

IRELAND'S FIRST LARGE-SCALE ECOVILLAGE

# COMMUNITIES

Life in Cooperative Culture

## What Do You Eat?

WHERE DOES IT COME FROM?

**Celebrating  
the Food Revolution**

**A New Root Cellar,  
Bulk Buying,  
and Two CSAs**

**Stocking our Community Pantry**

**Eating Local**

Summer 2007 • Issue #135



communities.ic.org



FROM DREAMING TO DOING

# WOMEN *living in community*

ASHEVILLE, NC CONFERENCE



*An interactive conference to learn, share and create alternative living options for ourselves and our families*

**SAT. & SUN. JULY 28/29, 2007**

There is a growing age-wave of women who are looking for communities that will facilitate continued friendships, life-long learning, civic engagement, and mutual support. Whether you are a professional providing community building services, or are looking into this as a personal option—you'll want to attend.

Listen to and join in conversations with our Presenter Participants who include:

**Diana Leafe Christian** Editor, *Communities Magazine*; Author, *Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities*

**Maureen K. McCarthy** Creator, *The State of Grace Document*, a tool used to build business & personal relationships on trust

**Joan Medicott** Author of the best-selling *Ladies of Covington* novels about three older women reinventing their lives as they share a home

**Dene Peterson** Founder/Developer, ElderSpirit Community, a mixed-income cohousing neighborhood of mutual support and late-life spirituality

**Joy Silver** President/CEO, RainbowVision Properties, designed to meet the needs of the Baby Boomer and GLBT populations

You'll be energized by our conference approach using a powerful tool called Open Space Technology, which recognizes the experience and wisdom of each individual who attends, supported by the shared resources of a rapidly formed conference community.



*What Thoughts, Ideas, Knowledge, Challenges or Passions do you have around these Questions...*

- Do you have dreams or ideas percolating about where or how you live?
- Do you yearn for a sense of community, friendly neighbors and close relationships?
- Are you ready to make plans for where you want to live as you grow older?

Hosted by  
North Carolina Center for  
Creative Retirement  
[www.unca.edu/ncccr](http://www.unca.edu/ncccr)



**COST** \$179 per person. Early Registration Fee \$159, by May 28, 2007. Partial scholarships available.

**TO REGISTER** [www.womenlivingincommunity.com](http://www.womenlivingincommunity.com)

**QUESTIONS** (828)230-2093 Conference Creators: Marianne Kilkenny, Lynne Iser

**LOCATION** Reuter Center, University of North Carolina, Asheville



## SENIOR COHOUSING

A Community Approach to Independent Living - The Handbook



*"At last, here is a guidebook to a new way of aging for older Americans ..."*

*-Kathy Goss, Journalist, review for Amazon.com*

# SENIOR COHOUSING

A Community Approach to Independent Living - The Handbook

*"This book is the most comprehensive and up-to-date book currently available on the topic of senior cohousing ..."*

*... Durrett has done a superb job in thoroughly covering the psychological and social aspects of cohousing in addition to the logistics, operations, and design*

*elements. Although an architect by training, Durrett has an intuitive feel for what a reader needs to know about this fast growing new trend. The comprehensive nature of this book, demonstrates Durrett's knowledge of the topic from a holistic perspective way beyond the mere design facets of creating cohousing communities. He innately understands all the concerns, fears, misunderstandings, and objections people may have about cohousing – and logically and thoroughly addresses each one in an easy to follow logical style.*

*Not only is this book unique in its subject matter, but also the presentation of the content is the most comprehensive and "usable" of any book currently available on this subject. Durrett's book quite simply is the "gold standard" for anyone interested in this subject. Regardless if you are a layperson wanting basic information, a highly motivated individual wanting to create a cohousing community, or a professional working with seniors and/or the aging field, this book is a "must read."*

*Senior Cohousing is not only a pioneering book in its presentation and coverage of a fast growing social and lifestyle trend, but it is an insightful, comprehensive overview addressing every aspect of cohousing. This book is cohousing from A to Z – all presented in an engaging and easy to follow format. Durrett is clearly the US leader and expert in this field, and his book is guaranteed to have far-reaching impact as people become more aware of this practical, economical, creative, and resourceful way to live."*

*– Alice Jacobs Ed.D., MS;  
Senior education and learning specialist*



Senior cohousing is an entirely new way for seniors to house themselves with dignity, independence, safety, mutual concern, and fun. Developed with the residents themselves, senior cohousing combines the autonomy of private dwellings with the advantages of shared facilities and community living. Senior cohousing residents live among people with whom they share a common bond of age, experience, and community – a community they themselves built to specifically meet their own needs.



Twenty years of working with, and living in, cohousing helped create this 249-page book by Charles Durrett, licensed and award-winning architect. After the first introduction of the cohousing concept

to the U.S. by husband-and-wife team Kathryn McCamant and Charles Durrett in 1988, almost 100 such communities have been built and more than 150 groups are currently in the process of creating a cohousing community.

Illustrated with photos and graphics, this book addresses in great depth the advantages and the why and how of senior cohousing. This book is also for younger people working with their parents to come up with alternatives to traditional retirement homes, in the same way they now plan their finances, to also consider the need to address their social and emotional well-being. The book is divided into four parts: Introducing Senior Cohousing, Senior Cohousing in Denmark, Creating Senior Cohousing, and Pioneering Senior Cohousing in America. The book offers detailed steps, so anyone can create a senior cohousing community.

*"... and cohousing – perhaps the most creative housing options for seniors – is one that we can make happen for us NOW ... It is easy to read, highlights all the major issues one needs to anticipate, and gives clear how-to-do-it guidelines to a group wanting to take charge of their own housing future. It tackles problems that any group will undoubtedly face and gives helpful solutions, making the often daunting task of creating a cohousing community seem "doable." It is a very inspiring testament to growing old "in community."*

*– Lisa Anthony,  
Second Journey  
secondjourney.org*

To order the book 'Senior Cohousing', send check payable to:

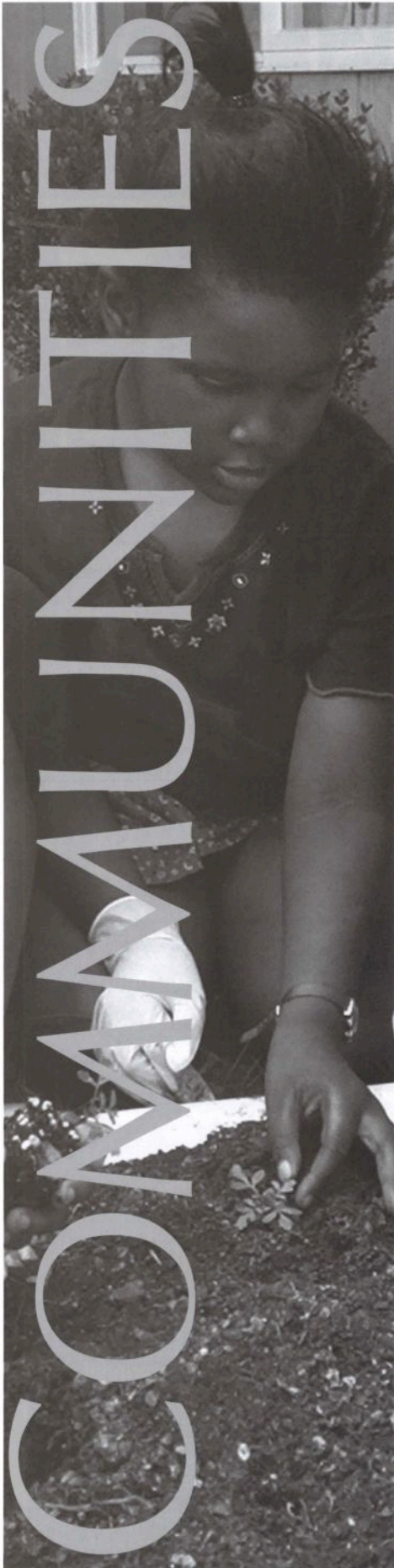
McCamant & Durrett  
Architects  
1250 Addison Street #113  
Berkeley, CA 94702.  
ph. 510.549.9980

or

Online at  
[www.cohousingco.com](http://www.cohousingco.com)

\$34.00 (USA), \$35.20 (Canada & Mexico), \$39.50 (other locations in the world). Prices include shipping & handling.





## SPECIAL FEATURE

# WHAT DO YOU EAT? WHERE DOES IT COME FROM?

## 28 Celebrating the Food Revolution

Red Earth Farms cofounder *Alyson Ewald* loves it that her rural community wildcrafts, grows, processes, ferments, pickles, and celebrates food.

- Basil Kraut

## 33 Making New Choices, Planting New Seeds

In the mountains of New Mexico Lama Foundation is making new food decisions to unhook from the fossil fuel-based agricultural systems.

*Lynn Farquhar.*

- About Lama Foundation

## 36 A New Root Cellar, Bulk Buying, and Two CSAs

Members of EcoVillage at Ithaca are creating new systems for better food security and energy self-reliance. *Marty Hiller* tells how.

- Other EVI Responses to Energy Decline
- EVI's Activism in the Wider Community

## 41 Eating Local

People in *Sara McCamant's* northern California county have "relocalized"—they've created a regional foodshed group, support local farmers, and encourage one another to only eat food grown or raised within 100 miles of their area.

- Living at Emerald Earth

## 45 Food, Glorious Food!

At Sandhill Farm, reports longtime community member *Stan Hildebrand*, life is organized around growing, processing, and enjoying delicious, organic food.

## 48 Gardening in the Alentejo

*Leila Dregger* explores how Tamera, an ecovillage in the Alentejo region of Portugal, grows vegetables and fruit in various ways its several gardens and utilizes a hillside root cellar to grow and store produce and bulk staples. Could Tamera be food self-reliant if it had to?

- Resources

## ARTICLES

## 20 SEEKING COMMUNITY

### On the Road with Zephyr, Part One

Community seeker *Zephyr Twombly* meets communarians, learns how each community functions, jumps in and works wherever he visits . . . and shares his observations. Part One chronicles his visits to Camphill Kimberton Hills, Heathcote and Innisfree Village.





LAMA ARCHIVES



## ARTICLES

### 24 FOUNDING COMMUNITY

#### "The Village" in Tipperary: Ireland's First Large-Scale Ecovillage

*Johnny Connolly* and over a hundred members of Sustainable Projects Ireland have been manifesting their community dream for eight years now, breaking ground on their property in April, 2007.

### 52 COMMUNITY WHERE YOU ARE:

#### Stocking our Community Pantry

*Mitchell Johnson* and other activists glean, grow at home, and otherwise obtain free food in Seattle. Is this the "urban harvest" of the future?

## VOICES

### 4 LETTERS

### 8 PUBLISHER'S NOTE

**Laird Schaub**

Looking Up: Hopeful Signs from our Annual Bean Counting

## VOICES

### 10 ECOVILLAGE LIVING

**Giovanna Dunmall**

Varese Ligure: From Traditional Italian Village to "Eco-community"

### 15 FEDERATION UPDATE

Twin Oaks' Labor Credit System

### 56 MY TURN

**Alan Pakaln**

What I'm Learning from Community

### 59 REVIEWS

*Finding Community: How to Join an Ecovillage or Intentional Community; Little House on a Small Planet.*

### 80 PERIPATETIC COMMUNITARIAN

**Geoph Kozeny**

Privacy and Transparency

## CONNECTING

### 62 CALENDAR

### 66 REACH

## FRONT COVER

Enjoying the harvest from the nation's first Berry CSA Farm, at EcoVillage at Ithaca in New York state.

Photo: Jim Bosjolie



# COMMUNITIES

Life in Cooperative Culture

## MANAGING EDITOR

Parke Burgess

## EDITOR

Diana Leafé Christian (*Earthaven*)

## PHOTO & ILLUSTRATIONS EDITOR

Jan Steinman (*EcoReality Co-op*)

## LAYOUT

Cynthia Lee Rose (*Earthaven*)

## ILLUSTRATIONS

Billie Miracle (*WomanShare*)

## PHOTOS

Jim Bosjolie (*EcoVillage at Ithaca*), Birger Bumb (*Tamera*), Eoin Campbell, Rebecca Cross (*Lama Foundation*), Leila Dregger (*Tamera*), Charly Rainer Ehrenpreis (*Tamera*), Alyson Ewald (*Red Earth Farms*), Tamar Friedner (*Dancing Rabbit*), Mitchell Johnson, Sabine Mengel (*Tamera*), Mark Mazziotti (*Red Earth Farms*), Susie Phelps (*Sandhill Farm*), Tony Sirna (*Dancing Rabbit*), Gigi Wahba (*Sandhill Farm*)

## COPYEDITING

Lee Finks (*Earthaven*)

## PROOFREADING

redmoonsong (*Earthaven*)

## ADVERTISING MANAGER

Patricia Greene

## OFFICE MANAGER

Tony Sirna (*Dancing Rabbit*)

## CIRCULATION MANAGER

McCune Porter (*Twin Oaks*)

## EDITORIAL REVIEW BOARD

Deborah Altus

Laird Schaub (*Sandhill Farm*)

Tony Sirna (*Dancing Rabbit*)

**COMMUNITIES** (ISSN 0199-9346) is published quarterly by the Fellowship for Intentional Community at Route 1, Box 156, Rutledge, MO 63563. Periodicals postage paid at Rutledge, MO, and at additional mailing offices. POSTMASTER: Send address changes to *Communities*, 138 Twin Oaks Rd., Louisa, VA 23093. Indexed in the *Alternative Press Index*.

**SUBSCRIPTIONS:** \$20 US, \$24 Canada, \$26 outside US/Canada for four issues via periodical/surface mail. Single copies are \$6 US, \$7 Canada, \$8 outside US/Canada. All payments in US dollars. Available from *Communities*, 138 Twin Oaks Rd., Louisa, VA 23093; order@ic.org, or order online at store.ic.org.

**BACK ISSUES:** Rt. 1, Box 156, Rutledge, MO 63563; 800-995-8342.

**EDITORIAL OFFICE:** *Communities*, 1025 Camp Elliott Rd., Black Mountain, NC 28711, 828-669-9702; communities@ic.org.

© 2007 by Fellowship for Intentional Community. All rights reserved. Printed in the USA. Opinions expressed by authors and correspondents are their own and do not necessarily reflect those of the publisher.

**FELLOWSHIP FOR INTENTIONAL COMMUNITY:** Rt. 1, Box 156, Rutledge, MO 63563; 660-883-5545.

**REPRINT PERMISSION:** Community groups may reprint with permission. Please contact *Communities*, 1025 Camp Elliott Rd., Black Mountain, NC 28711, 828-669-9702; communities@ic.org.

**ADVERTISING:** Patricia Greene, Advertising Manager, patricia@ic.org; 315-386-2609; 5295 CR 27, Canton, NY 13617.

**WEB SITE:** www.ic.org.

This magazine printed on recycled paper, using soy-based inks, at Allen Press in Lawrence, Kansas, USA.

# LETTERS



*Communities* Magazine wants your feedback. What do you love, what do you hate, what did you notice about our last issue, what do you think we should be covering more of? Please send us your thoughts and feelings: [communities@ic.org](mailto:communities@ic.org).



## Connected to Others? (Spring '07 issue)

Dear *Communities* Editor:

It's ironic that your warning saying, "a graphic event that may be offensive to some readers" to the Ecovillage Living column, "Primitive Life, City Living" (*Spring '07 issue*) created quite a different reaction in me than I think you were expecting.

In this article Mr. Anonymous describes skinning a dog that obviously had been killed on the street. It was shocking to me that neither anyone at L.A. Eco-Village nor even the local police had any awareness about

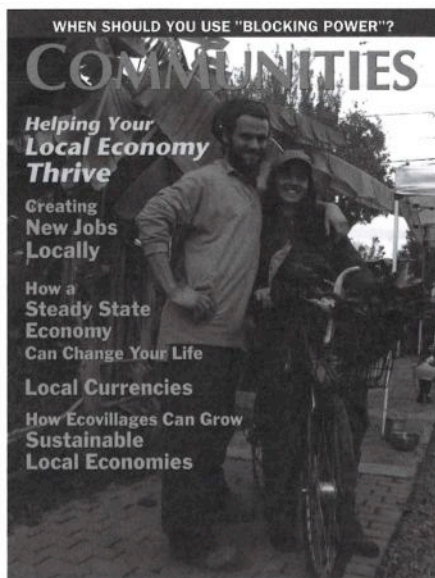
the interconnectedness of life. Not one single person seemed to realize that this dog was most likely someone's companion. I could picture an old lady waiting for her beloved pet to come home, or a young child who sat in the evening wondering when her/his dear friend would return. I am happy that these "inhumane" ecovillagers don't live in my neighborhood. My neighbors would tell me right away if one of my dear animal friends were hit by a car. We would have a moment of silence and bury it in my back yard. I can't imagine someone coming along and just scraping my cat/dog off the pavement and skinning it on the spot. How disconnected some of us have become. How truly sad. My heart goes out to you L.A. Eco-Villagers. I hope that someday you can see how connected we all are.

Mary Naber  
Spokane, Washington

Lois Arkin, *Ecovillage Column* editor and Los Angeles Eco-Village resident, responds:

Dog owners in Los Angeles are legally required to have a license for their dog, worn on a collar around the dog's neck. This provides critical information to anyone who finds a lost or dead dog so it can be reported to the owner. Dogs are also required to be on a leash in public spaces other than designated public dog parks. L.A. Eco-Villagers know the animals in our immediate neighborhood, and the dog our two members found was not one they knew, nor did he have a leash, dog license, or collar, so they had no way to contact an owner who had not placed identification on their animal. Many who read the article in draft form were moved by the sense of connection the writer had with others and with the Earth, as well as our members' compassion for the dead, unidentified, unknown dog.





## Real Wealth is Not Gold (Winter '06 issue)

Dear *Communities*:

Louis Wu's comments in the *My Turn* column in your Winter '06 issue, "Helping Your Local Economy Thrive," certainly identified the problem with currency systems. Currency that isn't tied to real wealth can be manipulated in ways that cause inflation and other economic problems. But how do you tie the money system to real wealth? Wu hints that perhaps the solution is a return to the old system of limiting the currency in circulation to supplies of a certain useless gold metal, whose value fluctuates based on the tastes of wealthy jewelry buyers and supplies from a few nations (some of them unsavory) that can dig up that metal rather than hold or trade it.

Actually, real wealth is based on agriculture, industry, labor, all natural resources (not just one), and knowledge. It is indeed difficult to tie the amount of currency available to real wealth, as witnessed by the imperfect operation of the Federal Reserve and foreign currency systems. What's the solution? I don't have the answer, but people organizing barter exchanges and var-

ious other community trade systems need to give the matter careful thought.

Bruce McKinney  
Silver City, New Mexico

*Louis Wu responds:*

*The technical problems are easy. Today, if you take an American bank's Visa or ATM card to Canada, it just works. The banks involved do foreign currency exchange behind the scenes. The banks could just as easily exchange ownership of gold, oil, mutual funds, or next year's wheat harvest. Being a charitable and cautious man—and seeing as how the silver mines have played out—you might be comfortable storing your savings in a mutual fund that owns a widely diversified portfolio of farms, factories, mines, wells, and private debt. A traditionalist might prefer that silly yellow metal, an ounce of which could buy a fine suit of clothes since Roman times. There is no need to mandate a One True Global Definition of Real Wealth to make a sound money system work. Merchants will quickly figure out something to print on price tags that customers will understand. Nor is a single definition desirable; monoculture in financial matters is as brittle as monoculture in anything else.*

*Naturally, someone circulating warehouse receipts for the Beanie Babies in their safe with the intent to issue their own plush-backed currency is 42 kinds of illegal. It would be triply so if someone released a suite of Linux programs that used financial cryptography to create anonymous, untraceable digital cash. I can't imagine the consternation if digital cash was made wildly popular worldwide by modifying email servers to charge a nickel to accept a message from someone you haven't heard of before, thereby eliminating spam.*

## Handicapped People Can Certainly Contribute to Communities

Dear *Communities*:

In the Publisher's Note, "No Pat Answers: Can Communities Be a Safety Net for People Struggling in Life," in the Winter '06 issue, Laird Schaub paints a depressing picture of the rejection of people who have no track record of contribution and seem to be unable to create one from community, even intentional community.

I would be sympathetic to his argument if it was based in reality. However it is not.

Society, or at least our culture, is blind to the contributions that people with high support needs make. This does not mean that such people are not making them. Let me tell you a story.

In June 1993, in the Canadian city of Toronto, a small apartment-style

rethink  
solar

RENT A SOLAR  
ELECTRIC SYSTEM  
FOR YOUR HOME

NO System Purchase  
NO Installation Cost  
NO Maintenance Fees  
NO Permit Hassles  
NO Performance Worries  
NO Rate Increases  
Grid-tied Homes Only

[www.jointhesolution.com/jc](http://www.jointhesolution.com/jc)

learn  
more

Contact: John Charamella  
email: [getsolar@earthlink.net](mailto:getsolar@earthlink.net)  
315-386-3120







Classes - Workshops - Events  
all areas of sustainability

Earth-Based Vocations  
Permaculture Design

**Ecoiversity**

SUSTAINABLE LIVING • LAND-BASED LEARNING

2639 Agua Fria St., Santa Fe, NM 87505

505-424-9797 [www.ecoiversity.org](http://www.ecoiversity.org)

housing cooperative of 36 units opened its doors. Within one month, 52 people moved in, many total strangers to each other. The guiding principle behind the intention of this cooperative was that all people in it, including some 18 individuals who were identified with unusual support needs, were to give voluntary support to each other.

Among us was a middle-aged single woman who had (and has) the unusual behaviour of walking into apartments without knocking, asking people questions people are not “supposed” to ask, then walking into another apartment and telling the next group everything she had learned from the previous interview.

Within three weeks, all 52 of us knew each other and were working together to solve our garbage, elevator, and air quality problems. The same woman served tea every morning in the common room, walked other people’s dogs, and provided (and con-

tinues to provide) many other small but relationship-sustaining contributions.

She is labeled as developmentally handicapped and came from a group home.

It has been my observation for over 25 years that the people that we call needy are always contributing something, and usually willing to contribute much more if welcomed and supported to do so. Typical contributions from people who are labeled as needing support include making others feel happy, helping others feel that they are making a difference, slowing people down, bringing people together, and very often providing the context within which people take on learning to resolve conflict and become more peaceful. In other words, when we approach supporting each other, not out of pity and charity, but from the perspective of welcoming each other’s gifts, the people with unusual support needs can become the glue that sticks people together—community builders.

Mr. Schaub was writing about a woman he called Pat who had many fine qualities to offer a community but who couldn’t find one which would accept her because of her multiple chemical sensitivities. He needs to have faith in the approach which Pat herself offered. He needs to get to know what Pat’s contributions already are and what she is longing to give more of. Then he needs to share these potential gifts with his communities, telling not just what must be given but also what is available to be received. Someone will open their arms, recognizing that they too are longing to find a good community builder in their midst.

**Judith Snow**  
Toronto, Ontario

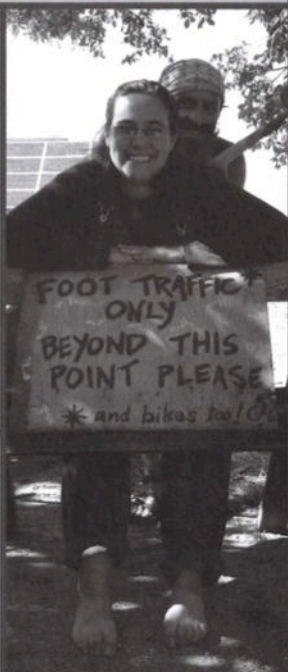
*Laird Schaub responds:*

*Thanks for your inspiring story of how the Toronto cooperative embraced the contributions of a resident labeled*

## Striving to live sustainably?

Be part of a community where you:

- Reduce your ecological footprint by using renewable energy
- Help the environment by eating local and organic food
- Use fewer resources easily by car sharing, and much more!



*Dancing Rabbit is a growing ecovillage whose members are dedicated to sustainability and social change. We are currently interested in welcoming more women and children.*

**Go to [join.dancingrabbit.org](http://join.dancingrabbit.org) to arrange a visit.**

1 Dancing Rabbit Lane • Rutledge, MO 63563 • 660-883-5511



*“developmentally handicapped.” In particular, I’m impressed with the positive and flexible response of the fellow residents who remained open to this woman when she behaved in socially unusual ways. Good for them!*

*While it’s not my perception that groups always respond as the one in your story did, or that it’s generally easy to recognize the person with unusual behaviors as a productive member, it’s great having examples of it. Sadly, the person with limited abilities and/or quirky behaviors is more often seen as a burden or irritant.*

*I agree that community building contributions come in a wide variety of packages and that we are all better served by cultivating tolerance and having as broad a view as possible of what we consider valuable.*

*Perhaps your story will inspire communities to look again at how widely they can extend their welcome, and the opportunities will expand for people with disabilities to showcase how they can contribute to community and be supported by them in return. If we get more success stories of communities integrating people with disabilities, we’ll be happy to pass along that news to the people who approach FIC for help in finding a community home.*

## **How a Community Can Help a Chemically Sensitive New Member**

Dear Communities:

My husband and I are new subscribers starting with the Fall 2006 issue and appreciate your excellent magazine and that you care enough to use recycled paper and soy-based inks.

I would like to comment on the Winter 2006 issue in which Laird Schaub responded with great compassion to a woman with multiple chemical sensitivity. I, too, am chemically sensitive but can’t tolerate

urban air. I now live fairly isolated in the mountains of Colorado where the air is very clean and where I have done well. I teach outdoor environmental education in the national park. The people in this rural town who choose to live here are largely ones who prefer isolation, so I have not found a community of progressive and environmentally concerned people. One has to drive two hours round trip to the polluted city for a health food store or to volunteer with an environmental organization. This, however, is not sustainable living in view of global warming issues.

My husband and I are now seeking to live in a cohousing community or an ecovillage within 15 minutes by bicycle or public transportation to a small town with progressive citizens and environmental organizations.

None of the intentional communities that I have researched make accommodations for people who either want to live farther away from other homes in an ecovillage or who can’t live near other people’s homes, because people who are chemically sensitive need a buffer from wood smoke, fumes from barbecues, and exterior paints and stains.

So you probably see my dilemma. While I do realize clustered housing is more environmentally sound, in my case having a home situated away from other homes in a community is far more sustainable than living on 10 acres as I do now.

I can only hope that people who are in the process of starting ecovillages and other kinds of intentional communities will see my letter and try to accommodate people like me who have certain challenges but can otherwise be a positive asset to a community of people who care about our planet.

**Susan Wolf**

Allenspark, Colorado

Unique Heart-centered Job Opportunity

## The Lukas Community

based on the Steiner Philosophy, located in beautiful southern New Hampshire, is seeking warm-hearted people who are interested in doing meaningful work with developmentally disabled adults.

**Responsibilities** include living with and providing leadership and instruction with a focus on the arts, including music, singing, weaving, woodworking, painting, ceramics, candle-making, hiking, organic gardening, outings and more.

Care-giving experience preferred.



**Benefits include:**

- 5-day work week
- private living quarters
- salary & benefits
- 8 weeks of paid vacation

Apprentice positions also available; great opportunities for young people who want to gain valuable work experience.

**If interested, please call:**  
[www.lukascommunity.org](http://www.lukascommunity.org)

Executive Director, at: 603-878-4796  
e-mail: [lukas@monad.net](mailto:lukas@monad.net)  
[www.lukascommunity.org](http://www.lukascommunity.org)



### 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 interfere 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 the Writer's Guidelines: *Communities*, 1025 Camp Elliott Rd., Black Mountain, NC 28711, 828-669-9702; [communities@ic.org](mailto: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.

Patricia Greene, Advertising Manager, [patricia@ic.org](mailto:patricia@ic.org); 315-386-2609; 5295 CR 27, Canton, NY 13617.

### 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 are 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.

# Looking Up: Hopeful Signs from our Annual Bean Counting

It's time for our once-a-year look at this magazine's finances.

While *Communities* has once again operated at a loss, we're closing the gap. Expenses were up 24 percent and revenues were up 46 percent. If we could maintain those rates for about ten years we'd be millionaires! In round numbers, the net deficit for 2006 was \$6000—which was less than half of what we lost in each of the previous two years. Still, it's a large red number and we have to do better.

The good news is that we think we can. We are now two years into a major overhaul of magazine operations, during which time we've effected many improvements. In the last 15 months (following our first-ever *Communities* Summit in March 2006) we have:

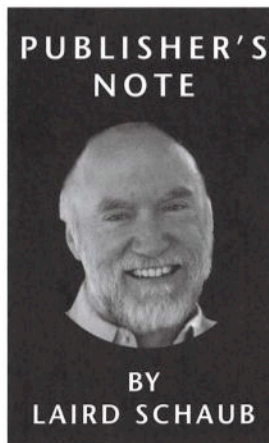
- Created the position of Photo Editor to oversee the procurement and ensure the quality of graphic images.
- Redesigned the logotype and front cover (which debuted last September, along with our new subtitle: Life in Cooperative Culture).

- Expanded our mission to regularly offer stories of people creating community in place (in addition to covering what's happening in intentional communities).

- Begun work on a website devoted exclusively to this magazine.

- Hired a Managing Editor to actively manage distributor accounts and monitor the success of promotions.

- Launched a major subscription campaign, springboarding off our many enhancements.



In the expense column, printing costs increased 18 percent (hardly surprising given the extra copies we've been selling), and production labor rose 28 percent—essentially because we now have a Photo Editor and toward the end of the year we test drove the role of Managing Editor.

### Managing Change

At the *Communities* Summit, we realized the need for a more robust production staff, which led to pioneering the role of Photo Editor as a paid position. In addition, we hired Amy Seiden (then the

---

Laird Schaub is Executive Secretary of the Fellowship for Intentional Community (publisher of this magazine) and a cofounder of Sandhill Farm community in Missouri.



Layout Manager) to oversee a graphic redesign of both the cover and inside pages. For the first time, we had created a three-person Production Team (Editor, Photo Editor, and Layout Manager) with complementary skills—all of which were needed to manifest the higher quality magazine we had committed to publishing.

Early this year we added a fourth person to the Production Team: the Managing Editor, whose main role is making sure that everything is flowing well and tasks are being completed according to schedule. The Managing Editor will also oversee the completion of the graphic redesign that was begun the year before.

Collectively, the Production Team will be responsible for selecting the themes for each issue and determining the overall art direction of the magazine. While every effort will be made for the Team to come to consensus about issues, in the event that consensus is not obtainable and deadlines necessitate that a decision be made, the Managing Editor has the authority to make the call.

To support this restructuring, we have established the role of *Communities* Liaison, a link between the Production Team and the FIC Board. Board member Tony Sirna is pioneering this role. If the Team needs to consult about magazine issues, or there are tensions within the Team that they are unable to resolve internally, the Liaison gets called in.

It took us the remainder of 2006 to write all the job descriptions, and we were pleased in January to find three fresh faces to join long-time *Communities* mainstay Diana Leafe Christian (Editor) to comprise the Production Team. We hired Jan Steinman as the new Photo Editor, Cynthea Lee Rose as the new Layout Manager, and Parke Burgess to fill the position of Managing Editor. (See "Our New Managing Editor," pg. 12, for a brief outline of Parke's background and his ideas for the future of *Communities*.)

On top of having the credentials we sought for Managing Editor, the stars were aligned sufficiently that Parke was also willing to fill—at least for the time being—the shoes of the Business Manager, whose job it is to manage distributor accounts, oversee marketing initiatives, and generally boost revenues while containing costs.

### Keeping Our Eyes on the Prize

In sum, we have put considerable effort into improving *Communities*, and there's a lot to show for it. Yet we still haven't reached the finish line: a vibrant magazine that supports itself financially.

It is worth noting that we made enough money in 2006 to finance the production of the magazine we were putting out in 2004. However, that is

no longer an acceptable product. We are committed to making *Communities* as good as we can, and banking on there being enough advertisers, subscribers, and newsstand purchasers to pull us up by our collective bootstraps. Fortunately, we garnered substantial support from donors, enough to underwrite this multi-year attempt to see what we can do with a better product. That money will run out this year.

Without the generous support of donors, our loss in 2006 would have been about the same as it had been the prior two years. With that money, we have the chance to see if we are right about there being a few thousand people willing to pay to receive the exciting information we can put together quarterly about Life in Cooperative Culture.✿

### COMING IN FUTURE ISSUES:

#### Does Beauty in Community Make Better "Community Glue"? Fall 2007

Does your community or organized neighborhood value beauty in buildings and architecture? Is beauty and aesthetics a priority in your group? Does it make a difference in how your community functions, or how you feel about your community? Do you feel delighted when you see your built environment? Do you think aesthetics are overrated, that other community factors are far more valuable?

[communities@ic.org](mailto:communities@ic.org); 8286-669-9702.

#### Does Your Community Influence the Wider Culture? Winter 2007

Has your community's or organized neighborhood's sustainability plans or practices changed the attitude, behavior, or practices of any visitors, neighbors, or local zoning, building code, or traffic control officials, or changed any local city or town ordinances? If so, how? Have your group's practices in cooperative decision-making, communication and process traditions, or shared resources influenced any neighbors, visitors, or local officials? If so, how?

[communities@ic.org](mailto:communities@ic.org); 8286-669-9702.

### Communities Magazine 2006 Financial Statement

Expenses		Income	
Printing	\$21,039	Subscriptions	\$27,908
Office overhead	4,480	Single issues	1,569
Production labor	31,558	Back issues	3,698
Fulfillment	12,891	Distributor sales	11,387
Office expenses	1,233	Advertising	15,816
Bad debt	2,372	Royalties	601
Travel	1,181	Donations	9,617
Marketing	1,987		
<b>Total Expenses</b>	<b>\$76,741</b>	<b>Total Income</b>	<b>\$70,596</b>
		<b>Net Profit (Loss)</b>	<b>(\$6,145)</b>



# O.U.R. ECOVILLAGE

O.U.R. ECOVILLAGE



Practice  
Learn

Play

**TOPIA: The Sustainable Learning Community Institute**

Create

We are inviting an exciting team of international teachers for the season.

Join

Summer programs offered at

Celebrate

O.U.R. ECOVILLAGE, Shawnigan Lake:

**Permaculture Skillbuilder**

Diversity

**Natural Building Skillbuilder**



stay tuned: dates for our Mud and Art Workshops and info on other educational opportunities are coming soon!

Contact us to book a tour!

our@pacificcoast.net  
250-743-3067

Stay with us at O.U.R. Eco B & B!

www.ourecoovillage.org

## Varese Ligure: From Traditional Italian Village to “Eco-community”

Early in the 1990s then-mayor Maurizio Caranza worried deeply about the future of Varese Ligure, a municipality of 27 rural hamlets in the hills of northern Italy. Unemployment was widespread, essential services were faltering, and citizens were leaving in droves for nearby Genoa and La Spezia. Many locals already commuted to jobs in factories in other areas. By the late 1980s the number of

people living Varese Ligure had dropped from over 6,000 to 2,200. “The place was slowly dying from depopulation,” recalls Caranza.

So he decided to test the mood of the remaining inhabitants with a practical question: “If public administration gets public funding to redo the roads, the sewers, the aqueducts, and the lighting, will you, in return, repair and renovate your house?”

Caranza wanted to know if people would consider rethinking the future. Why not turn the available land, which was rich and arable, into an environmental hamlet? Why not build a new economy based on ecology and an emphasis on cultivating organic goods? Caranza was convinced that the factors

leading to Varese Ligure’s decline— isolation, lack of industry, the decay of residential property, and inadequacies in farming equipment and technique— could be turned into strengths, and eventually into local prosperity.

A third of the local inhabitants, Caranza knew, were farmers; their cows grazed in open fields because there were no subsidies for processed fodder. Such

open grazing, if utilized wisely, could make for purer dairy products, which would be attractive to increasing numbers of consumers interested in organic food. The land was also untainted by industrial pollution. Unspoiled valleys, woodlands, olive groves, and hilltop villages were everywhere. Real estate prices were low. The town of Varese Ligure, where the municipal offices are located,

also had a quaint architecture and some remaining medieval buildings. This could mean tourism.

Though Caranza’s appeal did not reap immediate dividends—overcoming local resistance proved difficult—he did win followers and advocates. The intervening years have witnessed Varese



*Adapted with permission from “The Greening of Varese Ligure,” an article in the on-line publication “Tierramerica: Environment and Development,” August 5, 2006.*



# SUBSCRIBE TO COMMUNITIES MAGAZINE

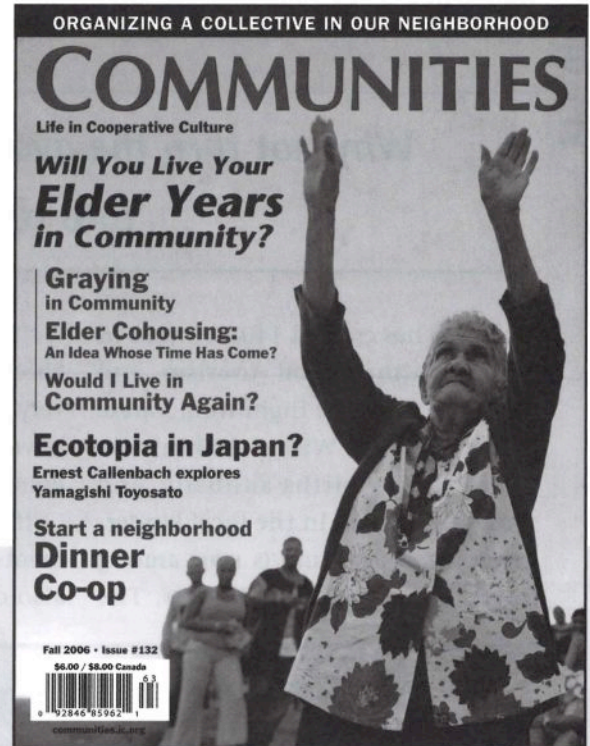
Your source for the latest information,  
issues, and ideas about intentional  
communities and cooperative living today!

Each issue is focused around a theme:  
Conflict & Connection; Ecovillages; Growing  
Older in Community; Love, Romance, & Sex;  
Christian Communities; Cohousing ...

Reach listings—helping communities looking  
for people and people looking for communities  
find each other.

**"Offers fascinating insights into the joys and  
challenges of communities... by their  
foremost pioneers."**

Corinne McLaughlin, co-author, *Spiritual Politics*,  
cofounder, Sirius Community



## COMMUNITIES MAGAZINE

**Communities magazine** (Outside US prices in parentheses)

- 1 year, quarterly - \$20 (\$24 Canada, \$26 other)  2 yr \$34 (\$42 Canada, \$46 other)  3 yr \$45 (\$57 Canada, \$63 other)  
 Sample of current issue: \$6 (\$7 Canada, \$8 other)

Rates are for periodical/surface mail class. Please call or visit [store.ic.org](http://store.ic.org) for other shipping destinations and options.

### Communities Directory

- \$24 US, includes shipping. Please call for quantity discounts!  Enclosed is my check payable to FIC in US funds.  
 Charge Visa/MC/Dscvr # \_\_\_\_\_ Exp Date \_\_\_\_\_

**Total Amount - \$** \_\_\_\_\_

NAME OF INDIVIDUAL OR CONTACT PERSON \_\_\_\_\_

PHONE \_\_\_\_\_

GROUP NAME OR AFFILIATION (IF APPROPRIATE) \_\_\_\_\_

STREET \_\_\_\_\_

CITY/TOWN \_\_\_\_\_

STATE/PROVINCE \_\_\_\_\_

ZIP/POSTAL CODE \_\_\_\_\_

- Please *don't* share my name with other like-minded organizations.

Photocopy and mail to: **FIC, 138-CM Twin Oaks Rd, Louisa VA 23093. Ph 800-462-8240**

#135

**or subscribe online at [store.ic.org](http://store.ic.org)**



Ligure's evolution into a model ecologically sustainable community honored both in Italy and by the European Union. *Agriturismo* (agricultural tourism) has boomed. Tourism has tripled in a decade and now operates year-round. Caranza estimates the eco-

family-run Hotel degli Amici is open all year and farm holiday houses, bed and breakfast spots, restaurants, and bars have sprouted up. The Val di Vara area where Varese Ligure is located is now known nationally as *Valle del Biologico* (Organic Valley).

and an astute understanding of evolving European priorities. Caranza submitted some of his municipal proposals to the European Union for funding, which offered grants for eligible agricultural projects. The EU liked what it saw in Varese Ligure. Among EU-assisted pro-

---

## *Why not turn the available land, which was rich and arable, into an environmental hamlet?*

---

economy has created 140 new jobs in the agriculture, food, tourism, and service sectors. The flight from Varese Ligure stopped. With 2,400 inhabitants, 15 new births annually, and some 50 children in the local kindergarten, Varese Ligure is now among Italy's largest village clusters. The

"It's been difficult," Caranza admits, "because inland areas in Italy are not very popular with tourists, so they must have a very strong identity if they're going to attract people at all."

If Caranza's impressive accomplishments reflect a successful gamble, they also demonstrate effective planning

jects are 21 new aqueducts, each fitted with sophisticated ultra-violet equipment that sterilizes water at the source, eliminating the need for chlorine. The EU also funded two water purification plants and two giant wind turbines, and they helped subsidize citizens seeking to renovate century-old homes.

But, remarkably, most of the cash for the rebuilding came from local citizens. A psychological factor was at work, says Caranza. "If you go to someone's house and it's much nicer and cleaner than yours, then when you go back to your home you realize that you want to improve it too," he says. As improvements came, citizens became competitive. While at first only a few dozen of the municipality's inhabitants bid for renovation, the number recently surpassed 200.

The wish to renovate and rebuild, says Caranza, came naturally. "You must keep in mind," he says, "that for every lira we put toward renovating the old village, another four lira came from the citizens themselves. It may seem strange but the strength [of our efforts] was in the creation of this synergy."

It's difficult to believe that the loquacious Caranza, whose speech liberally mixes hard facts with socio-political terms, is a born and bred local. This is an area where people are reluctant to speak in public or to strangers. But the election numbers would suggest Caranza speaks for everyone here. His center-

### Our New Managing Editor



**Parke Burgess** comes to *Communities* magazine after two years serving as Secretary of the Federation of Egalitarian Communities (FEC), during which time he was a frequent contributor to the magazine, and nearly four years as a member of the Emma Goldman Finishing School community in Seattle. He now lives with his partner, Ann, and her three children in a neighborhood community in Tacoma, Washington. Almost all of his

new friends, including Ann, are veterans of the nearby L'Arche Tahoma Hope community and have known one another for nearly two decades.

Parke gained his management experience from over five years at Sightline Institute (then called Northwest Environment Watch), a sustainability think tank, and an earlier career in arts management.

"*Communities* magazine serves a vital function in the communities movement. It articulates the vision of the movement, and displays the rewards and challenges that community life offers," Parke notes. "I strongly believe that our collective global future depends on advancing the values and skills of cooperative living. I hope I can be helpful in making the magazine even more effective in conveying these ideas, more inspirational to people of all walks of life, and much more broadly known throughout North America and beyond." ❁



left environmental party, Varese 2000, an amalgam of disaffected Communists and Christian Democrats, has polled over 65 percent of the vote for 15 years—in a country where conventional green parties rarely surpass 1.5 percent in national tallies. The figures are also impressive given Caranza's visionary plans. In June 2004, the mayor, deferring to law, stepped aside to let his younger ally Marcone take over. The two now work closely together.

Getting local farmers to switch to and to stick with costly and detail-oriented organic farming methods remains a challenge. "This is a poor area," says Caranza, "so no one had the money to use organic fertilizers or anything else." Farmers changed their ways when it was explained to them how such changes could yield economic rewards. Caranza and his deputies explained that organic

urians are exceptional at saving," he chuckles. The roofs of the municipal council building and the secondary school are fitted with photovoltaic panels that provide both energy and heat. The two striking wind turbines installed on a promontory about an hour's drive from Varese Ligure produce four million kilowatts annually, enough for 8,000 people, far more than the population.

The municipality receives E30,000 annually for making the additional energy available as a result of an agreement with the company that operates the wind farm. Two more turbines are on the way later this year. Their output will provide more carbon-dioxide-free energy and bring more assets into municipal coffers.

Caranza's principal asset may be his insight into how European and regional bureaucracy can be made to work for a municipality. He learned, for example,

---

***Farmers changed their ways when  
it was explained to them how such changes  
could yield economic rewards.***

---

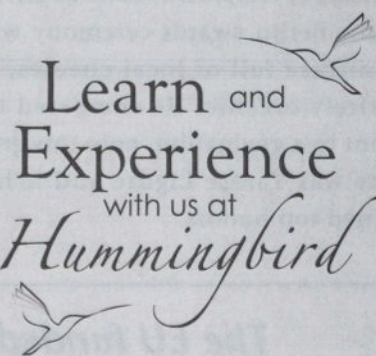
agricultural products could be sold at higher prices and without the inducement of wholesalers and intermediaries. He told farmers the EU had grants to help subsidize organic farms. The rate of local organic breeding and farming in Varese Ligure is now at 95 percent. Two cooperatives have started up, one producing mostly organic meat and a second producing organic dairy products. "Going organic has given our products added value," says Mauro Figone, member of a local meat cooperative.

Why would an innately conservative community with simple agricultural roots accept such an overhaul? Economic survival was clearly the driving force, but Caranza also cites an instinct toward thrift that is in the region's DNA. "We Lig-

that a municipality could obtain the same environmental certification as a business. In October 1999, Varese Ligure became Italy's first organization to be awarded an "ISO 14001" designation, the international benchmark for environmental management. A month later, it was first again: this time, it was registered under the EU's Eco-Management and Audit Scheme (EMAS), opening the door to more grant monies. "Many public administrations don't even know that these provisions and schemes exist," Caranza says.

In January 2004, the European Commission honored Varese Ligure as the "most eco-compatible rural community in Europe," based on the originality of the administration's project for sus-

Learn and  
Experience  
with us at  
*Hummingbird*



**Summer 2007 Programs**

**Ecovillage Design Education**  
Dev. by Global Ecovillage Network  
Endorsed by UN (UNITAR)  
First offering in USA!  
July 14 - 22; September 8 - 16

**Writing & Wilderness  
Program for Kids**  
(4th - 6th grades)  
July 15th - 21; August 5 - 11

**Vision Quest for Teens**  
(ages 15 - 18)  
July 26 - August 4

**Embracing the Beloved**  
Deepening in Conscious Relationship  
August 30 - September 3

**Deepening Into Stillness**  
A Monastic Retreat  
September 17-24

**Creating Community  
with Diana Leafe Christian**  
September 28-30

[www.globalfamily.net](http://www.globalfamily.net)  
[www.hummingbirdlivingschool.org](http://www.hummingbirdlivingschool.org)  
[www.hummingbirdcommunity.org](http://www.hummingbirdcommunity.org)  
505-387-5100

**Facility Available**  
We invite you to contact us to design a plan  
to meet your group's needs at our facility.

Beautiful lush Hummingbird Ranch, a  
co-creative community, is nestled at the  
foot of the Sangre de Cristo Mountains  
in northern New Mexico.



*Hummingbird Community  
and  
Global Family*



tainable development. Caranza arrived at the Berlin awards ceremony with a suitcase full of local cheeses, all entirely organic. He compared the event to a graduation, only this graduate was Varese Ligure and it had earned top honors.

tion known as *Qualitambiente* and presided over by Caranza.

Yet these marginal and often marginalized communities remain fragile. Caranza once evocatively likened his community to “a transplant patient about whom you worry at the slightest

Varese Ligure can’t get enough local milk, so it turns to Tuscany. Michela Marcone points out another worrying trend: “farmers’ children are embarrassed about what their parents do,” she says. Single farmers can’t find wives. The ever-pragmatic Caranza suggests

***The EU funded two water purification plants and two giant wind turbines, and helped subsidize villagers seeking to renovate century-old homes.***

The “Varese Ligure effect” has been felt elsewhere. Since Caranza put his municipality on the environmental map, 40 other Italian provinces and municipalities with the same challenges have obtained European certificates for environmental management. They are assembled under an umbrella associa-

cough.” It would take little, he knows, to undo the fine balance, which depends on the ongoing popularity of organic food and agricultural tourism.

Of greater concern in the equation of sustainable growth is the alarming lack of younger farmers. An organic yogurt factory that opened recently in

the solution could come from abroad, through immigrants wishing to become farmers or marry locally.

“Going organic has allowed local companies to stay in the area. What we need now are further attractions, other reasons to stay,” he concludes. “That’s the only possibility for the future.”✿

**PASSIONATE ABOUT CREATING COMMUNITY?**

**CHECK OUT LYONS VALLEY VILLAGE  
...A WONDERLAND HILL DEVELOPMENT  
COMMUNITY JUST 15 MINUTES**

**FROM BOULDER, CO!**

- Built-Green® Construction
- Solar Hot Water Systems
- Common House Facilities
- Community Garden
- Borders City Park, River & Bike Trails
- Attached & Single Family Homes
- Easy Bus Access!

\*See website for details **BUILT GREEN®**



**FROM THE \$240'S!\***



**Lyons Valley Village**

A SUSTAINABLE COMMUNITY  
[WWW.LYONSVALLEYVILLAGE.COM](http://WWW.LYONSVALLEYVILLAGE.COM)  
FOR INFO, CALL 303-449-3232 X208



## Twin Oaks' Labor Credit System:

How members of one income-sharing community feel about their labor-contribution system.

At Twin Oaks community in Virginia, we each commit to working 44 hours a week in tasks which we deem "labor creditable" and which we value equally: cooking, cleaning, group child care, tofu production, hammock production, gardening, dairy work, and the hundreds of other jobs we do here. (Although we can set the number of hours we work more or fewer than 44, depending on Twin Oaks' needs at the time.)

We each have a great deal of autonomy over constructing a week's labor scene that fits our individual needs and desires, as we get to choose most of the work tasks we will do in a given week. And it's a trust-based system: we keep track how much of which kinds of work we've done each week. Hours done over or under quota get added to, or deducted from, a member's running balance for vacation time. Our labor system is central to our community's functioning, and lately we've been talking about what it means to us. Here are examples, from six Twin Oakers, of our wider, ongoing community discussion.



**Pele:** Our labor system is a mix of positive and negative, like virtually everything. I genuinely appreciate its dependency upon honesty, cooperation, and equality. One hour of work is worth one labor credit regardless of the type of job.

But a system that relies on trust and honor can be easily abused and exploited when communards refuse to or fail to act with the spirit of the system.

This is disheartening to me. I live here for the trust-based way that we share our work in order to share the benefits. The labor system's effect on the community is also both positive and negative. We tend to be very work-focused, which can interfere with cultural pursuits.

However, we are highly productive. Our tofu business and garden are the first two examples that come to mind of hard work paying off. Even as a work-focused community, our system offers much more flexibility than the "outside." Each of us is an owner of several businesses, not an employee. This gives each of us more power and autonomy over our jobs than someone with a boss.

Personally, I greatly enjoy the freedom that our system offers. It provides me

### SACRED PURPOSE WORKSHOP

Major life transition?  
Feeling isolated, lost, directionless?  
Wondering about your purpose in life?



Take time to explore life's most challenging questions in a beautiful supportive environment.

August 10-19, 2007  
The Sirius Community, Shutesbury, MA  
413.259.1251 www.siriuscommunity.org

Find  
treehuggers  
and others  
who share  
your values

free to browse  
free to join

GreenSingles.com

Excerpted with permission from FEC's online newsletter, *Dirt & Dreams*, Winter 2007.



## Sunrise Credit Union

## Integrity in Money Matters!

One of the things that distinguishes Sunrise Credit Union from other financial institutions is our mission. Integrity in money matters is why we're here! At the core of our work is the desire to provide a demonstration of responsible and compassionate handling of money and the relationships that go with that.

Sunrise Credit Union is community-based and member-owned.

### We offer:

- Online Banking
- Free Checking
- Low Fees
- Visa Card & Debit Card
- Savings, CDs, IRAs, and Money Market
- Loans—Personal and Project
- Excellent Rates
- Federally Insured

Find out more!  
[scu@ic.org](http://scu@ic.org)  
[www.sunrisecreditunion.org](http://www.sunrisecreditunion.org)  
 888-871-3482 or 970-679-4311



with the opportunity to hike in the woods for long periods of time. Although getting out of the labor hole (when a member owes work to the community) is challenging for me due to my physically demanding work scene, I still wouldn't change our labor system. I live with the consequences of my choices.

**Gordon:** During my first visit to Twin Oaks, in 1974, there was a well-attended hammock shop meeting on what to do about a member who was 200 hours in the labor hole. As I recall, the member was contrite, yet a slight bit defiant. He wanted to do better, but he didn't think the system was really fair. He could imagine working harder in the abstract, but he clearly had trouble staying motivated in the face of endless hammocks and other day-in, day-out jobs. Some people made supportive suggestions, others felt ripped off and helpless. Some people felt frustrated that the community couldn't prevent this problem from happening again and again.

Twin Oaks has made progress since then. The Labor Hole Policy is pretty good at catching people early who are falling

and are dragged out. Managers try to remember the way it happened last time. It is slow and awkward, and the tensions keep building.

But it is important that we do ultimately confront members who are not doing their share. It is just too easy for people to lose energy, lose focus, maybe get depressed, and fall behind. Also, Twin Oaks' fairly open policy of accepting new members means some new members don't yet have much self-motivation. Usually when people fall behind, the small things (reminder cards from the Labor Hole Mother, friends' support, gossip) get us back on track.

If those don't work, the community must face the unpleasantness of reading about the situation in posted O&I (opinion and idea) papers, feedback meetings, and so on. Otherwise everyone's confidence in the community's institutions and culture is threatened.

**Pam:** I consider myself as (among other things) a pragmatic socialist. Our labor system offers a simple way of getting necessary tasks done without a lot of daily

---

***I appreciate that our system values all kinds of work equally and "pays" the same rate of one labor credit per hour, regardless of the type of job or how much is accomplished.***

---

behind. However, the tension continues between our trust-based labor system, built on members picking their own work and pace, versus the tendency of some to slack off. We very seldom get to the point where we need a public meeting about an individual's work performance; unmotivated people often move themselves on before it gets too bad. So we don't have much practice with confrontational enforcement. Old poli-

negotiation—that appeals to my pragmatism. I also appreciate that our system values all kinds of work equally and shows this by "paying" the same rate of one labor credit per hour.

I despise the huge range of pay scales in the corporate world. Here we run worker-owned and worker-controlled businesses. How wonderful! No need to compromise our egalitarian values to earn a living. We put domestic, agricultural,



and organizational work on the same level as money-earning.

Because of sharing income and expenses, we are able to reduce our cost of living to a low level while experiencing a comfortable lifestyle. It frees us from the need to each focus on earning money for 40 hours a week. It enables us to focus on the things we, as a group, have decided are important to us.

And yet sometimes we grumble.

What is there to dislike about such a fair and pleasant way of living? When we forget that we are the engineers of our systems and the participants in our decision-making, and instead cultivate

*Paxus:* Personal Service Credits (PSCs) are our own internal labor currency. If I have a vacation balance from working over quota on average, I can offer some credits to another member of the community in exchange for them doing some work for me. If my friend is good with tools, I can offer them PSCs to build me a piece of furniture. The long standing policy is that Personal Service Credits, like the rest of our labor, are granted on a one-PSC-per-one-hour of work basis.

However, like many things at Twin Oaks, there has been 'norm drift.' Can I give you three Personal Service Credits for a picture it took you an hour to

---

***The tension continues between our trust-based labor system, built on members picking their own work and pace, versus the tendency of some to slack off.***

---

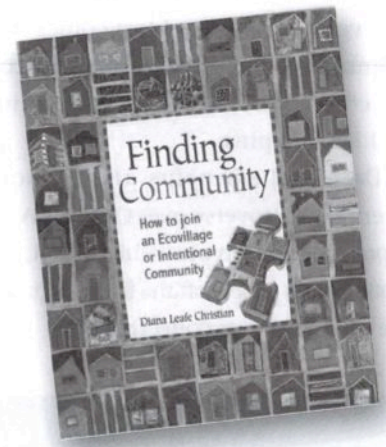
resentments and cynicism about our community, we are choosing to live less fully than we can. Cynicism is a warped choice that allows a person to go along with something they can profess to disagree with strongly, and not do anything to change what they say they don't like. It allows the person to reap all the benefits without making the effort to work for continuous improvement. The price, of course, is a curdled soul—unhappiness that is blamed on what other people do, although it is caused by the mismatch between our ideals and what we ourselves are prepared to actually do.

Some of the foundations of happiness, as I see it, include having a set of ethics you really believe in and live by, and also a plan for your time that is realistic. Our labor system can fit such an approach. It doesn't have to be perfect.

draw, because you had to practice drawing other pictures to get this fast? Can we have auctions where Personal Service Credits are used as the currency, completely distinct from the time it actually took to create the object being bid on? Should PSCs be de-linked from the one-to-one policy, since the underlying work to the community sometimes has already been done?

Just as a member can choose to spend vacation anyway they want, perhaps they should be permitted to spend Personal Service Credits at what ever rate they would like. The debate rages on.

With the loss of Pier 1, our largest hammocks customer, the community has sought to increase other income areas to compensate. One of the fastest-growing work areas in the community is Outside Work, which is labor that members do for someone other than one of our cottage industries. The wages



## Finding Community:

**How to Join an Ecovillage or Intentional Community**

By Diana Leafe Christian  
Foreword by Richard Heinberg

Diana Leafe Christian has done it again! Thoughtful, thorough, and engaging, and enlivened by stories from the trenches of real community life, *Finding Community* is a must-read for anyone seriously seeking community.

—Liz Walker, author,  
EcoVillage at Ithaca

Encyclopedic knowledge plus wry humor plus a realistic assessment of what the future holds for all of us.

—Albert Bates, cofounder, GEN;  
director, Ecovillage Training Center at The Farm

Through long experience and sheer social honesty, Diana Leafe Christian catalogs the pitfalls and delights of visiting and joining a community. *Finding Community* is like having an explorer's compass and a roll of charts under your arm as you embark upon unknown waters.

—Richard Register, author,  
Ecocities



• newsociety.com •

NEW SOCIETY PUBLISHERS

\$24.95 • Bookstores • store.ic.org  
www.DianaLeafeChristian.org



go to Twin Oaks, and the member receives labor credits. Most comes from members working off the farm in construction, agriculture, house-cleaning, and landscaping.

Despite the benefits, there is some internal controversy over Outside Work. It puts a strain on our vehicle fleet, and it often takes people off the farm, degrading the quality of our collective life.

Despite the drawbacks, I still think that Outside Work will continue to be an important part of our collective income.

**Shal:** A labor credit is earned per hour of work, no matter how much or little is accomplished in that hour. On the positive side, it is a very important part of an egalitarian system to recognize that some people are able

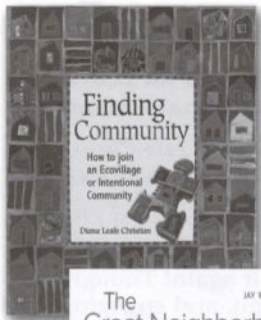
to work faster than others, and slower people should not be punished for what they cannot help. This is especially important to me since I am a slow person, and I love that I am not punished for that here. It is one of several major reasons why I live here. However, although a faster person's range is different than a slower person's, both have the ability to work quicker or slower. The upper part of that range requires pushing ourselves hard, and most of us would not want to be required to do that since we want to enjoy our work, and we own the place. But much of the range can be done without undo hardship, at least in repetitive jobs (like most of our work), by looking for ways to work more efficiently.

---

*Our system has no built-in incentives for working more efficiently, making our community significantly more inefficient than it could be.*

---

As I see it, it is a major weakness that our system has no built-in incentives for working more efficiently. I think this has the effect of making our community significantly more inefficient than it could be, thus costing us as a community quite a bit of time. I think we could chip away at this problem in a couple of ways. On a formal level, for our repetitive jobs we could teach efficient methods to new members, and hopefully even retrain established members in more efficient methods.



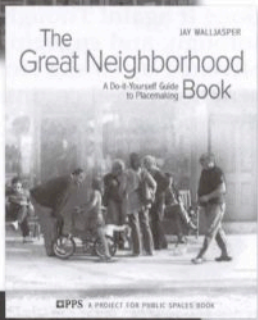
**Finding Community**

*How to Join an Ecovillage or Intentional Community*

Diana Leafe Christian

How to research, visit, evaluate and join the ecovillage of your dreams.

**\$24.95**



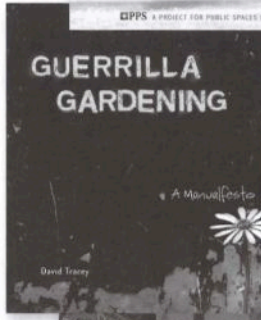
**The Great Neighborhood Book**

*A Do-it yourself Guide to Placemaking*

Jay Walljasper/A Project for Public Space (PPS) Book

Practical ways to make your neighborhood come alive!

**\$19.95**



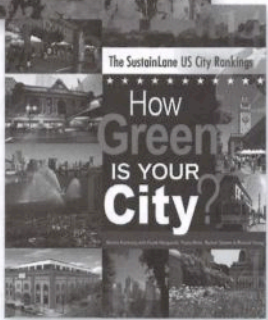
**Guerrilla Gardening**

*A Manualfesto*

David Tracey

A guide to greening cities - with or without permission

**\$19.95**



**How Green is Your City?**

*The SustainLane U.S. City Rankings*

Warren Karlenzig et al

A sustainability ranking for the 50 largest cities.

**\$22.95**



**NEW SOCIETY PUBLISHERS**  
 WWW.NEWSOCIETY.COM 800.567.6772



And on a more informal level, we could try to create more of a culture of trying to work efficiently for the good of the community, while still working at a humanely comfortable pace. This would serve the community better in that we would get more done per hour. Then we could do more and/or work less.

for labor credits and judging myself against them. At times like these, I start to think that the labor system is a gigantic and ugly institution that's slowly crushing me into the ground.

And sometimes I love our labor system. I see freedom within it to chose work that feels good to me and that differs every day. I see it as a repre-

to feel positive about it and about us. What's important to me is that we get the work done, and we regard each other with respect. I don't think there is any system that can make both of these things happen. It is the choices of individuals that make our society work. And on a good day, I do think our society works.\*

***When we forget that we are the engineers of our systems and participants in our decision-making, and instead cultivate resentments about our community, we are choosing to live less fully than we can.***

**Apple:** Sometimes I hate our labor system. Sometimes I notice that I am comprehending life only through labor credits, deciding what to do with my time based not on what I would enjoy doing, or what I think needs doing, but on what I could do that I could write on my labor sheet. Sometimes I find myself looking at what other people are doing

presentation of all the members deciding what is important to us, and our agreeing to work on it together, equally, fairly. I see it as the basis of our egalitarian system. I see it as agreements that we individuals have made with each other, out of respect and shared interest.

I struggle with trying to uphold this second view of the system. I want

*The Federation of Egalitarian Communities (FEC) is a network of income-sharing communities in North America valuing non-violence, egalitarianism, and participatory decision-making. FEC communities include East Wind, Sandhill Farm, Twin Oaks, Skyhouse, Acorn, and the Emma Goldman Finishing School. [www.thefec.org](http://www.thefec.org).*

# Beyond Energy Alternatives

Are there solutions to the triple threats of:

- world oil production peak
- devastating climate change
- growing inequity?

Fossil fuel prices are steadily increasing. Al Gore's movie about climate change, *An Inconvenient Truth*, suggests our very survival could be at stake.

Per capita, people in the U.S. use eight times the fossil fuels used in the Third World. Half of this is for our homes, food and cars. Trying to maintain this could be disastrous.

We have developed solutions in our fall issue of *New Solutions*, "Plan C: Curtailment and Community."

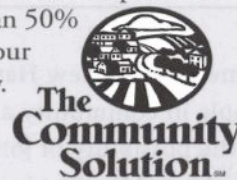


For more than 60 years we have been advocating for locally based, community solutions. The term "Intentional Community" came out of our work in the 1940s. During that time, we began The Fellowship for Intentional Community.

Today we are continuing this work as we see the relevance of community to alleviating a potentially devastating world situation.

**Please join us in this work!**

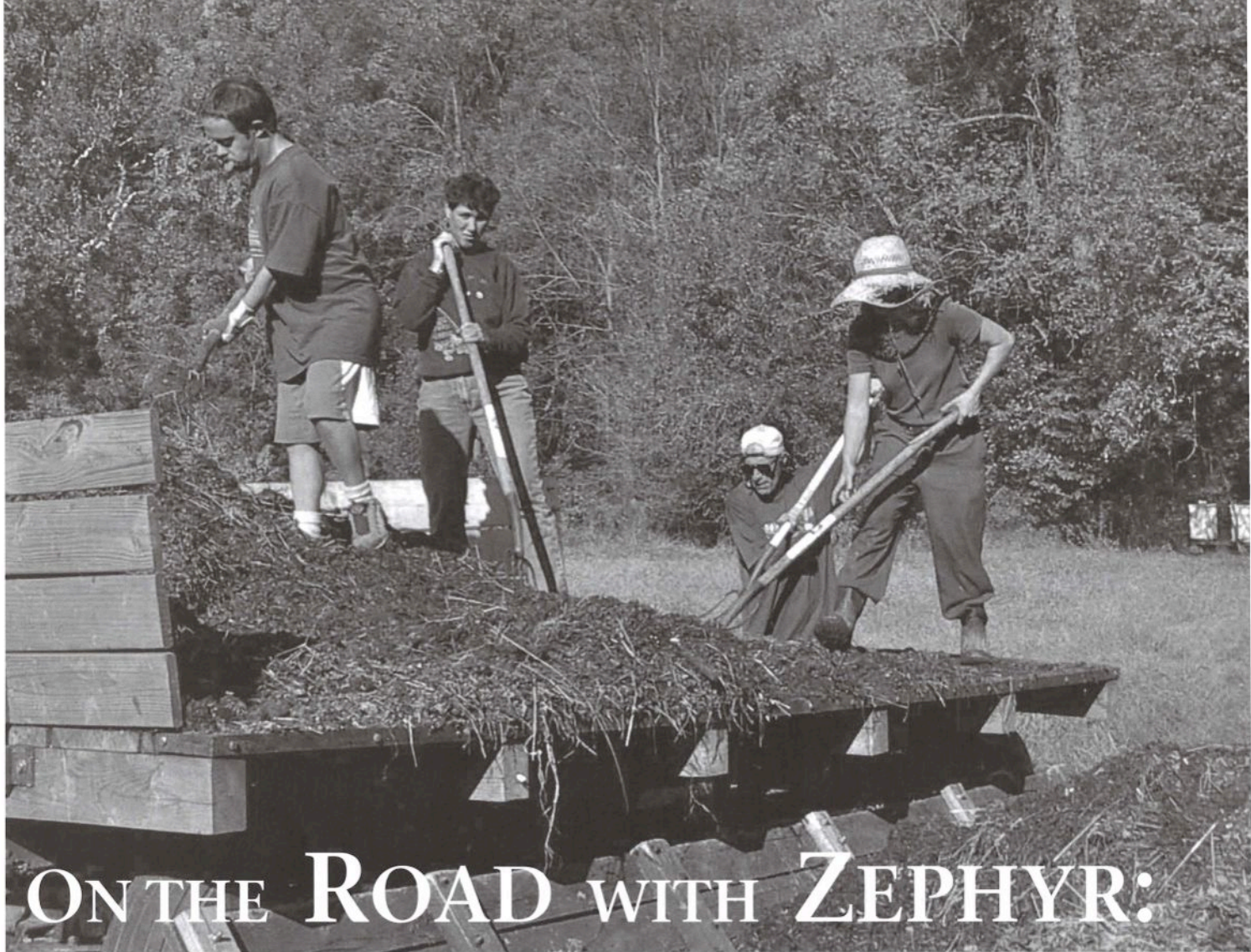
Become a member or purchase our film on Cuba's creative response to losing more than 50% of its oil. Visit our website at [www.communitysolution.org](http://www.communitysolution.org).



A program of Community Service, Inc.

**Free Offer! Call 937-767-2161 for your copy of *New Solutions* #10 on "Plan C."**





# ON THE ROAD WITH ZEPHYR:

## *PART ONE*

**A**s the economic and food issues surrounding Peak Oil and global climate change make their way into the mainstream, more and more of us are waking up to the necessity of sustainability and community. My own awakening has led me on an extensive adventure, visiting as many communities as possible while keeping a

agriculturally-based communities for a few days or weeks through work exchange programs. After moving to a friend's basement and putting all my stuff in storage, I headed south. I had arranged to visit Twin Oaks in February, but January was still wide open. I had amassed a long list of possible places to visit from the websites of Global Ecovillage

---

*I especially enjoyed playing backgammon with Felicity while waiting for the bread to rise.*

---

home base in New Hampshire. I'm curious to see how people in community are living off the land with my eye on the possibility of joining one.

I planned the first leg of the journey for the mid-Atlantic states, where I hoped to immerse myself in different rural,

Network (GEN), [gen.ecovillage.org](http://gen.ecovillage.org), and the Fellowship for Intentional Communities (FIC), [directory.ic.org](http://directory.ic.org). But when I tried to line up visits on the fly, I discovered that winter is not the best time to drop in, as many communities host no visitors or work exchangers then.





CAMPBILL KIMBERTON

*Camphill Kimberton Hills, Zephyr's first stop, uses ecological principles in managing its 432 acres of meadows, gardens, and woodlands.*

At first I considered rural or semi-rural cohousing communities in the mid-Atlantic states, but soon realized cohousing couldn't provide a sense of communal living to a short-term visitor. Most cohousing communities do have a central community building, but don't host overnight guests. They do hold community-wide dinners, but on only a few nights a week. Suddenly my long list of communities to visit was shortened into a handful of possibilities, all of which were unable to host me. I had nowhere to go! A friend came to my rescue, suggesting I visit the Camphill community in Kimberton Hills, Pennsylvania, which I arranged to visit the next day.

The next afternoon, I met Kimberton Hills residents Ben and Martha, who serve as houseparents at Oberon House, one of the community's 16 residences. Ben is manager of the woodshop and Martha is manager of the orchard, with 150 apple, peach, and pear trees. She immediately put me to work removing dead blossoms in the orchard. As a group of residents and I pruned the trees, Martha began my orientation to Camphill.

Over my four-day stay I learned there are 100 Camphill communities in 16 different countries worldwide, all offering programs and services for either adults or children with developmental disabilities, and based on Rudolf Steiner's philosophy of Anthroposophy. The first Camphill community was

---

*I settled into the homeschooling classroom on the second floor, placing my bedding next to the wood-pellet stove.*

---

founded in Scotland in 1940 by Karl Koenig, MD, one of Steiner's colleagues. Kimberton Hills was founded in 1972, and since then has developed its 432-acre property into quite a sustainable place. Besides their orchard, they run a 10-acre CSA farm with 200 shareholders, a dairy farm with 60 milking cows, a wood shop, a bakery, a beekeeping operation, a sawmill, and pottery and weaving studios. They've installed a \$50,000 photovoltaic system which powers three of their largest buildings.

All their buildings are built with renewable building materials, and feature energy-efficient appliances, non-VOC paints, and rainwater catchment systems. Their innovative wetlands garden uses Flowforms (a series of connected concrete



CAMPBILL KIMBERTON

*Zephyr learned that Kimberton's bakery uses only organic ingredients, and uses a slow-grind grain mill to preserve nutrients.*





CAMPBELL KIMBERTON

*Zephyr helped out during milking time at Kinberton's dairy.*

bowls through which water cascades from one level to another) as an ecofriendly method to purify waste water. Residents with disabilities are called "villagers" and the residents who care for them are called "coworkers." The community's large residences house five to eight villagers and two to three coworkers each. The community's total population consists of approximately 40 villagers, 40 coworkers, and 20 children of coworkers.

I stayed at Oberon House, where I slept on the floor in Ben and Martha's third-story office. Martha was great in orchestrating my visit, as she arranged for me to work alongside the villagers in Kimberton's various small business endeavors. While I harvested lettuce with Sebastian in the greenhouse, I learned the CSA farm provided greens for a co-op in Maryland. While I helped bake bread and cookies with Felicity, I learned the bakery ground all its

wheat, rye, and barley with a special slow-grind mill from Austria, which helps preserve the nutrients. All the ingredients in Kimberton's kitchens are organic: butter, eggs, walnuts, almonds, oatmeal, and even the sugar. I especially enjoyed playing backgammon with Felicity while waiting for the bread to rise.

I also worked on filing down a spoon in the woodshop and helped herd cows in and out of their stalls during milking time at the dairy. But there I was baffled when Barry, a villager whom I'd just seen at a different location and who seemed like a quiet recluse, suddenly appeared in the dairy, seeming considerably more gregarious. I couldn't fathom

---

***After lunch another member gave Sandy and me a tour of the property, which is nestled in a wooded ravine bisected by a small stream.***

---



INNISFREE VILLAGE

*The bakery at Innisfree Village produces and sells locally renowned granola.*

his sudden personality change and trick of teleportation until Steve explained that he was one of two identical twins. The gregarious "Barry" in the barn was really Larry, with whom I later burned piles of brush.

I was also surprised by Kimberton Hills' practice of each work area (bakery, dairy, woodshop, etc.) selling their products to each other—cookies, bread, milk, cheese, scarves, blankets, pottery, spoons and tables, vegetables, honey, and so on. I could see why they'd sell these products to people outside the community, but didn't understand why they did so within the community. Later I learned that it was to help each work area learn about



and keep closer tabs on its income and expenses, so each could become as self-sufficient as possible. Though I could appreciate the reasoning, it still felt odd to me that residents didn't freely share amongst themselves.

My next stop was the Heathcote Community in Freeland, Maryland, a 44-acre land trust community, where I arrived early for one of their bimonthly visitor weekends. Normally visitors are housed in the bunkroom on the third floor of the Mill House, a converted grain mill. But since this was January and the third floor had no heat, I settled into the home-schooling classroom on the second floor, placing my bedding next to the wood-pellet stove. Soon Sandy, another visitor, arrived. When we went downstairs for dinner, we met the nine or ten other members and four children who eat together every night. Heathcote holds weekly community meetings where they make decisions by consensus. They also hold regular meetings for interpersonal process, monthly work projects, and quarterly retreats. All in all they are a pretty tight-knit group, so much so that one subcommunity or "pod" of several members within the community assume fiscal responsibility for one another by pooling their incomes and expenses. Any excess income is disbursed to individual pod members as personal allowances.



INNISFREE VILLAGE

*As he untangled fringe in Innisfree's weavery, Zephyr learned that selling woven goods is one of their more profitable businesses.*

On Saturday morning, Sandy and I helped Heathcote member Bob clean up the woodshop in the old barn. The work benches were covered with trash, and sawdust was inches thick on the woodworking machinery and the floor, so it took us most of the morning to clean. But we still had time to fill in some potholes in the driveway and to clean out a space for Bob to build shelves in the garden shed and choose wood for shelves.

After lunch another member, Dana, gave Sandy and me a tour of the property, which is nestled in a wooded ravine bisected by a small stream. (Some Heathcote members also own an adjacent 68 acres of woods.) Dana showed us the

---

***I found myself perplexed by the seeming incongruity  
between the fairly equal amount of their dues and assessments  
and the wide diversity of the quality of their housing.***

---

Most Heathcote members work outside the community, and many are self-employed in their own businesses. For instance, Carol does therapeutic breathwork, Charles teaches Spanish and world-music drumming, and Juji runs Birthways, a midwifery business. There are many more examples, as Heathcote members seem highly motivated and talented. Each person makes an annual pledge to the community, paid in monthly installments. Pledges vary due to personal circumstances and the size and condition of one's housing, some of which is quite old. Moreover, each month members pay a \$100 assessment which goes into the community fund for improvements and new housing, and \$165 to the group's food co-op, which buys food wholesale and in bulk.

community's buildings, which ranged from a 200-year-old log cabin to a strawbale/cob house still under construction. All the while Dana spoke of Heathcote's history, its membership process, and its varied educational programs. Founded in 1965 by the School of Living, a regional land trust, Heathcote reached its heyday in the 1970s, which is perhaps why the property has many abandoned, deteriorating shacks. Yet members still live in a log cabin, a 100 year-old farmhouse, the 150-year-old grain mill, and a small, damp pump house. Each dwelling is heated by either wood, propane, or wood pellets.

*(continued on p. 72)*





EOIN CAMPBELL

Groundbreaking took place in March, 2007 for the 67-acre project, "The Village," in the town of Cloughjordan in Tipperary, Ireland.

## "THE VILLAGE" IN TIPPERARY: *Ireland's First Large-Scale Ecovillage*

One evening in early 1999 in Dublin, Ireland, a friend and I attended a meeting about building an ecological settlement. The basic idea was that a group would look for about 100 acres of land on a south-facing slope. It would be within an hour's drive of Dublin and have access

over £1000 in risk capital—basically money that we were unlikely to ever see again—and be prepared to contribute a lot of voluntary labour. It sounded quite idealistic!

Now, eight years and what feels like a thousand meetings later, this project is about to become a reality. Our group of

---

*We are not only developing an ecovillage in an existing town, but will also help to create a more sustainable settlement for its residents.*

---

to a rail line. Once the group located the land, they would raise the money to buy it by bringing in more like-minded people, and design and build homes and community buildings using ecologically sustainable materials. Then everyone would move there, build a community, and live happily ever after in harmony with Mother Earth. All we each had to do was hand

over 100 individuals and families has purchased 67 acres in the town of Cloughjordan in the county of Tipperary. We formed a development company, Sustainable Projects Ireland Limited (SPIL), to develop and build our community. We broke ground for the project, "The Village," in March, 2007. We are not only developing an ecovillage in an existing



town, but will also help to create a more sustainable settlement for its residents. I've committed a great deal of my time and energy to this weird and wonderful initiative, which for me is one of the most important and exciting developments taking place in Ireland today.

Since childhood I have been politically aware and active in various community-based and justice campaigns in Ireland. However, my motivation to join The Village project was not rooted in any strong commitment to what might loosely be

tion in a hierarchy. In Irish society, where most defining institutions—schools, the state, political parties, the Catholic church, the police—are authoritarian, hierarchical, and patriarchal, the traditional Irish family follows the same pattern.

My own formal education has moved from sociology to the law and finally into criminology. I knew the ambitious and idealistic nature of a project such as ours would attract people seeking alternatives and who were not only seeking an escape from the tension, destructiveness, and anomie

---

***Despite all the fine words of elected officials  
about the Kyoto Agreement and the need to save the planet, etc.,  
we were getting absolutely no help from the government.***

---

termed "green politics." Rather, I've been drawn to the challenges this project poses to people who have grown up in an increasingly selfish and atomised society, yet are trying to build something which will benefit others and not harm future generations. While I have learnt a great deal from other members about issues of sustainability and now have a greater understanding of and deep commitment to our ecological objectives, my motivation has always been primarily rooted in the *process* of creating community. Our focus on consensus decision-making has been both challenging and deeply enriching. My interest in process stems, I think, from my personal background and from my formal educational interests. As the second youngest in a family of 14 children, I grew up in a supportive but fundamentally undemocratic environment. I became very conscious at a very young age of power unbalances, whether based on age, gender, or posi-



*Community founders are not only developing an ecovillage in an existing town, but intend to help Cloughjordan residents create a more ecologically and economically sustainable settlement.*

often associated with modern life but also moving towards a place in which they could have a say over how they live their lives. It has taken us eight years to get to the point where we could start building our physical infrastructure, yet throughout this time we have been developing our social infrastructure. There has always been a tension between task and process—the need to get things done within a specific time period and the need to reach consensus on how to do it. For me the greatest strength of this project has been how

we resolve this tension through our decision-making process. We've never made a decision without using consensus.

Those of us who attended that first meeting in early 1999 made up most of the initial membership of SPIL, which we incorporated in August, 1999. While our legal structure is a fairly standard one used by housing management companies in Ireland, we modified its constitution to reflect

EOIN CAMPBELL



some of our core principles. Our principal foundation agreements, incorporated into our Village Charter, include the constitution of SPIL, an ecological charter, a description of our consensus decision-making process, a voluntary labour system for members, and a series of agreements which formalise certain obligations of individual members to the company on an ongoing basis.

Our main goal was to create and manage an ecologically sustainable community which can serve as a model in Ireland for 21st-century living. This includes minimising pollution of the air, water, and soil; demonstrating a new approach to rural ecological regeneration; helping create local and sustainable employment; and providing for the



EOIN CAMPBELL

*Breaking ground for The Village project is exhilarating for its founders, after eight years of research, planning, and financing.*

cultural, artistic, and other non-material needs of the residents of the village and surrounding community. We are also committed to serving as an educational and training resource for others: promoting cooperatism (a specific way we organize our work), gender equality, and the use of the Gaelic language; and ensuring social and economic integration into the surrounding community. Although over the past two years we have been developing a “statement of shared purpose,” we don’t have a common political, ideological, or spiritual position. SPIL is not legally permitted to affiliate with or join any political party. Our lack of these conventional affiliations, I believe, helped us develop as a community of widely varying individuals and encouraged us to remain sensitive to issues of personal freedom and personal growth.

In late 1999 our search for a 100-acre site began in earnest. Eventually, after considering 12 possible contenders dotted throughout rural Ireland, our group (which at the time was 25 members) chose the site in Cloughjordan. Founded during the Norman conquest of Ireland in the 13th century,

“Cloughjordan” is translated from the Gaelic *Cloch Shiúrdá-in*, “stone of Jordan,” named after a stone from the river Jordan which a knight is said to have brought home to his castle from the Crusades. (For more information about Cloughjordan, see *In and Out of School in the Home of the MacDonaghs*, by Cloughjordan resident Roche Williams, Nenagh Guardian Limited, 2004.)

The town is home to three churches—Catholic, Church of Ireland (Protestant), and Methodist—and in a country with centuries of politico-religious conflict, Cloughjordan residents have made great efforts over the years to foster ecumenism. This spirit of tolerance and openness was characteristic of their reaction to our project as well. We made great efforts to inform local residents about our plans, and despite some initial worries about an invasion of “tree huggers,” residents have been extremely positive in their support for the project. With many rural towns in Ireland losing population to cities, the town was enthusiastic about how our project could help regenerate the area. For example, to date we have established our office on Cloughjordan’s main street, hold most of our monthly meetings in local community halls, hire townspeople whenever possible, and have invited residents to help name the entrance into our property from the town’s main street. Now more than 20 of our members live in Cloughjordan and two have established local businesses, a bicycle shop and a bookstore/coffee shop.

After a series of protracted negotiations with the landowners, we signed an Option Agreement in April, 2003 to keep the property off the market until the end of Feb-

---

***Sometimes, in the low periods,  
the process felt like slow death  
by a thousand meetings.***

---

ruary, 2005 to purchase the property for approximately €1m (one million Euros). The clock was now ticking and the pressure was on for us to submit our designs for planning permission and find enough additional members to enable us to pay for the land. We had always intended to secure planning permission prior to purchase, which we assumed would provide a clear incentive for prospective members to buy into the project. However, it didn’t work out this way, and in mid-2004 we realised the project was in crisis. By that time we had only managed to encourage about 30 members to join us. Although there was a great deal of interest in the project, people were not prepared to commit €6000 each in risk capital until it

*(continued on p. 73)*

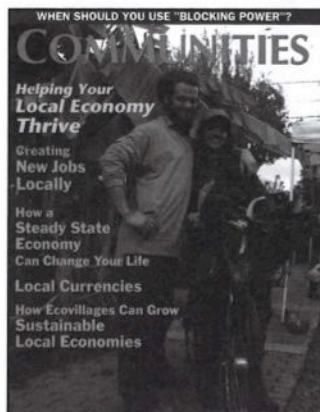


# COMMUNITIES

All back issues are \$4 each.



**#134 Temporary Community: What Do We Learn?**  
 What Work Exchangers Say... About Us; Is Hosting Work Exchangers Worth It?; Hello, Goodbye; Lessons from a Community Internship; How I Learned to Hug a Windmill. (Spr '07)



**#133 Helping Your Local Economy Thrive**  
 How a Steady State Economy Can Change Our Lives; Recipe for Healthy Local Economies; How Ecovillages Can Grow Sustainable Local Economies; When We Should Use "Blocking Power"; Dilettante's Journey, Part II. (Win. '06)



**#132 Will You Live Your Elder Years in Community?**  
 Ernest Callenbach: "Ecotopia in Japan?"; Elder Cohousing—An Idea Whose Time Has Come?; Graying in Community; Rhizome Collective: Starting an Activist Urban Community; The Dilettante's Journey, Part I. (Fall '06)



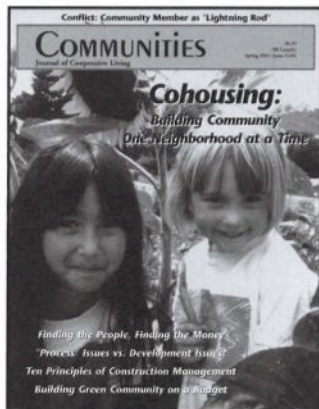
**#131 Good Works in Community**  
 Seven Months in the Gulf; Communities That Serve Others; Heirloom Gardens, Clean Water, and No GMOs; Prescott's "Eco-Hood"; The Overly Powerful Community Member; When Oprah or Geraldo Call... (Sum. '06)

**#130 Peak Oil & Sustainability**  
 Community Survival During the Coming Energy Decline; Peak Oil and Community Food Security; Preparing For A Post-Carbon World; Living the (Almost) Petrol-Free Life; ZEGG Forum. (Spr. '05)

**#129 Urban Community**  
 The Village Can Save the City; Living the Good Life Downtown; Our Sustainable Acre in the City; An Urban Ecovillage of the Near Future; An Urban Ecovillage on Our Street. (Win. '05)

**#128 Resolving Conflict**  
 A Communication Process that Feels Good; Helping Each Other Stay Accountable to the Group; 71 Ways To Build Trust & Connection; 23 Common Sources of Community Conflict; Our Toughest Membership Decision Ever; Our 'Year of Living Dangerously.' (Fall '05)

**#127 The Face of Cohousing**  
 Map of U.S. Cohousing Communities; The Next Phase: Senior Cohousing; Cohousing to Ecovillages: A Global Feminist Vision?; Joining a Cohousing Community: Risks and Rewards; Living at the Ecovillage Crossroads. (Sum. '05)



**Purchase online at  
[store.ic.org](http://store.ic.org)**

## COMMUNITIES BACK ISSUES ORDER FORM

- Please send me issue #s \_\_\_\_\_ for a total of \_\_\_\_\_ magazines. \$4 each, shipping \$3 for first 3, \$1 for each additional 3 by book rate US, call or visit [store.ic.org](http://store.ic.org) for other shipping destinations and options.
- Charge Visa/MC/Dscvr# \_\_\_\_\_ Exp Date \_\_\_\_\_
- Check enclosed (US funds to *Communities*)  
 Total Amount - \$ \_\_\_\_\_  Check Enclosed  Charged

NAME \_\_\_\_\_ PHONE \_\_\_\_\_

STREET \_\_\_\_\_  
 CITY/TOWN \_\_\_\_\_ STATE/PROVINCE \_\_\_\_\_ ZIP/POSTAL CODE \_\_\_\_\_

Photocopy and mail to:  
 FIC, RR 1 Box 156-CM, Rutledge MO 63563 • Ph 800-995-8342 #135



# CELEBRATING the FOOD REVOLUTION!



TAMAR FRIEDNER



The desire to provide and enjoy good local food is one of the reasons we started Red Earth Farms. Yet here in rural northeast Missouri the land is already almost entirely dedicated to raising food. All around us in every direction are cattle pastures and large fields of corn and soybeans, all the way to the rolling horizon. So why would four community

December breakfast, a skill that should prove useful given our numerous oak trees.

I think these wild edibles—known to many commercial farmers as weeds—are my favorite foods to play with. In early spring I love gathering sap from the silver maples and boiling it down at Sandhill Farm’s “sugar shack” (their

---

*We have learned that mulching too extravagantly with duck manure yields odd-tasting potatoes.*

---

founders feel the need to grow even more food here? Every backyard gardener knows some of our answers: variety, freshness, flavor, nutrition, fun. To this list we add long-term sustainability and a healthy, resilient community culture.

You see, there are very few small diversified farms in our area, and no farmers appearing on market day with a variety of delicious, fresh local food staples bred particularly for this very bioregion. So the four of us decided to form a community of folks who want to pay attention to our ecological impact, care for land and other resources with like-minded neighbors, share culture with a vibrant ecovillage, and experiment with feeding people locally. Can you raise a substantial volume of grains and beans by hand? Would goats or sheep give more useful products? What’s the best way to get different fibers in our climate? Do guinea hens really eat ticks? We would try to find out.

We found the perfect land, gently sloped, with three ponds, a seasonal creek, and a few stands of oak, hickory, osage, and willow. Our first activities on the land were taking down barbed wire fences, scything the grass, and planting trees and gardens.

It wasn’t long before we found lots of food already growing on the land. Here spring brings wild parsnips, chickweed, burdock root, dandelions, and lambs’ quarters, which I find tastier than spinach. Without even bothering to plant them or tend them, we harvest self-propagating wild onions, field pennycress, and curly dock from our gardens and paths. This winter I learned how to pound acorns into meal, leach the bitterness from them, and cook them up for a hot, nutty

sorghum cooking facilities). In May I love hunting morel mushrooms, so elusive and so delicious. And all summer long the Earth brings forth juicy, tangy wild fruits and blackberries, dewberries, mulberries, gooseberries, wild strawberries, wild plums, and more.



SUSAN PATRICE

(Left to right) Kim Scheidt, author Alyson Ewald, and Chad Knepp are among the founders of Red Earth Farms.





MARK MAZZIOTTI



ALYSON EWALD

(Top) First thing in the morning, Alyson and other Red Earth Farms members mow their grassy fields with custom-made European-style scythes. (Bottom) Red Earth Farm's ducks, herded by a pair of border collies, convert crayfish in the pond to eggs, meat, and down.

But much as I love them, I'd rather not live on berries and acorns alone. We're deeply fortunate to be located next door to Dancing Rabbit Ecovillage and three miles away from Sandhill Farm, a 34-year-old largely food self-sufficient income-sharing community. Both communities have had a strong food culture from the start and we learn a good deal from them. Sandhill supplies us with eggs, tempeh, honey, wheat, and sorghum, and they are invaluable advisors as we choose cultivars and gardening methods. (See "Food, Glorious Food," pg. 45.) Ironweed, a combination dinner and garden co-operative at Dancing Rabbit, has nourished many of us with their fresh produce and dairy products. And all three communities are in an agricultural region, which despite a monocrop monotony is still dominated by small family farms owned by our exceedingly friendly neighbors. Raising food is what people *do* around here.

And so at Red Earth Farms we don't just stalk the wild asparagus but grow food too, using the principles of permaculture design. To me, practicing permaculture is a continuous process of discovering how to have the most fun and eat the best food while working the least. In part, that means perennials and perennialized annuals. We grow strawberries, black currants, and perennial "walking" onions. We save tomato

---

## *There's so much to learn about raising food!*

---

seeds. We save part of the garlic harvest to plant in the fall. We experiment with "the three sisters": corn, squash, and beans—crops that like each other and from which we can save seed. We plant trees; one of Red Earth Farms' subcommunities, Dandelion, has already planted hundreds of peach, apple, chestnut, hazelnut, pecan, and other trees, creating a future food forest around their pond. One day perhaps their chestnuts will obviate the need to grow potatoes.

Over the long, hot summer, we've found mulch to be a good friend. Our young trees and the three sisters need to be kept cool and moist, and the earthworms want to work the soil. We also don't feel like weeding a lot, and we have a surplus of grassy fields. Given the needs and the available resource, our low-tech, inexpensive tool of choice is a scythe. We each have our own custom-made European-style scythe, which, when sharpened now and then in the field, makes mowing a sheer pleasure—especially first thing in the morning when the grass is still wet with dew. This is the best of everything: we clear paths, keep the ticks down, mow space to work and play in, get mulch for the orchards and gardens, and enjoy a relaxing, meditative form of exercise in the cool of the day. And then we have breakfast.



So far, we've experimented with some polycultures but have not had enough time yet on the land to draw clear conclusions about their advantages. Our ponds and rainstorms offer us the exciting opportunity to learn about aquaculture; Dandelion's dozen ducks (herded quite capably

We're only getting started, and the percentage of our diet that we produce so far is very small, but with time we hope to learn how to amply sustain ourselves and share the surplus with our neighbors in the village. We've got a long way to go; there's so much to learn about raising our food!

*In winter we often crave the crunch and tang and teeming goodness of cultured foods.*

by a pair of border collies) are doing a superb job of converting crayfish to eggs, meat, and down. We have learned that mulching too extravagantly with duck manure yields odd-tasting potatoes. But the ducks aren't the only ones whose so-called waste we see as a valuable resource; we use composting toilets to collect our "humanure," which is slowly transformed into odorless, nutrient-rich soil. A small population of bees improves pollination as well as providing honey and beeswax. We have plans to bring additional poultry and small livestock to our land soon.

And once we've raised it, there's so much to learn about food preservation and storing. We've got passive solar dehydrators on which we dry fruits and vegetables. We make jams, chutneys, and preserves from the berries, and we make sauce and juice from the tomatoes. We press apples into cider and bottle it against the long winter. But best of all—the most fun that yields the tastiest food with the least work—we ferment stuff.

It's hard for me to remember a time when I didn't yet know and love fermented foods. My favorite bread has always been sourdough rye, my favorite summer snack a crunchy



**BASIL  
KRAUT**

I don't have a fridge or freezer, but I adore pesto. So how to keep that basil

tasty into the winter? And what to do with it when it's coming in by the pound? My solution is a lactic acid ferment with oil as a sealer. Whenever I want basil, I just use my "basil kraut" as is, or blend it with garlic and pine nuts to toss with pasta. It's pleasantly tart with a strong basil flavor and is packed with beneficial lactobacilli. Best of all, it can be stored for months in a cellar or other cool place—or even at room temperature if your house isn't too warm. Try stirring it into soups and sauces, blending it with cream cheese and spreading it on bread, or mixing it into your eggs in the morning.

To make it, you need basil, sea salt or kosher salt, and extra virgin olive oil. Strip the basil leaves off the tougher stems. Compost the stems and put the leaves through a hand grinder or food processor. Add salt to taste and enough olive oil to coat, as if you were making pesto. It should taste quite salty but not overwhelmingly so. If you like measuring, you could try about two teaspoons of salt per pound of basil. The more salt you use, the slower the fermentation will be.

Take small jars, preferably with straight sides and a rubber-sealing lid. I like to reuse olive and jam jars. Spoon your salted, oiled basil into the jars, pressing each spoonful down hard into the jar to exclude air bubbles. This is important! Pack all that basil right down in there. Stop an inch and a half to two inches below the rim.

Now pour extra virgin olive oil on top of the basil. I put about an inch of oil on top but maybe you could do with less. The purpose of the oil is to keep air from getting to the basil. Put the cap on the jar and tighten it down well.

Put your jars somewhere cool or room temperature, but not cold. I put mine on low shelves lined with several layers of newspaper in case any oil escapes. Leave them there for a week or two. During this time the fermentation will begin. You will notice small bubbles forming in the developing kraut, and the oil level may rise. After a couple weeks—or sooner if you notice the oil level nearing the top of the jar—open each jar carefully (over a bowl in case oil comes out) and let air escape. Press down on the kraut with a spoon to help all the air come out. Then top up again with oil and close the jars again for another couple weeks. Repeat this process if necessary. When your kraut stops bubbling, the fermentation is complete.

Stored in a cool place, this kraut will keep easily through the winter—if you and your friends don't eat it first. Happy fermenting!

—A.E.



kosher dill pickle. I love cheese, yogurt, wine, beer, miso, tempeh, and sauerkraut. In Russia I learned to love *kombucha*, or as they call it, the “tea mushroom.” But until I moved into community I never thought I could make all these things with my friends in our homes. Now we do it all the time. Salted things in crocks, bubbling carboys, and

economies. This revolution rescues traditional foods that are in danger of extinction and revives skills that will enable people to survive the inevitable collapse of the unsustainable, globalized, industrial food system.”

This revolution is served at our best parties. This is my revolution—it makes me dance.

## *This revolution is wholesome, nurturing, and sensual.*

slowly rising sour loaves sit in the corners of every kitchen around here. Besides the captivating magic of watching food transform itself before our eyes, I think there are two reasons fermented foods are so popular here in our tri-community area. First, we are doing our best to eat our local food year-round, which means that in the winter we often crave the crunch and tang and teeming goodness of cultured foods—not the bland sogginess of something frozen or pressure-canned. And second, it takes a whole host of symbiotic, live, wild, cultured microorganisms to match our communities’ creative, transformative, wildly cooperative *human* culture.

This community culture has evolved to a great degree hand-in-branch with the food we eat. There’s something about food that brings us together. We find ourselves bartering it jar-per-loaf and pound-per-haircut, or buying it from each other with DR’s own currency stimulating our local economy and subverting the corporated disconnection of communities from the source of their vitality. The way we eat is powerful political activism. As Sandor Katz writes in his book, *The Revolution Will Not Be Microwaved: Inside America’s Underground Food Movements*, this type of activism “seeks to revive local food production and exchange, and to redevelop community food sovereignty. There is no sacrifice required for this agenda because, generally speaking, the food closest at hand is the freshest, most delicious, and most nutritious. ...This revolution is wholesome, nurturing, and sensual. This revolution reinvigorates local

And that’s probably my favorite thing about our food—better even than picking wild morels or baking sourdough bread in an earthen oven. We’ve found that our food, carefully grown and prepared, tastes much better in each other’s company. So we gather every week, all three communities bringing an assortment of dishes to the Tuesday potluck dinner. Many of us eat all our other meals in small groups—one group at Sandhill, one at Red Earth, and at least four at Dancing Rabbit. We buy most of our beans and grains together in bulk through a food-buying club based at Zimmerman’s store in the nearby town of Rutledge. And we bring food to our biggest celebrations: May Day, Thanksgiving, weddings, and each community’s Land Day.

Last Thanksgiving, when asked to speak in turn about what we were thankful for, one guest raised a carafe of freshly pressed apple cider and said simply, “This.”

My hope for Red Earth Farms is that we can learn to dance with plants and animals in a way that not only provides our neighbors and us with plenty of delicious sustenance, but also regenerates lively, diverse ecosystems that gracefully include our human culture. We’ll keep

on gathering, growing, and eating until we get it right.✿



Members of the three communities can, ferment, and pickle food whenever possible. One year of canned food at nearby Dancing Rabbit.

TONY SIRNA

*Alyson Ewald, a cofounder of Red Earth Farms, is director and fundraiser for a small nonprofit supporting the Russian environmental movement. She also serves on the board of Dancing Rabbit Ecovillage and does membership and development work for the Fellowship for Intentional Community (FIC), publishers of this magazine.*





RACHEL SCHATTMAN

# Making New *CHOICES*, *PLANTING* New Seeds

BY LYNN FARQUHAR

**A**t Lama Foundation, a spiritual community in the mountains of northern New Mexico, the choices we make in buying food are based on a combination of budgetary constraints, the limited purchasing choices in our mountain region, our short growing season at 8600 feet, and our earnest desire to free ourselves as much as possible from the fossil-fuel-driven food system we've all grown up with.

How is our community facing the daunting learning curve ahead of us in this time of Peak Oil? As gas prices have climbed, we've gotten better at distinguishing between real needs and wants, as well as at recognizing and utilizing more of our

local talent and resources. One is Daniel Carmona, our local CSA farmer. Each summer we purchase a larger share of our produce from his farm as we wean ourselves off of trucked-in staples from hundreds, if not thousands of miles away. Fortunately we're located close to the Taos Pueblo and a number of small communities where interest in farming and the "old ways" is being rekindled.

Estevan Arellano, an arborist who lives about an hour south of us, has taught us about *Querencia*—a sense of great care for and rootedness to place; a sense of safety, of home, of a place not so much inherited from one's ancestors but on loan from





*Nowadays Lama Foundation buys more of its fresh produce from a nearby CSA and less from local stores.*

one's children and grandchildren. Estevan, Daniel, and others have taught at Lama on topics from seed-saving to our bioregion's cultural context to the fine points of growing quinoa and greenhouse construction. At various regional agriculture meetings the excitement and hopefulness in the room is palpable. "I feel a huge quickening happening in the collective desire to save the Earth and its inhabitants by shopping locally, using alternative energies, and re-localizing our economies," Daniel observes.

We've also shifted to a more local and regional focus in our programs. Instead of hosting summer programs with well-known spiritual teachers who draw participants from all over the country (who jet into the Albuquerque airport and then drive to our rustic community), we're hosting more youth leadership programs and summer programs designed for local appeal. After a devastating fire destroyed many of our buildings ten years ago, we've increasingly applied the permaculture principle of "stacking functions" as we've worked to rebuild our housing and infrastructure and simultaneously offered natural building and permaculture courses, integrating such teachings with an exploration of the world's great spiritual traditions.

One of our biggest challenges has been the transience of our residents. Often in our history people haven't remained long enough to have much understanding



*Lama is also focusing less on visitors from afar and more on local outreach, such as selling products at local fairs.*

of the nuances of our growing season. Even today, we can only boast one resident who's lived here for over four years. We are finally recognizing how having an ever-shifting population runs counter to a primary permaculture principle: that of prolonged observation of one's land over time before making decisions about everything from siting buildings and water catchment tanks to growing food. This is of course a challenge our entire culture faces: because of our oil-fueled, internal-combustion-engine-based society, over generations we have shifted from an agrarian society to one of both tremendous mobility and learned helplessness around food production.

I'd like to offer some humble advice, if I may, about what I've learned about increasing food production as well as communication skills (and

---

***Over generations we have shifted  
from an agrarian society to one of  
both tremendous mobility and learned  
helplessness around food production.***

---

I'm still not certain which is a by-product of which) in an intentional community setting during times of increasing fuel costs.

1. Be curious and ask questions. Learn the skills and expertise of neighbors in your immediate and surrounding area in terms of reading the landscape, maintaining good soil, and growing food. You may be surprised at the passion and welcome reception you get when you acknowledge that you don't already know it all and truly welcome the gifts of other people's wisdom and experience.

2. Read up on permaculture principles and ethics, Peak Oil issues, and interpersonal communication (you'd better believe they're connected!). Start a discussion group around your favorite gardening book. At Lama we're finding Lisa Rayner's *Growing Food in the Southwest Mountains* a great help. (See "Resources," pg. 51.)



3. Reach out to people who aren't necessarily part of your own belief system and be open to *their* ideas. Everybody eats, so you have common ground already.

4. Even if you're intimidated by those who seem to have a more natural affinity for horticulture, consider adopting a tiny plot of earth and growing some food yourself. In consultation with an enthusiastic neighbor or a sympathetic nursery worker, try growing something easy.

5. Keep records of what worked and what didn't work in your food-growing experiments. Make observations about the optimum siting

about possible projects for local youth that connect them with the Earth that sustains us all.

7. Be fearlessly, joyfully creative. If your ideas aren't being received in the venues available, explore why not and create new venues. There's always container gardening if you haven't your own small plot of soil.

8. Have faith that your combined good intentions *do make a difference*. Don't be discouraged by your inevitable mistakes, but regard them as useful compost in the path forward toward more mindful living! Good luck!✿

---

***Reach out to people who aren't necessarily part of your own belief system and be open to their ideas.***

***Everybody eats, so you have common ground already.***

---

*Lynn Farquhar has resided at the Lama Foundation since summer 2004. A former urbanite and a late-blooming gardener, she's eager to swap tips on farming. [lynn@lamafoundation.org](mailto:lynn@lamafoundation.org).*

of plants that do best in your unique soil and microclimate. Note the weather patterns; describe what you did to discover what factors were at play in your greatest successes and most dismal failures. (For example, last year I planted way too many tomato starts I picked up cheap in town way too late in the season for them to develop edible fruits. At season's end I felt awful seeing the many tomatoes that froze before they could mature.)

6. Collaborate in local gatherings to create or continue farmer's markets, support local growers, purchase food staples cooperatively with others, develop bartering and carpooling systems, and brainstorm

**ABOUT LAMA FOUNDATION**

Lama Foundation is an eclectic spiritual community founded in 1968 in the Sangre de Cristo mountains near Taos, New Mexico. Our mission is to be "a sustainable spiritual community and educational center dedicated to the awakening of consciousness, spiritual practice with respect for all traditions, service, and stewardship of the land." This year we had 14 year-round residents (including through the winter months when our property was covered in snow), however, from May through September, when we have many summer interns and visitors taking various workshops and retreats, our population can grow to at least 50 people.

—L.F.



LAMA ARCHIVE

At 8600 ft., Lama's garden has a short growing season.





JIM BOSJOLU

*A young customer of Kestrel Perch Berries, which combines a U-Pick berry farm with the CSA model of organic farming.*

The devastation after Hurricane Katrina was a turning point for many of us here at Eco-village at Ithaca (EVI) in upstate New York. Here 190 of us live in two adjacent 30-unit cohousing neighborhoods on 175 acres of meadows and woods on the edge of town. While some residents have been concerned for years about climate change, the possibility of global economic collapse, and the economic effects of Peak Oil, Hurricane Katrina brought that concern out in the open. "I'd always just assumed if something went wrong in a big way the government would bail us out," said longtime EVI resident Deena Berke. "But after watching what happened in New Orleans, I realized we were up a creek without a paddle."

EVI's energy task force, which Deena organized in October 2005, addressed the issue of Peak Oil and emergency preparedness, asking what we can do to reduce our dependence on fossil fuels—which of course brings up food issues. Our first few meetings were large and diverse. Residents came with interests that ranged from masonry stoves to root cellars to solar panels to culture change. Instead of trying to bring everyone together on a single task, we quickly decided to divide into teams, each one focused on a different topic area.

One team is working to increase our use of local foods. Many articles have come out in the past two years that describe North America's dependence on fossil fuel—and on global commerce—to supply the food we eat. From fertilizer (made from natural gas) to tractors (fueled by oil) to pesticides (derived from oil) to processing and packaging (which often requires plastic, made from oil) and shipping and refrigeration and cooking (all of

---

# A NEW ROOT CELLAR, BULK BUYING, AND TWO CSAs

---



which use large amounts of energy, most of it coming from oil, natural gas, or coal), every step on the path from seed to dinner table relies on fossil fuels. The average North American uses as much gasoline to feed themselves as they put in their cars. So buying local, organic, unprocessed bulk food—or growing our own—can make a huge difference in our fossil-fuel use and our food security.

Fortunately, we have many alternatives here to buying conventional supermarket produce. Two of our residents, Jen and John Bokaer-Smith, operate West Haven Farm on EVI property. This 10-acre CSA (Community Supported Agriculture) farm is certified by the Northeast Organic Farming Association (NOFA) and protected by EVI's permanent conservation easement. Its 200 shareholders, many of whom are EcoVillage residents, pay a portion of the farm's expenses up front, and

the local Farmer's Market. All told, the CSA farm feeds about 1,000 people a week during the growing season. Part of its success is due to Jen and John's soil restoration practices, using green and composted manure, nitrogen-fixing cover crops, and crop rotation.

And EVI member Katie Creeger's new CSA berry farm, Kestrel Perch Berries, combines the idea of a U-Pick berry farm with the CSA model of organic farming. It's the first of its kind in the US as far as we know. Katie been preparing the fields for several years, and it's now in its second year of operation.

Each of Katie's regular shareholders bought one or more "berry shares" at the beginning of the season, and is entitled to a weekly U-Pick outing in her berry fields in return for about 15 minutes of farm labor (most often weeding or mulching).

---

***"I'd always just assumed if something went wrong in a big way the government would bail us out. But after watching what happened in New Orleans, I realized we were up a creek without a paddle."***

---

in return receive a weekly share of freshly picked vegetables, herbs, fruit, and flowers from late May to early November. In the height of summer, for example, our shareholder boxes can include red and yellow tomatoes; eggplants; three kinds of beans; romaine, green leaf, and butter lettuce; and zucchini, patty pan, and yellow summer squashes. Jen and John benefit from having a guaranteed market for their produce, and we benefit from having this bounty right here onsite. It's not just community members who support this farm, however. Half of the farm's crops go to its shareholders and half goes to



JIM BOSJOU

*EVI's other onsite CSA is West Haven Farm, where members can do work trade for CSA shares.*



## OTHER EVI RESPONSES TO ENERGY DECLINE



**RENEWABLE ELECTRICITY.** While about half the homes in our second neighborhood have off-grid power, so far no homes in our first neighborhood do. Although many of us purchase “green electricity” from regional suppliers, we’re still concerned about power outages. Both our water supply and our winter heat are vulnerable. Because we’re at the top of a hill our water must be pumped up to us, and we lose pressure whenever the power goes out. And even though our main heat source is natural gas, our heat-circulation systems rely on electricity.

So we have ordered solar panels and batteries for our pumphouse, so it can supply a small amount of water during power outages, and will soon be ordering solar panels for our first neighborhood’s Common House. While these projects won’t power all our water-pumping needs or all the electricity needs of the Common House, we will have enough to get by in emergencies.

Solar panels would be difficult for many of us to install on our homes in the first neighborhood because our roof surfaces are either too small or face in the wrong direction. So we’re working on a proposal where several neighborhood residents can pool our money to fund a single set of panels for a home with a good roof, and get reimbursed on our monthly electric bills for the energy they generate. The goal is to get solar panels on at least one home in each of our four housing clusters, and use the emergency backup power to keep the heating systems operating in the entire cluster.

**WINTER HEAT.** We are concerned about the rising cost of natural gas, which heats most of our homes. Biomass is the most cost-effective renewable heating option, but it’s usually used to provide direct radiant heat within a home, and we have central heating. We considered either a cordwood boiler, which must be stoked twice a day, or a wood-pellet boiler, which can be fueled using a hopper with a pellet supply that lasts several days. We were most interested in the wood-pellet boiler, but learned that the nearest supplier of wood pellets, who makes them out of sawdust from a local sawmill, ran out of wood pellets last winter. A sawmill produces a fixed amount of sawdust, and when it’s gone it’s gone; there isn’t any easy way to get more. And pellet boilers (unlike some pellet stoves) cannot use grass or weed pellets—which we could produce on site—because they generate too much ash and clog up the works. Also, some of our residents have chemical sensitivities, and others are concerned about possible health effects of wood smoke. Although new stoves burn far cleaner than older ones, we’re not sure how using woodstoves in each of our houses, which are very close together, would affect our air quality.

**CONSERVATION AND LIFESTYLE CHANGE.** We also started an energy conservation team to help us change our lifestyles, and declared 2006 a Year of the Low Ecological Footprint, focused on reducing the ecological impact of our individual lifestyles. Among other activities, we discussed ways to reduce car use, offered a bike tune-up workshop, looked into the feasibility of running a shuttle to town, and ran a shuttle to the farmer’s market several times last summer.

**LAND PARTNERSHIP.** Our new Land Partnership Committee, started in early 2006, was organized to complement our Built Environment Committee. Both committees are involved in long-term planning and site design, and we’re working together to balance the living environment with the built environment in our future development. We plan to use permaculture principles in our future development for food, water, energy, wildlife, and waste, and to create a comprehensive site analysis and site management plan. EcoVillage residents have declared 2007 to be a Year of Land Partnership, and are involved in a variety of community activities to develop a deeper understanding of how we participate in and improve the ecosystem on our land.

—M.H.



Katie has faced some challenges, such as the week last year when heavy rains turned the height of the strawberry season into a moldy mess. The farm labor that week was picking and discarding many wheelbarrow loads of moldy berries, a heartbreaking task that nonetheless made it possible to sal-

Our local food team's main project this past year has been the construction of an earth-bag root cellar, which will allow us to store much more local produce for winter use. We've been laying the groundwork for this project for several years, working with students at Ithaca College on site selection,

---

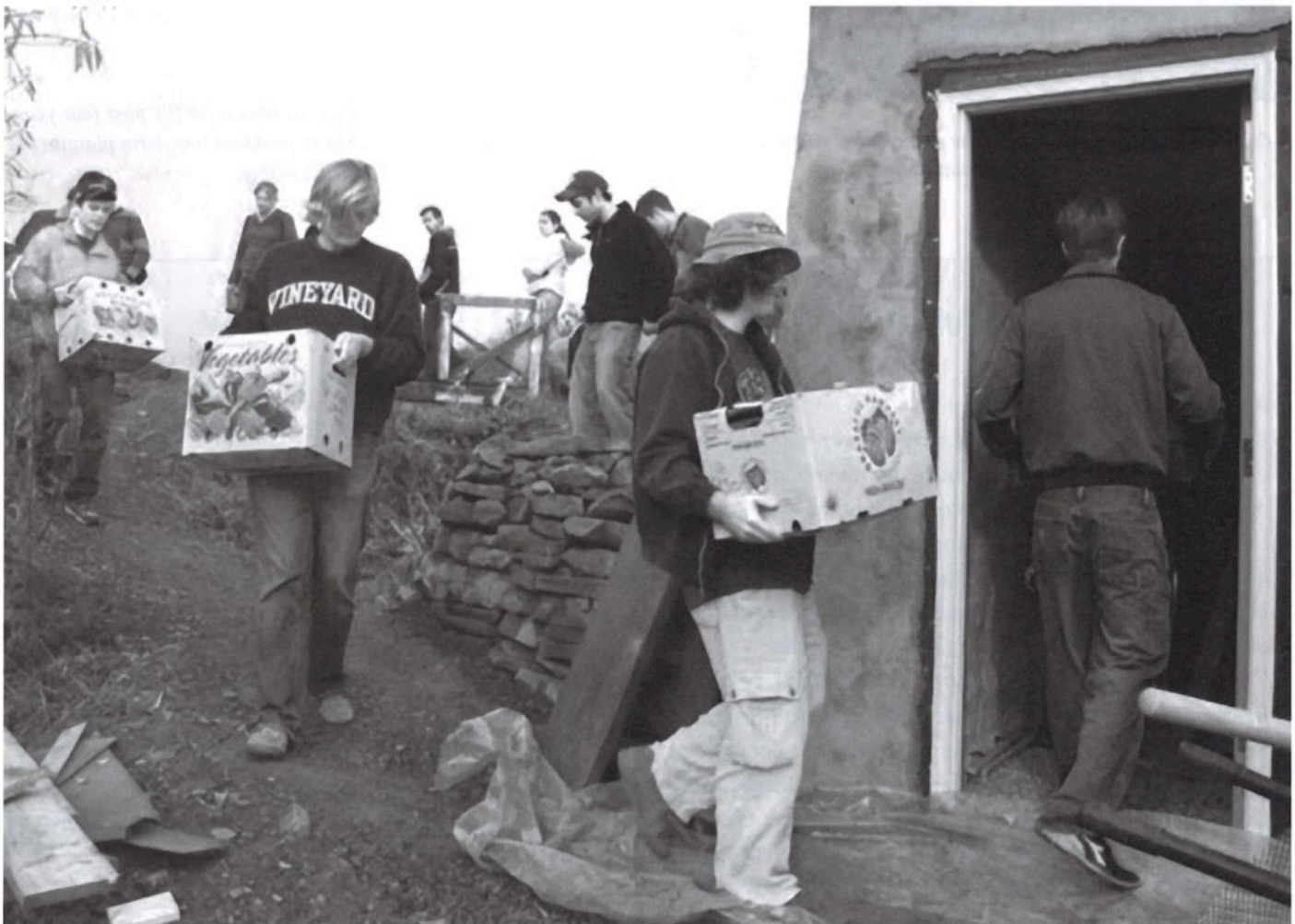
***Buying local, organic, unprocessed bulk food—or growing our own—can make a huge difference in our fossil-fuel use and our food security.***

---

vage the end of the season. A few days of sunshine later, the berries were again luscious and beautiful, thanks to the help of Katie's many shareholders.

The Berry Farm's offerings this year include strawberries, raspberries, blackberries, and small quantities of red and black currants, gooseberries, and elderberries. Katie will be adding new varieties of each year until the farm is fully planted.

budgeting, and design. Our new energy consciousness has made it easier to move forward quickly and gain broad community support for the project. The root cellar, which is built using earth bags, was built during the summer and fall of 2006. We stocked it with over 1300 pounds of local produce this past winter for common house use, and also stored bulk produce for a small winter root CSA for residents who weren't



*EVI members stored over 1300 lbs. of local produce in their new root cellar.*





JIM BOSJOU

Community members built their new root cellar of earthbags for maximum earth-coupled mass.

able to buy into the winter CSA run by Blue Heron Farm, a nearby organic produce farm.

While our 175-acre property gives us enough land to grow much of our own food, few of our residents, besides Jen, John,

---

***The average North American uses as much gasoline to feed themselves as they put in their cars.***

---

and Katie, are interested in farming as a career or able to make it work financially. Most of our land is field and forest, not farmland.

We do, however, live in the heart of the Finger Lakes region of New York State, an area that has been at the forefront of the organic farming movement for many years. To supplement the produce we buy from West Haven Farm and Kestrel Perch Berries, our local food team set up bulk-buying arrangements with local farmers to supply our Common House with eggs, meat, honey, and several varieties of beans.

While in times like these nothing is certain, we know that at least at EcoVillage at Ithaca we're doing our best to cultivate food resources much closer to home.❁

---

*Marty Hiller has lived at EcoVillage at Ithaca for the past four years with her daughter, who is now six. Marty works on long-term planning at EVI and occasionally teaches at Ithaca College.*

## EVI's Activism in the Wider Community

A major question that comes up when preparing for economic turmoil is how to balance self-sufficiency with regional interdependence. Self-sufficiency can buffer us from rising prices, but our livelihoods depend on the economics of the entire region. Many of us are active in the broader community, reflecting our awareness of the close connections between our own well-being and that of our neighbors. Here are some of the organizations of which our residents are members or co-founders:

- **Sustainability Education at Ithaca College.** Ecovillage is partnering with educators at Ithaca College to incorporate sustainability themes into their undergraduate curriculum. Ithaca College is fast becoming a national leader in sustainability education. [ithaca.edu/sustainability/curriculum\\_academic.php](http://ithaca.edu/sustainability/curriculum_academic.php).

- **Sustainable Tompkins** is a networking organization for Tompkins County that brings together people from the government,

business, and nonprofit sectors with private citizens to work toward regional sustainability. [sustainabletompkins.org](http://sustainabletompkins.org).

- **TCLocal** is a Tompkins County-based citizen initiative working on Peak Oil. The group is developing an information resource and a plan to help rebuild our local economy as the global economy becomes stressed by the rising cost of energy. [tclocal.org](http://tclocal.org).

- **The Ithaca Carshare Program** is working to launch a community carshare service. Carshare members will be able to use shared vehicles at a per-mile cost. [ithacacarshare.org](http://ithacacarshare.org).

- **The Finger Lakes Permaculture Institute** was founded last year. It runs certification classes and skill shares, brings in visiting lecturers, and is developing a permaculture demonstration site at the Cayuga Nature Center. [flpci.org](http://flpci.org).

—M.H.





Author Sara McCamant (right) and Molly Morgan (left) help promote the Anderson Valley Foodshed Group at local events.

# EATING LOCAL

**N**ot long ago I was asked to speak about my work on local food issues and economic localization at a conference for localization activists in Northern California. As I prepared my presentation, the words “relationship economics” quickly came to me. By that I mean an economic system that is based in knowing the who, what, and where

build our walls, and even what materials were used to build them. The core of our community is also the core of the localization movement: conscious relationships, where we choose healthy, interconnected relationships to build our lives around.

In this country, it might be hard to imagine a place based on relationships since chain stores like Wal-Mart and McDonald’s

---

*We wanted to connect people with their food  
and keep farming alive in the area.*

---

of the exchanges in our lives. I realized what I was thinking about was basically the way we live our lives here at Emerald Earth, the small, rural intentional community where I live. Relationship economics is about knowing the people who are our neighbors, where our food comes from, whose hands

usually drain the community out of most towns and cities. But we can see glimpses of relationship-based community in most Third World countries or by looking back just a few generations here in the United States. And across the country, there is a growing movement trying to make relationship eco-





*"Relationship economics" includes knowing where one's food come from, such as this produce from the garden at Emerald Earth.*

nomics a reality in our towns and cities. One way you can see it is in the rapid growth of CSA (community supported agriculture) farms, farmers; markets, and community gardens—all connecting people to their food, their farmers, each other, and the Earth. "Buy local" campaigns remind us that a corner grocer who knows our faces can offer us so much more than a Wal-Mart's low prices can.

Two years ago in my small town in Northern California a group of us formed the Anderson Valley Foodshed Group to create a healthy, vibrant local food system in our region. We wanted to connect people with their food and keep farming alive in the area. We are part of a greater localization movement in Mendocino County, California. For me and many other people, the localization movement was spawned in 2004 by a successful county-wide ballot initiative to ban the growing of genetically modified crops. The first of its kind in the country, this measure passed despite giant agribusiness and biotech corporations outspending local activists by a ratio of five to one. The question of who makes decisions for local communities was a central issue in the campaign against genetically modified foods, and the

---

***Moving to the next level will have to include changing the economic systems of the modern world, no small feat.***

---

discussion inspired many of us to focus on the local scale where we have more influence. We want to reclaim our towns and communities in Mendocino County and make them engaged participants in the world we want to live in.

Our Anderson Valley group chose to focus on food, not only because we are passionate about it, but also because it is a bridge between many groups of people. We felt we could bring diverse members of the community together around this: such as old-timers who remember when nearly everything they ate was produced nearby; the Latino community, many of whom come from rich food cultures on ranches in Mexico; and children who won't eat a green thing on their plate but love carrots and broccoli when



they can pick them in a garden. We also made a conscious decision not to limit our promotion to organic food. The non-organic farm in our valley has been growing many different varieties of produce for four generations and employs many local families; they're an important part of our local food system. The fact that we included everyone who cares about food in the dialog was crucial for all of us in this area to learn from each other and build a relationship economy.

We organized a month-long program last fall to encourage people to eat food that was grown from within 100 miles of

successful that other communities around the county have followed suit and had similar outcomes.

Food touches everyone's lives directly, but having a local focus on food doesn't necessarily make it an easy issue. We are radically altering our society. What we eat and what we buy changes the world.

The localization movement struggles with the label of "isolationist" and is sometimes challenged as being unrealistic for a "strong economy." It is important to question this idea. Do big box stores that don't pay living wages or health ben-

---

## *How do we challenge the agribusiness model of bigger is better?*

---

their home. At the end of October we held a local food potluck dinner at the Grange (an institution that has a long, rich history of building and supporting local community). People streamed in with bowls and plates overflowing with delicious food from their gardens, local farms, and their creativity. The room was filled to capacity with a multi-generational group celebrating local food and community. Many people met for the first time and the whole building buzzed with lively conversation. This event was very simple to organize and so

efits make our local communities stronger? When family farms are auctioned off to corporate interests, does it improve community life? Whose economy are we talking about?

In relationship economics, quality of life is a key measure of progress. Much of what's considered good for the gross national product is clearly bad for local communities. The localization movement's educational work includes helping people to understand that when they choose to drive two hours to buy cheaper food at Wal-Mart or Food Max, they are making it



*Besides focusing on their own community activities, Emerald Earth members also connect to the wider community—often through food.*



impossible for the corner market to exist. Lack of local employment for neighbors and friends means fewer options for everyone and creates dead towns.

People need to realize that localization does not mean isolation, and one way to become connected is to strengthen each community in its own unique way. A global network of healthy, sustainable, and vibrant communities can share and trade with each other without any one taking advantage and without unhealthy dependence. When each local community is strong, the whole will be stronger, too.

Another way in which my intentional community life informs my localization work is that I want whatever I do to have an effect in the greater world. I don't want the focus of our lives at Emerald Earth to be limited to the details of our next natural building project, and it is important that our local food activities do not consist solely of sitting around eating great food. Now that we've started to increase awareness of the importance of eating locally, what are our challenges? Moving to the next level will have to include changing the economic systems of the modern world, no small feat.

Our local foodshed group is beginning to address the high cost of land, equipment, distribution, and capital. In the current economic system, it is extremely difficult to pay the bills by growing food on small farms in sustainable ways. How do we challenge the agribusiness model of bigger is better? How do we help people understand the true cost of making purchases based only on cheapest price? The scope of this question also reflects my life at Emerald Earth. And how does our inten-

tional community, nestled remotely in the woods, work to change the building industry that is so toxic and unaffordable to many? And how can we really be a model for others to live and not just a little experiment for ourselves?

In many ways my work in the larger community around local food is my way of taking to the world what we have learned and created in our intentional community. It is expanding the message to another level and increasing the number of the people with whom I interact. Both at Emerald Earth and in the local food group, we continue to look at our lives and ask the question: does what we're doing build strong, healthy relationships or does it exploit, disconnect, or hurt relationships? When our answers lead us to choices that develop interconnections, we are creating a world of communities based in place, in caring, and in conscious relationship. And that is a better world.✿

*Sara McCamant, a gardener, cook, natural builder, and mother, has lived at Emerald Earth community in Northern California for the last seven years. She helped co-found the Anderson Valley Foodshed Group in 2004.*



## LIVING AT EMERALD EARTH

What is an economic system based in relationship? I can start by describing one of my days at Emerald Earth. I wake up to the sound of a chicken that has laid the eggs for my breakfast. When I look around my house, I think of the people whose hands built the walls and I know where the mud came from that makes up those walls. The peach I pick as I walk out of the house is watered from a spring on our land. The lunch table is covered with food from local farms and our garden. All the people I see every day know me and I know them. I have a feeling of being deeply interconnected with a web of relationships essentially rooted to the place where I live.

In "mainstream" life, people wake up in homes knowing nothing about the walls, let alone the people who built them. It doesn't even occur to them to think about these things. Breakfast might be cereal made of ingredients from all over, processed by myriad machines, and floating in anonymous cow's milk from a factory farm. One may drive down the

street not even knowing the names of the neighbors. Obviously modern life, a product of our capitalist, globalized, high-tech world, is disconnected and isolated—the opposite of conscious relationship.

A challenge we face at Emerald Earth is to stay interconnected to the wider community. Being a small, rural group living up a long dirt road, it would be easy to feel and be isolated. One of our intentions is to be a model for an alternative way of living. In order to accomplish that, we must reach out to people beyond our community, and we are. For example, we offer classes and work parties for people to get a taste of our lives and the choices we have made. We built a cob bench at the local playground to bring our passion for natural building into town. We participate in a CSA to augment the food we grow ourselves. Our lives are based in our own 180 acres but we continue to work to connect to others.

—S.M.





Sandhill member Kathe Nicosia sells the community's value-added food products at a local farmer's market.

BY STAN HILDEBRAND

# FOOD, GLORIOUS FOOD!

*At Sandhill Farm, community life is organized around growing, processing, and enjoying delicious, organic food.*

**A**t Sandhill Farm near Rutledge, Missouri, an income sharing community where five of us live on 135 acres, food is at the center of our daily life. Growing, producing, and eating wholesome food is a primary focus of our community—for us, it is a way of being a positive influence in society, contributing to a gentler lifestyle, and living in harmony with the Earth.

We grow about 80 percent of our own food. This includes food for ourselves, as well as our interns, community visitors, and the 20 extra folks here every fall helping with the sorghum harvest. The entire farm is certified organic, which

includes several large gardens, the 20 acres on which we grow our annual crops, and about half the property which we maintain in woods.

The folks who started Sandhill Farm in 1974 intended to be largely food self-reliant, and since then we have grown most of our garden produce, fruit, herbs, dairy, meat, grain, and some of our beans. While we no longer have dairy animals, we still have chickens for eggs and all our meat is homegrown (chicken, turkey, and occasionally pork) or deer hunted locally. We keep bees for our own honey as well as to sell and make maple syrup for our own consumption. We grow wheat, mill





SUSIE PHELPS

it into flour, and bake our own bread, and make our own beer and wine. We also grow medicinal herbs and make salves and tinctures.

We grow food not only to eat fresh, but to preserve and store for the rest of the year. To preserve our harvest, we typically use freezing (broccoli, cauliflower, peppers, and greens), canning (tomatoes, green beans, carrots, pickles, jams, and salsa); and drying (herbs, mushrooms, and some veggies). We freeze or can as jams most of our fruit, and dry fruits like apples, pears, and peaches. We ferment cabbage into sauerkraut and kimchi and ferment some fruit into wine.

Sandhill Farm is one of the few intentional communities to make a significant portion of its income from selling homegrown and processed agricultural products.

We began in 1977 by making sorghum syrup (a traditional sweetener in the Midwest and South) to sell at fairs. In the early 1980s we began selling honey and gradually added other products: granola, sorghum seed flour, prepared mustard and horseradish, salsas, jams, pesto, tempeh, wheat, popcorn, beeswax, etc. We still sell a lot of our products at fairs and conferences, though we sell some products—

---

***For us, growing, producing, and eating wholesome food is a way of being a positive influence in society, contributing to a gentler lifestyle, and living in harmony with the Earth.***

---

sorghum syrup, honey, mustard, and tempeh—in stores and restaurants. We market our sorghum wholesale as well. We love the opportunity to talk with our customers about food, our lifestyle, and sustainable living.

We feel it is important to share what we know of growing food, improving our soils and striving toward sustainable agriculture. Each year we host 6-10 interns throughout the growing season. They spend most of their time working in the garden, processing food, and taking their turns cooking for the community. Their help is greatly appreciated and helps free our time for our many outreach initiatives.

We give tours to folks who visit or stop by the farm to buy products, and host 4-H groups, school classes, master gardener groups, and college classes. Some come for a few hours while others spend a weekend. People come for a tour and introduction to our lifestyle in general, but a large focus of our tours is our food production. Our entire farm is certified organic, and I, as farm manager, am also an organic inspector and have traveled extensively helping farmers transition to more sustainable practices. Two market gardeners joined the community in 2002.



We discuss issues of food production and consumption daily among ourselves and with visitors.

Our annual sorghum harvest in the fall is labor intensive. We strip the leaves from the cane (sorghum stalks) in the field, cut off the heads of the canes with machetes, load the canes on a wagon to take them to the sorghum press, feed them into the press by hand, boil the syrup in a wood-fired boiler, and strain and bottle the syrup. People come on labor exchange from other communities



and friends and acquaintances gather in this annual ritual. Some folks call it a sorghum festival because “many hands make light work,” and as long as the weather is good, the atmosphere of all working together on a common task is exhilarating. From time to time in our history we have considered mechanizing some steps in the harvest, but that would diminish the time we work together. People are here because they actually *enjoy* the work and being together. The sorghum festival is also an appropriate symbol of how food production is impor-

and our activities are determined by the rhythm of the seasons. In winter we collect firewood and maple sap; in spring we forage for greens and mushrooms and plant crops; in summer we weed, harvest, and process food; in fall we harvest, process food, plant cover crops, and prepare the gardens and fields for rest. Our meals depend to a large extent on the season: we eat more of whatever is freshly picked.

Visitors always comment on how yummy the food tastes. While we like to think we are all good cooks, we also recognize the inherent vitality of homegrown food

---

***Food is sacred in Sandhill life, and we honor each and every step along the way.***

---

and medicinal herbal preparations. We are empowered to take charge of our health in an environment of nutrient-rich food, daily exercise, and healthful living habits.

Being connected to natural cycles makes us realize that we humans are not in control of life. Our society appears to be in quest of greater control in our daily lives as well as the natural world. At Sandhill, no matter how we plan and focus our energies, we are amazed at how plants vary from year to year. The same crop that thrives one year may languish the next. Growing food is fundamentally a humbling experience and it makes our spirits soar to acknowledge that the human species does not control the natural world.

Food is sacred in Sandhill life, and we honor each and every step along the way. As a group we do not have centering circles or consult devas/plant spirits when we work, although some of us do that on our own. We strive to maintain a positive attitude and energy when working with plants, acknowledging that on a spiritual plane, humans and plants are connected. Manifesting that connection is part of our spiritual path and growth.✿

---

*Stan Hildebrand grew up in a Mennonite community in Canada. He has been the farm manager at Sandhill Farm since he joined the community in 1980. He is active in the larger organic agriculture movement as an activist and an inspector for various certification agencies.*



GIGI WAHIBA

tant to us: sorghum syrup is a wholesome product that embodies the energies of the many individuals who made it. It is a way we connect to the larger world and a statement of how food production can bring us humans together.

Growing food requires us to be connected to our physical environment, because gardening and farming lead us to have detailed knowledge of soils, weather, seasons, and cycles of nature,



*Photo Right: Author Stan Hildebran in sorghum field.*





*Tamera community produces most of its own vegetables and fruits, but not other foods. José Amorim manages Tamera's Valley Garden.*

## GARDENING IN THE ALENTEJO

*“Tamera is a 331-acre peace research village and learning center in the Alentejo region of Portugal, founded in 1995 by the sociologist Dieter Duhm, theologian Sabine Lichtenfels, and physicist Rainer Ehrenpreis. Today Tamera is home to 160 members and students, though several hundred live onsite in the summer through Tamera's Peace University, Summer University, and youth exchange program. Tamera describes itself as a “healing biotope,” meaning “an intentional community of people, animals, and plants mutually enhancing each other's life energy.”*

**I**t is market day in the square on a lazy Sunday afternoon in Messejana, a tiny village in the Alentejo in southern Portugal. The elderly men of the village have pulled out their chairs and sit comfortably in the winter sun. One market stand, run by two gardeners from Tamera, José Amorim and Sabine Mengel, offers vegetable seeds.

“What is this?” an old man asks, indicating small, whitish seeds.

“Okra; you should try it,” José responds. “It provides a huge amount of vegetables in the summer; we can tell you how to cook them.”

“How much are they?”

“We don't sell. We barter. If you have seeds of vegetables from your garden, we'll swap.”

News spreads fast in Messejana. Half an hour later, the seed stand is surrounded by elderly villagers with dusty jars and boxes.

“Here, this kind of tomato is small, but delicious. We got it from our grandfather; there's nothing like it.”



“Take some of the green cabbage seed, but watch out, it only grows so well in this region. My cousin in Evora couldn’t get along with it.”

Later, José and Sabine leave the village, their car crammed with seeds of dozens of varieties of tomatoes, carrots, cabbage, melons, and other vegetables. “In the Alentejo,” José says, “local varieties die out because they don’t fit in industrialized agriculture. We are losing most of a traditional gardener’s society and its treasures in only one generation. Markets like Messejana’s are a great chance to connect with local people. The okra seed, which one of our students brought from Palestine, grows well in Portugal and is perfect for bartering.” José and our other gardeners sow the seeds we get from the locals, watch the plants carefully, and send their seeds with a description of the plants to the Portuguese Seed Bank, through which biologists and organic farmers throughout Portugal help maintain the genetic richness of the region.

José and Sabine operate our 10-acre “Valley Garden,” where most vegetables for our community’s kitchens are grown. One of four gardens onsite, the Valley Garden is situated on the lowest part of the land, directly below the main road. It is dominated by a geodesic dome covered with transparent foil and crammed

each valley differ from the next one or from those 20 miles away on the coast. And climate will continue to be a long-term challenge. UN climatologists have predicted that the Iberian Peninsula will become increasingly dry. Last summer, for example, neighbours drove into Tamera with their tanker trucks needing water to feed their sheep.

“Compared with the whole region, Tamera is blessed with water, and gardening in a place like this is a responsibility,” says José. It’s a responsibility to help neighbours conserve resources, restore the soil, and deal effectively with the effects of global



SABINE MENGEL

Market day in Messejana, the village in southern Portugal where Tamera gardeners and villagers exchange seeds.

---

***“We hope to have 80 percent food self-sufficiency by cooperating with organic farmers and small food processing companies.”***

---

with hundreds of boxes of seeds and sprouts, tools and small machines, and surrounded by greenhouses, water pipes, and tidy lines of vegetables. In southern Portugal the whole year is growing season. What grows in the Valley Garden now, at the end of a mild, wet winter, are varieties of salad lettuce, beet root, cabbage, and some wildflowers.

The climate of the Alentejo is tricky. Normally the winters are mild and rainy, but sometimes they’re dry and frosty. No year seems to be like the one before, and the conditions in

climate change. After the ecological degradation of the last decades, particularly the destruction of the local cork oak forests in Portugal, every winter the rain washes away more fertile soil. At the same time, through our reforestation program, we’ve planted more than 20,000 trees to improve the soil’s capacity to store water. We found remains of an old water system which led winter rainwater from pond to pond to slow down its path through the landscape and retain it for later use. So we reinstalled and expanded much of the system. Now ground water is pumped by solar energy up one of the hills and stored in a new pond for gravity-fed irrigation and fire protection—a must in Portugal’s hot, rainless summers.

When José needs to know something about the special conditions of the region, he asks Lourenco da Costa-Pereira, the 67-year-old former shepherd of the site whom our founding





BIRGER BUWB

*Tamera's "edible landscape garden," where no plowing or tools are used, just the processes of nature.*

members hired as a gardener when they bought the property. It seems strange to Lourenco that we deliberately garden the "old-fashioned" way, without chemical fertilizers and pesticides. Old times were not good times in Portugal, as Lourenco recalls people being suppressed by the dictatorship and even starving. Some years after the revolution in 1974, when land workers became free farmers and launched *cooperativas* which owned the land, they were encouraged to use agribiz methods of big fertilizer and pesticide companies, and in doing so, experienced unprecedented high yields, less nourishing food, and depleted soil. Later the *cooperativas* shut

down, and many inhabitants of the Alentejo moved to the towns, leaving numerous deserted villages, farms, and gardens.

Another one of our gardens looks like an untidy group of bushes, trees, herbs and wildflowers, with vegetables growing among them. "This our edible landscape," says Thomas Preisser. "Here the soil is not ploughed nor turned, as we want nature, not hand tools and equipment, to do the work—through the natural interaction of plants, animals, and microorganisms." Yet the edible landscape garden is a considerable challenge. "The problem is that wild herbs take over," says José, "and the vegetables don't grow large enough." Thus, 90 percent of Tamera's food production comes from other gardens and only 10 percent from the edible landscape. "We're working on improving that."

What percentage of its food does Tamera produce itself? "We're doing well with vegetables," José responds. "But in other food products, we have quite a way to go. The community has grown fast in the last few years and in summer we have several hundred guests and students attending seminars and the Summer University. The olive orchard produces half of the oil we consume, and we've planted

---

***If the global economy broke  
down tomorrow and food  
became too expensive to buy,  
would Tamera survive?***

---

more olive trees. We grow most of our potatoes, but no cereals or rice. We grow figs, grapes, and other fruit. We're starting to grow peanuts, avocados, kiwis, and almonds on the warmer spots of the site. The kitchens are vegan, so we don't have dairy products, eggs, or meat."

Community member Fatima Texeira is in charge of developing a regional network of organic growers. "We hope to have 80 percent food self-sufficiency in the region by cooperating with organic farmers and small food processing companies," she says. "We want to inspire our region to practice organic farming and support the local economy." In order to keep stored food cool, we built a root-cellar-like tunnel into a steep hillside, supplied with air which is cooled by being run through a 40-meter-long underground pipe, supplemented by an electric cooling unit on the hottest summer days. "It's not working as well as it would in colder countries, but it's sufficient," says root-cellar builder Thomas Lüdert. "Now that we can store food, we can make contracts with local farmers to produce rice, wheat, oil, or whatever we need additionally during the year."



CHARLY RAINIER EHRENPRESIS

*Tamera is in the Alentejo region of Portugal, where the climate is warm and dry.*



If the global economy broke down tomorrow and food became too expensive to buy, would Tamera survive? *Thomas* ponders this question for awhile. "If we first changed our lives drastically, then yes, we would survive," he says thoughtfully. "We would still have electricity to a certain extent, but there would be no more driving, and we would all have to leave our offices and become gardeners. We would have to fire our cooking pits with wood, and for that we'd have to cut the cork oaks with handsaws. We'd have so little cooking fuel that many of us would probably

turn to raw-food diets. We'd all have to leave our single huts and live together in shared rooms." He grins. "But we have learned to live together. That's our task, remember? We are a project for social sustainability."\*

*Journalist Leila Dregger has lived at Tamera for three years. Every year she invites colleagues for a "Forum for Peace journalism" during the Summer University, and is about to launch a school for peace journalism in Tamera. leila.dregger@snafu.de.*

## RESOURCES

Recommended by article contributors and *Communities* staff.

### FOOD AND OIL:

- (DVD) *The Power of Community, How Cuba Survived Peak Oil*, Community Solution, 2006, [www.communitysolution.org](http://www.communitysolution.org). (Marty Hiller, see pg. 36.)
- *Relocalize Now! Getting Ready for Climate Change and The End of Cheap Oil—A Post-Carbon Guide*, Julian Darley, David Room, and Celine Rich. New Society Publishers, 2007. (Diana Leafe Christian, editor)
- *The Post-Petroleum Survival Guide and Cookbook*, Albert Bates. New Society Publishers, 2006. (Lee Finks, copyeditor)
- *Last Hours of Ancient Sunlight*, Thom Hartmann. Harmony Books, 2004. (Lynn Farquhar, see pg 33.)

### EATING LOCALLY:

- *Eat Here: Regaining Homegrown Pleasures in a Global Supermarket*, Brian Halweil. Worldwatch Institute, 2004. (Sara McCamant, see pg. 41.)
- *The Revolution Will Not Be Microwaved: Inside America's Underground Food Movements*, Sandor Ellix Katz. Chelsea Green, 2006. (Alyson Ewald, see pg. 32.)
- *Relocalize Now!* Julian Darley, et. al. (See above)

### GROWING FOOD:

- *Gardening for the Future of the Earth*, Howard-Yana Shapiro and John Harrison. Seeds of Change, 2000. (Lynn Farquhar)
- *Sepp Holzer: The Rebel Farmer*, Leopold Stocker Verlag, 2004, Graz-Stuttgart, ISBN 3-7020-1054-8 order: [www.krameterhof.at](http://www.krameterhof.at). Available in English. (Leila Dregger, see pg. 48.)

- *The Unsettling of America: Culture and Agriculture*, Wendell Berry. University of California Press, 1977/1996. (Alyson Ewald)
- *Carrots Love Tomatoes: Secrets of Companion Planting for Successful Gardening*, Louise Riotte. Workman Publishing Company, 1998. (Marty Hiller)
- *Edible Forest Gardens, Vols I and II*, Dave Jacke & Eric Toensmeier. Chelsea Green, 2005. (Marty Hiller)
- *From Asparagus to Zucchini: A Guide to Cooking With Farm-Fresh Produce*, Madison Area Community-Supported Agriculture Coalition, 1996. [www.macsac.org](http://www.macsac.org) (Marty Hiller)

### FOOD CHOICES & SUSTAINABLE

#### FOOD PREPARATION:

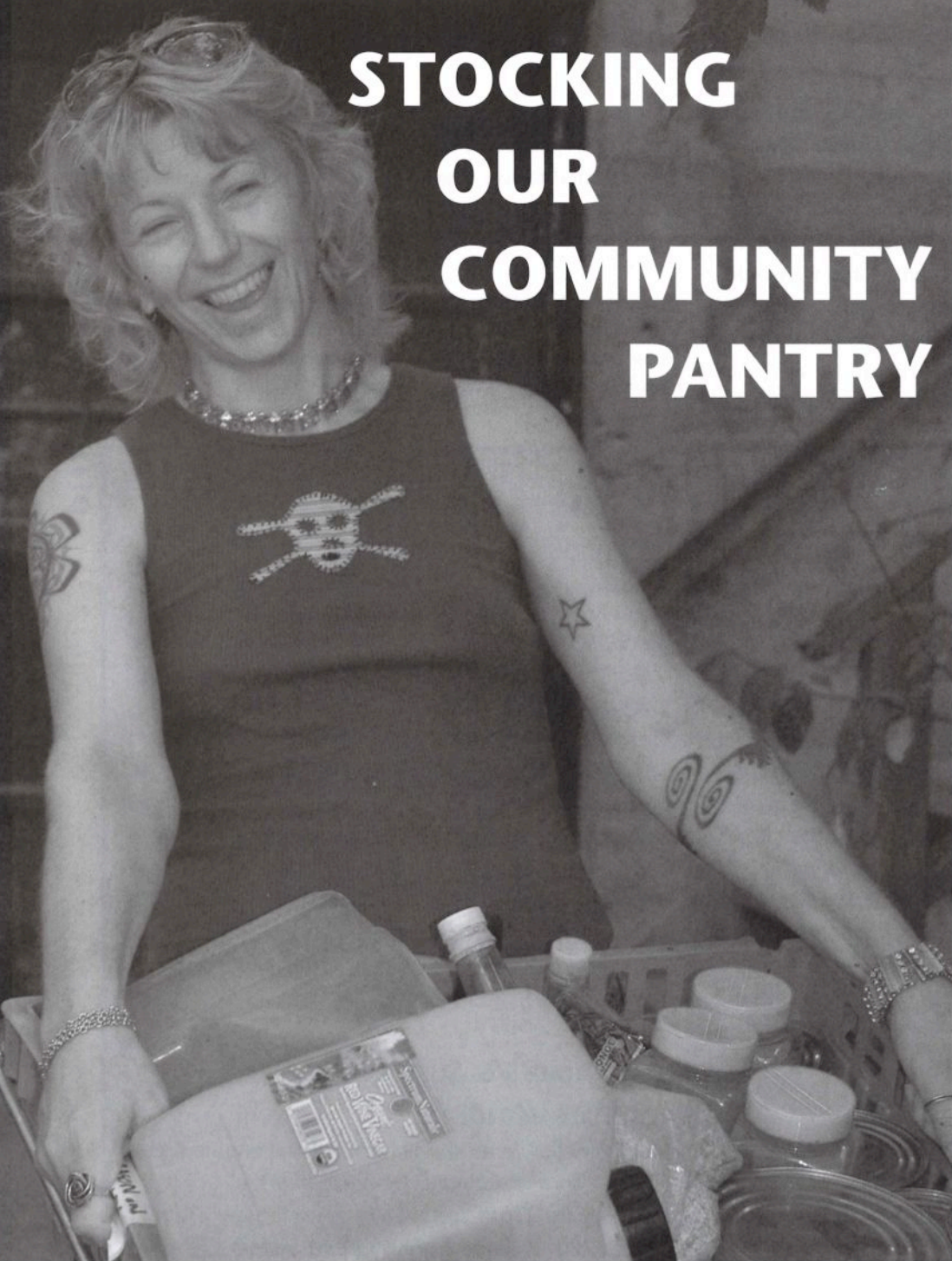
- *Omnivore's Dilemma*, Michael Pollan. Penguin Press, 2006. (Sara McCamant, Lynn Farquhar)
- *Nourishing Traditions*, Sally Fallon. New Trends, 1991/2001. (Diana Leafe Christian, editor)
- *Hope's Edge: The Next Diet for a Small Planet*, Frances Moore Lappé. Tarcher/Penguin, 2002. (Lynn Farquhar)
- *Diet for a Small Planet*, Frances Moore Lappé. Ballantine Books, 1971/1991. (Mitchell Johnson, see pg. 52.)
- *Wild Fermentation*, Sandor Ellix Katz. Chelsea Green, 2003. (Alyson Ewald)
- *Grub: Ideas for an Urban Organic Kitchen*, Anna Lappé and Bryant Terry. Tarcher/Penguin, 2006. (Sara McCamant)
- *The Joy of Pickling*, Linda Ziedrich. Harvard Common Press, 1998. (Gigi Wahba)

—Editor



# STOCKING OUR COMMUNITY PANTRY

**HERE'S HOW  
ACTIVISTS  
IN SEATTLE  
GLEAN FREE  
FOOD. . .  
THE "URBAN  
HARVEST"  
OF THE  
FUTURE?**



MITCHELL JOHNSON

*"Say what you pay; take what you want," is how friends and neighbors in Seattle's North End keep track of their food-sharing project.*

**I**t's time to get your groceries. You pick up your well-worn cloth grocery bags and walk out your door and down a couple blocks of busy Seattle streets. At the end of a short dead-end road, the sound of traffic fades a little as you start down a green wooded path into one of Seattle's many greenbelts. Soon you walk through a small flock of heirloom chickens, who look up at you clucking inquisitively, and you arrive at your unlikely grocery store. You walk in through two oversized old barn doors, scoop what grains you need from plastic buckets, and then take a look at what else is available today.

Looking through the glass doors of a large refrigerator, you find a pile of eggplants, and the welcome sight of several wedges of Parmesan cheese. This looks like a good way to make use of the canned tomatoes to make eggplant Parmesan! Now that you have an inspiration, you poke around and find a fennel bulb and some mushrooms to augment your sauce, and take a couple sweet yellow onions from a waxed cardboard box on the shelf. Loaded up with all you can carry and a good idea for dinner, you head out—without even thinking about weighing or paying—and walk back home in the dappled shade.



For almost two years, this has been a routine for members of the Seattle Community Pantry, a project that gives friends and neighbors in Seattle's North End a way to share food—in any way its members want to. Food comes to the pantry a variety of creative ways, and leaves similarly. There is a large industrial refrigerator and a large freezer, shelf space, counter space, a sink, a website, an email list, and meetings—all of which are tools members use to live out different visions of how we should eat, and how we can obtain food together.

Some pantry members “dumpster dive,” going out late at night to suburban grocery stores and reaping the markets’ waste as harvest. Others have food service jobs and bring in leftover food from bakeries, donut shops, or catering businesses. A few raise chickens and share the occasional surplus eggs with fellow pantry members. The local Food Not Bombs group serves free food in city parks under the banner “This is not a charity; it’s a protest,” and sometimes uses the pantry to store food, occasionally donating leftovers from their feasts. The pantry also orders from an organic food distributor to cut costs on bulk items that everyone needs and can’t get elsewhere.

The pantry’s 50 or so members come from all walks of life. They are bicycle mechanics, biologists, students, soft-

sity of contributions we accept makes the pantry great. A member who doesn’t have a recurring source of food to share, or a skill at making jam, a dumpster-diving habit, a garden, or a willingness to mop the floors, can pitch in with cash according to our usual benchmark: \$15/month plus being a good citizen, cleaning up after yourself, and keeping abreast of what’s going on. We discuss what new members plan to contribute at an open meeting, and accept them if everyone thinks the contribution would be fair. No one has ever been rejected for an insufficient contribution.

#### IT STARTED IN THE TRASH

The pantry found its beginnings in dumpster-diver culture. Most people find it hard to imagine finding good food in the trash, but most people haven’t actually seen what gro-

---

***For me, dumpster diving is a blend of opportunity and outrage.***

---

ware engineers, photographers, train-hopping punks, and Quakers. People find all kinds of reasons to participate in the pantry, and the pantry has attracted some of the most unlikely people into our community, who’ve ended up being a perfect fit. People have come and gone, some leaving lasting contributions, while a solid core of dedicated members have formed who ensure the pantry’s continuity. And, while the pantry is a project and a useful tool for food distribution, it has also become its own community.

The economy in use at the pantry is a little complicated, but a rough summary is “say what you pay; take what you want.” Everyone contributes to the pantry differently, and the diver-



MITCHELL JOHNSON

*The author found a giant commercial refrigerator for \$190, rented a truck to get it home, and set it up in his shared group house.*



cery stores throw away. A glimpse at the extent of the waste opens people's eyes, and it changed my entire worldview. We pull great stuff out of dumpsters, even when employing the highest standards. More than once, we've dragged home a whole case of organic maple syrup, which a grocery store threw away because one bottle had broken in shipping and

For me, dumpster diving is a blend of opportunity and outrage. Once, we encountered a dumpster full of organic beef and other assorted meat. A freezer had broken. Meat in the trash makes me sad: How can we raise these animals, often under terrible conditions on factory farms, and slaughter them, only to throw their meat away like it's nothing? Meat

---

***We've gotten thousands of dollars worth of food from dumpster diving and other food reclaiming, buying in bulk, and growing food in home gardens.***

---

spilled syrup all over the box. Some people dumpster dive only for sealed packages which haven't passed their sell-by date, and still find enough food to keep coming back.

also makes the rest of the dumpster unsafe by providing a vector for food-borne illness. It's generally enough to make me turn around and go home, but on this cool autumn night, all the meat was still frozen. That night alone stocked our freezer full, and we ate from it for over six months.

Eating off all that waste for years forces you to think about where your food comes from. Most of my friends keep dumpster diving because of a fascination with how it's possible, and a rage against an economic system which encourages that much waste, while our farms poison the environment, animals suffer, and people starve. During our time sifting through the trash, we also pieced together a vision of how things could be different. For a lot of us who started the community pantry, dumpster diving allowed us to boycott industrial agriculture. In the long tradition of the books *Silent Spring* by Rachael Carson and *Diet for a Small Planet* by Frances Moore Lappé, people have learned that the way they eat affects the global economy and the environment, and have tried to eat in ways that benefit the whole. Vegetarianism, veganism, and the organics movement are all examples, and for us, dumpster diving is yet another. By dumpster diving and not paying for food, we slow the waste, and live without an impact on the economy or the environment.



MITCHELL JOHNSON

*Dumpster diving generates tons of compost, because food that looks good under dim light doesn't always look good when you get it home.*

### **BUILDING AN ALTERNATIVE**

"But dumpster diving by itself is unsustainable," says Matt, one of the pantry's founding members, "We're still relying on a system we don't like even if we aren't supporting it. What we really need to do is develop alternative infrastructure."

In roughly November 2004, Matt and I found a giant commercial refrigerator for \$190, rented a truck to get it home, and set it up in the house I shared with four other people. We installed a faucet on an old sink so we could wash produce, and then we were all set to share our dumpster bounty from a central location. Our friend's anarchist



commune, the aptly-named Emma Goldman Finishing School, had an account with an organic foods distributor, and by February they started ordering certain bulk food items for us. When our first order came, we didn't even have buckets to contain it. We scrambled to find cheap buckets without paying for manufacturing new plastic, which Matt, a former chemical engineer familiar with the destructive effects of plastics production on the environment, refused to allow.

In the flurry of initial activity, we rigged up an olive oil dispenser made out of a soda keg pressurized by nitrogen, which would keep the oil from oxidizing and creating unhealthy trans-fatty acids. With it, we could get olive oil at about half the price of bottles at the store and waste less packaging. Quickly, we got other co-op houses around the neighborhood—mostly houses with dumpster divers—to buy into the idea. Soon, we had meetings, and had fleshed out a rough organizational structure. A few months later, we had a website for coordinating activity and keeping an running inventory. Fueled on the waste of the system we sought to replace, we set off to build a better way.

At first everyone was happy with the cheap organic food and abundance of extra reclaimed food from the dumpster, and in the euphoria of "holy crap, we have our own grocery store," we found all kinds of ways of making the pantry more useful. However, we quickly learned some important lessons. Dumpster diving generates tons of compost: food that looks good in the dumpster under the illumination of a dim headlamp sometimes doesn't look so good when you get it home, and invariably, some food rots on the shelf. Initially, we built two worm boxes to compost our waste. Ten months later, we built five more. Collecting and dealing with money has always been a pain, and our accounting system has been spread across little



MITCHELL JOHNSON

*Several Pantry members now raise chickens, inspired by the idea of becoming more food self-reliant in the city.*

have been harassed by store managers, and less frequently by police. In her documentary *The Gleaners and I*, Agnes Varda says that in France, dumpster diving is considered a form of gleaning, and thus protected by a 500-year-old law granting free access to the unclaimed remnants of the harvest. Here in the United States, dumpster diving is mostly considered a

---

***"My moral opposition to eating eggs from factory farms doesn't apply to happy, free-range organic chickens living in my backyard."***

---

scraps of paper and multiple computers. People grumbled about how expensive the \$15/month suggested contribution was, especially when, early on, it was raised from \$10. As time wore on, however, most people eventually agreed that it was a small enough fee, and those that didn't agree found other helpful ways to contribute.

Our prying landlords have threatened us, grumbled disapprovingly, and charged us obnoxious extra deposits at lease renewal time, causing people to wonder from time to time about the legal status of the whole operation. Dumpster diving is dubiously legal, and plenty of dumpster divers

form of trespassing on private property. No one has ever been arrested, but most divers have prepared mentally for the possibility. No one we know has ever gotten sick from the food, or at least if they have, they haven't told anyone about it. However, we have seen some terrifying things. Late one night, I was almost asleep when hushed commotion from downstairs spurred me to go see what was going on. While some dumpster divers cleaned and sorted that night's scores, Rachel, a master's student in ecology, showed me the cause for their concern. Inside a thick black garbage bag full of donuts from

*(continued on p. 76)*





# ECOVILLAGE TRAINING CENTER

PO Box 90  
Summertown, TN 38483  
931-964-4474

A P P R O P R I A T E T E C H N O L O G Y

P E R M A C U L T U R E

N A T U R A L B U I L D I N G

E C O V I L L A G E D E S I G N

## POST PETROLEUM Survival Techniques

The Ecovillage Training Center offers an immersion experience in living as if the future matters: courses and workshops, day-tours, volunteer weekends, Spring Breaks, celebrations and apprenticeships; all conveying the pattern language of ecological and social harmony from the experience of one of the world's most famous intentional communities.

[ecovillage@thefarm.org](mailto:ecovillage@thefarm.org)

For further information please send us an e-mail or check our webpage:

[www.thefarm.org/etc](http://www.thefarm.org/etc)

# What I'm Learning from Community

For ten months this past year, I spent most weekends visiting Ganas, an income-sharing community in Staten Island, New York. Initially, I visited to find out if Ganas was a place where I'd like to live. I still haven't made up my mind, but as fate would have it, I had an immediate connection with a Ganas resident that evolved into a relationship. Beth (let's call her) has a strong involvement with the community, and the combination of our relationship, with its own conflicts, and a community based on honesty and caring, brought me into a close connection with personal issues, some of which I didn't know I had.

This was my first direct experience with intentional community, and overall a very positive one. What I learned about myself and community living was as surprising to me as it was profound. What I took away were new ways of looking at essential pieces of a life-puzzle that can be summarized in four words—reactions, expectations, dependency, and intimacy. Here are some of the ways my thinking has changed.

There was no real order to my various discoveries, but I think the first thing to hit me was the extent to which I am emotionally reactive. And the extent to

which I attribute my reactions to someone else. Me: "It's unfair that you are being angry," followed by my anger and defensive insights. The other: "I'm reacting to some event today, not to you. What in you are *you* reacting to?"

I had many opportunities to learn about my reactions—new relationship, new community. I relate more comfortably one-on-one, and less comfortably

in a group. While introducing myself at a group dinner, I nervously stated my fears concerning speaking in a group setting. A Ganas resident, seeking perhaps to comfort me, offered that other people feel this way too. I reacted, saying, "I don't know about other people, but I feel this way." I later realized I had reacted to a perceived threat—someone

was challenging me for control. My automatic defensive posture was to stay on top; in front; in control.

The next few months were difficult. I felt over-stimulated, nervous, even frightened, and finally realized the best action for me to take was . . . no action at all. I would stop, slow down, and simply pay attention—to my feelings, and then to how I was relating. "I don't have to act preemptively, or be the pic-





ture of what I think I have to be." Slowing down gave me an opportunity to interact in ways not available to me before. I spoke little in group settings and had simple conversations with individuals. Overall, I felt better in my new mode, as I paid more attention to myself and

depression and physically leaving the room. In a relationship, it can also lead to placing certain expectations on my partner. In my case, my "visitor complex" didn't always make me or my partner feel good—if I felt unwanted, she could feel pressured.

had consisted of individual friendships, along with periodic group relationships ranging from monthly interest-group meetings, to group therapy, to the occasional party or family gathering. In my world, I was accustomed to sniffing out individuals to see if there was a possi-

---

*Just "being there," seeing what happens while staying aware, is not easy, and it does not always go the way I want.*

---

my environment, and less to the noise in my head—my first real steps toward intimacy. There was, however, a lingering feeling about my interpersonal relations with individuals. I still felt I wasn't connecting. Was it me, or them?

Visitors come and go at Ganas, and many of the core group know each other well, and over a period of years. In one sense, it is no surprise that a weekend visitor, even one dating an active member, might not stand out as far as attention goes. Indeed, it could be said that no one stands out in terms of who gets attention—the squeaky wheel gets the grease. Yet I kept thinking, "This is a community of open, caring, honest, proactive people—where's the interaction? I can go to anyone and speak, but it's not often that someone initiates a conversation with me."

A biased viewpoint for sure, especially considering it comes from someone predisposed to feeling left out and often shy about approaching strangers. This became an important issue for me to address, and I began a process of learning—about my reactions, my need for dependency, and group versus individual intimacy.

Ironically, my being in a group can trigger my feeling left out or not wanted, especially when the others know each other better than I know them. It's a reaction. A monster in my closet. And one, if I don't stay on top of, can lead to

Months into my relationship with Beth and Ganas, I was slowing down, noticing more, taking more responsibility for my actions and reactions, and beginning to relate new experiences of community into my past social and personal experiences. At age 59, I had spent most of my life in one town, near family and friends, with connections going back decades. My interpersonal dependencies

bility of greater intimacy and sharing—my view of a group was a collection of individuals, each known to me separately.

Dependency: good, bad, indifferent. The word can describe a partner relationship, or close friend, or in its negative form, an enabler of bad behavior, as in codependency. For some, dependency may carry little weight. My view of the Ganas world is that sniffing out, or

## Shambhala Mountain Center

DEDICATED TO CREATING ENLIGHTENED SOCIETY

AUGUST 2 - 5

### Waking Up Together: Creating Contemplative Residential Communities

with KATHRYN MCCAMANT, CHARLES DURRETT, JIM LEACH, DAVID CHERNIKOFF & JONATHAN BARBIERI

Bringing together the skillful means of intentional design with the wisdom of the world traditions, we will explore how to develop supportive communities that value and encourage spirituality in our everyday lives. How do we create dynamic communities that support each member's personal journey while also serving our larger society? If you long to build a community rooted in a spiritual context, join renowned cohousing proponents and esteemed spiritual teachers from several traditions for a series of informative presentations, workshops and group discussions.

*Cosponsored by the Cohousing Association of the United States*

Shambhala Mountain Center | Red Feather Lakes, CO  
(888) 788-7221 | [www.shambhalamountain.org](http://www.shambhalamountain.org)



seeking out, is not always necessary in order to have intimate relationships; intimacy is part of the group fabric. Dependency within relationship pairs is another matter. I did not sense the need for dependent relationships in Ganas the same way as I do living in my home town. I sometimes wondered too if individual-to-individual dependency might

be intimate. It's just "being there," seeing what happens while staying aware. It's not easy, and it does not always go the way I think I want. But by taking the time, I can experience more. I think calming myself down also enabled me to shift from habitual thinking and behavior to seeing things in a more practical clear way.

less, not very enlightening. I am now trying to accept that it is sometimes better to avoid thoughts and communications that serve no purpose, or those that will only make me or someone else feel bad. Like the expression, "If it ain't broke, don't fix it," my new expression is: "If I ain't fixing it, don't focus on how broke it is." For me, this was also a step towards

***My new expression is: "If I ain't fixing it, don't focus on how broke it is."***

interfere with (or be seen as a threat to) group intimacy, and/or the other way around. It's a theoretical question.

"Just be here." I have always thought that openness is akin to intimacy—that one-on-one or in a group, if I shared my thoughts and feelings I was being intimate. Now I think that calmly looking someone in the eye and allowing myself to notice that I am with another person can feel awkward, and can also

"Just stop." I have always thought that if you are sharing thoughts and feelings, you are being open, and that being open is always a good thing—regardless of usefulness, and in some cases, appropriateness. So I didn't understand why, at times, my observations and reporting bothered my new friend so much. It took a while but I began to see that much of my analysis and sharing amounted to habitual complaining—practically use-

something called "letting go." I can think of many instances of people saying, "come on, just let go of it," and wanting to react to that person because I didn't know what that really meant. For me now, letting go means stop, and doing something else. Simple. It's a practical response—"Do anything, but not that."

It amazes me how much I have learned by being in a group and just observing, seeing how people listen to each other, and noticing the difference between reacting to someone and responding truthfully from a caring rather than critical point of view. It's also interesting to note the difference between opening up to a group of people whose main connection is a desire to interact in community, and confiding to a friend I've known for years. With the former, there's more risk diving into the unknown, and great variety in response. With the latter there may be greater familiarity, which has its own rewards. As to significant other relationships, I'm more focused now on the balance between interpersonal dependency and personal responsibility, and on creating a base of trust, built over time, that helps to weather the bumps honest communication can bring.

*Alan Pakaln, who lives in Hastings-on-Hudson, New York, describes himself as "drawn to those who like to explore and practice tolerance." He has worked on the projects: [www.commonensedirections.org](http://www.commonensedirections.org), and [www.concernedconnections.org](http://www.concernedconnections.org).*

**AdminService**  
human centered administration support

- ♦ Waldorf schools
- ♦ Independent schools
- ♦ Small business
- ♦ Health food stores
- ♦ Small non-profits
- ♦ Human service organizations

**administrative support**  
-in your office  
-an objective viewpoint

**mentoring & training**  
-individual  
-group workshops

**financial management**  
-fiscal analysis  
-organizational review

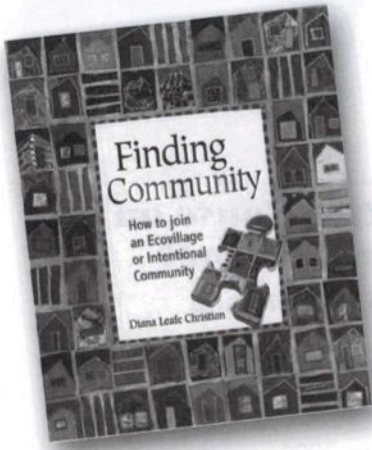
Specializing in working alongside of you, in all areas from short term projects to long term strategic planning, the underlying approach we bring to each engagement is the recognition of the human essence in each unique organization.

**AdminService**  
human centered administration support

info@adminservice.com  
(Phone) 610.917.9101  
www.adminservice.com



## REVIEWS



## ***Finding Community: How to Join an Ecovillage or Intentional Community***

By Diana Leafe Christian

Foreword by Richard Heinberg  
New Society Publishers, 2007. Pb.,  
242 pp. \$24.95. Distributed in  
UK/Europe: Gazelle Book Services  
gazellebookservices.co.uk;  
Australia: Astam Books  
hotfrog.com.au/Companies/Astam-  
Books

Reviewed by Bill Metcalf

This well-organized, practical, entertaining, and often funny new book by Diana Leafe Christian is a must-read for anyone contemplating living in community. Especially since, as Richard Heinberg notes in his Foreword, "This may be the most propitious moment in history to join an intentional community."

The author has collected and distilled wisdom about researching, visiting, evaluating, and joining communities from a wide range of research and experience. As editor of *Communities* magazine and author of *Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities*, she is at the hub of numerous information channels about community, connecting with academic researchers such as myself, as well as long-term, experienced communities activists worldwide. Through her work at *Communities* magazine and in leading workshops for people interested in but knowing little about community living, she has developed a deep appreciation for the issues and challenges faced by community seekers. She was also a community seeker herself (she joined Earthaven Ecovillage in North Carolina, and which

intentional communities around the globe and have enjoyed my time in most of them, but I could only see myself easily living long-term in a handful. The majority of intentional communities are probably not a good fit for most people seeking to join one! But that also means that for most people a few communities, or perhaps only one, might suit them almost perfectly—and vice-versa.

The author includes well-researched and practical chapters such as "What Does It Cost?" and "What Does It Take to Live in Community?" Here's a passage I particularly liked from the latter: "People who are fulfilled and effective in the world and doing well in their lives are more likely to thrive in community. Paradoxically, the more anxious or desperate a person is to find community ... the less likely it is that he or she will be invited to join one, and the

---

***There really are norms of "good community behavior" when it comes to new people striking up romances with community members.***

---

adds a depth of personal experience and colour to this book.

*Finding Community* introduces a broad range of communities—from ecovillages and cohousing neighborhoods to income-sharing communes—and offers seven reasons one might benefit from joining one:

- *It's more environmentally sound.*
- *It's safer.*
- *It's healthier.*
- *It's cheaper.*
- *It's more satisfying.*
- *You'll grow as a person.*
- *It's more fun.*

*Finding Community* makes clear that would-be members need to choose their community carefully. As a researcher I have personally visited several hundred

less likely he or she will do well or feel comfortable living in one." Other practical, anecdote-filled chapters include "Planning Your Visits," "How to Be a Great Guest (and Make the Most of Your Experience)," "Evaluating Your Visits (And Debunking some Assumptions and Expectations)," "Choosing Your Community: The 'Insider's Guide'," and "Entering Community Gracefully."

The author observes (and I agree!) that not everyone is cut out for community, although the range of communities is so broad that most people can find one which is a good fit if they seek community widely and wisely. She also makes the case that that just as a visitor is assessing an intentional community—so too, its members are busily



Sunrise Credit Union

## Expanding your Community?

Sunrise Credit Union has provided funding for a variety of community projects

Our board and staff have over 75 years of combined intentional community living experience. We understand your needs and will provide you with the personal attention you deserve.

Sunrise Credit Union is a full service financial center for FIC members.

We offer:

- Online Banking
- Free Checking
- Low Fees
- Visa Card & Debit Card
- Savings, CDs, IRAs, and Money Market
- Loans—Personal and Project
- Excellent Rates
- Federally Insured

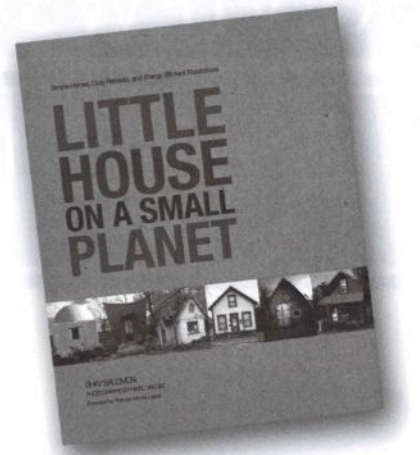
Find out more!  
scu@ic.org  
www.sunrisecreditunion.org  
888-871-3482 or 970-679-4311



assessing the visitor, since joining a community is a two-way street. She suggests that along with asking yourself what you could get out of living in a particular community, also ask what you could contribute if you lived there—since that is certainly the question in the minds of your community hosts! The section “Sexual Etiquette for New Members” reflects the fact that intentional communities, in many ways, are like large, extended families, and there really are norms of “good community behavior” when it comes to new people striking up romances with existing community members. And in an intentional community, as in a family, there’s a trade-off between having the amount of individual freedom we’re used to and enjoying greater social interaction and support.

*Finding Community* makes it clear that intentional communities are complex social systems—often wonderful places to live, but only when it’s a good match between the person’s and the community’s values, mission and purpose, lifestyle, geographic location, economic realities, and so on. I highly recommend it for both community seekers and people already living in community—so the former might better enjoy their search and more likely find their dream community, and the latter might have a better chance of attracting new members who feel “just right.”

*Bill Metcalf, communities magazine’s “Community Living Worldwide” columnist, is a Fellow of the Findhorn Foundation community in Scotland, former president of the International Communal Studies Association, and the intentional community editor in the four-volume Encyclopedia of Community (2004). His many books include The Findhorn Book of Community Living (2005), From Utopian Dreaming to Communal Reality (1995), and Shared Visions, Shared Lives (1996). Bill lives in Brisbane, Australia, where he is a professor of environmental science at Griffith University.*



### **Little House on a Small Planet**

By Shay Solomon

Foreword by Frances Moore  
Lappé

Lyons, 2006  
Pb, 265 pp. \$19.95

Reviewed by Scott Shuker

Living in North America can make one feel kind of ... well ... spoiled. That’s likely because of the enormity of the average middle class home these days—about 2200 sq. ft, a trend that has expanded exponentially since the 1950s, since so many people with children who live in small, cramped apartments in big cities feel crowded, and are choosing the personal-palace lifestyle, living in subdivisions with such palaces side-by-side. Building these trophy homes requires a tremendous amount of precious natural resources, time, land, money, and work, not to mention the great environmental and social costs they incur and their total nonsustainability over the long term.

In the real estate world, homes are valued by their square footage. Agents and buyers alike usually fail to take into account the time and energy required for the maintenance of a building this big,



which would theoretically devalue the home since it is impossible to do it yourself beyond a few hundred square feet. Most buyers usually don't figure this out until months or years after they've moved into their gigantic palaces.

In *Little House on a Small Planet*, designer and builder Shay Solomon and photographer Nigel Vasquez have given

face: choosing a reasonably modern, comfortable environment that is affordable and low-maintenance. Each chapter offers solutions and cites examples from all over the US and Canada with interviews, stories, photos, and even floor plans. I was intrigued by the diversity of dwellings and their environments and architectural styles—earth-built,

small house dwellers—an intimate perspective of what inhabiting all the unusual nooks and crannies might feel like, as well as showing how certain spaces function and why.

I urge you to check out *Little House on a Small Planet* before you plan your dream house in community, because you may find that though your dreams

---

## *At least 25 percent of housing space in most US homes goes unused most of the time.*

---

readers a different perspective on how many North Americans are bucking this disturbing trend while still maintaining a healthy, homey existence indoors and out. Shay has been the directing force behind Women Build Houses, a collective of international women who build sustainable housing for community groups, and is a member of the Small House Society. I have had the unique privilege of working with her and found her attention to and care for her work refreshing and honorable.

The factors driving the small-house movement are increasing human population, dwindling natural resources, environmental destruction, economics, and even aesthetics. Did you know that at least 25 percent of housing space in most US homes goes unused most of the time while tens of thousands of citizens remain homeless? *Little House on a Small Planet* offers ideas on how to audit one's use of space to be more efficient, as well as to remodel already existing structures to avoid more development. Even a small cottage in the country can take up another several acres of land that could be used for agriculture or preservation.

In visiting about 100 homes (uncovering designs I wouldn't have thought possible) the author and photographer successfully address the problems that all potential homeowners or tenants

row, "grow," cottage, ranch, and more. Chapters are loaded with facts and figures about every conceivable way that modern people have built, do build, and will build, and offer good ideas about how to do more with less. This is not just a "how-to" book—it is also a why and why-not-to book.

The book is especially relevant for communitarians, who often seek simple elegance while saving energy and resources. Shay includes examples of the many kinds of low-cost, Earth-friendly housing options successfully used in several intentional communities, such as strawbale "vault" (arched) dwellings, cob cottages, earthships (recycled tire houses), and urban community dwellings. She includes profiles of folks who live in these small dwellings, many of whom have successfully navigated or even challenged the local building code, as well as of the more nomadic types who live in mobile homes and RVs.

The design and layout are unusual, with many photos, quotes on nearly every page, and multiple type fonts. I found this collage approach difficult to read and distracting from the book's continuity. I tended to scan or skip over the plethora of individual profiles that end every chapter as well.

Nigel Valdez's photos, showing the small homes from both the outside and inside, offer a glimpse into the lives of

may be big, your house sure doesn't have to be.

---

*Scott Shuker is a passionate communitarian, continuing Member of Lama Foundation in northern New Mexico, and a staunch advocate for Earth-friendly and simple buildings and design.*

## **THE LAST STRAW**

*The International Journal  
of Straw Bale and  
Natural Building*



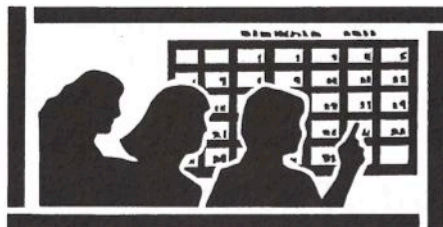
**"Excellent newsletter,  
both technical and entertaining.  
Essential for any  
straw-bale enthusiast."  
—Environmental Building News**

1-year subscription \$28 (\$33US Canada)  
Online Electronic Copy (check the website)

**The Last Straw Journal**  
PO Box 22706  
Lincoln NE 68542-2706  
402.483.5135 / fax 402.483.5161  
<thelaststraw@thelaststraw.org>  
[www.thelaststraw.org](http://www.thelaststraw.org)



# COMMUNITY CALENDAR



**Sirius Community Experience Weekend**  
Sirius Community, Shutesbury, MA. Periodically scheduled two-day immersion in Sirius community life: shared meals, work parties, meditation, community meetings, and more. \$20/day. Contact Sirius for specific dates. [www.siriuscommunity.org](http://www.siriuscommunity.org); [sirius@siriuscommunity.org](mailto:sirius@siriuscommunity.org); 413-259-1251.

**Jun 16-25 • Post-Petroleum Permaculture Fundamentals**  
Ecovillage Training Center at The Farm, Summertown, TN. First half of the Permaculture Design Course. Ecology, energy and resource conservation, social and community skills, and the economics of environmental sustainability. Field trips will include visits to a bamboo nursery and local permaculture sites. Albert Bates, Andrew Goodheart Brown, Valerie Seitz, Matthew English, Scott Horton, Adam Turtle, and other guests. \$1200, incl. meals, lodging. See Jul 21-29. [www.thefarm.org](http://www.thefarm.org); Jennifer, [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org); 931-964-4324.

**Jun 18-Aug 24 • Natural Building Skill Builder**  
O.U.R. Ecovillage, Vancouver Island, Canada. Cob construction, light-clay infill, strawbale and cob finishing, stonework, natural plasters, earthen floors, community life. Background theory and natural house design principals. \$4000, incl. meals, camping. Elke Cole, Holger Laerad, Adam Peggy, and other guest instructors. [www.ourecoovillage.org](http://www.ourecoovillage.org); [our@pacific-coast.net](mailto:our@pacific-coast.net); 250-743-3067.

To submit information about conferences, workshops, and/or other relevant community or sustainability events for a complimentary listing in our Community Calendar, send an email to [communities@ic.org](mailto:communities@ic.org) with "Community Calendar" in the subject line.

**Jun 24-29 • Lost Valley Community Experience Week**  
Lost Valley Educational Center, Dexter, OR. Immersion in Lost Valley community life: shared meals, work parties, community meetings, and more. [www.lostvalley.org](http://www.lostvalley.org); [info@lostvalley.org](mailto:info@lostvalley.org); 541-937-3351, #109.

**Jun 29-Jul 4 • Interior Adobe Arches**  
Earthaven Ecovillage, Black Mountain, NC. With Janell Kapoor, Steve-o Brodmerkel. \$375, incl. meals, camping. [arjuna@earthaven.org](mailto:arjuna@earthaven.org); 828-669-0114.

**Jun 29-Jul 1 • ICSA (International Communal Studies Association) Conference**  
Damanhur Community, Valchiesella, Italy. "Communities: Yesterday's Utopia, Today's Reality." [www.ic.org/icsa](http://www.ic.org/icsa); [conference@damanhnurisca.org](mailto:conference@damanhnurisca.org).

**Jul 2-3 • ICSA Post-Conference Regional Communities Tour**  
Damanhur Community, Valchiesella, Italy. [www.ic.org/icsa](http://www.ic.org/icsa); [conference@damanhnurisca.org](mailto:conference@damanhnurisca.org).

**Jul 7-8 • Permaculture Fundamentals**  
Earthaven Ecovillage, Black Mountain, NC. Fourth weekend of five-weekend course with Patricia Allison, Chuck Marsh, and friends. Essential principles and practices. Practical exercises, demonstrations, hands-on activities, audio-visuales. Evening circles, song, celebration. [permaculture@earthaven.org](mailto:permaculture@earthaven.org); 828-669-7552.

**Jul 7-14 • Creating Sustainable Communities: The Social Dimension**  
EcoVillage at Ithaca, Ithaca, NY. Introduction to the social foundations of building strong and thriving communities and a positive future. Hands-on involvement with EcoVillage at Ithaca, the Ithaca region's flourishing sustainability movement, and the learning community that course participants create. *EcoVillage at Ithaca, 100 Rachel Carson Way, Ithaca, NY 14850*; [www.ecovillage.ithaca.ny.us](http://www.ecovillage.ithaca.ny.us); [ecovillage@cornell.edu](mailto:ecovillage@cornell.edu); 607-256-0000, 607-272-5149.

**Jul 10-Aug 11 • Ecovillage Apprenticeship**  
Ecovillage Training Center at The Farm, Summertown, TN. Second of three month-long apprenticeship programs (see 9/4-10/6). Organic gardening, natural buildings of all types, fundamentals of permaculture and ecovillage design. Ecology, energy and resource conservation, social and community skills, the economics of sustainability. Field trips. Instructors: Albert Bates, Valerie Seitz, Matt and Jennifer English; guest instructors throughout the year: Adam and Sue Turtle, Greg Ramsey, Liora Adler, Andy Langford, Scott Horton, Sizwe Herring, Diana Leafa Christian, Ed Eaton, Howard and Katey Culver. Approx. \$300/week (incl. meals, lodging). [www.thefarm.org](http://www.thefarm.org); Jennifer, [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org); 931-964-4324.

**Jul 13-15 • Post-Petroleum Permaculture Introduction**  
Ecovillage Training Center at The Farm, Summertown, TN. Three-day introduction with instructors Albert Bates, Valerie Seitz, Matthew English. Seed and plant exchange. \$300, incl. meals, lodging. [www.thefarm.org](http://www.thefarm.org); Jennifer, [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org); 931-964-4324.

**Jul 13-22 • Ecovillage Design and Permaculture Practicum**  
Ecovillage Training Center at The Farm, Summertown, TN. Second half of the Permaculture Design Certificate Course. (See Jun 16-25.) Site selection, master planning, and pattern design for ecovillages; consensus and conflict resolution; financial aspects; work issues; best practices. Ecology, energy and resource conservation, social and community skills, and the economics of sustainability. Scott Horton, Albert Bates, Diana Leafa Christian, Andy Langford, Liora Adler, Greg Ramsey, Valerie Seitz, and guests. \$1100, incl. meals, lodging. [www.thefarm.org](http://www.thefarm.org); Jennifer, [ecovillage@thefarm.org](mailto:ecovillage@thefarm.org); 931-964-4324.

**Jul 13-25 • Starting and Sustaining Intentional Communities**  
Occidental Arts and Ecology Center (OAEC), Occidental, CA. Dave Henson and Adam Wolpert, plus guests. Visioning, how to find land and finance a purchase, various legal forms available for holding land (limited liability company, corporation, land trust, etc.), organizing as a for-profit or nonprofit, group decision-making process (meetings, agreements, facilitation, agenda management, conflict resolution), financial organization of your community, legal and insurance issues and costs, dealing with zoning and regulations, long-term planning. \$425/\$375 sliding scale (if registered two weeks in advance), incl. meals, lodging. [www.oaec.org](http://www.oaec.org); [oaec@oaec.org](mailto:oaec@oaec.org); 707-874-1557.

**Jul 13-22 • Network for a New Culture Summer Camp East**  
Near Hancock, MD. New Culture Intensive: An Extended Journey into Love, Community, and Transformation. Building sustainable, nonviolent culture through intimacy, personal growth, emotional transparency, radical honesty, equality, compassion, sexual freedom, and community. \$495-\$895, sliding scale, incl. camping, meals. [www.cfnc.us](http://www.cfnc.us); [sc07e@cfnc.us](mailto:sc07e@cfnc.us); 800-763-8136.

**Jul 14-22 • Ecovillage Design Education: Creating Sustainable Settlements—Social Dimension**  
Albuquerque, NM. First week of four-week comprehensive course on the fundamentals of ecovillage design, created by the Gaia Education project of Global Ecovillage Network (GEN). Instructors include Ma'ikwe Ludwig, and Zaida Amaral. Field trip to Zialua Ecovillage. Course continues with World View Dimension, Sep. 8-16, 2007; Economic Dimension, January 2008; Ecological Dimension, April, 2008. [avatar@ic.org](mailto:avatar@ic.org); 505-514-8180. See Sep. 8-16.



**Jul 14-29 • Earth Activist Training**

Earthaven Ecovillage, Black Mountain, NC. With Starhawk and Patricia Allison. Earth Activist Training blends a full permaculture certification course with Earth-based spirituality, practical political effectiveness, and nature awareness. Transform land, communities, political systems, and yourself. Discover solutions, renew personal energy, hope for the world. [permaculture@earthaven.org](mailto:permaculture@earthaven.org). 828-669-7552.

**Jul 15-Aug10 • Ecovillage Design Education: Creating Sustainable Settlements**

Tepoztláán, Mexico. Huehucoyotl Ecovillage. Four-week comprehensive course on the fundamentals of ecovillage design, created by the Gaia Education project of Global Ecovillage Network (GEN). Topics include the social dimension, world view dimension, economic dimension, and ecological dimension of ecovillages. [www.hughucoyotl.net](http://www.hughucoyotl.net).

**Jul 19-28 • International Summer University at Tamera**

Tamera Ecovillage, Portugal. Classes, daily keynote talks. Topics include solar technology, sustainable economics, information technology, building a global movement for a free Earth. Also theater workshops, Capoeira, art, music. Simultaneous summer Youth Camp. Parents with children welcome. €700, includes food & and camping; youth €350. [SU2007@tamera.org](mailto:SU2007@tamera.org); 00-351-283-635-306.

**Jul 20-23 • Heart of Now: The Basics**

Lost Valley Educational Center, Dexter, OR. (Formerly "Naka-Ima.") Part one of experiential workshop about realizing your vision and facing and dissolving the obstacles in the way of being fully and authentically yourself. Through the practice of honesty, in the context of supportive and loving community, we will explore how to be alive, in the moment, and deeply connected with others. Donation, incl. lodging, meals. \$55 registration deposit & and county room tax; suggested additional contribution \$300-\$650. [www.lostvalley.org](http://www.lostvalley.org); [heartofnow@lostvalley.org](mailto:heartofnow@lostvalley.org); 541-937-3351, #109.

**Jul 25-Aug 5 • ZEGG Summercamp 2006**

ZEGG Community (Centre for Experimental Culture Design), Belzig, Germany. Theme: "Synergy: the Wisdom of the Greater Whole." Multi-faceted insight into ZEGG community. Talks and seminars, village groups: living together, participating in Forum, exploring the ideas underlying ZEGG. Music and other cultural activities. Children's Camp. Cost: 8 days, €365; 15 days, €610. People 27 and younger pay according to means (minimum: 8 days, €155; 15 days, €280). [www.zegg.de](http://www.zegg.de); [empfang@zegg.de](mailto:empfang@zegg.de); +49-33841-595-10.

**Jul 27-29 • Natural Building Introduction**

Ecovillage Training Center at The Farm, Summertown, TN. Instruction in straw, cob, wood, and other natural materials. Wattle and daub, fidobe, earthbags, earthships, traditional Mexican styles, bamboo, slipclay,

domes and arches, earthen floors, earth plasters and alis, passive solar, foundations and drainage, living roofs and thatch. Classroom work, hands-on experience. Learn energy and resource conservation and the economics of sustainability. Howard Switzer, Katey Culver, Matt English, Patrick Ironwood, Albert Bates, and guests. \$300 for 3 days, meals and lodging included. [www.thefarm.org](http://www.thefarm.org); [Jennifer.ecovillage@thefarm.org](mailto:Jennifer.ecovillage@thefarm.org); 931-964-4324.

**Jul 28-29 • Women Living in Community**

Asheville, NC. The Center for Creative Retirement at University of North Carolina. Presenters include Diana Leafe Christian, editor, *Communities* magazine and author, *Creating a Life \*\*\*Together*; Dene Peterson, Founder/Developer, ElderSpirit Community; Joan Medicott, author of the bestselling *Ladies of Covington* novels; Maureen K. McCarthy, creator, *The State of Grace* Document. \$179 (\$159 before 5/28). [wlic2007@yahoo.com](mailto:wlic2007@yahoo.com); [www.womenlivingincommunity.com](http://www.womenlivingincommunity.com).

**Jul 29-31 • Natural Building Volunteer Days**

Ecovillage Training Center at The Farm, Summertown, TN. Help finish some natural building projects in progress and get a sense of what it is like living here. For those interested in taking a workshop or apprenticeship but concerned about cost, this is an easy and less costly way to get a closer look. [www.thefarm.org](http://www.thefarm.org); [Jennifer.ecovillage@thefarm.org](mailto:Jennifer.ecovillage@thefarm.org); 931-964-4324.

**Aug 2-5 • Waking Up Together: Creating**

**Contemplative Residential Communities** Shambhala Mountain Center, Red Feather Lakes, CO. Kathryn McCamant, Charles Durrett, Jim Leach, David Cernikoff, Jonathan Barbieri, and other guest instructors. Explore how to bring contemplative/meditative qualities into a neighborhood setting and create communities that support each person's personal journey, foster compassion, and provide benefit to the larger community. Cosponsored by Shambhala Mountain Center and the Cohousing Association of the United States. [www.cohousing.org](http://www.cohousing.org).

**Aug 4-18 • Network for a New Culture Summer Camp West**

Near Medford, OR. Building sustainable, non-violent culture through intimacy, personal growth, emotional transparency, radical honesty, equality, compassion, sexual freedom, and community. Workshops include Permaculture for the Inner Landscape with Melanie Rios. Pre-camp workshop on incorporating permaculture design principles into the camp setup. [www.nfnc.org/sc07](http://www.nfnc.org/sc07); [sc07w@nfnc.org](mailto:sc07w@nfnc.org).

**Aug 6-12 • ZEGG Forum Training**

ZEGG Community, Belzig, Germany. Week-long training in the Forum process, with Ina Meyer-Stoll and Achim Ecker, ZEGG members for 20+ years and Forum trainers for 13+ years. The Forum is a ritualized form of communication for communities in an intimate atmosphere of trust. In Achim and Ina's expe-

rience, trust is the glue that keeps a community together. They will shape the course to fit all who had some prior exposure to Forum. [www.zegg.de](http://www.zegg.de); [ina@gen-europe.org](mailto:ina@gen-europe.org); +49-33841-595-10.

**Aug 10-12 • Post-Petroleum Permaculture Introduction**

Ecovillage Training Center at The Farm, Summertown, TN. (See Jul 13-15.)

**Aug 10-12 • Biofuels Conversion**

Ecovillage Training Center at The Farm, Summertown, TN. Learn to convert your car or truck to run on fuels you can gather, grow, and make at home with this hands-on weekend course from Jason Deptula. \$300, incl. food, lodging. [www.thefarm.org](http://www.thefarm.org); [Jennifer.ecovillage@thefarm.org](mailto:Jennifer.ecovillage@thefarm.org); 931-964-4324.

**Aug 11-12 • Permaculture Fundamentals**

Earthaven Ecovillage, Black Mountain, NC. Final weekend of five-weekend course. (See Jul 7-8.)

**Aug 11-12 • Northern California Communities Gathering**

San Francisco Bay Area. Communities gathering with presentations and workshops by Diana Leafe Christian, Raines Cohen, Betsy Morris, and others. [rainsesc@gmail.com](mailto:rainsesc@gmail.com). 510-868-1627, [www.norcalcoho.org/](http://www.norcalcoho.org/)

COMMUNITIES  
2007  
CONFERENCE

AT

TRIN OAKS

Louisa Virginia

August 17-19

\* Workshops\* Celebration \*  
\* Camping\*

\*Forming Communities \*  
\* Sustainability \*

\* Appropriate Technology \*  
\* Group Dynamics \*

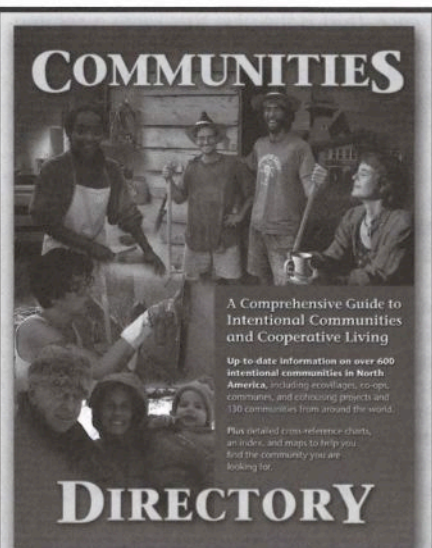
\*Over twenty-five  
communities represented\*

For more information:

(540)894-5126

[www.communitiesconference.org](http://www.communitiesconference.org)





## COMMUNITIES DIRECTORY

Over 600 North American communities, plus 130 from around the world, provide contact information and describe themselves—their structure, beliefs, mission, and visions of the future.

Includes articles on the basics of intentional communities and tips on finding the one that's right for you. You'll also find information on how to be a good community visitor.

### MAPS

Complete maps show locations of communities in the United States, Canada, and Mexico. See at a glance what's happening in your area or plan your community-visiting adventure.

### CROSS-REFERENCE CHARTS

These charts allow you to quickly scan for the communities that fulfill your criteria, including size, location, spiritual beliefs, food choices, decision making, and more.

All data is based on the Online Communities Directory at [directory.ic.org](http://directory.ic.org).

## Order it NOW online!

\$27 Postpaid (book rate in US, call or visit [store.ic.org](http://store.ic.org) for other shipping destinations and options)

[store.ic.org/directory](http://store.ic.org/directory)

1-800-462-8240

**Aug 12 • Overview: Starting a Successful Ecovillage or Intentional Community**  
San Francisco Bay Area. Diana Leafe Christian. Typical costs & time-frames, structural conflict and eight remedies for it, vision documents, decision-making, overview: process and communication skills. [rainsc@gmail.com](mailto:rainsc@gmail.com). 510-868-1627, [www.norcalcoho.org/](http://www.norcalcoho.org/)

**Aug 16-20 • Heart of Now.: Dancing on the Edge**

Lost Valley Educational Center, Dexter, OR. (Formerly "Naka-Ima.") Companion course to the Heart of Now Basics course (see Apr 20-23). Exercises designed to have you understand and let go of emotions held from childhood: looking at how much they actually control what you do, how you act, and how you respond in the present. Explore the ideas and assumptions that color your perception and affect how you relate to others and the world. Donation, incl. lodging, meals. \$55 registration deposit and county room tax; suggested additional contribution \$300-\$650. [www.lostvalley.org/](http://www.lostvalley.org/); [heartofnow@lostvalley.org](mailto:heartofnow@lostvalley.org); 541-937-3351, #109.

**Aug 18 • Roof Water Catchment for All**  
Occidental Arts & Ecology Center (OAE), Occidental, CA. Safely harvest and store high quality water from roofs for potable, landscape use, and/or fire protection. All details of system design; hands-on installation of a small-scale system. Brock Doleman and others. \$110/\$95 sliding scale (if registered two weeks in advance), incl. meals, lodging. [www.oaec.org/](http://www.oaec.org/); [oaec@oaec.org](mailto:oaec@oaec.org); 707-874-1557.

**Aug 18 • Cohousing Bus Tour: East Bay**  
Oakland, CA. Tour includes Swan's Market, Temescal Creek, and Temescal Commons cohousing communities in Oakland; Pleasant Hill cohousing in Contra Costa County; Berkeley Cohousing in Berkeley; and Doyle Street Cohousing in Emeryville. Tour will start and end at Swan's Market in Downtown Oakland. \$95.00 per person, includes lunch. [www.cohousing.org](http://www.cohousing.org).

**Aug 17-19 • Twin Oaks Communities Conference**

Twin Oaks Community, Louisa, VA. Workshops, community building, and fun. Ecovillages, communes, co-ops, cohousing, intentional relationships, group decision-making, living sustainably. \$85 sl/sc, incl. camping, meals. *Communities Conference, 138 Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; conference@twinoaks.org.*

**Aug 24-26 • Twin Oaks Women's Gathering**  
Twin Oaks Community, Louisa, VA. "Women Celebrating Ourselves in Community" through workshops, dance, drumming, swimming, creative activities, performances, sweat lodge and mudpit, movement, ritual. \$40-140 sl/sc, incl. camping, workshops. Paying in the upper region of the sliding scale helps us subsidize women who can afford less. [www.twinoaks.org](http://www.twinoaks.org); 540-894-5126.

**Aug 25-27 • Starting a Successful Ecovillage or Intentional Community**  
Los Angeles Eco-Village. Diana Leafe Christian. Typical costs and time-frames, structural conflict and eight remedies for it, vision documents, decision-making, finding/financing land, legal structures, process & communication skills. [Lois Arkin: crsp@igc.org](mailto:crsp@igc.org); 213-738-1254.

**Aug 27-Sep 22 • Natural Builder's Practicum**

O.U.R. Ecovillage, Vancouver Island, Canada. For people with previous natural-building training. \$800, incl. food, camping. [www.ourecovillage.org](http://www.ourecovillage.org); [our@pacificcoast.net](mailto:our@pacificcoast.net); 250-743-3067.

**Aug 31-Sep 9 • Post-Petroleum Permaculture Fundamentals**

Ecovillage Training Center at The Farm, Summertown, TN. First half of Permaculture Design Certificate Course. Ecology, energy and resource conservation, social and community skills, and the economics of environmental sustainability. Field trips will include visits to a bamboo nursery and local permaculture sites. Andy Langford, Liora Adler, and guests. \$1200, incl. meals, lodging. [www.thefarm.org](http://www.thefarm.org); [jennifer.ecovillage@thefarm.org](mailto:jennifer.ecovillage@thefarm.org); 931-964-4324. (See Sep. 9-18, below, for second half of course.)

**Aug 31-Sep 3 • Plaster This!**

Earthaven Ecovillage, Black Mountain, NC. With Steve-o Brodmerkel. \$225, incl. meals, camping. [www.thenaturalbuildingschool.org](http://www.thenaturalbuildingschool.org) [arjuna@earthaven.org](mailto:arjuna@earthaven.org); 828-669-0114.

**Sep 1-7 • Natural Building in Community**  
Emerald Earth, Boonville, CA. Michael G. Smith, Darryl Berlin, Sarah McCamant. Site analysis, passive solar design, and hands-on practice in up to 10 different techniques, including straw bale, cob, straw-clay, and wattle-and-daub; round pole framing; alternative foundations; earth and lime plasters; home-made paints; and adobe floors. \$500 (10 percent discount for full payment 30 days in advance). [www.emeraldearth.org](http://www.emeraldearth.org); [workshops@emeraldearth.org](mailto:workshops@emeraldearth.org); 707-972-3096.

**Sep 3-14 • Ecovillage Design Course and Practicum**

Crystal Waters, Queensland, Australia. With Max Lindegger and other instructors. Sponsored by EcoLogical Solutions Consultancy Education Services. [www.ecologicalsolutions.com.au](http://www.ecologicalsolutions.com.au); [info@ecologicalsolutions.com.au](mailto:info@ecologicalsolutions.com.au); 61 (0)7 5494 4741.

**Sep 4 • Photovoltaic Installation**

Ecovillage Training Center at The Farm, Summertown, TN. [www.thefarm.org](http://www.thefarm.org); [jennifer.ecovillage@thefarm.org](mailto:jennifer.ecovillage@thefarm.org); 931-964-4324.

**Sep 4-Oct 6 • Ecovillage Apprenticeship**  
Ecovillage Training Center at The Farm, Summertown, TN. (See Jul 10-Aug 11.)



**Sep 9-18 • Ecovillage Design and Permaculture Practicum**

Ecovillage Training Center at The Farm, Summertown, TN. Second half of Permaculture Design Certificate Course. (See Aug 31-Sep 9, above, for first half of course.) Site selection, master planning, and pattern design for ecovillages; consensus and conflict resolution; financial aspects; work issues; best practices. Andy Langford, Liora Adler, and guests. \$1100, incl. meals, lodging. [www.thefarm.org](http://www.thefarm.org); [jennifer@thefarm.org](mailto:jennifer@thefarm.org); 931-964-4324.

**Sep 7-9 • EcoVillage at Ithaca Experience Weekend**

EcoVillage at Ithaca, Ithaca, NY. Enjoy a balance of nature connection, personal renewal, and hands-on learning: harvesting organic produce, building a root cellar, exploring ecological lifestyle changes. Topics include land stewardship, green building, renewable energy systems, consensus decision-making, building cooperative community. Swimming in the pond, exploring Ithaca's famous gorges. \$200- \$250 sl. sc. (incl. meals, lodging), local resident rates \$150-200 sl. sc. *EcoVillage at Ithaca, 100 Rachel Carson Way, Ithaca, NY 14850; www.ecovillage.ithaca.ny.us; ecovillage@cornell.edu; 607-256-0000, 607-272-5149*

**Sep 8-17 • Ecovillage Design Education: Creating Sustainable Settlements—World View Dimension**

Albuquerque, NM. Second week of four-week comprehensive course on the fundamentals of ecovillage design, created by the Gaia Education project of Global Ecovillage Network (GEN). Instructors include Ma'ikwe Ludwig, and Zaida Amaral Field trip to Hummingbird Ranch Community. Course continues with Economic Dimension, January 2008; and Ecological Dimension, April, 2008. [avatar@ic.org](mailto:avatar@ic.org); 505-514-8180. See Jul 14-22.

**Sep 15-16 • 3rd International Ecovillage Designers' Conference**

Crystal Waters, Queensland, Australia. With Max Lindegger and other speakers. Sponsored by EcoLogical Solutions Consultancy & Education Services. [www.ecologicalsolutions.com.au](http://www.ecologicalsolutions.com.au); [info@ecologicalsolutions.com.au](mailto:info@ecologicalsolutions.com.au); 61 (0)7 5494 4741.

**Sep 15-28 • Permaculture Design Two-Week Intensive**

Occidental Arts and Ecology Center (OAEC), Occidental, CA. Brock Dolman and others. Two-week intensive Permaculture Certificate course. Organic gardening, mulching, natural building techniques, forest farming, water retention and regeneration, erosion control, community processes, and much more. Lecture, discussion, hands-on activities, field trips, group design project. Almost 100 hours of course time. \$1350/\$1250 sliding scale (if registered two weeks in advance), incl. meals, lodging. [www.oaec.org](http://www.oaec.org); [oaec@oaec.org](mailto:oaec@oaec.org); 707-874-1557

**Sep 28-10-1 • Heart of Now: The Basics**  
Lost Valley Educational Center, Dexter, OR.  
(See Jul 20-23.)

**Oct 5-7 • Starting a Successful Ecovillage or Intentional Community**  
Hummingbird Ranch Community, Mora, NM. Diana Leafe Christian. Typical costs & time-frames, structural conflict and eight remedies for it, vision documents, decision-making, finding/financing land, legal structures, process & communication skills. [www.globalfamily.net/aboutintnlCommunity](http://www.globalfamily.net/aboutintnlCommunity); [katharine@globalfamily.net](mailto:katharine@globalfamily.net); 505-387-5100.

**Oct 12-15 • Biofuels Conversion**  
Ecovillage Training Center at The Farm, Summertown, TN. (See Aug. 10-12.)

**Oct 19-22 • Heart of Now: The Basics**  
Lost Valley Educational Center, Dexter, OR.  
(See Jul 20-23.)

**Oct 23-28 • Lost Valley Community Experience Week**  
Lost Valley Educational Center, Dexter, OR.  
(See Jun 24-29.)

**Oct 26-28 • Natural Building Introduction**  
Ecovillage Training Center at The Farm, Summertown, TN. (See Jul 27-29.)

**Oct 27 • Cohousing Bus Tour: Sacramento, Davis, and East Bay**  
Oakland, CA. Tour includes Muir Commons and N Street cohousing in Davis; Southside Park in Sacramento; Pleasant Hill in Contra Costa County; Berkeley Cohousing in Berkeley; Doyle Street in Emeryville; and Swan's Market Cohousing in downtown Oakland. Tour will start and end at Swan's Market. \$95.00 per person, including a boxed lunch. [www.cohousing.org](http://www.cohousing.org).

**Oct 27-29 • Fellowship for Intentional Community (FIC) Fall Organizational Meeting**

Austin, TX. Planning, policies, reports, consensus decision-making by FIC board members, staff, and volunteers. FIC publishes *Communities* magazine, *Communities Directory*, distributes *Visions of Utopia* video, and operates [ic.org](http://ic.org) and [directory.ic.org](http://directory.ic.org) websites and Community Bookshelf mail-order book service. Public invited. [ic.org](http://ic.org); [jenny@ic.org](mailto:jenny@ic.org).

**Oct 27-Nov 23 • Ecovillage Design Education: Creating Sustainable Settlements**  
Findhorn Ecovillage, Forres, Scotland. Four-week comprehensive course on the fundamentals of ecovillage design, created by the Gaia Education project of Global Ecovillage Network (GEN). Topics include the social dimension, world view dimension, economic dimension, and ecological dimension of ecovillages. [www.ecovillagefindhorn.org](http://www.ecovillagefindhorn.org).

## Ecovillage & Permaculture Certificate Programs

Summer  
6 weeks

Fall  
4 weeks

Winter  
2 weeks

Site Analysis / Design

Organic Agriculture

Forest Gardening

Water Catchment

Simple Living Skills

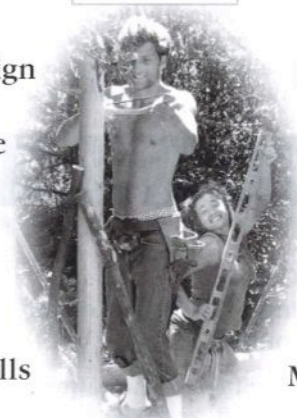
Social Sustainability

Appropriate Tech

Natural Building

Renewable Energy

Mushroom Cultivation



## Lost Valley Educational Center

[www.lostvalley.org](http://www.lostvalley.org)

20 miles South East of Eugene, Oregon



# REACH



REACH is our column for all your Classified needs. In addition to ads intended to help match people looking for communities with communities looking for people, Reach has ads for workshops, goods, services, books, products and personals of interest to people interested in Communities.

You may use the form on the last page of Reach to place an ad. **THE REACH DEADLINE FOR THE FALL 2007 ISSUE (OUT IN SEPTEMBER) IS JULY 15.**

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, 5295 CR 27, Canton, NY 13617, 315-386-2609 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.)

Intentional communities listing in the Reach section are invited to also visit our online Communities Directory at <http://directory.ic.org> Listing on our web site is free and data from the site is used to produce our print version of the Communities Directory, with a new edition coming out annually. Contact: [directory@ic.org](mailto:directory@ic.org) or 540-894-5798 for more information on being listed in the 2007 Communities Directory.

## COMMUNITIES WITH OPENINGS

**AQUARIAN CONCEPTS** (See Global Community Communications Alliance)

**AQUARIUS COMMUNITY, Vail, Arizona.** Do you have living space in Canada? Exchange with us. Box 69, Vail, AZ 85641-0069; [jkubias@hotmail.com](mailto:jkubias@hotmail.com)

**BELLINGHAM CO-HOUSING in beautiful Bellingham, Washington** has openings. Come join a unique community with 33 units on wetlands, which includes a community building, workshop, vegetable garden, exercise room and hot tub. Established in 2000 this community resides in a city nestled between the stunning views of Mt Baker and the nearby bay, only 30 miles to the Canadian border. The city is home to a university and an active cultural scene. For details on condos available, go to: [www.bellcoho.com](http://www.bellcoho.com). Or for interest in a 3 bedroom on the wetlands, contact [Linda@bellcoho.com](mailto:Linda@bellcoho.com) at 360-738-3456; or a 3 bedroom that includes a garage contact [Jan@bellcoho.com](mailto:Jan@bellcoho.com) at 360-656-5588.

**BREITENBUSH HOT SPRINGS, Detroit, Oregon.** We are a worker-owned cooperative whose mission it is to care for the hot springs, the land and the Breitenbush Hot Springs Retreat and Conference Center. We all live in this rugged and beautiful mountain setting of 154 acres and serve thousands of guests year round. Our emphasis is one of service—to our guests, to each other and to the greater global and universal community. Please visit our website at [www.breitenbush.com](http://www.breitenbush.com)

**COMPANIONS OF THE WAY/FRANCISCAN WORKERS, Salinas, California.** We are an inter-faith community dedicated to the service of the marginalized in our area. We work in Dorothy's Place Hospitality Center (community kitchen, health clinic, womens' shelter). We are creating cottage industries with those whom we serve (silk-screening); we collaborate

with the local Cal State University on a neighborhood revitalization project as well as host high school and college students for immersion experiences. We work with farm-worker children (after school enrichment and summer camps). Our theme in each of our projects is LOVE LOUDLY! We focus special attention on supporting one another in the different ways we serve, while accepting the same challenges of mindfulness, kindness and the practice of beauty. We are anticipating welcoming friends to share in the journey! Contact: [healthforall@gmail.com](mailto:healthforall@gmail.com) 831-776-8038 or write: 715 Jefferson St., Salinas, CA 93905.

**DANCING RABBIT, Rutledge, Missouri.** We are a growing ecovillage of more than 30 individuals and are actively seeking new members to join us in creating a vibrant community on our 280 beautiful acres in rural Missouri. Our goals are to live ecologically sustainable and socially rewarding lives, and to share the skills and ideas behind this lifestyle. We use solar and wind energy, earth-friendly building materials and biofuels. We are especially interested in welcoming more women and families with children into our community. Help make our ecovillage grow! 660-883-5511; [dancingrabbit@ic.org](mailto:dancingrabbit@ic.org); [www.dancingrabbit.org](http://www.dancingrabbit.org)

**EARTHAVEN, Blue Ridge Mountains, North Carolina.** A multi-generational ecovillage on 320 forested acres near Asheville. Dedicated to caring for people and the Earth, we come together to create, and to sustain beyond our lifetimes, a vital, diversified learning community. Our 60 members use permaculture design, build with clay and timber from the land, draw power from off-grid systems, drink and bathe in gravity-fed spring water and use constructed wetlands for waste treatment. We raise children in Earthaven's nurturing village environment and many of us work on the land in community-based businesses. We make medicines from wild plants, use consensus for decision-making, and nourish our families with organic local foods grown at Earthaven and in our bioregion. Our diets range from omnivore to vegetarian. We enjoy an abundant social and cultural life, and practice diverse spiritual paths.

## COMMUNITIES MAGAZINE REACH ADVERTISING ORDER FORM

Please specify which section you wish your ad to appear under:

- Communities with Openings
- Communities Forming     People Looking
- Internships     Resources

Cost: 25¢/wd. to 100 words, 50¢/wd. thereafter. 23¢/wd.-2 inserts, 20¢/wd.-4 inserts. FIC members get 5% discount. Please include payment with submission. Abbrev. & phone # = 1 wd., PO Box = 2 wd.

\_\_\_ Word Count at 25¢/word = \$ \_\_\_\_\_  
 \_\_\_ Word Count at 50¢/word = \$ \_\_\_\_\_  
**TOTAL PAYMENT ENCLOSED \$ \_\_\_\_\_**

Please type or print text of ad on separate sheet of paper. Make check out to Communities magazine.

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 TOWN \_\_\_\_\_ STATE \_\_\_\_\_  
 ZIP \_\_\_\_\_ PHONE \_\_\_\_\_

Mail this form with payment (by July 15 for the Fall 2007 issue) to:  
Patricia Greene, 5295 CR 27, Canton, NY 13617;  
**315-386-2609; [patricia@ic.org](mailto:patricia@ic.org)**



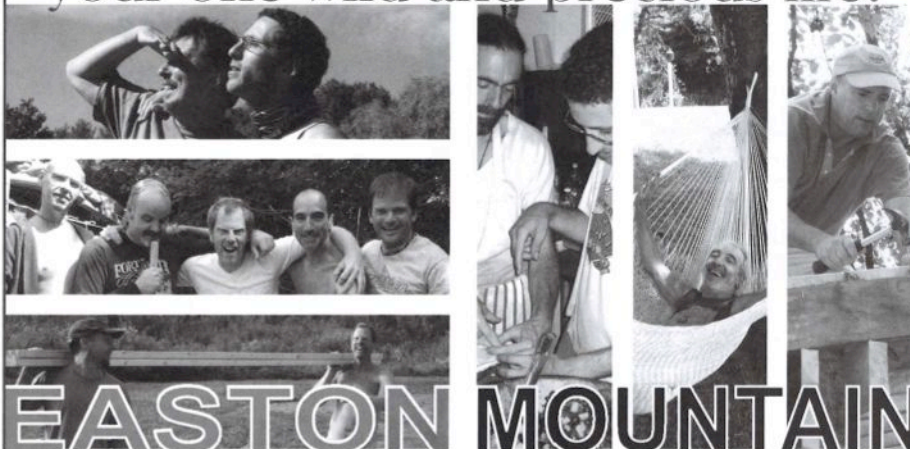
We offer workshops on permaculture design, natural building, herbal medicine and other subjects. We're seeking new members of all ages and family situations, especially organic growers, people with homesteading or management skills and skills in the trades. [www.earthaven.org](http://www.earthaven.org); [info@earthaven.org](mailto:info@earthaven.org); 1025 Camp Elliott Road, Black Mountain, NC 28711; 828-669-3937.

**ELDER FAMILY, near Cherokee, North Carolina and Smokey Mountain Park.** For retirees. Two new furnished group homes in private cove with private bedroom suites, private bathrooms and large common kitchen. More group homes planned. We are a "family" of loving friends committed to spiritual growth through relationships. Looking for mid-50's and 60's, non-smokers, healthy, financially secure. Must be experienced with harmonious, cooperative, consensus groups. After a six-month guest membership, members will buy a share of ownership if they choose to stay. We are part of a larger mixed-age eclectic community with community building, swimming pool, organic garden, trails and adjoining 46-acre spiritual retreat center. Contact *Anthony or Ann*, 828-497-7102; or email: [annariel@dnet.net](mailto:annariel@dnet.net)

**GLOBAL COMMUNITY COMMUNICATIONS ALLIANCE, Tubac, Arizona.** Founded by Gabriel of Urantia and Niann Emerson Chase in 1989. Currently 110 adults and children. International members. 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 Urantia. Organic gardens. Global Community Communications Schools, landscaping, Soulistic Medical Institute. Serious spiritual commitment required. POB 4910, Tubac, AZ 85646; 520-603-9932; [info@gccalliance.org](mailto:info@gccalliance.org); [www.gccalliance.org](http://www.gccalliance.org); [www.globalchangemusic.org](http://www.globalchangemusic.org); [www.musiciansnjet.org](http://www.musiciansnjet.org)

**FELLOWSHIP COMMUNITY, Spring Valley, New York.** We seek co-workers. Located 30 minutes north of NYC, we are an intergenerational community founded in 1966, centered around the care of the elderly. Now numbering about 150 elderly, co-workers and children, we grow our own fruit and vegetables bio-dynamically. All ages work together in our practical work activities. They include a candle shop, metal shop, wood shop, weavery/handwork group, greenhouse, publishing press, bakery, outlet store and medical practice. The spiritual science (anthroposophy) of Rudolf Steiner is the basis for our work. There is a Waldorf School and several other anthroposophical initiatives nearby. Our lifestyle is an intense social/cultural commitment to the future of mankind. Check out our web site at [www.FellowshipCommunity.org](http://www.FellowshipCommunity.org) If you are interested in co-working or need additional info, please contact our office at 845-356-8494; or write to: *Ann Scharff, c/o The Executive Circle at 241 Hungry Hollow Rd., Spring Valley, NY 10977; [rsffoffice@fellowshipcommunity.org](mailto:rsffoffice@fellowshipcommunity.org)*

## What are you planning to do with your one wild and precious life?



### EASTON MOUNTAIN

A SPIRITUALLY ORIENTED COMMUNITY OF GAY MEN DEDICATED TO:

- ♦ promoting social justice
- ♦ living lightly on the earth
- ♦ celebrating our lives together
- ♦ transforming and healing the human soul
- ♦ encouraging creativity
- ♦ respecting the wisdom of the body
- ♦ practicing a radical hospitality
- ♦ resolving conflict non-violently



518-692-8023

800-553-8235

[www.eastonmountain.com](http://www.eastonmountain.com)

For info on our community, retreat center and work-study options

EASTON MOUNTAIN RETREAT 391 HERRINGTON HILL RD GREENWICH, NEW YORK 12834

## Sunrise Ranch

Profound Awakening \* Personal Transformation \* Radiant Service



Our world's greatest need is the spiritual leadership of people who powerfully bring transcendent qualities of character into the earth through their practical daily living.

### We invite you to join us in this work

- Visitor Programs
- Spiritual Education Courses
- Internship Program
- Responsible Stewardship

[www.emissaries.org](http://www.emissaries.org)

Sunrise Ranch  
Loveland, Colorado

Contact: Carol Travis (970) 679-4230



home • community • planet



*Specializing*  
in cohousing and  
community design,  
offering a full range of  
architectural services.

*We live there!*



**Kraus-Fitch**  
*Architects*

110 Pulpit Hill Rd.  
Amherst, MA 01002  
413-549-5799

[www.krausfitch.com](http://www.krausfitch.com)

20 communities ...  
and counting!

Named among Top 10 Green Architects for 2005 by Natural Home & Garden

WANT TO BUILD SUSTAINABLE COMMUNITY IN YOUR LIFE?

*come live and learn with us*



**ECOVILLAGE** *at Ithaca*™

ECOVILLAGE EXPERIENCE:

*May 4-6*

*June 8-10*

*September 7-9*

CREATING SUSTAINABLE  
COMMUNITIES:

*July 7-14*

[WWW.ECOVILLAGE.ITHACA.NY.US](http://WWW.ECOVILLAGE.ITHACA.NY.US) 607.272-5149

**HEARTWOOD COHOUSING, Bayfield, Colorado.** Located in southwest Colorado, with easy access to the high peaks of the San Juan Mountains and the red rock canyons of Utah, we are a cohousing neighborhood with a deep sense of community. Built in 2000, we support a population of approximately 40 adults and 20 children in a cozy cluster of 24 homes nestled within 250 acres of pine forest and pastureland. We make decisions by consensus and value open and honest communication to accommodate the diverse needs, backgrounds and perspectives of our members. Find out more about Heartwood and available property: [www.heartwoodcohousing.com](http://www.heartwoodcohousing.com); [info@heartwoodcohousing.com](mailto:info@heartwoodcohousing.com); 970-884-4055.

**SANDHILL FARM, Rutledge, Missouri.** We are a small family of friends living together on an income-sharing organic farm. We value cooperation, initiative, living simply, caring for our land, growing most of our own food, working through our differences, making good ecological choices, and having fun with our friends. We've been at this for 33 years and continue to grow in our visions and our capability to realize them. Sound like home? POB 155, Rutledge, MO 63563; [visitorscm@sandhillfarm.org](mailto:visitorscm@sandhillfarm.org); 660-883-5543; [www.sandhillfarm.org](http://www.sandhillfarm.org)

**TRILLIUM FARM COMMUNITY LAND TRUST, Jacksonville, Oregon.** We are artists, educators and gardeners living the beautiful rustic life in the mountains. Own your own mountain cabin with perfect southern exposure and gorgeous views. Historic wilderness homestead, pure gravity-fed water, established organic gardens, wild orchards, wilderness river canyon, wildlife sanctuary, healing and educational/spiritual retreat center. We are seeking partners and members to co-create community and sustainability, beauty and service. We are expanding and growing. Please visit our website [www.deepwild.org](http://www.deepwild.org) and then write us a detailed letter of introduction. [trillium@deepwild.org](mailto:trillium@deepwild.org)

**TWIN OAKS, Louisa, Virginia.** "Not the revolution, but you can see it from here." We are an income-sharing, non-violent, egalitarian community that's been living this lifestyle for 39 years. We would love to have you visit and right now, we're especially looking for more women members, as well as people in their 30s, 40s and 50s. We can offer you: work in our community businesses, an abundance of home-grown organic food, a thriving social scene, and an established culture of non-violence, feminism and egalitarianism. You can offer us: your talents and skills (or your unskilled enthusiasm) and your desire to live an ecological and income-sharing lifestyle. For information: Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; [twinoaks@ic.org](mailto:twinoaks@ic.org); [www.twinoaks.org](http://www.twinoaks.org)

**UNION ACRES, Whittier, North Carolina.** 2.1 acre wooded lot for sale, \$26,000. Near Smokey Mountain National Park. Underground power, small creek frontage, southeast expo-



sure and views. Enjoy seven acres of common land, community center and pool. Environmentally aware neighbors and covenants. [www.unionacres.org](http://www.unionacres.org); Caroline 828-497-4964.

**WIND SPIRIT, Winkelman, Arizona.** We are a twelve-year running ecovillage located in the Sonoran Desert. Our community lies in a valley surrounded by three mountain ranges within a 90-minute drive from Phoenix or Tucson. Wind Spirit has diverse landscape filled with organic fruit and nut trees, native vegetation and a variety of other unique features. Our dwellings are nestled within this desert forest oasis creating a beautiful environment for living and working. Currently, we are welcoming additional individuals/couples who feel drawn to this area of the southwest. Please check out our website for more information. [www.windspiritcommunity.org](http://www.windspiritcommunity.org) Email [info@windspiritcommunity.org](mailto:info@windspiritcommunity.org) 520-631-5491.

**COMMUNITIES FORMING AND REFORMING**

**ECO-FARM, Plant City, Florida.** We are a family farm near Tampa, Florida working to create a sustainable, farm-based intentional community. 55 acres surrounded by ponds. One solar house with large community kitchen, laundry, large private room available; also two livable older trailers. Our interests are: sustainable living, alternative energies, drumming, environmental issues, farming, social justice. We farm vegetables and ornamental trees, and also have a small farm mechanic shop in which community members participate. If interested, check out our web site at [www.ecofarmfl.org](http://www.ecofarmfl.org) 813-754-7374, [ecofarmfl@yahoo.com](mailto:ecofarmfl@yahoo.com)

**FARM-BASED SMALL COMMUNITY, Outside Kansas City.** Yes, Dorothy, even in Kansas! Seek sustainability, grow organic food, chickens. Have LLC and non-profit, small retreat center under Unity Church. Want to move off-grid and build alternative structures. Rehabbed 100-year-old barn is meeting space. [www.llightcenter.info](http://www.llightcenter.info); 785-255-4583.

**HERMIT COMMUNITY.** A community of hermits is now forming. 303-455-7287.

**LOVING GRACE COMMUNITY.** Eco-spiritual, interfaith, egalitarian, sustainable. Envisioned rural simple-living, self-reliant, internally/regionally cooperative. Our work will include community sustenance (food, shelter, domestic tasks) and social action (peace, equality, alternative economies). Encompassing attention to oneness, interdependence and mindfulness. <http://www.earthpatriots.com>; [lovinggracecommunity@yahoo.com](mailto:lovinggracecommunity@yahoo.com)

**OAHSPÉ FELLOWSHIP CENTER, Mesa, Colorado.** An Oahspe-based community is being created by Universal Faithists of Kosmon, Inc., a non-profit, tax-exempt organization on a 40-acre ranch in western Colorado. A work retreat is being held August 23-27, 2007 to begin preparations for an Educational Center planned for the land. UFK is a clearinghouse for activities oriented around Oahspe, first published in 1882, which is a spiritual guidebook advocating vegetarianism, belief in a Great Spirit over all, affiliative endeavor and continued evolution of the spirit in life after death. Contact Carl: 970-434-5665; [cvostatek@prodigy.net](mailto:cvostatek@prodigy.net) for info on Oahspe, the retreat or UFK.

**POPE VALLEY COMMUNITY, Pope Valley, California.** Small developing community on 37 acres in the wilderness in Napa Country. Two miles up a dirt road. Looking for new members who are spiritually minded. We are off the grid and have organic gardens. Our land is mainly forest. Visitors welcome. Contact Rory Skuce, 707-965-3994



**Loving More**® is the only magazine on polyamory—open couples, triads & moresomes, sharing a lover, expanded family, sexual healing, jealousy, sacred sex, co-parenting, community, and other topics of interest to those who are open to more than one love. Plus regional groups, events, and personal contacts.

**Send \$6** for sample issue or write for info on subscriptions, books, tapes, and East & West **summer conferences**.

**Loving More, Box 4358C, Boulder, CO 80306**  
[LMM@lovemore.com](mailto:LMM@lovemore.com) / [www.lovemore.com](http://www.lovemore.com) / 1-800-424-9561

**REACH THE PEOPLE MOST INTERESTED IN COMMUNITY**



with **COMMUNITIES**  
 Display or Classified  
 Advertising

**Deadline for the  
 FALL 2007 Issue  
 JULY 15th**

Contact Patricia Greene  
 at [patricia@ic.org](mailto:patricia@ic.org) or call 315-386-2609







Home is where the heart is. Hearts Ease Herb Farm is a wonderful place to make your home. You'll feel at peace the moment you walk the land amidst the mature fruit trees, gardens, pastures and woods. A south facing, gently sloping pasture and gardens make use of all Whidbey's Rain shadow sunlight. Top of the hill spaciousness lightens your spirits. The main home is a rare NW farmhouse design with spacious rooms. Studio apt and duplex add community or income potential.

**Freeland, WA 98249**

9.89 Acres ;

**COLDWELL  
BANKER**

**Tom White,**

360-221-0148

## Wanted: POSSIBILITARIANS

Salinas, California

Interested in a life that resists widening the gap?

Looking for a way to put your social justice values into action?

Aware that facilitating people's empowerment and redistributing resources are meaningful pathways to social equality?

Desiring an intentional community of like minded artists and activists?

Committed to environmental justice, simplicity, and living lightly on the earth?

## Join The Companions of the Way!

Formerly Franciscan Workers, we are a growing intentional community committed to promoting inclusive and loving relationships, providing liberating opportunities for marginalized people, and creating a working model for peace and justice in our community. In the spirit of *Love Loudly*, our work includes a soup kitchen, a women's shelter, a silkscreening micro-enterprise, and an afterschool youth enrichment program.

Internships welcome, as well as permanent community members. Contact Mandy Jackson at [healthforall@gmail.com](mailto:healthforall@gmail.com) or (831) 776-8038 for more details.

**LIVE OUT YOUR OWN POSSIBILITIES!**

**TERRASANTE DESERT COMMUNITY, Tucson, Arizona.** Looking for resourceful people who want to build community on 160 acres of vegetated Sonoran desert surrounded by State land trust. Explorations in alternative building, solar energy, permaculture, natural healing, quiet living, artistic endeavors. Abundant well water, good neighbors, mountain vistas, awesome sunsets. Contact Bruce at 520-403-8430 or email: [scher@ancientimages.com](mailto:scher@ancientimages.com)

**WESTLAKE VILLAGE COMMUNITY, Sherburne, New York.** Located in beautiful central New York, Westlake Village is a new community for maturing adults (age 55 and older) that is committed to creating an elder-rich environment where residents can continue to grow, learn, contribute and be a vital part of the greater community. Westlake Village is the first community to follow the Eldershire ([www.eldershire.net](http://www.eldershire.net)) community concepts, where living happily ever after is possible with the help of good neighbors. Phase 1 consists of four buildings with eight condominiums each. The end units are single story with 2 bedrooms and 1 bath. The middle units are two stories, 2 or 3 bedrooms and 1 1/2, 2 or 2 1/2 baths. A finished garage is attached to every unit. There is a lake at the southern end of the property and several common facilities are being constructed. Residents of Westlake Village will be required to pay an Association Fee, which will guarantee maintenance-free living, thus freeing up time for the better things in life. If you would like more information, visit our website [www.wlvcommunity.com](http://www.wlvcommunity.com) or call 607-764-2650.

## COMMUNITY HOUSES AND PROPERTY FOR SALE OR RENT

**GREENWOOD FOREST, Mountain View, Missouri.** 5-acre parcel with small house and storage shed in 1000 acre land trust community in beautiful Ozark mountains. Borders National scenic riverway. Ecological covenant to protect the forest, 15-20 families. House is wood frame, well insulated, wired for solar, finished outside and partially finished inside. Has bathroom and full stand-up loft. \$42,000. [willowm@cybermesa.com](mailto:willowm@cybermesa.com)

**MILAGRO COHOUSING, Tucson, Arizona.** Homes for Sale or Rent. 43 acres/35 in a desert nature preserve, yet 12 minutes from downtown. Model of sustainable practices: greywater recycling, wetlands, cisterns, solar panels, bokashi, permaculture design, homes built from adobe with strong thermal mass, exceptionally low utility bills. Seeking folks who are drawn to principles of integrity, generosity, communicating with compassion and working with their neighbors to create an ever smaller environmental footprint. Children thrive in our community. Come visit! [www.milagrocohousing.org](http://www.milagrocohousing.org); 520-297-4194.



**NESS COMMUNITY, Russell, New York.** Two cabins for sale or rent to buy. One a well-insulated, sunny, 550sf post and beam 1.5 story saltbox. New windows, south view over meadow, Adirondack siding, wood-paneled, tile kitchen/bath, sawdust toilet, gravity feed water system carried from well, storage shed and rainwater collection w/outdoor shower. \$15,000; 450 watt solar system and Amish wood cookstove extra. Second cabin 360 sf on woods site, has woodstove, small kitchen, sawdust toilet, carry water from nearby well, second floor bedroom/study, \$3,000; 450 watt solar extra. Share organic garden, bath house. Simple living, off-grid homesteading on 100 acres forest and field on river. Walk in from parking lot on road (can drive when necessary). Canton-Potsdam area has strong alternative and Amish communities, four universities, close to Ottawa, Lake Ontario and Adirondack Park. Patricia 315-386-2609; [peagreen@earthlink.net](mailto:peagreen@earthlink.net)

---

## CONSULTANTS

---

**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](mailto:tree@ic.org); [www.treegroup.info](http://www.treegroup.info)

**SACRED ARCHITECTURE'S HARMONIZING INFLUENCES.** Buildings can generate vibrant, life-supporting influences. Visit: [www.vastu-design.com](http://www.vastu-design.com).

---

## INTERNS, RESIDENCIES, CARETAKERS

---

**CARROLL COUNTY, GEORGIA.** Interns and/or potential farm community members wanted to work on organic farm. Developing a sustainable and diverse farm community including vegetables, fruit, small livestock and people. Currently have a vegetable garden, 140 blueberry bushes, 24 muscadine vines and assorted fruit trees. House is Energy Star passive solar dwelling with a gray water system and composting toilet. In-person trial visit to enable both parties to see it's a good mix. Those interested please contact *Myra* at 770-258-3344 or 404-895-7057.

**SANDHILL FARM, Rutledge, Missouri.** Internships in Sustainable Community Living. April 1 to November 1, 2007. If you love gardening and would like to gain experience in organic farming, food processing, tempeh production, homestead maintenance and construction skills, consensus decision-making, group and interpersonal process. Learning is informal and hands-on. Come for ten weeks or longer.

More information about the Sandhill Farm Intentional Community and applying for an internship: 660-883-5543; [interns@sandhillfarm.org](mailto:interns@sandhillfarm.org); [www.sandhillfarm.org](http://www.sandhillfarm.org)

---

## PRODUCTS

---

**ARE YOU INTERESTED IN ORGANIC, NATURAL LIVING?** Our products support organic agriculture, help to decrease the amount of landfill and toxins in the earth and increase the holistic health of individuals. Are you a woman looking for alternatives to chemical-ridden feminine care products? We handcraft organic menstrual cloth pads (variety of sizes), bed pads, organic herbs and tea blends, tea cozies (keeps teapot warm for up to three hours) and more. Contact us today! [www.mynaturalrhythms.com](http://www.mynaturalrhythms.com); 716-884-1377; [emel@mynaturalrhythms.com](mailto:emel@mynaturalrhythms.com)

---

## PUBLICATIONS, BOOKS, WEBSITES

---

**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, housesit-

ters and landowners. Published since 1983. Subscribers receive 800+ property caretaking opportunities each year, worldwide. Some estate management positions start at \$50,000/yr., plus benefits. Subscriptions: \$29/yr. *The Caretaker Gazette*, POB 4005, Bergheim, TX 78004; [www.caretaker.org](http://www.caretaker.org). <<http://www.caretaker.org>>

---

## RESOURCES

---

**FEDERATION OF EGALITARIAN COMMUNITIES (FEC).** LIVE YOUR VALUES, LEARN NEW SKILLS. For 25 years, the FEC has welcomed new members to our groups based on cooperation, ecology, fairness, and nonviolence. No joining fees required, just a willingness to join in the work. We share income from a variety of cottage industries. For more information: [www.thefec.org](http://www.thefec.org); [fec@ic.org](mailto:fec@ic.org); 417-679-4682; or send \$3 to FEC, HC-3, Box 3370-CM00, Tecumseh, MO 65760.33

---

## RETREATS

---

**EARTHSTORY.** Co-created, Deep Ecology Retreat. August 17-24, 2007, Petersham, MA. [www.earthstory.org](http://www.earthstory.org)

# OCCIDENTAL ARTS & ECOLOGY CENTER

Starting and Sustaining  
Intentional Communities Course

July 13 – 15 & November 2 – 4

Permaculture Design Course

September 15 – 28

Introduction to Permaculture Weekend

November 17 - 19

---

15290 COLEMAN VALLEY RD, OCCIDENTAL  
(707) 874-1557x201 • [WWW.OAEC.ORG](http://WWW.OAEC.ORG)

*Occidental is located in western Sonoma County, 20 minutes west of Santa Rosa*



## ON THE ROAD WITH ZEPHYR

(continued from p. 23)

The strawbale house under construction is passive-solar heated, with a masonry stove for back-up heat, solar electricity, solar water heating, and rooftop water catchment. The community hosts courses in natural building (working on the strawbale house) and permaculture. On the tour I found myself perplexed by the seeming incongruity between the fairly equal amount of their dues and assessments and the wide diversity of the quality of their housing. But I guess if this bothered any of the members in the poor-quality housing they could always adjust their annual pledges accordingly.

The highlight of my visit was drumming with Charles and Sandy after Saturday night's dinner. In between drumming we also shared a deep conversation about spirituality—our unique perceptions about and connections with Spirit. It was magical, as if there were a much greater presence overlooking us.

Next I visited the 550-acre Innisfree Village community in Crozet, Virginia. Like Camphill Kimberton Hills, Innisfree cares for adults with developmental disabilities, but Innisfree Village is not associated with the international Camp-hill movement or Anthroposophy.

Nancy, an Innisfree member, welcomed me and escorted me to one of the group's eight residences along a mile long loop trail in the wooded foothills of the Blue Ridge Mountains. I stayed in a small, two-room apartment, whose huge glass windows provided a breathtaking view of the gardens, fields, and mountains. Just as Martha had done at Kimberton Hills, Nancy plugged me into various work areas so I could experience firsthand the daily life and psyche of the community.

Throughout my four-day visit, I was fascinated by the similarities and differences between Kimberton and Innisfree. Innisfree's CSA farm, where I harvested lettuce in the greenhouse, is a fledgling but growing operation with 30-40

shareholders. Its herb gardens and herb house, where I spent one morning grinding oregano and thyme, provides herbs for the kitchen and herbal teas for sale. The bakery, where I rolled bread loaves and bagged granola, is not as sophisticated a business as Kimberton's bakery in terms of its bread and cookies, but sales were steady for its locally renowned granola. The weavery, where I untangled the fringe in scarves, is one of the community's more profitable businesses, making placemats, baby blankets, and chenille scarves which are sold in the Innisfree World Artisans fair-trade store in Charlottesville, along with cutting boards and end tables from the woodshop.

However, Innisfree's pottery studio doesn't sell products outside, but is mainly used as a venue for artistic expression. Innisfree member Pete manages a small herd of cattle, none of which are milking cows; he slaughters a steer once in awhile to provide meat for the community. Like Kimberton Hills, Innisfree seems to focus on making the work experience as pleasurable as possible for their developmentally disabled residents, yet they didn't seem as focused as Kimberton on making each work area economically self-sufficient.

The structure and demographics of both communities were similar, but some of Innisfree's funding was quite unique. Innisfree has 39 developmentally disabled residents and approximately 30 volunteers and staff. On average, four volunteers manage each household of six to eight disabled residents. Both Kimberton Hills and Innisfree are organized as 501(c)(3), nonprofit, charitable organizations with boards of directors. Both depend on the fees from families of the disabled people as a major portion of their income (70 percent at Innisfree). Whereas Kimberton Hills can draw upon the largesse of its international Camphill movement, Innisfree draws

## CAMPHILL SCHOOL OF CURATIVE EDUCATION



Practice integrated studies in education for special needs

Foundation studies  
Professional certification  
BA options



For more information, contact:

Mr. Jan Goeschel  
Director of Camphill School of Curative Education  
c/o Camphill Special School  
1784 Fairview Road, Glenmoore, PA 19343  
610.469.9236 schoolofce@beaverrun.org www.BeaverRun.org



upon the largesse of its wealthy patrons. Most patrons are parents of the coworkers, and one recently donated \$200,000 and pledged another \$1,000,000.

Innisfree was founded in 1971 by a group of parents who wanted to keep their mentally disabled children out of institutions and group homes. Under the leadership of the Luria family, they banded together, bought 550 acres, hired Heinz Kramp as director, and moved their kids into the huge, 200 year-old farmhouse, which now houses the executive offices; the bakery, pottery and weaving studios; and the woodshop. The Fried family later bought a huge parcel of land adjacent to the community, so they could live near their son Jon. The Fried's property now includes an auxiliary office for the father's commercial real estate business and a stable of ponies which Innisfree's disabled residents can ride through a therapeutic riding program.

Some parents have built separate homes for their kids. The Frieds, for example, built their son Jon his own house, "Oz," replete with outdoor sculptures of the Wicked Witch of the West flying on her broom, and Dorothy, the Scarecrow, the Tin Man, and the Cowardly Lion skipping down the road. The path up to his house is even painted yellow like the Yellow Brick Road. Moreover, the Frieds built a gym and an indoor tennis court for Jon and the community, and even hired an Argentine tennis pro to give lessons to the coworkers and coach Jon for the Special Olympics. After I played tennis with him, the pro asked me to play with Jon because I was left-handed and Jon needed practice playing lefties. So the highlight of my visit to Innisfree was playing tennis with Jon two afternoons in a row.

I considered these first three communities, which I visited quite spontaneously, as an auspicious begin-

ning to my long community-seeking sojourn. In the next article, I'll describe my visits to Earthaven in North Carolina and Twin Oaks in Virginia.✿

---

*Zephyr Twombly is a former high school history teacher who is fascinated by all forms of spirituality and creative expression. He enjoys writing and playing music and hopes that artists worldwide can inspire and transform our consumerist culture into a more sustainable one.*

---

## THE VILLAGE IN TIPPERARY

(continued from p. 26)

was certain we would acquire planning permission. We also encountered some legal difficulties relating to enforcing the Option Agreement.

We decided in June, 2004 to change our approach, and, in particular, find a way of raising €1m within a matter of months, a task taken on by our financial sub-group. Fortunately, in October of that year, the North Tipperary County Council, with whom we had worked closely, unanimously adopted a new county development plan which approved our proposed development to be allowed as a "sustainable community." And in even more good news, in mid-October our finance group secured a loan for half the purchase price from a social lending institution, and the other half in loans from members through a loan-stock system. Later that evening we learned that North Tipperary County Council had granted planning permission for our master plan. That night the champagne was flowing in the village office!

Although our legal difficulties continued into 2005, ultimately forcing us to initiate a lawsuit, we were able to purchase the land in July, 2005.

We employed the Irish ecological architecture firm Solearth to design the project. While applying permaculture design principles on the south-facing site, and influenced by "green" settlements such as Torsted in

Denmark and Village Homes in Davis, California, Solearth architects were also careful to mirror the lines and forms of the town's existing buildings. Our members had input into the final design as well. One-third of the site will be developed for houses, community buildings, and roads; one third will be reserved for farming, and the rest will be preserved as natural woodland and wildlife habitat. The site will be pedestrian-friendly, with an emphasis on walkability, sociability, and spaces for quiet contemplation. The main access into the project will be from Cloughjordan's main street so the site will integrate with the town via a central crossroads. Homes will range from apartment units to houses on more widely dispersed lots. We're planning a central market square, a variety of children's play areas, two community buildings, and an enter-

(continued on p. 74)

### Planet Earth's Natural Window Fashions™

Wholesale/ Retail  
8 Operating styles



Insulating	Solar Shade
Non-toxic	Fair Trade
Earth Friendly	Economical



www.earthshade.com  
866.528.5443

**Home.Office.Contract**  
Ask us about Hemp!



**THE VILLAGE IN TIPPERARY**  
(continued from p. 73)

prise centre for members' businesses. A reed-bed constructed wetlands will treat waste water and a district heating system will heat houses from a central energy source. Members will have a great degree of latitude in individual home design, although we must comply with our ecological charter and secure planning permission from the county council.

In the initial phase of our project two founding members worked full-time for the project, one as project leader and the other as financial administrator, with salaries paid through members' risk capital. They were later joined by a third staff member whose job was to recruit new members. This staff implemented our business plan and timeline, reporting to the board of directors we elected at our annual general meeting. As time went on and pressure mounted, however, cracks began to appear in this system, manifesting as strained rela-

tionships and formerly active members stepping back from the project.

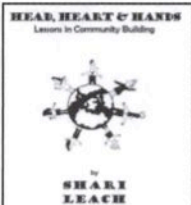
One of our members believes we had unwittingly adopted a "command and control" organisational structure, with limitations that became more obvious as the project became increasingly complex. (See "Escaping from the Command and Control Prison," John Joplin, *Permaculture Magazine*, #44: [www.permaculture.co.uk](http://www.permaculture.co.uk).) What made our situation "command and control," he argues, is that while decisions were being made at our meetings and then filtered through the board to the staff, the actual work was being done by the staff with some help from the members. In my view, these systemic weaknesses were exacerbated by a number of other problems. For example, time was dragging on and people had risked money and effectively put their lives on hold in the hope that the project would bear fruit, and they were beginning to feel the strain. Some members

volunteered far more work than others with no extra reward. Distrust began to grow between our board and staff, and some personal relationships deteriorated completely. With strong and independent personalities in the group, these issues were not going to be resolved easily. Furthermore, despite all the fine words of elected officials about the Kyoto Agreement and the need to save the planet, etc., we were getting absolutely no help from the government and our members were suffering from burnout. And there was simply a limit to the number of hours people could devote to the project, on top of their own family, work, and other personal commitments in the real world. Sometimes, in the low periods, the process felt like slow death by a thousand meetings. As a group we were coming close to the limits of our capacity. Our commitment remained strong, but the community needed to grow so the burdens could be shared among more people.



We Love What We Do Because We Do What We Love  
**Wonderland Hill Development Company**  
 Expert Cohousing Builder and Developer

**Now Available!! Head, Heart and Hands**  
*Lessons in Community Building* by Shari Leach



Shari is a community building expert and former President of the Cohousing Association

Order on our website:  
[www.whdc.com](http://www.whdc.com)

- 15 completed communities in CO, CA and AZ
- Pioneering Elder Cohousing in the US
- New Communities forming nationally



"Sustainability Through Community"

4676 Broadway ~ Boulder, CO ~ 80304 ~ 303-449-3232 ~ [www.whdc.com](http://www.whdc.com)



Although securing the property purchase and acquiring planning permission in late 2004 provided a dramatically improved environment, the real saving grace came from two additional sources. First, we benefited from the positive energy, enthusiasm and added wisdom of new members. The gradual way in which they were introduced and oriented to the project facilitated a smooth transition, and within 12 months a relatively small group of about 40 members grew to our current membership of over 100. For me, this large influx of positive commitment, including a large number of young children, reminded me what we had been toiling for.

Second, to facilitate our growing numbers and increasingly complex project, our system had to change. During 2005 we transformed our organisational structure and created about 20 member-led sub-groups and a labour-points system, so members could become involved in both decision-making and doing the actual work. Sub-groups include the fundraising group, business development group, finance group, and legal issues group. A process group plans for the organisational needs of the system and organises monthly meetings; the mobility group explores local transport systems; the Cloughjordan group helps integrate our members with existing residents. The new members' orientation group helps new members adapt to the project; the planning group steers us around the hurdles of the planning process; the IT group manages our website, discussion board and email system; and the external communications group promotes the project. The energy, waste, and water group investigates and plans for our sustainable systems, and the land use group has spent the last couple of weeks planting up to 60 salvaged trees and is currently developing allotments for members to grow vegetables.

We are now updating our ecological charter, which sets guidelines and

standards for our proposed development and affects all future operations, buildings, and land uses. It sets clear targets for design and construction of houses and common land use, and defines "best practice" technologies within the settlement. The ecological charter includes commitments regarding efficient use of energy (including insulation, passive solar heating, cooking, and domestic hot water use), biodiversity (using indigenous plants, domestic animals, and green spaces), water management (water consumption and waste water), waste management (including composting and recycling), and construction materials and techniques (including strawbale, timberframing, cob, and the use of hemp).

In between meetings, our online discussion board buzzes with lively debate about topics ranging from the multiple kinds of cement we might use to the relative merits of cooking with gas or

electricity and the design of our community buildings. We have also recently named the streets and communal spaces which we will lay out over the next year. At our monthly meetings we hear group reports and make decisions on proposals presented by the board or from the various groups, while volunteers entertain the children. As for me, I enjoy learning every day about the community in which I'll share the rest of my life. I am certain there will be challenges ahead. I am equally certain that with the wit, intelligence, and originality around me, we will rise to meet the challenges. We are realists who continue to demand that another future is possible.✿

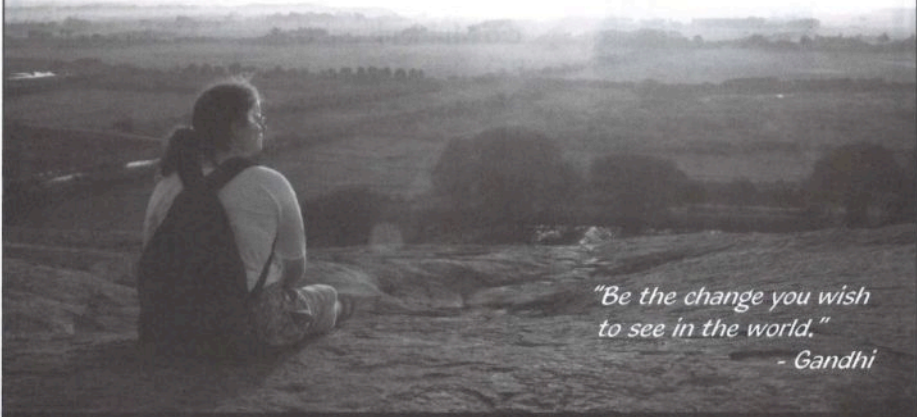
*Johnny Connolly is a member of Sustainable Projects Ireland, which is building Ireland's first eco village in the town of Cloughjordan, County Tipperary. He currently lives in Dublin, where he works as a criminologist. Johnny@thevillage.ie.*

## Accredited college programs in Ecovillages Scotland, India, Australia, Senegal, Brazil, Mexico, USA



The logo for Living Routes features the words "Living" and "Routes" stacked vertically. The word "Living" is in a serif font, and "Routes" is in a bold, sans-serif font. A stylized, wavy line representing a path or route is positioned between the two words.

STUDY ABROAD FOR A SUSTAINABLE FUTURE



A black and white photograph of a person with a backpack sitting on a hill, looking out over a vast, hazy landscape. The person is in the foreground, and the background shows rolling hills and a distant horizon under a soft sky.

*"Be the change you wish to see in the world."*

- Gandhi

[www.LivingRoutes.org](http://www.LivingRoutes.org)

(888) 515-7333





Millersylvania Environmental Learning Center in Olympia, WA. A symposium and learning experience abundant in old-growth cedar and fir trees.

## The International Love, Imagine, Network and Kindness Symposium

### The L.I.N.K.

September 2007, Olympia, Washington

- Permaculture and Peak Oil
- Healthcare Design and
- Multicultural Community Integration

Mike Pelly, (pictured below) President of Olympia Green Fuels,



Jody Pepion, Ah-Nah-to-Kyi-Yo-A'ki' or Pretty Bear Woman of the Amskapi Pikuni Nation, Blackfeet - Christ Palenshus of the Center for Community-Based Learning and Action Group  
Marisol Badilla, BA in Mexican American Studies, Studio Art and Gender Studies, Graduate Student in American Studies Program,

T, of Olympia Ecovillage (pictured below, center of group)



Evan Schoepke of Eco City Olympia, Raccoon Collective, Beehive Design Collective a tour of the Garden Raised Bounty (GruB) Organic Farm Project (pictured below, in the center) - Sara Cerda, (pictured below), LMP of Simply Massages,

a day cruise to Blake Island (pictured below) and so much more!

Join us! The deadline to register is approaching fast!

To register, call (206) 337-1556, visit [www.blueskylink.org](http://www.blueskylink.org) or send a SASE to:



**LINK**  
c/o Multicultural Outreach Media  
P.O. Box 6086,  
Olympia, WA 98507



Love,  
Imagine,  
Network and  
Kindness  
Symposium  
[www.blueskylink.org](http://www.blueskylink.org)

Can't make it? Help sponsor someone else to join this historic, multicultural community event by ordering a fundraiser T-shirt or donating. Thank you!

## COMMUNITY PANTRY

(continued from p. 55)

our favorite donut shop, was a broken thermometer and unmistakable scattered silver pools of toxic mercury.

These incidents have all caused us to think about ways of improving our food autonomy—the original purpose of the pantry—without dumpster diving. Many members have found clever ways of doing it. One member learned how to make tempeh, a high-protein cultured soy product, and paid his house's pantry share with tempeh. Another made soymilk, while another researched yogurt, bean sprouts, and tofu. Rachel's house had chickens, and when they joined the pantry, they inspired both the pantry's host house and Matt—previously a strict vegan—to get chickens. "My moral opposition to eating eggs from factory farms doesn't apply to happy, free-range organic chickens living in my backyard," says Matt. One Food Not Bombs volunteer grew a crop of organic, no-fossil-fuels heirloom tomatoes in his backyard, and when he donated tomatoes to the pantry, we insisted on giving him a generous market rate.

Besides the more deliberate attempts, we found ways of rescuing food without dumpster diving. Some members picked fruit from fruit trees around the city which would otherwise have gone to waste. One member, Mike, had a job making croissants in a big industrial bakery, and noticed that most of the almond flakes popped off the croissants in the oven. Rather than scraping burned almond flakes off the bottom, he put in a tray to intercept the shower of flakes, and collected them at the end of every day. The result was bags and bags of toasted almond flakes, with the occasional bit of croissant crust mixed in. Other members soon learned how to make almond butter with the massive influx of almonds, and we all ate almonds



on our breakfast cereal and almond butter on our toast until Mike finally got a better job. Other members got together and canned, or cooked ready-to-eat food such as hummus and *baba ganoush* in an effort to replace grocery-store convenience food.

### UNEXPECTED REWARDS

While it has sometimes been hard, our work has paid off in unexpected ways. The pantry has really strengthened our social network. At first, getting people together to talk to each other was slow and painful. Most people didn't take the pantry very seriously, and it was a lot of work for questionable future benefit. At a couple of points, we hosted events such as barbecues and parties to get pantry members together. Sometimes people would show up, and other times two or three of us sat around waiting while the grill sat empty. Still, as the pantry matured, and people became familiar with each other's habits at meetings and on the mailing list, people grew to like each other.

How much our social network had grown became apparent a year later when we were suddenly forced to hold a fundraiser. When the lease for the house where we located the pantry came up for renewal, the landlords, worried about the prospect of having to remove our refrigeration equipment if we somehow left it there, decided to charge an extra \$500 deposit. Since we only had about \$350/month of revenue, this sum was daunting, and all our options seemed grim. Skipping a month and a half of ordering would be hard to swallow, and borrowing the money from members made a lot of people uncomfortable. But Frances, a long-time pantry member, came up with a brilliant solution—for one night, we would turn her house into a "secret café" to earn money. The idea was a big hit, but the cafe was bigger. A dozen

or so people helped put on the event, over 100 people were served, and many more attended. A live band played, we served homemade root beer, and we ultimately made about \$1,200 after expenses—a lot more than our goal of \$500! And we had a blast, and the party continued long into the night.

Even though our group hasn't yet made stunning progress in sustainable agriculture, we know there's still a lot of potential for the pantry. We've been operating the pantry for nearly three years, and judging by all our progress, I think we will find better ways of supporting each other and local farmers, and that significant accomplishments in this area are still waiting. For now, the foundation we've built is a value enough.

### ECONOMIC AUTONOMY

We've collected a lot of cheap, wholesome food. To date, the pantry has ordered over \$8,000 of organic bulk food, and at an average savings over the grocery stores of about 25 percent, saved ourselves over roughly \$1,000 a year. We've worked hard for that savings, but we've brought a lot of good food into our community, and decisions about how we've worked to support that process and how we've allocated our food have been in our control.

We've gotten countless hundreds, if not thousands of dollars worth of food from dumpster diving, growing food in home gardens, and other food reclaiming, and saved \$1,500 on bulk food since we started. I'd like to think that some of that value has gone to supporting local organic farmers, but the other things it has enabled are equally important. It has allowed people to work fewer hours at jobs, helping students to focus on studying and people to focus on their communities, and given us time and inspiration to raise chickens, which is certainly sustainable local agriculture. It's made our community more

colorful, and shown us what we can do. It's also compensated us for our own labor, which better honors our daily activities, and economically empowers us as a community. Dumpster diving, the pantry, and a community bike shop all helped Colin, one of the pantry's most avid dumpster divers, quit his job at a hardware store to study bicycle-frame building.

Working together to meet our needs directly also lets us imprint our values on how we do it. At a grocery store, we have no choice but to pay the costs of measuring what each person takes, even if we don't approve of underpaying cashiers to do boring work or creating more waste by wrapping everything imaginable in plastic. At the pantry, we can have re-usable grocery bags, and spend our time on things we like doing, such as building worm bins, instead of endlessly pricing food and ringing people up at the checkout. There are certainly benefits to perfect accounting, but we've decided they aren't worth it, and at the pantry, the decision of what to pay is up to us. We don't spend money on advertising, and instead spend time making our process transparent—examples of how we've chosen to do things differently are everywhere.

The ultimate success of the pantry has been to bring people together to talk about how we want to consume, produce, and obtain food, and then to actually take steps towards creating a system that supports this vision. From how our economy is structured, to how we practice farming, to what foods we choose to eat, we're letting our community's practice reflect our values, and giving ourselves the economic power to do so. And last of all, it's fun!✿

---

*Mitchell Johnston has lived in Seattle for eight years, and has been involved in various group houses and community projects in the Seattle area for five years.*



# FIC MEMBERSHIP, COMMUNITIES MAGAZINE, & DIRECTORY ORDER

## COMMUNITIES Magazine—Subscribe Today!

Your source for the latest information, issues, and ideas about intentional communities and cooperative living! Supplements the Communities Directory with updated listings about communities in North America—including those now forming.

## Fellowship for Intentional Community (FIC) Memberships!

The FIC is a network of communitarians promoting communication and understanding about and among intentional communities across North America. The Fellowship:

- publishes *Communities* magazine and the best-selling *Communities Directory*.
- built and maintains the *Intentional Communities* site on the World Wide Web [www.ic.org](http://www.ic.org).
- hosts gatherings and events about community.
- builds bridges between communities and the wider culture.
- serves as an information clearinghouse for all aspects of community—for individuals, groups, and the media.

**FIC membership supports these efforts and offers the following benefits:**

- our quarterly newsletter.
- discounts on selected products and services including all books and magazines available at [store.ic.org](http://store.ic.org).
- advertising discounts in our publications including online ads.
- invitations to board meetings and other activities.
- first notice on what-ever we're doing, and the opportunity to get in early!

**Join the Fellowship team today!**

## FIC MEMBERSHIP, COMMUNITIES MAGAZINE, & DIRECTORY ORDER

### Fellowship for Intentional Community Membership

- Yes, I'll join the Fellowship for Intentional Community! (*Check appropriate membership category*)

New member     Renewal

\$30 Individual     \$15 Low Income

Community:  \$40 for under 10 members,  \$75 for 10-40 members,  \$100 for over 40

Organization \$50

Donor:  Supporting, \$100 & up,  Sustaining, \$250 & up,  Sponsoring, \$500 & up,

*Amounts greater than basic membership are tax deductible.*

Please send me more info on FIC services

### COMMUNITIES magazine (Outside US prices in parentheses)

- 1 year, quarterly - \$20 (\$24 Canada, \$26 other),  2 yr \$34 (\$42 Canada, \$46 other),  3 yr \$45 (\$57 Canada, \$63 other),  Single issue \$6 (\$7 Canada, \$8 other)

### Communities Directory

- \$27 US, postpaid book rate. Call or visit [store.ic.org](http://store.ic.org) for other destinations and options. Please call for quantity discounts!

Enclosed is my check payable to FIC in US funds.

Charge Visa/MC/Dscvr # \_\_\_\_\_ Exp Date \_\_\_\_\_

**Total Amount: \$** \_\_\_\_\_  Check Enclosed     Charged

NAME OF INDIVIDUAL OR CONTACT PERSON \_\_\_\_\_

PHONE \_\_\_\_\_

GROUP NAME OR AFFILIATION (IF APPROPRIATE) \_\_\_\_\_

STREET \_\_\_\_\_

CITY/TOWN \_\_\_\_\_

STATE/PROVINCE \_\_\_\_\_

ZIP/POSTAL CODE \_\_\_\_\_

- Please *don't* share my name with other like-minded organizations.

Photocopy and mail to: **FIC, 138-CM Twin Oaks Rd, Louisa VA 23093. Ph 800-462-8240**



## PERIPATETIC COMMUNITARIAN

(continued from p. 80)

an organizational commitment to “deep dialogue” and crafted a statement that included this affirmation of intent:

*We strive to promote an organizational culture that builds relationships and understanding among all board members and project implementers (“imps”) when discussing Fellowship issues. In this way we hope to build an organization that functions with an ever-present atmosphere of respect and openness.*

having talented meeting facilitators and skilled Ministry Committee members (who follow up outside the sessions with folks who have been visibly distressed) are also critically important assets. While having those intentions and resources doesn’t automatically resolve all the stresses and frustrations, it at least provides a handle for working with the energies, making some headway on the issues and fostering a sense of community.

If an awkward conversation does happen, then afterwards there’s the challenge of deciding what, exactly, to include in the meeting minutes, and how to

information in minutes and notes, and how much of that should be made available to the wider organization? What’s the most effective way to gather information, clear up misunderstandings, give constructive feedback, mediate differences, set new goals, provide support, evaluate progress, and generally get the team in synch and things flowing smoothly? A lot of wisdom and care need to go into handling that sort of responsibility.

Working with these concerns is as much of an art as a science, and there’s no one formula that will work in every instance. What’s important is that 1)

---

## *I was taught that all conversations about potentially uncomfortable topics were to be avoided—at all costs.*

---

*When differences of opinion arise, we expect our board members and imps to be willing to engage in dialog in a good faith attempt to deepen understanding of each other’s ideas and feelings as they relate to FIC values and actions. At the same time, we recognize that no one process or style of dialog will work for all occasions, and we support the parties involved in finding a process that works for them. In addition, we will create and maintain a support system to help resolve interpersonal tensions within the Fellowship.*

Acknowledging that living up to such an ideal might, at times, require significant commitment of time and resources, the Fellowship has subsequently taken some steps towards implementation. Related issues most often crop up in group discussions and staff interactions that involve differences in opinions, work styles, or communication skills. When such issues surface in meetings, FIC relies heavily on participants’ generally high level of awareness about group dynamics and a shared commitment to the ideals outlined above. However,

most accurately and sensitively portray the specifics. While it’s important to include details, concerns, and background information on what went into making a decision, it’s often not useful to publicly document someone’s distress. The strategy that’s been settled on—which has helped somewhat but which still needs fine tuning—is to 1) scan the roughly edited minutes for potentially sensitive material; 2) rework those as necessary for clarity, sensitivity, and completeness; 3) run that draft by anyone mentioned in that context to get their perspective; and 4) integrate their feedback before distributing the final minutes to the wider FIC membership.

Staff members doing personnel work also end up fielding sensitive feedback when an imp’s performance or behavior is seen as ineffective or noncooperative, and those staff members have delicate issues to consider that are similar to those of the listener described above. How to handle feedback given in confidence? When to check in with the person being evaluated, what information to share, and how to frame it? How to handle that

the players are open to feedback, 2) the channels of communication are kept open, 3) there’s a mutual commitment to working things out, and 4) the community supports the process with energy and resources. It takes teamwork and cooperative values to build a new culture.✱

*Geoph Kozeny has lived in various kinds of communities for 34 years, and has been on the road for 19 years visiting communities—asking about their visions and realities, taking photos, and in general exploring what makes them tick. Presently, he is editing part two of a video documentary on intentional communities, aspiring to convey the vision and passion that drives the movement, and tell stories about what works.*





# Privacy and Transparency

*"How many of my thoughts and feelings is it good to share, and how much can I or should I keep to myself?"*

This important question applies whether you're living in a community, working with a team, or being involved with family, friends, or lovers. A useful way to look at it is to ask yourself: "How critical is this information to the health, well-being, and growth of this relationship—and how do my personal fears, beliefs, and habits get in the way of sharing important things that bring up awkward feelings for me and them?"

In my youth (in the notoriously "polite" Midwest) I was taught that all conversations about potentially uncomfortable topics were to be avoided—at all costs. I don't remember formal lessons where those words were actually said, but occasionally they were uttered as folksy afterthoughts by friends who had just witnessed some clumsy or heated exchange. More often the person who was feeling uncomfortable would remark "We don't talk about that here," and I could infer the lesson by observing their closed or contorted body language and the discomfort or defensiveness in their voice. I saw

nothing written down that said "This, and this, and this are on the list of things we don't talk about." The

ban was, essentially, on anything that caused anybody in the room to feel uncomfortable—which made it virtually impossible to address certain substantive issues which, if resolved, might well have improved life for all parties affected.

At the same time, the prevailing culture seemed to have little problem with people gossiping about others behind

their backs. A few people I knew denounced the practice as being uncompassionate and destructive, but such thoughtful souls were pretty rare. Mostly the gossip went on unabated, and critical comments became an issue only if the person being talked about was present and felt uncomfortable hearing the remarks. That norm seemed to me to be anticompetitive, essentially undermining any ongoing sense of teamwork and mutual trust. It seemed unethical and alienating to say

something negative about a person unless you were willing to say it to their face.

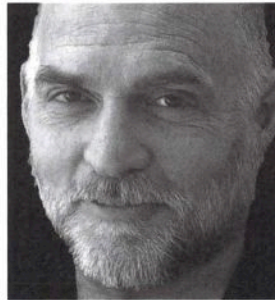
Eventually I came to realize that talking about someone in their absence could be either positive or negative, and the positive always had to do with gaining clarity on a situation and trying to come up with a strategy for giving constructive feedback in a way that would likely help improve the situation. Thus, any time someone starts talking about an absent third party, the most supportive role a listener can play is to serve as a sounding board and to

help focus the process on being constructive. To that end, it's valuable if both the talker and the listener have a commitment to clarifying the issues, and then finding a supportive and

sensitive way to get back to the person whose actions prompted the discussion, and initiate a constructive dialogue.

Although such awareness and intention are valuable skills in all social aspects of one's life, it's especially useful to look at how community norms foster and support the development and practice of those skills. For example, at an FIC meeting in 2000, we held an in-depth examination of the organization's values regarding diversity and inclusiveness. As a result, the FIC made

*(continued on p. 79)*



BY GEOPH KOZENY

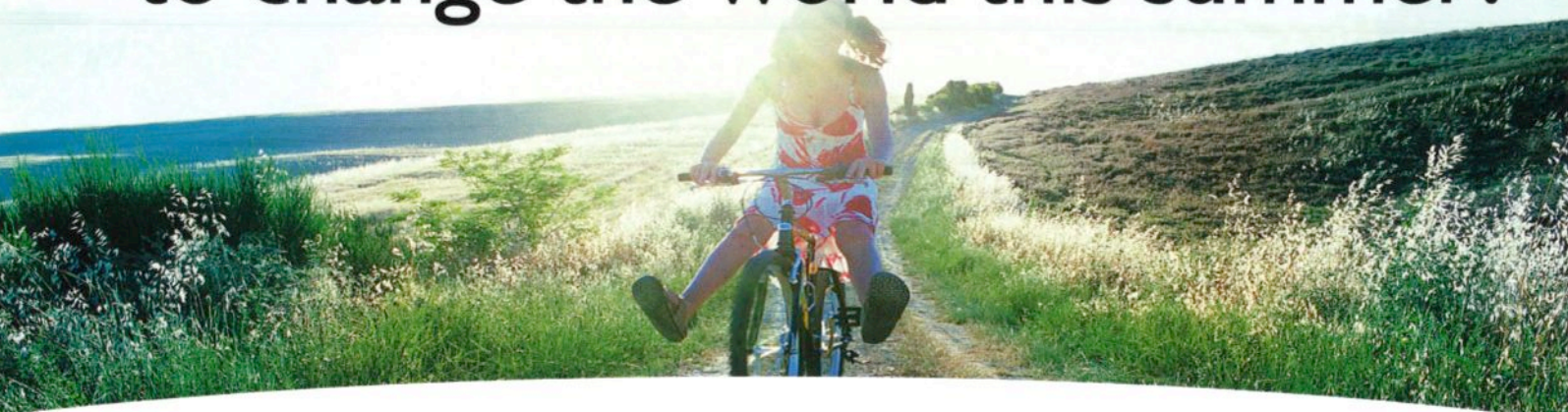
---

***Talking about someone in their absence could be either positive or negative.***

---



# What are **you** doing to change the world this summer?



**Bike hundreds of miles. Meet incredible people. Participate in amazing service projects. Stay on organic farms and work to support sustainable food growth practices. Study and work with intentional eco-communities. Live with the land and camp under the stars. Change your world, one mile at a time.**

## AS A RIDER OF THE **SUSTAINABLE ENERGY IN MOTION TOUR**, YOU WILL:

- Study and apply the philosophies of permaculture, alternative building, appropriate technology and sustainable energy.
- Through inspiring hands-on service projects with leaders of the global sustainability movement, contribute to the communities you visit.
- Visit beautiful public lands and gain first-hand experience in low impact camping.
- Gain a deeper understanding of how organic food is grown and distributed.
- Learn about nutrition, health and fitness through long-distance cycling.
- Observe local economics projects and grassroots democracy struggles in places through which you travel.
- Participate in a traveling community of cyclists coming from a variety of backgrounds with a shared longing for a better world.
- Spend time with intentional eco-communities, work with salmon restoration and indigenous building practices.
- Explore some of the most beautiful places in Oregon while learning about natural history, deep ecology, and environmental ethics.

You can journey for one, two or three weeks throughout Oregon, to the rugged coast, and then onto the lush Willamette Valley to visit eco-intentional permaculture communities, organic farms and progressive non-profits.

Each of our routes feature unique hosts and learning opportunities.

**Tours fill up VERY fast  
so sign up now!**

visit our website to win a free tour!  
[www.democracybike.com](http://www.democracybike.com)

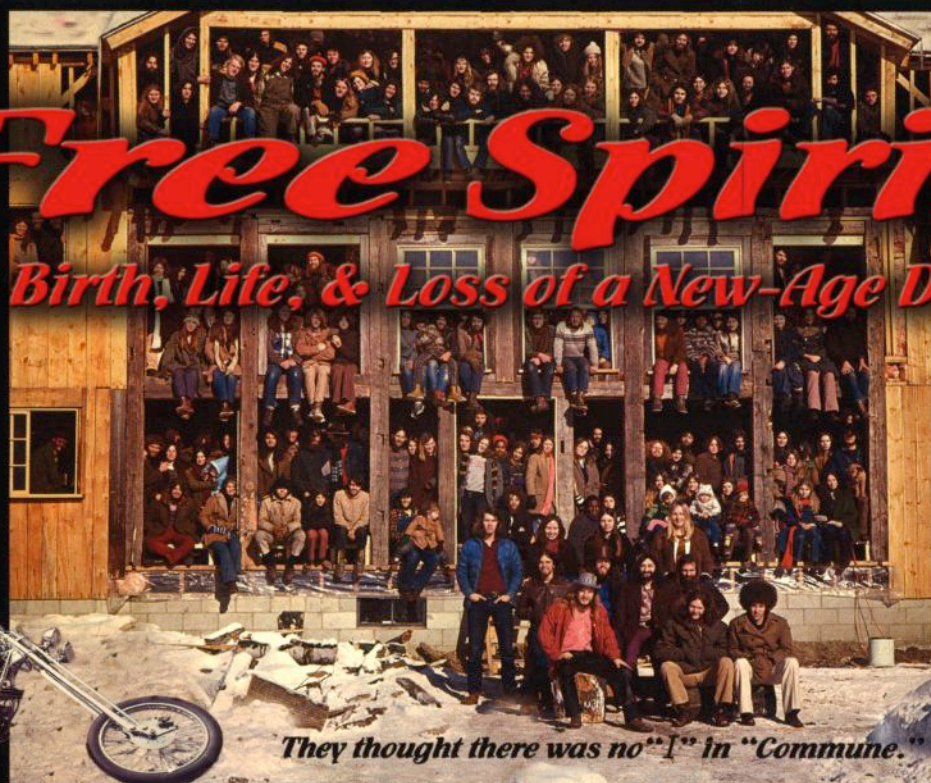
**503-239-8426**



The incredible story of Massachusetts' Renaissance Community, the largest, most controversial intentional community of the 60s & 70s, and its flamboyant founder, Michael Metelica Rapunzel.

# Free Spirits

*The Birth, Life, & Loss of a New-Age Dream*



*They thought there was no "I" in "Commune."*

OFFICIAL SELECTION:

Rome International Film Festival

Oxford International Film Festival

Ojai Film Festival

Mendocino Film Festival

**AVAILABLE ON DVD JUNE 1st**

**Get More Information or Buy it Online  
at [www.acornproductions.net](http://www.acornproductions.net)  
or call 413 527-7381**

**"I WAS TOTALLY UNPREPARED FOR THE AMAZING IMPACT "FREE SPIRITS" HAD ON ME. IT MAKES HISTORY COME ALIVE IN A VERY IMMEDIATE, VERY EMOTIONAL WAY. IT'S BRILLIANTLY EDITED, WITHOUT A DULL NANOSECOND. YOU HAVE TO SEE THIS FILM!"**  
**-- DAVID LENSON, EDITOR, "THE MASSACHUSETTS REVIEW"**

Communities, Life in Cooperative Culture  
RR 1 Box 156  
Rutledge MO 63563

Subscriptions - 4 issues: \$20; \$24 Canada; \$26 outside U.S./Canada; US dollars