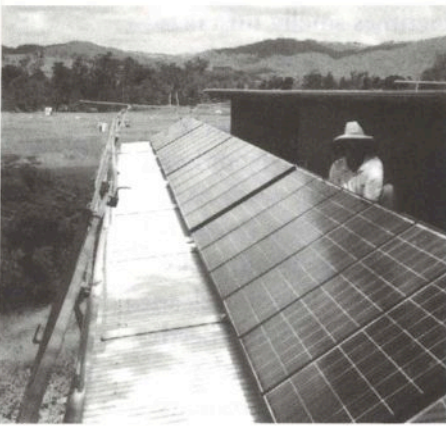
Instead we decided to connect into the existing electricity grid. However, our budget put constraints on

important components of the system, such as the size of the main cable, so our power consumption had to be reduced by about 50 percent. This required a close assessment of needs, as well as educating our residents about what types of energy are appropriate for different applications. The decision to reduce our energy loads had an up side as well. The smaller cable could be buried, so very

few power lines are visible here. And of course we don't have the challenge of disposing of used batteries. (Lead-acid and nickel-cadmium batteries require a considerable amount of embodied energy and are highly polluting in the process of their manufacture.)

Have you ever tried to fix the bolts of a PV panel to six inches of soil?

The GEN office and our new Education Centre are powered by solar electricity however, and are also grid-interactive, meaning that any surplus solar electricity is sold back to the local power company. Solar-heated hot water is the norm rather than the exception at Crystal



TOP: While the community uses grid power—conservatively—their new Education Centre and GEN office are solar powered.

BOTTOM: Community homes are often of natural materials, like this member's rammed earth home.

Waters, as is good housing design which reduces the need for heating and eliminates artificial cooling. Huge energy savings can be made simply by using good design.

A toaster usually has a user's manual thick enough to challenge the *Oxford English Dictionary*. Yet people generally expect to move to a new climate, settle into an energy-efficient home, and create a garden—not to mention become part of an ecovillage—with little introduction or training. And Australians generally have a less than fully cooperative response to laws, and need to be convinced rather than told. As designers, we didn't want to bully our residents into switching off lights or fixing dripping taps. We believe that education, not legislation, is the key to positive and lasting change. So we wrote the *Crystal Waters Owner's Manual* to introduce settlers to issues of energy and building styles and materials, and their effects on the environ-

ment—an important educational tool that has allowed our community to considerably reduce infrastructure costs. It is easier for people to convince themselves than to try to force them to do anything, and our residents now understand cause and consequence, which has generally led to cooperation. As a result we don't have any totally unsuitable housing designs. Water is not wasted. The environment is respected. We are living pretty well within our means.

Of course people want to experiment. And there are trends (sometimes you'd have to call them fads) in building styles. We had a wave of pole structures, followed by a large number of rammed earth houses. Somewhere in between, dome structures captured the imagination, and then strawbale had a short period of popularity.

Water is not wasted. The environment is respected. We are living pretty well within our means.

Today, with most of our houses built, we can compare A-frames with domes, pole houses with geodesics, or rammed earth with compressed earth block, poured mud, timber, cob, stone, or strawbale, and earthen roofs with shingle, steel, grass, or clay roofs. And of course it is not necessary for all of us to make the same mistakes; we can learn from each other.

Since "appropriate" technology also means that what one person may have started as an experiment can be "appropriated" by others, we now know that rammed earth will keep you cool as a cucumber because of the relatively long time it takes for outdoor heat (or cold) to penetrate a one foot thick wall. We know that runoff rainwater erodes the soil on an earthen roof resulting in "dirty" water. And have you ever tried to fix the bolts of a PV panel to six inches of soil? Shingle roofs shrink on a hot dry day and can't expand fast enough to seal the cracks after a sudden rain storm (but I for one can put up with this!).

Fritz Schumacher, author of *Small is Beautiful*, suggested that we see the development of technology along a continuum. At one end is the digging stick used to prepare ground—but it can be back-breaking work for the farmer. We would hardly consider it a technology worth copying. At the other end we have an air-conditioned tractor with several hundred horsepower and a stereo in the cabin. This is no more appropriate than the digging stick. Somewhere in between is a technology which is affordable and which does the job. It's designed to do with minimal effort. It's the well-designed grain mill with the large flywheel, the rake which makes collecting mulch a joy, the axe which allows us to split timber with skill rather than lots of muscle power. This is my view of appropriate technology, and how we've attempted to design Crystal Waters. We think the results speak for themselves. Ω

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Note: We preserve the spelling of Commonwealth authors.

ECOVILLAGE 2015

Algae, Giant 'Seashells,' and Sustainable Culture

BY JEFF CLEARWATER

IF EVER I WAS DUBIOUS ABOUT AN ASSIGNMENT IT was this one. As far as I could tell I was being sent to do a story about a "commune" or maybe even some sort of cult. I would have turned it down if it weren't for the chance to get away from the Manhattan chill.

"So you're going to visit Village People" said the taxi driver. "I hear that's quite a place." Though I was curious about what he knew of the community, I didn't feel very talkative after my long flight.

"My son went there on a field trip with his junior high class. That was a month ago and he hasn't stopped talking about it since. He keeps asking me to build him one of their covered bikes. They pedal the things but they use some sort of power, too. And they're fast enough to keep right up with traffic in town."

As we headed out to the country the driver continued. "And you know, they produce all their own energy out there. They even sell bottled gas cheaper than you can get LP gas. They call it 'green gas.' One of the guys at work gets some for his RV. Comes from some sort of homemade process. And I hear that they've invented these new windmills. Some sort of vortex thing.

"They created quite a stir in these parts back in the mid-'80s when they first got here. But after what, 30 years, people are pretty much used to 'em by now. My son and I like their technology. But now he has some friends out there and I'm kinda worried he'll end up moving there or something."

After about two hours we climb a gentle rise and approach an old farmhouse. A sign above a produce stand out by the road reads: "Organic Produce, Green Gas, Resources on Sustainable Living."

"This is it? Doesn't look like anyone's around."

"This is just their produce stand and pick-up spot. Most of their buildings are up in those woods across the field." He tells me to ring the bell at the produce stand to let them know I'm here, and departs.

As the sound of the bell gives way to the soft whisper of wind, I enjoy the fresh air, the open fields rising to the forest, and the music of occasional bird song. I don't wait long as two boys about nine and 12 race down the road from the woods on two of those famous covered bikes, their convertible covers rolled back.

"You're the reporter guy, right?" the younger boy shouts. The "bikes" aren't really bikes, but small three-wheeled affairs that look like two-seater airplane cockpits, the kind with one seat in front of the other. The wheels appear only at the very bottom of the taught canvas-covered frames. Except for the orange safety flag bouncing on a tall springy rod at the rear, the vehicle only stands about 30 inches high. As the younger boy loads my bags in the back of his bike, the older boy releases a catch in the cargo section of his and a seat back flips up, converting it into a rear seat. "Hop in!" he says with a grin.



JACOB STEVENS CORDOVA

The bikes make an almost imperceptible whirl as we gently bounce up the dirt road. I ask how they're powered.

"With this small hydrogen fuel cell here," the boy answers proudly. "It feeds a small electric motor. And I can pedal too when I need to. This hand throttle controls the juice."

As we ride from the field into the forest we pass under a sign at the gate: "Welcome to Our Home. May Your Stay Here Bring You Peace."

Up ahead I see a round pavilion with a conical, thatched roof. A few children are playing in the grass, and several women are chatting while one nurses a baby. As our convoy approaches one woman stands up and greets me with a smile.

"Welcome! You must be Chris from the *New York Times*. I'll bet you're tired from such a long flight." After telling me I can find soup in the kitchen, she leads me up a stone and tile path to a long, crescent-shaped building with a greenhouse along its inner curve.

My room is bright and cheery with a sliding glass door that opens to what appears to be my own private section of greenhouse. Warm air from somewhere streams in from a vent in the wall to the greenhouse. A sign reads: "This fan is ionic—please clean the dust from the element when the air flow slows down." I'll have to add that to my notebook of questions about this place.

Towels and washcloths are laid out on the bed, along with a note welcoming me to my room and saying that the bathroom is in the greenhouse. I grab my towel and push back the sliding glass door. I'm met by the sound of cascading water and the smell of fresh, sweet air. Plants fill almost every available inch and all seem to be healthy and thriving. I find a shower head above a circle of floor tiles that slope into a drain. A small waterfall cascades over mossy rocks and pools and empties into the same drain.

Behind the shower an enclave of plants surrounds an oak toilet seat on a wooden box set into the floor. A sign reads: "Organic material only for the fast digester. Adding kitchen and greenhouse waste reduces cycle time and increases the quality of the Green Gas."

All the elements of a bathroom are here but it doesn't feel like one. I slide my clothes off and marvel at showering in a virtual jungle. I have total privacy as the plants block any view from outside the greenhouse. Another sign reads "Please use only the shampoos and conditioners provided so that we can keep our gray water system happy." As I shower, I notice that the little waterfall has increased and

has more bubbles, apparently from the shampoo. The drain must re-circulate back to the top of the waterfall. I'll have to add that to my notebook, I think as I climb into bed.

I awake early with the sun streaming through the east window. Ravenously hungry, I set off for breakfast, passing through the greenhouse into a courtyard with a fountain at its center. Herb and flower gardens line the gently curving stone path leading from the crescent greenhouse down to the many-sided Community Center. Entering the building through an arbor covered with kiwi and

grapes, I find myself in a large, bright warm-toned dining room with a kitchen off to one side and a long counter where breakfast has been set out. There are about 35 people in the room. Many welcome me with smiles and several introduce themselves. As breakfast is announced, we form a small circle and have a moment of silence.

We're told the food is "all organic and all from our land." Breakfast includes various egg dishes and an assortment of cereals, yogurt, nuts, fresh fruit, and juice. I get into the food line, where people are engaged in lively conversation.

"What brings you to visit Village People, Chris?" asks an elderly man.

"I'm on assignment for the *New York Times*," I tell him. "Reporting on sustainable alternatives around the country. But I'd rather see it as a vacation. How long have you been here?"

"Oh, going on 30 years now; I've been here from the start.

The kids call me 'the old root,'" he laughs. "How 'bout you?"

Think you might ever want to settle in community?"

"Me? Oh no, I—" We're interrupted by the announcement that

the tour will begin right after cleanup.

Wanting to be a good guest, I jump up to help. But something about

the question lingers.

The dishes are put in a tub powered by a "sonic resonance" cleaner. I marvel at the dancing patterns in the water as I watch the dirty dishes turn spotless in front of my eyes. No hot water is needed, just a touch of "bio-cleaner." They are rinsed the same way, followed by some sort of flash dryer with an ultraviolet light. Someone rings a bell; the tour is beginning.

Jason, our guide, is a bright, energetic fellow in his 30s. Several other visitors gather and we form a circle and introduce ourselves.



I'm met by the sound of cascading water and the smell of fresh, sweet air.

"Village People was founded in 1996 by five people who had lived in communities in the '80s," Jason begins. "They wanted to create a model sustainable village integrating social, ecological, and spiritual principles. Today we have 62 members spanning three generations. Most of us work in the community and share all the cooking and chores.

"To us, technology is as integral to life as food is to our bodies. Like the food you eat, the technology you use becomes a part of you. The technology we use is not only ecologically appropriate, but culturally appropriate. Before we use any technology we ask if it will support and nurture the culture we want to create here, and if it expresses the true heart of our people.

"The Community Center was the first thing the founders built. ..." My mind wanders as I take in the beautiful woodwork and the general good feel of the place. As the children play happily they make a bit of noise but no one seems to mind. The room has a nice warm glow, though I can't make out the source of the light streaming through the bright rectangular panels in the ceiling.

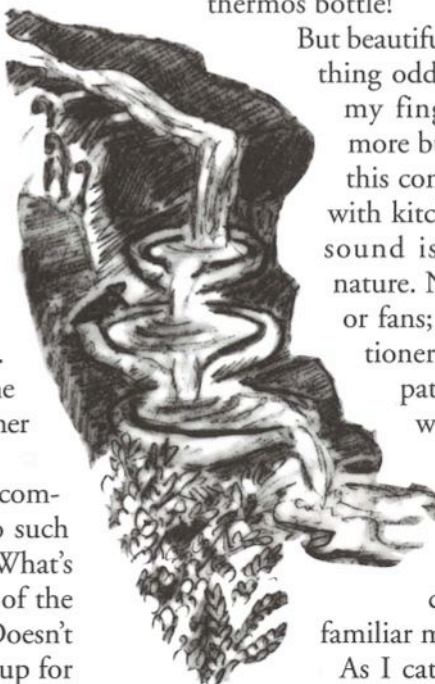
"In the daytime our light comes from glass panels on the roof that concentrate the light into fiber optic bundles and direct it to these panels in the ceiling," says Jason. "At night, the same panels glow with built-in electroluminescence, which converts 99 percent of the electricity directly to light.

"All energy for cooking and heating the sauna comes from burning hydrogen directly. But we mostly use hydrogen to create electricity with our fuel cells. Our fuel cells, and our wind system, generate all the electricity we need. All our building materials are either grown or dug from the land. All our ..."

Jason is obviously proud of the community's accomplishments, but I don't understand why they go to such lengths to be self-sufficient. Are they separatists? What's wrong with having some interchange with the rest of the world? Does everything have to be so "efficient"? Doesn't centralized power and food production free people up for other, better pursuits? My mind reels with questions. The existence of this place seems like a direct challenge to the lifestyle my friends and I enjoy.

But what exactly is being challenged? Here are these people living in a "commune" with a completely different lifestyle than the rest of us, and the outside world doesn't have a clue what they're up to. My assignment is beginning to have more meaning than simply a great excuse for a vacation.

**Some sort
of "energizing" process
supposedly makes the water
more "alive."**



Outside we are greeted with the morning sun and a chorus of bird song. We head for a pond where some people are installing a new water recycling system. Jason says all of the community's water is recycled in a series of ponds and tanks and greenhouses. Mechanical and bacterial action and something about ozone and ultraviolet light seems to do the trick. But I miss the long part about how some sort of "energizing" process supposedly makes water more "alive" by reproducing what happens when water travels down a stream. Sounds a bit like quasi-science to me, but I recall how great I felt after my shower, and how good the water tastes. And the greenhouse plants seemed so healthy.

We visit several buildings as we make our way down the south-facing slope. Some are built of various earth-based materials such as clay and stone, and others are odd-shaped "tensile structures," supported by ropes and struts that seem to defy gravity. Jason talks on and on about this kind of clay and that kind of insulation. I am amazed to hear that their new buildings have "vacuum panels" for wall insulation and that the same panels line their refrigerators and saunas. Like living in a thermos bottle!

But beautiful as the place is, there is something odd, something I can't quite put my finger on. After visiting a few more buildings I realize what it is. In this compound of 15 or so buildings with kitchens and utility rooms, not a sound is heard of any mechanical nature. No reassuring hums of motors or fans; no refrigerators or air conditioners. Every building and all the paths between them are quiet. If we hear any sounds at all, it's water flowing, people talking, children playing, birds chirping, an occasional burst of laughter or a baby crying. I actually miss the familiar mechanical sounds.

As I catch up with the group, Jason indicates several large black tanks about 3 feet high and 30 feet across, covered with transparent covers about 3 inches above the water surface and sealed at the edges. Tubes emerge from the edges of the tanks at regular intervals and lead to a large storage tank a short distance away. "We use hydrogen at Village People for two things: directly, for cooking, and to create electricity for fuel cells.

"The algae we use is a cousin to the algae scientists

found when they discovered methyl hydrates on the ocean floor. At first they couldn't figure out how all that methane was being generated. The energy companies were desperate to keep their global monopoly on energy after the oil crisis of '09. So they proposed that they mine the ocean floor of the stuff until it was discovered that disturbing the hydrates caused them to bubble up into the atmosphere. Besides being unmineable, the released hydrates threatened to push global warming to dangerous heights. But we were more excited about the algae that made all that methane possible.

"It was a class of algae that we were looking for—one that could produce methane as a byproduct. But this algae came with a special ability. Microbiologists discovered that by feeding the algae a diet lacking silicon it would change its metabolic pathway during photosynthesis, stripping the carbon from the methane and releasing just the hydrogen. Eventually we were able to breed a strain of algae that produced hydrogen without being so fussy about the silicon. Now we have an algae that can take carbon-based materials and produce hydrogen gas and give the carbon back to the land rather than dump it in the atmosphere. In the process these little critters produce an absolutely pure source of fuel for our fuel cells—hydrogen gas!"

Jason motions to a smaller tank where workers are adding various organic wastes from the kitchen and garden.

"This small tank is where we make the algae's breakfast. We make up a soup rich in organic material and it's fed into the large algae tanks. The algae eat the soup and off comes hydrogen at the top, and organic solids drop to the bottom. An automatic rake system at the bottom of the tanks push the solids to the edges where they're drawn off as a slurry that's dried. And *voilà!*—you have an absolutely clean, non-polluting energy source and organic fertilizer to boot."

"So the carbon in the organic waste at the bottom of the tanks goes into your food and forest crops," says a woman from a local college. "And leftovers from these go back into the algae tanks to feed the algae. And that becomes hydrogen and organic waste that you use as fertilizer."

"Right!" Jason grins.

"And the hydrogen gas from the algae in the tank goes to the fuel cells that make electricity. And from that, you get distilled water as a byproduct."

"Which we put back in the tank. You got it," Jason affirms, beaming.

"But my dad has a fuel cell car and all we have to do is fill it with gas. Why go through all this trouble?" asks a student from the same college.

"Your dad's fuel cell car is powered by hydrogen, but it comes from the gasoline in your tank. His car has a device called a reformer that strips the hydrogen from the carbon, just like our algae do. Trouble is, the

carbon goes into the air, contributing to global warming. And you still have to drill for oil, which eventually will run out. Not to mention all the wars you have to fight to ensure that oil source!"

"Why don't the energy companies use the algae and sell us hydrogen?" asks another visitor.

"Well, the oil companies did consider that back in '04," Jason replies. "They figured it wasn't profitable, so they continued extracting energy from dwindling oil supplies rather than producing it continuously. What it comes down to is that the several methods that do exist to produce hydrogen from renewable energy sources can be scaled down to a local level. But then the big energy companies don't have anything to sell you. So they're not exactly investing much into developing renewable or decentralized sources."

"So the hydrogen is what you sell as 'green gas'?"

"No, our 'Green Gas' is bottled methane from our compost toilets and animal-waste digesters. We make it so we can offer an alternative to LP gas to others. We do it to demonstrate that you can produce your own high-pressure fuel gas locally."

I'm beginning to see why the taxi driver's son is excited about this place. But I still haven't discovered the social attraction. Why would anyone want to live with this many other people? How do they live together? Do they have any privacy? Do they marry only each other? What are their sex lives like? I can see I will have to expand my article.

We cross the stream and climb up the ridge to see the two "vortex turbines," the wind generators the community is famous for inventing. They look like no wind generators I've ever seen, but rather like tall "seashells" growing vertically out of the Earth. They're solid ferro-cement structures about 40 feet high and about 22 feet at the bottom, and curve inward to about 3 feet across at the top. Six long, tapered vertical chambers spiral around the outer surface from the base to the top, and lead inward to the

"Will the technology support the culture we're trying to create here?"



central shaft—like a seashell with more than one opening. There are no moving parts, no blades spinning or tails turning in the wind. As we get closer I see that there are really two sets of spiral-shaped chambers in each turbine, outer chambers that spiral up in one direction to the top of the shaft, and an inner set of chambers that spiral up in the opposite direction to just below the top. As we circle around the turbines we count six such chambers about 10 feet apart. Each is big enough to walk into—though you wouldn't get far before you'd slide back down as if you were on a child's curving slide. At the very top a conical cap covers the shaft.

"The wind can come from any direction," Jason tells us. "The force of wind and the spiraling interior shape of the chambers funnels and accelerates the wind up the central shaft with great force. The venturi cap at the top creates a suction that further increases the wind's velocity. At the top of the shaft, the two counter-rotating wind streams have a relative velocity of about 120 miles per hour with a 20 miles-per-hour ground wind. The two streams act on a vertical-axis turbine located inside the shaft."

At the moment there was only a slight breeze but you could hear the slight whine of a turbine. "Right now, with this wind of about 5 miles per hour, we are getting a 20 miles-per-hour wind in the turbine and producing about 1000 watts. But when the wind blows 20 miles per hour on the ground, it puts out four-to-the-third-power of the thousand watts, at 50 percent efficiency, which comes out to about 32 kilowatts. We use the electricity to split water into hydrogen, or sell it back to the utility grid. So we are a net producer of electricity.

"The second turbine is experimental. It works on the same principle as the ionic fans in your rooms, but in reverse. Instead of having a mechanical turbine at the center, the second turbine generates electricity by the ionic charge between the two wind streams. We spray two different preparations of our 'live water,' one with a positive charge and one with a negative charge, into the wind as it ascends the chambers. Inductive coils around the center of the shaft pull off the resulting electrical energy. Our first test produced 12 kilowatts in a 15 miles-per-hour wind!"

We turn and look back at the community below as Jason points out this building and that garden and this innovation and that experiment. I take notes on all the technical points but what strikes me the most is the zeal with which these people work. Every drop of water or bit

of energy saved, every new gardening innovation seems only to increase that zeal. I find myself not listening again as I sort out the mix of feelings this place evokes in me. As we turn to retrace our steps down the ridge, Jason's talk turns more philosophical.

"To Village People, all of life is sacred and all things are sacred. The Earth is our only home, and we must find a way to live that is not only sustainable but also uplifting for everyone on Earth, all 10 billion of us. Sustainable technology is only part of the answer. More important is learning how to live together in a harmonious and socially sustainable way. I hope you'll find a way to join us in this work. Thank you!"

As the others descend the ridge I linger and stop to look out across the community below. I can see all 15 buildings, every one with its greenhouse on the south side and a water tank nearby. I see paths lined with herbs and flowers, and numerous small gardens with people working here and there. It has only been about 20 hours since I arrived at the produce stand by the road, but it seems I will never see things quite the same again. These Village People and their way of life has stirred something deep. Besides seeming like a happy bunch, they appear to embrace their work with a passion and caring I haven't seen before. I came here to get some questions answered, only to come away with many more. But somehow that simple fact energizes me. As I finally descend to the cluster of buildings, I'm startled to see yesterday's taxi driver by the thatched visitor center.

"After I dropped you off," he offers with a grin, "I started thinking maybe my son knew something I didn't, so I decided to come out and see for myself."

"You'll need to visit for quite a while to really appreciate what this place has to offer," I tell him. "But you better be careful—you may end up wanting to stay here." Then I realize I'm also speaking to myself. Ω

Jeff Clearwater is Guest Editor of this issue. He notes that of the technology referred to here, most are proven technologies—the fuel cell bike-cars, ionic fans, gray water treatment, fast digestors, sonic resonance cleaners, fiber optic and electroluminescent panels, the vacuum panel insulation, and hydrogen from algae. The vortex generators should be possible as they are based on solid scientific principles. Only the "live water" is not yet scientifically proven, though healers, shamans, and sensitives have worked with it for ages.

**Beautiful
as the place is,
there is something
odd I can't quite
put my finger
on.**



GETTING THERE

Alternative Transportation at Dancing Rabbit Ecovillage

BY JONAH "CECIL" SCHEIB

CARS—MECHANIZED, GAS-GUZZLING, polluting beasts. They foul our air with exhaust and our water with dripping motor oil. They transform our cities into concrete wastelands and our suburbs into Walmart heaven. For me, these and all the other negative impacts of cars far outweigh their benefits. So, if we want to create sustainable ecovillages, let's start by getting rid of our modern behemoths, or at least greatly reducing our dependence on them.

At Dancing Rabbit we're making good progress with this challenge, but we haven't done away with cars entirely. We know cars are convenient for getting around when it's raining or snowing, when people are sick or otherwise physically incapacitated, or when we're just in a hurry. Nevertheless, we've taken several steps to overcome the need for 3000 pounds of steel, glass, and plastic to carry our frail human flesh a few miles down the road.

We first recognized that cars are a social problem as much as an environmental one. They separate people from each other, and when traveling, from their environment. Our



ALBERT BATES

Solar and pedal power can be combined, like this pedal-assisted "solar car" from The Farm in Tennessee.

dependence on private autos creates the demand for a huge international infrastructure of roads and parking lots. The resulting sprawl of endless paving further alienates people from each other by promoting a hectic pace of life, destroying natural meeting places, and discouraging quality interactions.

Realizing that simply the great numbers of cars are one cause of the social impact, we reduced our number of cars by developing a car co-op, sharing just two vehicles (a VW Jetta and a Ford truck) among a dozen or more people. We each pay a per-mile fee to use the vehicles and ride-share as much as possible. We sign out the

cars on a sign-up sheet and coordinate the following week's vehicle use at our weekly Sunday meetings. We also try to schedule trips to town to coincide with picking up visitors to our community. All this takes planning, but it saves us money and hugely decreases our ecological footprint. (See "How 'Eco' Are We?" p. 55.) In addition, car-sharing creates a sense of community and mutual support that is an unexpected but happy side benefit of simply owning vehicles as a group. We're glad to provide information for other groups who might want to form a local car co-op. (See *Web site, below.*)

Car-sharing allowed us to reduce

our total number of community cars to the point where we could afford to run them on "biodiesel," a fuel made by mixing used frying oil from fast-food restaurants (or from your local independently-owned diner!) with small amounts of lye and methanol. This homemade brew can not only fuel an unmodified diesel engine but also can be easily made on a small scale by anyone who enjoyed chemistry lab in high school. I said "diesel engine" because both of our cars are diesels. If you own a gas-fueled car, you'd need to trade it in for a diesel in order to use biodiesel fuel.

We make our own biodiesel fuel, and also buy some. At this writing, biodiesel sells for about \$2/gallon,

I've begun to realize that cars are addictive.

not much more than you pay for most dead dinosaurs at the pump. When we have time to collect the oil from restaurants in town and make it ourselves, we figure it comes out to closer to \$1/gallon, including the cost of our time. Not bad for a sustainable fuel that gives the same power and fuel economy as petrodiesel but reduces many harmful emissions by 80 percent and gets rid of that ugly diesel smell as well!

Yet biodiesel can't be appropriate technology for everyone immediately: We don't eat enough french fries to provide for North America's transportation needs with used oil. Even if we did, it wouldn't be healthy for our agricultural land to grow that much oilseed crop. Nevertheless, biodiesel could provide a healthy fraction of our continent's fuel needs if everyone reduced transportation time and frequency to a more sustainable level.

And, while a diesel engine needs no modification to run on biodiesel fuel, it can be tricky using the fuel in cold weather. Any diesel fuel will

“gel,” or turn to a jelly-like solid, but biodiesel will do it before there’s even frost on the ground. Look to tank or fuel-line heaters if you’re serious about using biodiesel in a cold climate. While these gadgets could potentially cost hundreds of dollars to install (depending on your aptitude for car repair) there’s an added benefit: It’s possible to run a car on straight vegetable oil, provided it’s warmed before it reaches the engine. We’ll report later on our upcoming experiments on this!

We Rabbits still think we drive too much (about 1,200 miles per year per person, compared to the United States average of 10,000 miles per year per person), so we’re looking at ways to reduce our car use even more. We’re working on a solar-charged electric golf cart, and we do walk and bicycle when we can. These options work for shorter trips, but we’d also love to be able to make it into town for shopping or to pick someone up at the train station. Perhaps horse-drawn vehicles may once again grace local roads, as they still do for some nearby Amish communities.

Future fantasies aside, my own personal transportation passion is bicycling. I love the empowerment of pedaling over country hills under my own power, on a mechanical steed I can repair myself. Forget walking 12 miles to the nearest movie theater or waiting for solar panels to charge up the golf cart!

Car-sharing creates a sense of community and mutual support.

When I first got bit by the eco-bug I was still living in the city, so I got rid of my car and started biking around everywhere. It wasn’t that hard. After I moved to Dancing Rabbit, which is way out in the country, I still liked biking—but I realized I was scared of the longer rides rural living might require. What if my knees gave out or I got too cold in winter? Could I bike on gravel roads or in the rain? I wanted

to overcome these fears.

At some point (probably while waiting around for the person I was ride-sharing with) I decided to really commit to bicycling. It hasn’t always been easy, but like many of life’s challenges, the obstacles that once seemed insurmountable have become insignificant. Stretching cured the aching knees problem, and dressing warmly keeps me toasty in winter. I watch the countryside slowly change through the seasons and feel part of the landscape like I never did when I drove everywhere. Some of my best friends at Dancing Rabbit are folks I got to know during a leisurely bike ride into town, taking our time and gabbing away over the miles. Biking isn’t for everyone, especially the very young or old or the physically infirm. But if the only thing stopping you is your own internal resistance, I invite you to give it a shot.

I’ve begun to realize that cars are addictive. Modern North Americans are used to going where they want, when they want—a hard habit to break. Changing that assumption either requires technology as convenient as cars—which might not be sustainable—or some real internal change in individuals. That’s not easy to do, for anyone. But coming together as an ecovillage has allowed us Rabbits to share the financial cost and support each other through the whole process in order to help these changes happen sustainably ... and joyfully. Ω

Cecil Scheib has lived at Dancing Rabbit Ecovillage for five years. He first came up with the idea for this article while biking over the beautiful rolling hills of northeast Missouri.

Helpful links: Dancing Rabbit Ecovillage: www.dancingrabbit.org; DRVC, the Dancing Rabbit Vehicle Cooperative, www.dancingrabbit.org/drvc/; Biodiesel fuel, www.dancingrabbit.org/biodiesel/.

APPROPRIATE TECHNOLOGY EXPOS & FAIRS SUMMER—FALL 2001

Best A.T. Calendar Web Link Site by State: www.homepower.com/happs.htm

Midwest Renewable Energy & Sustainable Living Fair, June 22–24, Amherst, WI; www.the-mrea.org; mreainfo@wi-net.com

SolarFest, New England’s Renewable Energy Fair & Solar Powered Music Festival, July 14–15, Middletown Springs, VT; www.solarfest.com; info@solarfest.com

SolWest, Renewable Energy Fair, July 28–29, Grant County Fairgrounds, John Day, OR; 541-575-3633; www.solwest.org; info@solwest.org

Iowa Energy Expo 2001, September 8–9, Hiawatha, Iowa; 319-875-8772; www.irenew.org

Texas Renewable Energy Roundup, Green Living & Sustainability Fair, September 28–30, Fredericksburg, TX; www.renewableenergyroundup.com





Farm member David Blevins adjusts a lathe in The Farm's machine shop, 1975.

'FARM TECH'

A Different Way of Seeing

STORY & PHOTOS BY ALBERT BATES

THE YEAR IS 1972. THE PLACE is the horse barn at The Farm, one of the three existing buildings on the 1750-acre former cattle ranch when 300 hippies arrived in Lewis County, Tennessee, a year earlier. The second structure was a 40-foot log cabin clad with cheap cardboard siding, its tin roof rusted and its paint chipping away, now housing the Farm's business office and brand-new Book Publishing Company. The third was the small, board-and-batten shack a mile down the dirt road that would become our community kitchen.

In their first year at The Farm, the newcomers had been busy. Several dozen tiny houses, only a few of them intended as permanent, had sprung up like mushrooms in the meadows. Most of these were fairly practical—wood additions to the school buses and bread vans the group had brought from California, slabwood cabins, Korean War army tents, and conglomerations of tin, carpet scraps and two-by-fours salvaged from dumps and construction sites. Some were homespun utopian—six-sided, eight-sided, round with spiraling roofs, split-level, pressed clay brick, mortared creek rock, phone-pole framed, or hand-hewn in oak—making up for a lack of structural engineering by sheer unfettered artistry.



In winter the horse barn did double duty as a stable and The Farm's church and meeting hall, c.1971.



Member Douglas Cobb adjusts a prototype active solar heater/dryer, c. 1973.

Many experimental intentional communities, by the very nature of their dramatic break with social norms, step off of a known and familiar cliff and venture into the thin air of that-which-might-also-be-possible. For individual members, this often means leaving behind material comfort and family security and starting over with whatever resources come to hand. It takes an adventurous character to make the step. That boldness is often accompanied by a proclivity for invention and innovation, so it's not surprising to learn that many intentional com-

America) family inheritance and college education. Lurking in one corner of many experimental communities is that mother of all invention, Necessity. She pushes and prods our exuberant youth to put down their dog-eared copy of *The Celestine Prophecy* and pick up a spade.

I don't know how many communities began with dumpster-diving as one of the more important chores, but probably there were hundreds. Salvage yards, Goodwill stores, and town dumps provide our building blocks. In the early 1970s, Farm member John Hoberman* found he

and provided a vacuum cleaner for diapers with the ability to transport sludge to the next best place to be of some use. Today The Farm grows tomatoes and potatoes in a spot where diaper rinse water was biologically digested 30 years ago.

The ability to see a machine (simple or complex) for what it *is*, rather than what it was intended to be, is a very useful skill. For a community with more time than money, the cultivation of such skills is an important practice.

Back to The Farm in 1972. Industrial space was at a premium. The building for our Motor Pool, where we fixed our vehicles, had gone up around the mechanics while they worked, and was now completely filled with trucks on lifts, buses over sunken pits, toolboxes and compressors, and engine blocks being disassembled and machined. The mechanics were a close-knit fraternity of greasy knucklebusters who worked 12-hour shifts on rust-encrusted antique pickups and combines rescued, often in miserable cold, rain, and mud, from cornfields. The Motor Pool was their sanctuary, so those of us who dreamt windmills, solar arrays, and waterwheels went to the horse barn to share our imaginings.

The horse barn was also very full, but only in winter. It did double duty as a stable for the draft and

The horse barn was where we gathered, we dreamers of an eco-future.

munities are on the cutting edge of alternative "technologies," both material and social.

Experimental communities which begin their existence financially well endowed are the exception. More often we start with a collection of young men and women who bring few material resources, or even skills, and moreover have, by their very act of creating a new community, cut themselves off from the usual ways of acquiring material resources and skills; which is to say (in North

could pick up old Wascomat washers from laundries in Tennessee and Alabama and bring them back to The Farm to handle the diapers of the 2,000 babies who were to be born there in the following decade. With some clever welding, he mounted a belt-drive refrigerator compressor onto a 1500-gallon tank, mounted the whole thing onto the back of a deconstructed school bus,

* All proper names in this article refer to Farm members or former members.



Peter Barger installs an active solar heating system on a Farm roof, c. 1976.



Author Albert Bates with concentrating portable solar array, c. 1979.

buggy horses and their colts and filies (and was where we kept and repaired the horse-drawn equipment) and the Farm's church and meeting hall. It stored dried popcorn, beans, and squash from the summer harvest. It had that rarest of all early Farm commodities, electricity, so in the winter it was home to nighttime corn shuckings and town meetings. It housed our first flour mill.

But in the summer things cleared out. There were usually no dried foods to store, the horses and their equipment were outdoors, Sunday services were down in the meadow, and the aging barn took on a hollow, deserted air.

The horse barn was where we gathered, we dreamers of an eco-future, and this is where we dragged our weekly booty of scrounged Model-A

transmissions, blade-bending presses, soldering kits, and scrap wire, to keep in a horse stall during the day, and to tinker with at night when our bunkmates were holed up in kerosene-lit buses and tents reading Carlos Castaneda and Chongyam Trungpa.

It was in the horse barn that Todd Anderson, age 16, built the Farm's first windmill, using a Ford three-speed transmission and a Chrysler alternator, propelled by aluminum blades. We built wind machines from cloth and bamboo and watermills of tin buckets screwed onto plywood rings. We made photovoltaic arrays from factory-reject solar crystals soldered onto old cookie sheets. Doug Cobb's sawtooth PV array provided mobile power for live music at anti-nuke rallies. Eventually Doug and Gerald Boyer set up a serious machine

shop in the lower level of the sorghum mill. Between parts jobs for the Motor Pool, Print Shop, and Soy Dairy, they started cranking out prototype Stirling, Minto, and Rankin cycle engines and the parabolic dishes to power them. Few of these models ever did any real work, but we got our feet wet and we learned what we could and couldn't do.

The electronics skill that came with our need to license a score of ham radio operators led to our FM radio station, WUTZ, our in-house TV station, WNBS (for "No BullShit"), and our marriage of the Geiger counter to the Fuzzbuster, which yielded the first pocket-sized radiation meter, the Nukebuster, able to run 2000 hours on a single 9-volt battery.

In 1977, Jimmy Carter's new Energy Department came out with the brilliant and as yet unequaled idea of awarding small grants to backyard inventors, even unrepentant hippies such as ourselves, if we could cobble a professional enough proposal to pass muster in our state's Energy Office. We won four of those marvelous grants over the next two years. The first was for a "Long Distance Electric Vehicle," which in our case built four hybrid prototypes for the combined sum of \$5,000: two Datsun station wagons with Toyota pickup 5-speed transmissions that ran on rheostated Air Force jet starter

"TECHNOLOGY"—WHAT IS IT?

THE WORD "TECHNOLOGY" is derived from the Greek words *tekhne*, meaning an art or craft, and *logia*, meaning an area of study or reasoning. "Technology," in its earliest use, meant "crafting." Over centuries it came to mean the sum of all ways in which social groups provided themselves with material support. Today it has a more ominous tinge, and we are left wondering, in the fashion of Mary Shelley, whether the combination of bio-, robo-, nano- and info-technology will reduce us all to a homogenous gray goo, bubbling on the surface of a planet hotter than Venus. —A.B.



The Farm developed these parabolic collectors for solar hot water heating. At the Ecovillage Training Center (ETC), mid-1990s.



Students build a constructed wetlands at ETC, 2000.

motors, their 12-24-48 variable-voltage battery banks periodically recharged by onboard 16-horse internal combustion engines; a gasohol/soybean-oil diesel utility vehicle; and a PV-roofed golf cart rigged with huge outdoor sound speakers and a kickass stereo system.

Our second grant, another \$5,000,

was for a “Low-Cost Heat Engine,” which turned out to be a succession of prototype Stirling engines in the 1-kW range, eventually resulting in a novel turbine that operated on a variety of low-impact compressive fluids (chlorofluorocarbons being of concern to us even in the ’70s).

Our third grant was for a batch

Gasohol still, which involved a 20-foot glass-filled steel fractionating column and rendered fuel-grade alcohol from a variety of grains and legumes.

Our fourth grant was for a “Portable Concentrating Photovoltaic Array,” which explored Fresnel lenses and exotic alloy solar cells before eventually utilizing high-density PV

GOING SOLAR? MAKING IT HAPPEN

RIISING ENERGY PRICES, ROLLING BLACKOUTS, threats of drilling in the Arctic, solar incentive programs—it’s enough to make one go solar! Many communities and households are planning to do just that. But how do you take the first step?*

Whether you are considering installing a small renewable energy system for a cabin or a fully integrated system for a whole community, you’ll save time, headaches, and money if you consult a professional.

Finding and working with a professional renewable energy consultant or contractor will ensure that your investment is well spent and that you end up with a system that really meets your needs. But unfortunately the renewables industry, although maturing rapidly, doesn’t exactly make it easy to find a good local consultant or contractor. Lack of standards, training programs, and experience can make the pickings thin. And when you do find someone, how do you know he or she really has the needed experience and expertise?

A good renewable energy contractor has expertise in four areas: customer communications, the design process, technical knowledge, and installation skill and experience.

Customer Communications. Designing a renewable energy system can include many options and the need to translate

numerous technical and economic tradeoffs to you as customer. Your contractor should include you in the design process. If not, you may want to look elsewhere. Establishing strong communication and a close working relationship is essential to the success of your renewable energy system.

The first question your consultant should ask is “why?” It is important to get clear why you want to go solar and exactly what you mean by that. What are your true motivations and needs? Your motivations might typically include one or more of the following:

- Ecology—Walking lightly and in integrity with the Earth
- Economy—Reducing energy bills
- Politics—Not wanting to support the politics of imported oil and power grids
- Autonomy—Wanting backup power or independence from “the grid”

Determining your priorities is essential to good system design. Many people are surprised to find that different priorities translate into significantly different approaches to designing the system, and the hardware you end up getting. It’s OK if all of the above are factors, but your designer needs to know what your priorities are in making good design deci-

panels that more than tripled the electric output from a square meter of area covered in silicon. Folded up, one could fit into a suitcase. Unfolded, it gave instant electricity.

In 1982 we worked with various Tennessee environmental groups to develop a low-cost makeover of a Victorian house on the grounds of the World's Fair in Knoxville, in the process saving that lovely old structure from demolition. We created an exhibit we called the Alternative Community Technology Pavilion, which became a remarkable statement for the time. Today it would be considered an example of "ecological architecture" or Agenda 21 planning. It had water-filled insulating window-walls, compact fluorescent lighting, a 20-foot-parabolic solar steam plant, a dish city of solar cookers and concentrators, and a parking lot full of solar and hybrid electric vehicles. Small, concentrating arrays powered education stations on the self-guided tour.

Our solar golf cart, with its potent speakers, musically accompanied a daily parade through the fairgrounds.

We didn't fully appreciate it at the time, but these displays had an important historic role in rescuing key technologies from dark corporate dungeons and releasing them into the light of public domain. Years later Doug Cobb's Solar Car Company of

nology." Over the following decade, The Farm generated several business enterprises that tried to turn some good ideas to commercial benefit, with only limited success. Most of these ideas were too far ahead of their time—several of them still are. Solar Energy Works tried to market insulated solar collectors through TVA's* efficient homes program in

Farm member Todd Anderson, age 16, built the community's first windmill.

Melbourne, Florida, a distinguished descendant of our horse barn experiments, would prevail in a patent rights skirmish over all solar-powered and hybrid automobile rights, by virtue of these open-air fairground parades in the summer of 1982.

As early as 1974 we'd begun calling our crew "Global Village Tech-

the Carter years. It fulfilled a series of contracts to design and build passive and active solar homes for private contractors. Solar Electronics tried to make a go of installing PV and wind systems throughout the Southeast,

*Tennessee Valley Authority, a regional electric power agency.

sions, especially when designing for an intentional community. For instance, if your priority is economic rather than backup, then your designer would emphasize a grid-intertie system, perhaps without the expense of batteries. A good designer should be able to lay out for you how all of the technical options serve these priorities.

Technical Design Process. Renewable energy system design starts with one primary precept: "Conservation first, second, and third—renewables fourth." Throwing a lot of expensive solar equipment at a high energy-consumption lifestyle (your electrical "load") is a severe misuse of your funds and resources. Cut your energy bills in half first, then go solar. If your contractor starts designing and selling you a system without emphasizing the ultimate overriding importance of conservation techniques and equipment, then you'd be smart to try another contractor.

The design process starts with the now-reduced load as the driving design factor. If the contractor doesn't work with you to produce a detailed analysis of your load, then maybe you should find someone else to help you. The load drives the design, so if your contractor hasn't quantified it exactly, then he or she is just guessing—and in the process, wasting your money.

Technical Knowledge. This one's a bit harder to determine. Ask your contractor about her or his training. How many sys-

tems has he or she designed? Does she or he go to trade fairs and conferences? Has he or she kept up on the latest equipment and methods? Does she or he get ongoing training?

Installation Skill and Experience. Many of the same questions apply here. You'll also need to find out if your contractor knows the latest solar electric codes and is he or she a licensed electrician? Many good solar designers are not licensed but hire someone to work with them who is. However, being a licensed electrician alone doesn't mean the person knows the first thing about solar. The bottom line—if the prospective contractor doesn't have a significant number of code-approved systems in his or her portfolio and isn't working with someone who does, you may want to look further. It's all right to work with a beginner as long as the person is consulting with a pro on design and is using a licensed electrician to check their installation work. In fact, you can install a system yourself using this approach. But by all means, no matter what overall approach you take, do consult a pro! —Jeff Clearwater

* In the renewable energy industry, "solar" means all types of renewables, including micro-hydro, wind, and hybrid off-grid systems.

For help in finding a renewable energy professional, see "Resources for Appropriate Technology," p. 57.

but eventually had to retreat into the security of manufacturing pocket Geiger counters during the Reagan years, a business which remains its bread and butter today.

Terrel McClintock and Steve Johnson went to Belize to create solar-powered radio communication networks between villages. Then we acquired a few World Bank contracts to set up similar systems in remote villages in the Indian subcontinent and in Latin America, which kept our hopes alive that we could turn the world towards renewable energy and make a living for ourselves at the same time. Sadly, the business never made the leap to commercial viability. Too many good-hearted installers were chasing too few (and too expensive) contracts to become an industry.

Steve Skinner made several wind energy surveys for TVA during the Carter years and today there are huge Danish turbines spinning out watts on our hills. William Hershfield and Alan Reichlen built a photovoltaic array in Alabama that was the sixth largest in the world, and continues to operate without a hitch after more than 20 years. Dan Sythe and Steve built a baby incubator for ambulances that could operate without external power for several hours if required. Dan also commercialized the Doppler fetoscope, a non-

the sun as it traveled across the sky. This idea was later incorporated into satellite dish systems he sold in the mid-1980s. New dishes went through a complete sky-search to upload and catalog all radio sources automatically. This wowed the crowd at the consumer electronic show in Las Vegas, but the cool thing about the prototype, besides its precision and elegance, was that it was built using DC motors from old school bus windshield wipers.

The cadre of Farm techies were not all machine-tool and electro-tech oriented. Some of us were thinking more biologically, experimenting with cultivated ecosystems as an alternative to conventional farming, measuring biodiversity, and playing Buckminster Fuller's World Game with our indigenous resources. In the late 1970s Milton Wallace built our first constructed wetlands to process effluent from the diaper washers at The Farm laundry. Barbara Schaeffer, Matthew McClure,



Ed Eaton leads solar class at ETC, 2000.

other achievements, Barbara statistically associated the organophosphate production industry in our neighboring counties with high rates of central nervous system diseases in the surrounding populations. This led to a grassroots movement that eventually won a ban on deep-well injection of chemical wastes into underground aquifers, and protection of underground drinking water sources.

In the late '70s and early '80s Global Village Technology and Ethos Research Group worked under the auspices of Plenty, The Farm's relief and development organization. In that capacity they could solicit small grants and donations and apply them to studying solar fish driers in Senegal, lead in the blood of children in the South Bronx, or birth weight and growth ratios of babies born to vegan mothers. In 1984, Global Village Technology incorporated into a free-standing think-tank with non-Farm directors, improved its fundraising focus, and became the Global Village Institute for Appropriate Technology, or "GVI" for short. (In 2000, it morphed again, now calling itself just the Institute for Appropriate Technology, or "i4@t.")

In 1983 The Farm had a near-death experience as a swelling population (1400 residents), a national

(continued on p. 58)

Our first eight-foot tracking dish was made of oak and chicken wire.

intrusive way to hear a baby's heart-beat while in the womb. Frank Michael, who understood optics from an earlier incarnation at NASA, began crafting parabolic collectors from plywood and foil.

Our first eight-foot tracking dish was made of oak and chicken wire. Steve Weiss designed and built a very sophisticated tracking system that kept a photovoltaic array focused on

and I formed the "Ethos Research Group" which used epidemiological analysis to study health trends. This led to our first statistical study of mortality and morbidity rates by county (1940-1980) in Tennessee, and a chance to make some reasonable inferences about causal links to industrial pollution, agricultural chemicals, and nuclear energy and weapons complexes, and other local variables. Among

HOW 'ECO' ARE WE?

Using the 'Ecological Footprint' to Measure Sustainability

BY JEFF CLEARWATER

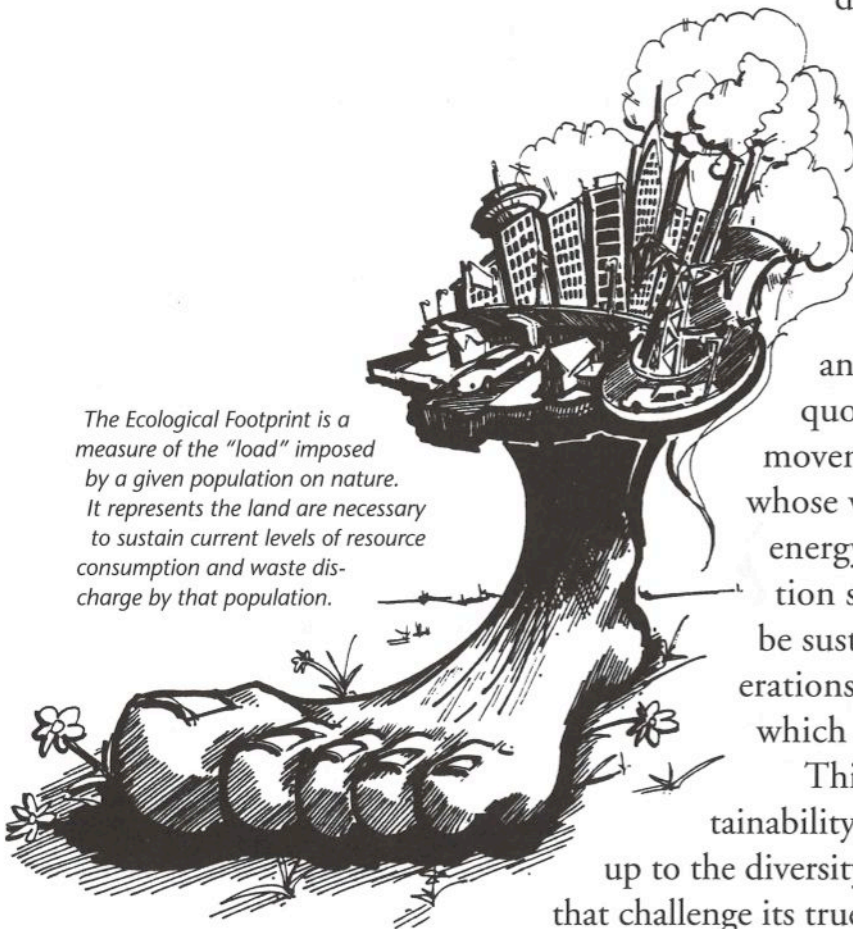
EVERYONE IS TALKING "SUSTAINABILITY." LIKE "green" in the 1980s, "sustainability" is the buzzword of the day. And like "green," it runs the risk of being overused to the point of becoming meaningless, co-opted, or outright abused. Nowadays, even Dow Chemical and Monsanto claim to be "green."

"Sustainability" risks the same fate. The phrase "Sustainable Development" is now being used by some to mean

development practices that can be economically sustained, or simply sustaining present development practices—neither of which ensures that the development is ecologically viable into the indefinite future for all generations. Sustainability is much more than just an adjective to be added to the status quo of public relations gains. It is a movement that seeks to create a culture whose very foundations—its material and energy flows, its industrial and transportation systems, all of human activity—can be sustained indefinitely for all future generations without harming the biosphere on which we all depend.

This qualitative understanding of sustainability however, will not, on its own, stand up to the diversity of worldviews and market forces that challenge its true message. To it we must add a quantitative measure of sustainability—one that can be scientifically verified and objectively communicated.

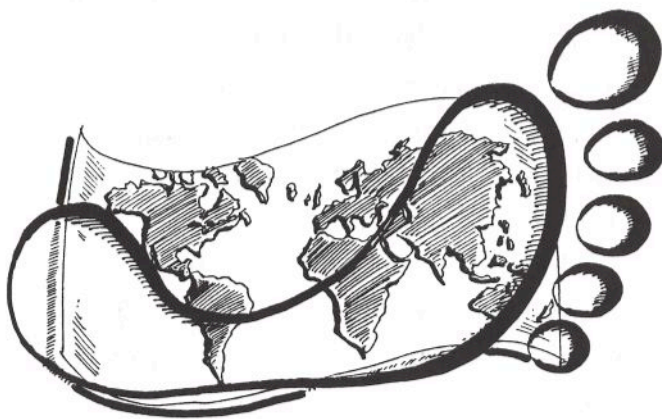
The Ecological Footprint is a measure of the "load" imposed by a given population on nature. It represents the land area necessary to sustain current levels of resource consumption and waste discharge by that population.



Perhaps the best standard that has emerged to meet this need is embodied in the landmark book *Our Ecological Footprint* by Mathis Wackernagel and William Rees of the University of British Columbia. The ecological footprint analysis is a versatile and powerful tool for understanding and measuring our impact on the environment. It is versatile because it is useful at any scale, from an individual, to a community, to a nation. And it is powerful because it translates the ecological impact of any human activity into a single comparative yardstick.

Ecological footprint analysis translates all human activities into the amount of biologically productive land needed to create and maintain those activities. It takes into account the buildings we build, the clothes we wear, the food we eat, the water we drink, the energy we use, all of the things we buy and use, and all of the waste those things create in their production, packaging, transport, use, and disposal. Though this ambitious task cannot expect to be achieved precisely, extensive work by an army of researchers has amassed an extensive database of conversion factors for almost any human activity into acreage of bioproductive land needed to support that activity. These conversion factors can be applied to the activities of an individual, a community, or a nation, resulting in a fairly accurate assessment of how much of the Earth's biosphere is needed to sustain them.

So how is this useful? By simply dividing the total number of biologically productive acres on the Earth by the global population (and allowing for other species' needs) we get "our fair share"—how much land each of us has allocated to support our activities. And then by running an ecological footprint analysis of our lifestyle or of our community we can see if we are using more or less than our fair share. If we go over that amount we are not living in a sustainable manner. If we go under that amount, we are allowing the Earth to heal, or are enabling others to take a bit more. We now have a yardstick to see if we really are sustainable, and if not, how far



Humanity's Ecological Footprint is as much as 30 percent larger than nature can sustain in the long run.

Presently it's estimated that each person's "fair share" is about three acres.

we need to go to get there.

Presently it is estimated that each person's "fair share" is about 1.2 hectares or about three acres. The average North American suburban lifestyle uses about 12.2 hectares (30 acres). Europeans use about half of that at 6 hectares (15 acres). The Japanese use 6.5 hectares (16 acres) per person. In stark contrast to the industrialized world, the developing world

uses between three to 20 times less bioproductive acres per person. Per capita use in Nepal is 1.0 hectare (0.4 acres); in Namibia, Africa, it is 0.6 hectares (0.25 acres).

So how do present-day North American communities and ecovillages rate? Well, although no community I know of has done a comprehensive ecological footprint analysis, preliminary calculations show that cohousing communities, simply by sharing resources and paying attention to an ecological lifestyle, both by design and in practice, have a rating of about 5–8 hectares, well below the average suburban lifestyle. Aspiring ecovillages appear to require approximately 3–5 hectares per person. Calculations of North American communities whose members lead exemplary ecological lifestyles can be as low as 2–3 hectares per person, lower still if they seldom use cars. Furthermore, it is possible for members of rural communities that use permaculture methods to restore land, reestablish forests, and/or produce more food than they need, to be net producers rather than consumers of the Earth's resources, adding to the total bioproductive acres available.

Though not a perfect measure, tools such as the ecological footprint can help ensure that sustainability is not a passing fad, but a way of life, refined from generation to generation, and eventually resulting in a truly sustainable culture.

To use the ecological footprint to determine how sustainable your lifestyle is, or that of your community, read *Our Ecological Footprint* (available in bookstores), or visit the Web site at www.rprogress.org/progsum/nip/ef/ef_main.html.

Other quantitative measures of sustainability, including the carbon index, can be found at www.inetport.com/~mlandrus/carboncalc.html. For a combined qualitative and quantitative measure of holistic community sustainability, see the Global Ecovillage Network's Community Assessment Tool at www.gaia.org/secretariats/international/projects/csreviewgroup/. Ω

Jeff Clearwater is Guest Editor of this issue.



RESOURCES FOR APPROPRIATE TECHNOLOGY

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Home Power Magazine, PO Box 520, Ashland, OR 97520; 800-707-6585; www.homepower.com

Permaculture Activist, PO Box 1209, Black Mountain, NC 28711; 828-669-6336; pcactivist@mindspring.com

GENERAL WEB SITES

Solstice/CREST, Center for Renewable Energy & Sustainable Technology, www.crest.org

Home Power Magazine's Renewable Energy Links, www.homepower.com/links.htm

WORKSHOPS, CLASSES, & COURSES

Midwest Renewable Energy Association (MREA), PO Box 249, Amherst, WI 54406; 715-824-5166; www.the-mrea.org

NESEA, Northeast Renewable Energy Association, 50 Miles St, Greenfield, MA 01301; 413-774-6051; nesea@nesea.org; www.nesea.org

SōL—Solar on-Line, Internet-based distance learning courses; Sol@SoLEnergy.org; www.SoLEnergy.org

Solar Energy International, PO Box 715, Carbondale, CO 81623; 970-963-8855; sei@solarenergy.org; www.solarenergy.org

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Electron Connection, PO Box 203, Hornbrook, CA 96044; 530-475-3401; www.electronconnection.com; econnect@snowcrest.net

Energy Conservation Services, 6120 SW 13th Street, Gainesville, FL 32608; 352-377-8866; www.ecs-solar.com

Great Northern Solar, 77450 Evergreen Rd, Suite #1, Port Wing, WI 54865; 715-774-3374; gosolar@win.bright.net

Planetary Systems, PO Box 340, 262 Badger Rd, Ennis, MT 59729; 406-682-5646

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Energy Outfitters, PO Box 1888, 136 S. Redwood Hwy, Cave Junction, OR 97523; 800-467-6527; sales@energyoutfitters.com; www.energyoutfitters.com

Jade Mountain, PO Box 4616, Boulder, CO 80306; 800-442-1972; info@jademountain.com; www.jademountain.com

New England Solar Electric, 401 Huntington Road, PO Box 435, Worthington, MA 01098; 800-914-4131; nesolar@newenglandsolar.com; www.newenglandsolar.com

Northern Arizona Wind & Sun, 2725 E. Lakin Dr, Flagstaff, AZ 86004; 800-383-0195; www.windsun.com

Real Goods, 555 Leslie St, Ukiah, CA 95482; 800-919-2400; www.realgoods.com

Schott Applied Power (Formerly Alternative Energy Engineering), PO Box 339, Redway, CA 95560; 800-777-6609; www.appliedpower.com

Sierra Solar Systems, 109 Argall Way, Nevada City, CA 95959; 888-667-6527; solarjon@sierrasolar.com; www.sierrasolar.com

Sunelco, PO Box 787HP, Hamilton, MT 59840; 800-338-6844

Note: Most of the suppliers listed below also offer consulting and design services, and some offer installation services as well.

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Low Keep Refrigeration, 24651 Second Ave, Otsego, MI 49078; 616-692-3015; www.macatawa.org/~chinax/lowkeep.html

Sun Frost, PO Box 1101, Arcata, CA, 95518; 707-822-9095; www.sunfrost.com

WIND GENERATORS

Bergey Windpower, 2001 Priestley Ave, Norman, OK 73069; 405-364-4212; sales@bergey.com; www.bergey.com

Lake Michigan Wind & Sun, 1015 County Rd. U, Sturgeon Bay, WI 54235; 920-743-0456; info@windandsun.com; www.windandsun.com

Southwest Windpower, 2131 N. First St, Flagstaff, AZ 86004; 520-779-1485; info@windenergy.com; www.windenergy.com

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Harris Hydroelectric, 632 Swanton Rd, Davenport, CA 95017; 831-425-7652

FARM TECH (continued from p. 54)

recession, business meltdowns, crushing bank debt, and a general dissatisfaction with our communal economics and other systems took us to the brink of bankruptcy. In the process of rescuing ourselves—restructuring, consolidation, and downsizing—we sold off many of our famous assets. GVI purchased the Tempeh Lab from Farm Foods just before the company that invented soyburgers was sold to Barracini Foods for the assets of its soy ice cream product line.

GVI's ownership was a brief life raft for the Tempeh Lab, which soon became a profitable mail order business, but for those few years GVI had one foot firmly into food research. Tempeh is a high-protein Indonesian staple made of soybeans fermented in a culture of *Rhizopus oligosporus*. Soybeans are a potential solution to world hunger because, acre for acre, they produce hundreds of times the available protein of virtually any other food. The limiting factor is digestion-inhibiting enzymes that make soybeans poisonous to humans unless they are treated. Deactivation usually takes the form of extended cooking—as much as 8 to 12 hours of boiling if you don't have a pressure cooker or extrusion press, and in a fuel-short world which needs its trees, this can be a serious impediment. Fermentation provides a miraculous alternative, eliminating the indigestible enzymes while enhancing soy's nutritional value. Many fermented soy products prized in the Orient, like *ontjom* or *natto*, are foreign to Western palates, but tempeh has shown a remarkable ability to cross the international taste line, because of its mushroom-like aroma and firm but tender texture. In the past quarter century tempeh shops have popped up throughout Europe and the United States. The Tempeh Lab at The Farm stepped into this niche, and soon became the

world's leading producer of pure tempeh inoculant.

Another area of GVI research was in land reclamation using various tree species. Within and adjoining The Farm's three square miles of hardwood forest, we started plantations of hybrid poplar, tulip poplar, American chestnut, and Chinese chestnut. Later we pushed these species into doing wastewater remediation, erosion control, and biodiversity sequencing. With a better understanding of forest soil dynamics, we were led to the cultivation of forest mushrooms as a strategy in mitigating global warming.

Fungi are more than the front line

tional communities, deep ecology, and the holistic dynamics of sustainable development—into a single setting that merges different elements into a cohesive village-scape, creating and vetting experimental models for the ecological human settlements of the future.

If universities take up Professor David Orr's challenge to become the physical experiments in sustainable systems that lead to the cities of our future, then the Ecovillage Training Center at The Farm, the Centre for Alternative Technology in Wales, the Folkecenter in Denmark, the Alternative Living and Energy Research Project at Slippery Rock University

Experimental communities tend to start pretty small and fairly poor, but over time, can make significant contributions.

of organic decomposition and nutrient recycling, they are the central nervous system of a natural forest ecology. Trees communicate through the filaments of fungus as if they were fiber-optic broadband connections. That is why when a bacterial or viral pest begins spreading through bark at one side of a forest, trees on the other side begin manufacturing antibodies. Our work with forest mushroom cultures led to a second business spin-off, Mushroom-people, now the country's oldest and largest mail order catalog for mushroom spawn and starter kits.

Over the past decade the Institute launched its most ambitious effort to date: the Ecovillage Training Center (ETC) at The Farm. In the center we're attempting to draw together the disparate threads of appropriate technologies—renewable energies, ecological building, permaculture, agroforestry and organic gardening, biological waste treatment, the social fabric of inten-

in Pennsylvania, Tlholego Development Centre in South Africa, and many similar efforts will be the chrysalises of this emergent global transformation, engaging the interest of scholars and designers.

New buildings of earthbags, cob, and straw have begun to spring up at The Farm. Cistern water is channeled to drip irrigation systems in organic gardens. Kilowatts of solar power run lights and appliances, inter-tying to our local utility grid. Concentrating parabolic water heaters designed by Frank Michael grace the roof of our Inn.

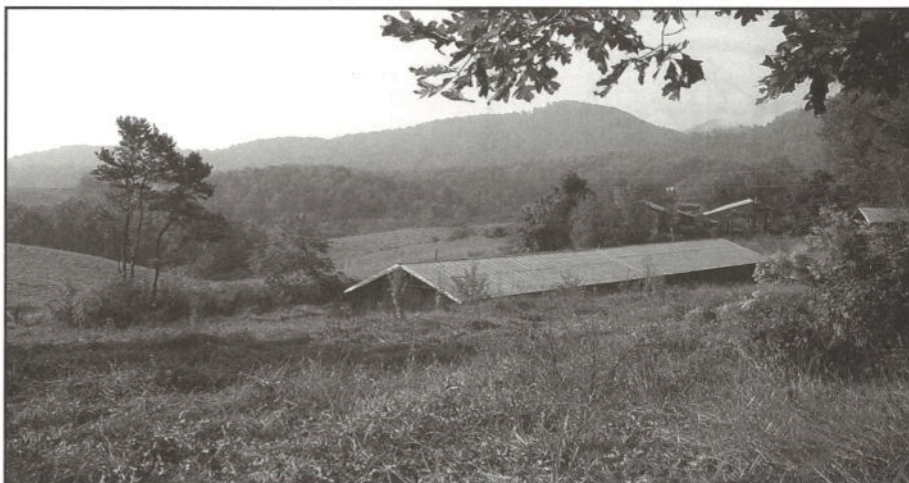
We successfully raised a budget of \$100,000 or more in each of the past five years for the Ecovillage Training Center, but we would like to do much more. We really can put any amount anyone might donate to us to efficient and effective use immediately. Our ETC classes provide students with the conceptual and hands-on skills that equip them to become productive workers, innovators, and

decision makers for decades to come. We have developed a wide array of features of sustainable living that infuse even chance visitors to the center with the hope of the possible.

Our concept is to yield a high-leverage impact with ongoing effects, year after year, as new trainees move through sustainability training and back into their communities. We eventually envision training centers on these lines being replicated in many communities throughout the world. We want to see the ideas we develop spreading to universities, cities, and communities around the planet.

What we are talking about here is how experimental intentional communities tend to start pretty small and fairly poor, but over time, can make a significant contribution. The Farm is one such example, but there are many others, and probably better. Our vision is of a planet rooted in natural evolution, diversity, and peacefully interacting cultures. Together, we start by turning over the square foot right at our feet, and by discovering what also might be possible. It takes a peculiar way of looking at things, but that is something we can learn. Ω

Albert Bates finished law school in 1972 and joined The Farm community the same year. By the time he retired from active law practice 25 years later, he had won many cases (some before the Supreme Court), many of them considered landmarks today. His predictions in his 1990 book documenting research on population and climate change (Climate in Crisis, with a foreword by Al Gore) are all coming true. In 1995 he became Regional Secretary for the Americas for the Global Ecovillage Network (GEN), which permits him to focus on a common solution for dealing with sprawl, population, biodiversity, cultural brainwashing, natural capitalism, globalization, and many other issues—building sustainable community.



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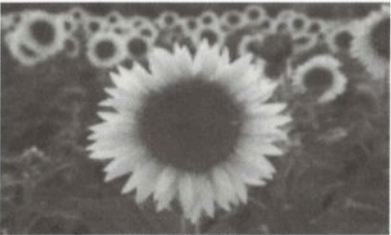
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Frankly Scarlet ...

SEVERAL YEARS AGO I WAS ASKED to give a talk about what it's like to live in a student housing co-op. To prepare for the talk, I decided to look through the meeting records at Sunflower House, the student co-op in Lawrence, Kansas, where I lived during the 1980s. Going back to 1977, Sunflower House's meeting records are a goldmine of information about what it's been like for 30 students at a time to share a house over the past 25 years.

I started my research by sitting at "the spool," a funky makeshift table that immediately tells you you're in a student co-op rather than a dorm or Greek house. The first meeting proposal I read, from May 1978, was a request to replace the old barstools around the spool. (Looking down at the barstool I sat upon, its stuffing hanging out of rips and tears, I concluded that the proposal failed.)

The first thing that struck me about the meeting records was the size of the Roaches and Rodents file and Dirty Dishes file. More than two decades of pain, anger, and collective frustration were condensed in their pages. The files chronicle huge, bitter, divisive battles over how

to get people to wash their dishes, and whether or not to spray for roaches or use live or snap traps. "Should we spray?" is a question that will likely haunt the co-op for the rest of its days.

In the Dirty Dishes file no one's name or gender references such as "he" or "she" was ever used to ascribe responsibility for not doing the dishes. In one wonderful sentence from 1979, a member wrote: "The dirty dishes in the snack kitchen show a lack of personal responsibility." More samples:

People who leave "dirty, filthy, disgusting, scum-laden, typhoid-producing dishes" should be dealt with by "public ridicule." (1981)

"There is no solution to the dirty dish problem." (1983)

"Dishes are not getting washed. ... Put out a call for peer pressure." (1993)

This lack of named culprits over the years of meeting records hides a basic truth of co-op life—everyone *always* knows who it is that doesn't do their dish shifts.

The Personal Responsibility file reads much the same:

"The house has a clutter problem." (1978)



Deborah Altus lives, works, and plays in Lawrence, Kansas. Long active in the cooperative movement, she is author of a book on consumer co-ops for people with disabilities. She teaches at Washburn University.

"Poor personal discipline is being shown." (1982)

"Private food is being stolen." (1989)
And my personal favorite:

"A sequence of words was written on the hallway between rooms 103 and 104." (1978)

You'd better believe that everyone in the house knew John wrote "Don't mess with the f____g thermostat!" along the wall in permanent magic marker. From this file alone, it is sometimes hard to imagine that real people with real names actually inhabited the co-op.

The level of impersonal moralizing was also high, and again, names were never used. Most proposals were filled with admonitions such as "Everyone must wash their dishes," or "No one should make noise after 11 p.m." No one ever admonished Sally, the lone member who always failed to clean up after herself. Proposal writers typically

seized the opportunity to deliver a sermon to "the house." From reading the proposal file, you'd guess that the most frequently uttered phrase at co-op meetings started with "The house must ..."

The Guest file revealed a similar lack of willingness to be direct. Rather than raise their frustrations about specific guests who over-stayed their welcome, members would ask the group to clarify its guest policy.

"Do we charge for guests?" (1978)

"How many free guest nights does a member get?" (1980)

"How long can a guest stay?" (1990)

Unless you lived through these discussions you'd have no clue that these were not simple questions to clarify policy, but thinly veiled accusations directed at specific people who had, most likely, let their boyfriends or girlfriends move in for free.

But lest you think that co-op life was simply one big conflict, the Party file shows otherwise. Each year, requests appeared to throw a big Halloween bash. Annual retreats were requested in the early years, but always with a concern about how touchy-feely they should be. Theme parties occurred regularly: the "Boring" party, the "Sunflower Goes Greek" party, the "Earthquake Party" (thrown the day

the New Madrid fault had been predicted to shake), and the "Jello Party," when the dining room furniture was replaced with huge piles of jello for the nude wrestling match.

Perhaps the most interesting aspect of the Party file was the way language about parties changed over the years. The 1970s Christmas party evolved into the Winter Solstice Party in the mid 1980s, and Winterfest by the 1990s. Huge arguments over whether to buy a real or artificial Christmas tree continued for years, but its name became the "winter tree."

While the Food file is much too complicated to do justice here, I can tell you that the meat vs. vegetarian issue surfaced frequently and bitterly. And while the veggie option has been carefully preserved over the years, the "merry option"—in which the pot was not the thing the food was cooked in, but the thing cooked into the food—

disappeared from the serving tables sometime in the late '70s.

Meeting records aside, the most fascinating aspect of my research occurred during the week I spent perched on the worn-out barstool as members engaged in a huge fight about the color of the upstairs hallway. Someone had painted it a bright pink without asking the group's permission. Residents were bitterly divided over the issue. As people screamed at each other about the merits and demerits of the color pink, I read in the Proposal file about the fight that erupted when someone painted his room in black enamel, and the time when every door in the house was painted "baby shit brown."

"Pink is a vibrant color," a woman yelled through the lounge. "Pink is alive! It's a fun color! I mean, it's a good pink. This isn't baby pink. And it has a great name; it's called 'Frankly Scarlet.'"

The woman on the couch shook her head angrily. "Pink is gross!" she shouted back. "Pink is an attitude! I can't believe we spent house points and money to paint the hallway pink!"

The man seated on the barstool next to me looked up. "Frankly Scarlet," he said with a grin, "I don't *give* a damn." Ω

**Everyone knew
John wrote
"Don't mess
with the f____g
thermostat!"
along the wall
in permanent
magic marker.**

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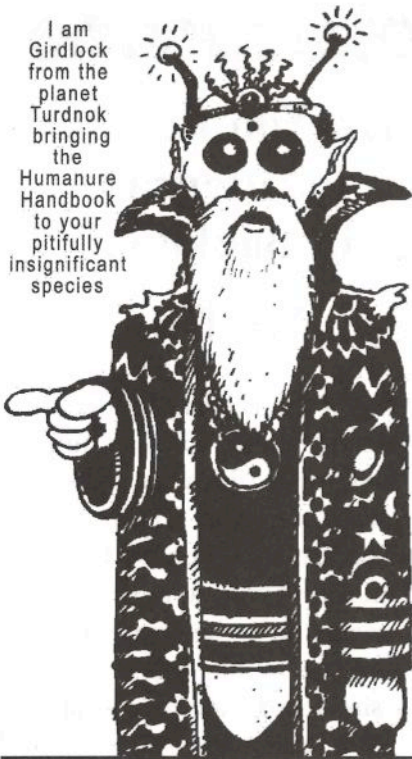
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REVIEWS



Eurotopia: Directory of Intentional Communities and Ecovillages in Europe

by Silke Hagmaier, et al.

Silke Hagmaier Verlag, 2000
Pb., 415 pp.

Available for US\$18 postpaid:

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Or for 38 DM, or 19.50 EURO, postpaid:

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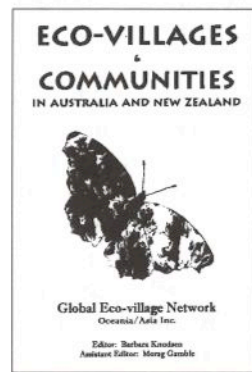
Reviewed by Bill Metcalf

THIS SUPERB REFERENCE BOOK IS THE result of years of work collecting community information in five languages (German, English, French, Spanish, and Italian), from 17 Western European and seven Eastern European countries.

Competently translated into English, *Eurotopia* begins with several articles about broader issues of community living, then devotes up to a page to each of the 336 communities listed (out of their database of 2,600 communities). Besides contact information, each listing includes the

community's population, land and buildings, values and purpose, and any environmental, sexual and political concerns.

These entries include the large, well-known communities such as Findhorn Foundation in the UK, ZEGG in Germany, Christiania in Denmark, Damanhur in Italy, and Longo Mai in France. But in *Eurotopia* I also learned about the Snaefellsas community in Iceland, Tamera in Portugal, Somogyvámos community in Hungary, Harman in Turkey, and Dobrowka community in Poland. If you believe that trying to creating intentional community is a local phenomenon, perusing this book will demonstrate how universal and widespread is this movement. Unfortunately, it doesn't list the growing number of cohousing communities in Europe. Nevertheless, *Eurotopia* is an excellent reference guide (and a perfect size for carrying in a backpack) for that future trip to the communities of Europe.



Eco-Villages and Communities in Australia and New Zealand

by Barbara Knudsen and Morag Gamble

GEN, Oceania/Asia., 2000

Pb., 112 pp.

Available in North America for US\$20:

Ecovillage Training Center

PO Box 90, The Farm

Summertown, TN 38483

ecovillage@thefarm.org

Available Down Under for AU\$16.50:

GENOA, 59 Crystal Waters

MS 16, Maleny, 4552, Australia

lindegger@gen-oceania.org

Reviewed by Bill Metcalf

THIS HELPFUL AND WELL-PREPARED little book, with information on 36 intentional communities in Australia and New

Zealand, covers such topics as "Community History and Structure," "Energy Sources," "Community Glue, Spirituality, and Celebrations," "Food, Water, and Shelter," "Outreach," "Work and Economy," and "Accommodation for Visitors."

The editors discuss the nature of ecovillages, starting an ecovillage, common challenges in communities, and WWOOF (Willing Workers on Organic Farms), an international organization that arranges for visitors to stay at communities at no charge in exchange for helping with work projects. The editors also provide an extensive listing of resources for anyone wanting to know more about intentional communities in these countries.

I was disappointed, however, that it wasn't the complete listing of intentional communities in these countries that I'd hoped for. At first I didn't understand why some communities were included while others were not. For example, well-established intentional communities, such as Cennednyss, Dharmananda, Mandala, and Bodhi Farm in Australia, and Renaissance, Rainbow Valley, and Wilderland in New Zealand, don't appear in this directory although they are listed in other directories. (And two of the "communities" in this directory, Ceres and Crossroads, are shown as having no residents while two others, Adama Centre and Casuarina, had only two residents—raising the question of what is a community if it can have two, or even no members?) But I understand what directory publishers are up against—not every community responds to requests for updated information, either because they're too busy, or just don't want to be inundated by more visitors.

Despite these concerns, *Eco-Villages and Communities in Australia and New Zealand* is a welcome addition to reference works on communities internationally. Well written and well presented, with numerous photos, it will help the visitor to Australia and New Zealand learn about intentional communities Down Under, and ecovillages in particular.

Bill Metcalf, president of the International Communal Studies Association, is the Australia-based author of Shared Visions, Shared Lives, which profiles 15 communities worldwide, as well as several books about contemporary and historic communities in Australia. (Note: We preserve the spelling of our Commonwealth authors.)

No Danielle Steele. No John Grisham.

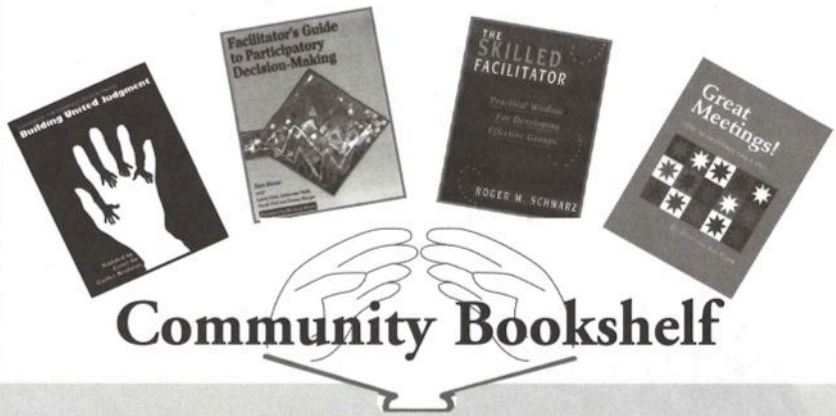
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FAVORITE BOOKS ON APPROPRIATE TECHNOLOGY

Reviewed by Jeff Clearwater, Guest Editor



Solviva: How to Grow \$500,000 on One Acre
by Anna Edey
Trailblazer Press, 1998,
Pb., 221 pp. About \$35

If you want to get inspired about solar greenhouses and saving the planet at the same time, this is the book. Anna Edey's enthusiasm is contagious as she describes her formula for a greenhouse-based ecological lifestyle, including her own designs for an "Earthlung Biocarbon Air-Purification Filter," graywater purification system, and compost toilets and integrated food production systems. She then extrapolates her experience into "proposals for jump-starting a better future" with plans for everything from greening the White House, to an eco-community recreation center, to public transportation systems. The author's motto is "We can do" and this book is a great place to come away believing it.



The Solar Greenhouse Book
by James C. McCullagh
Rodale Press, 1978
Pb., 321 pp.
Out of print, available from used-book sources.

This collector's item is still the best book around on solar greenhouse design and construction. Though there has been some developments in available greenhouse accessories since '78, this book is still unequalled for the basics of design, construction, and maintenance of an attached or free-standing solar greenhouse. Just technical enough so you'll do it right, but easily understood and well presented, this book is a must if you are serious about building a solar greenhouse.



The Solar Electric Independent Home
by Fowler Solar Electric, Inc.
Fowler Solar Electric, 1995
Pb., 152 pp. \$16.95

If you're considering installing or buying a solar electric system for your home, this book will help you understand the issues clearly. Design issues and components are clearly explained with numerous illustrations and photos. If you're thinking of doing the work yourself, this is the place to start. If you're hiring someone, this book will empower you to ask the right questions. While the National Electrical Code has changed since this book was published, it's still the best book on the subject.



Our Ecological Footprint
by Mathis Wackernagel & William Rees
New Society Publishers, 1996
Pb, 160 pp. \$14.95

This landmark work has started a revolution toward scientific sustainability standards. It accomplishes the ambitious task of translating all human activities into the acreage of the Earth needed to sustain those activities. This universal sustainability yardstick can then be applied on any scale, from lifestyles to nations. The "green" bandwagon now has a ticket taker! A must-read. Ω

COMMUNITY CALENDAR



This is a calendar of:

1) events organized or hosted by intentional communities;

2) events specifically focusing on community living;

3) major events with significant participation by members of the communities "movement."

Most of these events occur with some regularity, so this calendar is a fairly accurate template for what to expect next year. Events listed as "hosted" are generally scheduled at a new site for each meeting.

Please send us suggestions about what we might include in future calendars. Also note that the Fellowship publishes a quarterly newsletter (free to FIC members) that includes announcements of and reports about similar events. Information about joining the FIC can be found on p. 78.

Summer/Fall 2001 • Organic Gardening Apprenticeship

Dexter, OR. Lost Valley Educational Center. Seasonal activities may include sheet mulching, soil prep, sowing/saving seed, composting, plant propagation, food preservation, medicinal mushrooms, herbal medicines, greenhouse management, more. Books, class time, field trips. March-October with 3-month minimum commitment. Starts 1st of each month. \$450-\$350 s/s per month incl. food, lodging/camping. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; info@lostvalley.org; www.lostvalley.org.*

Jun 25-27 • 7th International Communal Studies Conference

Belzig, Germany. ZEGG (Center for Experimental Cultural Design). "Communal Living on the Threshold of a New Millennium: Lessons and Perspectives." Scholarly conference on communal and intentional community living. International speakers. Communities Fair. Conference followed by three-day coach tour of German intentional communities. *Christa Falkenstein, Christiane Mrozek, Rosa-Luxemborg-Strasse 89, D-14806 Belzig, Germany; +49-(0)33841-59510; icsa@zegg.de.*

Jul 2-6 • 4th International Community Meeting

Belzig, Germany. ZEGG (Center for Experimental Cultural Design). Meeting of communities worldwide. Topics include the purpose of communities work, political effectiveness, relationship to society, meaning of community, networking in the region, bringing up children. *ZEGG, Rosa-Luxemborg-Strasse 89, D-14806 Belzig, Germany; +49-(0)33841-59510; Sarah.Vollmer@zegg.de.*

Jul 5-Aug 18 • Permaculture Residency Program

Black Mountain, NC. Earthaven Village. Includes Fundamentals and Practicum Courses, plus 4 weeks' hands-on ecovillage activities and skill development. With Chuck Marsh, Peter Bane, Patricia Allison, Andrew Goodheart Brown, Keith Johnson, Mollie Curry, others. \$2000, incl. food, camping. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Jul 6-14 • Permaculture Fundamentals Course

Black Mountain, NC. Earthaven Village. Permaculture is about designing and living in a regenerative human culture. Learn principles, strategies and techniques for re-inhabiting your world. Includes instruction on ethics and principles, observation, pattern and design, the natural world, cultivated ecology, the home system, and developing settlements. \$600 incl. food, camping. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Jul 9-Aug 3 • Organic Gardening, Permaculture and Community: An Experience in Sustainable Living

Dexter, OR. Lost Valley Educational Center. Classes in organic gardening, medicinal herbs, permaculture, mushroom cultivation, personal growth, community living skills. Hands-on projects in each area. \$650-\$500 s/s incl. food, lodging. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; info@lostvalley.org; www.lostvalley.org.*

Jul 13-21 • Permaculture Practicum

Summertown, TN. The Farm community. Second half of complete design certification course. Prerequisite: Permaculture Fundamentals. With Peter Bane, Chuck Marsh, Patricia Allison. \$600. *Ecovillage Training Center, PO Box 90, Summertown, TN 38483; 931-964-4475; ecovillage@thefarm.org; www.thefarm.org/etc/.*

Jul 13-Aug 10 • ZEGG English Language Community Course and Summer Camp

Belzig, Germany. ZEGG (Center for Experimental Cultural Design). Four-week English language community course, incl. Summer Camp (Jul 20-Aug 5). "Lifestyles of Peace," Jul 20-28, w/guest Heide Goettner-Abendroth on matriarchal research. "Individual Visions and Political Consequences," Jul 29-Aug 5, w/guest Scilla Elworthy, UN counselor/peace activist, children/youth camp, women's space, men's space, parent's forum, meditation, dance, music, swimming. *ZEGG GmbH, Rosa-Luxemborg-Str. 89, D-14806 Belzig/Germany; +49-(0)33841-59510; empfang@zegg.de; www.zegg.de.*

Jul 20-22 • North American Cohousing Conference

Berkeley, CA. "Life in Cohousing: The First 10 Years." The Cohousing Network's biannual cohousing conference for people interested in living in or creating cohousing communities. Keynote speaker, Eric Utne, founder of *Utne Reader*. Workshops, community displays, networking opportunities. Pre-conference tour of nine Northern California cohousing communities; pre-conference "Getting It Built" workshop; post-conference "Resource Day for Cohousing Professionals." *www.cohousing.org; 303-413-9227; info@cohousing.org.*

Jul 20-22 • Art in the Garden

Occidental, CA. Occidental Arts and Ecology Center. Masonry tile making; brick laying; creative mosaic tile setting; laying out planting beds and making borders. Incl. practical information about growing and training plants and other gardening tips. Adam Wolpert. \$325 incl. food, lodging. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.*

Jul 20-23 • Naka-Ima

Dexter, OR. Lost Valley Educational Center. Through the practice of honesty and learning to recognize and let go

of attachments, rediscover the depths of the essential self, moving towards greater intimacy, connection, enjoyment and community. \$500-\$300 s/s, incl. food, lodging. *Lost Valley Educational Center, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; info@lostvalley.org; www.lostvalley.org.*

Jul 21-22 • Coming to Consensus

Black Mountain, NC. Earthaven Village. Communicating and making group decisions in ways that empower everyone as equal participants in the process. Patricia Allison, Arjuna da Silva. \$175. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Jul 29 • Inner Journey on the Land

Occidental, CA. Occidental Arts and Ecology Center. Day-long journey of solitude followed by storytelling, mirroring, and ceremony. Connect with life of the garden and wildlands. Experience how your inner journey is reflected in the natural world. Fasting optional. With Rachel Gardner. \$85. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.*

Aug 2-5 • 8th Annual Permaculture Summer Gathering

Burnsville, NC. Celo Community. Celebrate and network with Permaculturists, organic growers, natural builders, and others. Workshops, projects, bonfires, music and abundant great food! \$85. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Aug 2-12 • Natural Buildings Immersion

Summertown, TN. The Farm community. Ecovillage Training Center. Wattle and daub. Mud and stone. Turf and timber. Build with straw, cob, earthbags, wood, and other natural materials. Joe Kennedy, Howard Switzer, Albert Bates. \$800 incl. food, lodging. *Ecovillage Training Center, PO Box 90, Summertown, TN 38483; 931-964-4475; ecovillage@thefarm.org; www.thefarm.org/etc/.*

Aug 4-8 • Permaculture Design Certificate Course

Northern New Mexico. Hummingbird Ranch community. Instructors, Scott Pitman, founder of Permaculture Drylands Institute, and Joshua Smith, author of *Botanical Treasures of the West*. \$900. To register, toll-free 877-589-5163.

Aug 10-18 • Permaculture Design Practicum

Black Mountain, NC. Earthaven Village. Part Two, Design Course. Permaculture Design Certificate upon completion of Fundamentals and Practicum. Work in teams to design homesites and neighborhoods at Earthaven Ecovillage. Develop skills in mapping, field survey and drawing, pattern languages and meta-systems, economic, social and community design, broadscale landscape, forestry, interview, presentation, project management, and earning a living. \$600 incl. food, camping. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Aug 12 • Medicinal Plant Walk

Occidental, CA. Occidental Arts and Ecology Center. Explore the medicinal plant collection in OAEC's gardens. Plant identification; medicinal and garden uses; ways of incorporating medicinal plants into the garden scheme. With Kalanete Baruch. \$20, 10:30 am, 3 hours. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.*

Aug 14-26 • NFNC's 7th Annual Summer Camp

Grants Pass, OR. Mt. Grove Community. Network for a New Culture. Playback theater, contact improvisational dance, ZEGG-style forum, men's/women's groups and special intimacy workshops. Keynote speaker Thom Hartmann. With Jett Parris, Marlena Lyons, others. \$550 after July 15. *www.nfnc.org.*

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Module 2: November 18-22

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Dec 1-2



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Aug 17-19 • Organic Gardening Intensive

Occidental, CA. Occidental Arts and Ecology Center. Garden design and planning; bio-intensive techniques; crop selection; soil fertility management and enhancement; sheet mulching; composting; vermiculture; greenhouse management; seed saving principles; harvesting/cooking from the garden. Receive OAEC's garden planting calendar and a reader of pertinent articles. With Doug Gosling. \$325 incl. food, lodging. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Aug 20-24 • Starting and Sustaining Intentional Communities

Occidental, CA. Occidental Arts and Ecology Center. How to find land and finance a purchase, legal forms available for holding land, organizing as a for-profit or a nonprofit, group decision making process, finding like-minded people, financial organization, legal and insurance issues, dealing with zoning and regulations, and long-term planning. Dave Henson, Adam Wolpert, and guests. \$550 incl. food, lodging. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Aug 31-Sep 2 • Twin Oaks Community Conference

Louisa, VA. Twin Oaks. A weekend of workshops, community-building and fun! Explore topics such as intentional relationships, group decision making, living sustainably and more. We welcome community seekers and members alike. Two hours south of Washington, DC. 138 Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; conference@twin Oaks.org; www.twin Oaks.org/cmt/cconf.

Aug 31-Sep 3 • Naka-Ima

Dexter, OR. See Jul 20-23.

Fall 2001 • Ecovillage Apprenticeships

Summertown, TN. The Farm community. Ecovillage Training Center. Apprenticeship program in organic food production, natural building, wastewater, ecological design. *Ecovillage Training Center*, PO Box 90, Summertown, TN 384830; 931-964-4475; ecovillage@thefarm.org; www.thefarm.org/etc/.

Fall 2001 • Living Routes—Ecovillage Education

Geo Communities Semester. Scotland, Findhorn Foundation; France, Plum Village; India, Auroville; USA, Sirius community. Daniel Greenberg, *Living Routes—Ecovillage Education Consortium*, 85 Baker Rd., Shutesbury, MA 01072; 413-259-0025; info@LivingRoutes.org; www.LivingRoutes.org.

Sep 14-16 • Intro to Natural Building: Materials, Methods and Systems

Black Mountain, NC. Earthen Village. Cob, strawbale, slipstraw, earthen plasters, and timber frame techniques used in Earthen's innovative buildings. Paul Caron, Mollie Curry, Chuck Marsh. \$175. *Culture's Edge*, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthen.org; <http://earthen.org>.

Sep 15-28 • Permaculture Design Course

Occidental, CA. Occidental Arts and Ecology Center. Permaculture principles, ponds, on-site water development, erosion control, forest farming, organic gardening, mulching, composting, plant guilds, pollination, alternative building materials, community economics and more. Certificate of Permaculture Design upon completion. Penny Livingston, Brock Dolman. \$1050 incl. food, lodging. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.

Sep 22-23 • The Fine Art of Earth Plasters

Black Mountain, NC. Earthen Village. Experience the grounding sensuousness of this earthy art. Practice preparing and applying earth plaster to interior and exterior walls. Mollie Curry, Chuck Marsh. \$125. *Culture's Edge*, 1025 Camp Elliot Rd., Black Mountain, NC

28711; 828-669-3937; culturesedge@earthaven.org;
<http://earthaven.org>.

**Sep 27-29 • 2001 Communal Studies
Association Conference**

For information: <http://fic.ic.org/csa/>.

**Sep 27-30 • Living in Actualization in an
Interuniversal-Soul Cultural Community**

Sedona, AZ. Aquarian Concepts. Ascension Science and Planetary Divine Administration. Four-Day Seminar. With Gabriel of Sedona, Niann Emerson Chase. \$400 pre-reg; otherwise \$500. *Aquarian Concepts, PO Box 3946, Sedona, AZ 86340; 520-204-1206; info@aquarianconcepts.org; www.aquarianconcepts.com.*

Sep 29-30 • Connected Communication

Black Mountain, NC. Earthaven Ecovillage. Using Marshall Rosenberg's Nonviolent Communication process to stay centered, disarm conflict, and invite cooperation. Diana Christian. \$125. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Oct 5-7 • Cooking from the Garden

Occidental, CA. Occidental Arts and Ecology Center. Harvest organic vegetables, edible flowers, culinary herbs, fruit and transform into meal class shares. Focus on salads, savory dishes and seasonal fruit desserts. With Doug Gosling. \$100. *OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557; oaec@oaec.org; www.oaec.org.*

Oct 12-15 • Naka-Ima

Dexter, OR. See Jul 20-23.

Oct 14 • The Ecovillage Alternative

Black Mountain, NC. Earthaven Village. Spend an afternoon learning about the global ecovillage movement. Shortcuts to starting your own. Discussion, slides, video. \$15. *Culture's Edge, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 828-669-3937; culturesedge@earthaven.org; http://earthaven.org.*

Oct 17-21 • Ecovillage Design

Summertown, TN. The Farm community. Ecovillage Training Center. Site selection, design for ecovillages, consensus and conflict resolution, financial aspects, work issues, best practices. Live and work in an ecovillage for a week and get a sense of the issues. With Greg Ramsey, Albert Bates and guests. \$500 incl. food, lodging. *Ecovillage Training Center, PO Box 90, Summertown, TN 38483-0090; 931-964-4475; ecovillage@thefarm.org; www.thefarm.org/etc/.*

**Oct 19-21 • Co-Opportunities Northwest: A
Sustainable Communities Conference.**

Seattle, WA. NICA (Northwest Intentional Communities Association). Community conference of diverse people to identify and advance trends in developing and maintaining more sustainable communities. *Ben Kaufman, 206-297-2656; benjzk@hotmail.com; www.coopnw.org.*

**Oct 19-21 • Bioneers: Revolution from the
Heart of Nature**

San Raphael, CA. Visionary and Practical Solutions for Restoring the Earth. Presenters include Frances Moore Lappe, Susun Weed, Julia Butterfly Hill, Hunter Lovins, others. Toll-free 877-BIONEER; info@bioneers.org; www.bioneers.org.

**Oct 20-Nov 3 • Permaculture Design
Certificate Course**

Queensland, Australia. Crystal Waters Eco-Village. Develop a practical, theoretical and philosophical understanding of permaculture through the exploration of sustainable local food production, building healthy soil, sustainable shelter, human settlement design, more. Morag Gamble, Evan Raymond, Max Lindegger. *Lot 50, Crystal Waters, MS16 Maleny, Queensland 4552, Australia; +61 (0)754 944 833; courses@permaculture.au.com; www.permaculture.au.com.*

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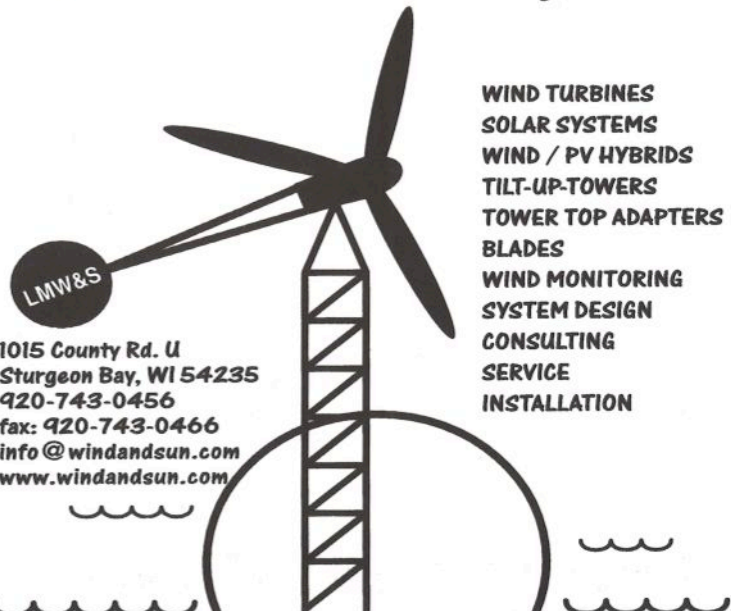
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The World Wide Web is the dynamic and rapidly growing information exchange system of the Internet global computing network. Web browsers can easily access our Marketplace advertising page from multiple places in our intentional communities web site (and beyond).

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<http://www.ic.org>

CLASSIFIEDS



Communities classified ads reach 5,000 people seriously interested in community. They include:

- any service, product, workshop or publication that is useful to people living in, or interested in living in communities;
- products produced by people living in community;
- land for sale which may be of interest to people forming or expanding communities;
- personal ads.

Please note that the CLASSIFIED DEADLINE FOR THE FALL 2001 ISSUE (OUT IN OCTOBER) IS JULY 20.

The classified rate is \$.50 per word. We now have a discounted rate of \$.40/wd. for a four-time insertion and if you are an FIC member, you may take off an additional five percent. We appreciate your payment on ordering. Make check or money order out to Communities and send it, your typed or clearly printed copy with specified word count, how many times you wish the ad to appear and under which category (you may suggest a new category) to: Patricia Greene, 13 West Branch Rd., Heath, MA 01339; phone or fax: 413-337-4037; email: peagreen@javanet.com. If you are emailing me an ad, please be sure to send your mailing address, phone and put the check in the mail at the same time.

An additional benefit of advertising in Communities Classifieds is that you get a half price listing on our Marketplace Web page if you like. To place your web ad: www.ic.org.

NOTE: new picture listings with Land and Houses For Sale ads. See section for details.

All other listings can be found in the Reach and Calendar departments.

BOOKS, PUBLICATIONS, WEB SITES

PSYCHOLOGY OF HAPPINESS. Clarify your life at www.HolisticHarmony.com. Emotional Harmony, Health, Confidence, Self Acceptance, Self Knowledge, Decision Making, Overcome Fears.

INTRODUCTION TO CONSENSUS. Useful information about participatory group process and sustainable decision-making. Includes 28-page Guide for Facilitators. Also available in Spanish. \$15 check or money order to Beatrice Briggs, POB 25, Black Earth, WI 53515. Briggsbea@aol.com.

CLASSES, WORKSHOPS, CONFERENCES

TOOLS FOR INTENTIONAL LIVING on your own and in Community. In the Avatar Course you learn

how to get out of your own way, dream—and achieve—bigger, connect more easily, resolve conflicts quickly, and enjoy the process a whole bunch more. We have found these tools to be remarkably effective in our own Community, and we create a strong Community feel during our course. Avatar is the “how-to” course for deliberate living. Group discounts. Contact Ma'ikwe at 417-935-2984; avatar@ic.org.

TWIN OAKS COMMUNITIES CONFERENCE Aug. 31–Sept. 2. A weekend of workshops, community-building and fun! We'll explore topics such as intentional relationships, group decision-making, living sustainably and more. We welcome community seekers and member alike. Two hours south of Washington, DC. 138 Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; conference@twinoaks.org; <http://www.twinoaks.org/cmt/cconf/>.

CONSULTANTS

VASTU VEDIC RESEARCH FOUNDATION. Ancient Indian architectural traditions hold that a building is a living organism and can be designed in harmonic resonance with the underlying energy structure of the universe. Such a building becomes a generator of coherence, attuning the occupants to the universal laws and increasing health, wealth and spiritual well-being. Design services/consultation. Vastuved@yahoo.com.

FACILITATION AND WORKSHOPS on consensus and other decision-making tools. Learn skills to make your meetings upbeat and productive from planning agendas to dealing with “difficult” people. Save hours of time and frustration and deepen your sense of community. Contact: Tree Bressen, 541-484-1156; tree@ic.org.

LAND AND HOUSES FOR SALE

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SOUTHWEST NEW MEXICO. Ideal retreat center/spiritual community land. 200 acres in riparian zone with year-round creek. Adjacent to Gila National Forest. Secluded yet accessible. Neighbors to Sufi Community. Contact Rashad at POB 373, Silver City, NM 88062; 505-538-0201; rashad@gilanel.com.

NORTHERN IDAHO. 120 beautiful, secluded acres in the mountains. Approximately 70 treed, 50 meadow, seasonal creek, spring. Well with gasoline generator, building site with drainfield, septic and telephone. Off the grid. Sell all or part. Terms acceptable. \$143,000. 505-388-2237.

IDEAL COMMUNITY PROPERTY. 11 acre semi-rural, partially solar-powered homestead, an hour from Asheville, NC. Two houses (three bedroom/two bath, office, and three bedroom, one bath, office); 4,000 sq. ft. fenced organic garden; three acre pasture; 2,800 watt-hours/mo. solar system, AC & DC (grid backup) and two wells (one with DC pump); three outbuildings, 4-5 acres woods. 828-863-2802; diana@ic.org.

MAGAZINES, NEWSLETTERS

WHY PAY RENT OR MAKE MORTGAGE PAYMENTS, when you can live rent free? *The Caretaker Gazette* contains property caretaking/housesitting openings, advice and information for property caretakers, housesitters and landowners. Published since 1983. Subscribers receive 700+ property caretaking opportunities each year, worldwide. Some estate management positions start at \$50,000/yr. Plus benefits. Subscriptions; \$27/yr. *The Caretaker Gazette*, POB 5887-I, Carefree, AZ 85377; 480-488-1970; www.angelfire.com/wa/caretaker.

PERSONALS

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GREEN SINGLES NEWSLETTER. Connecting singles in the environmental, vegetarian and animal rights communities for friendship, dating and romance. Membership around the world and around the corner. Since 1985. Free information: Box 69-CM, Pickerington, OH 43147; www.green-singles.com.

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THERAPEUTIC BODYWORK. Seeking community to do bodywork, ie. Trager, Z.B., CranioSacral, Massage, Shiatsu. Ischweit@yourinter.net.

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REACH



Reach is a regular feature intended to help match people looking for communities with communities looking for people. As the most up-to-date and widely read clearinghouse available to you, it reaches those who are seriously interested in community.

You may use the form on the last page of Reach to place an ad. Note: THE REACH DEADLINE FOR THE FALL 2001 ISSUE (OUT IN OCTOBER) IS JULY 20TH!

The special Reach rate is only \$.25 per word (up to 100 words, \$.50 per word thereafter for all ads) so why not use this opportunity to network with others interested in community? We offer discounts for multiple insertions as well: \$.23 per word for two times and \$.20 per word for four times. If you are an FIC member, take off an additional five percent.

Please make check or money order payable to Communities, and send it, plus your ad copy, word count, number of insertions and category to: Patricia Greene, 13 West Branch Rd., Heath, MA 01339; phone and fax, 413-337-4037; email: patricia@ic.org. (If you email an ad, please include your mailing address, phone number, and be sure to send off the check at the same time.)

Suggestion: Get a larger response by not excluding anyone. Include not just email, but address and phone. Caveat to readers: never, but never, drop in on any community unannounced!

NOTE: new picture listings with Community House For Sale ads. See section for details.

Listings for workshops, land, books, products, and so on, including personals, belong in the Classified Dept. and are charged at a \$.50/wd. rate. Please see that column for instructions.

COMMUNITIES WITH OPENINGS

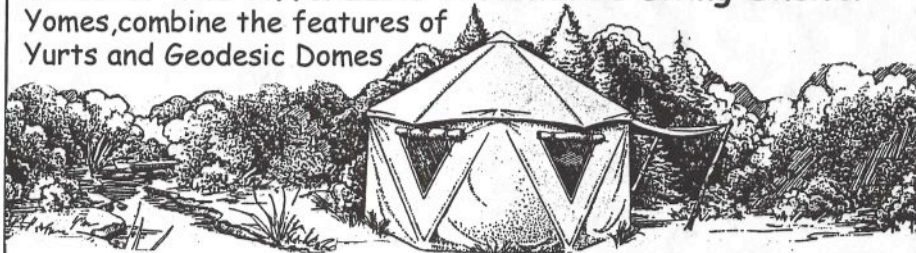
ABUNDANT DAWN COMMUNITY, Floyd, Virginia. Experienced community founders seek pioneers. We are committed to dealing openly with conflict and to considering carefully the impacts of our actions on the planet. Our 90 acres of beautiful southern Appalachian land has building sites for four or five small sub-communities ("pods"). So far we are two pods: Tekiah (an income sharing group) and Dayspring Circle (an independent income group). We want to grow, both by taking on new members in existing pods, and by taking on new groups. Business opportunities include organic gardening, portable sawmill operation, and a hemp hammock business. Some members work in nearby cities. We include a diversity of spiritual and sexual orientations. Families welcome. POB 433, Floyd, VA 24091; abundantdawn@ic.org; www.abundantdawn.org.

ACORN, Mineral, Virginia. We are a young, consensus community creating an egalitarian culture that values fun, children, relationships and varied, fulfilling work. We share income from selling crafts, organic farming and occasional outside jobs, and work together to build and maintain our home on 72 acres. Acorn, 1259-CM12 Indian Creek Rd., Mineral, VA 23117; 540-894-0595; acorn@ic.org.

AQUARIAN CONCEPTS, Sedona, Arizona. Founded by Gabriel of Sedona and Niann Emerson Chase in 1989. Currently 100 members full-time. We love children. International flavor. Global change work for Destiny Reservists in Divine Administration. God-centered community based on teachings of The URANTIA Book and Continuing Fifth Epochal Revelation-The Cosmic Family Volumes as received by Gabriel of Sedona. Clean air, pure water, organic gardens. Starseed Schools of Melchizedek (all ages) and healing environment which includes morontian counseling and other alternative practices. Global Change Music with Gabriel of Sedona and the Bright and Morning Star Band with the vocal CDs

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BREITENBUSH HOT SPRINGS, Detroit, Oregon. We are a wilderness retreat and conference center owned and operated by an intentional community, organized as a worker-owned cooperative. Breitenbush is surrounded by old growth temperate rain forest, one of the last of its kind on Earth, and possesses the highest concentration of thermal springs in the Oregon Cascades. We have a variety of hot tubs, natural hot spring pools, a steam sauna and all buildings are heated geothermally. The work and business ethic is one of stewardship; caring for the land while insuring accessibility of the healing waters to all who respect them. Breitenbush hosts events involving human potential: meditation, yoga, theater, dance. Breitenbush provides housing and a variety of benefits for its staff of 40 to 60 people. We are looking for talented, dedicated people in the areas of housekeeping, cooking, office (reservations, registration and administration), maintenance, construction and massage therapy (Oregon LMT required). Our mission is to provide a safe and potent environment for social and personal growth. *Breitenbush Hot Springs, Personnel, POB 578, Detroit, OR 97342; 503-854-3320.*

CAMPBILL VILLAGE MINNESOTA, Sauk Centre, Minnesota. Part of the International Camphill movement. Located in rural central Minnesota. Life-sharing community of 60 people, 25 of whom are adults with special needs. We are on 400 acres-woods, fields, river, ponds. We have a dairy farm, beef farm, weavery (rugs and scarves), woodshop (toys and household items), bakery (bread, cookies, cereals), dollmaking shop, food processing

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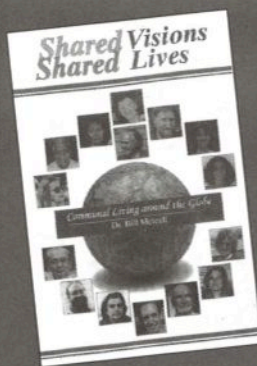
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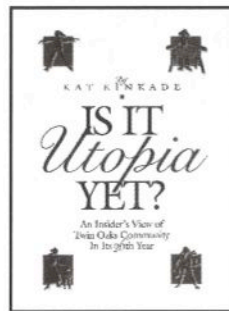


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An Insider's View of Twin Oaks Community In Its 26th Year

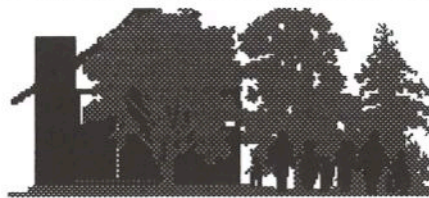
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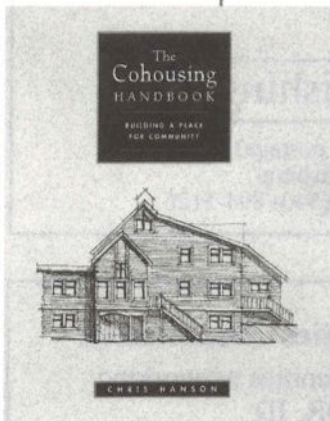
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kitchen and large vegetable gardens. We provide our own bread and biodynamic/organic meat, milk and vegetables. We live and work together with respect for each person's abilities. Although we work out of a non-denominational Christian philosophy, we accept people of all spiritual paths. Fostering a mood of reverence and gratitude is an essential part of Camphill life. We celebrate the seasonal and Christian festivals of the year with songs, stories, plays and other activities that are prepared together in the community. We seek people to join us—families, couples, single people. We need people who can be House parents (usually with four special needs people and one or two other "co-workers"), a dairy farmer, gardeners and people willing to lend a hand wherever needed. We are looking for long term, committed people generally starting with a six month get-acquainted period. We provide health insurance, three weeks vacation and meet each person's needs as possible. For information: Rt. 3, Box 249, Sauk Centre, MN 56378; 320-732-6365; Fax: 320-732-3204; CVMN@rea-arp.com; www.camp-hillvillage-minnesota.org.

CHILDREN FOR THE FUTURE, Champaign, Illinois. Join our child-friendly, peace-oriented, income-sharing community of students and grads. We are currently five adult non-smokers and three children. Our houses are just two

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COOP HOUSE, Eugene, Oregon. Seeking a few more long-term, committed members for cooperative household. We share a large, rambling house and meals five nights a week. We strive for good communication and hold weekly consensus meetings. Excellent location near university, river, parks, in the thriving alternative culture of Eugene. Our efforts toward urban sustainability include things like eating mostly organic food, growing vegetables in our front yard, and commuting by bicycle. Nine-bedroom house with plenty of common space. 1680 Walnut St., Eugene, OR 97403; 541-484-1156; angelina@ic.org.

DANCING RABBIT, Rutledge, Missouri. We are actively seeking new members to join us in creating our vibrant home and sustainability demonstration project. We are building our homes with earth-friendly materials on our

280 beautiful, rolling acres in northeast Missouri. We live, work and play together; with cooperation and feminism as basic principles. We grow much of our food and share delicious organic meals together every day. We make our decisions by consensus. If you're looking for a nurturing home where you can live more sustainably and make a difference in the world, come visit us. Help make our ecovillage grow! *One Dancing Rabbit Lane, Rutledge, MO 63563; 660-883-5511; dancin-grabbit@ic.org; www.dancingrabbit.org.*

EARTHAVEN, Black Mountain, North Carolina. Community in the Blue Ridge invites motivated cultural evolutionaries to live in dynamic harmony with nature (and each other) on 325 acres. Three streams, permaculture land plan (70+ house sites in 11 neighborhoods, 25 leases sold), natural building methods, simple off-grid living. Hydro-powered village center with strawbale community hall and kitchen, store and café. Gardens, lumber mill, building coop, workshops and trainings. Growing every day! Accessible to Asheville. Membership and visiting information: *info@earthaven.org*; "Infopak" and four newsletters available for \$15 from *Earthaven Association, 1025 Camp Elliott Road, Black Mountain, NC 28711.* Visit our Website at *www.earthaven.org*, or leave phone number at 828-669-3937.

EAST WIND, Tecumseh, Missouri. A 75-member Federation of Egalitarian (FEC) community, est. 1973. Located on 1,045 acres of land in the Ozark foothills of southern Missouri. The topography is heavily forested and scenic. Like other FEC communities, East Wind members value ecological awareness, equality, cooperation, and nonviolence. Personal freedom is important to us. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call and please contact us before visiting. *East Wind Community, Box CM-R, Tecumseh, MO 65760; 417-679-4682; visit@eastwind.org.*

ECOVILLAGE COHOUSING, Ithaca, New York. A great place to live! We are creating an environmental village that will be composed of several cohousing communities integrated with a working farm and education center. As an experiment in sustainable living, we already inspire visitors from around the world. EVI actively seeks a diverse membership, including ethnic, economic, physical ability, sexual orientation, age and spiritual. We are also seeking new members to join our diverse second neighborhood group (SoNG), which plans to begin building this summer. Come see our beautiful 176 acre site near a vibrant college town. Stay overnight in our first neighborhood, a lively community of 30 families, share a meal in the common house and visit our



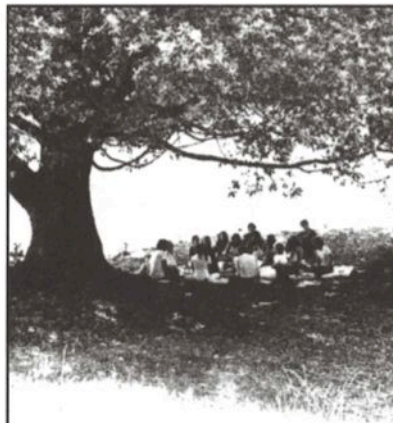
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SALT CREEK INTENTIONAL COMMUNITY, Port Angeles, Washington. We are four nonsectarian, middle-aged, mostly traditional adults seeking members who share our vision of community which is: six to eight "families" who take responsibility to learn, communicate honestly, adapt and cooperate to create balanced, peaceful lives while restoring and sustaining our natural environment on 55 acres of forest, creek and farmland. We are not income sharing. We have a permit for a seven-lot cluster development, and are developing an organic market garden. Our dream is to build a common house and six individually owned small houses. We are still researching our legal structure but are leaning toward a homeowner association with common ownership of the common areas and open space. We are located 13 miles west of Port Angeles, a town of 20,000 near the Olympic National Park. SASE to Salt Creek Intentional Community, 585 Wasankari Rd., Port Angeles, WA 98363; janeavan1@aol.com.

SANDHILL FARM, Rutledge, Missouri. Family-style, income-sharing, egalitarian community looking for new members to help build a caring, sustainable lifestyle, respectful of the earth and each other. We support ourselves growing and selling organic food (sorghum, honey, mustard, tempeh, garlic, horseradish), helping build the communities movement (we do administrative work for FIC), and by having fun! We grow most of our own food and value the energy put into that process. We operate by consensus and hold group meetings twice weekly. We are looking for people who value simple living, are self-motivated, conscientious, and willing to follow through with conflict resolution. We have experience homeschooling. Single parents or families with a child of four to ten years old are particularly encouraged to visit. We are looking to expand our membership from the current five adults and one child. Having a sense of humor and a joy for living are big pluses. We have recently joined energies with Dancing Rabbit (a community two miles away aiming to build a sustainable ecovillage.) Interns welcome April-November (see ad under "Interns" below). Sandhill Farm, Rt. 1, Box 155-C, Rutledge, MO 63563; 660-883-5543; sandhill@ic.org.

THREE SPRINGS, North Fork, California. Our 160 acres, including annual creek, pond, rolling hills and CSA organic garden, is held in

a nonprofit land trust. After 5+ years, we have grown to seven adults and two children. We are now seeking new members who share our values of consensus decision making, simple living, and interpersonal growth. Send letter of intent. 59820 Italian Bar Rd., North Fork, CA 93643; farm@sierratel.com.

TWIN OAKS, Louisa, Virginia. Twin Oaks has been a model of sustainable community living for over 30 years. We are currently looking for new members, and would love to have you visit. We can offer you: a flexible work schedule in our community businesses, an abundance of homegrown organic food, a thriving social scene, and an established culture of nonviolence and egalitarianism. You can offer us: your talents and skills (or your unskilled enthusiasm) and your desire to live lightly on the land and share income. Twin Oaks offers a number of internships, including conference organizing, sustainability, Web site applications, bikes, among others. For information: Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; twinoaks@ic.org; www.twinoaks.org.

UNION ACRES COMMUNITY, Whittier, North Carolina. Established community seeks responsible and fun-loving people to purchase lots and join us on 80 acres in the Smokey Mountains. Children welcome. Contact:



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WINDTREE RANCH, Douglas, Arizona. Remote foothills, eco-sustainable, poly, Pagan, naturist, vegan, toxin-free, non-profit. RR2, Box 1, Douglas, AZ 85607; 520-364-4611; windtreeranch@theriver.com; www.windtreeranch.org.

COMMUNITY HOUSES FOR SALE

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HIGHER GROUND, Bend, Oregon. Newer intentional community with forty separately owned homesites. Common house for some shared meals, meetings, retreats, overflow. Spa, sauna, pond and waterfall, garden. One delightful home for sale with 1,938 sq. ft., four bedrooms, and open floor plan. Post and beam, stucco and straw-bale construction with radiant floor heat. Very artistically and innovatively designed and decorated. Mike Dillard at the Professional Realty Group for more information. 300 SE Reed Market

Rd., Bend, OR 97702; 1-800-700-5657; info@4uisell.com.

QUARRY HILL, Rochester, Vermont. Three-story living space available at the oldest, ongoing community in Vermont. New members always welcome. Nondogmatic, artistic, creative atmosphere, great place for raising children. First floor living/dining area open to modern kitchen. Second floor two large bedrooms, full bath. Third floor art studio. \$40,000. Contact: Ginger, 802-767-3335; ginger54@sover.net.

IDEAL PROPERTY FOR SMALL COMMUNITY. Two-home solar homestead on 11 semi-rural acres near Asheville, NC. Two houses (one passive solar), six bedrooms, three baths, two offices; large organic garden; two wells; outbuildings. Solar system powers 80 percent electrical loads; grid back-up. 828-863-4425; diana@ic.org; amina@teleplex.net.

COMMUNITIES FORMING

AGATE ACRES, Central Point, Oregon. Seeking friendly homesteader community types. Alternative-minded single males or females ages 25-70s with strong desire to live as large family, cooperative, self-sufficient tribes on our 30-acre organic farm—all paid for. We're seek-

ing volunteer partners to aid in development of new building and remodeling of existing ones. You should be creative, trustworthy, resourceful and responsible for self. Prefer one or two computer literates to help re-run this ad on internet and live on land or nearby. Full 360 degree views of Rogue Valley and Cascade Ranges, with I-5 only five minutes away. Have a passion for fun, celebration and fellowship, enjoy family environment. No flakes. Write for short questionnaire and complete details. SASE to: Gorddie Rancho, Judy L., Marilyn W., Agate Acres/Re-Village, POB 3308, Central Point, OR 97502.

CALIFORNIA. Seeking individuals and families to create and maintain a financially and environmentally sustainable community, with a focus on spirituality, family, creation and music; to work, live, learn and play together. I have family and established business. Martin Ucik, 1737 Kerry Lane, Santa Rosa, CA 95403; 707-566-2105; martinucik@cs.com; www.ucik.com.

CHRISTIAN COMMUNITY, White Mountains of Arizona. Starting Biblical-based community Acts 2:42-47. 43 acres. Northeast Arizona. Must be able and willing to live and work together in primitive area. Provide own housing, transportation and income. Members serving one another. 1Cor.12 No kings, one is our king. No lords, there is one lord

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www.dancingrabbit.org
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and savior of us all, Yashua! Contact: Dames and Knights of the Lord's Table, POB 1078, Snowflake, AZ 85937.

COOPERATIVE ECOVILLAGE, Minnesota Area. Core group forming in Minneapolis/St. Paul area to purchase rural acreage together, either within 90-mile radius or out-of-state (or both). Goal to create independent income cooperative ecovillage(s) with extensive wilderness reserve. Several income-generating projects are being researched, including an artists' retreat/workshop/cooperative, wellness center, CSA, and Abundant Living community outreach project. Group meets monthly. Call or email *Trisha McKenney* for more information: 952-443-3340; ancienteyes@att.net.

ECHO FARM, Nacogdoches, Texas. How you are born, and birth and parent echoes through your whole life and all your future generations. Cooperative house forming in pleasant, smallish, college town. Service oriented, birth-focused, drug free. Immediate goals: establish cooperative household and provide space to support positive birthing and related issues (LLL, childbirth classes, parent support groups, etc.). Next goals: provide hospitality for pregnant mothers, grow into a land-based community, and offer an "alternative" daycare and/or school. Extended community of midwives, doulas, and educators

already in this area and becoming increasingly organized. Families welcome. Contact: *Barr Houston*, POB 631827, Nacogdoches, TX 75963; 936-559-7585; topaz@ic.org.

ECOVILLAGE, Eastern Shore, Virginia. Now forming on the Eastern Shore of Virginia. Desire to establish cottage industries, arts, crafts, writing and music school, child care facilities. We will be establishing a canoe and kayakers' retreat. Call *Ron*, 609-259-2503; Ron@PaintIsland.com.

ECOVILLAGE, Israel. Jewish farmer, now in Idaho, seeks like-minded persons to work toward a sustainable ecovillage in Israel. Organics/Permaculture, alternative livestock, crops and agroforestry. *Devoe, Tummy Bucket Farm*, RR1, Box 529KF, Bonners Ferry, ID 83805; 208-267-1311.

ECOZONE, Clear Lake, California. Two and a half acres, secluded, quiet. Four bedroom, two bath house, more bedrooms in barn. Exploring technology (solar, wind), ecology (permaculture, cob), creative arts, spirituality, economics (workshops, retreats, short-term rentals). Four members; looking for five more. Rent start at \$300, plus shared utilities. Work possibilities. Near Harbin Hot Springs. Oakland Hanover Ecovillage connection. 9168 *Diamond Dust Trail, Kelfyville, CA 95451*; 707-279-0895.

EDEN RANCH, Paonia, Colorado. Seeking members desiring rural, spiritual environment. Sharing labor and resources on planned biodynamic, permaculture 65-acre farm. Ultimate self-sustainability is our goal. Western Colorado mesa, outstanding views and clean air. Local homeschooling co-op available. Future community businesses planned, your ideas welcome. Diversity in thought and age; consensus decision making results from mutual respect and trust. Approximately \$15,000 landshare (flexible terms available) plus cost of your sustainable home. Visits and tours by reservation, camping and guest accommodations available. \$2 for Information Packet. Visit our Web site at www.edenranch.com. *Eden Ranch Community*, POB 520, Paonia, CO 81428; 970-835-8905; woodwetz@aol.com.

EDEN ECOVILLAGE, Northern California. 1,600 acres, 70 five-acre passive solar home sites, enough to reach that critical mass making self-sustainability really possible. Sunshine, clean fresh air, pure water, natural healing environment, springs, creeks, trees, farmland, lakes, four seasons, egalitarianism, freedom, consensus, democracy. Open Lodge meetings on last Saturday of every odd numbered month. One hour north of Golden Gate Bridge, Jack London Lodge, Glen Ellen, 11AM outside Bistro. *Eden Journal*, 20 pages, four issues \$7-20 sliding scale Payable: *T. McClure*, POB 571, Kenwood, CA 9545; Join our e-group: edenproj-subscribe@egroups.com; www.edenproject.homestead.com.

HOMESCHOOLING COMMUNITY, Garberville, California. Community forming. Homeschooling families. Homestead, organic orchards, alternative energy. Land and stream restoration. Our vision is to share country living here on the farm with homeschooling families, having fun working together, growing gardens, enjoying nature. We are non-religious. *Gil and Robie*, 1901 *Dutyville Rd.*, Garberville, CA 95542; 707-986-7787.

LIVING POTENTIALS, Effort, Pennsylvania. We are a community of close friends who have been meeting on a regular basis in northeastern Pennsylvania since the fall of 1999. We plan to cooperatively purchase land to realize our goals of establishing a model village with sustainable ecological systems, organic farming and individual private dwellings, clustered around a community house. We plan to have frequent, shared whole-foods meals and to sponsor various workshops and retreats, both for the general public and for the personal and spiritual growth of our members. We welcome new members with diverse philosophical and spiritual orientations. *Living Potentials*, RR 1, Box 332A, Effort, PA 18330-9328; 610-681-4893.

MID-COAST MAINE, Belfast, Maine. We have the option to buy 55 acres and a round stone house near Belfast, a coastal town. Looking for others who share our desire to enhance our spiritual paths as a diverse group of people living in community to nurture ourselves, our land, our neighborhood and our world. We are committed to organic gardening, shared meals, varied ecological housing, honoring each person's uniqueness. Let's talk. *Nan Stone*, POB 1060, Belfast, ME 04915; 207-338-5559; nanstone@mint.net.

NAMASTE GREENFIRE COHOUSING, Center Barnstead, New Hampshire. Active ecology (permaculture), nature sanctuary on 49 diverse, secluded acres, seek investor co-participant cohousing residents. *NGC*, POB 31, Center Barnstead, NH 03225; 603-776-7776; nhnamaste@yahoo.com.

NOAH'S ARK 2, Texas. One hour east of Austin. Establishing open-hearted, earth-sheltered center for friendly, progressive folks since 1995. Weekenders, job sharing. New six-page 2001 brochure available. Send SASE. 4001 *Oakridge*, Houston, TX 77009; 713-863-0433; sharingfutures@aol.com.

OAKLAND HANOVER ECOVILLAGE, Oakland, California. Three year+ neighborhood-as-community. Monthly calendar of free daily events: garden projects, art/music, video discussions, potlucks. Meeting places: member houses, local restaurants. Drop in for events. *Stephen Kelly*, 468A *Hanover Ave.*, Oakland, CA 94606; 510-663-2594; www.java-mentor.com/eco.

ECOVILLAGE TRAVELS SUMMER/AUTUMN 2001

The Global Ecovillage Network - GEN-Europe - publishes for the first time the "Ecovillage Travels catalogue" featuring Ecovillages in 11 different European countries and Israel. Ecovillages can be visited by spending a holiday in one of them or taking part in courses and seminars. Interested in spending a voluntary worktime in an Ecovillage?

You will find all the information in "Ecovillage Travels - Catalogue 2001", available from end of April at our office.



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SEEKING PARTNERS: about a dozen adults committed that integrity is the source of workability in the matter, to forward the communal experiment "ethical science theatre." *Alexis*, 631-736-3085.

SUSTAINABLE COMMUNITY, Northern California. Starting gender balanced cooperative household working toward visionary ecovillage community. Mostly artists, musicians, unencumbered singles 25-35. \$300/month plus utilities. www.SustainableCommunity.homestead.com; Temeluch@yahoo.com.

PEOPLE LOOKING

FAMILY OF FIVE SEEKING a financially and environmentally sustainable community with a focus on spirituality, family, creation and music; to work, live, learn and play together. I bring an established business. *Martin Ucik*, 1737 Kerry Lane, Santa Rosa, CA 95403; 707-566-2105; martinucik@cs.com; www.ucik.com.

THERAPEUTIC BODYWORKER SEEKS COMMUNITY. Skills in Massage, Z.B. Trager, Reflexology, Cranio Sacral, Holistic Health Educator and more. Additional skills in remodeling and property management. Ischweit@yourinter.net.



INTERNS AND WORK OPPORTUNITIES

AQUARIAN CONCEPTS, Sedona, Arizona. LEAD GUITARIST AND KEYBOARDIST wanted for Gabriel of Sedona's Bright and Morning Star Band. Male or Female. Send demo. SOUND ENGINEER also wanted for Band and live performance hall with Soundcraft 8000, 40-channel board and Solid State Logic 4040G, 32-channel board. CHOIR DIRECTOR wanted for Gabriel of Sedona's Bright and Morning Star Choir. Young, vivacious female for 40 voice choir and eight piece orchestra. All original CosmoWorship compositions. Spiritual commitment necessary. Must be willing to become a committed community member. Send picture and resume. See our community listing under "Communities With Openings" above.

ECOVILLAGE OF LOUDOUN COUNTY, Virginia. Personal caregiver wanted. Live at the Ecovillage as salaried (plus room/board) back-up caregiver for delightful older woman. Provide lunch/intermittent assistance while writing your novel, conducting e-business or other home occupation. Contact: *Tara Avery*; Taravery@aol.com.

OJAI FOUNDATION, Ojai, California. Residential Work Retreat and Internship opportunities for those who are interested in exploring the relationship between mindful work, spiritual practice, community experience, and personal retreat time. The foundation provides a learning community; a rites of passage center; a place for retreat, reflection, and healing; opportunities to participate in the creation of a caring, mindful culture; and a training center for bringing the Way of Council to the educational, business and therapeutic communities. 805-646-8343; Fax: 805-646-2456; ojaifdn@jetlink.net; www.ojaifoundation.org.

SANDHILL FARM, Rutledge, Missouri. Internships In Sustainable Living. February to November. Gain experience in organic farming, construction, communication, rural and community living. Learning is informal and hands-on. Come for six weeks or longer. See community description under "Communities With Openings" above. *Sandhill Farm, RR1, Box 155-C, Rutledge, MO 63563*; 660-883-5543; sandhill@ic.org; see our link at www.the-fec.org.

RESOURCES

ALTERNATIVE EGALITARIAN COMMUNITIES. NO MONEY DOWN! We invite you to join our existing businesses and housing—all we ask for is a cooperative attitude and willingness to work hard. Live with others who value equality, ecology and pacifism. For our booklet, send \$3 to: *Federation of Egalitarian Communities, HC-3, Box 3370-CM98, Tecumseh, MO 65760*; 417-679-4682; fec@ic.org.

INTERESTED IN JOINING A BRUDERHOF COMMUNITY? We'll put you in touch with former members of the Hutterian Brethren/Bruderhof. *Peregrine Foundation, PO Box 460141, San Francisco, CA 94146*; 415-821-2090.



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- hosts gatherings and events about community.
- builds bridges between communities and the wider culture.
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ATETIC COMMUNITARIAN
 (continued from p. 80)

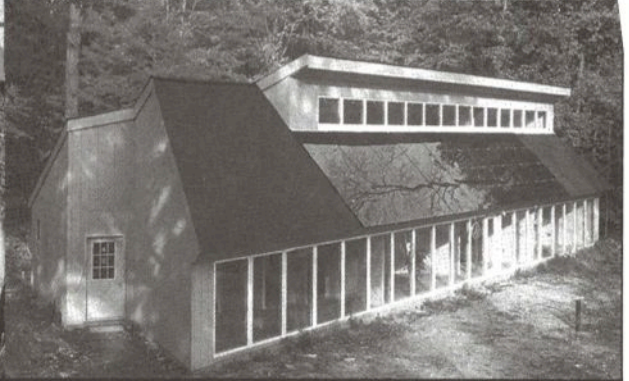
Imagine a world in which every person, including our youth and elders, had the experience of being an active and valued community member, took pride in the worth of their ongoing contributions with large and small, felt encouraged to apply their creativity to every chore and every adventure, and shared a common commitment to make this type of reality available to everyone on the planet, including future generations. Certainly there would be governmental, ethical, and cultural issues to work out on a regional and global level, but wouldn't that be an awesome base to start from? And it's equally certain that we'd be facing ongoing episodes of oversized egos, poor communication, values clashes, mistakes in judgment, and "other things human"—but what better place to start than in a community aspiring in this way to balance idealism with everyday reality?

The energy we put forth is not as important as the message. It's the essence of the message. The key to a sustainable future is in how we envision our role in it and relate to those around us. We need to be clear about our core values and visions, make a regular practice of talking with each other and hearing each other, and emphasize the importance of being open to other perspectives. If someone is having trouble seeing the bigger picture or finding a way to plug into it, it's up to each of us, individually and collectively, to ask thoughtful and thought-provoking questions, make creative suggestions, be utterly understanding, and support that individual in his or her quest for discovering the Meaning of Life and the purpose of his or her own life. Living in a passionate and compassionate community is definitely on the path with heart! Ω

Geoph Kozeny has lived in various kinds of communities for 28 years, and has been on the road for 13 years visiting communities—documenting their visions and realities, and giving presentations about the diversity and vitality of the communities movement. He is currently producing a full-length video documentary on intentional communities.

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Sustainable Energy

WHAT IS IT THAT FUELS OUR PASSION TO participate, to cooperate, to create? Where do we get our motivation to build a house, a business, a community, or a better future? And once we do find the energy, how do we sustain it over years, decades, a lifetime—or over many lifetimes, passing the vision to future generations?

Much of the mainstream culture is on an unrelenting 9-to-5 career treadmill, suffering from the illusion that full-time drudgery is mandatory for paying the mortgage, putting food on the table, and providing the other amenities associated with living the good life. Unfortunately, many hard-working individuals experience very little inspiration from their productive labor, and most end up feeling exhausted, unappreciated, unmotivated, and generally used up.

Alternately, in everyday life we can choose to unleash our creative and productive energies in response to our visions, desires, love, curiosity, sense of purpose, and the joy of “being in service” to others. This process—identifying what inspires us and then finding a way to get our needs met by doing it—is what Buddhists call “Right Livelihood.” It’s related to what Carlos Castaneda’s Don Juan meant when he advised, “Follow the path with heart.” We can still get the ordinary everyday work done, yet needn’t be working for its own sake if we can weave the work into our larger vision. Such weaving is, essentially, a function of our personal mythology—our underlying beliefs, conscious or not—about the meaning of life and our role within it.

I call it “your personal mythology” because very little of it is based on the “facts” of the situation. What most determines how much energy we can muster for any given chore or cause—regardless of whether things have been progressing splendidly or are treading on the brink of disaster—is how we “feel” about it in the moment. Many a “hopeless cause” has been turned around by the

persistent efforts of impassioned believers who refused to give up. The greater our interest and passion for any particular project or cause, the easier it is to generate the energy and the easier it is to sustain the effort.

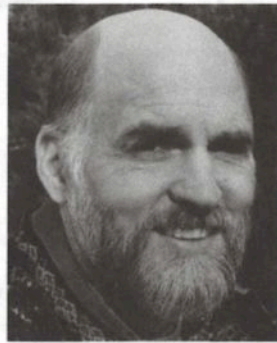
Although remarkable people in all walks of life have managed to master the art of living passionately, they’re in a small minority. Most of us are easily influenced in this regard by our peers—their enthusiasm and energy can be contagious, and carries the potential to either energize or de-energize the situation. Fortunately, one of

the great benefits of living in an intentional community is that we can surround ourselves with other like-minded folks who can then help us jump-start our mythology, serving as sounding boards, cheerleaders, support givers, and collaborators.

Inevitably, whenever I’ve run across communities that consistently radiate inspiration and high energy, I’ve noticed that they’re able to maintain ongoing enthusiasm about common projects, shared ideals, and their personal involvement in the community. One of the best techniques for maintaining a heartfelt belief in the work at hand is to collectively affirm the common vision, and to acknowledge any progress that has been made, including individual and group contributions. Sometimes this focus on the collective vision is sustained by the charisma of the founders or subsequent leaders. Other times it’s done through community ritual and celebration—including both informal and scheduled socializing, and even through regular

meetings. Occasionally it happens as a result of the chemistry of community members working side by side in their everyday lives, often boosted by the enthusiastic appreciation of outsiders who are touched by the work. In any event, it helps to have some sort of ongoing reinforcement of the commonly held dream, plus ongoing feedback that the work really is making a difference—that it’s not just pie-in-the-sky theory.

(continued on p. 79)



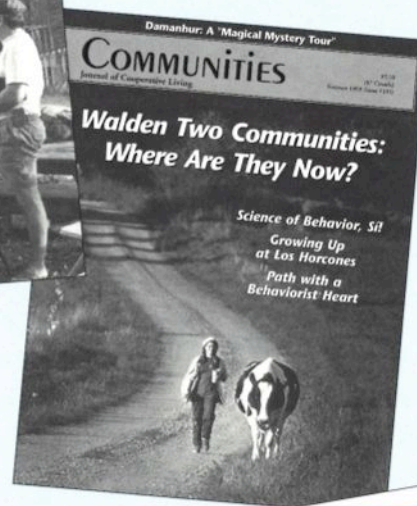
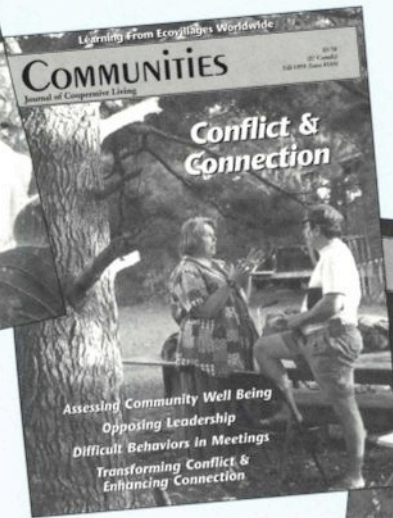
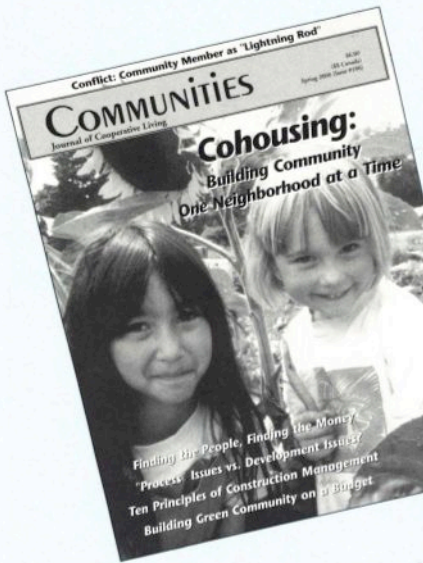
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It helps to have some sort of ongoing reinforcement of the commonly held dream.

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#111

*“This time, like all times,
is a very good one if we but know what to do with it.”*

— Ralph Waldo Emerson

*“Everything is a positive resource:
it is up to us to work out how we may use it as such.”*

— Bill Mollison, *Permaculture: A Practical Guide for a Sustainable Future*



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