

Special Feature: Using the Internet to Find Your Community

COMMUNITIES

Journal of Cooperative Living

\$5.50

(\$7 Canada)

Summer 1998 (Issue #99)

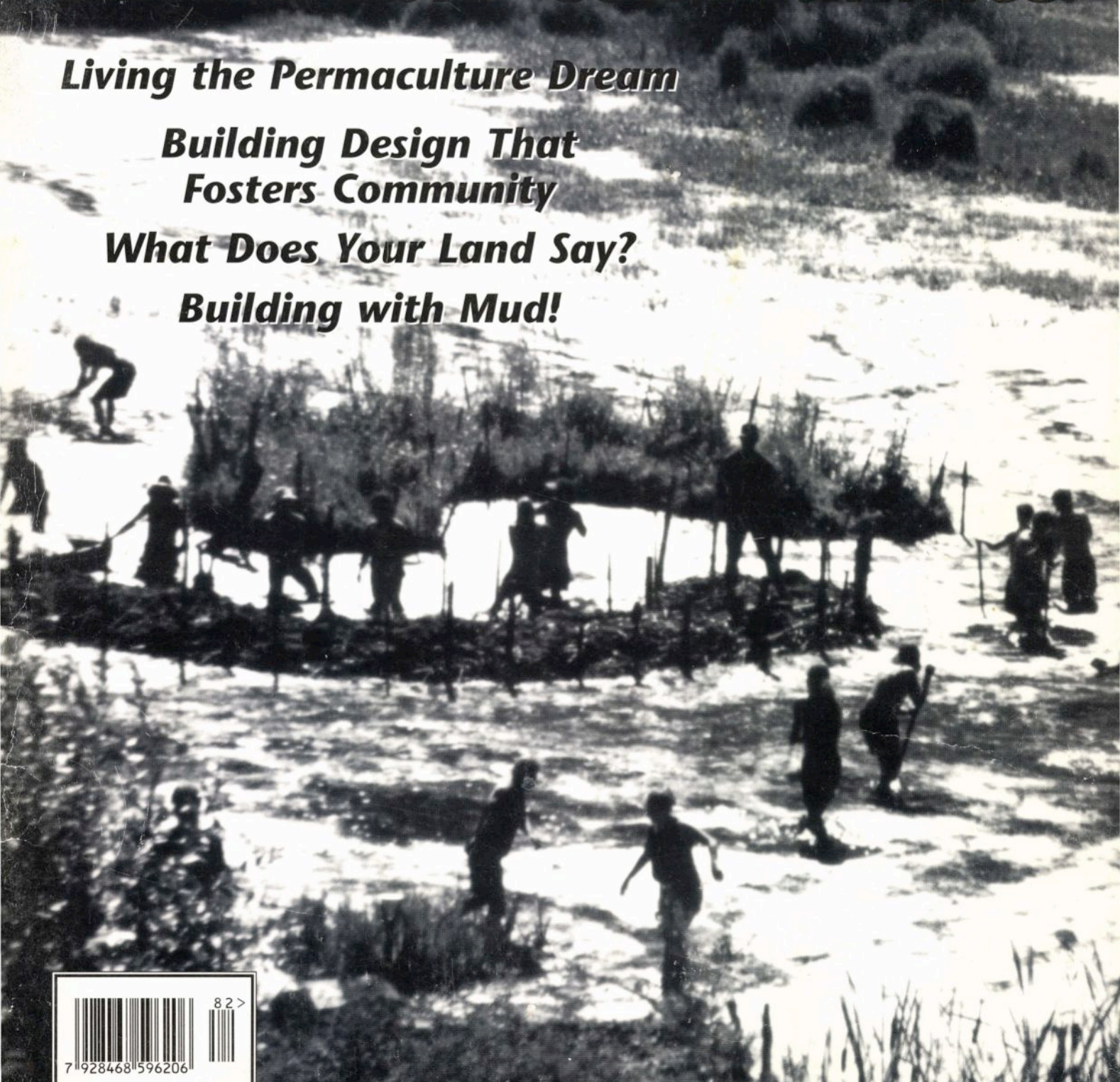
Sustainable Communities

Living the Permaculture Dream

***Building Design That
Fosters Community***

What Does Your Land Say?

Building with Mud!



A GUIDE TO COOPERATIVE LIVING

Communities Directory

Now in a revised second printing.

Over 14,000 sold!

Features 540 completely updated listings for communities in North America and 70 communities on other continents. The new *Directory* includes many communities that have formed since our first edition in 1990.

Listings includes contact information and a full description of each group.

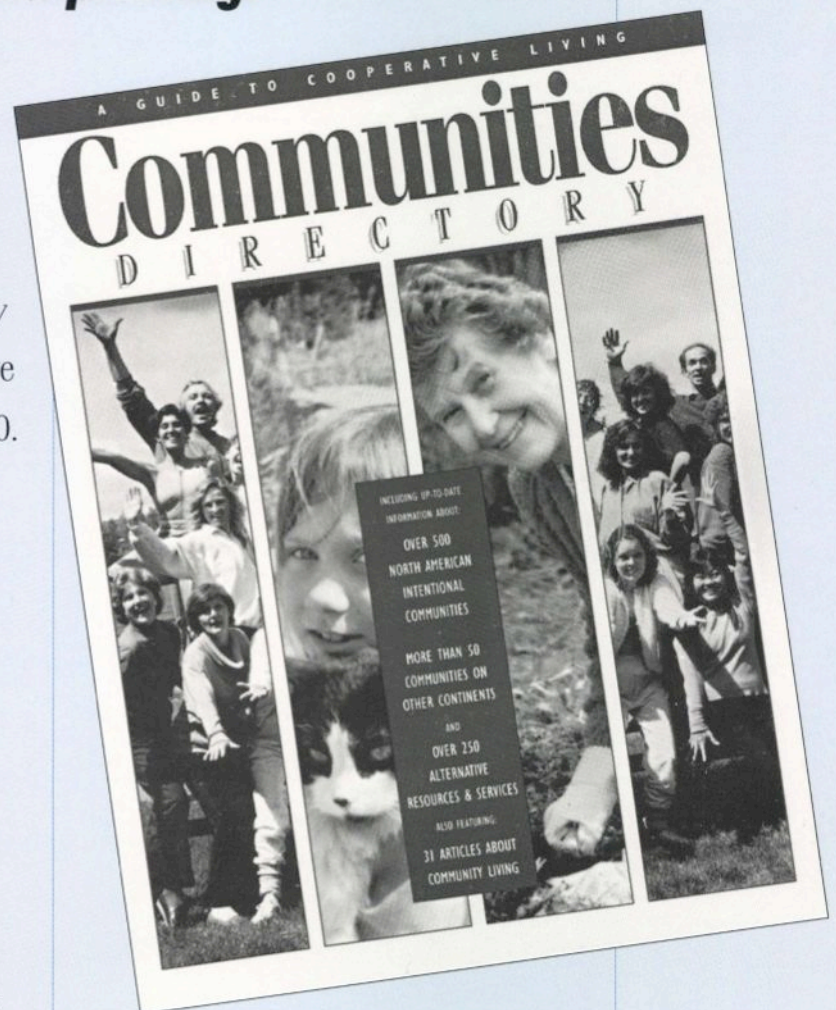
Easy to use, it includes maps, cross-reference charts (sorted alphabetically and geographically), and an extensive index for finding communities by areas of interest.

Thirty-one feature articles cover various aspects and issues of cooperative living.

An alternative resources and services section has over 250 listings.

Published by the Fellowship for Intentional Community, a network of communitarians promoting communication and understanding about and among intentional communities.

See order form on page 78.



***“The most comprehensive
and accurate reference book
ever published on
community living!”***

—Kirkpatrick Sale,

Author and Bioregionalist

GANAS

an eighteen year old, New York City intentional community

HAS EXPANDED INTO THE COUNTRY . . .

THE NEW PROJECT CALLED G.R.O.W. II
includes a well-furnished, quaint 55 room (& bath) hotel,

GROUP REALITIES OPEN WORKSHOPS

workshop facilities, a conference center, an outdoor concert area, campgrounds, a small disco, a large swimming pool, & 2 saunas.

WE HOPE TO DEVELOP A NEW COUNTRY COMMUNITY AT G.R.O.W. II to join with the existing Ganas Community in New York City. It will be necessary to grow from 80 adults to over 100 in the process.

G.R.O.W. II gives us ongoing exposure to a much larger range of people, ideas and experiences. More varied work choices are also important. The idea is to host many interesting programs that can help us become better functioning individuals, while maintaining focus on our community vision of caring relationships, good daily dialogue, on-the-spot problem solving, and intelligent, interactive self-governing. All this adds up to an excellent **quality of life that includes easy access to both country and city living, with excellent possibilities for enjoying the best of many worlds.**

WE NEED ABOUT 20 GOOD NEW PEOPLE

to help out at Ganas in the city and G.R.O.W. II in the country and possibly to start their own new projects or workshops.

ABOUT GANAS: an intentional community located in Staten Island, 1/2-hour free ferry ride to downtown Manhattan. 7 comfortable, attractive, well-kept three-story residences, connected by lovely gardens & picturesque walkways, house about 40 members and about 35 residents, visitors and guests. Retail recycling businesses in five large, nearby commercial buildings support the community & provide varied, interesting work for about 50 of us. The rest of the people living at Ganas work in NYC and pay their expenses.

EVERYONE AT GANAS is invited to participate in G.R.O.W. II. We expect that most of the people who work in G.R.O.W. II will also want to be involved with the Ganas community in New York City in some way.



ABOUT G.R.O.W. II: Attractive rooms & private baths are available for 150 guests. Picturesque campgrounds surrounded by woods serve another 150. A very large concert ground and outdoor stage are still in development. Good conference facilities include meeting rooms and sound equipment. A small, charming disco and an indoor stage provide for entertainment. A 66 foot swimming pool, a spring-fed pond for rowing and fishing, two saunas, indoor exercise equipment, some sports facilities, and comfortable lounging space, both indoors & out, complete the picture for now.

Leisure activities for guests (& for us) include music, dancing, swimming, picnics, wooded trails, good conversation, *and whatever else anybody can dream up.*

Buffets include: meats, poultry & fish, good salads, a range of vegetarian & vegan dishes, fresh fruits & vegetables, lots of desserts, as well as low calorie food or special diets for folks who want them. Our meal preparation has been called gourmet.

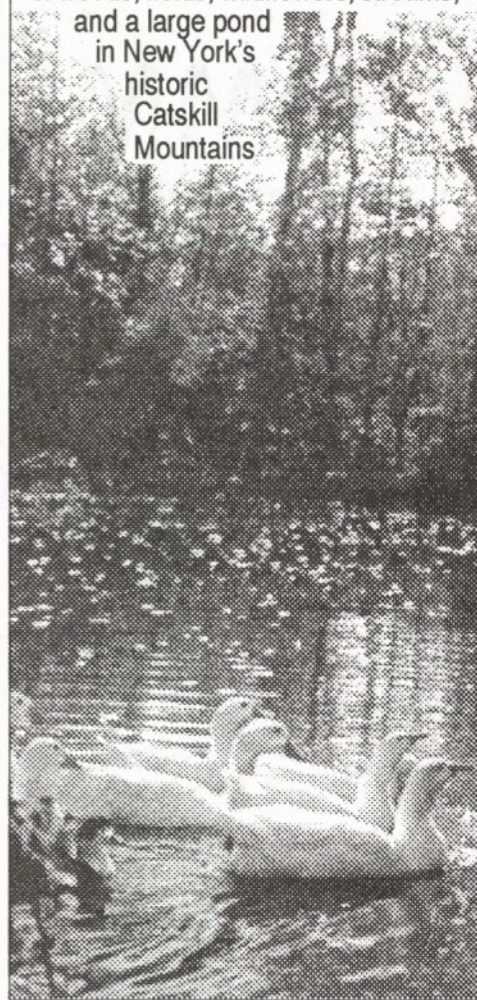
IF YOU WOULD LIKE TO LIVE, WORK & PLAY IN CLOSE COMMUNITY WITH INTERESTING & INTERESTED PEOPLE,

If you care about good dialogue that is based on truth and goodwill (and want to learn how to do it better); If you think that cooperative economics can help to create saner, better functioning, healthier societies; If you believe that recycling is a pretty good way to earn a living; and if you really enjoy working productively (or learning how to);

IF SUCH THINGS FEEL TRUE FOR YOU . . . YOU ARE INVITED TO VISIT AND PERHAPS TO LIVE & WORK WITH US AT:

GANAS: 135 Corson Ave, Staten Island, NY 10301-2933 718-720-5378 FAX: 448-6842 ganas@well.com
G.R.O.W. II: 548 Cooley Road, Parksville, NY 12768-5501 Phone/Fax: 914-295-0655 www.well.com/~ganas

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of woods, fields, wildflowers, streams,
and a large pond
in New York's
historic
Catskill
Mountains



COMMUNITIES

Journal of Cooperative Living

FRONT COVER

Building *chinampas* at Bullock Brothers Farm, Orcas Island, Washington.

Photo:
Michael Lockman

BACK COVER

Making a cob oven at WAIL collective, Arlington, Washington.

Photo:
Michael Lockman

FOCUS



Sustainable Communities

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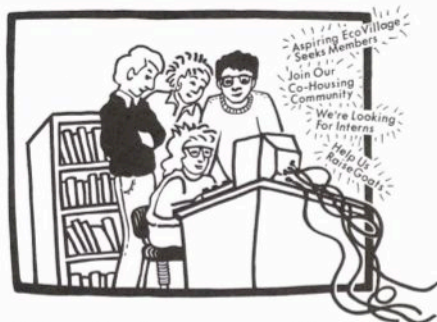
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EDITOR

Diana Leafé Christian

GUEST EDITOR

Michael Lockman

ART DIRECTOR

Paul DeLapa

DESIGN & PRODUCTION

Lansing Scott (Meridian House)

ILLUSTRATIONS

Billie Miracle (WomanShare)

CARTOONS

Jonathan Roth

PHOTOS

Albert Bates, Ted Butchart, Lora Donahue,
Michael Lockman, Mitch Spiralstone

COPY EDITING

Tree Ivy Beth Bressen (Acorn)

PROOFREADING

Julie Van Pelt

REACH ADS

Patricia Greene

DIRECTORY UPDATE

Jonah "Cecil" Scheib (Dancing Rabbit)

BUSINESS MANAGER

Laird Sandhill (Sandhill Farm)

DATABASE MANAGER

Velma Kahn (Abundant Dawn)

CIRCULATION MANAGER

Valerie Renwick (Twin Oaks)

McCune Porter (Twin Oaks)

EDITORIAL REVIEW BOARD

Betty Didcoct (TIES)

Geoph Kozeny (Community Catalyst Project)

Laird Sandhill (Sandhill Farm)

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LETTERS



Send letters to *Communities* magazine, PO Box 169, Masonville, CO 80541. Your letter may be edited or shortened. Thank you!

About "Values, Vision, and Money" issue

Hi folks:

I've recently dropped some magazine subscriptions but I *refuse* to drop *Communities*. Sign me up for another three years and keep up the beautiful work!

Diana E. McFadden
Silver Spring, Maryland

Dear Editor:

I am delighted that *Communities* has taken the money bullet between its teeth ("*Values, Vision, & Money*," #98, Spring '98). It still does not shine forth in simple splendor for all to comprehend easily.

I am particularly pained by trying to take in Carolyn Shaffer's explanation for the demise of Shenoa, partly because it is near Monan's Rill, a community in which I lived happily for 17 years. I have been a founder or CEO of several nonprofits which were also businesses, successful at that, so can not easily buy Carolyn's explanation for Shenoa's failure. Even under-capitalization at birth need not be a fatal handicap. As I see it, every organization that receives and spends money—profit or nonprofit—must be run as a business or it will fail. Running as a business means it has sufficient money to pay for its bills. This is harder for a nonprofit because there you aim at the long-term zero, whereas in a regular business you hope to and try to slop over on the profit side.

I am under no illusion, as Carolyn seems to be, that something called the Spirit provides the money to pay the bills, as in the case at Findhorn. The money

comes from individuals or groups who find out about the straits of the nonprofit and donate tax-deductible contributions. Sometimes the money comes just in the nick of time, so then it seems like a miracle to members of the community. It is true, as Carolyn points out, that you can't kick potential donors in the face and expect them to respond with loving gifts.

Intentional communities are extremely prone to money difficulties because they attract types who want to get out of the money system; who hate money; who don't want to think about it; and who, when they are forced to come to grips with reality, don't respond rationally to something that does not tolerate craziness.

Robert Schutz
Santa Rosa, California

Dear *Communities*:

I liked the spiritual second-mile perspective of the "Petty Tyrant" article I just read ("*Confronting the Petty Tyrant*," #98, Spring '98). Courage to you as you continue to build bridges of communication between communities.

David Janzen
Reba Place Fellowship
Evanston, Illinois

Dear *Communities*:

Much praise for the Spring issue on money. The issues of living on less and investing better provide good advice for all. But the issue misses an important segment of social investing which is more important than screened mutual funds.

Certainly screened mutual funds invest in corporations with solid human rights and ecological standards. But most, if not all, of the \$1.2 trillion now in socially and environmentally screened investments are in corporations. Corporations must play by the economic rules, putting profit before people. Corporations and "the market" can never resolve all of humanity's social problems, nor develop all the potentials of the people at the grassroots.

People are put before profits in cooperatives and in community-owned corporations, however, they are hard to find. Many, but not all, members of the National Community Capital Association (formerly the National Association of Community Development Loan Funds) do concentrate their efforts on commu-

nity-centered organizations. In his book *Going Local*, Michael Shuman suggests that community corporations can use the for-profit mode, as well as cooperatives, to create self-reliant communities, avoid the ups and downs of the global economy, provide local jobs, protect citizens from Third World competition, and create other goods and services not dependent on the bottom line.

I urge *Communities* readers to invest at least 10 percent of their savings in cooperatives or community-owned corporations that put people before profits.

Bill Ellis
Tranet newsletter
Rangeley, Maine

More on 25th Anniversary issue

Dear *Communities*:

Beautiful job on your 25th Anniversary issue (#97, Winter '97). It was a comprehensive and honest view of the communities movement. That's what I appreciate about your publication—you consistently take difficult issues and dive right in; you don't gloss over. Thank you!

Elana Kann
Westward Cohousing
Asheville, North Carolina

Dear *Communities*:

I very much enjoyed the 25th Anniversary issue, and appreciate your mentioning the environmental illness/multiple chemical sensitivity issue. As Mt. Shasta is free of major industry or agribusiness, and has clean water and mostly clean air, we have over the years attracted a number of individuals with this challenge. They are often homeless, sick, and desperate. Several have tried to set up some sort of shared housing or cooperative living situations, but it hasn't worked out. Your suggestion of existing communities perhaps taking a few in may be the best way to assist.

David Coe
Mt. Shasta, California

Help for communities

Dear *Communities*:

I would like to offer free design and consulting services to small, appropriate projects in intentional communities. My

family and I have homesteaded and lived communally; my intentions are now to begin giving back what I've learned to community projects.

I've spent the last 25 years designing and building a variety of alternative projects, including bioremediation and wastewater treatment systems, which have won me awards and government acknowledgment, working for town and city governments, land developers, realtors, architects, and engineers. I would select the intentional community projects based on my own criteria and if the projects became too large or time-consuming I would consider some barter, however, I don't want money for this. I may need room and board during site visits, if required.

Jim Willits
Mount Holly, New Jersey
609-265-9135, 609-702-1500
dwn2erth@bioactive.com

Dear *Communities*:

We are starting to network with other gay and queer-identified intentional communities to share support and ideas about mutual issues. Such communities include gay men, lesbians, bisexuals, transgendered, and other sexual minorities. We're also interested in networking with individuals looking for such communities and queer folk living in other types of intentional communities as well. Possibilities include publishing a cooperative newsletter, organizing gatherings at different sites, and offering workshops at regional and national community events. Please write us to be included on the mailing list and to share ideas.

Bro. Johannes
Mahantongo Spirit Garden
RD 1, Box 149
Pitman, PA 17964

Come join in the community dialogue!

Have an opinion or comment about something you've read in *Communities*? Send us a letter!

Communities
PO Box 169
Masonville, CO 80541

Intentional Communities

Web Site

The most comprehensive resource on intentional communities available on the World Wide Web.

COHOUSING

ECO-VILLAGES

CO-OPS

LAND TRUSTS

COMMUNES

HISTORICAL COMMUNITIES

SPIRITUAL

SECULAR

SUSTAINABLE

PERMACULTURE

ECOLOGY

ECONOMICS

EVENTS CALENDAR

RESOURCES

INCOME SHARING

PRODUCTS & SERVICES

COMMUNITIES DIRECTORY & MAGAZINE

www.ic.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 interferes with its members' right to leave.

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

Submissions Policy

To submit an article, please first request *Writer's Guidelines*: PO Box 169, Masonville CO 80541; 970-593-5615; communities@ic.org.

Advertising Policy

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

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

Communities Advertising, PO Box 169, Masonville CO 80541; 970-593-5615; e-mail: communities@ic.org

What is an "Intentional Community"?

An "intentional community" is a group of people who have chosen to live or work together in pursuit of a common ideal or vision. Most, though not all, share land or housing. Intentional communities come in all shapes and sizes, and display amazing diversity in their common values, which may be social, economic, spiritual, political, and/or ecological. Some are rural; some urban. Some live all in a single residence; some in separate households. Some raise children; some don't. Some are secular, some are spiritually based, and others are both. For all their variety though, the communities featured in our magazine hold a common commitment to living cooperatively, to solving problems nonviolently, and to sharing their experiences with others.

PUBLISHER'S NOTE



Climbing the Financial Ladder Every Rung Goes Higher, Higher ...

WITH THE MILLENNIUM RIGHT AROUND THE CORNER, IT'S A GOOD time to reflect on milestones and millstones (as in the operating losses we've been hanging around our publisher's financial neck each year).

Communities celebrated its 25th anniversary at the close of 1997, and in the fall we'll publish our 100th issue. Our publisher, the Fellowship for Intentional Community (FIC), marked its tenth birthday last spring, and both the magazine and the parent organization are keeping a close eye on the bottom line these days.

As with each of the prior three years, magazine revenues and expenses both increased in 1997 (up 17 percent and 12 percent respectively). While we're cheered that income rose slightly faster, narrowing the gap on our annual deficit, at the same time it's sobering that we're still losing money.

Income from advertising, subscriptions, and distributor sales were all up strongly for the year, with advertisements leading the charge. It's a great feeling to offer readers more information about community-related goods and services through ads, *and* to make more money.

Last fall we bumped the cover price up to \$5.50, while holding the line on subscription prices. As a result, subscribers now save \$4 each year over people picking up copies at the newsstand. Gift subscriptions have also increased encouragingly in the last year, as readers make use of gift subscription cards bound into each issue.

The biggest minus is that our former largest distributor, Fine Print, filed for bankruptcy a year ago (owing us over \$8,600), and then went out of business altogether six months later (owing us another \$2,800). While the latter amount is protected under bankruptcy rules, that doesn't mean we'll see it any time soon. And the full impact extends beyond money, as Fine Print supplied many bookstores that were suddenly not able to get *Communities* the way they had been. While some bookstores have switched to other distributors, there was a short-term drop in sales as the dust settled.

COMMUNITIES MAGAZINE FINANCIAL STATEMENT—1997

Expenses

Printing	\$27,141
Postage	6,909
Telephone	3,413
Photocopying	5,614
Office	1,999
Labor	34,898
Total Expenses	79,974

Income

Subscriptions	31,438
Single Issues	6,004
Distributor Sales	18,289
Advertising	11,042
Donations	385
Total Income	67,158
Net Loss	(\$12,816)

While a \$13,000 deficit is still serious, we have reasons for optimism. In 1996, the magazine loss contributed significantly to the FIC's overall shortfall of \$49,000. Last year, FIC fully absorbed the magazine loss and still posted a modest profit.

Despite losing money on the magazine, we're committed to solving our financial challenges by boosting quality, not by slashing costs. We devoted extra labor to magazine redesign in 1997, and are buoyed by steady improvements in print quality and layout.

Although our main focus has been on boosting revenues, we have not been neglecting expenses. While we increasingly rely on electronic processing and transfer of information—zipping finished documents and graphics across the phone lines—the need for voice communication has diminished, and phone charges were actually lower in 1997. We pay a flat fee for unlimited e-mail access, and because of fierce competition among long distance providers, phone rates continue dropping.

In our last issue we went totally to electronic pre-press (delivering our copy, including photos, on electronic disks instead of paper). While a learning curve exists with any technology, we now have excellent prospects for quicker turnaround, lower costs, and crisper images.

In the last year we've begun using electronic services for cleaning up our mailing list, with the result that far fewer copies of the magazine are returned or forwarded. It's expensive to mail copies twice and the cost of the cleanup service has immediately paid off in reduced postage.

Soon we'll be using bar codes on the address labels, allowing us to access lower mailing fees.

We also expect a significant savings in printing next year. To carry our design improvements to another level and save money, we've just engaged a new printer. Since becoming the publishers in 1992, we've been printing *Communities* at Modern Printing in Quincy, Illinois, run by owner-operators Don and Grace Garner. Issues #79-98 all came out of their shop, and we've developed a great working relationship with this small firm local to our Missouri headquarters. Our new printer is Hignell Printing Limited in Winnipeg, Manitoba. They have greater experience in magazine printing and superior equipment, and we expect this shift to mean sharper photos and more even ink density. This issue is the first one printed at Hignell. We'll still be relying on Modern Printing for flyers and brochures. Thanks Don and Grace, for all you've done to bring us this far.

As the millennium winds down, we'll keep winding our way up—climbing the financial ladder with purpose, hoping that on the next round we'll break through the cash-flow fog to sunny days, where revenues exceed expenses, and reader satisfaction exceeds expectations.

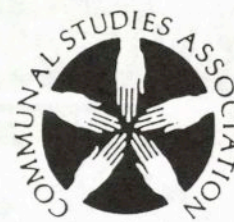
Laird Sandhill

COMING IN FUTURE ISSUES

"Political Activism in Community," Fall '98. How political and social activism informs, bonds, or disrupts community life. Guest Editors Vicki Metcalf and Gordon Sproule.

"Walden Two Communities," Winter '98. How communities inspired by Behaviorism, B.F. Skinner, and the book *Walden Two* have fared. Guest Editors Deborah Altus and Tom Welsh, c/o 2002 E. 1600 Rd., Lawrence, KS 66044.

"Holistic Health and Healing in Community" Spring '99. Seeking Guest Editor. *Communities* magazine, Box 169, Masonville, CO 80541; 970-593-5615; communities@ic.org.



**Join us—
for knowledge,
good times, and
community
inspiration!**

The *Communal Studies Association* looks into intentional communities, past and present. We write about them in our journal, *Communal Societies*, and our newsletters. We tell people about them—and visit historic sites as well as contemporary communities—at our annual conference, held at a different historic community in North America. Our office is located in the historic Amana Colonies in Iowa.

To become a member, receive our publications, or join us for the fun at our annual conference, contact:

*Communal Studies
Association*
PO Box 122, Amana, IA
52203
phone/fax: 319-622-6446
csa@netins.net
www.ic.org/csa/

COMMUNITY GRAPEVINE



On January 21, 1998, **Diane Gilman**, who had been ill for many months with a brain tumor, passed away. She was 52.

Community activist Betty Didcoct, who knew Diane well, writes: "Diane was co-founder with her husband Robert Gilman of *In Context* magazine, and co-author of *Eco-Villages and Sustainable Communities* (1993). She helped create the Global EcoVillage Network and was instrumental in helping launch Ecoville, an

aspiring ecovillage near St. Petersburg, Russia. Diane co-coordinated the EcoVillages and Sustainable Communities conference held at the Findhorn Foundation in Scotland in 1995. For three years she and her family lived at Winslow Cohousing near Seattle.

"Diane's enthusiasm for life and spirit of cooperation touched many. She will be deeply missed."



On March 26 the National Public Radio program **Talk of the Nation** featured an hour on the rising grassroots interest in intentional communities. NPR host *Ray Suarez* interviewed **Fellowship for Intentional Community** activist *Laird Sandhill* and long-time communities scholar and **Communal Studies Association** member *Don Pitzer*. Radio listeners nationwide called with questions about community. Listeners were apparently so interested, in fact, that one second after Laird mentioned the FIC's Web site its number of "hits"

skyrocketed, eventually hitting the maximum. Within 24 hours the FIC office in Missouri had sold 14 copies of the *Communities Directory*, seven subscriptions to *Communities* magazine, and nine sample issues or back issues, and talked to 23 people who wanted to know more. We'd say grassroots interest is high!



Community alert! The recently proposed "Fair Housing Amendments Act of 1998," a bill in the US House of Representatives (HR 3206), if passed, could have potentially serious implications for intentional communities, according to *Hank Obermayer* of **Northern California Mutual Housing Association**. HR 3206 was introduced to amend the Fair Housing Act of 1968, a landmark bill that made it unlawful to discriminate against potential home buyers or renters on the basis of race, national origin, religion, gender, families with children, or people with disabilities. The new



Ananda Village Loses Lawsuit, Faces Financial Crisis

Ananda Village, a large 30-year old, 350-member spiritual community on 750 acres in Nevada City, California, is experiencing a devastating financial crisis in the aftermath of a sexual harassment lawsuit brought against its founder, Swami Kriyananda (J. Donald Walters). In early February a jury found the community guilty of fraud and infliction of emotional distress, in the case Bertolucci vs. Ananda Church of Self-Realization, heard in San Mateo County, California. The court ordered the community to pay the plaintiff \$625,000 in compensatory damages, and \$1,000,000 in punitive damages.

"The charges were simply not true," said Ananda spokesperson *Karen Gamow*. "Lawyers used the plaintiff's claims of sexual harassment as a springboard to attack Ananda's religious beliefs, calling Ananda's meditation practice, Kriya Yoga, a method for sexually manipulating women. Every component of widely-accepted yoga practice was characterized as part of a system of brainwashing and mind control in an effort to convince the jury that Ananda's religion is false and bizarre. The lawyers repeatedly compared the community to Jonestown and Waco. Many small religious groups have been harmed—some destroyed—just by association with the word 'cult,' no matter how well their innocence was proven in court."

However, the community admits to making some mistakes. Ananda acknowledged that Swami Kriyananda "infrequently ... was unable to keep his vows of celibacy," and that he had had relationships with women in 1968 and 1981. Swami

Kriyananda and others at Ananda who knew the women involved, described the relationships as consensual and, once finished, continuing as warm friendships. However, two of these women testified on behalf of plaintiff Ann Marie Bertolucci in the 1996 lawsuit, claiming a pattern of sexual harassment.

Though religious freedom experts agree that the case will certainly be overturned on appeal, Ananda may be unable to defend itself because it can't afford to begin appeal proceedings. The community is millions of dollars in debt from this lawsuit, and a previous, unrelated lawsuit (not about sexual harassment), which it won. Ananda is now on the verge of bankruptcy, and it's possible they could lose their land and the members their homes. "However, the spirit in the community is incredibly strong," Gamow adds.

"This could happen to any community with considerable land or other assets," she cautions, "when a disgruntled ex-member wants to retaliate by claiming sexual harassment or that the community is a cult." She recommends that communities consider litigation insurance (which pays court costs but not punitive damages), or put its land in trust or otherwise place ownership elsewhere, so the community's assets are not subject to court seizure if lawyers convince typically misinformed juries that a "cult" abused a former member.

Ananda is now seeking *pro bono* legal assistance and/or donations for an appeal. *Vidura Smallen, Ananda Village, 14618 Tyler Foote Road, Nevada City, CA 95959; 530-478-7630.*

amendment is designed to address homeowners' concerns that neighborhoods with foster care facilities or group homes for juvenile offenders are vulnerable to physical violence or property depreciation. One of the Amendment's provisions would permit state and local governments to, if they wished, make group homes and other community living facilities illegal, and "clarify" the familial status protection clause in the Fair Housing Act to exclude any group living-situations in which a nuclear family is not involved. "We expect the Democrats to nullify this portion of the proposed Amendment," says Shanna Smith, Executive Director of the **National Fair Housing Alliance**. "But we still urge people to write or fax Henry Hyde, chair of the U.S. House Judiciary Committee, to voice strong opposition to the HR 3206." *Henry Hyde (R) Illinois, 202-225-4561; fax, 202-225-1166.*



Jonathan Betz-Zall, president of **Northwest Intentional Communities Association (NICA)**, and member of **Bright Morning Star**, a small urban community in Seattle, was a panelist on the "Building Community" panel at Seattle's **Community Conference on Affordable Housing** March 20. Several panels and discussions cited cohousing as a viable example of community and neighborhood development. Cohousing and the kind of community-centered neighborhood that it represents was part of the exciting "buzz" of the 600-person conference.



And on April 8, 14 members of the **American Planning Association**, in Boston for their yearly national planning conference, took a tour of **Pioneer Valley Cohousing** and **Pine Street Cohousing** in Amherst, Massachusetts. Planners are the officials who approve or deny requests for the kind of "radical" land use they saw that day—

shared land, clustered housing, and community buildings for common meals. "They definitely liked what they saw," said *Mary Kraus*, architect and founding member of Pioneer Valley. "They said it made a lot of sense."



High Wind community and its affiliate **Plymouth Institute**, advocates of sustainable living, whose members recently abandoned their ecovillage project because of public outcry and misinformation ("*SpringLedge Ecovillage Foiled*," #97, *Winter '97*), are planning another, much smaller ecovillage project. "This time it's in the bucolic meadow west of the High Wind Farmhouse," reports member *Lisa Paulson*. "We're scrupulously complying with the new stricter ordinance; we've just laid out five homesites where we can showcase energy-efficient technologies as well as a more graceful interface between people and nature." 920-528-8488; paulson@danet.net.

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Aviva of **East Wind** community seeks the names and addresses, phone numbers, and/or e-mail addresses of former East Winders, to invite them to the community's gigantic 25th Anniversary celebration, scheduled for May 1, 1999. Contact Aviva at aviva@eastwind.org or *East Wind Community, Tecumseh, MO 65760*.



Springtree Community near Charlottesville, Virginia, is now "middle aged"—28 years old this year, according to *Toots Klippstein*. The seven members of this rural income-sharing commune have been planting trees and shrubs along their river, developing a riparian buffer strip to ameliorate the effects of flooding; welcoming three new members, *Anne Wainwright*, and *Rockie and Joe McGee*; and celebrate long-time member *Evelyn Edson's* first book, *Mapping Time and Space* (British Museum Press, 1997) about medieval maps. "Middle age is great," says Toots.



Members of **Gandhi Farm**, a year-old community in rural Nova Scotia, returned from a trip to find windows broken, files emptied, temporary walls torn down, a handmade wooden bed smashed, and all their preserved food destroyed. Many fruit trees, the community's food security for the future, had also been broken or destroyed. A car which they had almost converted into a tiny bachelor apartment had been tipped over. "The thoroughness of the vandalism was unsettling," says member *Derek Bower*. "We felt we were getting to know our neighbors at an appropriate rate and have good relationships with all we have met in the area so far. I wonder how other communities have felt about and dealt with such attacks." You can reach Gandhi Farm at satyagrahasoon@hotmail.com.



Weddings can be a multi-community affair! On January 25 communitarians *Dale Gish* of **Reba Place Fellowship** in Evanston, Illinois, and *Debbie Mateer* of **Church of the Sojourners** community in San Francisco married in a ceremony hosted by Church of the Sojourners at a Quaker retreat in a California redwood grove. *Judy Alexander*, from Church of the Sojourners, and *Sally Schreiner*, from Reba Place Fellowship, officiated. The groom's parents, *Art and Peggy Gish*, had traveled from **New Covenant Fellowship** community in Athens, Ohio, and his brother and sister-in-law, from **Woodcrest Bruderhof** in upstate New York. Communitarians from **Church on West Street** and **Church of the Servant King** were also present. "It's not like we've lost a brother," said *Lisa Blackwood* of Reba Place Fellowship. "We've gained a whole community of sisters and brothers!"



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Findhorn Foundation's second international Sustainable Communities Conference will take place at **Findhorn Community** in Scotland October 17–24. Speakers include economist *Hazel Henderson*; *Resurgence* magazine editor and Schumacher Lecture series coordinator *Satish Kumar*; *Robert Gilman* of Context Institute; *Bill Metcalf*, international communal scholar and our magazine's "Communities Worldwide" columnist; *Yaacov Oved*, executive director of the International Communal Studies Association; as well as communitarians *Stephen Gaskin (The Farm)*, *Bruce Davidson* and *Linda Reimer (Sirius)*, *Beldon* and *Lisa Paulson (High Wind)*, *Declan Kennedy (Lebensgarten)*, *Michael Shaw (Ten Stones)*, and *John Talbott (Findhorn)*. For more information, contact <http://www.findhorn.org/Edulsuscomconf.html>.



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nity; consensus decision making; resolving conflict; visioning, planning, and fundraising; ecovillages, forming new communities, and more, with presenters *Geoph Kozeny*, *Jeff Grossberg*, *Laird Sandhill*, *Caroline Estes*, *Diana Leafe Christian*, *Tony Sirna*, and others. For more information: 894-593-5798, or alex@ic.org.

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Landing in (Sustainable) Community

Instead of going to college, Margaret Kamp and David Cooper Salamon have attended "the school of community," interning for three months at Tekiab/Abundant Dawn community in Virginia; for eight months at Ganas community in New York; and for the last year and a half, at Solar Survival Architecture and its earthship communities in northern New Mexico.

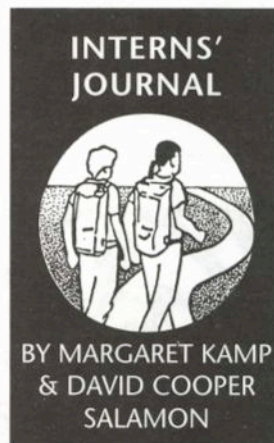
THIS WILL BE OUR last Interns' Journal column for awhile. It seems that, in our purposeful travels to intentional communities we have, unintentionally, found a place to stay. Does that mean forever? Who knows? At this point we've come to a part of our dream, now becoming reality, to have a home base—a place to come back to, a house that is ours, a landing and launching pad for ourselves as well as for our friends.

We began our quest of visiting communities with the intention of learning skills related to sustainability, such as environmentally sound construction, organic gardening, and good communication. We never sought a permanent home. We were lured out to Taos, New Mexico, by Solar Survival Architecture (SSA), a company owned by Mike Reynolds, the designer of earthships. We'd known about earthships for a few years, and started a correspon-

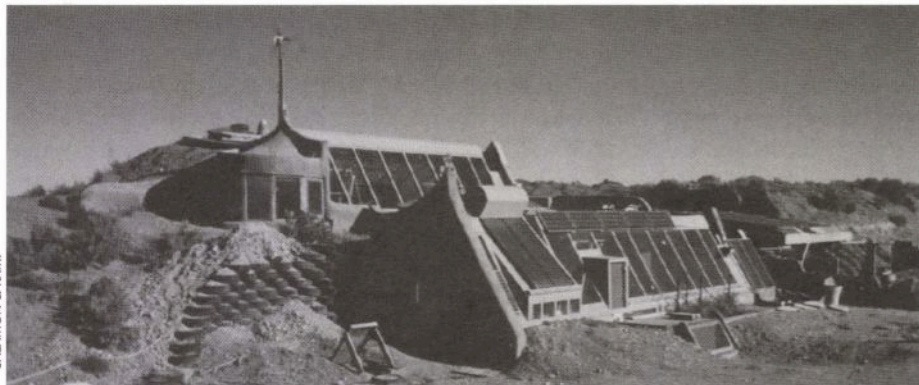
dence with SSA while living with Ganas community in New York. Solar Survival Architecture said, "C'mon out and we'll see what happens." Unlike interning at a community, Solar Survival was unable to offer us room and board. We would have to find a place to stay and regular jobs to support ourselves, volunteering our free time to build earthships. So we headed out west with a little savings, not sure how anything would turn out.

As we drove up through the mountains towards Taos, we reached a peak that overlooked the expansive Taos valley. Its rolling landscape was shaped by ancient lava flows; mountains embraced the valley on all sides. We drove down through the valley and out onto the mesa, crossed the Rio Grande Gorge bridge, and a mile and a half up on the right, glimpsed our first earthships.

Compared to a conventional house, an earthship is unusual. Three sides are bermed with earth; the fourth, south-facing side is mostly glass for maximum solar gain. The outer, load-bearing walls are constructed of old automobile tires packed with rammed earth to create 300-pound rubber-encased adobe bricks. As with conventional brick walls, the rammed earth tires are laid in staggered courses and finished off with an adobe plaster. The walls also provide thermal mass, absorbing the



Margaret Kamp and David Cooper Salamon are now working with Solar Survival Architecture in Taos, New Mexico, learning to build earthships and strawbale homes.



David Cooper and Margaret worked on this split-level earthship as volunteers.

sun's heat during the day and releasing it at night when the interior space cools down. Electric power is generated from photovoltaic panels, and sometimes wind generators as well.

Water comes not from wells but rainfall runoff, collected off the roof and stored in cisterns. It goes through four filters before it's used for drinking, and through two filters for other household use. Water that washes down the drain, called greywater, flows into a large, three-foot deep, rubber-lined interior planter—our favorite part of the earthship. At one end of the planter is a greywater large well, a holding tank, with a pump. Greywater is used to flush the toilet. It can also be hand-pumped out to water other household plants or exterior landscaping.

Earthships deal with toilet wastewater, or "blackwater," in two ways, both based on constructed wetland systems. In the infiltrator system, blackwater flows into a leach field lined with rubber sheeting (EPDM), where it nourishes abundant landscape plantings. In the incubator system, blackwater drains into an outdoor septic tank with a solar-heated Trombe wall that speeds up bacteria breakdown, and then into several outdoor EPDM-lined planters. Both methods nourish vigorous landscape growth and prevent groundwater pollution.

Mike Reynolds and SSA have also started three earthship communities in the Taos area. In these all-earthship neighborhoods people own their own houses and the land is held in common. They join the community by purchasing a membership,

which entitles them the right to build on a particular footprint of land.

We arrived in the Taos valley in early September when the weather was still warm. We opted to camp on land in SSA's Greater World community for a month until an earthship rental would become available. We both found jobs and in our free time helped build a split-level earthship in an old abandoned gravel pit, SSA's reclamation project, which also serves as their informal Earthship School. Ted and Phil, the instructors, are both building their own homes there. In the next few

years the gravel pit, called Lemuria, will be filled with earthships and their wastewater-nourished landscaping. What was once a raw scar on the land will become a green oasis.

We started out our new work by mixing cement and adobe mud. We helped build interior "can walls"—layers of recycled cans and bottles alternated with thin layers of cement. These 6"-thick non-load-bearing walls offer another good use for consumer waste. We helped make a cistern out of rammed-earth automobile tires, a roof with metal propanel and EPDM, a scrapwood ceiling, and an indoor greywater planter. Other workers were simultaneously building other aspects of the house, so we began to grasp how the whole earthship system fits together. In the process, we learned many tricks of the trades. Even Phil and Ted sometimes used different construction methods, which taught us there can be more than one way to accomplish a task. After we worked there several months, David Cooper became a paid SSA employee. ➤

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like an
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In October we moved into an earthship rental, where we lived for eight months. We were receiving an education not only by volunteering as builders but also by living in an earthship. An earthship and its inhabitants achieve a kind of symbiotic relationship, as an earthship is similar in some ways to a living organism.

We learned, for example, that we didn't have a seemingly endless flow of electric power and water; so we learned to be resourceful rather than wasteful. Electric power is determined by the amount of sunlight and how many volts your batteries have stored. Will the products you wash down the drain biodegrade and feed the plants in your indoor greywater planter or contaminate and kill them?

We learned to reduce trash through composting and recycling, and to create some of what we needed with old materials so we didn't have to deal with more packaging or polluting products. In fact, this perspective was the original impetus for earthships. In the 1970s Mike Reynolds saw two consecutive TV news reports: one on the increasing amounts of rubbish, such as beer and soda cans, that littered highways (this was before recycling attempts); the other about how depleted timber sources were creating a housing shortage. Thus the idea of earthships was born.

After four months in the earthship we began to get restless, partly due to winter weather and partly due to the arduous work/rent cycle. About that time Mike Reynolds made us an offer that made it feasible to start building an earthship home of our own in Greater World. It seemed like an unbelievable opportunity. We came to Taos to learn to build earthships so that one day we might build our own.

We had no idea it would be so soon.

So, nine months after we arrived in Taos we broke ground and started building our 20' x 30' Nest, SSA's name for the smallest, most affordable earthship home. On May 1, 1997, we moved into a tent on our site. By camping we would be able to divert rent money into materials for house construction.

This was a difficult yet productive summer. We both worked full time and

built our house as we had the time and money. Living in a tent brought new challenges. We dealt regularly with the heat, and wind, and rain, and the lack of modern conveniences such as running water, electricity, or refrigeration. We gave ourselves rewards for meeting certain goals, such as dinners out in Taos. Fortunately we also had wonderful help from friends, which made the grind of hard labor more festive. For months we pounded tires, built roof trusses, and framed window boxes and other components in the scorching sun. And one weekend, after all that labor, we framed in the south wall, laid roof trusses, and covered the roof. What took months to prepare took less than a week to erect.

All of a sudden it was no longer a massive tire monument, it was our home! We put in the glass, hung the door, and moved in. By then the weather was turning cold. Just like the previous year we moved from tent to home in October.

The community we are now a part of, Greater World, is the largest of the three earthship communities, with 640 acres and about 20 households, and still growing. This community is still forming, creating community spirit as neighbors help each other build their earthships. We have some wonderful neighbors and as more people move into the Greater World community, we become more diverse. The potential for more community efforts is exciting.

Living by ourselves gets lonely though. As we've learned by living in other communities, the regular chores of living alone (cooking, cleaning, and so on) aren't as lively and enriching as when shared with others. Making friends takes longer than in a closer, live-together community situation, but we have hopes for a community center, and more regular potlucks, neighborhood gatherings, and other community activities.

Paradoxically, our new earthship may allow us even more mobility in the future. We're not sure when we'll hit the road as travelling interns again, but at least we know we'll always have a warm nest to come home to. Ω



*The interns have landed:
David Cooper and Margaret.*

You Say Yes, I Say No

Resolving Polarized Views About Money in Community

SHARING FINANCIAL RESOURCES in community can bring up a bizarre yet painfully common phenomenon: people tend to polarize into opposing modes of behavior around money. It's similar to parenting, in which both parents tend to have a certain disposition, say "permissive." Over time one parent may get pushed into the role of "most permissive" and the other somehow becomes "the disciplinarian."

Similarly, people in community unconsciously tend to polarize into opposite behaviors around money, especially if they have combined some or all of their resources. For instance, if two or more people who handle money live together, over time one will sometimes (miraculously!) become the orderly budgeter who hesitates to make unplanned purchases, while the other(s) become impulsive spenders, unwilling to control spending habits.

Other polarized roles include:

- "Planners," who plot purchases out in concrete detail, versus "Dreamers," who love grand fantasies and dislike step-by-step planning;
- "Money Mergers," who don't want

separate accounts, versus "Money Separatists," who need to keep some or all money separate;

- "Money Monks," who think money is dirty and corrupt, versus "Money Amassers," whose self-worth is built upon how much money is made, spent, or saved.

Seen from the outside, these polarizations may look ridiculous. Can't people just snap out of it? But from the inside, being caught in polarized roles can feel horrible, like being trapped in a small box that grows ever tighter as others disapprove. The following exercises can help people move from constriction about money issues to greater freedom of choice. While the exercises call for two people at a time, your whole community can do

them, in pairs. We use the examples of "Hoarder" vs. "Spender," but the exercises work well with any polarization.

Exchange appreciations

Set aside time to meet with another community member who has a very different attitude towards money. Tell each other anything you appreciate, no matter how small, about the other person's behavior around money. For instance, Hoarders



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often secretly admire Spenders' spontaneity, but they fear that any praise at all will be mistaken as permission to spend wildly.

In reality, when each member begins to appreciate the other's strengths and skills, the power struggle is interrupted. In the absence of attacks by another person, the Spender feels freer to admit his or her own fears about an inability to control spending impulses.

If you are a Hoarder, inform others that you would like to practice one act of "overspending" a week and record all the feelings you have in reversing your usual pattern. For example, if you're buying materials for a new fence, purchase fancier hinges than you would normally choose. Write down how that feels. If you are the Spender, experiment with conserving in one area where you normally spend more.

Play with roles

If you become deeply polarized with another person and despite your best attempts you stay painfully stuck, you might try putting yourself in the other's shoes. While it often feels awkward and false to start with, the impact of genuinely playing the role you've been resisting can be surprisingly powerful, freeing up humor, compassion, and insight. Playing with role reversals can relieve tensions, deepen your understanding of each other's perspectives, and loosen your positions by allowing you to voice unexpressed parts of yourselves.

For a mutually agreed-upon period of time, the two of you each pretend that your position is now what the other person was previously advocating. Play the new role as honestly as you can, without mockery. Remember that you don't need to agree with the part you are playing—this is just a game. You can do role reversals in several ways: briefly or extensively, realistically or with exaggeration.

Brief: "Let's switch roles for a few minutes."

Extensive: "For the next 24 hours, let's express each other's positions on this issue instead of our own."

Realistic: Here you accurately give voice to what the other person feels and thinks, or speak from the part of yourself that shares another person's position. For example, the one who usually is the careful saver says, "Let's use the extra money we

earned this week and treat ourselves to a real good dinner!"

The bigger spender of the couple pretends to be cautious. "I don't know. Maybe we should add it to our repair fund...."

Exaggerated: Here, to help shift tension, you add playfulness and drama to the role reversal.

"Hey everyone! Get out your tuxedos and diamonds, we're flying to Paris for dinner tonight!"

"Sorry, I buried all the extra cash behind the walnut tree. You can never be too safe, you know..."

Play with it! After the reversal, talk about how it felt and any insights you gained.

Setting up constructive dialogue

The exercises above can help unlock polarizations, setting the stage for more constructive money discussions. Chances are, if you have fallen into limiting roles, you have a lot of ground to cover before you can clearly design a new "money life" with others. Here are suggestions for continuing the dialogue:

Find some relaxed, non-stressful times—when you don't feel pressed to make imminent money decisions—to begin talking about your attitudes towards money. You will probably need several discussions.

1. Memories. Share powerful childhood memories about money. Talk about what money represented in your family of origin and what money means to you now. Do your best not to interrupt one another while sharing your thoughts and feelings, and never use anything shared as ammunition for future fights.

2. Fears, Hopes, and Desires. Tell others in your community about your irrational fears about money ("I fear we'll go bankrupt like my dad did") and then your hopes and dreams, both for you as an individual and for the group. ("I want to take a trip to Mexico for two weeks this winter." "I want enough money to hire administrative help for our business next year.") Share positive fantasies about what you could do with your money, without regard to the current feasibility of meeting such goals and without worrying at this stage about whether everyone has the same goals. Again, no criticisms, judgments, or interruptions.

3. Criticism. Next, share ways you feel

critical of other people's money behavior and how the behavior makes you feel; do this succinctly. Then, soon after, acknowledge ways you admire and envy others for their special abilities or qualities in this arena. Do your utmost to have the positive appreciation part of the exercise last longer than the negative judgments and criticisms. (Old habits die slowly; this may be hard to do, but it's a worthy goal!)

4. *Facts, Dreams, and Goals.* Once you have shared the emotional content shaping your attitudes towards money, reaffirm your relationships with each other and discuss the hard facts of your financial lives together. Include current earnings, assets and expenditures, projected future earnings and expenses, and your separate and common dreams and goals. State these aspirations as concretely as possible. Aim to keep a light and practical tone to this part of the discussion. Being thorough in Steps 1, 2, and 3 will make this easier.

Now that you have explored your feelings together, looked at the facts of your finances, and heard everyone's longings, you might choose a specific area of your financial life to experiment together with new behaviors.

If you have had a hard time dealing with others around money, don't take it personally—you are probably among the vast majority. But since money can so concretely affect the quality of your life and often reflects many other fundamental issues in a group, it can be extremely liberating to invest in building a harmonious "money-life" together. We've offered a few tools that many have found effective. No doubt you have others available to you. Don't hold back—use them all. Ω

Adapted with permission from More Than Money, a quarterly journal for people with earned and inherited wealth. For more information: 2244 Alder Street, Eugene, OR 97405; 800-255-4903.

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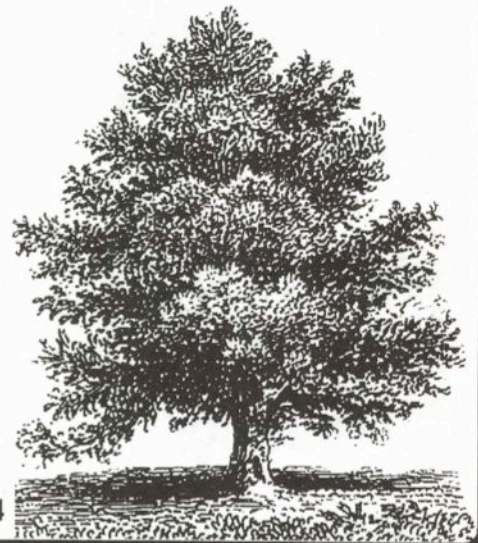
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The Fellowship's Seasons of Change

WHEN I THINK ABOUT IT, I realize the Fellowship has transformed itself considerably in the last three years. I recall the chill fog over the farmland at Oakwood Farm in Indiana in March 1995, where, at the FIC strategic planning retreat, the idea of differentiating a policy-making board from staff functions openly surfaced. The angst in the room was palpable; emotions ran deep and intense both for and against the idea of a membership-elected board.

Along came the preliminary report of the FIC's Restructuring Committee, presented at the May '96 board meeting at Ganas community's retreat facility in upstate New York. Amid spring drizzles and chirping birds we got preliminary ideas about how the FIC might articulate, clarify, and restructure itself with a significantly more policy-oriented board. The committee illustrated their proposal with a pie-shaped diagram of organizational-function wedges, with various policy-making board members serving as liaisons to staff people who do the work.

At the board gathering at The Farm in Tennessee in November '96, the hard frosts of fall were fully upon us, and so was the impetus for change. We received a much more comprehensive version of the Restructuring report: 22 hard-wrought pages of descriptions, proposals, attach-

ments, and commentary. It was at The Farm that autumn, too, that our organization's financial crisis burst through the door like an early-winter storm.

May '97 brought organizational visioning conversations and the need for development—fundraising—to our board meeting at Edenvale in British Columbia. Surrounded by dazzling flowers and deep green conifers of the coastal rainforest, we found ourselves well into reorganization. We had a new office facility and central administrative site in Missouri; we'd chosen a new slate of board members; we were in the process of creating a vibrant and compelling vision statement, and we'd begun to create a plan to deal with our financial challenge.

Now the summer of '98 is upon us, and we're trying out our new roles. What are our resources? What will we reap when the harvest is in?

We're got solid new energy available: dedicated individuals willing to donate time and energy cooperatively. We've got better feedback mechanisms in place; a more flexible and responsive membership database; a more timely and accurate accounting system; and stronger centralized administrative functions with good communication links with our satellite offices. But where should we be focusing our limited resources? What are we best suited to do?

I see three interrelated issues needing



Paul DeLapa serves as board member of the Fellowship for Intentional Community. He lives in San Francisco and works as an organizational development consultant specializing in helping groups enhance their productivity, satisfaction, and joy, and build a sense of community. E-mail: paul@ic.org. Diana Leafé Christian is editor of Communities magazine.

FIC Mission Statement

1. To openly provide accurate and comprehensive information about living in intentional communities.
2. To promote dialog, understanding, and cooperation between existing communities and communities-movement related organizations.
3. To make the realities, options, and lessons of intentional communities readily accessible to the wider culture.
4. To provide moral, financial, and technical support to forming and established communities in need.

attention, each one embedded with challenges and opportunities. First, we must follow through on our vision process. Our tentative vision statement and operating four-point mission statement need continued input, conversation, and refinement. We're planning to bring together a broad group of community-savvy people to help us hone our vision, vision statement, and mission statement, as powerful and appropriate responses to real needs in the world. Parallel with this process we're making plans for development and fundraising.

One of the important issues I hope we clarify through this visioning work is how much relative weight to give each of the four points in our mission statement. I believe we must particularly clarify the third point, "To make the realities, options, and lessons of intentional communities readily accessible to the wider culture." Are we really the appropriate organization to bring intentional community experience

into the mainstream? Do we have the necessary resources to reach adequately and effectively into the wider culture? Might we be stretching ourselves too thin? How might our values inhibit us or be compromised in the process? Would we be better off focusing on building healthy and vibrant intentional communities (offering consulting services, financial support, skill building workshops and manuals, etc.), and nurturing them into strong living examples of successful communities? Could our strengths be of better service in the development of links between existing and forming communities and those actively

seeking to find them?

Second, we have yet to address a key defining point about our identity. We've been a board-driven organization: If the board members didn't do the work, it didn't get done. We're now shifting toward being board-directed: the board providing guidance and inspiration for staff and volunteers to carry out the work. But what

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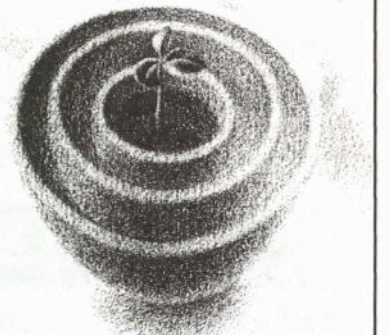


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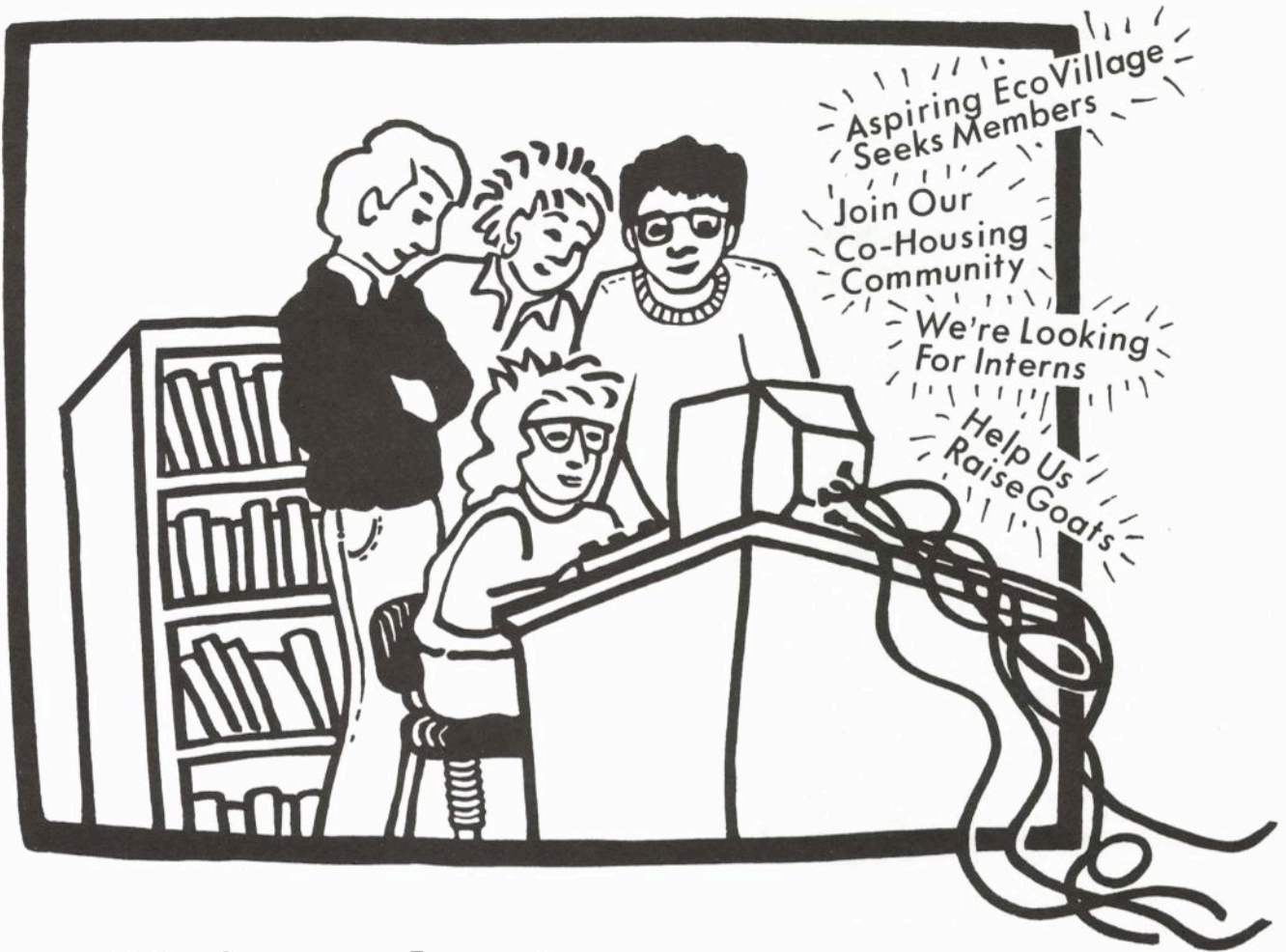


about the FIC members? While we have invited them to every board meeting, and published a *Communities Directory* and magazine and organized biannual Art of Community gatherings for community-oriented folk everywhere—which of course includes our members—we might ask ourselves about their role in the organization. What else might we provide them? Whatever happened to our quarterly newsletter? What would we like from members? Who are they now, and who would we like them to be? How shall we reach them? And perhaps most challenging of all, are we willing to consider giving our membership more of a voice or even becoming a more member-driven organization? (This last question takes us back to the early spring farmland of Indiana three years ago.)

The third open issue is perhaps most challenging to the values currently dominant in our organization’s culture: egalitarianism, low consumption, and simple living. How do we balance these values with the need to raise sufficient funds to sustain our projects and compensate our staff fairly? And, like many not-for-profits with compelling and far-reaching visions, the Fellowship has so far had limited financial means.

Although our having access to more money isn’t an instantaneous solution, it does deeply impact how we sustain ourselves, individually, as an organization, and in terms of the communities we support. How long will it take to work ourselves out of debt and into a profitable and sustainable stream of income? Who will be available to do the work of the organization? What functions are we willing to pay for and what should remain in the sometimes unpredictable hands of volunteers? Should any board functions be compensated?

As a changing organization, we have the great fortune of being grounded in a context of inter-relatedness, of community. We value each other as individuals and value each other’s contributions, even though we don’t always agree. We have a wealth of relationship experience from living in community and working together in the spirit of community. With this as our ground of being, our fertile soil, I trust we’ll walk compassionately into these areas of challenge and opportunity, creating solutions and actions to lead us to a bountiful harvest in our seasons of change. Ω



Using the Internet to Find Your Community

BY C. LUC REID

INTENTIONAL COMMUNITY IS ABOUT PEOPLE COMMUNICATING and coming together and so is the Internet, but that's where the similarity ends. The Internet is a wonderful means by which people in widely separated locations can exchange information and ideas. At the same time, it's a medium that substitutes words for direct personal contact. And it's based on a technology that divides the world into Internet "haves" and "have-nots."

Community-minded people can use the Internet to attract new members to existing and forming communities, to supply telecommuting work opportunities to community members, to discuss ideas, and to get questions answered. Information on nearly any subject you can think of is available on the World Wide Web, a gargantuan collection of

interactive documents that can be viewed with a program called a “browser.” The Web, along with other forms of Internet-based discussion, makes it possible to chew the fat with people anywhere in the world. And since no one organization “runs” the Internet, it is about as diverse as you can get. The Internet allows you to experience much of the communities movement: You’ll find community-minded folks connecting, discussing, and collaborating.

quality as the same kind of information you’d find in magazines or newsletters.

Still, the Internet’s special strengths may outweigh these concerns. While it costs more money to add pages to a book or magazine, once you have a Web site it generally costs little or nothing to add virtually any amount of information. And although it’s easy to maintain a Web site that no one ever finds, it’s also easy for anyone at all to find your site—if they’re looking for it.

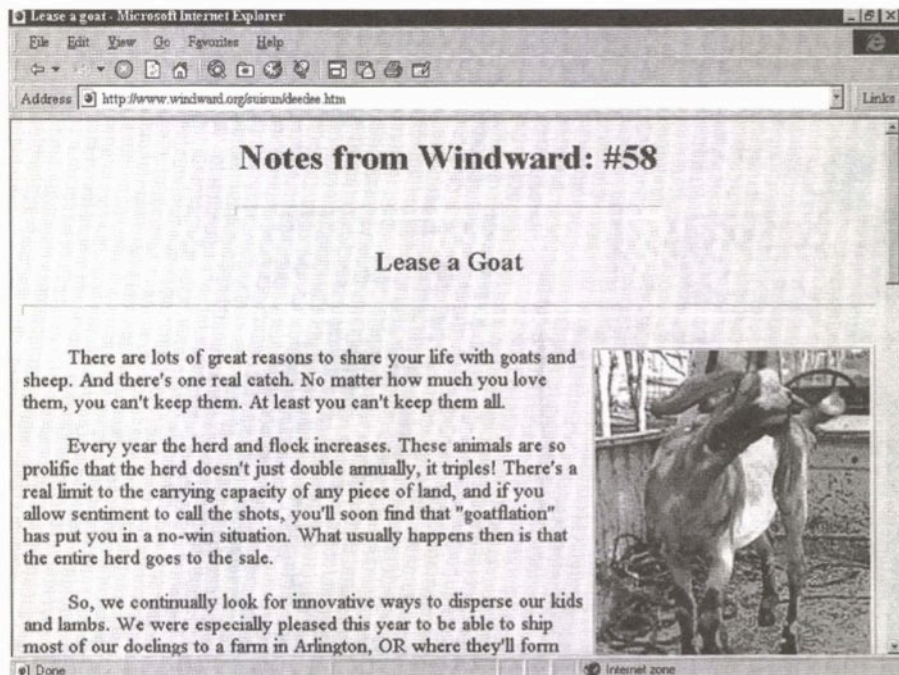
Another profound advantage is that you can respond to the information displayed on the screen. On most Web sites and e-mail messages, someone is there “behind” the screen to respond to your questions and comments—all you have to do is click a couple of times and type in a message. Unlike mailing a letter or making a phone call, using the Internet makes contact easy, cheap, and immediate.

You can use two basic approaches to finding information on the Web. First, you can look for a specific topic: for instance by sending an e-mail request for a list of discussion groups, or by using a “search engine” on the World Wide Web to find, say, a Web site with the key words “communities Nebraska polyfidelity.” Second, you can use a link on one Web site to immediately link you to another Web site: Just click the “button” to the other site and you’re there.

As you browse the Web you’ll tend to find topics you are already interested in, but the Web won’t help you much in discovering new interests. Recently I conducted a limited, informal poll over the Internet, asking people who are involved in communities how they first learned about or got involved in them. Although the response was modest, about 20 people, one finding stuck out—not one of the respondents had first learned about intentional communities through the Internet (although I do know someone whose first exposure to communities was that way). Most poll respondents attributed their first exposure to a friend, a book, or a magazine. This suggests two things: that the Internet is not currently a good way for people to discover new interests, and that those of us who promote community over the Internet need to bend over backwards to overcome that limitation if we want to help the communities movement grow.

Internet as PR Department

Formerly, the amount of information you could gather about an existing or forming community was limited to, at best, receiving printed material in the mail, perhaps



Communities describe their activities on the Internet, and can offer practical advice as well. Windward community's Web site. <http://www.windward.org/suisun/deedee.htm>

Internet as Font of Knowledge

The Internet shines most brightly in making information available. For example, many existing and forming communities offer information and photo images through the World Wide Web, or make their information available through e-mail. For example, the Federation of Egalitarian Communities (FEC) maintains a “Systems and Structures” archive with detailed documents from existing communities on organizational structures and matters of self-governance. The Fellowship for Intentional Community (FIC) Web site maintains an on-line directory of intentional communities, selected articles from *Communities* magazine, a place to connect with like-minded people and groups, links to other community-related Web sites, and more. E-mail-based discussion groups host lively discussions on community-related issues, with archives that offer comprehensive records of careful thought and focused debate.

However, not everything you want to know is on the Internet, although it sometimes seems like it, and the information available there is frequently not as high

supplemented by phone conversations. If you really wanted to know about a community, you had to visit.

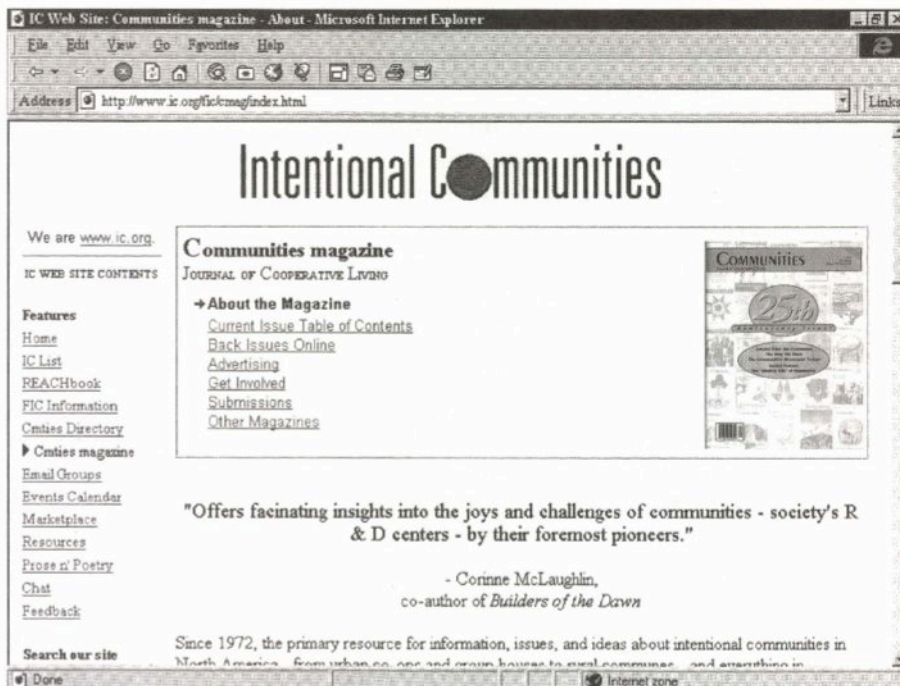
To some extent this still holds true, but in these times you can also pore over color photos of a community, exchange e-mail messages with members, ask other communities and community organizations online what they know about the place, and browse the text until the cows come home.

"Photos are a step closer to reality," says Walt Patrick at Windward community in Washington. "The best we could do with our printed newsletter was a few black and white shots, but our Web site newsletter now features about a hundred color pictures per issue." Indeed, it's possible to get so much information that some community members wonder whether promoting their community through the Internet is more useful because it attracts people who fit or deters people who don't.

"Our community has found two new members from our Web site," says Rob Sandelin of Sharingwood Cohousing in Washington. "It also has served us as a good filtering device. . . . I have run into a few folks who mentioned that they choose not to pursue our community based on what they read on the Web site. This is actually good—as it saved somebody, probably

me, at least a couple of hours conducting a needless community tour."

Cohousing projects, veteran communities, community seekers, new intentional communities, and innumerable groups, businesses, and product distributors all have the ability to promote themselves widely on the Internet at very little expense. If you make a good effort to promote



You'll find back issues of *Communities magazine*—and articles you missed—on our own Web site, sponsored by the Fellowship for Intentional Communities. <http://www.ic.org/>

Intentional Community Web Sites

Communities magazine and Fellowship for Intentional Communities

<http://www.ic.org/>

Intentional Communities Resource Pages (sponsored by Northwest Intentional Communities Association)

<http://www.infoteam.com/nonprofit/nica/resource/html>

The Cohousing Network

<http://www.cohousing.org>

Intentional Communities chat

Live, typed chat the first Sunday of every month at 2 p.m. EST. This Web page also gives information on guests and topics, when applicable.

<http://www.ic.org/chat.html>

Ecobalance discussion group

You can subscribe through e-mail by sending a message saying "subscribe Ecobalance" (without the quotes) to requests@gaia.org or, on the Web:

<http://www.gaia.org/lists/ecobalance/>

EcoVillage Information Service (EVIS)

<http://www.gaia.org>

For more information on the resources described in this article

<http://www.accessdatabase.com/community/cmylinks.html>

your information there, you can feel confident that virtually anyone who is interested in you can find you and get the answers they need.

Take my own forming community project for example. Every one of our approximately 25 participants found the project through the Internet: our Web page, a REACHBook ad at the FIC Web site, or a post in the Ecobalance discussion group (*see sidebar, p. 23*). The only other ways I can imagine that so many geographically separated people might have come together for a project with such specific values and goals would be through an ad in *Communities* magazine or by meeting at an Art of Community gathering or other national communities conference. Potential participants from either of those sources would still have to spend time learning whether the basic goals and values of an attractive community really matched their own. Also, the size of the population available through either of these non-

Internet methods is much smaller than the community-minded population on the Web.

Internet as Party Host

The third great benefit for communities, in my opinion, is the wide range of discussion groups. These come in many forms: informal, private e-mail-based discussions; formal, public e-mail-based discussions; the Usenet; Web-based message boards; and Web and IRC chat rooms for “live” discussion. At the moment, though, it appears that virtually all active intentional community discussion groups are e-mail-based. This includes the forming-community group I participate in, and Ecobalance, an energetic group focusing on discussion of ecologically sustainable intentional communities. A number of others exist, all fairly specialized.

Two basic kinds of Internet-based discussions exist: message boards and live (typed) chat. Live chat has not

What is the Internet, and how do I get on it?

IMAGINE MILLIONS OF COMPUTERS, EACH CONNECTED TO ONE or more others like a spider web or fishnet. Imagine that information—words, images, programs—can move from any point in the network to any other point in the network. Finally, imagine that your computer can connect to one of the points in this network and thus temporarily become a part of it. That’s dial-up Internet access in a nutshell.

Information without design is boring, and with such a large haystack as the Internet it can be difficult to find the desired needle. That’s why the World Wide Web is useful—it creates a way to give information a visual design that looks similar on many different computer screens. The World Wide Web is just one vehicle through which the Internet is used, but after e-mail, the Web is the most popular and perhaps most useful way to utilize the Internet.

To access the Internet you’ll need a modem, a device used for communicating with other computers over a telephone line. It should have a speed of at least 14.4 kbps. The fastest available telephone modems are 56 kbps in speed. Still faster are the “cable modems” available in some areas, which operate through a cable television network.

You will also need an account with an Internet Service Provider (ISP), whose computer is the point on the Internet that you connect to. Most ISPs charge you at regular intervals, and offer at least one e-mail address, access to the Internet, and in some cases, server space on which to store files, especially your own Web pages. Some ISPs charge

on an hourly basis; others limit the amount of time you can be connected; others offer unlimited time for a flat fee. While most ISPs offer a local number, keep in mind that in most cases you have to tie up a phone line in order to remain connected to the Internet, and long distance charges apply.

Large international ISPs such as CompuServe and America Online (AOL) generally offer their own proprietary services together with Internet access. Smaller, local ISPs exist, as well as a few Freenets, community organizations that offer no-charge Internet access.

Your ISP may also offer server space to store your own Web pages, allowing millions of users to view your documents, if they’re interested and can find them. The best way to let people know how to find your Web site is to register it with “search engines,” special sites on the Web that provide indexes of Web pages in a searchable format, accessed by key words. Each site on the Web has its own address, called a URL (“Uniform Resource Locator”).

In addition to your account with an ISP, you will need connectivity software, a Web browser (a program that lets you view documents on the Web), and e-mail software, all of which are often available for free from your ISP, with fairly easy installation instructions.

If you don’t have a computer, modem, and ISP account, you can often use computers at an “Internet cafe,” library, university, or other local institution. Free and low-cost Web-based e-mail systems make it possible to maintain an e-mail account without having to have your own dial-up access to the Internet. —CLR

yet come to be very common in the communities movement, although you can participate in an intentional community that the first Sunday of every month (2 p.m., EST) at <http://www.ic.org/chat.html>. Much more common are discussions in which users post messages for others, and respond to messages others have posted earlier, all in a public forum.

These kinds of discussion groups are great places to learn what is going on in the communities movement, ask questions, propose ideas, and learn. Knowledgeable folk are quick to jump (usually gently) on untested assumptions and bad ideas, and just as quick to lend encouragement, knowledge, and wisdom to good ideas and thoughtful questions. Recent Ecobalance posts I enjoyed included a list of 10 things one needs to know to participate effectively in an intentional community; how to reclaim building materials from old structures; and a community founder's insightful analysis of why his forming community failed.

These groups make it possible to participate in long-term discussions on community issues whenever and as often as is convenient. They also contribute to a growth of connection and awareness among groups in different parts of the world, something that has long been a difficulty for the communities movement. One-on-one e-mail also supports these discussions, as two or more participants can have a private conversation that might not be suitable for or interesting to the larger group.

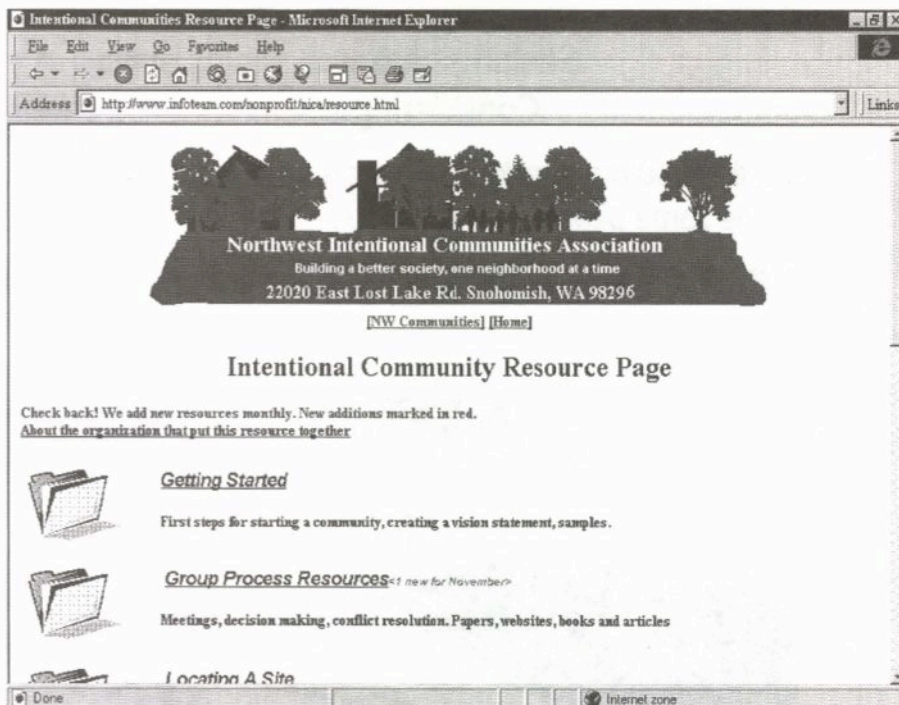
Perhaps the greatest drawback to Internet-based discussion groups is the lack of direct personal contact. While you can learn a great deal about ideas, projects, goals, writing style, and values through the Internet, you rarely get to know a person by voice, appearance, or actions. Since the essential idea of community is based on direct relationships between individuals, discussion groups become not so much a way of building community as a way of working through ideas and information about community.

Fear of Commitment? The Internet Is for You

Despite wanting to promote the benefits of the Internet, I had better point out one of its main limitations.

It's too easy.

Once you're connected to the Net, it's hardly any trouble to gather information, put information out, get involved in community projects, take part in discussions, and make new on-line friends. None of this requires you



You'll find practical how-to advice for forming communities on this Web site. <http://www.infoteam.com/nonprofit/nica/resource.html>

to get up out of your chair, mention your full name, pay anything, or even shake hands. As it is easier to get involved on the Internet than anywhere else, opportunities and promises are made at very little cost, and therefore they're not necessarily accompanied by serious commitment or planning. The projects and people that will weather a serious hailstorm are certainly on the Internet, but so are the ones that will run inside in a light drizzle.

The silver lining of this cloud, however, is substantial. Because it is so easy to do and find and discover on the Internet, there are many projects and ideas out there which might otherwise never have seen the light of day, and only needed some rich soil to transform a fragile seedling into a resilient sapling. Communities that five years ago might have embarked on discouraging or failed journeys and enterprises, today find knowledge, experience, and support to transform themselves into something solid and viable. With the rough weather that all forming communities inevitably face, it's nice to know there's a greenhouse where they can at least survive long enough to be transplanted into fertile ground. Ω

Luc Reid is a software developer living outside Philadelphia with his wife, son, and four computers. He and a group of on-line friends are aspiring to form an economically sound, environmentally conscious community in New England.

If you have any ideas, questions, or experiences for Luc's ongoing series on communities and the Internet, contact him on-line at luc@accessdatabase.com, or <http://www.accessdatabase.com/community>, or write him at 213 Kings Hwy. E, Haddonfield, NJ 08033.

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Sustainable Communities

FROM THE GUEST EDITOR • MICHAEL LOCKMAN

SUSTAINABILITY CAN OFFER A POWERFUL vision, one where food and fiber production is localized, where houses are built with locally available materials by the community, and most importantly, where human communities work with nature to provide human needs without jeopardizing the integrity of the larger ecosystem. This vision is quite different from modern North American culture, where food comes from the store and houses are built without much thought of future residents or the ecosystem. The vision of sustainability can be overwhelming; in fact, the question, "Where do I begin?" is one that I hear often. My response is simple: Instead of getting mired in doom and gloom and trying to save the world, begin in your backyard and in your community.

I am an ecological systems designer with a strong bias toward action and projects that are on the ground. The articles in this issue reflect this bias. I hope you enjoy reading about community members who are finding ways to apply sustainable design and building in their daily lives.



Guest Editor Michael Lockman.

I believe it is important that communities share what lessons they have learned as they live sustainably. Some articles in this issue are stories of folks who are putting sustainable systems into practice, striving for community self-reliance, transforming buildings into workable spaces, or empowering girls and women to build structures.

Other articles rely on the expertise of various building professionals, providing communities with insight into building with the land, using salvaged materials, or applying the principles of Bau-Biologie and Feng Shui. I want to thank the contributors of these articles, and *Communities* magazine for offering me the space as

Guest Editor to explore my vision and hopefully provide communities with inspiration. Ω

Michael Lockman is an ecological designer, educator, and editor of Sustainable Living News. He holds an M.A. in Whole Systems Design and is a Certified Permaculture Designer. He is currently running WE-Design, a consortium of practitioners providing sustainable ecological design, consultation, and educational services to private land owners, communities, nonprofits, and municipal governments. He can be reached at 206-323-6567 or michaellockman@juno.com.



*Our experience of community is influenced by its built environment.
Author Larry Kaplowitz with his family.*

LOST VALLEY

Building Design That Fosters Community

BY LARRY KAPLOWITZ

WHEN I WAS IN COLLEGE STUDYING DESIGN, a simple guiding principle was invoked so often it practically became our mantra: “Form follows function.” The concept is simple. If you’re designing something—be it a kitchen appliance or a building—you need only think carefully and thoroughly about what it needs to do, how it works, how it will be used, and who will use it, and the design reveals itself. The integrity of a design results from how closely the form follows the function. An elegant design has no superfluous parts and each element clearly expresses how it is to be used.

Unfortunately, many designers and architects have approached their design with a limited idea of its function, resulting in products and buildings that may support all the practical necessities of life, but which don’t address our needs for beauty, companionship, reflection, peace, interaction, spirituality, and community. So we get kitchens as sterile as operating rooms, housing developments as monotonous as monocrops, and high-rise apartment buildings that look and feel like giant tombstones.

The guiding principle of form follows function, however, works both ways. It is equally the case that function follows form. Particularly with buildings, our behavior and experience is strongly influenced by form. Frank Lloyd Wright once said, “We design our buildings, then they design us.” The designers of shopping malls and supermarkets are keenly aware of this, strategically designing each element to stimulate our urge to buy things. Most commercial or industrial buildings, including hospitals and schools, are specifically designed with the intent of controlling or limiting our behavior in some way.

So, it is essential in attempting to create a rich and fulfilling experience of community to carefully design structures that support this. At Lost Valley Educational Center, where our vision is to foster a compassionate and sustainable culture, we’ve had the mixed blessing of inheriting an extensive built environment from our predecessors on our land, the community headquarters of Shiloh Youth Revival Centers. Shiloh was designed to house a large number of mostly single young people who were not expected to live here more than a couple of years. They were in a highly regulated program consisting of Bible classes and job training. While the small staff had small cabins or mobile homes, the young recruits lived dormitory-style, four to a room. There were air horns and sirens throughout the property and every building had a loudspeaker on the wall, presumably to announce mealtimes and meetings to large numbers of people over a wide area.

Given the quite different nature of the community that we have been working to create as Lost Valley, it shouldn’t have been a surprise that the buildings we inherited would work against us. They were not designed to foster creativity or reflection, nor to create an intimate and relaxed experience of extended family. They were designed to keep

Frank Lloyd Wright once said, "We design our buildings, then they design us."

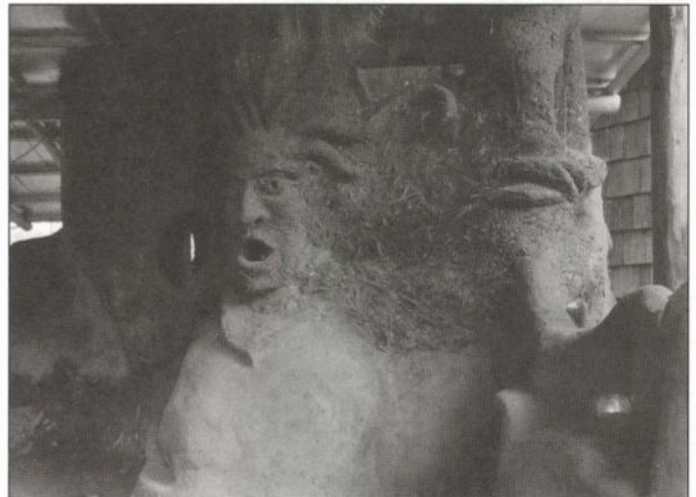
people on the move and focused on their work. No wonder that the nearly universal complaint of people living at Lost Valley over the years has been "too much to do."

The built environment affects people in subtle yet powerful ways. You have probably had the experience of walking into a room or house and immediately feeling constricted or uneasy. You have probably also experienced walking into a room that gave an immediate sensation of calm and peace. The Chinese have long recognized this, and have for thousands of years developed and refined this knowledge, which they call Feng Shui. In the practice of Feng Shui it is clearly understood that a badly designed house can bring misfortune, suffering, or even disaster to its inhabitants.

My first year and a half at Lost Valley I lived with my wife and young son in a small, dark cabin in the woods, with almost no space to move without bumping into each other. I spent very little time at home, worked late in the office almost every night, or hung out in the community kitchen. When my daughter was born, the cabin became intolerably small and in the absence of any real alternatives we built a 30-foot yurt out on the edge of the meadow. In this new space my experience of the Lost Valley community changed dramatically. Suddenly we had a lot of light, room for all of us, and a space that was beautiful. We could hear the frogs croaking at night, see the stars through the dome, and feel connected with the wild part of our land, which I hadn't yet spent much time on. I began spending evenings at home with my family and taking walks in our regenerating forest. Until we moved into the yurt, I hadn't realized how oppressive our dark cabin had been, how limited my experience of our land had been, and how much my behavior and relationships were determined by the dwelling we lived in.

It's easy to underestimate or ignore the effect of our physical environment on our experience. Sometimes I've thought that it's not that important, that I should be able to "transcend" my environment. Yet my experience tells me that I will not stay as long, nor will my heart be as open, in a room that is cold, ugly, and uncomfortable, as in a room that is warm and embracing. I have also found that putting loving attention into a space can transform it, and that, as a community, our experience of a space changes when we all do this together. We have recently instituted a Friday morning community clean-up time, when we all clean our common spaces together. This has been an incredibly nourishing experience, increasing each person's sense of ownership of our various spaces.

Each time we build something new, or alter one of our spaces, it creates new possibilities for community life. We



TOP: Lost Valley members building their cob outdoor dining area/phone booth.

MIDDLE: Building with cob lends itself to whimsical sculpture.

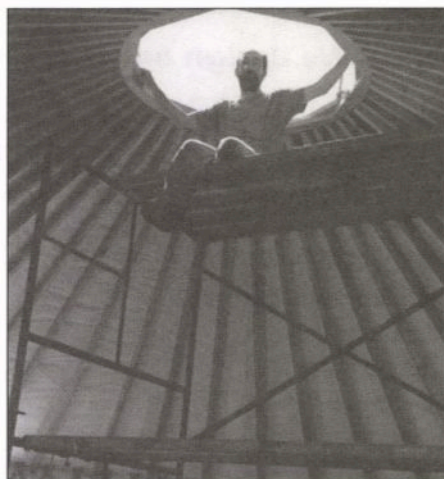
BOTTOM: Lost Valley's entryway "Medusa Bench." Because of cob's thermal mass, on sunny days the bench is warm in winter, cool in summer.

have always struggled with the lodge—our main community building—with a kitchen that is too small for us and a dining hall too large. The lodge is poorly insulated and difficult to heat in the winter. As a result, we have often found ourselves having community meals crammed around the little table in our oven-warmed kitchen—many of us standing for lack of seats—because it felt cozier than eating in our cavernous dining hall. While it may have been cozy, all of us being packed into a small and uncomfortable space made for an intense dining experience, and we tended to clear out of there shortly after dinner. This fall, we took the wood stove in the dining hall out of the fireplace (where it never really functioned properly), and installed it on the opposite side of the room, surrounding it with a large semicircle of couches and stuffed chairs. We also brought in a torch lamp for ambient lighting. As a result of these minor design changes, we now have a comfortable and homey place where our entire community can relax together over dinner, which has led to many more social and musical evenings.

In the past year, we have made many changes that have enhanced our community life. We built an outdoor kitchen and dining area behind our barn, big enough for all of us to gather, and where we could all get away from the kitchen during our busy conference season. Because we're outside, the children have lots of room to run, play and express their exuberance without affecting the adults who want to enjoy a peaceful meal and quiet conversation. We also built a large, sculptural cob bench behind our main kitchen, in recognition that, despite the area's inhospitable functions as recycling center, bicycle parking lot, and unloading area, it has always been the heart of the community—so why not make it people-friendly? We also incorporated into it a spacious cob-walled phone booth, so there would be a comfortable alternative to trying to have phone conversations in our noisy kitchen, where our main community phone has been. One of our apprentices this spring built a very large bean teepee in one of our gardens, creating a beautiful, intimate gathering spot, surrounded by green leaves. We've had several early morning men's circles inside the bean teepee (which we had never had before), inspired by that inviting space.

We have also worked with the energy of our buildings, performing an extensive Feng Shui cleansing on our office complex, diverting disruptive energies away from the building, and cleansing each space with healing rituals.

Our friends at Du-má, an urban intentional community in nearby Eugene, Oregon, recently painted the out-



Until he lived in a spacious yurt, Larry Kaplowitz didn't realize how oppressive his cabin had been.

side of their large nine-bedroom house in warm, vibrant colors predominated by a rich cantaloupe orange. They also hired a sign painter to create a beautiful, colorful sign over the entryway, proudly proclaiming "Du-má Community." One of the Du-manians recently told me that their whole experience of living in the house has been enhanced by the paint job on the outside. They feel inspired and energized by it, proud to have created something beautiful together that makes such a bold statement to the world.

Humans are very adaptable. We have the ability to live in an incredible range of conditions. Over time, very

different kinds of cultures and value systems have emerged as a result of where and how people have lived. In most of America the predominant suburban monoculture has fostered a way of life that engenders a profound sense of disconnection—an illusion that each family is an isolated island unto itself, protected and independent in its secure brick or wooden box. Living in a typical suburb, one has no clue that one is vitally linked to and dependent upon a vast ecological and human network. We lose our sense of place, or never develop it in the first place, because a sense of place can only be experienced in relationship to other places—to a broader landscape.

So to create a community that honors our relationships and sense of connection as the foundations of our lives, we need to shape our built environment to reflect and enhance the depth of relationships that we intend to create. While our visions, our values, and our inner qualities of being are the most powerful determinants of our lives, our built environment can either support us or hinder us. Our legacy from the Shiloh community, while making it possible to get Lost Valley started, has become a significant hindrance. I believe that until we create a built environment here that is specifically designed to support the experience of the kind of community that we want to have together, we will be working much harder than we need to. I also believe that out of reshaping our built environment we will open up new and unpredictable possibilities for community. Ω

Larry Kaplowitz has been a member of Lost Valley Educational Center, in Dexter, Oregon, since 1994. He is currently Lost Valley's conference center coordinator, co-editor and designer of Talking Leaves magazine, which Lost Valley now publishes, and teaches Naka-Ima personal growth workshops.

For information about Lost Valley's programs: 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; lvec@aol.com; www.efn.org/~lvec.



The Bullocks hoped to create a beautiful example of cooperation with nature. Here, chinampas and a peninsula they built in their marsh.

LIVING THE PERMACULTURE DREAM

STORY & PHOTOS
BY MICHAEL
LOCKMAN

WHenever I'm asked to define ecological design, permaculture, or sustainable living, I think of the Bullock Family Farm on Orcas Island, Washington. A modest, 10-acre homestead, this extended-family community has become a premier example of what happens when you apply natural systems design to food production, housing, technology, habitat restoration, and community development. The results at the Bullock Family Farm are, so far, a lush food forest, passive-solar house design, solar electricity, a wood-fired shower and hot tubs, a restored wetland, a bike-powered washing machine, greenhouses, community workshops, and much more.

Sustainability doesn't happen overnight. Doug, Joe, and Sam Bullock have been at it for the past 16 years and are only now starting to grasp what it will take for their property to sustain all of their needs for food, water, shelter, clothing, fuel, energy, and community.

Sustainability *does* happen one step at a time—in our backyards as we grow our own food, and with family, friends, and neighbors as we grow community. The Bullocks' family community is striving to sustainably meet their needs from the land, while educating others about the infinite potential we all have to grow our own food and more directly participate in our daily survival needs.

While they are homesteaders and back-to-the-landers, the Bullocks are also pioneers in an age where food production is no longer in the hands of people who eat it and families are no longer large and extended.

The Bullocks' path to sustainability began as boys growing up in San Luis Obispo, California. Both parents encouraged the brothers to explore their creativity, and their grandfather, a gardener and amateur orchardist, really fired their interest in food sustainability. He had grown up without enough to eat and vowed

Doug's latest building project is a living "biotecture" hut at the edge of the marsh.

always to grow enough food so the family would never go hungry.

"He had a huge, killer garden—fruit trees, grapes, figs, chickens, everything," recalls Doug. "It was total abundance. We kids wanted nothing to do with store-bought food."

As teenagers they began hiking and backpacking in the mountains, spending days exploring and looking for new species of trees and shrubs, especially anything edible. Once they found an old apple and walnut orchard, which allowed them to stay in the wilderness longer. They began to develop hidden gardens in the mountains. Later they discovered an

abandoned homestead, complete with remnant orchards, large gardens, and other remnants of farm life. After that they took increasingly longer backpacking trips, seeing how long they could survive off old orchards, the gardens they had planted, and whatever wild food they could forage.

"We'd camp out by various swimming holes and hang out and garden all summer; just planting trees and swimming," said Doug. "We always wanted to have a little garden in the woods, grow our food, and grow old together with our families."

As young adults the brothers moved to a house in the country, planted an orchard, and began to teach themselves about plant systems.

"There was an old walnut and a peach tree suffering from a drought," Sam recalls. "We dug a trench around the tree to use as a latrine, and the trees took off."

The brothers were also avid world travelers, using their time abroad to sample native fruits and learn about native plant systems, particularly in the tropics and subtropics. One summer Doug and Joe moved to Maui.

"I was drawn to the lush plant material," confesses Doug. "We started exploring exotic fruit trees in libraries, at research centers, and with local Filipinos and Hawaiians. For a while, I ran a two-acre organic papaya farm and eventually started a little nursery with tropical fruits."

Once Doug got very sick on an overseas trip. "I was delirious with typhoid; had been for a couple of months," he recalls. "I had a vision that I should go to Orcas Island by November 11, and if I did, everything would work out. I knew only one person there and was still real sick, but I ended up staying for a month, camping and eating walnuts. I returned the next spring with \$400 and an old Fiat to look for a place to have a garden for the summer.

Within a couple of days a neighbor offered me garden space and an old orchard to camp in. At the end of the season he was ready to sell us some land."

By this time Joe and Doug had looked for land for six years to find their ideal site for a homestead. They sought diversity and a microclimate-within-a-microclimate where they could try a variety of plant species and never get bored. They had been to Orcas years before and had been excited by its California-like dry, rocky slopes (the island lies in a rain



Lifelong campers, Joe and Doug found it easy to continue living outdoors.

shadow and only gets 16–19 inches of rain a year). Deer Harbor, where Doug had camped, is a calm, southwest-facing bay with a rich history of human settlement: It was the first place that both Indians and Europeans settled in the San Juan Islands, as evidenced by clam and oyster shell middens. This was to be the place for the family homestead.

Early on in their travels they saw that hunger, homelessness, and poverty could be solved if people became more self-reliant, or at least learned to grow some of their own food. The Bullocks first heard about permaculture in 1979 while on Maui. Permaculture design—creating human ecosystems to be as diverse, resilient, and productive as natural ecosystems, and educating people about self-reliance—was instantly attractive to the brothers, not only

because it paralleled their own vision of self-reliance, but because it could be taught by example.

The idea of teaching by example and from natural patterns was compelling. On Orcas Island they hoped to create a beautiful demonstration of cooperation with nature. They believed that even those who had never thought about self-reliance, sustainable living, or permaculture would instantly recognize what was occurring at their site. They hoped that just visiting their farm would be enough for most folks to begin to grasp what sustainable living is about.

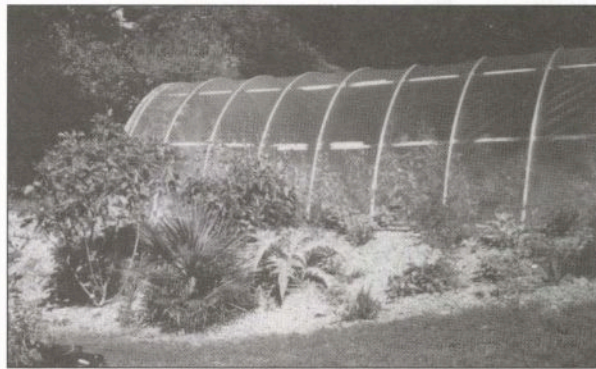
In 1982 they pooled their savings and bought 10 acres at Deer Harbor. Their new land offered a variety of ecosystems: a dry rocky slope; rich, fertile bottom land; and the beginnings of a small marsh. They had running water, but no electricity. Sam, his wife Yuriko, and their toddler moved into an old cabin; Joe and Doug camped out in tents.

Now the work began. Land had to be cleared, vegetables planted, orchards planned, and minimal housing needs provided for. Joe and Doug cooked in an outdoor kitchen under tarps in the summers, and built a small cookhouse as communal cooking space for the winters. Next to the cookhouse they rigged up a wood-fired community shower with an old wood stove hooked up to a recycled water heater. The hot water is also available to the kitchen; as greywater it helps heat the two nearby PVC-and-plastic hoop houses and waters the garden. One wood-fired hot tub is a wooden box with a cooper-lined firebox underneath; the other is a recycled plastic insulated fish-storage box connected to a woodstove with a heating element.

Joe built a passive solar, three-room cabin with photovoltaic panels, where he, his wife Irena, and their two children now live. Sam also enlarged his and Yuriko's cabin and electrified it with photovoltaics. For



ABOVE: Joe and Irena's three-room cabin.



LEFT: Hot shower run-off water helps heat the hoop house, then waters the garden.

years Doug slept on a platform under a tarp; his bedroom now is a small octagonal open-air gazebo.

Sam began a landscaping business on Orcas, and employs his two brothers. Once, when Doug had a tool business, he and some friends moved an old shed off a barge and onto eight-foot stilts on their farm: the first floor became his tool shop; the second, his office and library. Doug's latest building project is a living "biotope" hut at the edge of the marsh: a 10-foot-diameter circle of willow sticks that took root. Now, three years later, their trunks are growing together, and their tops, 15 feet high, are woven together to form a roof. One day the saplings will become a single living hollow willow tree, and Doug will move in.

One of the Bullocks' earliest permaculture projects was to enhance the marsh at the edge of their property in order to create another habitat and allow a creek to flow

year-round. The enhanced wetland has not only modified the microclimate by lessening the incidence of frost, but also has re-charged the water table and created more water for irrigation.

Although they bought 10 acres of what had been prime agricultural land (a rusty potato harvester left for dead in the middle of the field served as a reminder of the champion potatoes once cultivated there) the Bullocks actually saw something more. Observing the ring of hillsides surrounding the land and the standing water in an old drainage ditch, they saw a wetland at the bottom of a drainage basin—and a potential treasure for their permaculture design.

Like most island communities in the San Juan chain, water is crucial. Rarely do they have enough: Springs are often non-existent or in one area only; wells can be marginal; and the minimal rainwater quickly runs off into the surrounding sea. Moreover,

Orcas Island lies in the rain shadow formed by the Olympic and Cascade mountains. Some folks call the San Juan Islands Washington's Banana Belt; others call them the northernmost portion of the Coastal California Climatic influence. Whatever you call the islands, Orcas can be a dry place in what is usually a wet region. (Seattle, just two hours south, gets 45 inches a year, and parts of the Olympic Peninsula three hours to the southwest can get over 200 inches.) The brothers saw an opportunity to enhance a nascent wetland that would provide for the water needs of their food-growing experiments.

The potato field was flooded most of the year. The Bullocks dug a deep trench in the marshy part of their property to allow more water to settle there, and used the dredged-up muck to create three peninsulas running out into the marsh. They quickly planted this new land area with willow, hazelnut, and alder trees, berries, bamboo, mint, hops, and other water-loving species. They built a gazebo on one of the peninsulas, and installed a simple gas pump to take marsh water uphill to a 20,000-gallon ferro-cement cistern, which they gravity-fed into sprinklers to irrigate orchards and gardens below. All irrigation water percolates back into the marsh.

Besides the ample vegetable gardens (Yuriko being the ace gardener of the group), over the years the Bullocks have tested many varieties of fruit trees and by now have a profound understanding of which species are best suited to their site. Their food forests abound with plums, apricots, apples, berries, herbs, vines, mushrooms, and ground covers, providing food and medicinal herbs. Their home-grown "genetic ark" now has more species than they can keep track of. And through years of observation and work they have gained a deep knowledge of their farm's soil,

Chinampa-culture at the Bullocks' is definitely experimental as they're still learning which crops do well in a marsh.



ABOVE: So far the Bullocks have raised five chinampa islands above the marsh.



LEFT: Hauling marsh muck at a chinampa-building "Bog Toss."

climate, plants, and ecology.

As their fruit trees matured and begin to shade out the understory, Joe began looking for more growing space. They recently secured a long-term lease for a nearby eight-acre orchard, where they hope to produce winter vegetables, root crops, and experiment with grains. They also want to explore commercial production as they build fertility and steward the land.

"With the development of a perennial landscape, the understory is vital," says Joe. "I've been looking at the model of meadows and prairies, and how to re-create the herbaceous meadow lands under and between fruit and nut trees. An understory can be very productive. Imagine a flower-filled meadow with species of useful perennials and legumes that not only maintain the ecosystem but are potentially marketable, like, for example,

echinacea, ginseng, or goldenseal. These meadows would also add beauty. My hope is to develop a sustainable source of food for family and friends, and to market any extra.” When Joe walks through the landscape, he is particularly satisfied with the vegetal lushness at the richly diverse boundary between the meadow and marsh. He proposes that we move away from growing vegetables and herbs in rows and instead create lush, interconnected agro-forestry/medicinal-herb systems.

Perhaps the Bullocks’ most unique, and certainly most ambitious permaculture project, emerged as they began exploring other functions of their wetland. The marsh already attracted ducks, geese, and other waterfowl. And once the water level rose a bit and vegetation sprang up, blue herons, owls, and muskrats arrived. “What if the marsh could support food production?” they asked. They first tried growing wild rice, wapato, and water chestnuts, all of which disappeared, presumably eaten by native wildlife. Then they heard about *chinampas*: small, man-made islands or raised beds built in water (usually a marsh, river, or lake) used to grow food crops. While the Toltecs of Mexico are credited with inventing them, by the 16th century the Aztecs used thousands of *chinampas* to feed millions of people, growing crops on the waterways surrounding their city of Tenochtitlán.

The idea is simple. Aztec farmers dredged up the rich, highly sedimented soil from the bottom of the marsh and mixed it with marsh vegetation to create a small artificial island, which they planted with their traditional corn, squash, peppers, and beans. There was no need to water the crops, since the plants automatically wicked up as much water as they needed. There was also no need to fertilize; since the islands were maintained every year by adding more muck and vegetation, which constantly added nutrients. *Chinampas*

culture turned normally unproductive water areas into low-input, highly productive sources of food.

The first *chinampas* the Bullocks built, used for annual vegetables, were within easy reach of the shore (and out of reach of snails). The rest were built further out in the marsh through hands-on work-party/permaculture gatherings, which came to be called the “Bog Toss.” Over the past several years, five more small *chinampas* have been built during these workshops.

The Bullocks have modified the basic *chinampa* design. After an area in the marsh is staked out, preferably with willow branches inserted into the marsh bottom (since willow will take root and grow), brush, then straw bales, are sunk to form a first layer. Then muck from the bottom is layered on with swamp vegetation such as reeds, cattails, and smart weed. Once the island is at least a foot above the high-water mark, they plant it with various food-producing plants such as blueberries, nut trees, bamboo, and mints, along with other habitat species such as willow, alder, dogwood, water iris, and so on.

Chinampa-culture at the Bullocks’ is definitely experimental as they are still learning which food crops do well growing in a marsh. Some of the first islands weren’t built high enough, and were submerged for half the year, and all the islands need a yearly addition of muck and vegetation. And now that muskrats and beavers have discovered the marsh, the Bullocks have to contend with banks collapsing from muskrat tunnels and trees destroyed by beavers.

“The beavers are a mixed blessing,” says Joe. “On the one hand we’re excited they have found their way into the ecosystem; we can learn a lot from them. At the same time, a friend of ours had five fruit trees taken down by beavers. So maybe we’ll plant species that beaver prefer, such as aspen, to discourage them from harvesting other trees we want to keep—the maples, plums, and apples.”

How the Bullocks’ *chinampas* will stand the test of time, and whether or not they will become productive food sources, remain to be seen. But one thing is sure: The Bullocks have helped create a rich ecosystem, adding a diverse permacultural “edge,” more land mass, and additional habitat to their site, thereby enriching the surrounding community of plants, animals, and people.

I’m inspired by what Joe, Doug, and Sam and their families have accomplished, and their plans for the



Sam with interns in one of the forest gardens.

future. Imagine living in a homestead with your family and community; growing all your food, fuel, fiber, and housing needs; your life and work becoming so intertwined that a casual observer can’t tell when you’re working or playing. This is my vision of a sustainable life, and the Bullocks’ farm comes closer to it than anyplace I’ve seen. Like all visions, it will take a great deal of work to manifest fully. I have no doubt they’ll succeed. Ω

Michael Lockman, an ecological designer, educator, and editor of Sustainable Living News, is currently growing a small urban homestead in Seattle. He is Guest Editor of this issue.

In the Bullocks’ month-long Permaculture Skills Intensive, July 13–August 9, participants will learn the skills necessary to design and implement sustainable human ecosystems. For brochure, call 206-323-6567.

BUILDING WITH MUD!



BY MARNA HAUK &
EMILY HEINDSMANN



Connecting with the Earth at Mud Camp. Coauthor Emily Heindsmann.

COVERED WITH MUD—AND connecting with something far deeper than we first expected—we held our two-part Natural Building Camp for Girls and Women at Pragtree Farm in Arlington, Washington. Pragtree Farm is one of seven communities in the Evergreen Land Trust, and now home to the WAIL Collective (Where Art Is Living): a group of artists, builders, gardeners, and political activists. Last summer, in part one of “Mud Camp,” five women and five girls built an outdoor earthen (cob) oven of natural materials; in part two, we learned to bake bread in it.

In true permaculture style, Mud Camp served multiple functions: Emily’s graduate project for her Master’s Degree at Antioch University Seattle; a gathering to nurture creativity and the “wild” among participants aged seven to 57; a manageable-sized first natural building project at Pragtree Farm; a test to determine whether the soil could be made into “cob”; and the initial excavation of a future pond. More importantly, the weekend resulted in an earthen bread oven for the resident community. And beyond all that, the two weekends generated a community within a community, in which Mud Camp participants not only learned how to build and bake in an earthen oven, but also discovered

We joined muddy hands across time as well as place, building community with the Earth, each other, and the wise old ones of long ago.



Girls and women learned that many hands make beauty.

the seamless interconnection of “women’s work,” natural building, tribal experience, the sacred, play, community, and art.

Pragtree Farm is an hour north of Seattle in the Stillaguamish River watershed. Long-term plans of the WAIL Collective include building with strawbale and cob, as increasing numbers of them move up to Pragtree Farm from Seattle. The Natural Building Camp demonstrated intentional community as university. During the weekend several WAIL members deepened their skills in building natural foundations, mixing cob, and building with clay-straw.

The WAIL community achieved one of its greatest potentials as an incubator of new/ancient skills by bringing natural-building educators home, training its own members as teachers, and “seeding” these skills in urban girls and women out to the larger culture. Natural building workshops at intentional communities also import willing labor to the land, where participants trade labor for learning.

We began the workshop eager with our shovels, getting direction from WAILer Susan about where to begin chanting blessings so we could break ground. When we made motions in that direction it became clear that various community members had different ideas about where this oven should

best be sited. What followed was splendid community process: four hours of spontaneous consensual design among community members, with discussion of future building plans; wind and drainage needs; convenience to the main kitchen; the long-range siting of a parking lot; a straw bale noise-barrier wall; an eventual cob bench and baking complex; preserving the pristine view of the nearby pond; and orientation to easy fire checks from the Roadhouse, the multi-purpose community building out by the road.

Building With Mud

Cob is a sculptable blend of earth, sand, and straw that is mixed with water and feet on tarps and shaped by hand. A cob oven is an empty-bellied half-dome, insulated with a layer of clay-straw and plastered on the exterior with wild personality. After a fire burns in a cob oven the ashes are cleared out and bread or food is placed inside and the oven sealed. Cob’s excellent thermal mass emanates the embodied heat of the fire back into the food, baking it to perfection.

Working up from the tamped gravel base, participants laid two courses of stone as a foundation. Others began mixing different batches of cob: for mortar, a thermal wall layer, an insulative layer, and an earthen plaster layer. Meanwhile, the girls

spent hours sifting clumps of dry clay through a wire screen into a bathtub, adding a small amount of water, and blending the clay and water into “clay slip” (a thick, soupy, water-clay mix) with their feet. This led to hours of body painting and many trips to the pond to rinse off, only to go back and start all over again. Later the loose straw was thoroughly soaked with clay slip, like sprouts tossed in a sticky salad dressing, to become the insulative layer of the oven. With hands and feet busy there was still time for lively conversation.

One of the strengths of cob is its accessibility to folks of many ages and abilities. Smaller foundation stones can be maneuvered by smaller hands. The soft walking-action of cob mixing by foot can be achieved by people of any age. Various techniques of wheelchair-mixing have also been explored. Because cob doesn’t require power tools, math, or expertise, and is hypoallergenic (except for people with hay fever), it is accessible for most people. Seven and eight-year-old girls like Sara and Megan can build projects, and they have. So have seventy-year-olds. It becomes possible for Linda in late-middle age to contemplate building her own home. And cob, like many other natural building techniques, builds community. Beware though: In our experience the

empowerment from cob's ease and camaraderie is revolutionary!

Learning what mixture is right for each soil area is a process of attuning the hands and feet to the feel of strong cob. Subsoil dirt, sand, and water were spread on a tarp or old shower curtain and mashed and flipped with the feet in the "mixing bowl" of the tarp until thoroughly combined. When this mix began to stick together in one giant "loaf," we added long-stemmed, seedless straw (not hay!) to the mix. Drumming and singing helped keep the beat during this mud-mixing meditation. Thin layers of the cob mix were molded onto the oven form—a dome of piled-up wet sand, later removed. New layers of cob are "sewn" into the previous layers with blunt sticks.

Building Community

Everyone—oven builders young and old, WAILers and their friends—ate together, sitting on stumps and log benches along the west side of the Roadhouse. We began every meal by



The girls: Megan, Madrona, Heidi, Sara, and Kenna.

saying our names, and often sang a song or shared a blessing. As the weekend progressed, meals stretched longer and longer as we made friends with each other and our hosts. By the end of the weekend it was difficult to tell who was an oven builder, a WAILer, or a passing acquaintance. It seemed that each of us had something in common with everyone else: shared birth-

days, violins, weaving, limericks, skiing, illnesses, life experiences, school, names, astrology, and more.

After lunch, during the hottest and laziest part the day, we noshed blueberries from the orchard or took refuge in the hammocks in the goat barn or in the dappled shade of the forest. A trunk full of dress-up clothes and masks in the Roadhouse kept others occupied, and so did the pond (close enough to the worksite that girls could go without much supervision), where almost everyone cooled off at one time or another during the long, hot weekend.

This first gathering of Mud Camp was as much about the subtler and more sacred aspects of community as about flipping mud—the full Lammas moon, how many hands can build beauty, new friends, the ancient strength of women. Emily slept in the old apple orchard, Marna by the fire. One of the older women sat in the forest, breathing in the silence. The barn was a haven for an elder aunt and her

EXPLORING WOMEN-ONLY WORKSHOPS *by Mollie Curry*

IF WOMEN AND MEN TOGETHER BUILD COMMUNITIES—which we're doing at Earthhaven—then why offer women-only courses in permaculture and natural building?

In our culture, design and building are not traditionally considered "women's work," thus the construction trades and many of the design trades (architecture, landscape design, city planning, and so on) employ more men than women. These professions are certainly not biologically based; in some African tribes, for example, women design and build the houses. And, as any woman in this culture knows, they are biologically able, even if they build differently than any man would have!

Of course many women, and men, too, have not had much experience at all in building or designing (though arranging living room furniture or organizing a kitchen or a workshop are similar in many respects to permaculture design). Many women are hesitant to enter unfamiliar ground, especially in traditionally "male" realms, in the presence of men. These women appreciate the "safe" space that a women-only course provides.

A long history of exclusion from formal schooling and

many professions trails behind women like a chain-mail bridal train. Though many women do not feel constrained in the presence of men, the feeling that full expression of their nature in not "OK" lingers for many. Some feel that only in the presence of other women they do not have to struggle against an overly rational, competitive atmosphere, as is common in most classrooms. Some have the expectation that other women will be more understanding of seemingly "stupid" questions; will look out for the whole versus always looking out for "Number One"; and will be attuned to feelings of others and do their best to buoy each other up, as compared to watching them sink. Many women are freed from their unhealthy patterns of man-pleasing behavior, as well as appreciating not having the distraction of typical man-woman energy dynamics.

In traditionally male realms it can be difficult for a woman to enter the conversation. The guys sometimes talk only to themselves and (unconsciously, I'm sure) ignore the input of women. I have had conversations with groups of men where I made a point that went unacknowledged at

two young nieces, who nights later ventured into a tent to listen to a full cricket concert.

The final day was devoted to tossing straw in clay slip on tarps, and adding this insulative goo to the outside of the oven's cob layer, "weaving" the newer layers into the previous layers with sticks. The oven's shaggy outer hull began to take shape. Building in concentric rings with a continuous spiral of clay-straw, we reached the crown of the oven. She was like a woman's head, like a woman's up-turned belly. We infilled the oven's crown/belly button. Calling down blessings to fill her with old knowing, we mixed and applied the scratch-coat of plaster. We raced against the setting sun to finish the oven, knowing the WAILers, artists all, would later have fun plastering her in some whimsical animal shape as she set and dried. Finally, we stood around her in a circle, holding hands, and named her Olga.

There was nothing like returning to the Earth for these women of all ages.



Pushing and "weaving" the cob into the previous layer.

Some had experienced nothing like it. For others, it was a return to a time of mud pies. Something utterly old and familiar rekindled while the mud took form, and on the third day we came to

feel all around us the ancient women in the air, the mud tribeswomen of yore. Delighted by our long pond frolics washing encrusted clay and dirt from summer-heated bodies, the songs and circling, the mud dances, and the cob handiwork—recreating sacred bread ovens of prehistoric times—the ancient women joined us. At times it seemed as if we heard their drums and songs along with ours. We talked about our names, the names of our families, the people and the women who had come before us. The wind became their speaking names, the sun their inspiration and their blessing. This first weekend joined muddy hands across time as well as place, building community with the Earth, with each other, and with the wise old ones of long ago.

Baking Bread

The song of the Earth continued six months later, when over a deep winter weekend we gathered again to initiate the firing of Olga the bread oven. Hands that had kneaded earth would

the time, but later came up again (through one of them), only to be praised and examined seriously. I know that they didn't even realize what had just happened.

Because they have a different communication style than many men, some women are uncomfortable with the level of conversational competitiveness required just to hold their own. Yet when women are assertive enough to enter the conversation, they can catch flak for what people consider normal in men, but "bitchy" in women. A women-only space allows for full expression with less fear of ridicule, dismissal, or being ignored.

Perhaps one of the greatest values of a women-only course is that it is less easy to fall into the usual gender-influenced divisions of labor. Instead of relying on the men to do the "heavy work," women figure out ways of doing things themselves. It may involve more thought, more people, and more cooperation, but the job still gets done, often with a feeling of camaraderie difficult

to achieve in mixed-gender settings. It is invaluable for women to gain this sense of capability and independence.

Women-only permaculture and natural building courses benefit everybody, since they empower women to bring their unique visions, voices, and creative contributions to work for restoring and preserving the Earth. The potential exists for men to reap some of these same benefits by holding men-only gatherings or courses of their own. We can all get perspective on how gender affects our relationships by

separating ourselves. We can use gender-exclusive events as tools for growing a sustainable culture where the perspectives and strengths of both women and men are respected and valued. But finally, we must come together to accomplish our highest goals. Ω



Mollie Curry lives at Earthhaven Ecovillage in western North Carolina, where she teaches permaculture and explores natural building. She writes and edits for The Permaculture Activist.

now knead flour into dough and bring our building community full circle. As the fire slowly warmed the domed oven, women and girls gathered around. We pulled up and sat on benches, chairs, overturned buckets, and rocks. Conversations wound around us as we reconnected to each other and the place. Nearby WAILers, hard at work on other projects, stopped by to see how the oven looked, how the door fit, and to ask questions about how long to keep the fire going. They seemed excited to have us back.

By late afternoon the first loaves of bread came out. They were a bit scorched—understandable considering that the thermometer read 600° F when we pulled the coals out! We broke open the loaves and the most delicious smell filled the air. Suddenly everyone, bakers and fire-tenders and WAILers alike, were crowding around to see, smell, and taste Olga's first bread.

The next day, the girls helped us lay out newspapers on the long table and



"We named her Olga."

cut chunks of clay. Soon we all sat down and began sculpting. We asked everyone to create their vision of what the finished oven might look like, images to inspire the WAILers when they plastered the oven the following summer. Within 20 minutes a whole village of ovens filled the middle of the table: a winged oven, a ladybug, mush-

rooms, a snake who'd swallowed an oven, an oven with a snake coiled round it.

When the girls and women left they were full of stories and laughter, each other, sun and rain, tree frog songs, the full moon, the fire, and fresh bread. In years to come, the oven we built will be a bread-bringer, an integrated portion of this praise of food in this harvest of community. And in the wind, we'll hear the memory of the splashing and mud-dancing of the community of assembled builders, and also, more softly, the chanting of the ones who've come and built and baked before. Ω

Marna Hauk is founder of Systems of Creation, offering workshops, consulting, and design in natural building, permaculture, and sacred space. She has lived in intentional communities for the last 10 years. (See "Resources.")

Emily Heindsmann is a teacher, builder and artist who is pursuing a career combining her love of art, cob, girls, and the outdoors. (See "Resources.")

RESOURCES

Building with Cob

- *Earth Ovens*, an illustrated how-to pamphlet, available for \$5 from Kiko Denzer, PO Box 576, Blodgett, OR 97326
- *The Cob Builder's Handbook: You Can Hand-Sculpt Your Own Home*, Becky Bee; \$20 from Groundworks, PO Box 381, Murphy, OR 97533
- WAIL will host the First Open Natural Building Symposium, July 1-7. 13401 184th St. NE, Arlington, WA 98223; 360-403-0185



Women-Only Natural Building and Permaculture Courses

- Marna Hauk, Systems of Creation, PO Box 14194, Portland, OR 97293; 503-224-6136; sparking@teleport.com; <http://www.teleport.com/~sparking>
- Emily Heindsmann, Earth Girls Natural Building, 1623 South King Street, Seattle, WA 98144; 206-323-6567; elynn@mist.seattleantioch.edu
- Becky Bee, Groundworks, PO Box 381, Murphy, OR 97533; 541-471-3470
- Round Earth Building, 704-252-7701 or 704-669-6760
- Patricia Allison & Mollie Curry, 1025 Camp Elliot Rd., Black Mountain, NC 28711; 704-669-8256 or 704-669-6760
- Dawn Shiner, 121 Turtle Rock Dr., Floyd, VA 24091; 540-745-5994



One of the first straw-bale homes in the Maxwellton Creek community, designed by the author.

WHAT DOES YOUR LAND SAY?

BY TED BUTCHART

HOW CAN OUR COMMUNITIES AND community buildings have long lives and minimal adverse environmental impacts? And what can an intentional community do to increase the odds in that direction?

Often this question quickly devolves to purely technical answers, and surely there is much technical information to share. However, I would like to suggest that before we make technical decisions, and definitely before we turn those decisions over to outside experts (site planners, architects, builders), a great deal of human work must be done by the community members themselves.

I am a designer by trade, one of those outside experts called in to solve technical problems. My specialty is designing with natural materials, particularly straw bale. It is my daily fare to design warm, cozy houses with minimal impact on the environment. As I have plied my trade I have had numerous occasions to work with intentional

communities and individual families in community, helping them through the murky process of turning dreams into solid reality. What I have been struck by is the subtle but important contribution made by the community members who first pierce through to a real connection with their particular land. They end up with a project that seems to me far more likely to survive into the future, and is less harmful to their own land and to the greater bioregion and the culture surrounding them.

The Maxwellton Creek cohousing community is a good example of a group that both grappled with the technical solutions and connected with their land. It seems to me that this forming community—eight households building individual homes and a common house on 21 shared acres of rolling land on the south end of Whidbey Island, Washington—have done many things right. Their initial criteria for land was straightforward: It had to have good exposure to the sun and be within two miles of a bus line. The group

was unflagging in their commitment to forming a community, and met every Sunday for five years. At first their single common desire was simply to live in community, but as they met and worked slowly through the consensus process, they found another uniting theme: the desire to use non-polluting, long-lived natural materials.

This alone is praiseworthy. By contrast, another local cohousing group decided, rather bizarrely in my opinion, that all buildings must be roofed in cedar, a romantic notion that gave no thought at all to the fact that cedar is in short supply. Worse, third-growth cedar makes abysmal roofing material, as it lasts only a few years compared to the 40–50-year life of a first-growth cedar roof. So the Maxwellton Creek community was off to a good start in researching which building materials would be appropriate. And they went further. Among the choices they made to explicitly increase sustainability were the following:

- setting upper limits on the size of a family structure;
- paying close attention to the layout of the homes, to use site design to foster more social interaction; and
- reducing duplication of function between individual houses and the common house in terms of guest rooms, laundries, and libraries.

But the really important step was that they took their time—a lot of time—and now they know their 21 acres intimately. And that is a step that no outside professional, regardless of sensitivity, could ever truly duplicate.

I can bring many years experience as a builder and permaculture designer; I can bring years of training in architecture and land use; I can bring my own evolving understanding of the land, but I cannot spend days, weeks, or months on a site.



TED BUTCHART

Members of the Maxwellton Creek community knew their land intimately before calling design professionals.

The community couldn't afford it for one thing. With the Maxwellton Creek community I would occasionally walk the land with them, pointing out features I saw that inclined me to think a road should go here as opposed to there. If I felt they were getting mired on some point I would offer a few options, and they did hire a couple of other advisors, but by and large the group struggled through on their own. As a consequence they have a clear sense of the spirit of that land, and that guides them in making decisions—decisions that will lead to sustainability.

The “normal” approach to land development in this culture is to see the land itself simply as an exploitable resource: a blank canvas with a certain topology for us to

NATURAL BUILDING MATERIALS

ALTHOUGH WOOD IS AN ORGANIC, RENEWABLE natural material, our forests have been so badly managed for so long that sustainable community designers and builders are faced with a moral challenge to use as little virgin wood as possible. Instead of wood, we can fall back on natural building materials that have proven themselves for centuries. These materials can be seen as forming a spectrum from pure earth to pure straw. All of these materials are fire-resistant, cheap, locally available, and easy to build with.

Stone: Pure stone is seldom an appropriate building material by itself due to

its great, cold mass. It's also relatively difficult to use. Stone walls offer virtually no insulation, but offer high thermal mass as they store great quantities of heat. Dangerous in earthquake country.

Rammed Earth: Rammed earth is soil pounded between temporary forms to form thick, unreinforced, monolithic walls with great thermal mass. Appropriate in hot dry climates; unstable in earthquakes (and particularly dangerous in earthquake country because of its enormous weight).

Rammed Earth Blocks: Rammed earth pounded by special machinery

into blocks offers the same advantages of thermal mass as rammed earth walls. However, they are even more dangerous in earthquake country because discrete blocks aren't as stable as a monolithic wall in earthquakes.

Adobe: Loose straw added to soil makes adobe, which is laid out in wide bricks and dried in the sun. Because straw acts a little like rebar, binding the soil together, adobe is somewhat more stable than rammed earth. However, adobe blocks are traditionally mortared with mud, and after the mud dries there's no bonding between the



Building with straw bale—human-sized materials, and the direct use of human hands at a human-scale pace. Another home in Maxwellton Creek.

place our buildings and roads upon. To convert this to a more sustainable approach, we must first see the land as a long-term dwelling place both for humans and the other lives there. We are going to live with the results of our tampering. Secondly, we must seek out the soul of that land, what architects in an earlier time called the *genus loci*, the spirit of the place. What is sacred, untouchable? What is inspiring or uplifting? One quick method is to find the most beautiful place on the property, then build somewhere else. Finally, design the built environment with an eye for minimal harm and maximum enrichment of the place. It is after this point that you can call in the professionals, if need be. But remember, it is your vision of the

Find the most beautiful place on the property, then build somewhere else.

place that should guide the designers, not vice versa.

I am currently working on the fourth house I have designed for the Maxwellton Creek community. As my client Jeanie McElwain and I stood in the chill wind surveying the slope, she exclaimed in clear, certain tones how she wanted her house to relate to the hill rising up before her future kitchen, how the sun would enter the house and how sunlight would play on the walls, how her piece of the common land would respect and interact with the other houses and the common house. Yes, we also discussed the interior of the house, room sizes, and so on, but the thrilling part for me was seeing this community member in full mastery of the subtle and too often overlooked aspects of the building process. Jeanie truly loved that land, and because it is beloved, I know it will be protected and enhanced. She and her family, and the whole community, will know with crystal certainty when a proposed technical solution will truly work in the long-term on that land. It takes time, but there is no substitute for it.

Once acquainted with your land at this level, your community can move on the technical solutions. In my opinion some building and design solutions aid community, and other solutions hinder or destroy community. This

blocks. Adobe is not appropriate in earthquake country, and is best in warm climates, as it offers a great deal of thermal mass but little insulation. You can also make earthen plasters and earthen floors by adding fine chopped straw to soil.

Cob: Cob is also loose straw mixed with soil, laid up wet and worked together to form monolithic walls, which are generally thinner than adobe walls. Cob construction is extremely labor-intensive and almost always limited to very small buildings—ideal for people with a lot of time and little money. Cob would probably hold up fairly well in an earthquake, as straw “rebar” binds it all together. Like adobe, cob offers

good thermal mass and little insulation. (However with thick enough walls, the thermal mass alone will keep you warm in winter.)

Light-Clay: Light-clay, or clay-straw, is a mix of mostly straw with a small proportion of clay slip, which coats the individual straws and allows the whole mix to hold its shape after being pressed into wall forms, usually between the piers of a post and beam framework. Unlike stone, rammed earth, adobe, and cob, light-clay walls are not load-bearing, but serve as in-fill. Light-clay is an excellent insulator; it also offers heat-retaining mass as well. The post and beam frame is appropriate for earth-

quakes, and the clay-straw in-fill is simply keyed into to the frame, providing insulation.

Straw bale: Regular straw bales off the farmer’s field are laid up in staggered courses like brick, held together vertically with long rebar or bamboo pins, and finished with stucco and plaster. Straw-bale walls offer high insulation and, unfinished, no thermal mass; however, finished on the interior with up to an inch of plaster, they can offer a good deal of thermal mass. Straw-bale walls are used either as in-fill in a structural frame, or used alone to carry the roof weight for small buildings. Either way, they are quite stable in earthquakes. □

A community perhaps “jells” more in building a house together than in a year of consensus meetings.

goes beyond renewable vs. non-renewable materials, but that is part of the picture. What I mean here is that some building methods are so much the province of professionals and highly skilled craftsmen that they greatly block an untrained person’s ability to participate in the building process. Now, I realize that building is my own passion and not everyone need share it to feel fully connected to the finished product. That said, I do see repeatedly that people in general enjoy being a part of, and want to

contribute in a full-body, hands-on way to the physical building of their community.

One way for community members to participate in the building process is at a community straw bale construction workshop, where people of all ages and abilities begin to glow as they realize they all can pitch in equally. I have seen, for example, two women, perhaps 65, perfectly radiant from exertion and pride, carrying a bale between them to place on the wall, saying: “All our lives, all we have been allowed to do is make the potluck for after. Now we are building!” In all of the natural building techniques there is a noticeable lack of noise, of dangerous tools, of over-scaled materials. Instead you find quiet conversations, human-sized building materials, and the direct use of hands (and sometimes feet) applied at a steady human-scaled pace. The home or community building is not rushed together by a group of anonymous hired laborers. It is placed and quilted and kneaded and shaped by the users themselves. It’s been said that you learn

more about someone in an hour of play than in a year of conversation. In this case, a community perhaps “jells” more in building a house together than in a year of consensus meetings.

So, be cautious in your use of design and building professionals. Use them for advice and general direction (if they truly share your philosophy of houses and housing, of land and land use), but rely more on your own ability to connect with your land. The Maxwellton Creek members once hired a cohousing consultant, but ended up rejecting all of his recommendations. He didn’t share their vision, and recommended that they hire a manager to oversee the development. Instead, study permaculture design to sharpen your ability to see the land, to increase your understanding of the options. After you have studied your land and come to know it as beloved, only then call in designers. They can solve the many thorny problems of designing an elegant, cozy home and an integrated ecosystem, but only after you show them the spirit of your land. Ω

Ted Butchart is a designer, working mostly with straw-bale construction. His GreenFire Institute offers courses in Permaculture Design and training in natural building to professionals, non-builders, and building officials. GreenFire Institute, PO Box 1040, Winthrop, WA 98862; greenfire@igc.org.





LORA J. DONAHUE

Razing a barn at Willow Branch Farm, Illinois.

USE IT AGAIN, SAM

Salvaging Building Materials

BY JOHN SCHINNERER

A NUMBER OF YEARS AGO I HAD THE OPPORTUNITY to dismantle several old motel cabins and a small older house and salvage a considerable variety of building materials, which were later used in the construction of a “new” home. This gave me some useful insights into what is worth salvaging and what is not, and some of the possibilities for using salvaged building materials for homes and communities. I’ve described only some of the materials you may encounter in a salvage opportunity; it is not intended as an exhaustive list.

Metal roofing is perhaps the most valuable manufactured item to salvage. The cabins we dismantled were mostly roofed with aluminum roofing panels attached with spiral-drive roofing nails. Although care is required to remove metal roofing sections without damage, the high embodied energy of metal roofing (especially aluminum) and the long life expectancy of the material makes it an excellent salvage item.

It doesn’t take long to work out techniques for removing the nails with minimal damage to the panels, and once that point is reached the work can go quite quickly. In general, metal roofing is definitely worth going after if it is still in usable condition. Newer metal roofs will usually be attached with screws rather than nails. Screwed-on roofing will be easier to salvage in most cases, and damage to the roof panels less likely.

Common estimates indicate that up to 50 percent of the cost of new construction is in fixtures. Sinks, faucets, lavatory stands, shower units, bathtubs, cabinets, cupboards, indoor and outdoor lighting fixtures, wall and baseboard heaters, fans, doorknobs, and all the other details that make up household fixtures are often easy to remove and can be used directly in other structures. Some old-style “built-ins” such as china cabinets, pantries, wardrobes, and so on can be separated from the wall as a unit and reinstalled elsewhere if handled care-

The basic skills of "deconstruction" can all be learned by almost any community member.

fully. If you salvage more fixtures than you can use, you can choose the ones that best suit your purposes and trade or sell the extras. A few things to be aware of: Older toilets typically consume from 3.5 to 7 gallons per flush (versus the current national standard of 1.6 or less); electric heating devices of any kind (stoves, ovens, heaters, etc.) will not be usable if you are (or are planning to be) off-grid.

Windows are valuable if you know you can use them somewhere, or can stockpile them for a while for later projects or to sell or trade inside or outside the community. Otherwise they will just sit around and take up space, possibly getting broken in the meantime. Some

window types come out easily and safely; some are not worth the trouble. Be aware that using old single-pane windows in cold climate dwellings may cost more in energy losses than the savings in new window purchase costs. Windows are a very situational salvage item. Keep other uses in mind, such as unheated structures, cold frames, greenhouses, and so on, and most all the windows you can salvage can be put to good use somehow.

Doors are usually easy to remove, and new doors of decent quality cost a fortune. As with windows, think ahead about where and how they can be used, or if appropriate, stored, traded, or sold. Take all hinges, screws, knobs, latch plates, and related hardware too. Often

matching items will not be easy to find, especially for older doors which may not fit current standard hardware dimensions.

Planking of various dimensions and types may be plentiful in older buildings—those built in the days before sheet rock, particle board, plywood, and other sheet goods took over the market. Back then plank lumber was used for roof skip-sheeting and wall, ceiling, and floor sheathing. Look for larch, oak, cedar, fir, spruce, pine, and other hardwood and softwood planks, possibly of historic sizes and qualities not seen since the last old-growth was cut and milled. Such high-quality wood, if present, is excellent for reuse as visible decorative and/or structural elements, cabinetry, furniture, and so on. It can also be sold for top dollar to fine woodworkers and cabinet-makers if no one in the community does this sort of value-added work.

The last pieces of a building left to salvage are usually framing lumber of different dimensions and purposes (studs, sills, top plates, joists, rafters, and so on). This is the underlying skeleton of a stick-framed building, and usually comes apart pretty readily once the rest of the building materials have been taken off. In older buildings, some of the framing lumber may be of high enough quality that it is



more valuable for uses other than framing: decorative structural elements, cabinetry, furniture, and the like, as mentioned previously for high-quality plank lumber.

Some materials do not lend themselves to efficient salvaging. Wood shingles and shakes (roof and wall) are generally just in the way of other salvage work. Only those made of thick wood and in good shape are worth the time to salvage in usable condition. Lighter shingles and shakes can be removed fairly quickly to get at other materials, but the resulting pieces are more useful for fire-starting material than any other purpose (and only if not painted or treated). Horizontal wood siding is similar to shingles. The bigger, sturdier varieties can be salvaged without damage more easily. The smaller stuff usually takes too long to remove in usable condition to make it worthwhile.

Sheet rock (also called gypsum board) is essentially not salvageable. Most commercial insulation materials do not lend themselves to reuse. Avoid reusing old rock wool (“filthy” best describes this stuff), fiberglass, and other undesirable materials. Wear dust masks, gloves, long sleeves, and pants and eye protection when it is necessary to remove these.

Older buildings may have cedar shavings as ceiling insulation (ours did). This can be scooped up, bagged and saved for value-added uses and/or products such as pet beds, cachets for moth-proofing drawers, closets, and so on. I consider wood shavings too great a fire hazard to reuse for insulation.

Newer houses typically seem to offer less salvageable building materials, but may have more usable fixtures that are in better condition. Fixtures, doors, and windows may be the only “efficient” items to go after in new construction. Framing lumber buried between sheet rock and various exterior coverings (especially stucco) may not be worth the effort. OSB (oriented strand board), particle board, and similar materials tend to break up unless removed carefully, especially if nailed on. If screwed on, removing the screws will often yield good salvageable pieces.

Of the common “modern” wood-based building materials, plywood is one of the few that can be readily salvaged. Plywood sheathing, subflooring and the like and manufactured sheet siding (such as “T-111” siding) can be pulled off and reused. Removing large pieces success-

fully will usually require coordinated effort by at least two people, and will generally be easier and less damaging if the materials are screwed on rather than nailed on.

Each potential salvage situation will call for its own evaluation of time versus money, quality, and quantity of materials versus needs, appearance factors, and so on. Personal judgments about the value of salvaging and reusing versus buying new are also a factor. An economic analysis

blind to these values might not make some salvaging efforts look particularly economical, but to those doing the work it may be well worth it!

Most of what you can salvage can be had with almost no need for power tools. Good hammers (one curved claw, one flat) and a “wonder bar” (a small multi-purpose pry bar/crowbar/nail puller), plus leather gloves, safety glasses, and sometimes dust masks and ladders are the primary tools. An assortment of small hand

tools (screwdrivers, pliers, adjustable wrench, pipe wrench, and so on), as well as a full-size crowbar, hand-sledge, and full-sized sledgehammer are occasionally useful.

A reciprocating saw (often called a “sawzall”) with the correct blade types can be helpful for cutting hidden or stubborn nails, screws, and plumbing pipes that are blocking disassembly. If there is no power at the salvage site, consider borrowing or renting a generator, and in such a case save up chores for the saw so that you can bring it in and deal with a dozen or more little trouble spots all at once.

Some physical strength and dexterity is necessary to salvage some of the materials mentioned here, but with patience the basic skills of “deconstruction” can all be learned on the job by, I would wager, almost any community member who wants to do so. The only skills required by all are a willingness to pay attention to how things want to come apart and a willingness to watch and listen to those who have had more experience. In a group salvage effort, some folks can focus on the “heavy work” and others can take apart the “details”—and some can bring the lunch and cold drinks! Ω



LOBA J. DONAHUE

Even a barn's cupola can be recycled. Willow Branch Farm.

John Schinnerer is completing a Master's degree in Whole Systems Design at Antioch University, Seattle. He rides a recumbent bicycle, teaches nordic skiing and snowboarding professionally, and likes to sing and play guitar. He currently works in the computer industry.



Homes of natural, breathable materials, such as Becky Bee's cob cottage in Murphy, Oregon, are healthy as well as "green."

MITCH SPIRALSTONE

WHAT IS BAU-BIOLOGIE & HOW CAN YOU USE IT?

BY PANTHER WILDE AND TRICIA MCKENZIE

YOU AND YOUR HOUSEHOLD OF NORMALLY functional, reasonably healthy, usually upbeat people move into a new house. Or, your community begins having regular meetings and shared dinners in your new community building or common house.

But why do some people seem so lethargic and fuzzy in their thinking? Why do some have a chronic scratchy throat, or a low-grade flu that never seems to quite go away? And what is this sudden epidemic of touchiness and over-reactivity?

And does this situation lead to sustainability?

Most communitarians would probably assume these problems aren't related, or that there's "something going around" and beef up their vitamin C. Or assume that

people are reacting with stress to living together or sharing common facilities. Or that the community needs to adjust itself somehow—hone its vision statement better, re-draft its agreements, or become more skilled in communication.

They hardly ever ask themselves if they're being adversely affected, mentally and physically, by their *buildings*.

Bau-Biologie, which means "building biology" in German, focuses on the life system of the built environment. Commonly referred to as "house doctors" in Europe, Bau-Biologie Certified Environmental Inspectors look at the holistic interaction between the built environment and its impact on health, using scientific instruments and methods to detect, measure, analyze, and remedy possible

sources of health concerns: indoor air quality; electromagnetic field pollution (EMFs); point-of-use water quality; radon, lead, asbestos, radioactivity; geomagnetic/DC fields; and environmental factors such as noise and light.

The accelerated economic and building boom following World War II introduced a vast number of synthetic petrochemical products into increasingly airtight, energy-efficient buildings, and unprecedented levels of electromagnetic radiation (electricity, radio, television, microwave, digital communications, etc.) into the biosphere. During the same post World War II period, many scientists and doctors in West Germany began to notice an increase in symptoms and complaints from the occupants of these spaces—breathing difficulties, asthma, lethargy, brain cloudiness, frequent influenza, sleep disorders, and so on. Long-term effects were more acute—deterioration of the immune system, degenerative disease, cancer, and leukemia. Thus, the first instances of “sick building syndrome” were recorded, and from the growing evidence that postwar dwellings had a direct effect on health, the Bau-Biologie movement was born.

Today, the World Health Organization estimates that 80 percent of all cancers are caused by environmental pollutants. Industrialized nations create nearly 250,000 new chemicals each year. Some experts estimate that the average North American home contains as many as one thousand chemicals. Further, humans are electromagnetic beings who evolved in the Earth’s natural DC (direct current) field, which is apparently benign, who are now living and working in an AC (alternating current) field, which apparently has adverse effects on living cells; a field hundreds of thousands of times more intense than 100 years ago. The Environmental Protection Agency estimates that more than 30,000 Americans die prematurely from indoor air pollution, which it ranks among the top five threats to public health.

Scientists test products on smaller life forms to learn what harmful effect the products may have on humans, who have essentially the same chemistry, but at a different scale. Many of the effects of these products are cumulative. When scientists study lab mice that have been exposed to these chemicals, they look for adverse effects such as mutation and infertility over a span of several generations. How sustainable is our culture when studies have shown that during the years since World War II the sperm count of males in developed countries has dropped by 50 percent?

The EPA estimates that Americans now spend approximately 90 percent of their time indoors, exposed to indoor air pollution often greater than that outdoors, even in congested cities. As the rate of chronic illness, cancers, tumors, Attention Deficit Disorder, and so on continues to grow, there is an increasing need not only for “safe homes” but also “safe communities” that sensi-

tive people might live in. Certain areas of the US are considering creating chemical- and electromagnetic-free zones. Our culture is no longer just dealing with the “boy in the bubble,” but with every child, pregnant mother, and elderly person—those considered the most at risk from pollution exposure.

Many people assume that if a building material, finish, or furnishing is available for sale publicly that someone,



Camphill communities worldwide value natural, healthy, materials and inspiring design. The auditorium/church/school building at Camphill Newton Dees in North Yorkshire, England.

somewhere has tested its safety. Wrong. The EPA, FDA, USDA, and OSHA agencies appear to provide sufficient independent, health-related controls over commercial products and services. However, currently there are no regulations governing indoor air, water, or electromagnetic field quality in homes. Not only are building materials and household cleaning substances not tested as single chemicals for their effects on health, but scientists have not even begun to explore the permutations of their synergistic effects. Much as in cigarette smoking, the greater damage is caused by the ingredients either not revealed or used to “treat” the products. So don’t assume a product is benign. You have the right to request a Material Data Sheet. If in doubt, please don’t introduce an unknown substance into your environment.

Keep in mind too, that everyone is different and the range of different community members’ responses to various chemicals will depend upon factors such as age, gender, genetics, immune system viability, time of day/season, previous exposures, quality of sleep, personal beliefs, and so on.

Fortunately some objective, simple methods exist to test materials. Environmental medicine doctors use blood

sensitivity tests, while other health practitioners use various forms of applied kinesiology or dowsing to test people for specific sensitivities. Muscle-testing or simple pendulum dowsing are easy to learn and can be valuable tools for testing oneself anytime. The simplest, most foolproof method we recommend is to obtain a new sample of a material to be tested (an old, display sample may have outgassed already), and sleep several consecutive nights with it next to your pillow. Notice any changes in breathing, in sleep patterns, or in how you feel upon awakening. Because we are all acutely more sensitive while sleeping, be sure to only test with materials you have not reacted to after first touching and smelling them while awake.

Many of the clients we see as Bau-Biologists and healthy home consultants are people with environmental illness or chemical injury, referred by their health practitioners. Yet, increasingly, we work with people who are relatively healthy or experiencing only mild symptoms, who want to either prevent “sick building syndrome” or otherwise enhance their well-being in their home. Following are the top 10 Bau-Biologie do’s and don’ts we recommend for these people.

1. Do check your site and neighborhood for soil, water, and air pollution. Check on industrial neighbors and prevailing winds to avoid exposure to outdoor air pollutants. Find out the history of your neighborhood and site. Look for past use of the site as a landfill or chemical dump. Trust your senses and look over the site carefully for signs of spills or unusual clearings and lack of vegetation. If in doubt, have a professional EPA phase one audit conducted and have suspect soil sampled and tested.

2. Do allow for continuous clean outdoor air circulation indoors. Plan enough windows for ongoing cross-ventilation. Take advantage of prevailing winds to keep the air in your home fresh. If you use radiant hot-water heat and/or have stagnant areas, consider operating a

heat-recovery ventilator, which provides a constant influx of fresh outdoor air (with filtration if desired), exhausts stale indoor air, and offers heat-exchange energy benefits.

3. Do build with natural, inert, permeable, breathable materials that allow for ongoing diffusion of air and moisture. Examples include earth, clay, straw, sand, wood, adobe and cob, earth plaster, bamboo, cotton, wool, and casein paint. Materials should at least be neutral (they do no harm), and preferably life-enhancing and pleasant to touch, smell, and see.

4. Do use a minimum of least-toxic finishing chemicals. Use the least amount of surface-finishing chemicals you can. For those you must use, choose low-VOC (low volatile organic compounds) products, preferably water-based, with as much plant chemistry (and as little petrochemical chemistry) as possible in their formulation. Remember to trust your senses: If you don’t like the smell of a product, don’t live with several gallons of it distributed throughout your home.

5. Do create safe, healthy, nurturing, personal sleeping spaces. Minimize clutter in your sleeping area. Eliminate steel or other metals from your frame or mattress (for example, by replacing them with a wooden bed frame or cotton futon). Always have a window open or “cracked” so that you can breathe fresh air while you sleep. Minimize use of all electrical appliances in your bedroom and keep any “essential” appliances at least six feet from the head of the bed and as far from you as possible. Remember that this distance rule applies to appliances in adjoining rooms, as well as any appliances above or below your bedroom. Magnetic fields pass through walls of all types.

6. Do use basic purification systems for drinking and bathing water. If you use well water, have it tested initially and at least once every three years thereafter. Desirable purification of well water would include removal of sediment,

Healthy Buildings vs. “Sustainable” Buildings

MANY COMMUNITARIANS SEE “SUSTAINABLE” buildings as those built from natural materials, such as straw bale or cob; or being built from otherwise unusable, thrown-away materials, such as old automobile tires and tin cans; or not being built from diminishing natural resources, such as wood; or not being built with materials that use high embodied energy to manufacture,

such as cement. But how sustainable is it for your long-term health to live in earthships, which are made of recycled tires; or on recycled plastic pop-bottle carpeting; or under energy-efficient fluorescent lights?

Bau-Biologists view buildings as another layer of skin or clothing, a layer that has to breathe. Not surprisingly, their main criteria for building

materials are that they are breathable and permeable, which petrochemical-based products, such as old automobile tires, are not. And what is the logic of applying a synthetic (non-breathable) stucco to the exterior of a (breathable) straw-bale house, when permeable natural plasters are readily available? Ω

organic chemicals (agricultural and industrial runoff); chlorine, if used as a sanitizer; and microbiological contaminants. If your water source is a municipal treatment plant, you will need at least whole-house water filtration to remove chlorine, chlorinated by-products, organic chemicals, and heavy metals. You might consider using another level of purification for drinking and cooking water. Options include reverse osmosis and water “energizing” systems.

7. Do minimize exposure to human-made electromagnetic fields. It is prudent to visually scan any building site for proximity to overhead electrical distribution and supply lines as well as transformers, radio and television broadcast towers, cellular phone antennas, and so on. Because size and distance from sources can be misleading, also have your site tested for background field levels of low- and high-frequency electromagnetic fields. For your own interest, learn to use an electromagnetic field meter. The most important factors to minimize fields within your home are choosing appropriate locations for supply lines and breaker panels (have them as far away from bedrooms and sensitive areas as possible), and elimination of parallel neutral paths. Shield computers, if used often, from both electric and magnetic fields (there is no such thing as a single shield for both). Shield beds from electromagnetic fields for optimal sleep.

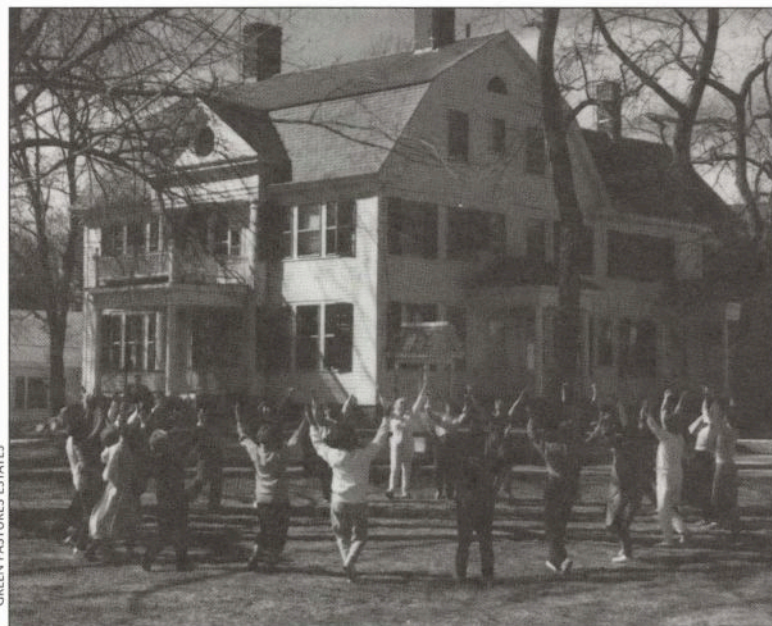
8. Do neutralize geopathic energy fields. For thousands of years, dowsers have identified geopathic zones, personal stress areas, Hartmann Grid lines, and other disruptive natural energy fields that can add stress to our lives. These energies are easily identified by dowsing, to help us make locational choices while building; for instance, ideally bedrooms ought not to be placed over stressful Earth energies. Many of these energies can be cleared through various techniques.

9. Do test and mitigate for radon. Radon is a naturally occurring, radioactive gas that is created by the normal breakdown of uranium in soil and rock. It is the second leading cause of lung cancer, according to the EPA. Call your regional EPA office, find out if you are in a high-risk area for radon, and conduct a simple, inexpensive test to determine whether you need to mitigate or not. If you are building a new house, it is easy to test the radon levels on the site before you build, so that you can design and build in a low-cost radon mitigation system if necessary.

10. Do keep least-toxic cleaners and cosmetics to a minimum. Begin using the old-fashioned products that your grandmother relied on, such as vinegar and baking soda. Many of these older formulations work better (with some elbow grease), than the more recent petrochemical-based products. Once again, trust your senses, read the

labels (“natural” on the label does not always mean natural) and buy plant-chemistry, water-based products whenever possible.

1. Don't install permanently attached, wall-to-wall carpeting. The typical combination of new carpeting, underlayment, and commercial carpet adhesives in most American homes is highly toxic. Freshly installed



Older community buildings such as this, at Green Pastures Estates in New Hampshire, are generally much healthier than those built after World War II.

carpeting can outgas dozens of synthetic chemicals, some of them potential carcinogens. Over time, permanently-fixed carpeting becomes a dirt bag, collecting particulate, pesticide, and herbicide residues, lead dust, dust mites, pet dander, and much more. Vacuum cleaning usually only redistributes the toxins around the home. More healthy floorings include adobe, wood (if sustainably harvested and treated with least-toxic finishes), ceramic tiles, brick, cork tiles, and natural linoleum. If you must install carpeting, it is preferable that it be removable so that once every year or so it can be taken out and cleaned, beaten, and left in the sun. Choose natural fiber, untreated carpets and rugs instead of treated, synthetic-fiber products. Remember that it takes synthetic petrochemicals to provide features like stain-, fade- and mildew-resistance, and these compounds are likely to outgas into your home for months or even years. And, to date, the carpet industry is self-regulated, so self-appointed “green” or environmental labels have more marketing value than substance.

2. Don't use pesticides and herbicides. These destroy life and are usually highly toxic, period! Relearn your

grandparents' techniques for gardening and house cleaning.

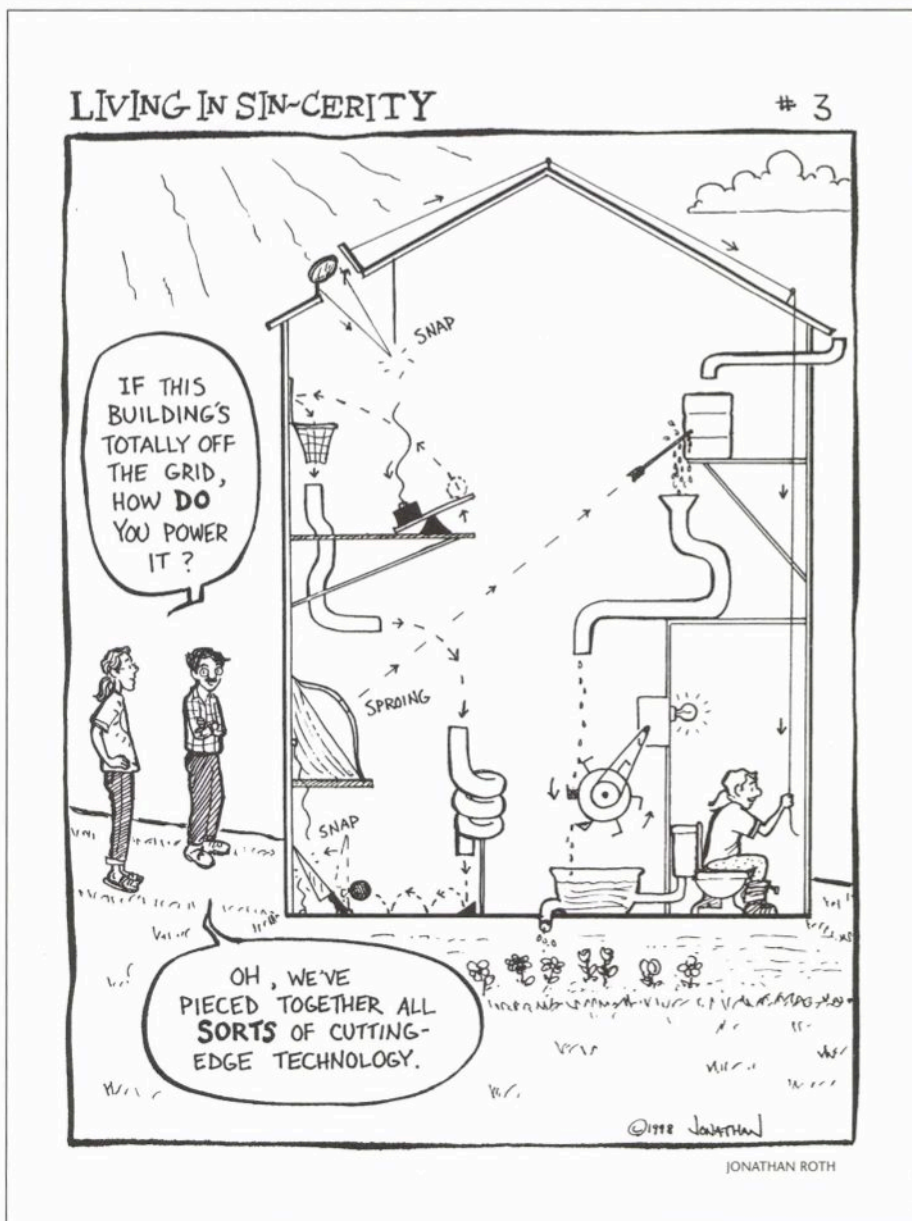
3. Don't use unvented combustion appliances inside the home. Most people are at least mildly sensitive to fuel gases and combustion gases. The ideal situation is to have combustion appliances outside of the house and to pipe in hot water and/or air as needed. Build a separate enclosure for combustion appliances that is not attached to the house. If it is attached to the outside of the home, do not have an internal access door. Install direct-vented, sealed combustion appliances wherever possible. If combustion appliances are installed inside the home, construct a separate utility room to enclose them and install fresh air make-up pipes into the room. Also install a real-time carbon monoxide sensor/alarm, with continuous readout, in a high-visibility area, near the utility room.

4. Don't use vapor barriers or moisture barriers. In recent years, building science has dictated that vapor barriers and moisture barriers be used to control water and gas movement through roofs, walls, and floors. Experience has shown that having such barriers in place is often a bigger potential source of water buildup and aerosol contamination. It is much better to use breathable, permeable materials that are naturally hygroscopic and allow air and water to freely move in, out, and through materials, just as they do in nature.

5. Don't use human-made woods or plastics. Most artificial woods (particle board, plywood, oriented-strand board, etc.) are held together with toxic adhesives. Many of them outgas formaldehyde and other chemicals for long periods of time. If they must be used, allow them to outgas outdoors for as long as possible prior to installation. They can also be sealed with a nontoxic finish to contain the outgassing as an extra precaution.

6. Don't use forced-air heating. Not only is this an inefficient method of heating objects and human beings but it is drying to the skin and nasal passages, depletes negative ions, and is potentially toxic because it recirculates the same old stale, polluted air. Metal ducts can hold condensation and harbor the growth of microorganisms, causing significant long-term health problems. If you must have forced-air heat, have the ducts professionally cleaned every two to three years and install a high-quality, tight-fitting, washable, permanently-electrostatic filter (not electronic) into the return-air duct of the furnace. Passive-solar, radiant mass, and radiant hot-water heat are preferable options for heating homes.

7. Don't store toxic materials inside the house, or live over or attached to a garage or workshop. All hazardous or doubtful materials should be stored in a building that is not attached to your home. Car exhaust and fumes from toxic products will migrate into the living space when a garage is attached to the house. Sleeping over a garage is potentially toxic and often places a bed



right over the garage door opener and/or fluorescent lighting, both of which are sources of high EMFs.

8. Don't distort or shield natural Earth and cosmic fields. Our human systems need constant exposure to all the natural fields. Some Asian alternative health practitioners label a series of health symptoms "Magnetic-Field Deficiency Syndrome" because the symptoms show up most commonly in people who live in apartment buildings. Metals, particularly steel and alloys with magnetic properties, distort the natural geomagnetic fields. Bau-Biologists recommend minimizing the use of steel (rebar, steel beams, etc.) in the building structure and eliminating all steel from sleeping areas. Use of earthen walls and floors allows for optimal experience of the natural fields.

9. Don't dry-clean clothes or furnishings. Dry-cleaning solvents and additives such as perchloroethylene ("perc"), benzene, naphthalene, trichloroethylene, and xylene are all toxic (many are proven carcinogens) and outgas from your dry-cleaned clothing or furnishings over varying periods of time. Revert to hand washing or steam-cleaning wherever possible. If you must have something dry-cleaned, create a safe zone for it to outgas in (a garage or vented spare room) for at least a week before wearing it, sitting on it, or hanging it in your closet.

10. Don't introduce radioactive materials into the building. Many naturally occurring soil and rock materials contain radioactive compounds, such as Uranium 238. If you plan to use a large amount of natural rock, stone, or concrete in your home, it may be prudent to have it tested for excess radioactivity before building it in. Ω

Panther Wilde, a former chemist with 20 years corporate experience with air and water quality pollution control, is a fully certified Bau-Biologie environmental inspector; Tricia McKenzie is a certified Bau-Biologist. As consultants they help people create healthy, sacred, harmonious living spaces with Bau-Biologie, Feng Shui, and geomancy. At Home on Earth, 888-240-8402; wildehome@earthlink.net.

Healthy Building Resources

International Institute for Bau-Biologie & Ecology: 813-461-4371
Human Ecology Action League: 404-248-1898
American Academy of Environmental Medicine: 303-622-9755
The American Environmental Health Foundation: 214-361-9515
National Center for Environmental Health Strategies: 609-429-5358
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Income Sharing Overcoming Stage Fright

The Federation of Egalitarian Communities (FEC) is a mutual-support organization for a dozen North American communities that value income sharing, nonviolence, participatory decision making, and ecological practices. FEC member Common Threads, in Somerville, Massachusetts, is an income sharing urban community of six adults (three members and three provisional members) and two children. They are part of a larger, loose-knit spiritual group, Common Unity.

THINKING ABOUT the similarities between income sharing and romantic relationships has been helpful for me.

When we were discussing the possibilities of living together I saw us in the "court- ing" stage. When we bought a house together and began sharing transportation expenses we were "going steady." Now that we have begun income sharing we're "engaged." The possibility exists that we will wed: total resource and asset sharing. For now, I believe in long engagements.

My worst fears about income sharing a year ago were that I would lose control of my money. I thought I'd have to attend a meeting to get permission to buy a pair of socks. I thought people might be judging

me for what I wanted to buy and that I would judge them as well. "How could you want to buy that ridiculous thing?," I imagined us saying to each other.

How did I come to be happy that we are sharing incomes? The journey has been slow and frightening at times. When

Robert and Johnn and I started talking about living together and buying a house, they stated their need for the original members to be willing to continue to discuss income sharing and have it as an eventual goal. They were wise not to ask us to commit to income sharing at the outset, because I, for one, wouldn't have been able to agree.

Some members of our group have been thinking about income sharing for much longer, or have even had previous experiences with this form of communal economy. Yet I had never even heard of the term until three years ago.

To smooth the transition, we each wrote a paper about our fears around the subject. I got to see that I wasn't the only one who had serious concerns—that was actually reassuring to me.

After living together for nearly two years, we decided it was time to focus more on income sharing. Robert and Johnn cre-



Susan Teshu is a founding member of Common Threads and the mother of Noah and Corina. She is studying to be an Ethical Culture Leader, a member of the Humanist clergy.

ated a sample budget, suggesting how we could allocate our combined incomes for household expenses and personal allowances. I don't like budgets, but realize they are necessary. The provisional budget also gave me something to respond to and helped me think about what was realistic in terms of money income and expenses.

Yikes! This was getting serious.

I started reading about income sharing at Twin Oaks, a community of 90 adult members. That was scary. I knew our own situation would be quite different because we are a such a small group. We see each other every day, our lives are closely intertwined. We wouldn't have the luxury of being somewhat removed from any of the decision processes—we were it. Each one of us would have more input into how we would spend and save our money, compared to a community member at a larger income-sharing community.

Gradually, through the course of our discussions, I came to see how income sharing would benefit me. It had little to do with financial benefit, but rather with the emotional and spiritual benefit of knowing that I would not have to figure out all aspects of how to support myself and my two children by myself. I knew that Robert and Johnn and I had worked well together in all our decision making up to that point. And I trusted them. "OK," I said. "Let's give it a try."

We chose to begin on October 1, 1997, which was also the eve of the Jewish holiday Rosh Hashanah.

Now the three of us have been sharing our incomes for over six months, and so

far we all agree that the experiment is going well. Robert, who keeps track of all matters financial, has informed us that we are doing well in almost all areas of our budget. We have spent little time discussing actual expenditures. I have bought several pairs of socks and even a skirt, all with no discussion.

Although I was concerned that I might be losing control over an important aspect of my life, the opposite has occurred. I enjoy the fact that I am spending money in accordance with a budget, rather than haphazardly, as I did before. Each of the three of us now receives a weekly allowance. Although we don't need to tell each how we spend our

allowance, I now pay more attention to what I buy. I want to get the most out of this treasured stipend.

I feel I am reaping the benefit of not having to figure things out on my own. Together we figured out how my children could take music lessons (with a bit of help from Grampa). That was something I had been struggling with for a while by myself.

Paying more attention to money helps me remember that money and material goods, while important and sometimes necessary, are not the be-all and end-all of life. I try to find ways to enjoy and nurture myself and others that don't require much money, or at least more money than I had previously. These are, for me, the emotional and spiritual benefits of income sharing.

My community mates and I trust each other and have grown even closer. As we share our money, we also have a greater sense of sharing our lives. Ω

Yikes! This was getting serious.

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Community Economic Development

In "My Turn" readers share ideas, opinions, proposals, critiques, and dreams about community living. The opinions expressed here are not necessarily those of the publisher, staff, or advertisers of Communities magazine.

WHenever anyone asks me where I spend my time these days, I often say, "In my car."

For most of the past three years I have commuted between Oakwood Farm, near Muncie, Indiana, and the community of Stelle, Illinois (where I have recently returned), partly due to continuing connections and partly for work I do in Kankakee County, Illinois, in Community Economic Development (CED).

My participation in one community occasionally benefits another. For example, I met pianist Will Tuttle when he gave a concert at my local Unity church in Indiana, and that led to my producing an event with him at Stelle. While at the event, I picked up an article in *Solar Today* featuring information about straw-bale construction recently completed at Stelle. Returning to Indiana, I shared that article with several Ball State University students who were holding a concert to raise funds to build a prototype straw-bale house at Oakwood Farm!

In reflecting on the cross-pollinating

that has resulted from my own commuting, I'm struck by the great potential for cross-pollination between intentional communities and the wider culture.

What has been especially exciting for me is the potential connection between members of intentional communities and the field of Community Economic Development—a citizen-initiated strategy to develop the economy of a community (in the generic, "neighborhood" sense), region, or country for the benefit of its residents.

Community Economic Development strategies take into account a neighborhood or town's social, cultural, and political values. It emphasizes local people owning their own businesses; learning to participate in and manage their own economic development process; and actively participating in local government, helping to make decisions

about proposals that affect them.

The people-oriented approach of CED helped me understand why so many traditional approaches to community and economic development fail: They lack comprehensive focus and commitments to self-help, empowerment, and teaching people leadership and decision-making skills.

After living in intentional communities for many years and working in the field



Charles Betterton, founder of the Center for Spiritual, Personal, and Community Empowerment, has over 25 years of administrative experience in community, organizational, and economic development. He co-founded the Fellowship for Intentional Community, edited Communities magazine (1984-1992), and has lived in intentional communities for over 18 years. He can be reached at 127 Sun Street, Stelle, IL 60919; 815-928-9750; bettertown@www.centerspace7.com.

of Community Development, I studied CED in a Masters Program at New Hampshire College. My classmates and I developed a list of what we saw as root causes of common social problems:

- Spiritual and cultural disintegration;
- The "me generation";
- Lack of a common vision;
- Absence of wisdom;
- Focus on accumulation of money versus circulation of money;
- Lack of an appropriate values system and ways to express it.

Later we brainstormed solutions to these problems by reflecting on the values of Community Economic Development:

- Building collaborative partnerships;
- Active citizen participation in government and community;
- Applying cooperative principles;
- Retaining wealth in the neighborhoods;
- Seeing personal and organizational goals within the context of community and society;
- Considering and appreciating multi-cultural differences in religion, race, values, perspectives, and communication;
- Enabling people and communities to empower themselves;
- Recognizing a spiritual underpinning, a sense of oneness.

Most intentional communities share many, if not all, of these values.

Many cities and neighborhoods that have applied the principles of Community Economic Development have discovered that this approach addresses root causes of major concerns such as crime, drugs, gangs, quality of schools, and the need for jobs. An estimated 2,500 Community Development Corporations (local organizations which use Community Economic Development principles) have generated over 90,000 jobs in their local communities, developed or renovated over 19 million square feet of industrial and commercial space (which means more jobs), and developed over 350,000 units of affordable housing.

These are outstanding accomplishments for what are often grassroots, community-based organizations comprised primarily of so-called "disadvantaged citizens." Just imagine the possibilities if the combined wisdom, experience, and resources of community veterans and activists in Community Development Corporations could share their ideas and

expertise with each other! How many more people could benefit from state-of-the-art community development techniques if they were also taught and used by people living in intentional communities? And how much more effectively could CDCs enable citizens to co-create their individual and collective destinies if we communitarians shared our expertise in consensus decision-making, conflict resolution, and a balanced approach to meeting individual and community needs?

I believe we should be actively identifying all the other organizations and disciplines that could benefit from discussing community issues and the methods of Community Economic Development. And I believe we should organize regional, national and perhaps international forums for these discussions. In addition to intentional communities and CED organizations, I would include Community Service, Inc., Scott Peck's Foundation for Community Encouragement, the Community Development Society, the National Congress for Community Economic Development, and various government entities that have demonstrated an interest in resident-empowered communities, such as the US Department of Housing and Urban Development and its 3,500 Public Housing Authorities.

I invite every intentional community and network of intentional communities, such as the Fellowship for Intentional Community, the Federation of Egalitarian Communities, the Emissaries of Divine Light, and so on, to explore the questions: "How can our community better serve those around us?" "How can we more effectively demonstrate the relevance of intentional community experiences to the wider society?"

Together, we may yet achieve our ultimate dreams and realize the potential for having the lasting, transformational influence and positive impact I believe we should have, by sharing our vision, expertise, and accomplishments with the wider society. Ω

For more information: National Congress for Community Economic Development, 202-234-5009; Web site: www.ncced.org.

CED Masters Program, New Hampshire College, 2500 N River Rd., Manchester, NH 03106; 603-644-3103.



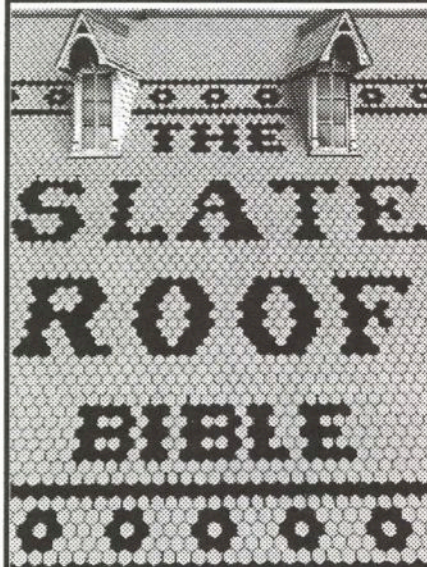
THE

HUMANURE HANDBOOK

A GUIDE TO COMPOSTING HUMAN MANURE
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Compost toilets need not require money or technology, need not be complicated, should produce no offensive odors, and can yield a rich compost suitable for food gardens. This ground-breaking book is required reading for anyone who uses, or plans to use a composting toilet.



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REVIEWS



Out On Bale, 1997
 Pb., 143 pp., \$29.95 plus \$7 S+H
 Available in bookstores,
 or from Out On Bale
 1037 E Linden St.
 Tucson, AZ 85719
 520-624-1673

Reviewed by Michael Lockman

MY INTEREST IN STRAW-BALE CONSTRUCTION is personal; it offers a way to build my own house. I'm the first to admit that I have no carpentry skills, and the thought of building a house has always seemed out of reach. But thanks to *Build It with Bales* and *How to Build Your Elegant Home*, at least now I know I can do it.

Straw-bale construction was the first natural building method I was introduced to, with clay-straw, and cob soon to follow. I learned that for thousands of years humans built their own houses and it was not until relatively recent times that we began to stop directly participating in this process. I see straw-bale construction as part of an important lineage of house-building techniques used by our ancestors the world over. All four authors—Kemble, Escott, Myhrman, and MacDonald—are experienced straw-bale builders. In fact Matts Myhrman and his partner Judy Knox, publishers of *The Last Straw* newsletter, were the first to reintroduce this method to contemporary North Americans. I consider both *Build It with Bales* and *How to Build Your Elegant Home* excellent starting points for anyone considering this method.

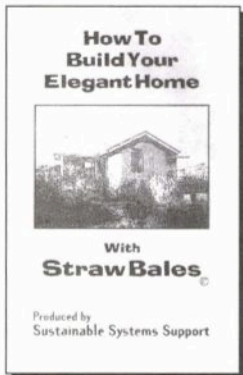
To visualize straw-bale construction, imagine substituting bales for courses of bricks in a traditional masonry house. Timbers in post-and-beam construction, or the bales themselves in load-bearing construction, hold the weight of the roof—reducing the need to use dimensional lumber. The bale walls are covered with cement, stucco, or a natural mud or lime plaster. A finished straw-bale house looks like an adobe building, with a softer, rounder exterior than the average structure, and great-looking window ledges two feet deep.

I recommend prolonged study of both *Build It with Bales* and *How to Build Your Elegant Home* before building a straw-bale structure. They go into detail—choosing the right bale; load-bearing, non-

load-bearing, and hybrid options; site selection, preliminary conceptual design, how window and door openings affect straw-bale walls, moisture protection strategies; foundations, door and window frames, stacking the bale courses, roof-bearing assemblies, wall compression, plastering, and finishing touches. Each offers a unique perspective based on the authors' hands-on experience. I found the *Elegant Home Video* informative; it helped clear up some points of confusion, especially about footings and foundations. *Build It with Bales*, however, seems more user-friendly, as it has more drawings, and the revised edition (Version Two) includes an index and offers new information about load-bearing methods.

I cannot imagine building a straw bale house without first studying *Build It with Bales* and the *Elegant Home* manual, watching the *Elegant Home* video, and attending a workshop too. The more informed you are before you begin, the more empowered you'll be when building with this time-honored method. Go for it!

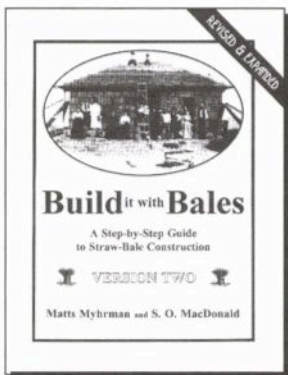
Michael Lockman is Guest Editor of this issue, and publisher of Sustainable Living News.



How To Build Your Elegant Home with Straw Bales: A Guide and Video for the Owner-Builder

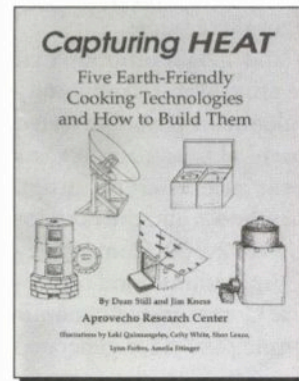
By Steve Kemble and Carol Escott

Sustainable Systems Support, 1996
 90-minute video (VHS) & 61-page manual,
 \$64 postpaid
 Available from Sustainable Systems Support
 PO Box 318
 Bisbee, AZ 85603
 520-432-4292



Build It with Bales: A Step-by-Step Guide to Straw-Bale Construction (Version Two)

By Matts Myhrman and S.O. MacDonald



Capturing Heat: Five Earth-Friendly Cooking Technologies and How to Build Them

By Dean Still and Jim Kness

Aprovecho Research Center, 1996
 Pb., 34 pp., \$7 postpaid.
 Available from Aprovecho Research Center
 80574 Hazelton Road
 Cottage Grove, OR 97424
 541-942-8198

Reviewed by Michael Lockman

LIKE MOST AMERICANS, I TAKE TECHNOLOGY for granted. When I want dinner I just turn on the stove, with little or no thought as to how the energy got there. But if I ever realize my dream of off-grid homesteading, how will I provide for my energy needs? How would I cook, for example, if I don't want to use precious PV electricity for heat or fire up the woodstove in summer?

I need look no further than this wonderful booklet put out by the appropriate technology gurus at Aprovecho Research Center. These good folks have been pioneering energy-efficient and non-polluting technologies since 1981 and they have come up with some great inventions, especially in low-fuel cooking. *Capturing Heat* details the Maria Telkes solar cooker, the conical cooker, the Winiarski Rocket Stove, haybox "slow cookers," and the rocket bread oven.

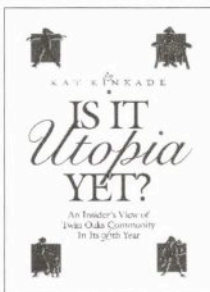
The Maria Telkes solar cooker was designed by Dr. Maria Telkes in the 1950s. The design is simple: a plywood box with a slanted top, lined with cardboard and aluminum foil; its glass top and solar reflector placed at a 30° angle to maximize sunlight. The box needs to be insulated and airtight, and a well-designed Maria Telkes cooker can easily reach 300° F! This box is great for baking, but not efficient enough to boil water, which requires modifying the shape of the cooker a bit. The conical cooker, invented by a French mathematician, uses a 45° cone to concentrate sunlight onto a jar of water. According to the authors, a pint of water will usually boil in less than 12 minutes! Not bad for homemade technology.

The rocket stove, Aprovecho's pride and joy, is a low-mass stove that burns small sticks and twigs in a chamber inside a chamber. So, instead of splitting wood or chopping down trees, you can cook with fallen twigs and branches. The insulated combustion chamber keeps the fire's heat above 1,100° F! Design ideas include using coffee cans or old cooking-oil tins. A smaller tin is fitted inside a larger tin, with insulation in between the two. Light a fire in the combustion chamber, put the cooking pot on top, and away you go!

I highly recommend *Capturing Heat*. Each detailed, easy-to-follow design offers simple, inexpensive, and appropriate

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Books for communities by Mariana Caplan



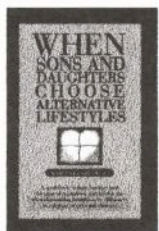
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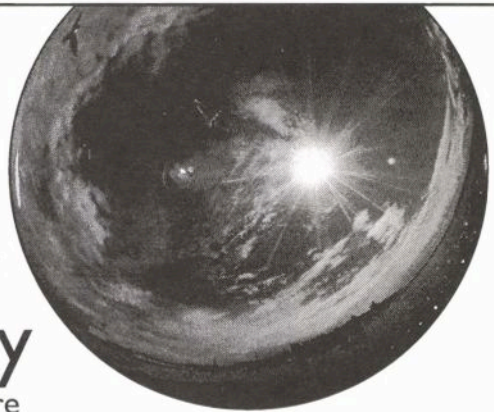
An upbeat guide for meeting the expectations and challenges of family gatherings. Caplan offers keys to unlocking dozens of potentially unpleasant situations.

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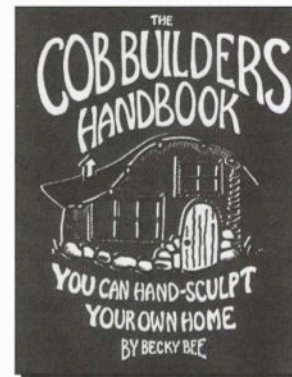
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email: accomms@findhorn.org ❖ website: <http://www.findhorn.org/Edu/suscomconf.html>

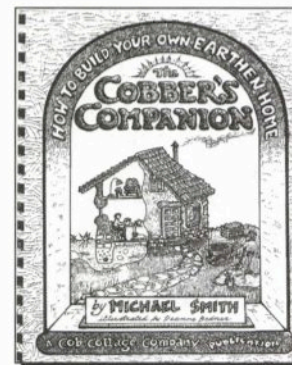
ate ways to cook food using ordinary materials. None require power equipment, lumber, or fossil fuels—they are truly sustainable technologies. Best of all, you can make these cookers yourself and know exactly where your energy is coming from—the sun itself, or stored solar energy in twigs and branches.



*The Cob Builders Handbook:
You Can Hand-Sculpt Your
Own Home*

By Becky Bee

Groundworks, 1997
Pb., 180 pp., \$19.95 plus \$4 S+H
Available from Groundworks
PO Box 381
Murphy, OR 97533
541-471-3470



*The Cobber's Companion:
How to Build Your Own
Earthen Home*

By Michael Smith

Cob Cottage Company, 1997
Pb., 117 pp., \$22 (incl. S+H)
Available from Cob Cottage Company
PO Box 123
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Reviewed by Diana Leafe Christian

BUILDING WITH MUD—EVERY CHILD’S mud-pie dream, right? Well, lots of grown-ups are rediscovering the fun—as well as the structural integrity and beauty—of building with mud. Cob construction is essentially mashing together (with hands or feet) earth, sand, and straw, then building up walls of the squishy mixture by accretion, pushing cob into cob with small pointed sticks. You’d think this much messy fun couldn’t result in a serious product, but such efforts create long-lasting, load-bearing walls. Cob is sensuous, affordable (for the owner-builder with more time than money), non-toxic, and often, quite visually charming, since you can build rounded forms with raised, sculpted surfaces.

An Old English word for “lump,” cob is a common building material throughout Africa, Asia, Central and South America, and formerly, Europe. An estimated 50,000 cob buildings are still in use in England today. Most were built in the 1700s or 1800s; some in the 1500s. With the widespread use of fired brick, an alliance between politicians, railroad companies, masons, and brick makers (so some say) made it illegal to build with unbaked earth. The art of making cob virtually died out in Europe in the last century—until the natural building and Bau-Biologie movements sparked an international revival today.

Cob walls provide thermal mass (which stores and radiates heat), but not insulation, so walls need to be one to two feet thick to keep the home toasty in colder climates. Cob buildings are usually small, because they’re so labor intensive, though they can be added on to season after season. Why don’t they dissolve in the rain like our mud pies? Because of “boots and a good hat” (a foundation that keeps the cob off the ground and wide roof overhangs, respectively).

Authors Michael Smith and Becky Bee, both experienced cob builders, provide comprehensive, friendly, abundantly illustrated step-by-step guides to the ancient art. Both are thorough, explaining things an experienced builder would assume we know, but maybe we don’t. Smith’s book feels like it’s written for the reader who is more technically

and structurally minded. Bee’s book, while just as thorough in terms of structural integrity and offering the same wide variety in floor, roof, window, and door options, feels like it’s written for builders who are secret artists—people who yearn not only to build their homes, but to enjoy the sculpting artistry of the building process. I especially enjoyed her over-large section headlines, striking illustrations, and the feeling that she was talking to the non-builder reader, saying, “You can do this! You can create a beautiful, structurally sound piece of art to live in.”

There are differences. Bee gives useful advice about how to design your structure in the first place; Smith offers helpful appendices on “Class One Errors in Cob,” a checklist of tools and materials, and how to keep your costs down.

What I most liked about *The Cob Builders Handbook* and *The Cobber’s Companion* though, was that both are excellent, beautifully illustrated guides to the natural home-building process itself. Want

to know what an earth-coupled floor is or a living roof or how to make natural plaster? It’s all here.

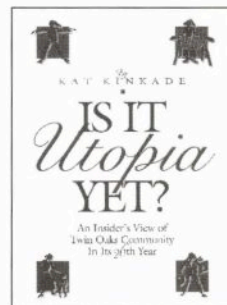
Natural builders tend to wax poetic about the soul-nourishing aspects of building with earth, and cob aficionados are no exception (See “Building with Mud,” p. 36). Bee says, “Building with cob is a way to recreate community and experience the joy of working as a team while taking back the right to make our own homes gently upon our Mother Earth. It satisfies some ancient urge and reminds us we really are a part of the natural world.”

Which cob guide should you get? Why, both, of course! I believe you can’t know enough about community, or how to build in one either.

Here’s mud in your eye!

Diana Leafe Christian is editor of *Communities* magazine.

(Reviews continued on next page)

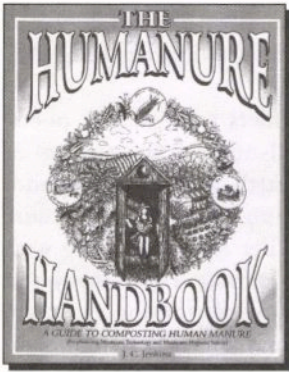


An Insider's View of Twin Oaks Community In Its 26th Year by Kat Kinkade

Is it Utopia Yet? is a lively, first-hand account of the unique struggles and triumphs of the first 25 years of Twin Oaks Community, one of America’s most prominent and successful communes. This thoughtful and entertaining 320 page book, from the author of *A Walden Two Experiment*, is illustrated with 16 photographs and 60 cartoons.

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138 Twin Oaks Rd. Louisa, VA 23093 (540) 894-5126



The Humanure Handbook: A Guide to Composting Human Manure

By J. C. Jenkins

Jenkins Publishing, 1994
Pb., 198 pp., \$19 plus \$4 S+H
Available from Chelsea Green Publishing
PO Box 428
White River Junction, VT 05001
800-639-4099

Reviewed by Diana Leafé Christian

ONCE UPON A TIME A LARGE GROUP
of idealistic city folk landed in the coun-

try to found their new community. They camped, cooked out, and rigged up primitive latrine facilities—and promptly all fell sick with dysentery. After discovering that they'd recycled their own pathogens through the ground water, they redid their latrines with careful thought to where their waste ended up. Fifteen years later this community boasted actual houses, indoor plumbing, and flush toilets; and now, 26 years later, they're exceedingly proud of their many composting toilets. Coming full circle, their manure goes into the ground again, but now they're doing it right.

A dilemma common to many homesteaders and rural communitarians—what to do with human waste? Bury it, flush it, ignore it, disdain it, or use it? Author J.C. Jenkins believes we should understand it, honor it, analyze its biochemical components, recycle it into useful soil amendments, and, transmuted into tomatoes and other vegetables, eat it. He minces no words (and in fact, lets no opportunity go by to use common scatological expressions and puns) to make the point that there are

simple, cheap, direct (as well as complex and electrified) ways of turning outputs into inputs, as permaculturalists would say.

Jenkins' book will satisfy the biologically minded—he gives thorough analyses of what goes into and comes out of human waste, and how it transforms through time, in various benign and disease-producing settings. It will please gadget-lovers—it covers septic systems, conventional and wastewater treatment systems, expensive multrum and other composting toilets. And it will delight down-home, practical folks—it describes homemade moldering toilets, systems from Asia, and simple, low-tech manure composting setups.

Best of all, the book should satisfy the hygienically-minded—as Jenkins busts myths with facts and anecdotes about how human waste can be broken down into safe, pathogen-free garden gold. With photos, graphs, charts, and cartoons (lots of these), *The Humanure Handbook* gives you a good basis in why, and how, you can take sustainable systems even farther.

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—MARY OLIVER

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Connie Goldman Former NPR host and author of *Secrets of Becoming a Late Bloomer* (with Richard Mahler)

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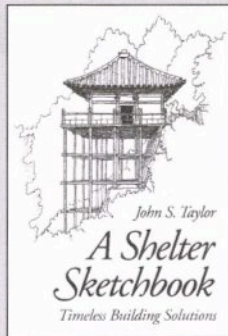
Ghost Ranch, former home of Georgia O'Keeffe, located one hour north of Santa Fe, is New Mexico's most famous landscape. The cost for the symposium is \$425 including accommodations, meals and shuttle from Santa Fe. A \$50 discount is available for registrations before July 1, 1998. Participation limited to 100.

Contact: Stefan at 505-989-4469 or toll free 888-219-7818

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A Shelter Sketchbook: Timeless Building Solutions

By John S. Taylor

Chelsea Green Publishing, 1983, 1997
Pb., 157 pp., \$18.95
Available from:
Chelsea Green Publishing
PO Box 428
White River Junction, VT 05001
800-639-4099

THROUGH PEN-AND-INK SKETCHES ARCHITECT JOHN TAYLOR TAKES us on a tour of houses and structures—a feast for the mind and eye—built by indigenous architects worldwide. We see the details of windows, doors, floors, roofs, house plans, and heating and cooling systems from more than 600 simple, practical structures, including thousand-year-old earth-sheltered homes in China, turn-of-the-century straw-bale barns in Nebraska, 13th-century Middle Eastern wind-scoop cooling, and 16th-century Japanese modular buildings. Resource-efficient, owner-built, and responsive to local soil, climate, and topographical conditions, these structures and their details can teach us much about applying design solutions to local conditions for practical, beautiful, sustainable shelter.

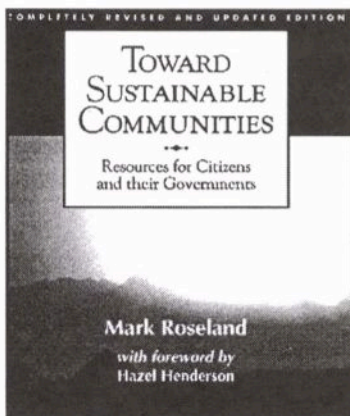


The Slate Roof Bible

By Joseph Jenkins

Jenkins Publishing, 1997
Pb., 287 pp., \$35
Available from:
Chelsea Green Publishing
PO Box 428
White River Junction, VT 05001
800-639-4099

NATURAL HOME-BUILDERS AND BAU-BIOLOGISTS ALIKE ESCHEW ASPHALT roofing and recommend those of wood, earth, or stone. But who knows how to make stone roofs these days? At the same time, millions of slate roofs along the Eastern Seaboard and in the Midwest need simple repairs or major restoration. Because most were installed around the turn of the century and most slate-roof craftsmen are long gone, many of these traditional stone roofs—made to last centuries—are being destroyed and replaced with temporary petrochemical (asphalt) roofing. Many slate roofs could be easily repaired if the owners knew what tools to use, where to get them, and how to use them. *The Slate Roof Bible* is a comprehensive step-by-step guide to making and repairing slate roofs, with hundreds of photos and drawings, tables, maps, and graphs. If you want to go stone, here's how. —DLC



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Foreword by
Hazel Henderson

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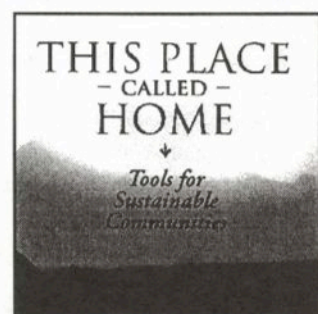
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COMMUNITIES DIRECTORY SUMMER '98 UPDATE



One of the Fellowship for Intentional Community's primary objectives is to provide the most up-to-date contact information for intentional communities that we can find, and our Communities Directory is the centerpiece of that work.

While we do all we can to make the Directory as current and comprehensive as possible, it takes us more than two years to complete—and every week we receive new leads for communities, plus numerous address and phone changes. Rather than trying to create an updated directory every few months, we regularly publish the late-breaking information here in Communities magazine.

All of the information contained in this update was received after the 1996 Directory was released, and the Index Codes tell you which section of this update to look in:

- [n] *New Listings*—these groups were not listed in the Directory.
- [u] *Updates*—changes in contact info, purpose, size, or structure for groups previously listed here and in the Directory.
- [d] *Disbanded or no forwarding address.*

The information here is condensed and abbreviated, and will be more thoroughly presented in future Directories. For example, the book format includes a cross-reference chart of many features including population statistics, number of acres, leadership and decision-making structures, diet, schooling, spiritual practices, and so on—plus maps showing approximate location. If you would like to examine a copy of the current edition, please contact us at the telephone number listed below and we can direct you to nearby libraries that have copies.

You can help us, too! Please let us know if you discover any leads about new communities, or find that we have incorrect information in current listings. Please send to Directory Update, Rt 1 Box 155-M, Rutledge MO 63563, e-mail fic@ic.org, or call 660-883-5545. Thank you!

I N D E X O F L I S T I N G S

NORTH AMERICAN COMMUNITIES

CALIFORNIA

- [u] Los Angeles Eco-Village
- [u] Solar Logos Foundation

GEORGIA

- [u] Community of Hospitality

KENTUCKY

- [u] Spiral Wimmin's Community

MICHIGAN

- [u] Friends Lake Community
- [u] Land Stewardship Center

MISSOURI

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- [n] Hedgewood Organic Farm
- [n] Saint's Christian Retreat
- [u] Skyhouse Community

NEW MEXICO

- [n] Zuni Mountain Sanctuary

NEW YORK

- [u] Birdsfoot Farm
- [u] Ganas
- [d] Westchester Cohousing Group

NORTH CAROLINA

- [n] Blue Heron Farm
- [u] Earthaven
- [u] Union Acres

OREGON

- [u] Network for a New Culture

VIRGINIA

- [u] Tekiah Community

INTERNATIONAL COMMUNITIES

- [u] Communauté de Chambrelieu

N O R T H A M E R I C A N N E W L I S T I N G S

BLUE HERON FARM

115 Blue Heron Farm Road
Pittsboro, NC 27312
919-542-2151/545-0479
erickson@emji.net
<http://www2.emji.net/nmi/blueheron>

Blue Heron Farm is a sustainable agricultural intentional community made up of diverse men and women of all ages. We are in the beginning stages and concentrating now on retrofitting recycled homes. Our community organic permaculture garden will be in production this summer. We are also working on a recycled waste system. We want young families who have children or are beginning but we welcome one and all. [SASE requested] 4/98

HEDGEWOOD ORGANIC FARM

RR 3 Box 319
Stanberry, MO 64489
660-448-2557

We are a young family living on a farm, with a close connection to another nearby community. Our 202 acre farm is organically certified, and we are reforesting 40+ acres, planting hedges, and overall trying to create a diversity of native herbs, flowers, grasses, and trees. We use minimal electricity (solar and eventually windpower), raise sheep and birds, and homeschool all our children. If you are interested in this type of life, write telling about yourself, your goals, and your expectations of a community, and we will write back and answer your questions. We do believe that hard work is a noble pastime. [SASE requested] 2/98

SAINT'S CHRISTIAN RETREAT, THE

759 NE 72nd St
Trenton, MO 64683
660-673-6760 ph
660-673-6860 fax

The Saint's Christian Retreat is a home for

dedicated followers of Jesus Christ. Through cooperative living, they strive to fulfill the scriptures including Acts 2:44-47 and Phil. 2:3-4. "...let each esteem other better than themselves, look not every man on his own things, but every man also on the things of others." Members are expected to follow community rules and to manifest a godly lifestyle. Though the retreat has a working ranch, members work in nearby towns. Hopefully the group will establish an urban outreach center in the near future as promotion of the Gospel of Jesus Christ is of the utmost importance. Work is going on now to update the hospitality houses at the retreat and visitors are welcome. Future building plans include construction of a multi-purpose building for worship, community gatherings and recreation. 3/98

ZUNI MOUNTAIN SANCTUARY

PO Box 636
Ramah, NM 87321
505-783-4002

We are a gender-inclusive Fairie sanctuary on 315 acres in a four season mountain climate, striving to create an earth-oriented rural permaculture community to support our individual and collective spiritual and creative growth. We share our community space on an ongoing basis (our gates remain open) and through seasonal gatherings. As a step toward economic self-sufficiency, we operate Oso Notch Pottery. We invite all people of different philosophies, religions, and worldviews to join us in our commitment to live in love, harmony, and respect for each other and the Earth—the work and play we call stewardship of the land. Our newsletter comes out twice yearly. We recognize changes in lunar and solar phases and welcome other queer folk to join us in that celebration. [SASE requested] 3/98

**NORTH AMERICAN UPDATES
(PREVIOUS LISTINGS)**

BIRDSFOOT FARM

1263 CR 25
Canton, NY 13617
315-386-4852
molteng@northnet.org

New address and e-mail address. 2/98

**COLUMBIA COHOUSING
COMMUNITY (FORMING)**

c/o Sunnyside
5316 Godas Circle
Columbia, MO 65202
573-814-3632
cgoodman@mail.coin.missouri.edu

Corrected phone number. 2/98

COMMUNITY OF HOSPITALITY

305 Mead Road
Decatur, GA 30030
404-378-7840

Updated description. "Community of Hospitality is a faith-based intentional community providing full-time volunteer opportunities. Volunteer placements are available with Cafe 458, a restaurant serving meals to people without homes, and Georgia Justice Project, a legal nonprofit which provides criminal defense in conjunction with social and rehabilitative services to indigent individuals accused of crime. Volunteers share a house and community life with 5-7 people. Worship and fellowship also occur with a non-residential community of 30-40 people. Benefits: community life, room and board, transportation, health insurance, monthly stipend. Diversity in age and race are encouraged." 4/98

EARTHAVEN

PO Box 1107
Black Mountain, NC 28711
704-254-5613
earthaven@mindspring.com
http://www.circle.net/~earthaven

New phone number. 1/98

FRIENDS LAKE COMMUNITY

1000 Long Lake
Chelsea, MI 48118

Corrected zip code. 3/98

GANAS

135 Corson Avenue
Staten Island, NY 10301
ganas@well.com
http://www.well.com/~ganas/

New e-mail, Web address. 4/98

LAND STEWARDSHIP CENTER

PO Box 225
Columbiaville, MI 48421-0225
810-793-2511/793-5303

New description. "Our farm is a demonstration of good land-use practices, including providing a place of peace, plenty, beauty, and solitude where the interests of all creatures are given equal consideration, using healthy and sustainable inputs to grow food intensively, and encouraging a balanced diversity of native animals and plant life on the land. We also sponsor environmental

education and training programs. Long-term training opportunities for garden apprentices and interns are offered on our 150 rolling acres with two pristine lakes." 4/98

LOS ANGELES ECO-VILLAGE

c/o CRSP
3551 White House Place
Los Angeles, CA 90004
213-738-1254 ph
213-386-8873 fax
crsp@igc.apc.org

New fax number. 2/98

NETWORK FOR A NEW CULTURE

PO Box 160
Forest Grove, OR 97116-0160
800-624-8445
info@nfnrc.org
http://www.nfnrc.org

New address, phone, e-mail, and Web address. 1/98

SKYHOUSE COMMUNITY

1 Dancing Rabbit Lane
Rutledge, MO 63563
660-883-5511/883-5553
skyhouse@devnull.net
http://www.dancingrabbit.org/skyhouse

New area code, address, and Web address. 1/98

SOLAR LOGOS FOUNDATION

(formerly The Builders)
PO Box 2008
Buellton, CA 93427

New name and address. 1/98

SPIRAL WIMMIN'S COMMUNITY

HC 72, Box 94-A
Monticello, KY 42633
606-348-1764/348-7913
maryspiral@kih.net

New phone number and e-mail address. 1/98

TEKIAH COMMUNITY

Route 3, Box 51D
Floyd, VA 24091
540-745-5835

New phone number. 1/98

UNION ACRES

654 Heartwood Way
Whittier, NC 28789
704-497-4240/2147

New address and phone numbers. 1/98

INTERNATIONAL NEW LISTINGS

COMMUNAUTÉ DE CHAMBRELIEN

CH-2202 Chambrelieu
NE SWITZERLAND
032-8551319

New phone number. 12/97

DISBANDED & BAD ADDRESSES

WESTCHESTER COHOUSING GROUP

Hastings-on-Hudson, NY 10706

Disbanded; couldn't get property in NY. 1/98

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**Help us keep our Directory
Update up-to-date!**

If you represent or know of a community that is not listed in the current edition of our *Communities Directory*, please let us know! We want everyone to have a chance to be included, and we are always interested in new leads for our frequent updates. Please use this form to send us your referrals, or just give us a call at 660-883-5545.

NAME OF COMMUNITY

CONTACT PERSON

STREET ADDRESS

CITY/TOWN

STATE/PROVINCE ZIP/POSTAL CODE

PHONE

YOUR NAME

YOUR PHONE

DATE

Please return to: Directory Update, Rt 1,
Box 155-M, Rutledge, MO 63563

COMMUNITIES MAGAZINE RECENT BACK ISSUES



All issues are \$6 each.

#91 Ecovillages

What Is an Ecovillage? Setting Up an Ecovillage Where You Are; Planning & Zoning--Encouraging News; Ecovillages at Ithaca; Lebensgarten; Ecovillages in Israel, Canada, Scotland, Senegal. (Sum '96)

#92 Christian Communities Then & Now

A Shiloh Sister's Story; Southern Hospitality, "Cotton Patch" Style; Where Have All the (Seventies) Communities Gone?; Authority & Submission in Christian Communities. (Fall '96)

#93 Celebrating Arts & Creativity

And the Tree of Life Rises; Let's Dance!; The Flowering of Art at East Blair; Creativity as "Sacred Pleasure"; Chaos, Control, & the Courage to Create; Community as Performance Art. (Win '96)

#94 Making a Living

Boss? What Boss?; Profit is Not a Dirty Word; Creating Value-Added Products; Making It On Our Own; Work & Commitment in Two Communities; Telecommuting; Making a Living or Making a Life. (Spr '97)

#95 Sustainable Building & Design

Building with Nature Earth, & Magic; Whole-Systems Design for Earthaven Village; Zuni Mountain Sanctuary: From Habit to Habitat; Sirius: Becoming a Spiritual Ecovillage; How Not To Build Your Cmty Home. (Sum '97)

#96 Breaking Bread in Community

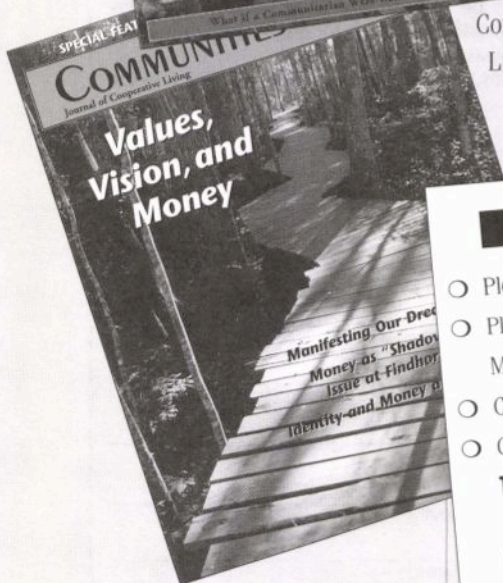
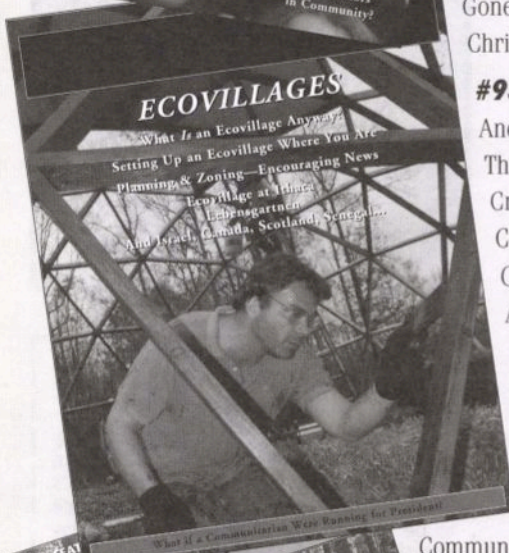
Food Fight!; Dinners at the Sharingwood Cafe; Kashrut & Compromise at Ofek Sahlom; Wildcrafting in Our Yard; Growing Your Own & Selling It, Too; Tastes of Short Mtn.; Dining in Cohousing (Fall '97)

#97 25th Anniversary Issue!

Lessons from the Comunes; "No Bad Vibes"; 25 Years of *Communities*; The "Shadow Side" of Community. Denial and the Demise of Kerista; What Price Community? UFA-Fabrik; Berlin's Arts & Activist Commune. (Win '97)

#98 Values, Vision, and Money

Manifesting Our Dreams; Money as "Shadow" Issue at Findhorn; Mega-Bucks Money Pressures in Community; Identity & Money at Shenoa; How Much is Enough? Special Feature: Confronting the Petty Tyrant. (Spr '98)



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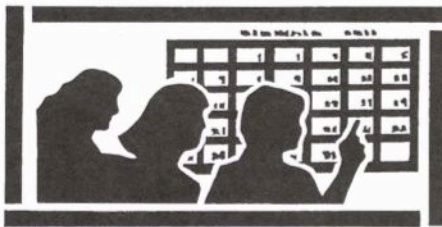
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Photocopy and mail to: FIC, Rt 1, Box 155-CM, Rutledge MO 63563. Ph 660-883-5545

COMMUNITY CALENDAR



Jun 19–21 • Sixth Annual Birth Gazette Midwifery Conference

Summertown, TN. The Farm, 42, *The Farm, Summertown, TN 38483*; 931-964-3798; midwives@thefarm.org.

Jun 19–21 • Sixth Annual Permaculture Rendezvous

Oakville, WA. Conference, networking, and hands-on projects, w/permaculture teachers Simon Henderson, Michael Pilarski, Marna Hauk, & Douglas Bullock. \$80–\$125 sliding scale. *WE-Design, PO Box 45472, Seattle, WA 98145*; 206-323-6567; michaellockman@juno.com.

Jun 19–28 • Earhaven Ecovillage's June Jamboree

Black Mountain, NC. Festivities, building Earhaven's 13-sided community meeting hall. Natural building, gardening, cooking, foraging wild plants, feasts, fire circles, ritual, dancing, singing, swimming, performances, yoga, massage, meditation, mud wrestling. Sliding scale \$65–\$10, plus \$10/day for food/camping. 704-298-2399; culturesedge@earthaven.org; www.earthaven.org.

Jun 20–21 • River Farm Renewable Energy Fair & Solstice Celebration

Deming, WA. River Farm community event celebrates alternative power, with demonstrations, displays, music, kid's carnival, organic food. 3231 Hillside Rd., Deming, WA 98244; 360-592-2617.

Jun 26–27 • Nuts & Bolts of Community Building: Creating Models That Work

Shutesbury, MA. Sirius Ecovillage. Starting a Community; Creating Community "Glue"; Fundraising & Manifestation; Governance & Consensus; Cooperative Food Systems/Resource Sharing; Conflict Resolution; and more, based on 20 years' community experience. 72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.

Jun 28–Aug 15 • Spiritual Ecovillage Challenge

Winlaw, B.C. Explore personal growth, community living, spirituality, organic gardening, alternative technologies, conflict resolution, edible & medicinal plants, voice & movement, more, at Morning Star Ridge community. 7 wks, \$1200–\$2500; 5 mos., \$450/month, incl. organic vegan meals, camping (some indoor lodging). Gr. 4 C.17 RR#1, Winlaw B.C., VOG 210 Canada; 250-355-2206; star@netidea.com.

Jul 1–Aug 27 • Intensive Permaculture Course & Self-Reliance Institute

Basalt, CO. Central Rocky Mountain Permaculture Institute. Permaculture Design Course, organic gardening, appropriate technology, field trips (Crestone, Santa Fe, others). 6 college credits. \$2,000. CRMPI, PO Box 631, Basalt, CO 81621; 970-927-4158; permacul@rof.net.

Jul 1–31 • Summer Community Experience

Pagosa Springs, CO. Light As Color Foundation. Experience community; garden; build sweat lodge, adobe horn, star-chamber guest rooms. \$450–\$750, incl. room, board. PO Box 2947, Pagosa Springs, CO 81147; 970-264-6250.

Jul 3–5 • Straw Bale Building

Black Mountain, NC. Culture's Edge/Earthaven Ecovillage. 704-298-2399; culturesedge@earthaven.org.

Jul 6–12 • Syster Moon Mud Camp

Estacada, Oregon, at WeMoon community. Natural building, ecological design, and creative arts for young women, 11–14. Building earthen oven, wildcrafting, drumming, singing, writing. Marna Hauk & Emily Heinsmann, guides. Systems of Creation, Earth Girl Designs, and WeMoon community. 503-224-6136; PO Box 14194, Portland, OR 97293; sparking@teleport.com www.teleport.com/~sparking.

Jul 7–9 • Sixth International Communal Studies Conference: Utopian Communities & Sustainability

Amsterdam. Historical utopias, communal life, ecological design, virtual communities, much more. Conference Office, Universiteit an Amsterdam, Spui 21, 1012 WX Amsterdam, The Netherlands. +3120525-4791; fax 4799; congres@bdu.uva.nl.

Jul 13–Aug 9 • Permaculture Skills Intensive

Orcas Island, WA. Bullock Brothers Homestead. Apprenticeship in ecological design & sustainable living, with Bullock brothers, Simon Henderson, Michael Pilarski, Maruna Hauk, Michael Lockman, and others. \$1500, incl. meals, camping, materials. *WE-Design, PO Box 45472, Seattle, WA 98145*; 206-323-6567; michaellockman@juno.com.

Jul 18 • Visionary Leadership and Empowerment: Manifesting Your Dreams

Shutesbury, MA. Sirius Ecovillage. Implementing spiritual values in the world; learning to build a clear thought form to manifest visions, sound clear note of purpose to attract resources, receive inner guidance/make decisions intuitively. 72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.

Jul 19–24 • Building with Cob

Occidental, CA. Occidental Arts & Ecology Center. \$400–\$500 sliding scale. OAEC, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.

Jul 23–27 • Findhorn Gathering: Findhorn as a Seedpoint for Planetary Transformation

Shutesbury, MA. Sirius Ecovillage. The Findhorn experience: ritual, meditation, sweat lodge, singing, sharing, reconnection with old and new friends. 72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.

Jul 24–25 • Tools for Community Building Conference

Cedar Rapids, Iowa. Conflict resolution, meeting facilitation f/ neighborhood assns, churches, intentional communities, social service agencies, nonprofits. Laird Sandhill, Alex McGee. Low fee incl. meals; housing available. Sponsored by FIC & Mid-America Housing Partnership. 319-365-3501; mahp@ia.net.

Jul 27–Aug 2 • Cob Construction: Adobe of the North

Shutesbury, MA, Sirius Ecovillage. 72 Baker Rd. Shutesbury, MA 01072; 413-259-1254 or 1251; Sirius@siriuscommunity.org.

Jul 30–Aug 9 • ZEGG Summer Camp

Belzig, Germany. Love, Spirituality, Living Together. Experience ZEGG community, philosophy. Programs for children, teenagers. ZEGG, Rosa-Luxemburg-Str. 89, D-14806, Belzig; +49-33841-59510; fax 59512; infopost@zegg.dinoco.de.

Jul 31–Aug 2 • Building with Earth and Straw

Black Mountain, NC. Culture's Edge/Earthaven Ecovillage. 704-298-2399; culturesedge@earthaven.org.

Jul 31–Aug 7 • Building & Designing a Natural Home

Sedro Wooley, WA. Sun Ray School of Natural Living. Design, siting, passive solar, hydroelectric, financing, straw bale, cob; introduction to earthen plastering, sculptured woodworking, timber framing, stone masonry. 13470 Janicki Rd., Sedro Wooley WA 98284; 360-854-0413.

Aug 1–3 • Natural Life Festival

St. George, Ontario. Sponsored by *Natural Life* newsmagazine. Exhibits, workshops, kid's activities, music, food. Sustainable living, ecovillages & cohousing, alternative building, social investing, organic gardening, homeschooling, and more. 519-448-4001; natural@life.ca.

Aug 2–22 • YES! Sustainable Living Skills Retreat

Dexter, OR. A camp for young people, ages 16–25, wanting to bring their lives into harmony with their values. Hands-on training w/Ocean & Michelle Robbins. 408-465-1082, or LVEC, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; lvec@aol.com. website: www.efn.org/~lvec.

Aug 3–16 • Geocommons College Summer Institute in Sustainable Living & Permaculture Design

Temple, NH. Two-week, 4-credit, hands-on course sponsored by Gaia Education Outreach Institute & UNH. Ecological design skills, community building, mindfulness practice. *Geocommons College Year, Derbyshire Farm, Temple, NH 03084*; phone/fax 603-654-6705; geo@ic.org; <http://www.ic.org/geo>.

Aug 7–9 • Loving More Conference, West Coast

Berkeley, CA. Annual conference on polyamory, polyfidelity, sponsored by *Loving More* magazine. Box 4358, Boulder, CO 80306; 800-424-9561; LMM@lovemore.com; www.lovemore.com.

Aug 7–11 • Sustainability: From Vision to Practice

Shutesbury, MA. Sirius Ecovillage. Sustainable Community, Sustainable Economics, Appropriate Technology, Permaculture, Green Building, Personal & Planetary Healing. *Sirius Community, 72 Baker Rd. Shutesbury, MA 01072*; 413-259-1254 or 1251; Sirius@siriuscommunity.org.

Aug 7–14 • Timber Framing & Joinery

Sedro Wooley, WA. Sun Ray School of Natural Living. Timber framing, joinery in the round w/straw bale & cob. 13470 Janicki Rd., Sedro Wooley WA 98284; 360-854-0413.

Aug 11–23 • Network for a New Culture's Summer Camp '98

Portland, OR. "An Adventure In Intimacy & Community" w/Joseph Chilton Pearce, Patch Adams, Bruce Lipton, Geoph Kozeny, Mariana Caplan, and others. Workshops, music, games, vegetarian food. 800-624-8445; sc98@nfnc.org; www.newculture.org/sc98c.

Aug 13–21 • Permaculture Fundamentals for Women

Black Mountain, NC. Culture's Edge/Earthaven Ecovillage. 704-298-2399; culturesedge@earthaven.org.

Aug 14–21 • Designing & Building Natural Roofs

Sedro Wooley, WA. Sun Ray School of Natural Living. Sculptured roofs, living roofs, hand-split cedar shaking & woodworking, dormers. 13470 Janicki Rd., Sedro Wooley, WA 98284; 360-854-0413.

Aug 16 • Ecovillage Training Centre Open House

Cameron, Ontario. Demonstrations, networking, self-guided tours of off-grid electrical system, organic gardens, natural construction. \$10/CND. Barb or Milt Wallace, 705-887-1553; sunrun@lindsaycomp.on.ca.

Aug 21–23 • “Together We Can Make It” Workshop

Asheville, NC. Forming new communities—what works, what doesn't work, how not to reinvent the wheel, w/ *Communities* magazine editor Diana Christian. Practical steps, tools, skills, resources. \$175; \$150 early-bird price through 7/21 (not including meals, lodging). *Mary Silva*, Chamber of Consciousness, 727 Haywood Rd., Asheville, NC 28806; 704-236-2902; *silva@hotmail.com*.

Aug 21–23 • Straw-Bale Construction

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

Aug 21–28 • Completing & Sealing Your Natural Home

Sedro Wooley, WA. Sun Ray School of Natural Living. Earthen finishes, natural plasters for walls, floors, windows. Sculptural plastering, natural pigments. 13470 Janicki Rd., Sedro Wooley, WA 98284; 360-854-0413.

Aug 23–28 • Restorative Building: An Ecological Approach

Occidental, CA. Occidental Arts & Ecology Center. Michael Smith, Brock Dolman, others. \$400–\$500 sliding scale. OAEF, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.

Aug 23–29 • Human Relations Laboratory

Seattle, WA. Goodenough Community. Unique experiential learning laboratory on interpersonal relationships, based on experiences of 28-year community. Large-, small-group interaction, collaboration, creative expression, incl. programs for children, teenagers. *Goodenough Community*, 2007 33rd Ave., Seattle, WA 98144; 206-323-4653; *goodenuf@wolfnet.com*.

Aug 23–Dec 14 • Geocommons College International Communities Semester

Study, participate in sustainable communities: Plum Village, France (under guidance of Thich Nhat Hanh); Auroville (10 weeks) and Mitrani Ketan in India. 12–16 credits avail., UNH. *Geocommons College Year*, Derbyshire Farm, Temple, NH 03084; 603-654-6705; *geo@ic.org*; <http://www.ic.org/geo>.

Aug 24–Sep 5 • Permaculture Design Course

Basalt, CO. Central Rocky Mountain Permaculture Institute. Jerome Osentowski, others. \$800. CRMPI, PO Box 631, Basalt, CO 81621; 970-927-4158; *permacul@rof.net*.

Aug 28–30 • Twin Oaks Women's Gathering

Louisa, VA. Dance, movement, drumming, camping, swimming, creative activities, workshops, sweats, mud pit, ritual, singing, games. Sliding scale \$140–\$40, incl. camping/workshops. 540-894-5126; *gathering@ic.org*. www.twinoaks.org/cmy/womens1.html.

September • Renewable Energy: From Theory to Hardware

Shutesbury, MA. Sirius community. W/Jeff Clearwater. Design, installation of renewable energy systems, esp. in community—off-grid electrical systems, solar water pumping systems, solar hot water systems, electric vehicles, green building systems. 72 Baker Rd. Shutesbury, MA 01072; 413-259-1251; *sirius@siriuscommunity.org*.

Sep 4–6 • Twin Oaks Communities Conference

Louisa, VA. Twin Oaks community's annual conference—community economics, meet local communities, sustainable agriculture, collective childrearing, appropriate technology, decision making, dancing, games, slideshows, campfires. \$75 sliding scale, incl. meals, camping. 138 Twin Oaks Rd., Louisa VA 23093; 549-894-5126; *conference@twinoaks.org*.

Sep 4–18 • Permaculture Design Intensive

Occidental, CA. Occidental Arts & Ecology Center. Penny Livingston, Brock Dolman. \$850. OAEF, 15290 Coleman Valley Rd., Occidental, CA 95465; 707-874-1557.

Sep 5–6 • “Together We Can Make It” Workshop

Crestone, CO. Forming new communities—what works, what doesn't work, how not to reinvent the wheel, w/ *Communities* magazine editor Diana Christian. Practical steps, tools, skills, resources. 2+ days (Sat., Sat. eve., Sun.) \$175; \$150 early-bird price through 8/5 (not including meals, lodging). *Angela Manno*, School of Living Arts, PO Box 316, Crestone, CO 81131; 719-256-4611.

Sep 5–11 • Advanced Cob Workshop

Sirius Ecovillage, Shutesbury, MA. Intensive course for those experienced cob builders or people who attended Sirius' beginning cob course. 72 Baker Rd., Shutesbury, MA 01072; 413-259-1254 or 1251; *ecovillage@siriuscommunity.org*

Sep 5–7, 19–20, Oct 3–4, 16–18 • Permaculture & Natural Building Design

Oakville, WA. Four-week intensive Certification Course in sustainable systems design, w/Ted Butchart, Michael Lockman, and others. \$550. *WE-Design*, PO Box 45472, Seattle, WA 98145; 206-323-6567; *michaellockman@juno.com*.

Sep 7–Dec 12 • Geocommons College Foundation Semester in Sustainable Living

Temple, NH. Semester of study, experience—ecological literacy, sustainable community design, the Universe Story, mindful awareness, practical life skills. Field trips to sustainable projects. 12–16 credits avail., UNH. *Geocommons College Year*, Derbyshire Farm, Temple, NH 03084; phone/fax: 603-654-6705; *geo@ic.org*; <http://www.ic.org/geo>.

Sep 7–Oct 23 • Permaculture & Self Awareness Apprenticeship

Dexter, OR. Lost Valley Education Center. Intensive community experience focusing on permaculture, sustainable living skills, and personal growth. Certification. \$1,800 incl. indoor lodging, organic vegetarian meals. LVEC, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; *lvac@aol.com*; www.efn.org/~lvac.

Sep 11–13 • Loving More Conference, East Coast

New York Catskills. (See Aug 7–9.)

Sep 12 • Solar Houses, Sustainable Energy Practices

Plymouth, WI. Plymouth Institute/High Wind Community. Cutting-edge technologies for energy-efficient construction, for neophytes and seasoned builders. \$45; \$25 students; \$80/couple. 800-377-7513, #32; 920-893-0969.

Sep 17–20 • Jubilados Symposium on Contemplative Practice, Aging, and Ecology

Abiquiu, NM. Ghost Ranch Conference Center. Symposium sponsored by Jubilados, a forming intentional community for elders based on contemplative practice. Joan Halifax, Ben Haggard, Harry Moody, and others. \$425; discounts available. *Stefan*, PO Box 363, Tesuque, NM 87574; 505-989-4469.

Sep 18–20 • Sirius' 20th Birthday

Shutesbury, MA. Help celebrate Sirius community's 20th anniversary—former members, apprentices, associates, and anyone whose life has been touched by the light and heart of Sirius. Festivities, games, music, food. 72 Baker Rd., Shutesbury, MA 01072; 413-259-1254 or 1251; *Sirius@siriuscommunity.org*.

Sep 19–21 • Naka-Ima

Dexter, OR. Learn a process that has profoundly impacted the quality and depth of relationships at Lost Valley community. *Lost Valley Educational Center*, 81868 Lost Valley Lane, Dexter, OR 97431; 541-937-3351; *lvac@aol.com*; www.efn.org/~lvac.

The Findhorn Foundation

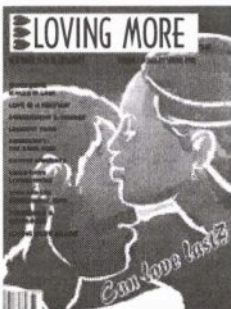
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Loving More is the only magazine on polyamory—open couples, triads & moresomes, sharing a lover, expanded family, sexual healing, jealousy, sacred sex, co-parenting, community, and other topics of interest to those who are open to more than one love. Plus regional groups, events, personal contacts. Send \$6 for sample issue or contact us for a brochure.

Conferences this August 7-9 in Berkeley, Calif and September 11-13 in the New York Catskills.

Loving More, Box 4358C, Boulder, CO 80306
email: LMM@lovemore.com / website: www.lovemore.com / phone: 1-800-424-9561

**Sep 25-27 • Sustainable Ecovillages:
Fundamentals of Design**

Cameron, Ontario. Workshop w/Albert Bates, other experienced designers. \$175CND. Barb or Milt Wallace, 705-887-1553; sunrun@lindsaycomp.on.ca.

**Sep 26-27 • Manifesting Our Dreams:
Visioning, Planning, Fundraising**

Shutesbury, MA. Sirius community. Clarifying your vision and realistically planning its implementation, utilizing businesslike skills, remaining true to ideals, finding the funding you need, w/experienced fundraiser Jeff Grossberg. 72 Baker Rd., Shutesbury, MA 01072; 413-259-1254; sirius@siriuscommunity.org.

Oct 18-25 • Sunrise Ranch Community Week

Loveland, CO. Sunrise Ranch community. Designed to allow you to experience community living in a beautiful 51-year old spiritual community, sharing in practical tasks and learning about the universal laws and principles that impact everyday activities. *Sunrise Ranch/The Emissaries*, 5569 NCR 29, Loveland, CO 80538; 970-679-4200p fax 970-679-4233; www.emissaries.org.

**Oct 17-24 • Int'l. Findhorn Conference:
Creating Sustainable Community**

Forres, Scotland. Presentations, workshops, focus groups, performances, community work projects. Creating sustainable communities, sustainable economies; dealing responsibly w/conflict; designing homes in harmony with nature; creating community wherever we are. Robert Gilman, Hazel Henderson, Satish Kumar, Ervin Laszlo, Milenko Matanovic, Jill Jordan, Stephen Gaskin (*The Farm*), Declan Kennedy (*Lebensgarten*), Bill Metcalf (*Mabel's Treat*), Yaacov Oved (*Kitbutz Yad Tabenkin*), Beldon and Lisa Paulson (*High Wind*), Bruce Davidson & Linda Reimer (*Sirius*), Jan Martin-Bang (*Kibbutz Gezer*), Michael Shaw (*Ten Stones*), John Talbott (*Findhorn*), and more. £500, incl. shared room & board. *Accommodations Secy., Findhorn Fdn., Cluny Hill College, Forres, IV36 ORD, Scotland*; phone, 44-0309-673655; fax, 44-0309-673113; e-mail, rdoudna@findhorn.org.

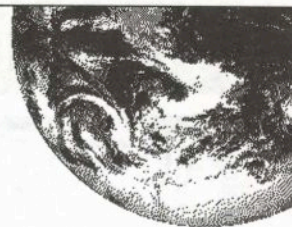
**Nov 20-22 • Art of Community Gathering
Workshops & Networking About
Cooperative Living**

Willits, CA. Golden Rule Community. Lively weekend of how-to workshops and networking with producers, writers, editors of *Communities Directory* and *Communities* magazine; plus representatives of dozens of intentional communities. For brochure, 660-883-5545; gathering@ic.org; www.ic.org.

June 26-28

**The Nuts & Bolts
of Community
Creating Models that Work**

Visioning • Fundraising • Governance & Consensus
• Cooperative Food Systems • Economics • Housing & Resource
Sharing • Conflict Resolution • Community & the Arts



**Sustainability Conference
From Vision to Practice '98**

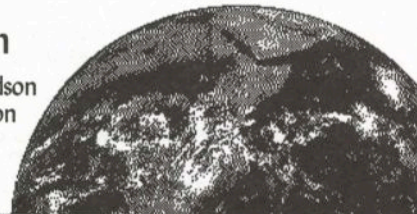
Permaculture • Appropriate Technology • Community Building
• Sustainable Economic Systems • Ecovillages • Despair &
Empowerment • Community to Planetary Scale

August 7-10

July 18

**Visionary Leadership &
Empowerment
Manifesting your Dream**

Corinne McLaughlin and Gordon Davidson
Clarifying Your vision • Intuitive Decision
Making • Attracting Resources



For more information contact

Sirius Community

72 Baker Road Shutesbury MA 01072
Tel: 413/259 1251 Fax: 413/259 1255
sirius@siriuscommunity.org
www.siriuscommunity.org



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**August 11
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Near Portland,
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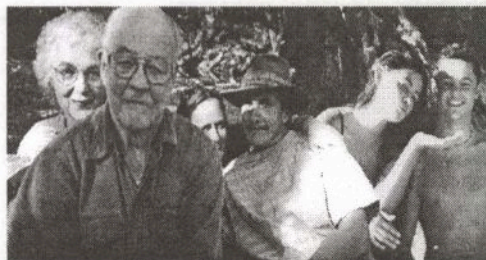
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plus

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Diana Malsky & Marty Klaif



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INTIMACY & COMMUNITY**

The journey of a thousand miles to a peaceful world begins with heartfelt connections.

Join with us in bringing peace to our world as we dissolve walls of separation and isolation, and explore self and intimacy from the micro to the macro.

CLASSIFIEDS



Classifieds are for anything by, for, or related to communities and community living. Send for info on how to place an ad. Communities, PO Box 169, Masonville, CO 80541; phone/fax: 970-593-5615; communities@ic.org.

COMMUNITY PROPERTY FOR SALE

HOUSE FOR SALE, perfect for intentional community or cohousing: 9+ bedrooms, 5 baths, many living areas. \$290,000. For description and photos, send SASE: 5729 N. Williams, Portland, OR 97217; 503-283-4996; <http://www.synergymarket.com/house>.

SEEKING COMMUNITY-MINDED BUYER(S) for our co-owned property on island north of Victoria B.C., 1,200 sq. ft. house, \$109,000CND or equivalent US\$. 250-285-2551 or oneill@island.net.

FIVE ACRES in LaGrangeville, New York. Seven apartments plus large, vacant barn. \$279,900. 914-233-3431.

NORTHERN CALIFORNIA. 235 beautiful acres. Rolling hills and oak trees, year-round south fork of Elder Creek, excellent garden soil, wild animals, silence, awesome views, business potentials for self reliance (recycled lumber available for structures). Two parcels, could share with ambitious, skilled person, or sell all. Will finance. 530-833-0119.

PRIME COMMUNITY PROPERTY with eco-tourism business potential. 80 acres, 2000 ft. elevation NE of Chico, northern California. Creek through length, spring water, two-bedroom home. Will share all or sell part. 530-833-0119.

ABC ORGANIC FARM, Northern California. 25 acres loam soil, 12 acres prunes in full production, 13 acres pasture, all flood irrigated, foundations to structure and lumber, established market. 530-833-0119.

PERMACULTURE PROPERTIES. Dreamcatcher Real Estate specializes in properties ideal for communities, ecovillages, and sustainable agriculture in Taos, Santa Fe, and northern New Mexico, working with buyers, sellers, community founders. • Beautiful adobe house in permaculture community near Santa Fe. • Several 20-acre parcels near Taos in permaculture community. • 5-acre Taos property, with 2-bedroom house, workshop, prime farm land and pond, and barn—perfect for community. • Long or short-term room/house rentals in 3-house property in Santa Fe. *Brigid Meier*, 505-758-1318; brigidm@laplaza.org.

THE CONFLUENCE in California's Sierra Foothills. 92 acres, fenced; lake, water, power, community building. *Bob*, POB 224, Vallecito, CA 95251; 209-736-0209.

CONSULTANTS: COMMUNITY, SUSTAINABILITY

ECOLOGICAL COMMUNITY DESIGN IS NO ACCIDENT. It's no easy task either! From facilitated Visioning to participatory Site Analysis and Master Planning to ecological wastewater systems and Site Design, Native Harvest Design can help make the challenge of community design more fun, less hassle, and much more achievable! *Dave Jacke*, *Native Harvest Designs*, PO Box 148, Leverett, MA 01054; 413-548-8899; e-mail: djnative@valinet.com.

COMMUNITY-SIZED RENEWABLE ENERGY SYSTEMS. Are you building a new community or aspiring to make your existing community into an ecovillage? Communitarian with 20 years experience in whole systems design and installation of community-sized Renewable Energy, Water, and Waste Systems—now Focalizer of the Sirius Ecovillage. Initial consultation free. *Jeff Clearwater*, *Sirius Community*, 72 Baker Road, Shutesbury, MA 01072; 413-259-1254; clwater@valinet.com.

LIKE-MINDED CONSULTING. For land acquisition, community site layout, building design, existing plant rehabilitation, road, utilities, and infrastructure planning. Robert Matthews, 27 years community construction experience. 212 Saxson Ave., Capitola, CA 95010; 408-465-1302; 415-865-0105.

FORMING NEW COMMUNITY? Workshops, consulting—what works, what doesn't, how not to reinvent the wheel. Practical steps, tools, skills, resources. Diana Christian, editor of Communities magazine. PO Box 169, Masonville, CO 80541; 970-593-5615; diana@ic.org.

SUSTAINABLE PRODUCTS

NATURAL MENSTRUATION. Many Moons™ washable menstrual pads; The Keeper™ reusable menstrual cup; di-oxin-free disposable pads/tampons. Healthier choices for your body and the environment. Satisfaction guaranteed or money refunded. Free brochure: 800-916-4444.

SOLAR ELECTRIC PANELS \$5 per watt! All alternative energy equipment. Best names and prices in the industry. *Mendocino Solar Service*, 42451 Road 409, Mendocino, CA 95460; 800-981-0369.

SAFE ALTERNATIVES to common personal care products with cancer-causing ingredients. Cancer and environmental illness rates are rising; you deserve to know the truth about toxic chemicals in personal care products. For safe alternatives call *Claire*, 800-660-4509.

CLASSES, WORKSHOPS

GLOBAL CHANGE THROUGH ASCENSION SCIENCE. July 30-Aug 2; Sept. 24-27. Four-day seminars. Learn about the structure and foundation of a successful community. A relationship with the Universal Father a must. Community based on Fifth and Continuing Fifth Epochal Revelation. *Gabriel of Sedona/Aquarian Concepts Community*, PO Box 3946, Sedona, AZ 86340; 520-204-1206; acc@sedona.net; <http://www.sedona.net/aquarian/>.

THE NATURAL BUILDER offers two- and five-day hands-on workshops (worldwide) on building inspired structures lovingly created with adobe, cob, straw bale, light clay, natu-

ral plasters, earthen floors, living roofs, and more! Customized courses and consulting are also available at reasonable rates. Participants do not need previous building experience. Just published: *The Natural Builder* reference book series on Adobe, Cob, and Natural Plasters. \$20 each. *The Natural Builder*, PO Box 855, Montrose CO 81402; 970-249-8821; www.naturalbuilder.com.

EVERY COMMUNITY WOULD BENEFIT from having tools for releasing emotional blocks and accelerating healing. Spend a day on THE FARM in Tennessee learning Listening Hands or Reiki with alternative health-care provider/teacher Cathy Chow. \$75-\$150. Contact Cathy at 931-964-4839 or c/o mtraugot@usit.net.

STRAW-BALE WORKSHOP/fundraising weekend to benefit nonprofit PACK (Parents and Community for Kids), August 8-9, in Middletown, California, with straw bale teacher, Tom Moore. Learn to build with straw bales; benefit PACK (an after-school program of activities for local at-risk high school students); and enjoy lovely semi-rural area. Hot springs resort four miles away. \$200; \$150, for students. Barbecue (vegetarian and non-vegetarian), music included. For information on workshop, nearby accommodations: PACK, 707-987-2157; PO Box 1538, Middletown, CA 95461.

REAL COLOR HEALING workshop. Aug. 7-9. W/empath, artist/educator Lelia Saunders. For artists, healers, anyone. *Rainbow River Ranch, Pagosa Springs*, 970-264-6250.

"WOMEN: BRING YOUR DRUMS!" women's gathering, Sep. 18-20. *Rainbow River Ranch, Pagosa Springs*, 970-264-6250.

COMMUNITY EMPLOYMENT, INTERNSHIPS

FELLOWSHIP FOR INTENTIONAL COMMUNITY, DEVELOPMENT COORDINATOR. Part-time fundraiser (10-20 hrs/week, full time in future?); work with experienced volunteer professional; assist board in identifying, cultivating and soliciting prospects; some grant writing; telecommute, some travel, excellent verbal/written communications, well organized, computer literate, fundraising and community experience helpful but not required. *FIC Development Coordinator*, Rt. 1, Box 155, Rutledge, MO 63563; 660-883-5545; fic@ic.org.

SUMMER COMMUNITY EXPERIENCE, July 1-31. Build adobe horno, sweat lodge, star-chambers. Garden, cook, relate, celebrate. Sliding scale. Light as Color Foundation; PO Box 2947, Pagosa Springs, CO 81147; 970-264-6250.

MAINTENANCE TEAM COORDINATOR at Breitenbush Hot Springs. Skills and/or knowledge in commercial and residential plumbing, carpentry, electrical, building, and road maintenance. Knowledge of alternative hydroelectric and geothermal systems invaluable. Experience in preventative maintenance, program design, and implementation desired. Strong communication, organizational, and leadership skills necessary. Temporary positions also available. Information packet: Charles, Breitenbush Hot Springs Retreat Center, PO Box 578, Detroit, OR 97342; 503-854-3320; admin@breitenbush.com.

RAINBOW RIDGE ECO-VILLAGE in Georgia accepting work-scholars to work with Clay Landon learning organic gardening, much more. Call Clay at 706-276-6067.

BOOKS, VIDEOS, AUDIOTAPES

"LOOKING FOR IT" is a two-hour video diary/documentary on communities and the communities movement. Patch Adams says, "I was glued for two hours. You've done a great service for the communities movement. I think your goal of wanting people to come away from their viewing wanting more, has more than been met. This videotape deserves a wide viewership." © 1995, Sally Mendzela. Two-hour VHS. To order, send check or money order for \$24.95 to Sally Mendzela, 36 North Center St., Bellingham, MA 02019; 508-966-5822 (w); e-mail: nosmoke@otw.com.

MAGAZINES, NEWSLETTERS

ENJOY RENT-FREE LIVING in desirable locations worldwide. *THE CARETAKER GAZETTE* is a unique newsletter containing job openings, advice and information for property caretakers, house-sitters, and landowners. Published since 1983, the *Gazette* includes letters, caretakers' profiles, and classifieds. Free advertising for landowners. Each issue contains over 80 job opportunities worldwide. Bimonthly publication for only \$24/year (6 issues); \$15/half year (3 issues). 1845 NW Deane St., Pullman, WA 99163; 509-332-0806.

PERMACULTURE DRYLANDS JOURNAL. Ideas, issues, information on sustainable living through natural systems. Post-paid sample issue \$5. Subscription (3/year) included with \$25 annual support of Permaculture Drylands Institute. Dept. C, PO Box 156, Santa Fe, NM 87504; 505-938-0663.

COMMUNITY OPENINGS

SEEKING COMMUNITY MEMBERS: Camphill Special Schools—Beaver Run. Community and school for children with developmental disabilities, seeks houseparents, and young people for childcare (who will receive Camphill Curative Education Seminar training). Ideal for young people seeking a different experience in a beautiful, 77-acre woodland community with music, art, drama, festivals. 1784 Fairview Rd., Glenmoore, PA 19343; 610-469-9236; camphill@compuserve.com.

OAKLAND, CALIFORNIA. Seeking family to join ours (with children, 5 and 8) in 15-year Bay Area urban community. Large house, abundant common space; large yard, organic garden. 510-547-8935.

COMMUNITY PERSONALS

CONCERNED SINGLES links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, the environment, personal growth. Nationwide/International. All ages. Since 1984. Free sample: Box 444, Lenoxdale, MA 01242, or <http://www.concernedsingles.com>, or 413-445-6309.

MAN, 40s WISHES TO SHARE home, working organic farm, and outside jobs. Interests include living in an ecovillage someday, healing diet, traveling, continuing to learn and read, preventing war by getting to its root causes, humor, love, and sensuality. I am communicative, trustworthy, honest, hardworking, and fair. Seeking open-minded, adventurous, creative, intelligent woman desiring commitment. Tell me your interests, dreams, and desires. Give yourself too, the chance to "live the good life." Check me out at 603-284-7088. 392 Vittum Hill, Sandwich, NH 03227.



"TOGETHER WE CAN MAKE IT"

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

**August 21-23, 1998
Asheville, North Carolina**

**September 5-6, 1998
Crestone, Colorado**

With Diana Leaf Christian, Editor, Communities Magazine

Forming a new community—what works, what doesn't work, and how not to reinvent the wheel—based on the insights and experiences of successful community founders, through abundant experiential exercises, a bit of theater, and case studies of real communities.

• **Healthy communities, functional communities** • **Practical tools needed to start a community** • **Reducing "structural conflict" by how you first set up the community** • **Vision, Vision Statements** • **Decision-making options** • **Clear agreements** • **Community "glue"** • **Overview: Legal structures, finding land, ownership, and development** • **Conflict as an opportunity for harmony** • **Thriving in community**

"Tremendously helpful."

—Paul Maginnis, Hurst, TX

"Factual, concrete, and fun!"

—Karla Crescenta, Colorado Springs, CO

**"Diana is experienced, articulate, and lively;
she engages participants at every turn."**

—Garuth Chalfont, Greenbelt, MD

\$175; \$150 if registered before 30 days prior to workshop. \$50 to reserve space (\$25 nonrefundable). Accommodations not included; motels, camping available nearby.

To register, or for more information:

Aug 21-23 • Asheville, NC. Chamber of Consciousness, 727 Haywood Rd., Asheville, NC 28806; 828-251-2340; silva@hotmail.com.

Sep 5-6 • Crestone, CO. School of Living Arts, PO Box 316, Crestone, CO 81131; 719-256-4611.

REACH



Reach is a regular feature intended to help match people looking for communities with communities looking for people. As the most up-to-date and widely read clearinghouse available to you, Reach reaches those who are seriously interested in community. Reports are constantly coming in that our ads really do work.

*Please use the form on the last page of Reach to place an ad. Note: **THE REACH DEADLINE FOR THE FALL 1998 ISSUE (OUT IN SEPTEMBER) IS JULY 15!***

*The Reach rate is only \$.25 per word (up to 100 words, \$.50 per word thereafter) 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 (and you can even make changes!) Please make check or money order out to Communities, and send it, plus your ad copy to: **Patricia Greene, 31 School St, Shelburne Falls, MA 01370; phone and fax, 413-625-0077.***

May I suggest that a good way to get a larger and more appropriate response is to include both address and phone/fax (plus e-mail if you have it) and to include a specific price range for member shares, if there is one.

Listings for workshops, land, books, personals, and so on belong in the Classified Dept., so please contact Editor Diana Christian.

COMMUNITIES WITH OPENINGS

ACORN, Mineral, Virginia. Seeking gardeners! We are looking for enthusiastic folks with initiative to help with our Community Supported Agriculture program and growing food for ourselves. We have one acre planted that includes vegetables, flowers, herbs, raised beds for greens, and an experimental garden. Our egalitarian, income-sharing community of 20 has been learning to live and love together for four years, making our decisions by consensus. We welcome visitors and new members with varied skills and interests, as well as agricultural. *Acorn, 1259-CM8 Indian Creek Rd., Mineral, VA 23117; 540-894-0595 or -0582; acorn@ic.org.*

ADIRONDACK HERBS, Caroga Lake, New York. Three cooperative farms. Get equal land ownership shares for equal work. Medicinal herbs, appropriate technology, wilderness lo-

cation, sailing. 882 State Hwy. 10, Caroga Lake, NY 12032; 518-835-3211; herb@klink.net.

AQUARIAN CONCEPTS COMMUNITY, Sedona, Arizona. Founded by **Gabriel of Sedona and Niann Emerson Chase** in 1986, with the Mandate of the Bright and Morning Star. Currently 100 members full-time. We love children. International flavor. Planetary Divine Administration. God-centered community based on teachings of *The URANTIA Book* and *Continuing Fifth Epochal Revelation—The Cosmic Family Volumes* as received by Gabriel of Sedona. Clean air, pure water, organic gardens. Starseed Schools of Melchizedek (all ages) and healing environment which includes morontian counseling and other alternative practices. Gabriel of Sedona and the Bright and Morning Star Band with the vocal CD "Holy City," and Future Studios with art, acting and video productions. **Planetary Family Services**, including light construction, stone masonry, landscaping, cleaning and maintenance, teepees and yurts, computer services, elder home care. **Serious spiritual commitment required** to be a full community member. **Lesser student commitment also available.** PO Box 3946, W. Sedona, AZ 86340; 520-204-1206.

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

COHOUSING COMMUNITY, Bend, Oregon. Lots for sale in active intentional cohousing community of environmentally sensitive homes. Includes common house, pond, and grounds. High desert climate, near ski and wilderness areas. Request info from: *Dietland Johnson, 2575 NE Community Lane, Bend, OR 97701; 541-388-0689 or 541-389-1514.*

DANCING RABBIT, Rutledge, Missouri. Highly motivated, community and ecologically minded, and experienced group is looking for

individuals, families, and communities to help create the ideal rural ecovillage. We're starting construction on our 280 beautiful, rolling acres in northeast Missouri. Dancing Rabbit will be a large community with many different subcommunities that interact socially and economically. Our goal is to build a small town that is truly sustainable and socially responsible. DR's first subcommunity, Skyhouse (an FEC community of five adults and one child) has a close working relationship with Sandhill Farm, a 23-year-old egalitarian community nearby. We are especially interested in existing community groups joining us. We've got the ideas, the energy and the land, all we need is you! Contact us now to arrange a visit. *1 Dancing Rabbit Lane, Rutledge, MO 63563; 660-883-5511; dancingrabbit@ic.org; www.dancingrabbit.org.*

EAST WIND, Tecumseh, Missouri. A 50-member Federation of Egalitarian (FEC) community, est. 1973. Located on 1,045 acres of land in the Ozark foothills of southern Missouri. The topography is heavily forested and scenic. Like other FEC communities, East Wind members value ecological awareness, equality, cooperation, and nonviolence. Personal freedom is important to us. We enjoy flexible work schedules, incorporating choices from our successful businesses and domestic labors. Write or call *East Wind Community, Box CM-R, Tecumseh, MO 65760; 417-679-4682; visit@eastwind.org.*

ECOVILLAGE COHOUSING, Ithaca, New York. Environmentally oriented cohousing community near culturally diverse university town on the Finger Lakes. The first neighborhood of 30 passive solar homes and a beautiful Common House is almost complete. 176 acres include fields, organic gardens, ponds and gorgeous views. COME JOIN AND PLAN the second neighborhood. All ages welcome. Call or write: *Liz Walker, 109 Rachel Carson Way, Ithaca, NY 14850; 607-272-5149.*

ECOVILLAGE OF LOUDOUN COUNTY, VIRGINIA. Imagine living on 180 acres of beautiful rolling land with mature trees, incredible vistas, several streams and easy access to the Potomac. Think about living in a convenient location whether working in Washington, D.C., Northern Virginia, Frederick, Maryland with a five minute trip to the train line, bus and major roadways. Enjoy a dynamic, environmentally-sensitive community where you know your neighbors yet are afforded the balance of privacy. Become part of this unique neighborhood that combines the principles of an ecovillage and cohousing community. Find out more: *1726 Shookstown Rd., Frederick, MD 21702; Grady O'Rear 301-662-4646; ecovil@aol.com; www.ecovil.com;*

GANAS, Staten Island, New York, G.R.O.W. II (Group Realities Open Workshops), Parkville, New York. Ganas, a NYC intentional community on Staten Island, has added a new conference center and workshop facility on 72 acres in NY state's Catskill Mountains. Plans include fitness, personal growth and cultural pro-

grams. The property includes a small hotel with 55 attractive double rooms and baths, some dorms, good meeting space, a disco, two saunas, a swimming pool, a boating and fishing pond, a large campground, and an outdoor concert area. Ganas started in 1980 and grew from six people (all still here) to about 70 adults of all ages, philosophies, and ethnicity. Only 13 share all their resources; another 25-30 participate in decision making and most Ganas activities. The remaining 25 or 30 usually choose to be only minimally involved in the community's affairs. They either work in the four NYC resale businesses and seven residences, or work outside and pay their expenses. Those who are involved talk together daily in order to solve problems in dialogue, and to learn to decide things together wisely. Goals include becoming individually autonomous, collectively cooperative, and closely bonded. Both G.R.O.W. II, the new country project, and Ganas are expanding and more help is needed in both places. Long and short term visitors and new members are welcome. Write: *135 Corson Ave., Staten Island, NY 10301; 718-720-5378; fax: 718-448-6842; ganas@well.com.*

GOOD SAMARITAN COMMUNITY, Elk, Washington. All things common Christian community based on Acts 2:4 and 2:44 with a mission to care for handicapped children and provide a retirement home for the elderly that is both Christ-centered and Christ-led. Open to potential members who make a lifetime commitment and to workers who come for a season to care for the children and the elderly. For a prospectus contact: *Don Murphy, Fan Lake Brethren, 2762 Allen Road, Elk, WA 99009; 509-292-0502.*

GREENHAVEN, Des Moines, Iowa. Merry meet! Eco-centered, politically radical community seeking others to create a self-sufficient, rural community in the central Iowa area. Emphasis on sustainable agriculture, alternative energy sources, non-traditional building methods, right livelihood, and non-repressive culture. Seeking co-creators to develop this 'Earth Tribe' into a healthy, energetic, successful model to demonstrate a positive lifestyle for the future. *Greenhaven Community, 1217 Locust, WDM, IA 50265; 515-279-3004.*

JOLLY RANCHERS, Seattle, Washington. We are a small (three core members, guests, two dogs, and several cats) family-style community on an urban site with two houses that both need work (but are quite liveable unless you're Leona Helmsly!). Our long term goal is to move to a more pastoral setting somewhere in the Northwest. We believe that the U.S. of A. is one broken down, alienated place to be, and that small groups of dynamic individuals might be able to hold back the dimming of the light. We spend some of our time working out communication strategies which are honest, direct, and kind. We also eat, sleep, work, and play. We are looking for prospective members who are committed to consensus, money sharing, right livelihood, sustainability, intimacy, and fun. Irreverent sense of humor a plus. Call or write

for information: *Jolly Ranchers, 2711 S Elmwood Pl., Seattle, WA 98144; 206-322-8071.*

L.A. ECO-VILLAGE, Los Angeles, California. In process, near downtown. We seek friendly, outgoing eco-co-op knowledgeable neighbors. Auto-less folks preferred who want to demonstrate and share low-consumption, high-quality lifestyles in an interesting, multi-cultural, high-visibility community. Spanish or Korean speaking helpful. Lots of potential for right livelihood, but must be initially financially self-reliant. Call or write: *Lois Arkin, 3551 White House Place, Los Angeles, CA 90004; 213-738-1254; crsp@igc.apc.org.*

LAMA FOUNDATION, San Cristobal, New Mexico. We are an intentional community located in the mountains of northern New Mexico. We seek those wishing to integrate into a community lifestyle, who see work as spiritual practice and have skills in carpentry/construction, gardening, cooking, and land restoration, as well as others, for our busy summer season starting in mid-May. Tent space available. Contact us for a brochure or more information at: *POB 240, San Cristobal, NM 87564; 505-586-1269; fax 505-586-1964; 76375.2726@compuserve.com.*

REDWOOD, Los Gatos, California. A small cooperative community (10-15 people) to provide an extended family for our children and ourselves. Located 20 minutes from Silicon Valley or Santa Cruz, the property is 10 acres with large house, shop, pool, sauna, hot tub, orchards, redwood grove and large organic garden space. Share vegetarian meals in common kitchen. Interests include yoga, singing, clothing-optional lifestyle, drumming, high-technology, spiritual exploration, children, and living simply. Share in community may be purchased or rented. *24010 Summit Road, Los Gatos, CA 95033; 408-353-5543.*

SANDY BAR RANCH, Orleans, California. Northern California land-based community seeking new members! We are a collective of fun-loving, hard workers creating a sustainable, living/working alternative in the Klamath mountains. We run several businesses, including edu-

cational workshops (permaculture, fire ecology, alternative building, blacksmithing/green woodworking...) and cabin rentals, and are designing a garden area along permacultural principles. In 1997 we realized a long time aspiration by forming a nonprofit entity to serve as a vehicle for expanding our educational programs. The Klamath Institute, named after the unique and beautiful area in which we live, promotes healthy forests and sustainable, forest communities within our watershed. We are seeking people interested in collective living and permaculture, with experience in general maintenance, gardening, hotel management, and marketing. Good communication, self-motivation, and a sense of humor are essential. Contact us at: *POB 347, Orleans, CA 95556; 530-627-3379; sandybar@pcweb.net.*

SOUTH WHIDBEY INTENTIONAL COMMUNITY, Whidbey Island, Washington. Our yet-to-be-named community is looking for two families to join us on our 30 acre farm on south Whidbey Island in beautiful Washington state. We envision a community of four families who share similar values such as Northwest vegetarianism, eco-friendliness, an orientation towards organic foods, organic gardening, forest management, consensus decision making, the use of alternative building materials, and the celebration of the Earth through ritual. If you are interested in how you might become part of this vision: *POB 782, Clinton, WA 98236; 360-331-4087.*

SUNRISE RANCH, Loveland, Colorado. Mature, spiritually focused community seeks individuals interested in revealing their inherent excellence through building and caring for a home for God on Earth. Serving through carpentry, painting, general maintenance, electrical, kitchen, gardening, landscaping, and housekeeping. Stipend plus room and board. Inquiries welcome. *Robert Merriman, 970-679-4358.*

TERRA NOVA, Columbia, Missouri. Low-consumption lifestyle in a quiet neighborhood of a university town. Our close-in location makes it possible to bike, walk, or bus to the downtown and campus area for employment or for cul-

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tural and political events. We own two houses and an adjoining one-acre lot slowly being transformed into organic garden, orchard, and wildflowers. As houses that border our land come up for sale, we hope people with similar values will buy them. We gather daily for meals (mostly vegetarian) and twice weekly for meetings (using consensus). Working through personal differences and challenges, we value learning about ourselves and each other, and wish to create deep, joyous friendships. We are queer friendly. Please contact us to arrange a visit. 1404 Gary, Columbia, MO 65203; 573-443-5253; terranovac@aol.com

THREE SPRINGS, North Fork, California. After four years of growing and learning this year we have made some great moves forward! Our 160 acres of land has now been placed in a nonprofit land trust. We are also looking for new members, who share our values of consensus decision making, simple living and interpersonal growth to help us steward our budding community and this beautiful land. Write or call: 59820 Italian Bar Road, North Fork, CA 93643; 209-877-7113; e-mail: farm@sierranet.net.

TWIN OAKS, Louisa, Virginia. We no longer have a waiting list and are looking for new members! There's a wide variety of work and activities available, including milking cows, woodworking, making tofu, cooking, office and administrative work, weaving hammocks, and much more. Social activities include jug-

gling class, knitting circle, yoga. Twin Oaks is an egalitarian, income-sharing eco-village of 100 people living on 450 acres in central Virginia. Our values include cooperation, non-violence, ecological awareness, and participatory government. Free visitor information packet. *Twin Oaks, 138-R Twin Oaks Rd., Louisa, VA 23093; 540-894-5126; twinoaks@ic.org; www.twinoaks.org.*

WIMMIN'S RURAL CO-OP, Athens, Ohio. Seeks more residential staff, short- or long-term. Rural land trust on 151 acres only 20 minutes from Ohio University, Hocking College and other intentional communities. SASE. *Susan B. Anthony Memorial UnRest Home, POB 5853, Athens, OH 45701; ad965@seorf.ohiou.edu.*

COMMUNITIES FORMING

ASCENSION (FAST/EASY) COMMUNITY, Tucson, Arizona. "I am everything and everything is me." All love-based techniques welcome, traditional to New Age. We'll also help others through the energy changes. *Reese Hughes, 702 S 6th Ave., Tucson, AZ 85701; 520-617-5056 (page).*

BOOK VILLAGE, Athens, Ohio. Community forming in rural SE Ohio. Cabins with lofts on 33 acres available for rent to simpler living book-sellers. *Book Village, Box 122, Athens, OH 45701.*

CENTRAL CITY COHOUSING, Sacramento, California. We are planning a 14-unit, urban infill cohousing community on downtown land currently owned by the City Redevelopment Agency. We need four more households before we can complete a development agreement. Our community will be at 10th and T, just five blocks from Southside Park Cohousing, and within easy walking distance of the capitol, the light rail, a year-round farmers' market, and downtown shops and movies. Contact: *Pat Mynka or Robert Osborn 916-442-4232; robert.osborn@mci.com; or visit our web site at: http://www.mother.com/~sclancy/COHOUSE.HTM.*

CHI HOLLOW, Hillsboro, Wisconsin. Spiritually, ecologically minded community forming; 190 acres, southwestern Wisconsin. Quiet valley with springs, fertile soils, rock outcroppings. Amish neighbors. Developing organic gardens, orchards, herbs, prairie, meditation retreat/education center, alternative energy, shared meals and activities. Join us in creating a community of loving people living lightly on the land. *Barb Schieffer, 54067 Chi. Hollow Rd., Hillsboro, WI 54634; 608-528-4432; billbarb@mwt.net.*

CIRCLE SPRINGS, Moab, Utah. Live with friends as neighbors in a rural, off-grid, cohousing community of 124 acres with perennial creeks and springs, arable land, at 5,900 feet. Located at base of mountains adjacent to public land. Area characterized by pinyon-juniper forest, cottonwoods, quiet. Mixture of private and community control of land, consensus decisions, balance between group and private life, developing sustainable lifestyles, deepening ties with nature, commitment to honest communication. We envision community activities to include gardening, construction, seasonal celebrations and sharing meals. Include SASE to *Community, Box 1171, Moab, UT 84532.*

COHOUSING COMMUNITY PROJECT, Columbia, Missouri. We will cluster about 20 private homes around a common house to facilitate sharing and social interaction. In such a community, we feel more connected to other people and more committed to things beyond ourselves. We believe Columbia, a progressive university town, is an ideal location. We hope to build in '99. *5316 Godas Circle, Columbia, MO 65202; 573-814-3632; http://cohousing.missouri.org.*

EARTHAVEN, Black Mountain, North Carolina. Tired of dreaming of sustainable living in community? Take the leap! Join committed visionaries actively engaged in the creative design dance of healing our world. We are a permaculture-based intentional village seeking a responsible alternative to the challenges we face as a species. We welcome committed families and individuals to join our circle. Free general info available. For in-depth infopak and six newsletters send \$15 to: *Earthaven, POB 1107, Black Mountain, NC 28711; 704-298-2399.*

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cal mountain paradise. Sole owner wants to build self-sufficient, sustaining community/business association with two to 10 families/shareholders. Too much for me alone. Land, livestock, timber, orchards, community garden, remain one entity. Dwellings individually built and owned. Features: three growing climates, river, two pure water year-round streams, many springs (exclusive water rights), irrigated fields, pine/natural forests, improved/natural pastureland, wild/cultivated fruit, pre-Incan ruins, Inca highway, private road access, gold country. Skills needed are livestock, dairy, forestry, erosion-control, irrigation, hydro-electric, construction, rammed earth, concrete, road work, blasting, surveying, archaeology, ecotourism, import-export. Info: *John Ham, 1653 Juanita Ave., San Jose, CA 95125; 408-280-0258; devoto@sj.bigger.net.*

EDEN RANCH, Paonia, Colorado. Forming community seeks members desiring rural, spiritual environment, sharing labor and resources on planned biodynamic, permaculture 65-acre farm operating under Limited Liability Company and Bylaws. Ecovillage concepts leading toward ultimate self-sustainability. Located on Western Colorado mesa, wondrous 360 degree views. Bring your own business, or work nearby. Future community businesses envisioned. Diversity in thought and age; consensus decision-making results from mutual respect and trust. Approximately \$15,000 (flexible terms available) plus cost of earth-friendly home of your choice. \$2 for Community Plan and newsletter. *Jim Wetzel, Nancy Wood, POB 520, Paonia, CO 81428; 970-835-8905; woodwetz@aol.com.*

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FLOWERING DESERT COMMUNITY, Tucson, Arizona. We're committed to the creation of a new culture based upon equality, voluntary cooperation, individual freedom and mutual support. Our values include: deep communication, supportive feedback, lasting friendships, individual responsibility, freedom of choice in relationship styles, ecological awareness, health awareness and, last but by no means least, happiness, joy, and fun! We want to learn how to live together and love each other no matter what our differences, and we're intent upon freeing ourselves from the ways in which our culture has become stuck. *Flowering Desert Community, POB 44110, Tucson, AZ 85733; fldes@iname.com.*

THE KIND CAFE, Brattleboro, Vermont. Looking for folks who value most: kindness, respect, humor, sharing, spirit love; who are vegan, tobacco-free, hardworking, self-directed, devoted to community service and to promoting com-



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NAMASTE ECOVILLAGE, Barnstead, New Hampshire. 44-acre permaculture land trust, seeking members, interns. Full chakra intimacy, permaculture activism, cluster cohousing, investors of time/resources/vision. SASE. 373 Peacham Rd., Center Barnstead, NH 03225; 603-776-7776.

NASALAM, Fair Grove, Missouri. We are a radical spiritual community being built on sacred land on the Ozark Plateau of SW Missouri. We are vegan, substance-free, and dedicated to following a simple lifestyle that is easy on the land and respectful of its creatures. Our spirituality is based on the teachings of the Order of Melchizedek and includes the use of eroticism, sex magick, and crystals in our work building a new reality paradigm. We are primarily interested in attracting polysexual (gay/bisexual) individuals oriented toward a polyamorous lifestyle with tribal overtones. We know that few will be drawn to the challenge presented here, but it only takes a few to change the world. Contact us for more information. *Nasalam, Rt. 3, Box 332, Fair Grove, MO 65648; 417-759-7854; nasalam@aol.com; http://membersaol.com/nasalam/.*

NORTHERN CALIFORNIA. Homeschool family with seven-year-old. Developing our homestead, organic fruit and nut tree orchard on Mattole River. Worked extensively on land/stream restoration, sustainable logging for building and firewood. Developed solar/hydro energy systems. Would like community of families sharing gardens, homesteading, etc. Many possibilities. Our vision is to share our place with people interested in learning to live sustainably, developing interdependence on each other and the land. Two-bedroom cottage available for homeschool family with future hope of buying into homestead site. Open to talking with people about different ways of building community on our farm. *Robie Teamo, 1901 Dutyville Rd., Garberville, CA 95542; 707-986-7787.*

PATHWAYS COHOUSING, Northampton, Massachusetts. Seeking members for 24-unit community on 39 wooded acres three miles from town. For more info: 24 Fort St., Northampton, MA 01060; 413-584-7130.

PORTLAND, OREGON. Seeking one or two individuals or couple, for shared household; potential community in the Portland Metro-area. We have urban and rural property to share. Prefer those who are well educated and are financially secure. Write: *John at 2630 NW Cornell Rd., Portland, OR 97210; 503-222-0169.*

POTASH ARTS COMMUNITY, Cummington, Massachusetts. On 115 acres of woods and

pastures in Western Mass., 25 miles west of Northampton, a five-college town. 15 privately owned two-to-five-acre lots ranging from \$23,000-\$30,000 surrounded by 60 acre land trust. Community sauna, plans for community building. Five households established. Educational facility including large stone house equipped for group dining, plus three workshop/studio buildings for sale to community members. Our fundamental principle is to establish and uphold harmony, cooperation, creativity, and reciprocity of support. We value personal autonomy, relationships, business, the arts, natural healing, education, gardening, celebration, and fun. We foresee a community of independent thinkers with the initiative to take responsibility for shaping their lives and their community. SASE to: *Neel Webber, 9 Frazier Lane, Cummington, MA 01026; 413-634-0181*

REJENNERATION, Jenner, California. Forming on five knolltop acres in an ecologically diverse coastal canyon with stunning views about one hour from Santa Rosa, CA. One house, some outbuildings and a garden have been built. We are looking for partners (\$10,000 min. down) to build (sweat equity) and live in the second, larger co-op household. Values include earth stewardship, earnest work, simplicity, and a respect for diversity. Shared meals. Call or write including some personal history and a SASE for date of next open house: *Box 42, Jenner, CA 95450; 707-632-5458.*

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UNAHWI RIDGE COMMUNITY, Western North Carolina. Offers unique homes, rentals, workscapes and amenities on 600-acre sustainable land preserve in southwestern North Carolina. Encouraging innovative business, agriculture and education pioneers. Construction/site sales begin spring '98. Information \$3. 604 Grovemont Rd., Raleigh, NC 27603; 919-773-1303.

WALDEN TWO, California. Seeking fellow Walden Two enthusiasts. Mike Ray, 40 Vienna St., San Francisco, CA 94112; 415-585-6079.

WINDTREE RANCH, Douglas Arizona. Earth spirituality, eco-centered life, nonprofit intentional community on 1227 acres of remote, off-grid, off-road, 4WD access, unspoiled foothills at comfortable 5200', health conscious, toxin-free, naturist, intergenerational, holistic, polysexual, Radical Honesty for sustainable relationships, serving Mother Earth through simplicity, stewardship and hard work (physical, emotional and spiritual). WindTree Ranch, RR 2, Box 1, Douglas, AZ 85607-9802; WindTreeRH@aol.com.

PEOPLE LOOKING

OFFICE WORKER WANTS TO FINALLY LIVE IDEALS, make lifestyle change and make life meaningful, fulfilling. Does your group have a mission, goals, camaraderie? Do you combine rural, small town living, ecological respect, a service mentality, healthy outdoors/technology/work/play, organic farming, garden, orchard, businesses/work in and outside community, financial stability, m/f balance? WM, 41, no children, non-practicing Christian, nonsmoker, (not

quite) vegetarian, on conservative side. M. Martin, 400 S Gramercy Pl., 106, Los Angeles, CA 90020; 213-381-9401; MARTIN_MJ@earthlink.net.

GUEST SPACE AVAILABLE for idealist looking to explore voluntary simplicity. Share 100 acres wooded Adirondack foothills with three individual households in process of setting up land trust. Many opportunities on the land and within "extended community." Ed Goldstein, 381 Hewlett Rd., Hermon, NY 13652.

ACTIVELY RETIRED WOMAN and I have a dream! I would like to buy a large enough home and share it with three other congenial women so that each of us can have both privacy and companionship. I would want homesharing friends who are intelligent, educated, outgoing, and sociable. I live in a lovely suburban community in upstate New York with collages, libraries, parks, etc. nearby, also AMTRAK that goes directly to NYC. POB 1614, Williamsville, NY 14221.

DWM, 49, ENTJ, egalitarian loyal polyamorist, Libertarian intellectual, omnivorous aware responsible computer professional, ethical humanist atheist, (com)passionate, sensual. Is into: prosperity, massage, sci-fi, chocolate, sailing, laughter, theater, personal and spiritual growth. Seeking like-minded individuals and couples with broad interests that are independent yet cooperative minded, adventurous and liberated for a polyfidelitous group. Rich, PO Box 1295, Madison, WI 53701.

HOMESCHOOLING FAMILY (kids 17, 11, 6) hoping to form friendly community. Location open. We love cooperation, group meals, sustainability, laughter, learning, communication, sharing ideas and equipment. We work with renewable energy and music. Structure to be decided by group, hopefully encouraging diversity. We want our children when grown to have option to stay and raise failies with us. Intersted? Contact: Barbara and Barry,

1288 W 11th St. #278, Tracy, CA 95376; 510-244-5664; bamiller@igc.apc.org.

ASCENSION (FAST) COMMUNITY SOUGHT by DWM, 46, to get through the earth/energy changes, and to help others to gain enlightenment easily. Learned, most skills. Reese Hughes, 702 S 6 Ave., Tucson, AZ 85701; 520-617-5056 (page).

INTERNS WANTED

MAHANTONGO SPIRIT GARDEN, Pitman, Pennsylvania. Internships in pantheist, non-Christian, spiritual retreat center for gay men in central Pennsylvania. Room and board in exchange for work in garden, orchard, building projects. Write: Brother Johannes, M.S.G., Pitman, PA 17964.

RESOURCES

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COMMUNITY SEEKERS' NETWORK OF NEW ENGLAND. For joining, starting, and learning about intentional communities via trips, meetings, and "Many-to-Many" style newsletter. CSN/NE c/o 15 Marcus Rd., Sharon, MA 02067; 617-784-4297.

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

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(continued from p. 80)

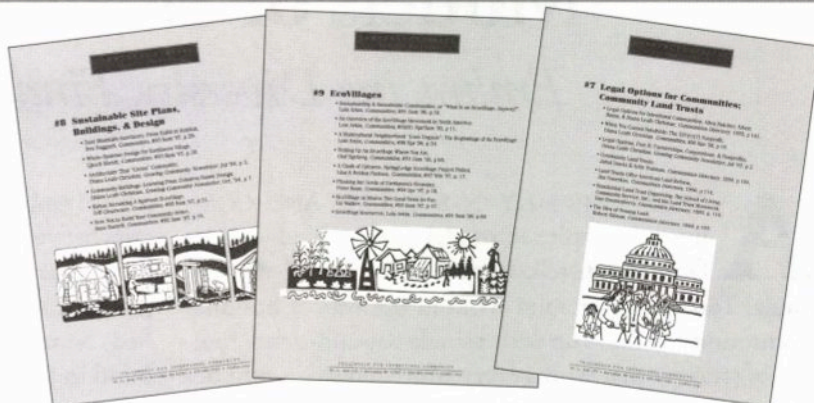
according to our standards. Whenever we go that route, we're out of balance.

So how do we learn effective new habits and skills that will help us move forward on our growth paths—while *unlearning* the bad habits that are getting in our way? Most of us have a tendency to ignore or dispute ideas that contradict our current set of beliefs and expectations about how the world really works. A more effective approach is to acknowledge the value and power of constructive feedback, even when it is uncomfortable for us, and seek to create a support structure that encourages it. With that base of clarity and commitment, community living can afford a potent environment for examining the old ways and testing new options.

The solutions will come if we're committed to looking for them, willing to ask questions, tolerant of those on a different path, and able to admit fault when appropriate. It helps to remember that we don't need to solve everything at once—if we believe progress is possible; surround ourselves with trustworthy allies committed to giving supportive feedback; and remember to take small steps, one at a time—then it's likely that we'll grow ever closer to manifesting our goals, sustainably. Ω

Geoph Kozeny has lived in various kinds of communities for 24 years. He has been on the road for 10 years visiting communities—getting involved in the daily routine of each group, asking about visions and realities, taking photos, and giving slide shows about the diversity and vitality of the communities movement.

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Models of Sustainability

Embracing Diversity, Finding Balance

ALTHOUGH MANY INDIVIDUALS AND COMMUNITIES aspire to model sustainable living, as far as I can tell, none have perfected the formula. Too many variables stand in the way of building community to come up with a single cut-and-dried, fool-proof strategy that works every time. Indeed, a number of possible approaches could work well, depending on the interests, skills, personalities, and communication styles of the participants.

One of the biggest challenges facing would-be sustainable communities is integrating technical savvy with social design in a balanced way. Merely articulating an inspiring vision and mastering the latest eco-technology is not sufficient—physical skills, interpersonal processes, flexibility, and creativity, among other things, are also required. Many groups get so caught up in focusing on their own stated goals that they overlook essential elements that are necessary in any model that aspires to sustainability.

Having watched a number of communities begin, each with a well-established common vision and a seemingly reasonable implementation plan, I realized that a majority of them folded within the first few years because the participants lacked the interpersonal and decision-making skills necessary for handling the issues that eventually surfaced—that will *always* eventually surface. Without some agreed-upon structure or group process in place, or at least talented meeting facilitators—either community members themselves or someone from the outside—to guide the group through conflict situations, most experiments in sustainable community are doomed to frustration and, ultimately, failure.

The idea of modeling sustainability for others also

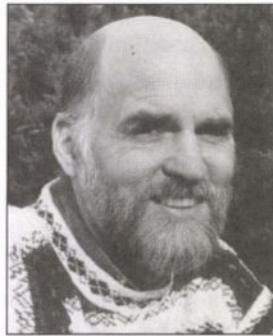
invites ambiguity because there are no tangible boundaries between “alternative” and “mainstream.” Many community-aspiring idealists who deserve the “alternative” label are not in touch with other groups equally qualified. Some promoters of sustainable community are so blind to the existence of other alternative folks that they regularly try to reinvent some new wheel or another. Ultimately, each group learns lessons and develops skills that have value for others as well. What’s needed is considerably more cross-fertilization and cooperation among the various sustainable-community models.

I’d like to offer several practical concepts that can help keep a model sustainable community in balance, and which can foster a higher level of cooperation between communities:

- *None of us have a complete understanding of how all the parts of the universe work, or how all those parts fit together.*
- *Group members have come from the broader society and have most likely brought along some negative conditioning that needs revamping.*
- *Our everyday lives, though perhaps steadily improving, will likely never reach the point where all of our actions are perfectly aligned with our vision of how great things could be in an ideal world.*

These three concepts are each ordinary enough, yet often they get lost in the dialogue about where we want to go and how we want to get there. Together these concepts illuminate the importance of remaining open to others who have perspectives and priorities different from our own. Further, they point out the value of not getting caught in the trap of thinking that our way is the best or only way, then trying to convince or coerce others into living

(continued on p. 79)



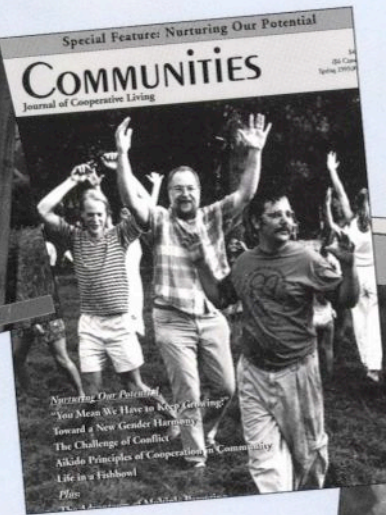
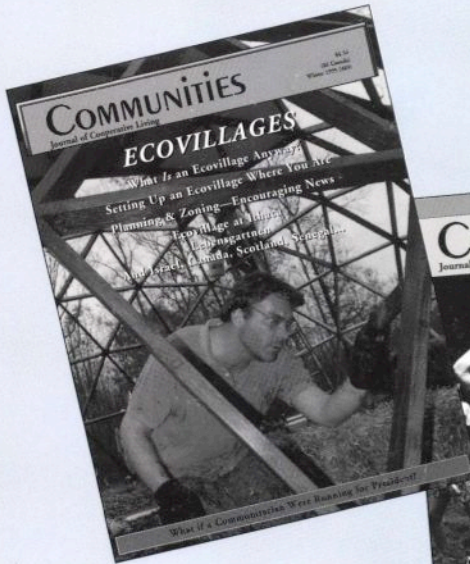
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