

Port Townsend EcoVillage Applicant Packet

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Dear PTEV Applicant,

A very warm welcome to the Port Townsend EcoVillage! We are excited that you are considering joining our community, and sincerely hope you find the application process clear, helpful and beneficial to you. This application packet contains detailed information about our community, the joining process and overviews from our suggested readings on Consensus, NVC, Permaculture, Diversity/Social Justice and Sustainability. The summaries just scratch the surface of these vast and complex bodies of work which undoubtedly call for deeper study and understanding. We will be reviewing and adjusting the handouts over time in order to best capture the spirit of our foundational principles. Please take your time reading the information in this packet before applying. This process is designed to provide an opportunity for you to understand and evaluate the vision we have developed in community and for us to get to know you better. Our intention is that this will help you become clear about your priorities, values, needs and expectations of community life, and that you may come to know and understand us as much as possible as you take steps to join our community.

As we recruit members for our EcoVillage, we are trying to create a thriving community, one that is sustainable for generations to come, one that is inclusive of all ages and welcomes diversity. We want elders, families with young children and teens, young people, singles, couples and more. We hope that those do not go on to become members will find other ways to remain involved in our community.

At any stage in the process, please feel free to contact the Membership/Outreach Team with questions, concerns and feedback about the process. We are committed to making this a smooth and beneficial process. We look forward to getting to know one another!

Sincerely,
The PTEV Membership/Outreach Team
Helen Kolff, 360-379-4858
Gretchen Sleicher, 360-379-9123
Marc Weinblatt, 360-344-3435

Please send your completed application to: info@ptecovillage.org or
PTEV Membership
510 35th St.
Port Townsend, WA 98368

Port Townsend EcoVillage

Vision Statement

Adopted 2/15/04

*Port Townsend EcoVillage is a community of people
dedicated to living in harmony
with each other and with the earth,
exploring together ways to live more sustainably.*

Our EcoVillage is specifically designed to allow us to live as efficiently as possible, with minimal use of non-renewable resources, responsible use of renewable resources and maximum recycling of waste. We strive to integrate the people and the land in a way that preserves the diversity, resilience and natural fertility of the earth. Permaculture principles are important to us in raising animals and growing much of our own organic produce.

Our community has a shared understanding that all of life is interconnected, that many ecological systems are being threatened by human lifestyles, and that we must find better ways to live more simply and justly. We are committed to the use of a consensus-based process in decision making and the practice of Non Violent Communication (NVC). We respect diversity, including people with different abilities, beliefs and ages, and integrate everyone into the fabric of the community without discrimination.

We share our land in common ownership, including agricultural land and a small forest. We also share a common house, shops, greenhouses, tools and other facilities and resources. We frequently eat meals and celebrate life events together. We provide significant natural habitat for wildlife, revere nature and celebrate the seasons.

We are an open community and welcome visitors. We offer educational opportunities related to our vision of the future. We serve as a model for the potential of living more sustainably and welcome new and innovative ideas as we continue to evolve.

APPLICATION FOR POTENTIAL MEMBERS OF THE PORT TOWNSEND ECOVILLAGE

THANK YOU for your interest in becoming a member of the Port Townsend EcoVillage! We are happy to know that there are others who share our reverence for the Earth and all of its inhabitants, and who wish to join us in seeking to live more lightly, sustainably, and collaboratively.

As new members seek to join us, it is important to create as much mutual knowledge, awareness and connection amongst all of us as possible. We want to have a greater sense of who you are: your life situation, priorities, values, gifts, needs. We also want you to have a clear sense of what you are getting into by choosing to live at the PTEV. We hope the following questions will assist in this process.

PORT TOWNSEND ECOVILLAGE QUESTIONNAIRE for prospective Members

Name _____ Date _____

Current Address _____

Phone _____ Email _____

1. Why do you wish to live in the Port Townsend EcoVillage (PTEV)?
2. How do you imagine you would benefit from living at the PTEV? How do you imagine the PTEV would benefit from your presence?
3. We make most of our decisions by consensus. What, if any, has been your past experience with consensus as a decision-making process and do you have any questions or concerns about it?
4. How do you deal with situations in which you discover that others have different values or needs than you in certain situations. For example, what would you do in the following 2 specific situations:
 - a. Consistently during community meals a child in the community grabs food out of dishes with hands, raises their voice during meals, and runs around after meals. You find yourself annoyed by this, yet others are not stepping in. How would you handle this ?
 - b. You notice a community member who you rarely see working in the shared garden, consistently harvesting a lot of food from the garden. This seems unfair to you. What would you do?
5. How do you support yourself financially? How do you plan to finance the cost of a lot, building a dwelling, and ongoing assessments?
6. When do you envision purchasing a lot, building a home and moving to the PTEV?
7. What are your needs for privacy and how will you get them met while living in this community? What are your needs for social interaction and how will you get them met while living in this community?

8. How do you foresee balancing your life and commitments at the PTEV with the rest of your life, i.e., jobs, relationships, raising kids, etc.

9. When living in community, we each of us fulfills a variety of roles on a daily basis. Examples: being a compassionate listener, planning the garden, watering and weeding, childcare, maintaining facilities, helping to create/hold sacred space, committee work, etc. What are some of the roles you see yourself fulfilling in the day-to-day functioning of the community? What would be your primary and/or ideal role?

10. Is there anything else you'd like to add? We'd love to know about your cultural heritage, traditions or practices you do, regional and educational background, career/job and other information you think is significant, or wish to share.

11. As a community we have limitations and guidelines around pets, smoking, and drugs and alcohol use (see details in our legal documents). Do you have any concerns about these?

Skills and Knowledge Survey

(Please indicate how many years experience/training you have, where applicable)

accounting / CPA	grey/black water systems
alternative building (clay, straw...)	healing arts
alternative energy systems	law
bookkeeping	marketing/PR
carpentry	mechanic
childcare	metal work
computer graphics/web design	metaphysical arts (tarot, astrology...)
conflict resolution	musical instruments
consensus	native plants/animals
culinary arts	non-violent communication
dance / bodywork	permaculture
education / teaching	plumbing
electrical work	retail / business management
farming	singing/ songleading / songwriting
food service / waiting	stenography / typing
gardening	writing / editing
group facilitation	Other:

Family configuration ___ single with no children ___ couple with no children
___ single with children ___ couple with children
ages of children _____

Please list contact information for two personal references (excluding family members) you have known for 3 years or more.

PTEV Process for Member Selection

1. Potential member expresses an interest in becoming a Member of the PTEV, attends at least one business meeting, and receives a membership packet
2. Potential member completes questionnaire (above) and returns it to PTEV Membership Team.
3. Potential member is interviewed by the Membership Team, which makes a recommendation to the Members.
4. PTEV Members who so desire participate in interview and approve or disapprove the potential member. The decision to approve or disapprove the potential member will be made at a separate Membership Team meeting. The Membership Team's recommended decision will be shared and discussed at a special meeting with PTEV Members within 2 weeks of the interview. The final decision of the PTEV Members will be communicated to the potential member at that time.
5. Potential member reviews the list of suggested readings, participates in orientations totaling at least 8 hours covering such topics as our values, consensus, compassionate communication (NVC), diversity, permaculture, sustainability, and low-impact development, and signs an agreement accepting all of our policies in force at that time.
6. Potential member pays for lot and/or signs a contract for a portion of cost of the lot, thereby becoming a full Member.
7. New members are expected to develop a working knowledge of consensus, compassionate communication, diversity, permaculture, sustainability, and low-impact development within one year of becoming a member.

Exceptions to this policy may be considered on a case- by- case basis.

Expectations of Port Townsend EcoVillage Members

The Members of the Port Townsend EcoVillage agree to the following expectations:

1. Commit to actively living the Vision Statement.
2. Commit to honoring all of the PTEV policies and procedures consensed upon by the membership, including the CC & R's, Bylaws and Regulations.
3. Pay all fees, assessments, and other financial obligations to the PTEV in a timely fashion or make arrangements with the appropriate teams for a payment plan. All payments, except as otherwise noted, are non-refundable.
4. Participate in 75% of PTEV business meeting. Participation in work parties is strongly encouraged.
5. Pursue training (or describe previous training and/or experience) in consensus, NVC, permaculture, diversity, sustainability and deep ecology. See Suggested Reading List for specific recommendations.

THE PTEV MANDALA

We were introduced to the concept of the mandala process for identifying goals through a workshop led by Robina McCurdy, co-founder of a community in New Zealand, who works internationally in community development and permaculture design.

A mandala is a circular design which, in this context, is a tool for diagramming an intentional community's core values, principles and attitudes, and activities. It is our hope that by agreeing on our core values, our principles and attitudes will naturally grow out of those core values. And likewise, our activities and structures on the land will be in alignment with our principles and attitudes in each topic area.

We recommend that potential new members spend some time exploring the Mandala on our website. Please keep in mind that some of the items consensed upon in previous years have not been carried forward when we modified our overall Development plans and changed our legal structure to a Homeowners' Association in early 2010. The Mandala should be considered a general guide in terms of core values, principles & attitudes, and a looser guide in terms of activities.

When you click on each section of the graphic on the website, you will see the concepts we have discussed in each topic area and at each level, with items on which we have reached consensus marked with an asterisk. We have found this process to be a way of grounding ourselves in our core values and defining our principles and attitudes as we plan our specific activities and structures on the land. We have found it relatively easy to agree on the core values, while it has been more challenging to translate those core values into principles we can articulate and specific activities we can agree to carry out. When questions arise around a controversial or confusing topic, it has proved to be very helpful to return to the mandala for guidance.

Suggested Reading List for the PTEV

NVC

Leu, Lucy, Nonviolent Communication Companion Workbook: A Practical Guide for Individual, Group or Classroom Study.

***Rosenberg, Marshall, Nonviolent Communication, A Language of Life, 2003. PuddleDancer Press, Encinitas, CA.**

Communities Magazine, Issue #128, Resolving Conflict in Community. Fall 2005.

CONSENSUS

Avery, Michel, Brian Auvine, Barbara Streibel and Lonnie Weiss, eds., Building United Judgment: A Handbook for Consensus Decision Making. 1981. The Fellowship for Intentional Community, Rutledge, MO.

Briggs, Bea, Introduction to Consensus. 2000. Available from store.ic.org.

***Butler, Lawrence and Amy Rothstein, On Conflict and Consensus: a handbook on Formal Consensus decisionmaking. 1991. Foods Not Bombs Publishing, Portland, ME.**

Communities Magazine Issue #109, Decision Making in Community. Winter 2000.

PERMACULTURE

***Hemenway, Toby, John Todd, Gaia's Garden: A Guide to Home-Scale Permaculture.**

Holmgren, David, Permaculture: Principles and Pathways Beyond Sustainability

Mollison, Bill, Introduction to Permaculture.

DIVERSITY

***Adair, Margo, Sharon Howell, Breaking Old Patterns, Weaving New Ties, 1994. Tools for Change.**

***Adair, Margo, Sharon Howell, The Subjective Side of Politics, 1988. Tools for Change.**

Adams, Maurianne, Warren J. Blumenfeld, Rosie Castaneda, Heather W. Hackman, Madeline L. Peters, Ximena Zuniga, Readings for Diversity and Social Justice: An Anthology on Racism, Sexism, Anti-Semitism, Heterosexism, Classism, and Ableism.

Adams, Maurianne, Lee Anne Bell, Pat Griffin, Teaching for Diversity and Social Justice: A Sourcebook.

COMMUNITY

***Christian, Diana Leafe, Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities.**

Jackson, Hildur, Karen Svensson, Ecovillage Living: Restoring the Earth and Her People.

McCamant, Kathryn, Charles Durrett, Ellen Hertzman, Cohousing: A Contemporary Approach to Housing Ourselves.

SUSTAINABILITY

***Northwest Earth Institute, Choices for Sustainable Living.**

***Northwest Earth Institute, Deep Ecology, overview section.**

* **Highly recommended reading**

PTEV Consensus Handout

The following has been excerpted from On Conflict & Consensus by C.T.L. Butler and Amy Rothstein, 1991, pp 1-18.

Advantages of Formal Consensus

Methods of decisionmaking can be seen on a continuum with one person having total authority on one end to everyone sharing power and responsibility on the other. The level of participation increases along this decisionmaking continuum. Oligarchies and autocracies offer no participation to many of those who are directly affected. Representative, majority rule, and consensus democracies involve everybody, to different degrees.

When choosing a decisionmaking method, one needs to ask two questions. Is it a fair process? Does it produce good solutions? To judge the process, consider the following: Does the meeting flow smoothly? Is the discussion kept to the point? Does it take too long to make each decision? Does the leadership determine the outcome? Are some people overlooked?

To judge the quality of the end result, the decision, consider: Are the people making the decision, and all those affected, satisfied with the result? To what degree is the intent of the original proposal accomplished? Are the underlying issues addressed? Is there an appropriate use of resources? Would the group make the same decision again?

We believe that it is inherently better to involve every person who is affected by the decision in the decisionmaking process. This is true for several reasons. The decision would reflect the will of the entire group, not just the leadership. The people who carry out the plans will be more satisfied with their work. And, as the old adage goes, two heads are better than one.

Consensus is becoming popular as a democratic form of decisionmaking. It is a process which requires an environment in which all contributions are valued and participation is encouraged. There are, however, few organizations which use a model of consensus which is specific, consistent, and efficient. Often, the consensus process is informal, vague, and very inconsistent. This happens when the consensus process is not based upon a solid foundation and the structure is unknown or nonexistent. To develop a more formal type of consensus process, any organization must define the commonly held principles which form the foundation of the group's work and intentionally choose the type of structure within which the process is built.

It is often said that consensus is time-consuming and difficult. Making complex, difficult decisions is time-consuming, no matter what the process. Many different methods can be efficient, if every participant shares a common understanding of the rules of the game. Like any process, Formal Consensus can be inefficient if all the members of a group do not follow the same structure.

Formal Consensus has a clearly defined structure. It requires a commitment to active cooperation, disciplined speaking and listening, and respect for the contributions of every member. Likewise, every person has the responsibility to actively participate as a creative individual within the structure.

The Structure of Formal Consensus

Formal Consensus is presented in levels or cycles. In the first level, everyone is given an opportunity to express opinions, including concerns, but group time is not spent on resolving problems. In the second level, the group focuses its attention on identifying concerns, still not resolving them. This requires discipline. Reactive comments, even funny ones, and resolutions, even good ones, can suppress the creative ideas of others. Not until the third level does the structure allow for exploring resolutions.

Each level has a different scope and focus. At the first level, the scope is broad, allowing the discussion to consider the philosophical and political implications as well as the general merits and drawbacks and other relevant information. The only focus is on the proposal as a whole. Some

decisions can be reached after discussion at the first level. At the second level, the scope of the discussion is limited to the concerns. They are identified and publicly listed, which enables

everyone to get an overall picture of the concerns. The focus of attention is on identifying the body of concerns and grouping similar ones. At the third level, the scope is very narrow. The focus of discussion is limited to a single unresolved concern until it is resolved.

In an ideal situation, every proposal would be submitted in writing and briefly introduced the first time it appears on the agenda. At the next meeting, after everyone has had enough time to read it and carefully consider any concerns, the discussion would begin in earnest. Often, it would not be until the third meeting that a decision is made. Of course that depends upon how many proposals are on the table and the urgency of the decision.

Decisions are adopted when all participants consent to the result of discussion about the original proposal. People who do not agree with a proposal are responsible for expressing their concerns. No decision is adopted until there is a resolution of every concern. When concerns remain after discussion, individuals can agree to disagree by acknowledging that they have unresolved concerns but consent to the proposal anyway and allow it to be adopted. Therefore, reaching consensus does not assume that everyone must be in complete agreement, a highly unlikely situation in a group of intelligent, creative individuals.

Introductions

Clarify Process
Present Proposal or Issue
Questions to Clarify Presentation

Level 1

Broad Open Discusson

Group Discussion
Call for Consensus

**The Formal
Consensus
Process**

Level 2

Identify Concerns

List Any Concerns
Group Related Concerns

Level 3

Resolve Concerns

Resolve Grouped Concerns
Call for Consensus

Alternate Closing Options

Restate Remaining Concerns
Questions to Clarify Concerns
Discussion Limited to Resolving One Concern at a time
Call for Consensus

Stand Aside
Send to Committee
Declare Block

CONSENSUS

PTEV

Nonviolent Communication Handout

Respectful communication within a community can sometimes be a tricky, complex issue. Everyone having a different perspective on what it sounds like, looks like, etc. There are a number of different models out there for peaceful communicating (Compassionate Listening, Active Listening, etc.). Here at PTEV, we have chosen Nonviolent Communication as our starting point. It doesn't mean that this model is the only one that we use to resolve conflicts or deal with difficult issues; we utilize a number of different group facilitation techniques. It does mean that we are committed to practicing and using this model with each other whenever it is appropriate.

The following has been excerpted from Nonviolent Communication: A Language of Compassion, by Marshall B. Rosenberg, pp 1-7.

Introduction

What happens to disconnect us from our compassionate nature, leading us to behave violently and exploitatively? And conversely, what allows some people to stay connected to their compassionate nature under even the most trying circumstances?

While studying the factors that affect our ability to stay compassionate, I was struck by the crucial role of language and our use of words. I have since identified a specific approach to communicating – speaking and listening – that leads us to give from the heart, connecting us with ourselves and with each other in a way that allows our natural compassion to flourish. I call this approach Nonviolent Communication, using the term nonviolence as Gandhi used it – to refer to our natural state of compassion when violence has subsided from the heart. While we may not consider the way we talk to be "violent", our words often lead to hurt and pain, whether for ourselves or others.

NVC is founded on language and communication skills that strengthen our ability to remain human, even under trying conditions. It contains nothing new; all that has been integrated into NVC has been known for centuries. The intent is to remind us about what we already know – about how we humans were meant to relate to one another – and to assist us in living in a way that concretely manifests this knowledge.

NVC guides us in reframing how we express ourselves and hear others. Instead of being habitual, automatic reactions, our words become conscious responses based firmly on an awareness of what we are perceiving, feeling, and wanting. We are led to express ourselves with honesty and clarity, while simultaneously paying others a respectful and empathic attention. In exchange we come to hear our own deeper needs and those of others. NVC trains us to observe carefully and to be able to specify

behaviors and conditions affecting us. We learn to identify and clearly articulate what we are concretely wanting in a given situation.

As NVC replaces our old patterns of defending, withdrawing, or attacking in the face of judgment and criticism, we come to perceive ourselves and others, as well as our intentions and relationships in a new light. Resistance, defensiveness, and violent reactions are minimized. When we focus on clarifying what is being observed, felt, and needed rather than on diagnosing and judging, we discover the depth of our own compassion. Through its emphasis on deep listening – to ourselves as well as others – NVC fosters respect, attentiveness, and empathy, and engenders a mutual desire to give from the heart.

The NVC Model

To arrive at a mutual desire to give from the heart, we focus the light of our consciousness on four areas – referred to as the four components of the NVC Model.

1. Observation – the concrete actions we are observing that are affecting our well-being
2. Feeling – how we are feeling in relation to what we are observing
3. Needs – the needs, values, desires, etc. that are creating our feelings
4. Request – the concrete actions we request in order to enrich our lives

First we observe what is actually happening in a situation: what are we observing others saying or doing that is either enriching or not enriching our life? The trick is to be able to articulate this observation without introducing any judgment or evaluation – to simply say what people are doing that we either like or don't like. Next we state how we feel when we observe this action: are we hurt, scared, joyful, amused, irritated, etc.? And thirdly, we say what needs of ours are connected to the feelings we have identified. The fourth component address what we are wanting from the other person that would enrich our lives or make life more wonderful for us.

Thus part of NVC is to express these four pieces of information very clearly, whether verbally or by other means. The other aspect of this communication consists of receiving the same four pieces of information from others.

1. Expressing honestly through the four components
2. Receiving empathically through the four components

PTEV Permaculture Handout

(excerpted from Gaia's Garden by Toby Hemenway, pp 5-4)

What is permaculture?

...

Permaculture is a set of techniques and principles for designing sustainable human settlements. The word, a contraction of both "permanent culture" and permanent agriculture," was coined by Bill Mollison, a charismatic and iconoclastic one-time forester, schoolteacher, trapper, and field naturalist, and one of his students, David Holmgren. Mollison says the original idea for permaculture came to him in 1959 when he was observing marsupials browsing in the forests of Tasmania, and jotted in his diary, "I believe that we could build systems that would function as well as this one does."

In the 1970's, he and Holmgren began to develop a set of techniques for holistic landscape designs that are modeled after nature yet include humans. Permaculture's vision is of people participating in and benefiting from an abundant, nurturing natural world.

Though permaculture practitioners design with plants, animals, buildings and organizations, they focus less on those objects themselves than on the careful design of relationships among them--interconnections--that will create a healthy sustainable whole. Interconnections are what turns a collection of unrelated parts into a functioning system, whether it's a community, a family or an ecosystem.

The aim of permaculture is to create ecologically sound, economically prosperous human communities. It is guided by a set of ethical principals--care for the earth, care for people, and share the surplus. From these stem a set of design guidelines. Some of these guidelines are based on our understanding of nature, such as, "Each element should perform several functions," and "Use natural plant succession to create favorable sites and soils." Others are borrowed from stable, long-term societies, such as, "Use renewable resources," and "Begin the garden at your doorstep." Many of these design guidelines are given in various books about permaculture, listed in the bibliography. Together they combine to create a way to design sustainable gardens, landscapes, towns, and cultures.

From this it is obvious that permaculture is about much more than gardening. But since permaculture emphasizes the role of plants and animals in human life, many people have come to permaculture through their love of gardening and agriculture.

(the following was excerpted from Cascadia Permaculture Institute Handouts)

Primary Principles for Functional Design

1. Observe. Protracted and thoughtful observations rather than prolonged and thoughtless actions. Observe the site and its elements in all seasons. (Areas of shade, wind direction, points of sunrise and sunset, rainfall, etc.)

2. Connect. Use relative location: Place elements in ways that create useful relationships and timesaving connections among all parts. The number of connections among elements create a healthy, diverse ecosystem, not the number of elements. (Mimic nature; work with it, not against it)

3. Catch and store energy and materials. Identify, collect, and hold the useful flows moving through the site. By saving and reinvesting resources, we maintain the system and capture still more resources.

4. Each element performs multiple functions. Choose and place each element in a system to perform as many functions as possible. Increasing beneficial connections between diverse components creates a stable whole. Stack elements in both space and time.

5. Each function is supported by multiple elements. Use multiple methods to achieve important functions and to create synergies. Redundancy protects when one or more elements fail.

6. Make the least change for the greatest effect. Find the “leverage points” in the system and intervene there, where the least work accomplishes the most change.

7. Use small scale, intensive systems. Start at your doorstep with the smallest systems that will do the job, and build on your successes, with variations. Grow by chunking.

Design Process

I Observation & Assessment

II Vision

III Conceptual Design

IV Master Planning

V Phasing

VI Implementation

VII Evaluate

PTEV Diversity Handout

(excerpted from Breaking Old Patterns Weaving New Ties Alliance Building by Margo Adair and Sharon Howell)

Diversity is the essence of community. ... Many organizations and institutions aim to create greater diversity. Some do manage to expand their membership. Typically only one or two lesbians and gays, people of color, working class or poor people join. Over time they drop out leaving the organization looking as it did in the beginning. Those who stay around often tend to identify with middle-class norms and no longer bring the perspectives rooted in their community of origin.

Not looking at the atmosphere of their work, organizations often assume others aren't involved because either "they don't understand" or "they are not qualified." ... It's no wonder people prefer to stay home or work separately, rather than combining their energies toward broad social change.

... we have yet to find ways to celebrate our differences while sustaining our common work. Central to such a context would be embracing those aspects of our particular cultures which have been submerged by the dominant society. Creating this requires basic changes in our ways of working together. It is the foundation for mutual respect. ... Instead of asking, "how do we get 'them' to join us?" we should ask, "what do we need to do to join 'them'?" ... This takes more than token representatives from other groups. In order to shatter the middle-class context of organizations, outsiders need to be actively recruited in substantial numbers so that they can bring a cultural counterpoint to established norms. In a truly diverse context people find it easier to share their perspectives. By creating a base of strength in which outsiders are no longer isolated, patterns of accommodation to middle-class norms are no longer necessary.

People have little personal experience to call upon in making these changes. In most situations that have succeeded in bringing together different kinds of people, issues of race, class and gender have been sources of divisiveness, not strength. The efforts have been infused with feelings of guilt, anger, suspicion, antagonism, pain and blame.

People in dominated groups have always known about their dominators. Survival often depends upon not making a mistake which would upset those who control the resources needed to survive. As a result, those on the outside have a much clearer understanding of those on the inside than those on the inside have about the experiences and sensitivities of outsiders. ... In whatever ways we each have privilege, we need to educate ourselves about the history, culture, struggle and everyday obstacles that must be contended with by people different from ourselves. Otherwise these experiences remain invisible.

Power is the ability to do things. Privilege, protected by power, is access to resources and benefits based on who people are, not what they do. Privilege requires exploitation of others. Because of this, people talk, about the power they don't have,

but seldom about the power they do have. No one wants to acknowledge that their comforts are made possible by the suffering of others.

When those with privilege begin to look at what is taken for granted and who pays the price, often their first reaction is to feel guilty. Guilt gives rise both to self-hatred on the one hand, and to romanticizing the oppressed on the other. In this dynamic, the oppressed are always right—they can do no wrong—and conversely, the privileged are always wrong and can do no right. Thus, the initial recognition of injustice often moves people from the place of denying the humanity of others to denying their own humanity. ...

All of us need to become aware of our assumptions which support our own power and privilege, and how these distort our view of the contributions, capabilities and options of others. These assumptions are cultivated in countless ways by the dominant culture. By understanding the particularity of the many different oppressions in this society, we begin to see how much our day-to-day interactions are fraught with divisiveness and the perpetuation of domination. For example, it is not uncommon to hear people talk about Native Americans in the past tense, refer to their clothing as costumes, or call their religions primitive. Whenever people speak of the family, they assume heterosexuality. A person with a physical disability is treated as if she/he is an object of pity, incapable in areas totally unrelated to the particular disability. Needless to say, each of these instances distorts the experiences of whole groups of people. If any members of these groups are present, chances are they won't stick around for long.

Changing the organizational culture in which we work is essential, but it is not enough. If we are to create a life-affirming society, we need to take a stand against domination and accommodation wherever we are. The silence that eats away at our humanity grips us while standing in lines, or while overhearing casual remarks by strangers and friends. We will restore our integrity only when we break the tyranny of silence and speak up in these situations which our culture teaches us to endure or ignore. When we refuse to remain silent in all public, family and community settings, we transform the dehumanizing climate on which institutional abuse depends.

The hold which the dominant culture has on us will not be released easily. However, we can create a new culture in which we care for one another and are accountable to each other, if we focus on principles of social and ecological justice as the basis for our choices. As people of conscience we need to develop strategies and tactics that enable us to make judgments about ideas and actions based upon their impact. The standards of evaluating decisions we should use are those that address whose interests are served, who benefits, what is gained and what is lost.

... we recommend that people consciously adopt the following principles as the foundation for all shared activity.

- We have all been wounded by a society that continues to be dependent on relations of exploitation and domination. Collectively, we support one another to transform attitudes and behaviors which perpetuate patterns of domination and compliance.

- The humanity and integrity of all peoples and individuals are to be respected.
- All humans are social beings. Individual well-being depends on collective well-being.
- Everyone gains fulfillment through harmonizing with nature.
- Everyone has intelligence and sensitivity and is in a continual process of learning.
- Everyone is fulfilled through creative activity.
- Everyone has something to contribute.
- Everyone wants to create relations of mutual care and respect.
- Our collective well-being depends on honoring nature.

... Let us choose the changes that will heal our relationships and bring about social and ecological justice to secure the future.

PTEV Sustainability Handout

Our Vision Statement reads "Port Townsend EcoVillage is a community of people dedicated to living in harmony with each other and with the earth, exploring together ways to live more sustainably."

To understand what is meant by the word "sustainability," we offer the following definitions, taken from pages I-3 of Choices for Sustainable Living, NW Earth Institute, 2005.

DEFINITIONS OF SUSTAINABILITY

Sustainable development is meeting the needs of the present without compromising the ability of future generations to meet their own needs.

-From Our Common Future, UN World Commission on Environment and Development

Sustainability is equity over time. As a value, it refers to giving equal weight in your decisions to the future as well as the present. You might think of it as expanding the Golden Rule through time, so that you do unto future generations (as well as to your present fellow beings) as you would have them do unto you.

-Robert Gilman, Director of Context Institute

Sustainability is rooted in looking to the inherent workings of nature as a model, with the idea that the natural systems of the world do work in balance to perpetuate life, and by working in harmony with those natural systems, we can sustain our own lives.

-Debra Dadd-Redalia, Sustaining the Earth

"Sustainability" is a term that has evolved from the idea of "sustainable development," which was originally defined as the realization of the development needs of all people without sacrifice of the earth's capacity to sustain life. Sustainability...simply means achievement of a balance between human impacts and the capacity of the natural world that can be sustained indefinitely, taking into account three interdependent elements: the environment, the economy and the social system. A balance between the human and natural world will demand the adoption of a new ethic of sustainability, a new lifestyle and new expectations in order to ensure our collective survival.

From Towards Sustainability: Learning for Change, BC Roundtable

Sustainability is part of a trend to ...consider the whole instead of the specific. Sustainability emphasizes relationships rather than pieces in isolation. ...Sustainability is

not at all about regressing to primitive living conditions. It is about understanding our situation, and developing as communities in ways that are equitable, and that make sense ecologically and economically.

-Center for Sustainable Communities

Activities are sustainable when they:

- use materials in continuing cycles,
- use continuously reliable sources of energy,
- come mainly from the potentials of being human, i.e., communication, creativity, coordination, appreciation, and spiritual and intellectual development.

Activities are non-sustainable when they:

- require continual inputs of non-renewable resources,
- use renewable resource faster than their rate of renewal,
- cause cumulative degradation of the environment,
- require resources in quantities that could never be sustainable for all people,
- lead to the extinction of other life forms.

-M. Nickerson, Guideposts for a Sustainable Future Project

The term "sustainable growth" is a bad oxymoron. Sustainable development makes sense for the economy, but only if it is understood as "development without growth"--i.e., qualitative improvement of a physical economic base that is maintained in a steady state by a throughput of matter-energy that is within the regenerative and assimilative capacities of the ecosystem.

-Herman Daly, Senior Economist, World Bank

Deep Ecology

While various philosophies have informed the development of PTEV's core values and practices, Deep Ecology has been of particular significance to us. Deep Ecology sees the world as an integrated whole rather than a dissociated collection of parts. It places humankind squarely in the environment -- not apart from it -- and sees humans as embedded in and dependent on the cyclical processes of nature and the community of life. In doing so, Deep Ecology leads to a number of values, ethics, attitudes and suggestions for ways of living that grow out of both a scientific understanding of ecology and a spiritual awareness of the unity of all things. Furthermore, it attempts to solve environmental and social problems by questioning the fundamental assumptions about how it is that we think about, perceive and relate to nature rather than simply looking for technological or legislative fixes to them. Because Deep Ecology resonates with and influences much of who we are as a community and how we wish to live, prospective members of the PTEV are asked to read at least one of the following articles or books:

Recommended Reading:

Deep Ecology (Session 1 of the Northwest Earth Institute's booklet Discussion Course on Exploring Deep Ecology, pages I-1 through I-10. (Copies available through PTEV)

Other Optional Readings:

Deep Ecology: Living as if Nature Mattered. Bill Devall & George Sessions. Peregrine Smith, Publishers. 1985.

Simple in Means, Rich in Ends: Practicing Deep Ecology. Bill Devall. Gibbs Smith, Publishers. 1988.

The Deep Ecology Movement: An Introductory Anthology. Ed. Alan Drengson & Yuichi Inoue. North Atlantic Books. 1995.

Deep Ecology for the 21st Century: Readings on the Philosophy and Practice of the New Environmentalism. ed. George Sessions. Shambhala Publications. 1995.

Deep Ecology for the 21st Century. Series of 12 audiotapes. New Dimensions Radio. 1999. (Available for loan through PTEV)

Multiple Chemical Sensitivity

All common spaces at the PTEV will be kept free of substances that produce known chemical sensitivity reactions in those who are members or visitors to our community. This includes avoiding the use of personal fragrances, toxic markers, etc. (Consensus was reached on this in June, 2005.)

Background:

In consideration of people suffering from asthma, Multiple Chemical Sensitivity (MCS) and other syndromes aggravated by chemicals, we ask that visitors arrive "scent free" having taken into consideration their use of personal products (soap, shampoo, hand lotion, hair products, deodorants, etc.) as well as scented laundry products (detergents, fabric softeners, dry cleaning chemicals).

MCS is a serious medical problem that causes symptoms in its sufferers from even small amounts of chemicals considered nontoxic for others. Even at low concentrations, exposure can trigger hypersensitive, often disabling reactions. Some common symptoms are headache and nausea, memory difficulty, respiratory tract irritation, breathing difficulties, muscle and/or joint pain, fatigue, and dizziness.

Multiple Chemical Sensitivity (MCS), also known as "20th Century Syndrome", "Environmental illness", "Sick Building Syndrome", Idiopathic Environmental Intolerance (IEI), can be defined as a "chronic, recurring disease caused by a person's inability to tolerate an environmental chemical or class of foreign chemicals" according to the NIH National Institute of Environmental Health Sciences web site.