A photograph of a large, old tree trunk with a hollowed-out section. The tree is surrounded by dense green foliage and ivy. The background shows a fence and more trees.

Willi Paul  
Planetshifter.com Media  
eBook #23 2015

# Pathways to Community Resilience

*Dedicated to the 2015 Northern California Permaculture Convergence*

**- Topic List -**

Journey

Hero

Security

Buildings

Land

Children

Spirit

Sharing

Community

Team

Ethics

Interviews

Programs

Language

Stories

Sacrifice

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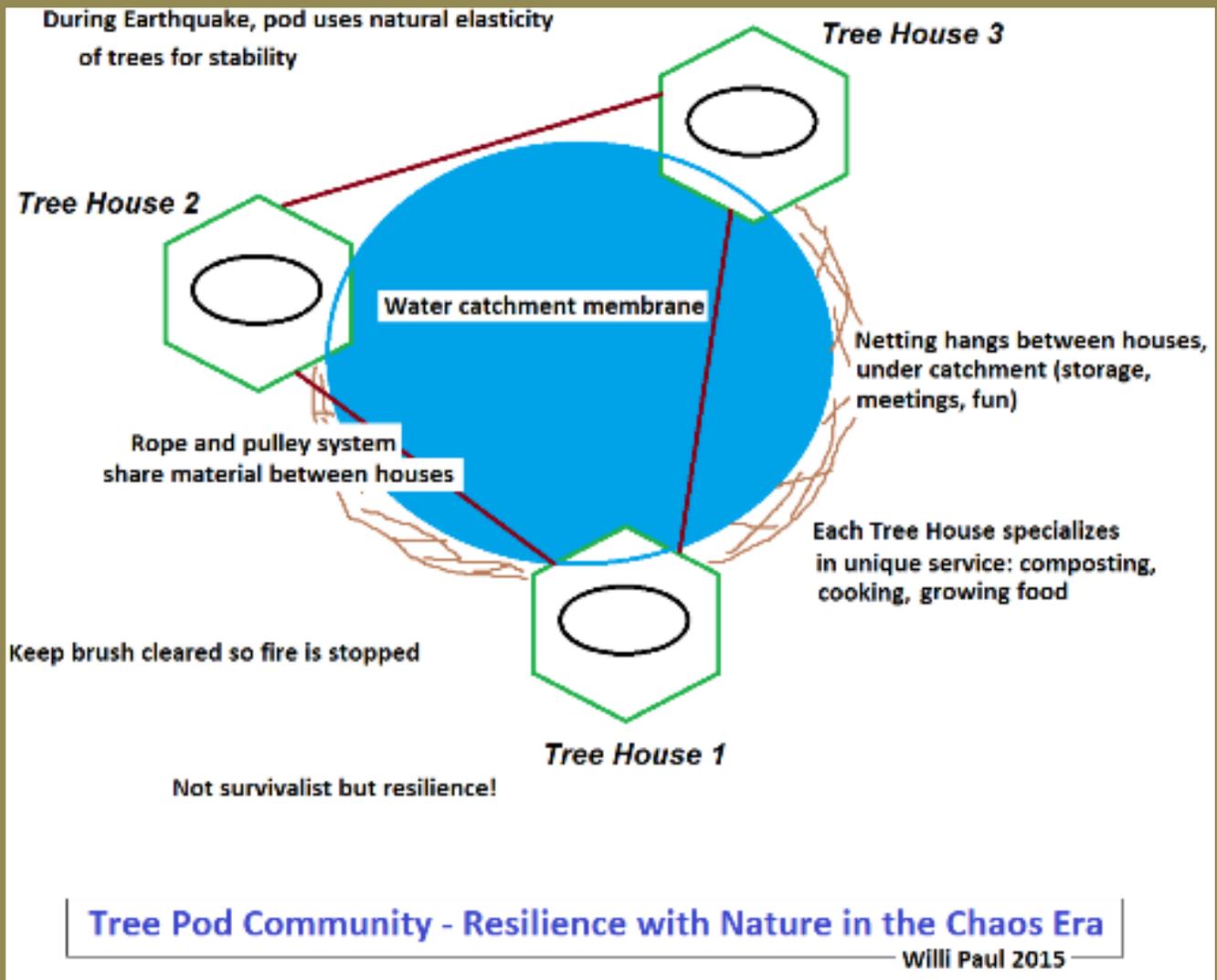
**The Roundabout Food Forest Gang”: New Myth #47, with Rob Joyce, Please Touch Garden**

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**Permaculture Corps for Planet Earth – A Model for Our Transition**

**A Seed & Some Prayers: Incorporating New Myth Making, Alchemy & the Sacred in Bill Mollison’s Gaia Manifesto**



**“The Tree Pod Community” – “Resilience with Nature in the Permaculture & Transition Era”**  
 by Willi Paul, [Planetshifter.com](http://Planetshifter.com) Media

[Permaculture principles](#) provide a set of universally applicable guidelines that can be used in designing sustainable systems. At least three of the twelve principles apply in the trees are:

- + Accelerating succession and evolution
- + Work with nature rather than against
- + The problem is the solution

\* \* \* \* \*

Tiny houses, tee pees, yurts, trailers, back seats. Enter a sustainable and protected living family relationship – the Tree Pod Community.

**Key Specifications:**

- \*Water catchment membrane – anchored by all three houses
- \*Rope netting hangs between houses, hanging under water catchment membrane for storage, meetings and fun
- \*Each Tree House specializes in a unique service: composting, cooking, growing food
- \*Rope and pulley to share material between houses
- \*Keep brush below cleared so fire danger is minimized
- \*During Earthquake, trees have natural elasticity
- \*Not survivalist but resilience!

\* \* \* \* \*



**“The New Sacrifice” - “Visions for New Mythology, Permaculture and the Transition Movement” - By Willi Paul, [Planetshifter.com Media](http://Planetshifter.com)**

[Sacrifice](#) is used metaphorically to describe selfless good deeds for others or a short term loss in return for a greater power gain, such as in a game of chess. Recently it has also come into use as meaning 'doing without something' or 'giving something up'

**My definition for sacrifice is:** “the practice of not having the same choices as before, where we must give-up certain lifestyle benefits and comforts.”

**But ask this:** Can giving up something actually be gaining something in return?  
Is sacrifice always a negative? Is it the same result when we give up spiritual resources? What are these?

**How do we sacrifice for Nature? In Nature?**

\* \* \* \* \*

How is the new sacrifice celebrated or practiced? [Symbols](#) are key to building the new sacrifice:

**Symbols of Sacrifice in the Chaos Age -**

- A front lawn garden. An empty swimming pool
- Giving up the automobile
- Last year’s toys
- Giving away old clothes
- Volunteering some time to a non-profit
- Reducing home or business water use
- Walking or using mass transit

How does sacrifice support [resilience](#)?

The two ideas are intertwined. Psychological resilience is defined as an individual's ability to properly adapt to stress and adversity. It can be learned and developed by virtually anyone. Resilience should be considered a "learned behavior." Here sacrifice can be implemented by resilience.

**Sacrifice can also reduce stress and adversity with community training and family support.**

In the [New Mythology](#) perspective, we all become "**global sacrificers**" for our mutual survival, creating new, non-religious values, customs, initiations, and traditions.

In the Transition Movement, we need to create new sacrifice customs based on sharing. In Permaculture ethics, sacrifice must be linked to care for community and planet.

New Mythology also teaches us that the community is the Hero - so the community is the "**global sacrificial engine?**"



**“Examining the Sharing Vision in the Transition Movement” – Values > Customs > Initiations > Traditions > New Mythology (“the Sequence”). By Willi Paul, [Planetshifter.com](http://Planetshifter.com) Media**

‘ [Rituals and taboos](#) play an important role in human lives and help reinforce norms, behaviors, relationships and also in ... rites of passage, holidays, political rituals, and even daily actions that can be redirected from moments that stimulate consumption to those that reconnect people with the planet and remind them of their dependence on Earth for continued well-being.’

**Prelude –**

How does Transition create [new holidays and celebrations](#)? Enjoy the transition tales 3 [video interviews](#).

**Intro –**

First, we learn to create and share customs and traditions from family and key institutions. The supportive idea is that we **practice** to raise the flag or pick apples with the Scout troop in the Fall. We can develop and practice new values with in the Chaos Era. **New traditions can lead to new mythology.**

**Resilience** is now LinkedIn jargon but is a critical community building glue and plays a role in each transition between the fives sequences (Values > Customs > Initiations > Traditions > New Mythology).

\* \* \* \* \*

**Defining the Sequence Terms –**

A personal [value](#) is an individual's absolute or relative and ethical value, the assumption of which can be the basis for ethical action. A value system is a set of consistent values and measures. A principle value is a foundation upon which other values and measures of integrity are based.

A [Custom](#) is an action or way of behaving that is usual and traditional among the people in a particular group or place.

[Initiation](#) is a rite of passage marking entrance or acceptance into a group or society. It could also be a formal admission to adulthood in a community or one of its formal components. In an extended sense it can also signify a transformation in which the initiate is 'reborn' into a new role.

A [tradition](#) is a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. A number of factors can exacerbate the loss of tradition, including industrialization, globalization, and the assimilation or marginalization of specific cultural groups.

[New Mythology](#) – as proposed by Willi Paul.

1. Para-normal
2. Universal struggle / message
3. Journey, Initiation, Hero / Community
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future-based
10. Permaculture and Transition

\* \* \* \* \*

*Examining the Sharing Vision from the Tradition Movement -*

**Values > Customs > Initiations > Traditions > New Mythology + Symbols**

**New Personal & Family Sharing Values**

Love Nature; Build community; resilience; Permaculture: Earth Care, People Care, Share the Excess

**Symbols:** Blueberry patch; Planet Earth; Saving ground water

**New Local Sharing Customs (Routines)**

Reuse / recycle; community exchanges; backyard gardens; bake sales, second hand clothes

**Symbols:** Good Will Store logo; Tables of free stuff

**New Sharing Initiations (Passages)**

Learning Quaker ways; Boycotts and protests; Permaculture: Building a Community Food Forest; Annual garage cleaning, Community water saving campaigns; Neighborhood Resilience Courses

**Symbols:** Occupy logo; Permaculture logo; Soil

### **New Global Traditions Sharing (Celebrations)**

Sharing Expos; Opening / closing summer cabin; Christmas Tree cutting and decorating; Earth Day; Gay Pride Parade;  
Transition: [Localization](#); World Music Day

**Symbols:** Tumble Weeds & Soil blowing away; Empty water reservoirs

### **New Sharing Myths (Universal Stories / Lessons)**

["The Permaculture Potluck Café"](#); ["Our Revolution Starts Here" – Little Free Library Network](#)

**Symbols:** Community meal; Harvest gathering; Donation box

\* \* \* \* \*

### **Issues –**

[ 1. ] We need new symbols now, called artifacts in the Myth Lab). New symbols as catalysts of change- esp. for children. Sharing by humans is connected to a deep care for Nature. Nature shares with us and we practice with each other.

[ 2. ] The 5 levels in the Sequence are a social scaffold, supporting other integrations and empowerment.

[ 3. ] Questions: Can new traditions cross national and religious boundaries in this bloody and fractious time?

# STEP UP NATURAL DISASTER RESILIENCE LEADERSHIP PROJECTS

Recipient of the encouragement award in the Queensland round of the Resilient Australia Awards



## Interview with [Tal Fitzpatrick](#) - Coordinator of [Volunteering Queensland, Australia's Natural Disaster Resilience Leadership Project](#) by Willi Paul, [Planetshifter.com Media](#)

"The odds are stacked against disaster resilience. If people and organizations need to experience a disaster before they start thinking about resilience, we are fighting a losing battle. Even then, when some do experience a disaster, if the incentives or disincentives don't support building back better, stronger and more resilient those actions are unlikely to be accomplished."

-- Eric Holdeman - [Disaster Resilience](#)

\* \* \* \* \*

### Interview with Tal by Willi

#### What is the Natural Disaster Resilience Leadership Project?

The Natural Disaster Resilience Leadership Project (NDRLP) was developed by Volunteering Queensland, the state peak body for volunteering, alongside a suite of resilience building projects back in 2010. The NDRLP is a four day capacity building workshop for community leaders, volunteers and members of emergency services that focuses on: developing a more holistic understanding of community resilience, creating a greater understanding within the community about the local emergency management arrangements, building leadership capacity at a grassroots level, and facilitating the creation of 'action plans'.

These 'action plans' are basically project plans developed by the participants that are designed to address local issues and improve local community resilience. Since 2011 I have delivered this project in over 15 communities across the state as well as in New South Wales.

This project takes a very grassroots approach to community building and encourages people to consider the roles of community leaders, groups and non-profit organizations in resilience building and disaster management. Some examples of the action plans that have come out of the project include:

- + Community wellness days and education campaigns run by local community organizations with the support of local councils and emergency management agencies
- + 'Safety Warden' project in a residential caravan park designed to help local emergency services provide timely and accurate information to residence and ensure that any evacuations are better managed due to improved information from that community
- + Aged and Disability support providers pledging to work with their patrons to increase their personal preparedness
- + Development of a youth leadership project which incorporates elements of disaster risk reduction and personal preparedness
- + 'Street Party' initiatives that encourages people to host disaster-preparedness themed street parties
- + Local chamber of commerce involvement in ongoing business continuity programs designed to help small local businesses prepare and mitigate for disaster

All of these action plans were initiated by the participants of the NDRLP and were delivered by community members or community organizations with little to no financial support. However, many of these projects relied on in kind support and expertise from local government and emergency management agencies.

### **What is Resilience?**

There is a bit of confusion about what resilience means - it's a term that has been adapted from the physical sciences and is now used in many other disciplines including emergency management. Across these various disciplines the term resilience is used to mean slightly different things but simply put, in its broadest application, resilience describes how well a system is able to adapt positively when faced with adversity and cope with abnormal or unexpected threats without changing beyond recognition.

Within emergency management I suggest that what is being talked about when the word resilience is used is more accurately described as 'disaster resilience'. Which is any given community/state/country's capacity to mitigate or prevent, prepare for, respond to and recover from natural (or man-made) disasters.

However the Natural Disaster Resilience Project is more concerned with 'community resilience' a term which takes a more holistic approach to understanding what makes for a community healthy that is able to work together to avoid or overcome adversary.

One of my favourite and often [quoted papers](#) on the subject of community resilience is: "Community Resilience as a Metaphor, Theory, Set of Capacities, and Strategy for Disaster Readiness" (2007) by Fran H. Norris Æ Susan P. Stevens Æ Betty Pfefferbaum Æ Karen F. Wyche Æ Rose L. Pfefferbaum. It explains that there are four key adaptive capacities which resilient communities display:

- 1) Social Capital
- 2) Economic development (based on the principles of social justice)
- 3) Community Competence
- 4) Information and Communication

**'United States civil defense refers to the use of civil defense in the history of the United States, which is the organized non-military effort to prepare Americans for military attack. Over the last twenty years, the term and practice of civil**

**defense have fallen into disuse and have been replaced by emergency management and homeland security.' Can you offer any insights into how your program compares to the old civil defense program in the USA and more currently the homeland security program?**

The natural disaster resilience leadership project is not similar to these programs in any way. It is a community development program not an exercise in training people to respond to disasters. It focuses instead on the other phases of emergency management: mitigation, prevention, preparation and recovery.

**Please critique my [Sharing Center vision](#):**

Actually your vision for a 'sharing center' is a good example of what an action plan might look like. By focusing on using exhibiting skills and resources within a community it incorporates a holistic view of resilience- as long as it is flexible and responsive to the needs within the community it is created in.

But there are lots of these kinds of models - what we need more local leaders and local communities actually making these kinds of projects a reality. It doesn't have to be a 'one stop shop' it can be spread out across a community, it can be used as a way to reinvigorate communities in decline - the way we are seeing individuals, entrepreneurs artists and locals in places like Detroit re-imagine and reinvest in their own community with creativity, innovation and pride.

Basically we need less talk more action- that's what the process of helping people come up with action plans is all about.

**Do you agree that the neighborhood is the best place to educate and drill for disasters?**

There is no 'best place' to educate for disasters - we must take a holistic approach and prepare on all levels of society all the way from individuals, to communities, businesses to cities, states to nations and International cooperation between countries.

**Don't have some folks have less to lose than others? Doesn't individual wealth usually offset lack of community resilience?**

I don't believe that "some folks have more to lose than others" all human beings experience loss, grief and trauma in the same way. If you lost your home due to a disaster even it doesn't matter if your house was a mansion or a shack - which experience is going to be devastating for you regardless. What makes a real difference in one's ability to cope with disaster events is **physiological resilience** - a person's capacity to cope with stress and adversity and to respond positively and constructively in the face of potential trauma.

At an individual level physiological resilience is the most important thing we can develop. It is main reason why some people who lose everything, including loved ones, can go on and lead happy lives while other people who may in comparison have 'lost less' are never able to fully recover from the trauma of their experience. So similarly to the fact that wealth does not equate to happiness, it also does not equate to being better able to cope with disaster and the trauma that results from experiencing a disaster.

In saying that social capital (your social support network) and the ability to access resources does make a difference for both individual and community resilience.

So if you are rich you will arguably have more access to financial resources which would be helpful in the recovery process - however, it is often the case that affluent communities are less prepared and less experienced in dealing with shock and adversity and that means they are less able to cope on an individual level.

I would however argue that where wealth does impact on a community's capacity to recover quickly is the fact that wealthy communities have more political power and influence. This community competence means that it is more likely to be given media attention and greater political support to assist in the response/recovery efforts.

## **Is a severe drought an emergency issue in Queensland?**

Australia experiences a wide variety of regular natural disaster events which are growing in frequency and intensity as our climate changes. These include severe long term drought, bush fires, cyclones, severe storms/hail, flooding, dust storms, and we even have earthquakes and tornadoes. Unfortunately, Queensland is twice as likely as any other state to experience natural disasters which means that emergency services in Queensland have their work cut out for them.

Growing up on the Gold Coast I lived through a 10 year drought that saw our damn levels dangerously low, the Gold Coast City Council even built an expensive desalination plan, which luckily we haven't yet had to use. We are pretty good at managing water here because of how often we experience drought, and more often than not we have water restrictions.

## **Does the Natural Disaster Resilience Leadership Project integrate permaculture or values in the Transition Movement?**

The Natural Disaster Resilience Leadership Project was not actively designed to integrate the values of Permaculture or the Transition movement. However, one could argue that the values of this project do align with some of the values of these movements as it focuses on encouraging people to consider the following characteristics of a healthy community:

- a safe community
- a welcoming community
- a learning community
- a fair and just community
- an active and empowered community
- an influential community
- an economically strong community
- a green community
- a caring community
- a lasting community
- a disaster resilient community

\* \* \* \* \*

### **Tal's Bio –**

Tal Fitzpatrick is a textile artist, craftivist and community development worker who is currently completing a PhD with the Centre for Cultural Partnerships at the Victorian College of the Arts (VCA) Melbourne University.

Currently Tal is involved in several socially engaged community art/craft projects as part of her PhD research. Including projects with Emerald Community House and Igniting Change Inc. She is also the conference coordinator of the IV New Materialisms conference happening at VCA in September 2015. Previously to this Tal worked in Brisbane as a project coordinator in the Education, Research and Policy department of Volunteering Queensland (2011-2014). Leading projects such as the Queensland Resilient Australia Award winning Natural Disaster Resilience Leadership Project, the inaugural National Student Volunteer Week and the International Student Volunteer Initiative. Tal has also worked as the coordinator of Crossing Divides Inc. (2010-2011) a Gold Coast based non-profit organization that runs arts and music programs for young people living with disability or disadvantage, where she also volunteered as a board member.

Tal was born in Israel in 1988 and moved to the Gold Coast, Australia in 1996 where she went on to graduate from Griffith University in 2010 with a Bachelor of Arts with 1st class Honors majoring in Contemporary Arts and Studies in Arts and Creative Industries. She practices across many mediums including drawing, painting, paper-cutting, video art, installation art and silkscreen printing. However, her primary medium is textile art, specifically Cloth-Art – a medium developed by her grandmother artist Dawn Fitzpatrick which involves combining the techniques of appliqué quilt making, drawing and painting in order to create figurative cloth wall-hangings.

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**For more information –**

[Natural Disaster Resilience Leadership Project](#)

[Emergency Volunteering](#)

[Volunteering Queensland](#)

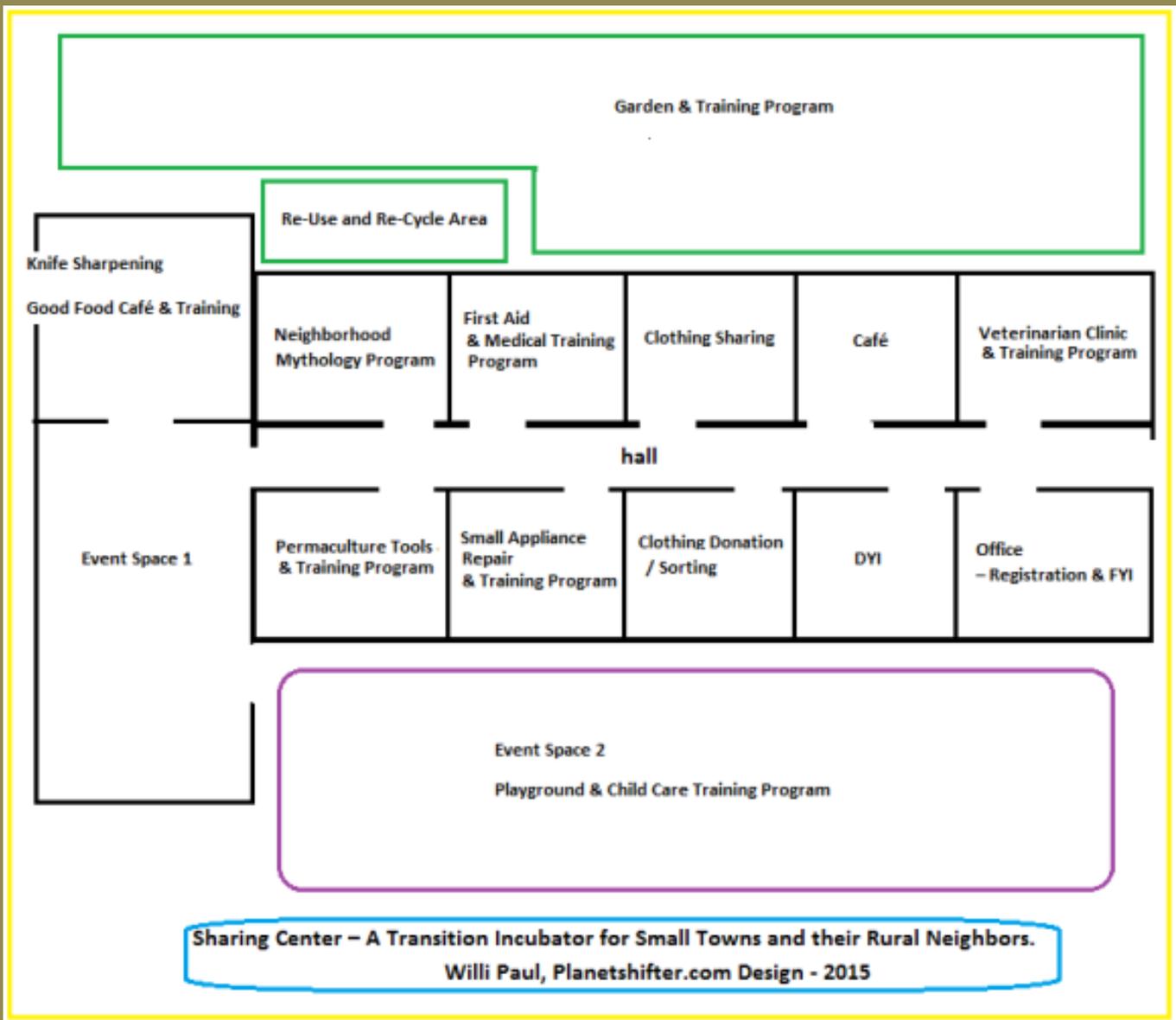
\* \* \* \* \*

**Connections –**

**Tal Fitzpatrick**

tal.fitzpatrick at gmail.com

[Tals' Web Site](#)



**"The Sharing Center - A Transition Incubator for Small Towns and their Rural Neighbors" - Vision by Willi Paul, [Planetshifter.com](http://Planetshifter.com) Design – 2015 ( PDF)**

“This is a vision for chaotic times! A budget saving alternative to Costco and University of Phoenix’s “profit-driven supply chains” that touts “sharers not consumers.” – WOX

\* \* \* \* \*

**What is a Sharing Center (SC)?**

The SC is envisioned to be as off-grid and family / neighbor run as possible. Gratitude-fueled! Training programs are coupled with material and services exchange where possible. The vision utilizes what skills and values are already there – and to teach each other new ones when possible.

SC is a hands-on resilience machine as rural America reels from the eminent toxic corporate collapse and springs back to stability.

**Sharing Center Elements –**

**Please see large format Sharing Center Plan (PDF) for an integrated training and community ecosystem for resilience.**

- + Knife Sharpening
- + Good Food Café & Training
- + Event Space 1
- + Event Space 2
- + Café
- + [Neighborhood Mythology Program](#)
- + Veterinarian Clinic & Training Program
- + DYI
- + Clothing Donation / Sorting
- + Clothing Sharing
- + Permaculture Tools & Training Program
- + Office – Registration & FYI
- + Small Appliance Repair & Training Program
- + First Aid & Medical Training Program
- + Re-Use and Re-Cycle Area
- + Garden & Training Program
- + Playground & Child Care Training Program

### **Where?**

*Think: a re-purposed abandoned elementary school; a small retired manufacturing building? A refurbished barn? Perhaps a Lions or Elk's Club space?*

### **Who?**

#### **Five Service Partner Templates -**

##### **[1.] [Neighbors Helping Neighbors](#) –**

NHN are non-paid volunteers striving to provide groceries & counseling plus services to those who are unable to qualify for other 'safety net' programs.

##### **[2.] [TPA Sharing Expo](#) –**

Since 2010, we've been mounting creative and thoughtful responses to the challenges of resource depletion, climate change, and economic instability. Help us unleash the power and creative genius of people and communities to create a vibrant future for generations to come.

##### **[3.] [Goodwill](#) -**

Donate stuff. Create Jobs!

##### **[4.] [Kindista.org](#)**

The SC "gratitude hard drive."

##### **[5.] [Repair Cafe Palo Alto](#) –**

A volunteer-run, community service dedicated to encouraging the repair and reuse of goods rather than relegating them to landfill.

**Attachment**

**Size**

[The Sharing Store PDF Willi Paul.pdf](#) 370.09 KB



**Interview with Delaney Pearson, [Community Rights Lane County \(OR\)](#) by Willi Paul, [Planetshifter.com Media](#)**

*"Community Rights Lane County (CRLC) educates citizens about our rights to local community governance. We believe decisions affecting communities must be made by community residents – the people affected by these decisions and laws. We believe corporate structures should not have privileges that elevate corporate interests above community rights."*

Please see helpful articles from CRLC on the following topics -

[Basic Community Rights Education](#)

[Community Rights Around Oregon](#)

[Community Rights Around the Country](#)

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**Interview with Delaney by Willi -**

**How are you using the system to change it?**

We're in the system, and to some extent, we must use the system to change it. But we also need to step outside of the 'box of allowable activism' in order to see that the system is rigged in favor of the Corporations.

People have inherent rights established by our constitutions, amendments, initiative processes, etc. But they are buried under years of re-centralized power, where regulations, originally crafted to protect these rights, are now rewritten by the Corporations. The permit process is a good example of why people need to approach our challenges differently.

Our best approach is the initiative system – one of the last remnants of our right to local self-government in action – where we can write and pass laws that protect the people’s health, safety, and welfare at the community level, instead of the corporate-written laws that advance corporate profits over people and the planet. These people’s laws strengthen our right to govern ourselves free from corporate interference, and fundamentally challenge the existing structure of law that has been manufactured to advance corporate interests over the people’s well-being.

### **What are the historical foundations for the emerging community rights movement?**

Well, we can go back to the U.S. Declaration of Independence, or here in Oregon, Article 1, Section 1 of our State Constitution where ‘all power is inherent in the people, and all free governments are founded on their authority’. These documents or declarations often emerge from confrontations with oppressive powers. Look at the abolitionist and suffragette struggles; community rights movements are definitely part of our history.

When existing laws violate human and natural rights, protests, civil disobedience, and legal challenges ensue. People don’t want to break laws just to have clean water or to prevent eminent domain or to stop Corporations from destabilizing their communities, but when the system of law is broken, what other choices do they have?

### **How does “self-governance” work in your vision?**

I think we already see what self-governance could look like – it just isn’t sustainable. When communities initiate local food markets, when small businesses set up shop, when organizations work on behalf of homeless populations, when environmental groups organize to stop pipelines and fracking, those are all attempts at self-governance. And it ‘works’ when powerful interests cannot overturn the will of the people. If a community decides they want GMO labeling for their food, then any Corporation doing business in their town will need to abide by their rules. It’s really just democracy in action.

However, as people in communities nationwide, we need to take the next logical step to pass local laws that protect our health, safety, and welfare because this is self-governance. We need to remind our government that it works for the benefit of the people, and not corporations. Until our government and legal system get that straight, we the people have to do it ourselves.

### **Is CRLC advocating succession from local, county and State governments?**

No. We don’t want to break away and build new governments; we just want ours to function on behalf of the people, instead of the Corporations.

### **Don’t we, as shareholders, own and direct the corporations?**

It’s an argument currently employed by University Presidents and Foundation leaders who reject calls for fossil-fuel divestment; many of these institutions argue that they have more leverage holding shares in these companies than they would if they sold them off. The most glaring problem with this line of reasoning is the lack of evidence that they are helping drive these Big Corporations away from harm and toward better business practices. I’m not saying that it never happens, but the amount of energy and organization just to get these people to the table..., and then we’re still stuck with a structure of law that rules for the corporations almost every single time.

But most people are not shareholders of the multinational corporations that are running this country right now, and we’re stuck with suffering the decisions of corporate shareholders who lives hundreds and thousands of miles away from our communities. The corporations’ singular duty is to make profit for its shareholders – who are not us. We can’t expect corporations to put people over profit, but we can expect that our government is authorized to manage corporations so that both corporations and government work for the best interests of the people.

### **What are your favorite fiction or non-fiction stories from your work with CRLC?**

Most people remember pivotal moments from their lives where what they believed to be true, was no longer true. We hear story after story about the first time people heard **Thomas Linzey**, the environmental attorney and CELDF's Executive Director, speak about the failure of environmental laws and how they've been battered about in a system of rules created by the big polluters. Many people in Oregon first came into contact with Linzey at the PIELC, the annual Public Interest Environmental Law Conference.

And if you didn't see him at the event, someone sent you a link to the video. He relayed several stories about people trying to protect their homes, land, and water - people who were repeatedly told, often by their own government, that they did not have the right to say no to corporate harms.

It's astonishing to arrive at the realization that our structure of law works great for Corporations but no longer recognizes (real) people as having those same rights. The very framework we were brought up to believe in is now more fantasy than reality. It's a pretty powerful thing when you wake up to this fact.

**Tell us about the Charter Amendment to Protect the Right to a Local Food System by [LocalFoodRights.com](http://LocalFoodRights.com)**

This Charter Amendment will protect our local food system – local farmers, farmers' markets, community-supported agriculture and more – by recognizing our community's right to local food and by banning GMO agriculture. We will pass this law in defiance of state law that tells us our community cannot say no to corporate agriculture. We cannot stand idly by while our local food system is exterminated by Big Ag.

This Charter Amendment is a part of a triumvirate of local initiatives that seek to protect the people's right to self-government by law, as well as the community's health, safety, and welfare, which includes economic and environmental well-being. We must proactively seize our authority as We the People to protect ourselves, families and community from corporate control. To do nothing, it too accepts that status quo in which corporations reign.

**What other State, regional and national groups are you partnering with?**

The Oregon Community Rights Network, the National Community Rights Network, Community Environmental Legal Defense Fund (CELDF), Support Local Food Rights (SLFR) and 350.org/Eugene.

**What is your worst fear and greatest hope for the future?**

One of my worst fears is being realized. Just look at Denton, Texas. A local community passes a law to ban fracking, and now banning fracking is illegal. Through the current system of law, Texas ruled that Corporations have the power to tell communities that they must endure the externalities of a hazardous and polluting industry. This is a blatant refusal to recognize people as rights bearing citizens with the power to determine how they want to live their lives. It's no longer deal making in the back room, we're being told to our face to go away. When your government argues for ruinous corporations and tells the electorate to get lost, we're in big trouble.

My greatest hope for the future is that these very public confrontations help wake people up. The adage 'united we stand, divided we fall' is staring us down. It's in our best interest to realize the truth and work together to change the system, because the Corporations will not alter harmful behaviors on their own. We the People need to work together and change the system now.

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**Delaney Pearson's Bio-**

Delaney is an avid cyclist from California who is learning to love the Oregon rain and mud splatter up her backside. She currently sits on the board of 350.org/ Eugene and on the steering committee for Community Rights Lane County. She works on media and messaging for both organizations and co-leads a writing group for women concerned about climate. She has a minor degree in Economics from Foothill College and a BA from Harvard University.

## Connections –

**Delaney Pearson**, CRLC Media

<http://communityrightslanecounty.org/>

delaneybikes at gmail.com

National Website - <http://www.celdf.org>

Facebook: Community Rights Lane County

Twitter: @ORCommRightsLC



**“Spiritual Resilience” - Interview with Rev. Julia Bystrova, Heart & Soul Group, [Transition Sebastopol](#) - by Willi Paul, [Planetshifter.com Media](#)**

*As Transition is about creating a positive vision for the future while adjusting to a post-carbon world, an important aspect of that process is to provide for psychological and spiritual support for community members as they come to terms with changes that can often be overwhelming. Supporting each other through these changes is a vital part of community resilience. The [Heart & Soul group](#) is about addressing these needs of the community.*

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**Interview with Julia by Willi –**

**Are you reaching out to people in need - and to seniors - in the Sebastopol area?**

Yes, one the most successful heart and soul groups split off from the main group, was a group to bring together the elder culture on our area. They are still meeting on a regular basis and have a loyal following.

We tried a gift circle group to help those in need but it did not continue. We are hosting healing events where people can receive a lot of support and care that is usually beyond the reach of many people's budgets. The "era of care" is another organization that emerged out of this. It will continue to do this, but is looking at how to make it financially sustainable.

**How does the Heart & Soul Group integrate and influence Transition Sebastopol and City as a whole?**

The heart and soul group, as well as transition group overall, originally held many open meetings and public events with different themes and agendas. Always these events allowed for conversation and interaction with the community.

Many of the folks involved, over time have gone off and created a great variety of activities that relate to heart and soul. These people and groups flourish on their own and perhaps are even spawning others. This is one way we sort of "seeded" the whole city--with many individuals becoming more active and more connected in the community.

### **How do you approach religion vs spiritual themes with your members?**

Spiritual themes are usually embraced, but the language needs to be careful and as inclusive as possible for all beliefs. We embrace all religions, but do not subscribe to anyone. There is a lot of language around the sacredness of the Earth and also of the heart and the simple healing power of gratitude.

We had a monthly circle called "**heartsing**" where we gathered to share our songs, poems, stories, prayers and spontaneous expressions of our heart--all around an open campfire. We feel people need places to go to get away from electronic media and to remember the ancient need to connect in nature and tell stories.

### **Tell us about ... your "healthy support system" for your community which is the fundamental task of the Heart & Soul group.**

Well, there are many folks now who know each other through heart and soul and related transition activities. Many of these folks have deepened in their connections and can ask for help and support in time of need, or be available for others if they need it. This is the best support system I know. It is very organic, changing and alive, not some contrived structure.

### **Talk about some of the underlying values in play for the Transition vision? Could these be a source of tension?**

Well, yes. There have been different perspectives that have created tension. There have been people who have subscribed to a dire and gloomy view of our future, prepping for a very challenging 'transition'. There are others who are more reliant on inner resources and a belief that the good in humanity will win out in trying times. The former group thinks these types are "Pollyanna's" and the later groups feel the former is way too 'doom and gloom'. And then there are many gradients of types in between.

All agree that we are in transition and/or need to transition, but for different reasons and with different responses.

### **How does the [Heart & Soul group](#) collaborate together?**

Well, this is an interesting question. We have tried to collaborate on many occasions, with some success. But overall, it seems that things get done when it is just one, two or a few who take a lead on a project, and then pull others in to help.

It is important for people to feel empowered to be part of things but I think many of us are still figuring out what collaboration really means. There are those that have a very ideal notion that we can all sit in council and work everything out altogether, but the reality is that humans are human, and there will be egos, personalities, differing opinions and energy levels, etc. We all do seem to have a strong ethic about how finding ways to work together, but many of us are clumsy in how to do that. The most interesting thing for me these days has been to explore the kinds of systems and groups that can work together efficiently and yet be non-hierarchical.

Transition hosted a training a while back on Effective Groups, taught by [Nick Osbourne](#) of the UK Transition network. Another thing I've explored is "the Art of Hosting" which is based on participatory leadership and has a variety of activities that distill the wisdom from the group.

One of the more helpful group structures I have found so far is the holographic model. I believe this holds a lot of promise in the future for helping us to work together effectively, though I believe the biggest issue we face is transition from the mindset of the old paradigm of power and control. Many of us that espouse a new way still struggle with the conditioning of the old. Power struggles and challenging ego dynamics will likely always come to play in a group, but with the right tools and structure, conflict can be channeled into positive action.

## What is the Community Mapping process? Where are the results being implemented today?

This was a big community event done many years back now. There were many ideas, dreams, visions and projects proposed, though as in any 'brainstorming' type of process, only a few actually stick. Some of them have been in the form of working groups that are now on their own and working quite successfully, with a lot of positive impact on the community.

## Do the ethics and principles from [Permaculture](#) play a role in Transition Sebastopol?

Absolutely! The principles of permaculture permeate our culture through and through!

Permaculture is a term that is now being used in social systems as well as natural. We look at how we can work together in a way that enhances our natural gifts, that brings needed tasks and our individual functions together more efficiently (i.e. - stacking). Bringing the gifts and natural inclinations out in people is a way to bring sustainability to this long term, often daunting project of transitioning our culture to one based on taking care of each other and the planet.

Permaculture is also a way of looking at life as a whole, how we are all connected and everything we do affects the system. It's an important concept that needs to be widespread and part of our thinking if we are to steward our resources properly and apply the wisdom of nature to all our challenges in life.

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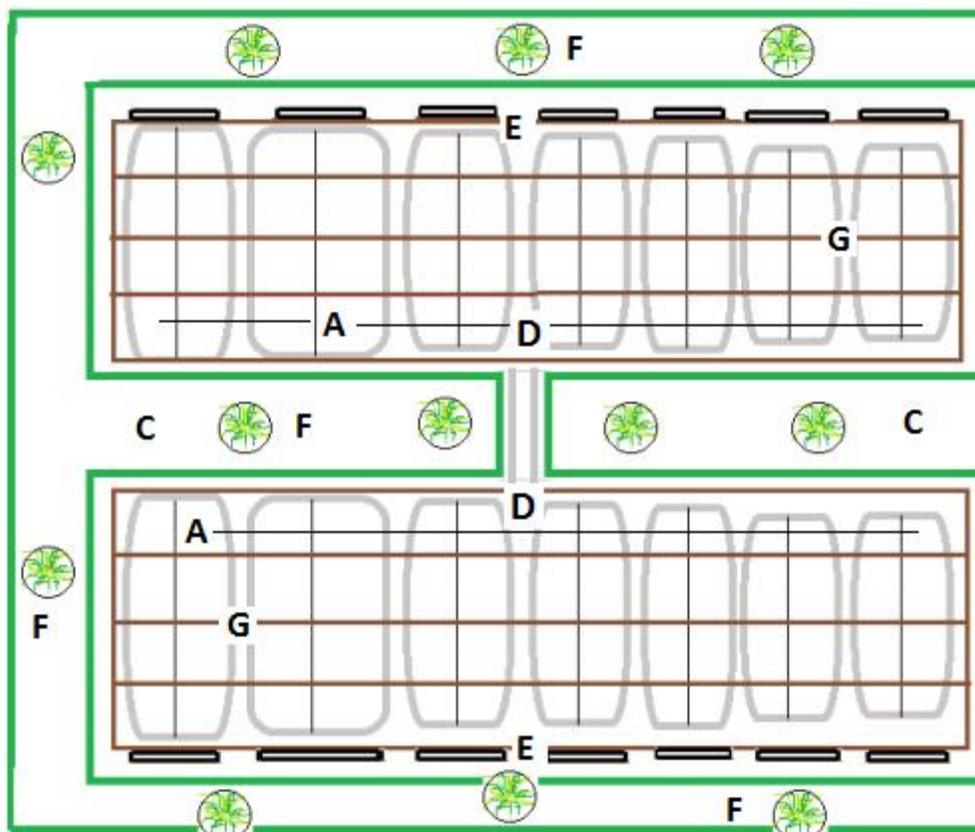
### Bios –

**Rev. Julia Bystrova, MA.** has been working in the field of health and healing for over 20 years. She has produced and facilitated numerous events with health, healing, community, sustainability and inner resilience as a focus. She is also a poet, a performance artist and a mother. She has been a leader in the [Transition movement](#), and specifically in Heart and Soul and Healthcare initiatives. Her latest work has emerged out of these efforts-- the new "[Era of Care](#)" which promotes events and services for inner and outer healing for communities.

Julia is an ordained Interfaith Minister with an interdisciplinary degree in science and philosophy. She is deeply engaged in the convergence of science, spirituality and community activism, especially as they relate to understanding and catalyzing the shift needed in human consciousness on the planet today.



Front Elev



Site Plan

## Hoop House Community Incubator

Willi Paul - [CommunityAlchemy.com](http://CommunityAlchemy.com)

Hoop House Community Incubator (HHCI) - Vision for West Baltimore by Willi Paul, [Planetshifter.com](http://Planetshifter.com) Design

[In the neighborhood](#) where much of the violence took place, a third of homes were already vacant and more than half of working-age residents do not have jobs. The median household income is \$25,000, less than half the national average. Chain stores are rare: residents rely on expensive little shops that sell groceries through hatches in bulletproof screens. Prices are high because competition is weak: few shopkeepers want to work in such a dangerous neighborhood.

\* \* \* \* \*

### **Drawing Key for Elevation and Site Plan-**

- A. Hoop Houses
- B. Sky Bridges
- C. Share Faire / Play Area
- D. Roof-top Gardens
- E. Solar Panels
- F. Trees
- G. Exposed, water-proofed roof joists

\* \* \* \* \*

### **Introduction –**

The Hoop House Community Incubator is envisioned to support a new “Collective Initiation” - a renewal for residents of West Baltimore and other places. HHCI is a multi-stage community revitalization process with the Community as the Hero: the end of the so-called “[Urban Desert](#).” Two adjacent row house buildings become connected and supported by new shared, integrated and consolidated HVAC, water and security systems including solar and roof-top garden technologies. Two often, boarded up residences are crime scenes or victims of arson. The roof-top location of the raised beds, hoop houses and solar arrays support a better security profile.

### **Permaculture and Transition Movement values are hardworking engineers as resilience over-powers racism and hatred:**

- Care of the Earth and Care of People
- Localization and Sharing

### **Keep a Shared “Community Transition Record” (The Stuff of New Rituals and Myths) that can include:**

- Lessons learned, trials and successes
- Emerging new holidays
- Songs
- Protest pictures
- Messages from neighbors
- Technical innovation
- Garden yield data
- Recipes
- Dreams

### **Program Elements -**

[ 1. ] Hoop Houses (A) - Hoop Houses are on the former 3rd floor of connected buildings. Some are for soil building - others are for growing food and flowers for sale (rotate)

[ 2. ] Spirit Space for Reflection and Shared Meditation

[ 3. ] DIY Spaces for training, production and sales

[ 4. ] Community Hall for indoor HHCI gatherings

[ 5. ] Child Care

[ 6. ] Tech / Vocation Training Center

[ 7. ] 2 Sky Bridges (B) connect two buildings (units) – center of second and third floors

[ 8. ] Share Faire ground level between buildings (C)

[ 9. ] Roof-top Gardens use raised beds (D)

[ 10. ] Water Strategies:

- Allow rain to water gardens directly
- Capture rain with hoops and drains
- Capture snow melt
- Capture and store condensation

[ 11. ] Solar Panels along front (E)

[ 12. ] Trees along street and play area (F)

[ 13. ] Exposed, water-proofed roof joists (G) remain for structural support and place to attach hoop houses

[ 14. ] 1 Community Bath Room (Compostable Toilets)

[ 15. ] 1 Community Kitchen (compost)

\* \* \* \* \*

“[Imagine harvesting](#) your own healthy salads right through the winter. (You can) move beyond the traditional New England growing season to "start earlier" and "harvest later?" Learn ... the process of growing herbs and veggies beyond the standard growing season with cold tolerant / hardy plantings and using season extension structures. Incorporating Permaculture Principle #2 - Catch and Store Energy (using the cold frame to extend the harvest); Principle #3 - Obtain a yield (extended veggies!) and #9 - Use Small and Slow Solutions (a simple, easily built structure)....”



## Neighborhood Mythology Program

### “Neighborhood Mythology Program” – A Curriculum Vision by Willi Paul, [CommunityAlchemy.com](http://CommunityAlchemy.com)

#### Curriculum Outline

##### 5 Point Introduction –

Multi-month, shared journey into self with neighbors

Build a Mentor program that creates new teachers with seniors as practitioners

Integration of all kids and their families and parents in a structured Initiation process

“Scale Up”: Start small, local, and build up, connect the network thru shared experiences and new myths

Transition from the old system to the new system

##### 5 Learning Modes –

Experiential Learning

Theory

Collaboration

Risk Taking

Visioning

##### 5 Themes –

1. [resilience](#) and [mythology](#)

2. [new rituals](#)

3. [new alchemy / archetypes](#)

4. [new symbols](#)

5. [initiations, journey & community Heroes](#)

##### 5 Activities @ 5 Neighborhood Venues –

Creative Collaborations @ Coffee House

Nature /Spirit & Permaculture @ [Food Forest](#)

[Transition Incubator](#) @ Neighborhood Center

[Sharing & Celebrations](#) @ Fire Ring

[Myth Lab](#) @ Old Church: artifacts, old myths and new myths

## **5 Desired Outcomes –**

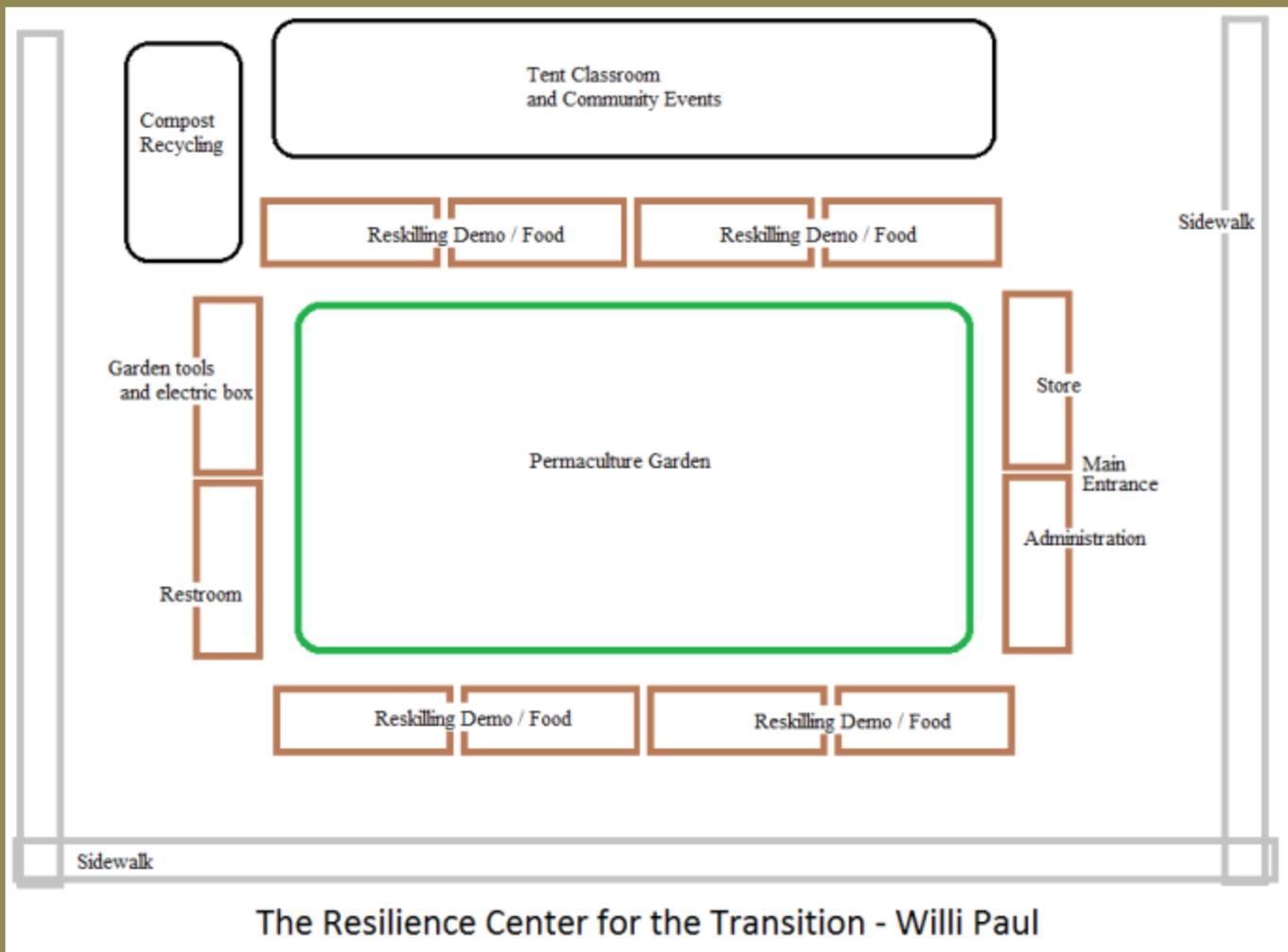
Transition Movement: Awareness and Building

Revitalized Power of Old Mythology

Enhanced neighborhood and community trust

Improved Writing, Illustration and Storytelling Skills

Spreading Permaculture and Transition Values



**The Resilience Center for the Transition (RCT) with Site Plan (PDF). A Permaculture & Reskilling Vision by Willi Paul, [CommunityAlchemy.com](http://CommunityAlchemy.com)**

*Reskilling is a word describing a process of (re)learning skills we never learned, forgot to learn, or don't remember we learned from parents, grandparents or others in our communities. Reskilling builds resilience. These are practical skills for sustainable living, and include how to maintain, preserve, uphold, sustain and create resilience in our lives on practical levels.*

A large version **site plan** (PDF) is attached at the end of this post.

\* \* \* \* \*

By re-using and configuring a set of 12 40 foot steel shipping containers, a space in **an empty corner lot** can be transitioned into a resilient reskilling and sharing opportunity with a permaculture garden.

In the vision, the sidewalk provides an edge. **The containers are the second edge here** . A third functional edge is the adjacent refuse and compost area, both educational opportunities in junction with the demo spaces and garden. It is envisioned that a tent be erected in this area to facilitate share fairs and classes.

**RCT is a business skills and services incubator and community coalition builder.**

The 12 large containers offer several ways to **integrate community outreach**. In this vision, 8 units are dedicated to reskilling and healthy food service. Others uses include:

- 1 – Garden tools and electric box
- 1 – Restroom
- 1 – Store
- 1 – Administration

**Security** is multi-fold and integrated and includes installing the containers on the ground, preventing access. Gates with locks with smart placement of the garden paths are mandated – as is a calculated lightning regime.

While RCT is not a “food truck compound without wheels,” it is a blend of food for sale with educational and sharing opportunities, especially when fresh garden faire is available. Green technology is possible. Greywater and solar systems for example, would be terrific.

**RCT Demo Ideas -**

- Yoga for Life
- Fruit Tree Pruning
- Permaculture Garden Design and Maintenance
- Basic Clothing Repair
- Vegan Cooking Basics
- New Stories for Resilience Myths
- Making Seed Bombs
- Cooperative games
- Basic Plumbing
- Building a Hoop House for the Garden
- Basic Bike Repair and Maintenance
- Bee Keeping

\* \* \* \* \*

**Please see other community designs visions by Willi –**

[“Barn Dance Media Center” \(BDMC\). “Integrated Accelerator for the Permaculture & Transition Movement”.](#)

[“blood, soil, seed” – “An Integrated System to Create New Permaculture & Transition Rituals & Myths”.](#)

[“The Permaculture Grid.” A Prototype for the Post-Chaos Era. New Myth #63.](#)

[The Permaculture Convenience Store” – Vision Plan.](#)

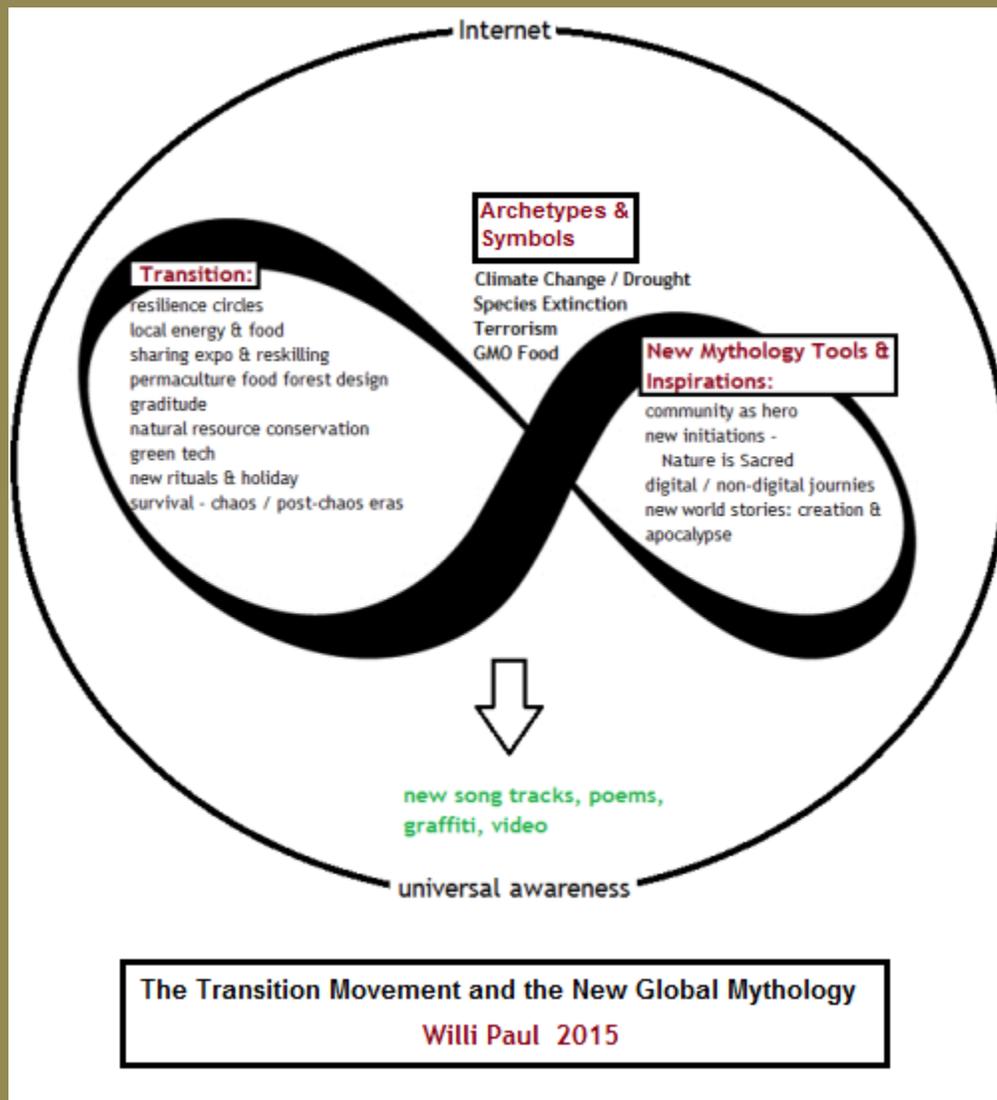
[“Four Zone Food Security System for a Permaculture Village.” “Design for Resilience.”](#)

[“Community Alchemy 8: Urban Transition Center”, Video. Concept Plan.](#)

**Attachment**

**Size**

[Site Plan - The Resilience Center for the Transition - willi .pdf](#) 106.2 KB



**"The Transition Movement and the New Global Mythology" (+ PDF ver). By Willi Paul, [Planetshifter.com](http://Planetshifter.com) Media**

New Global Mythology is digitized, soil, people in synergy. Ideas / fodder / form flow back and forth in our geo-alchemy loop. Not a "one-way ride" or a "top down flip chart, Man."

Interestingly, catalysts and [symbols](#) are the hub and are shared influences in the development of shared resources and media.

The Internet is a spiritual space in our hearts and on our screens that promotes universal awareness not technology for gadgets and chat sake. It is a high speed crucible for new mythologies and the awareness that comes with them.

As [resilience](#) is created, tested and shared in the Transition Movement, this force filters through the Internet bolstering other movements.

The impact / importance of Jung's [archetypes and subconscious](#) in this model are debatable although indirectly represented in "symbols and inspirations."

New Global Myths are the result of [creative](#) and [creation](#) mythological processes and are co-partners in the growth of Transition values and activities.

There are plenty of apocalyptic groups pushing their brand of mythology. Transition folks want to transform survivalism's fear into a new global sharing and peace.

Journeys and initiations, made famous by Joseph Campbell, are in the permaculture backyard and on the Internet. Where do you want to plow?

Transition is [LOCAL](#), community-sourced and driven. The community garden is often the Hero. The Hero is key in seeing change, teaching new rituals and carving [new dream songs](#) into myth.

Attachment	Size
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<a href="#">The Transition Movement and the New Global Mythology - Willi Paul.pdf</a>	
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**[“Resilience Circles”](#) – Interview with Sarah Byrnes, Co-Director of New Economy Transition (NET) New England by Willi Paul, Planetshifter.com Media**

**Willi:** Are Circles becoming a ritual for some?

**Sarah:** I haven’t heard it put this way! But I’m sure some folks would resonate with this language.

\* \* \* \* \*

**Interview with Sarah by Willi**

**Localization is a critical guide in permaculture. What does this mean to you?**

In Resilience Circles, place is really important. People want to get to know their actual, in-person neighbors, and the characteristics of the environment where they live. Re-engaging with people and place is also a core value of the broader “new economy” movement. At the same time, a lot of people doing social action in Resilience Circles understand that we live in an interconnected world. They’re tracing back the causes of injustice and hardship and realizing that corporate control of our democracy is a root of many problems. So a lot of Circles have gotten involved in the national movement to overturn Citizens United, for example.

**What does the circle symbolize?**

In Resilience Circles, we usually sit in circles. It’s reflects the way we relate to each other as peers – we can all see each other, and each person is visibly included. There is a learning component in Circles, but we primarily learn from each other instead of from books or an ideology. Our stories are the basis of the learning, and the basis of the relationship-building.

## **What are your base values?**

The Resilience Circles network is diverse and people bring a lot of different values and experiences to it. A core idea is to value each other -- and ourselves. If people are suffering because of this tough economy, they may internalize a lot of shame and guilt. They may blame themselves. Hopefully by joining a Circle, they come to understand that this economy isn't actually designed to serve people, that it values profit over people.

And this can loosen the sense of shame and people can begin regaining a sense of self-worth. And of course, the purpose of a Circle is to create a new sense of security that is based in mutual aid rather than reliance on the corporate economy, so hopefully by relying on other people, the fear of economic insecurity can lessen.

In addition to valuing each other and themselves, many people in Circles highly value the natural world around them. For example, one group is working hard to protect the local bees by engaging in an educational campaign about which lawn treatments kill bees. They knocked on doors all around their neighborhood. Many groups value local food and farms. They join CSAs or even start community gardens.

## **What are the most common personal security issues facing us as planet?**

I think it depends on what you mean by personal security. Many folks in the US are struggling to make ends meet, and we need higher wages and more meaningful livelihoods for people. We need dignified work, as Catholic Social Teaching puts it.

But security also comes from a whole other range of invisible things in our lives – from clean air and water to neighborhood and civic organizations to your local government picking up the trash. So many systems need to function to ensure our security—from health care to banking to agriculture and food. And many of these are not well supported or resourced as they should be.

This is even more clear in poorer parts of the world that have borne the brunt of colonialism and so on. Basically, people create security together, and in a world that increasingly values (some) individuals over communities, security has eroded.

## **You say that Circles can bring “mutual aid and community support.” But there are many degrees of economic security – from poverty to the rich. Do you typically have all types of folks in one Circle?**

There has certainly been a range of people participating in Circles, though within each Circle, there may be less of a range. It's great to have diversity, because people from different class backgrounds bring different strengths, skills, and experiences. But as we know, we're very segregated, and building cross-class relationships can be a challenge.

## **Tell me how you define “neighbor.”**

Personally, I do like the colloquial meaning of this term – that your neighbor is someone who lives near you. I think rekindling these kinds of place-based relationships can have a huge effect on people's lives – and potentially also our social movements. Many people from older generations lament a time when we all knew the people who lived within close proximity, and had a lot of informal social time with them.

This is a kind of social network that no longer exists as much, and isolation has skyrocketed as a result. Isolation is a terrible epidemic, impacting everything from health to happiness to our ability to create social change.

So I like that meaning, but I also like the meaning Jesus gives the word “neighbor” in the story of the Good Samaritan. That a neighbor is any human—we're all one family.

## **You see the process as ‘part of a larger effort to create a fair and healthy economy that works for everyone in harmony with the planet.’ Give us some examples from a successful Circle?**

We are going to hold a webinar featuring stories from two successful Circles on Nov 18 – I encourage everyone to join! ([Register](#)) The meaning of success really does vary widely, and that’s the beauty of it. One example is the group in Portland OR who has been meeting for 5 years and has really become a core support group for each other. They know each other so well and they’re there for each other in good times and bad. Another great success was Connie Allen’s group in Maine that focused on helping each other live with limited income. You can read about that [here](#).

Another great success story comes from Maryland, where several Circles formed and disbanded, but many people in them continued to know each other and formed lots of other kinds of groups as well. They participated in “house parties” with different movements– particularly the Move to Amend movement—and connected with a widening group of people that way.

They ended up starting a Transition Initiative and getting their town to pass an ordinance supporting an amendment to overturn Citizens United. I like this story because it shows that your Circle doesn’t have to last forever in order for it to be a “success.” And it also reflects the reality that people move in and out of things over the months and years, and that’s normal and natural.

### **Are Circles connected to the DIY and Transition movements (or others)?**

Yes definitely. Resilience Circles doesn’t have its own agenda, so members borrow and incorporate from other streams. We did a webinar with Transition US a while back about how these two approaches work together (see it [here](#)). Lots of Transition Initiatives have used both approaches successfully, including my own here in Jamaica Plain, Boston. There is also a lot of overlap with Move to Amend and the New Economy movement.

### **Part of your outcome seems to be inspirational? One participant mentioned his congregation in a story. Is there also a spiritual benefit to Circles?**

Most Circles have been based in congregations, often UU or UCC churches. Churches like hosting them because it’s a potential way to meet new members of the community. It can also be a way to support under-employed folks in the congregation. And there is a long history of church-based mutual aid societies, of course. The Resilience Circle approach borrows from that tradition.

There is no explicit spirituality or religion in the Circles. They have diverse memberships – people are Jewish, Christian, agnostic, secular, etc. But people do make connections between the values of the Circles and their own religious or spiritual values (as I have in this interview!).

\* \* \* \* \*

### **Sarah Byrnes Bio –**

Sarah is the Co-Director of New Economy Transition (NET) New England, a program of the Institute for Policy Studies. NET New England works to enhance community and regional resilience in New England. Sarah has collaborated with many grassroots groups around the country to build community and enhance resilience, and has written about the importance of mutual aid, relationships, and community connections in activism and organizing. As part of her role at NET New England, she supports the local “Jamaica Plain New Economy Transition” pilot program, particularly in the areas of time banking and communications. Sarah also coordinates the network of Resilience Circles, small groups focused on mutual aid during this tough economy.

Sarah is a member of the New England Grassroots Environment Fund (NEGEF) Grantmaking Committee and Chair of the Roslindale Food Pantry Board. Before coming to IPS, Sarah worked with Americans for Financial Reform, Americans for Fairness in Lending, the Thomas Merton Center, and the Center of Concern. She has a BA from Boston College and Masters of Theological Studies from Harvard Divinity School.

Check out the [Flickr account](#). It’s a combo of our local work, regional work, and pictures from Circles.

**Connections –**

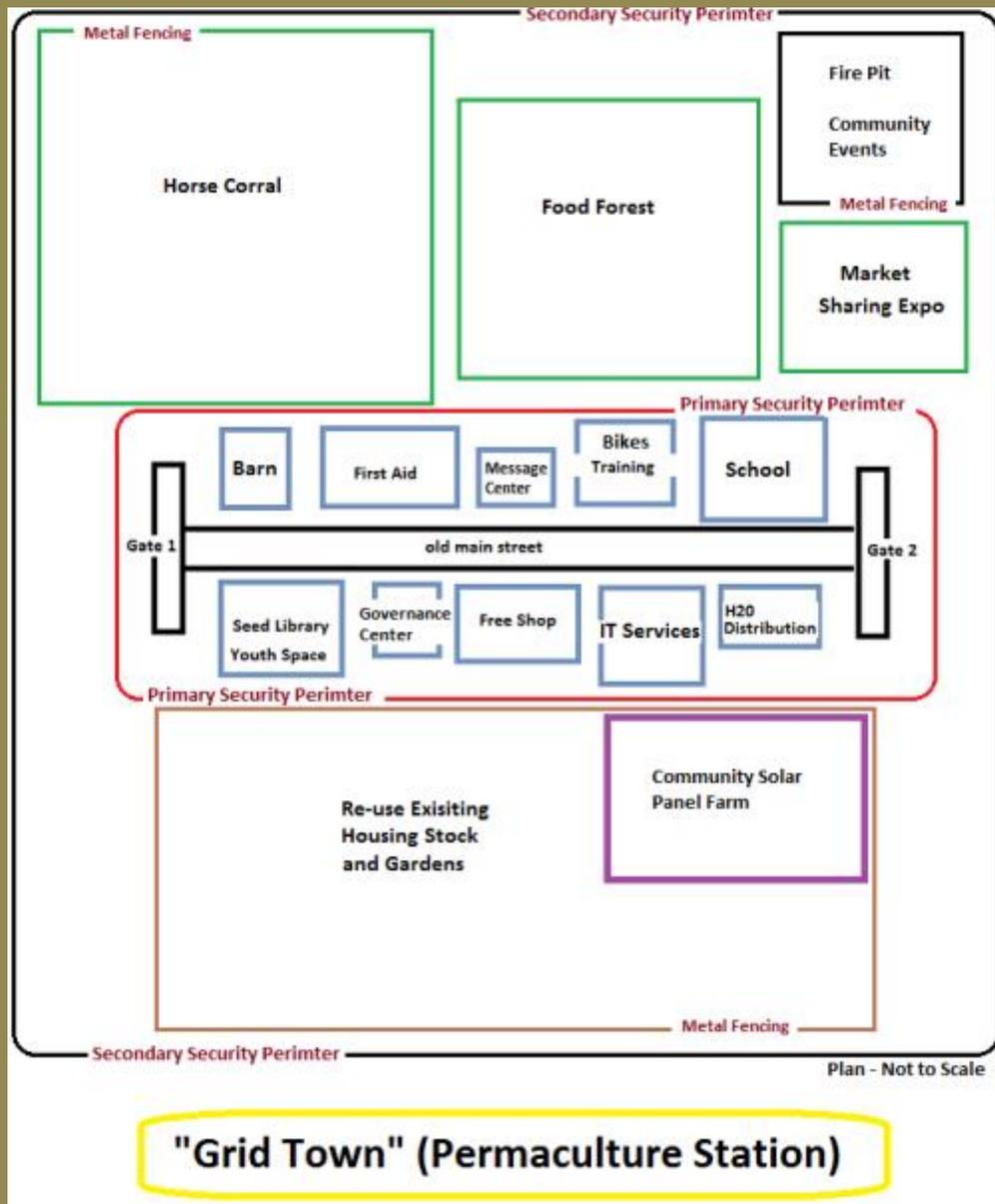
**Sarah Byrnes**

<http://nettransition.org>

Institute for Policy Studies

New England Office

Sarah at localcircles.org



**“Grid Town” (Permaculture Station) for the Post-Chaos Era + SYMBO Message 1.0 [video].  
New Myth #65. By Willi Paul, [CommunityAlchemy.com](http://CommunityAlchemy.com)**

Please download the **PDF version** of this document at the bottom of this post.

\* \* \* \* \*

No one can predict how global warming will roll-out. It is our **man-made, anti-Mother Nature monster cross to bear** and any settlement types after the Chaos Era ends will need to be well-panned, compact, secure and localized.

The “Grid Town” schema is definitely reminiscent of castle and moat days - and the frontier days - where folks hugged Main Street and guarded the entrances. Here we see permaculture values at work (Care for the Earth, Care for People, Return the Surplus). The Grid Town plan supports and further details the Permaculture Grid vision and the SYMBO alt language process.

**Individual consumption schemes and top-down systems are gone.** The community good takes precedence. In simplistic terms, this vision for Homo sapiens is a hybrid: a short-term duck and cover, protectionism bent (Preppers) and a long-term sustainability play (per the Permaculturists).

Does this mean a positive re-birth is possible for humans on Earth? Yes. As arduous and “paranoid” as this future vision may seem today, it is a realistic balancing act between Mad Max and Woodstock.

The [SYMBRO message](#) (video) for this article is a prototype message that could be carried by runner or horseback to another Grid Town. It incorporates text, PermaGram and sound elements.

#### **Technical Details from the Plan -**

- + Site security is in three tiers – with an armed or electric technology on the main (external) perimeter
- + SYMBO messages are child-like and cryptic by design and are supported by each notebook’s password protection
- + Each Grid Town has a limited amount of solar-power energy and battery storage and rationing is mandated
- + As described in the Permaculture Grid vision, a very weak security LAN is possible for the Town but just for the Main Street and adjacent buildings
- + In the old days, towns were built for the sake of the railroads, who need water and supplies and fresh labor. Grid Towns are located with horseback /runner travel, security and water supply in mind
- + In addition to the food forest, small livestock and food crops are grown in the neighborhood south of Main Street

#### **Discussion Questions -**

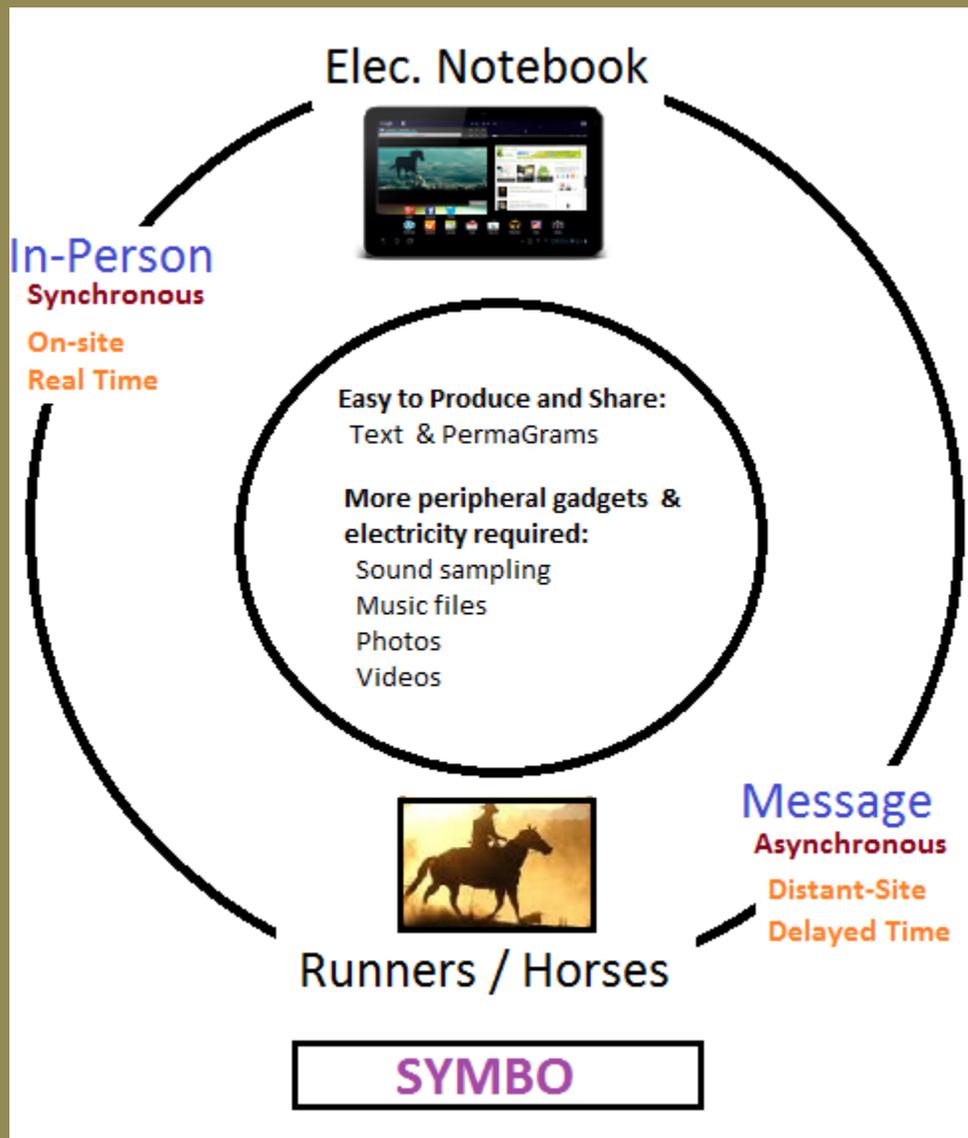
- + Who is a threat? Individuals and gangs who want to take-over the life support system offered in the town
- + How many folks are possible in this scheme? 250? What is the capacity? Based on what?
- + What is recycled and re-used? What is not?
- + What are the alternative economic and governance models and drivers? PermOccupy?
- + Water? The big unknown in 2076!
- + Are folks practicing “Communal Permaculture?”
- + What does the SYMBO message say?

#### **Resources –**

- + [Permaculture Teaching Video #3: Permagram Symbolic Language for Global \(Post-Crash\) Permaculture Tribes](#)
- + [SYMBO: A Symbolic Permaculture Supported Language for the Post-Chaos Era](#)
- + [“The Permaculture Grid.” A Prototype. New Myth #63](#)
- + [Journey to Cascadia: Building a New Global Mythology](#). Designed & Produced for the 2012 Study of Myth Symposium

+ [“PermOccupy - A Pathway to a Sustainable Future,”](#) by Killian O'Brien. Interview on PermOccupy with Killian by Willi Paul

Attachment	Size
<a href="#">gridtown.pdf</a>	233.43 KB



**SYMBO: A Symbolic Permaculture Supported Language for the Post-Chaos Era. By Willi Paul, [CommunityAlchemy.com](http://CommunityAlchemy.com)**

In the near future, after world-wide Chaos breaks apart long-held corporate control on financial and transportation systems, humans will be [living in tribes](#), with a host of food and security issues. New sustainable systems, based on resource specialization (solar energy, water production, medical services) and geography - called Grids - will be required.

[“The Permaculture Grid.”](#) A Prototype. **New Myth #63** by Willi Paul, presents a vision to these not too distant permaculture settlements:

“One of the many unforeseen of many consequences in this human-born tragedy is that super rich Asians, Europeans and South Americans left their versions of black holes with their body guards, barter dreams and intestinal fortitude, came to America to re-cave and start a new global crisis chapter. With so many formal languages colliding into the muck of the blackout, a fellow in San Francisco invented a **new global symbolic language** especially in support of community outreach and permaculture.

**Electronic notebooks are still working.** The symbolic language incorporates many communication formats, including a rich sound sample collection, a graphic language called [“PermaGram”](#), photographic and video libraries and a new alphabet. New global stories and [Myths](#) emerged are emerging!”

\* \* \* \* \*

## **The SYMBO System**

*“Runners & Horses are the new World Wide Web” – WOX*

Two types of communications are possible:

- A. Person-Person: Local site, real-time, direct (synchronous communication)
- B. Horse / Runners: Distant site, delayed, indirect (asynchronous communication)

An electronic notebook will be used to produce all messages and sent with horse or runner to another tribe. SYMBO works with very limited local tribe internet wireless networks (LAN) as some tribes have solar panels and battery storage (limited capacity).

Messages that are easy to produce and share are Text & PermaGrams. Communiques that require peripheral gadgets & electricity include:

- + Sound sampling
- + Music files
- + Photos
- + Videos

Tribal messaging is mostly utilitarian to save electricity and horse trips. There can be very little art / entertainment asynchronous communications. High Priority Message Types concern these topics:

- + Water
- + Food,
- + Security
- + Gatherings
- + Grid News
- + Medical

Like the modern day library loan and the pony express, distant communications are to be delivered by horse or runner, experienced, with notebooks then recharged and returned with a response. If the tribes are 25 miles apart or more, asynchronous communication could take days.

## **Transition in the Post-Chaos Era**

*“Machines break. Nature Won’t.” – WOX*

In 2076 there are no paper products – and no electronic printers. Tribes practice “subsistence electricity” where electricity is rationed and given highest security measures. Unless systems like SYMBO are replicated, the production and use of electricity will be a localized process only.

In this future scenario, animal husbandry will be elevated to highest importance as animals run the farms and feed the families. Security around each tribal zone is also critical to get right. As a related concern, family size is now strictly regulated as resources are scarce.

Time will “relax” or slowdown from “instant internet time” to a slower pace reminiscent of 1850.

## **Impact on New Mythology**

*“Sister, can you spare a story?” – WOX*

One key impact of a “SYMBO future” the evolution of the New Mythology is that our geo-cultural focus goes backwards from global to local settlements. This is “survival withdrawal.”

Storytelling goes back also to the weekly campfire; visiting storytellers are prized. Family stories and New Myths are oral traditions.

SYMBO, based in the future, actualizes what Joseph Campbell called an artists-driven vision called [Creative Mythology](#).

“Sources for New Archetypes in the SYMBO vision: Family Survival; Animal Husbandry; Fire / Cave Man; Scarcity”

\* \* \* \* \*

## **Permaculture & Symbol-related Research from Willi**

[6 SCORE pieces using SYMBOL.](#)

[Myth Lab](#) & [New Myths](#).

[New Animation Model & Case Study for Transition Children.](#)

[SoundSourcing: Building the New Permaculture - based Mythology Video / SoundScape.](#)

[water sound symbol myth: building new nature-based myths \(Video\).](#)

[Symbols for the Permaculture Age? Interview with Paul Burley, author of The Sacred Sphere: Exploring Sacred Concepts & Cosmic Consciousness through Universal Symbolism.](#)

[inner & outer system of the sacred - Video Instruction.](#)

[Permaculture Symbols 2. A Video for Kids with Eyes of Steel and Overflowing Feet! by sacredpermaculture.net.](#)

[The Garden Symbol in Old & New Mythology. A Resource for Teachers.](#)

["Symbols in the Transition?"](#)

[Permaculture Teaching Video #3 - Sacred Alchemy & Symbols for the Permaculture Transition.](#)

[Building a new sound symbol library for global community storytelling. Videos \(3\) + Lesson Planning + PDF.](#)

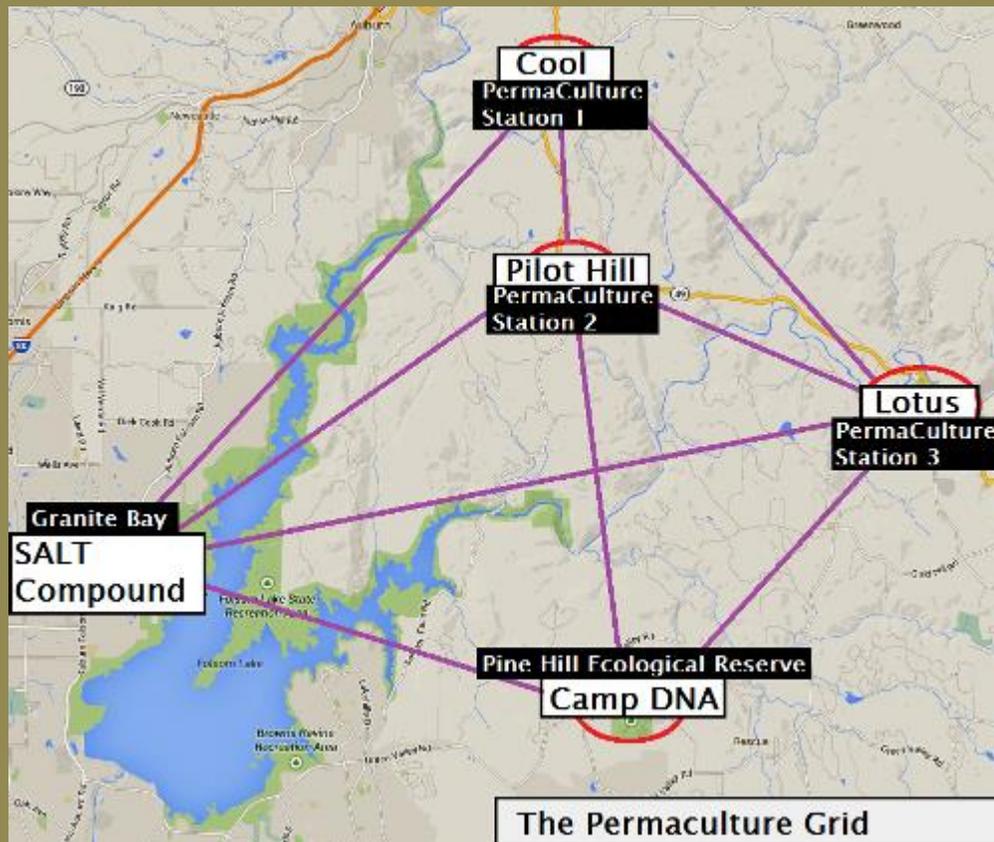
[Permaculture Age Symbols 3: Colors, Archetypes & New Myths.](#)

[Permaculture Teaching Video #3: Permagram Symbolic Language for Global \(Post-Crash\) Permaculture Tribes.](#)

[Permaculture Ritualizer: A Kid's Tool for Writing New Stories, symbols, Songs & Myths. Video.](#)

[“Permaculture, Carl Jung and the New Archetypes” \(+ PDF\) by Willi Paul, New Global Mythology Group @ Depth Psychology Alliance.](#)

["textsongs - sound scapes for kids" - eBook #15](#)



**“The Permaculture Grid.” A Prototype for the Post-Chaos Era. New Myth #63 by Willi Paul, [Planetshifter.com](http://Planetshifter.com) Magazine**

“American utility companies are responsible for running approximately 5,800 power plants and about 450,000 high-voltage transmission lines, controlled by various devices which have been put into place over the past decades. Some of the utility companies which oversee the power grid reportedly use “antique computer protocols” which are “probably” safe from cyber hackers,” The New York Times reported.

\* \* \* \* \*

After the final twist, moan and arc weld of the United States electric grid in 2076 due to lightning and thunder storms and poor maintenance, the country faces rich on poor unrest, acute food shortages and evil footed darkness. Most ran to the cities, hoping for a sustainable re-gathering, abandoning their towns for the false security in equally broken state troopers and green technology.

**The grid will never be repaired. It’s localization or nothing.**

No electricity means no gas pumps, no truck transport, and no cars. No world wide web. Roads are now traversed on foot and horse and wagon, and go un-repaired.

One of the many unforeseen of many consequences in this human-born tragedy is that super rich Asians, Europeans and South Americans left their versions of black holes with their body guards, barter dreams and intestinal fortitude, came to America to re-cave and start a new global crisis chapter. With so many formal languages colliding into the muck of the blackout, a fellow in San Francisco invented a new global symbolic language especially in support of instructional permaculture.

**Electronic notebooks are still working.** The symbolic language incorporates many communication formats, including a rich sound sample collection, a graphic language called “PermaGram”, photographic and video libraries and a new alphabet.

**New global stories and myths emerged are emerging!**

\* \* \* \* \*

Each station in the new permaculture grid has a small scale LAN (local area network) powered by a solar panel and storage battery system with its own specialized product or service to avoid duplication:

**SALT Compound** (Granite Bay, CA)

**FOCUS:**

1. Solar farm for small-scale electricity production and storage
2. Battery recharging
3. Mechanical repair
4. Medical Clinic

[Historical Brief:](#) Before it was Granite Bay, it was called Allen's District. Plum, peach, olives, and pear orchards were the agricultural mainstays.

**PermaCulture Station 1** (Cool, CA)

**FOCUS:**

1. Water Purification and Transport
2. Winery

[Historical Brief:](#) Some locals believe that a beatnik named Todd Hausman coined the name “Cool” in early 1947 on a cross country road trip, and appended it to the town. However, some local historians claim that the town was named during the days of the Gold Rush after a man named Aaron Cool.

**PermaCulture Station 2** (Pilot Hill, CA)

**FOCUS:**

1. Food production and distribution
2. Horse breeding

[Historical Brief:](#) In 1849, mining commenced at Pilot Hill. Originally, Centerville, Pilot Hill, and Pittsfield were separate nearby mining camps that unified under the name Centerville. Lavender, Olives and Grapes were once farmed here.

**PermaCulture 3** (Lotus, CA)

**FOCUS:**

1. Clothing
2. Permaculture Training Site

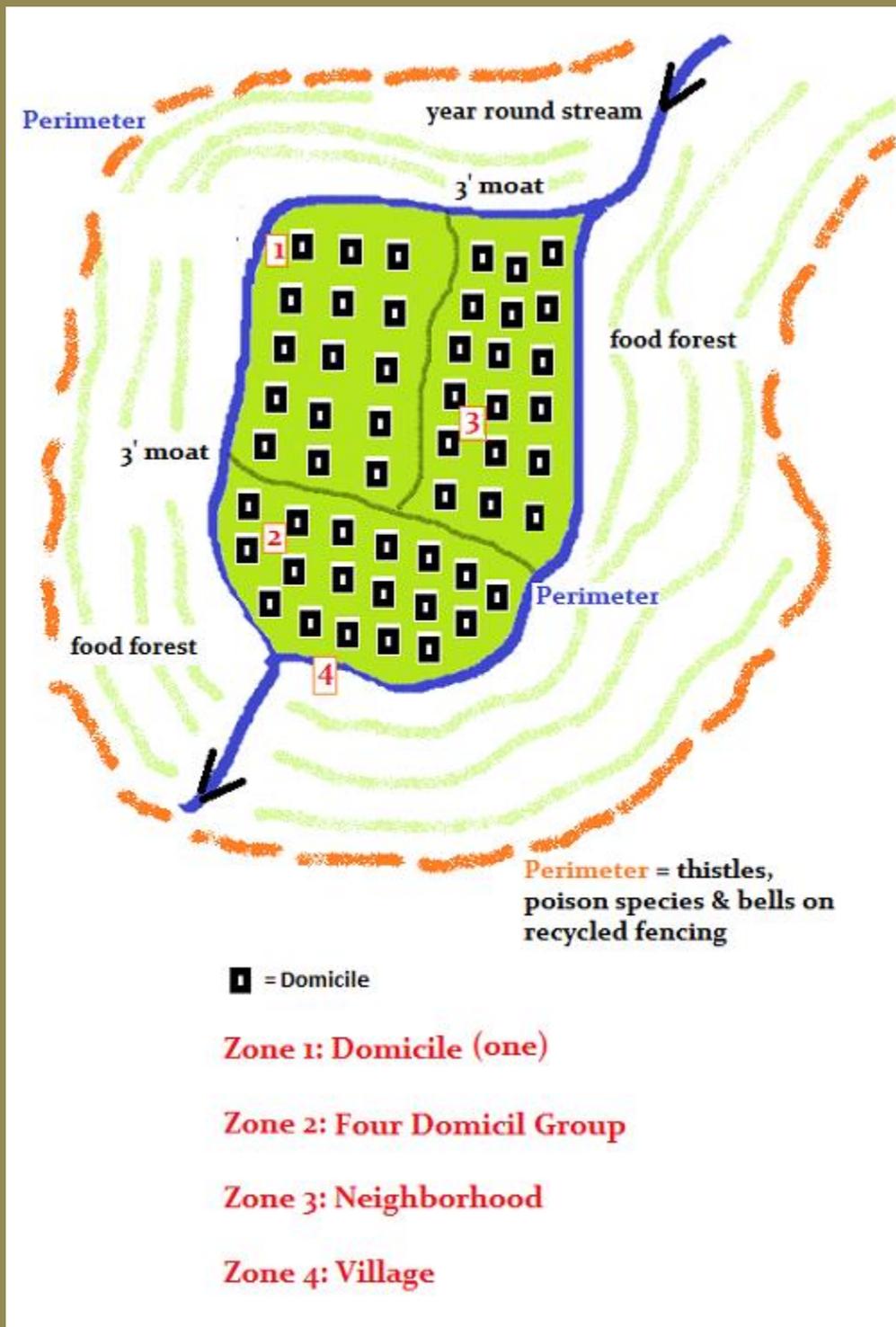
[Historical Brief:](#) The settlement was established in 1849 and named for James W. Marshall, discoverer of gold. The name was changed to Lotus with the arrival of the post office in 1881.

**Camp DNA** (Pine Hill Ecological Reserve)

**FOCUS:**

1. Regional Farmer’s Market
2. Agriculture research

[Historical Brief:](#) The Pine Hill Ecological Reserve was one unit of the much larger Pine Hill Preserve system that protected eight rare plants and their gabbro soil habitat. It was jointly managed by several local, state and federal agencies through a Cooperative Management Agreement.



"Four Zone Food Security System for a Permaculture Village." ["Design for Resilience"](#) by Willi Paul, Planetshifter.com Magazine

"A [moat](#) is a deep, broad ditch, either dry or filled with water that surrounds a castle, other building or town, historically to provide it with a preliminary line of defense. In some places moats evolved into more extensive water defenses, including natural or artificial lakes, dams and sluices..."

\*\*\*\*\*

The simplified permaculture-based security system proposed in this piece must surely raise this **question**:

“Who or what is the security threat in 2017? 2062?”

**Answer:** People who are not in the Village who are seeking food, shelter and community. This village vision is connected to my [Post-Chaos Era New Myths series](#) that describes life in NorCal after the collapse of the current global system.

Due to a lack of infrastructure, the plan is an attempt to provide an orderly and secure life for the Tribe while regulating both visitors and adversaries.

Many [Permaculture Principles](#) are found in this “Design with Nature” plan:

4. Each element performs multiple functions – as in the integrated zones

7. Use small scale, intensive systems – the stream feed the moats

8. Optimize edges – i.e. - multiple perimeters

This is not “championing survivalism” but more like “proactive solutionism,” per the **permaculture way**. The proposed Village is a call for living and loving in sustainability and preparedness.

\* \* \* \* \*

**Four Zone Food Security System for a Permaculture Village (see plan):**

**Zone 1 = Domicile**

+ Homes (“huts”) are made of adobe which is cooling and fire-resistant

**Zone 2 = Community of Four Homes**

+ Shared Cooking Space

+ Extended Family Support

**Zone 3 = Neighborhood (20-24 domiciles)**

+ Basic Village Security Unit

+ Permaculture Gardening Teams

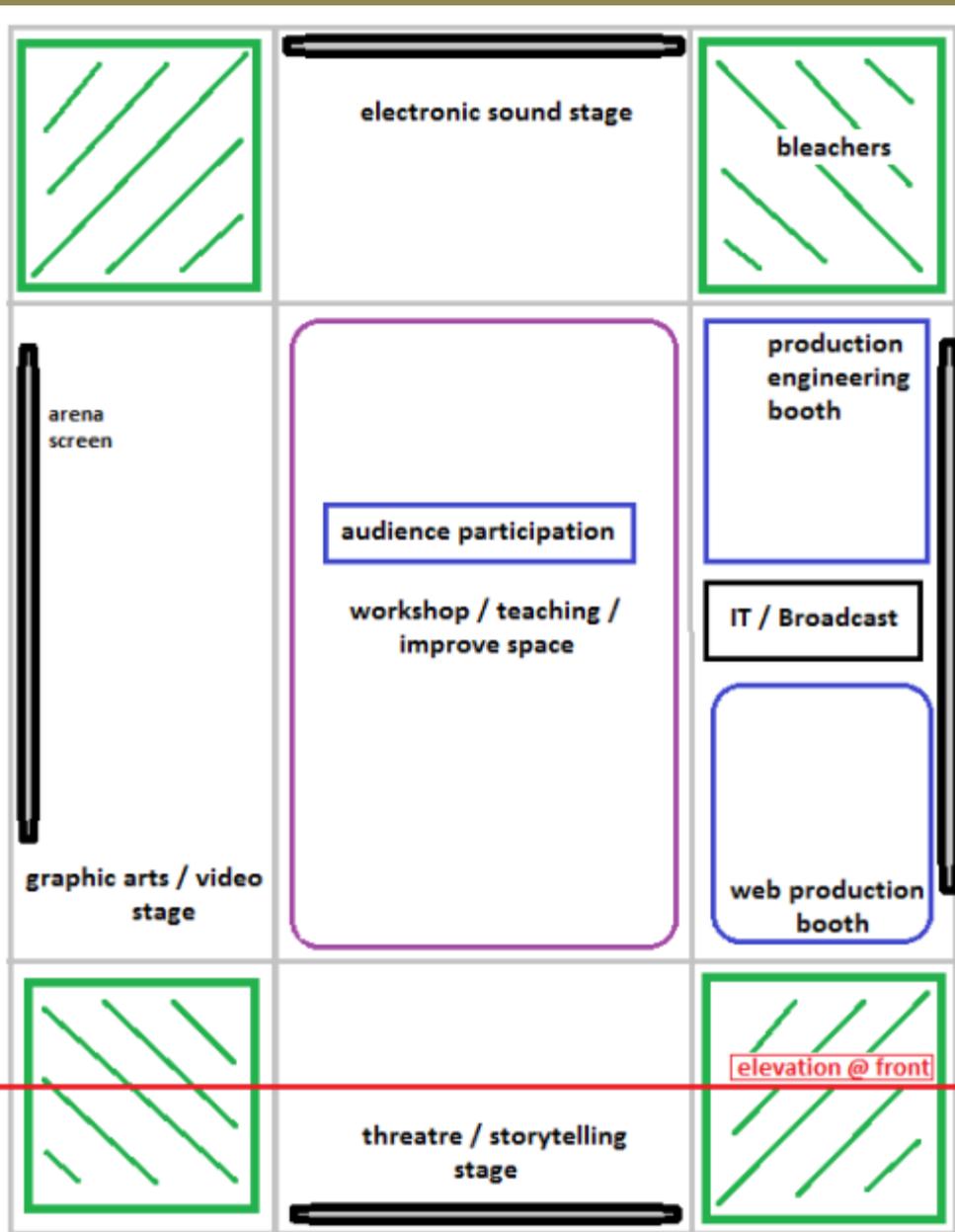
+ Moat system = Aquaculture; Water Source for Crops; Security Perimeter

+ Shared Tools

**Zone 4 = Village**

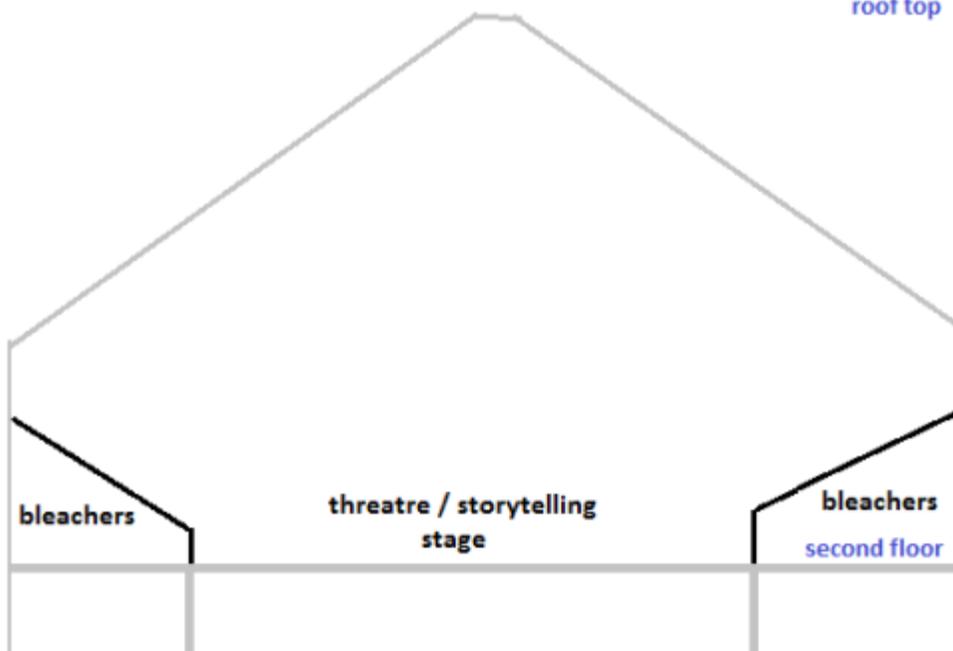
+ Food Forest is Food Source and Security Buffer for Village

+ Stream is a Perimeter and Transportation Corridor



second floor plan

roof top



## **“Barn Dance Media Center” (BDMC). “Integrated Accelerator for the Permaculture & Transition Movement” - Vision by Willi Paul, [NewMythologist.com](http://NewMythologist.com)**

‘A [barn dance](#) is any kind of dance involving traditional or folk music with traditional dancing, occasionally held in a barn, but, these days, much more likely to be in any suitable building. The term “barn dance” is usually associated with family-oriented or community-oriented events, usually for people who do not normally dance. A barn dance can be a Ceilidh, with traditional Irish or Scottish dancing. However, a barn dance can also feature square dancing, Contra dancing, or any other kind of dancing, often with a live band and a Caller.’

Download the [pdf version of Barn Dance!](#)

\* \* \* \* \*

### **Step One**

[A] Review Site plan, second floor plan and elevation drawings

[B] Review Integrated Features List:

#### **Second Floor Barn**

- Three Main Stages: electronic sound; theatre / storytelling; graphic arts / video
- Audience participation (workshop / teaching / improve)
- Production engineering booth; IT / Broadband; Web production booth
- Arena Screens (4)
- Four bleacher sections

#### **First Floor Barn**

- Café
- Exhibit space
- Computer lab
- Indoor / Outdoor classroom
- Storage

#### **On the Grounds**

- Outdoor Concert Stage and seating
- Seed library
- Food Forest Research Lab
- Indoor / Outdoor classroom
- Aquaponics
- Tool Shed
- Composting

### **Step Two – Experience Three User Scenarios**

#### **Big Barn Scenario One -**

A group of permie artists from Willits, CA have brought script ideas, stills and vision to make three video lesson plans for an online skills course. They camp-out in the audience pit and direct the production with the video, web techs and the house band. All is captured live on the four arena-sized screens. BDMC is integrated production house with organic produce from the food forest and outdoor concert space to play and teach live and raise funds for all.

### **Big Barn Scenario Two -**

The Shady Transitionites, a small edgy theatre troupe from Palo Alto, come to the Barn to rehearse a short play about permaculture and steam the work live global audience. Post-show interviews requests abound and are shown and recorded on the screens. The play is then linked on the Barn Dance web site for additional views and discussion.

### **Big Barn Scenario Three –**

The storytellers look around at the interior of the Barn and wonder if this is a NASA collaboration space. Sound dampening hangs from the rafters and huge screens on blinking ready. The work now involves shooting the readers live on video and transcribing their words for the web simultaneously. A “reading” becomes much more as web-based participation adds review and alt verbiage. A story becomes theatre and a live event from an old Barn in NorCal.

\* \* \* \* \*

### **Step Three: Active Values @ Barn Dance Media Center**

**Permaculture Combined with Transition** – a mandated synergy for change

**Integrative** – electronic sitars, soil, latte and satellites, we are the Mix

**Localization** – local energy, food, education and community NOW

**New Alchemy** – a constant playful interchange of structure and spontaneous; history and dreams

**Open, Free and Entrepreneurial** - building on everyone’s expertise and sharing it with reckless transparency

**Multi-media** – includes live local, web and streaming for global participation and instant feedback

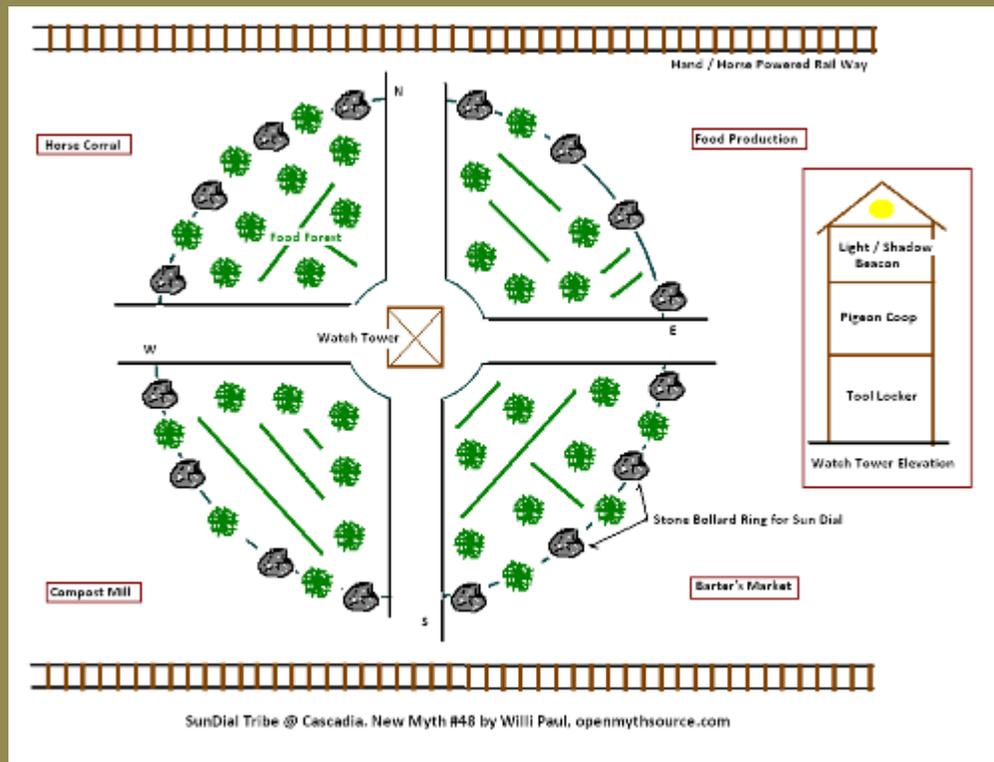
**Live Action Theatre** – your spontaneousness bent is best

**Nature** - Barn Dance Media Center is the new “Human | Machine | Nature | Love Interface”

**Journey** – multiple people, multiple channels, new lessons

**Initiation** – change tools, staff support and creativity are available to everyone

**New Myth Accelerator** – consider the new symbols, songs and stories of permaculture; this is the stuff of the new mythology and the heroes to come



## SunDial Tribe @ Cascadia. New Myth #48 by Willi Paul, [openmythsources.com](http://openmythsources.com)

### HISTORY > RETROFIT

The old train watch tower in the center of the Tribe circle and food forest was retrofitted over ten years ago with a lighthouse lens from a Bolinas, CA antique store. Legend has it that good spirits came with the 305 lb. orb, a beacon that generates more than shadows and a safe path home. The “Watch Tower” as the Tribe calls it, is a copy of a Detroit rail road look-out hut that was manned in support of human track switching much preferred over an electronic hand (and mandated by local law).

### SITE MAPPING > ZONES

The tower has a three-part functionality:

- (A) Light / Shadow Beacon – During a sunny Cascadia day the structure spills a shadow on rough stone bollards and around the sundial so the community can orchestrate their schedules and chores. At night, a security light shines in four directions to help guide travelers and vendors.
- (B) Pigeon Coop – guano for the garden and the traditional winged-mail
- (C) Tool Locker – permaculture tools like shovels, spades, twine

In four quadrants, the food forest is mostly fruit trees with some leafy greens and flowers woven in. Adjacent to the circular food forest, four outer land uses have been established:

- (A) Horse Corral – these animals include donkeys and pull the small carts on the rail way.
- (B) Compost Mill – including the pigeon guano, horse manure and human waste for soil making and barter.
- (C) Food Production – honey bees are here as is tofu and jam making spaces,
- (D) Barber’s Market – Tribes share more than their neighbor’s food at the weekly Sunday market!

Their oasis or Tribal hub is sandwiched on the north and south sides of the property by rail tracks that go east or travel west to the coast.

## INVITATION > COMMUNITY SHARE

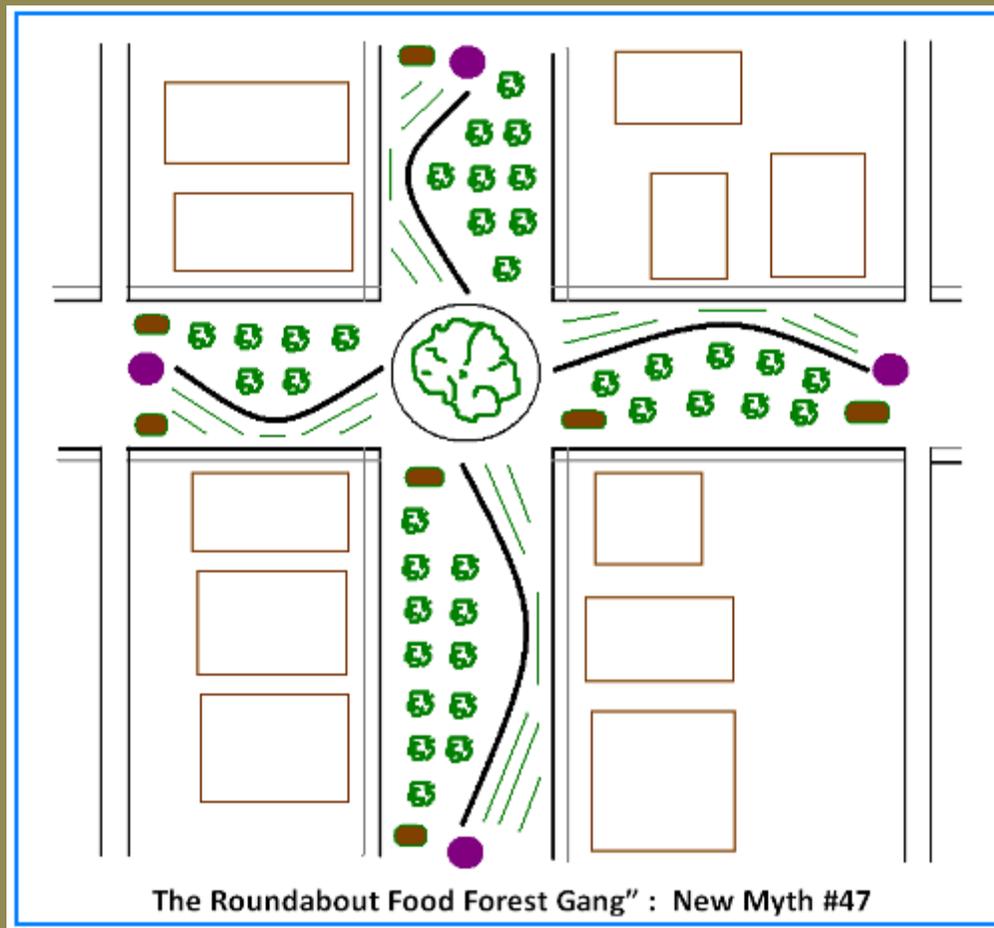
**Helios:** “But I still don’t how light is emanating from that tower every night! There is no power source”

**Rache:** “Surely there are some things that even a big time permaculturist can’t explain!”

The Tribe has its share of irascible teenagers and these two are the driving contours of their click. Helios loves to care for the large animals and earns riding chits almost daily. The integration of the Tribe’s horses as transportation engines, and in the compost chemistry, are legend. Rache, more a people person with a sharp eye and smile for barter and quality in general. Many see these two on the Tribal Council someday.

As the SunDial Tribe retrofitted the rail way, many unforeseen communication and commerce opportunities were discovered and “rolled-out.” Library books now come and go back thru a loaner program from Eugene. Fish from the Pacific and inland streams go to market once or twice a month. Letters and packages go on rails.

During harvest rituals, the SunDial is lit with bee wax candles and turned in to a dance space. Meals are eaten on the four paths and songs are performed from the high room in the tower.



## "The Roundabout Food Forest Gang" : New Myth #47, by Rob Joyce, Please Touch Garden & Willi Paul, NewMythologist.com

### Access > Plan > Stewardship

The Roundabout Food Forest Gang (RFF) had a vision of returning a four block street and roundabout to a place to walk, connect, plant and harvest, including a pathway for walkers and bikes in a post-petroleum rebirth. RFF is calling for a permaculture-driven map free from City tentacles, long broken by bankruptcy and a 1950's vision. Their roundabout cluster went off-grid when the utilities were unearthed and sent packing. Green technologies are in place now: water catchment, grey water, solar hub, and other shared earth-friendlies. The food forest was planted by the 16 original neighbors.

### A bright green local seed for a change.

Today the "roundabout dirt share" includes large swathes of vegetables – currently producing tomatoes, zucchini, squash, kale, cabbage, celery, asparagus, and broccoli – as well as maturing fruit trees such as apple, pear, peach, plum, apricot, avocado, cherry, orange, tangerine, fig, and pomegranate.

Residential lots in each of the four directions emanating from the circle are spirit transformed; integrated. The Gang broke-up the concrete curbs and removed the asphalt streets. They removed the boulevards but kept the sidewalks. At the center circle stands an ancient dwarf Gala Apple Tree.

Hummingbirds pollinate the food forest and the flowering veggies, sing, dance, play, have their babies and entertain the circle scene; they are watch dogs, messengers and teachers for the neighborhood. The residents put up hummingbird condos to facilitate the hummer's pollinatic and dare devil ways.

Human elements now include benches, gravel paths, plants, a compost area, and a tool shed.

A permaculture food forest mimics some of the beneficial relationships of a natural forest. They are quick to point out that food forests are not 'natural', but are designed and managed ecosystems that are very rich in biodiversity and productivity. The food forest meets several goals:

- a. To produce food
- b. To produce forage for beneficial insects, pollinators, chickens and song birds
- c. To create wildlife habitat to nurture for our bodies through herbal teas and concoctions
- d. To create beauty and sense of well being

Four totem poles – one at each corner from the roundabout – are reserved as four activity spaces:

- a. Yoga / stretching
- b. Reading / quiet conversations
- c. Water fountain
- d. Two picnic tables

### **Values > Invitation**

At each totem, the working principles for the project are posted on a small plaque:

- \* Work Collaboratively
- \* Use Local Resources First
- \* Re-Use & Recycle
- \* Hands-on, Peer-to Peer Learning
- \* Gifting
- \* Horizontal Decision Making

### **Celebration > Hope > New Myths**

At the "roundabout opening" celebration, children tie recycled purple cloth ribbons around the trunk and main limbs of the old Apple tree to show of unity with Nature and their new community intersection. Each ribbon represents a wish to put some energy back into their neighborhood, food forest and friends.

No one noticed a small person wearing a dark grey hoodie smiling at the crowd tonight, leaving the celebration early with an apple in his pocket.

He is the wise-old "Green Guardian" who lives in the hollowed-out roots of the Gala Apple Tree and keeps an eye out for kids, litter bugs and the birds.

### **Have you seen him?**



**Permie Sheet Mulch Mob @ Paradise Golf Course, New Myth #40, Willi Paul, NewMythologist.com**

“Permaculture golf course is an oxymoron. In Scotland, home of golf, much of the course is "in the rough." Permie fairways would be the multi-purpose savannah / pasture areas.”

- David Hoffman, Eugene

\* \* \* \* \*

The Paradise Golf Course has been abandoned since the great Valley fire of 2034 singed the foothills of Chico and her suburbs. When the Light Network first assembled to access the charred course, just the Crow clan flew around and barked a greeting. All they found was black encrusted greens, flame tattooed pump stations and melted barbed wire fences. Interestingly, the 27 ponds were full. The Permaculture Design Workshop this began with algae under their visors.

**The web site for the course was formally described like this:**

“Paradise Golf Course is located in Northern California right outside of Chico, CA and only minutes away from the town of Paradise. The club showcases 18 outstanding holes of golf which is open to the public, competitively priced memberships, a beautiful wedding and reception venue overlooking the Chico, CA valley floor, full service catering, an all grass driving range, and full service grill for a delicious bite to eat during your round of golf. Come experience the breathtaking views of the Sutter Buttes, the skyline of Chico, as well as the Pacific Coast mountain range during your next visit to Paradise.”

\* \* \* \* \*

The evening break-out sessions and work planning - connected by multiple fire pits on the property - also generate new rhymes, stories and dreams for [Cascadia](#). Factor in the occasional skinny dipping and sneaky side-glancing games, and indeed, the nights in Paradise are downright mythic.

**Meet two young “re-composted transitionalists” from Central Cascadia Tribes: YellowLeaf and Rochelle!**

“This is a regional and local resource development project for food production and education. “How can the site do both,” Rochelle?”

“Easy. Train local folks to grow stable food sources and barter the trade any excess to other Tribes. Clearly, we are building another Way Station for our Light Network travelers and guests.”

“What are your ideas for specific land resource improvements, Rochelle?”

“Three small wind mills could pump water from the existing golf course irrigation system and produce electricity for the local are grid. As to the ‘food forest fairway’ that everyone’s buzzing about, a labor-intensive sheet mulching process is logical. The large trees are ok and will provide some shade and wind break.”

“You mean cutting the damaged fairway grass into 4” thick, 4’ x 2’ counter-sod strips, turning each one over to start the soil building eco-alchemy?”

“Yup. We did this in Golden Gate Park a few years ago. A starter supply of compost for the mulching program is available at the Chico Tribe; and cardboard waits at the former transfer station down by the highway. Some of the buildings can be revitalized as green houses with recycled windows from near-by demo sites.”

“Enough human design science chit chat for one night!”

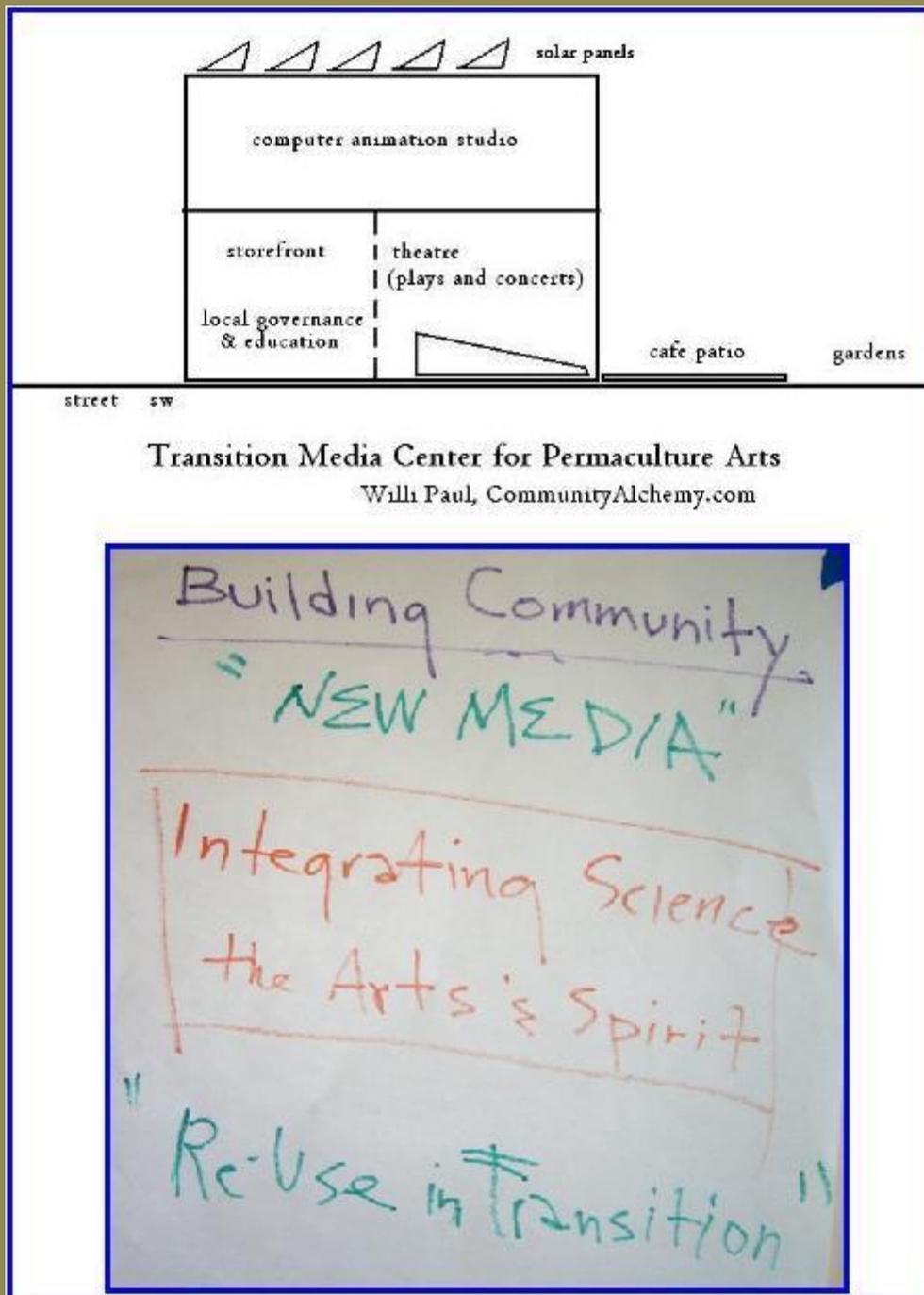
“Mulch Mob meets starts again at 7:30 AM.”

\* \* \* \* \*

Not destined to be a small hippie town, Paradise is poised to be a new star of public access, a holistic vision of organic food, sustainable power and Ag training where a county club and an 18 hole golf course once existed.

\* \* \* \* \*

Please enjoy all **40 New Myths** from Willi Paul.



**Transition Media Center for Permaculture Arts - Video Vision by Willi Paul, [CommunityAlchemy.com](http://CommunityAlchemy.com)**

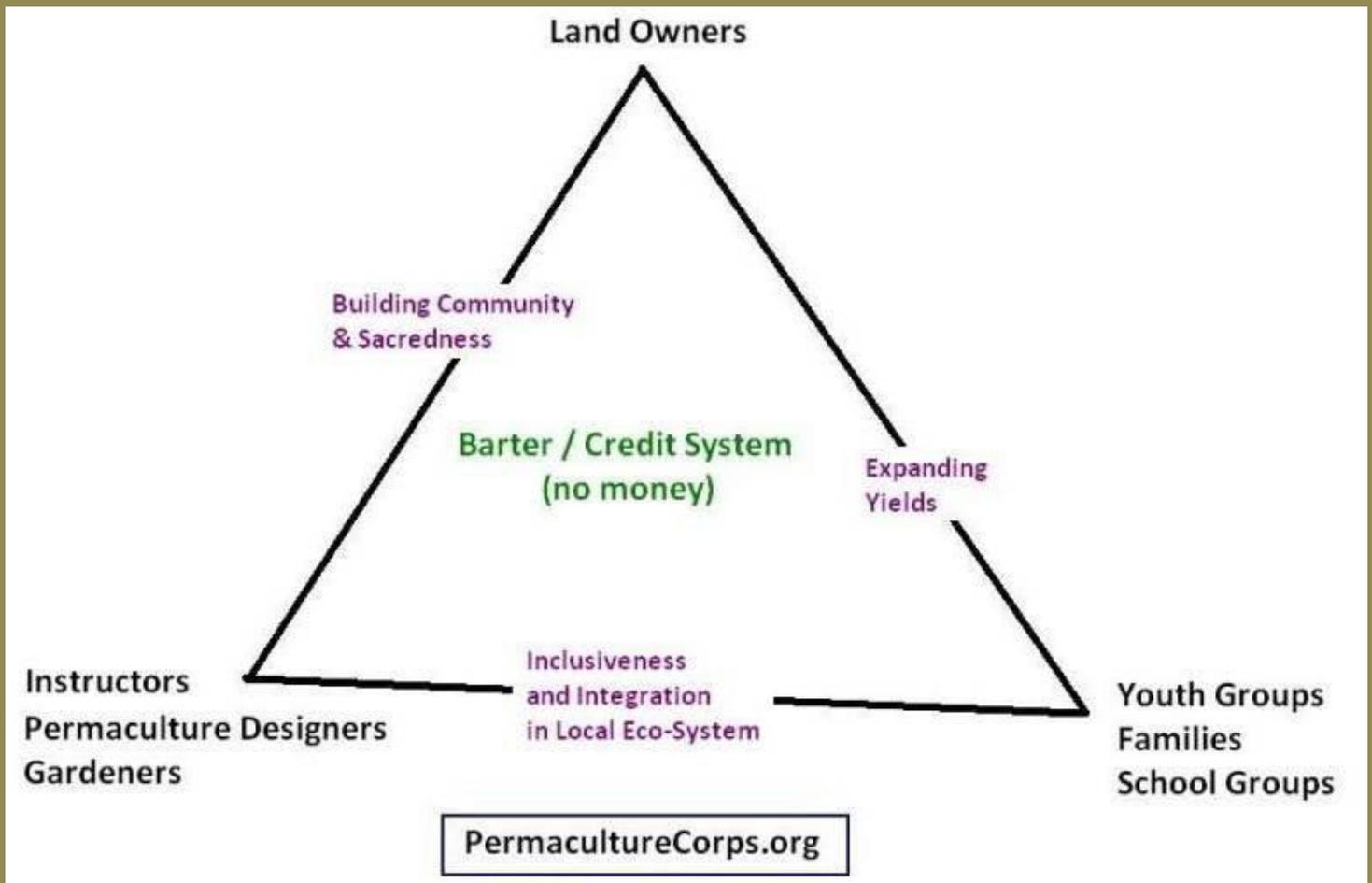
Video / Post - <http://wp.me/p14SHM-H2>

**Design Elements -**

- \* Storefront - Local governance and education
- \* Theatre – plays and concerts
- \* Café on patio
- \* Gardens
- \* Solar panels

## **Core Values -**

- \* Community Building
- \* New Media
- \* Integrating Science, Arts and Spirit
- \* Re-Use in Transition



## Permaculture Corps for Planet Earth – A Model for Our Transition by Willi Paul.

We have plenty of hungry people and tons of labor on the planet. How do we access and improve scared cattle lands and clear-cuts without title?

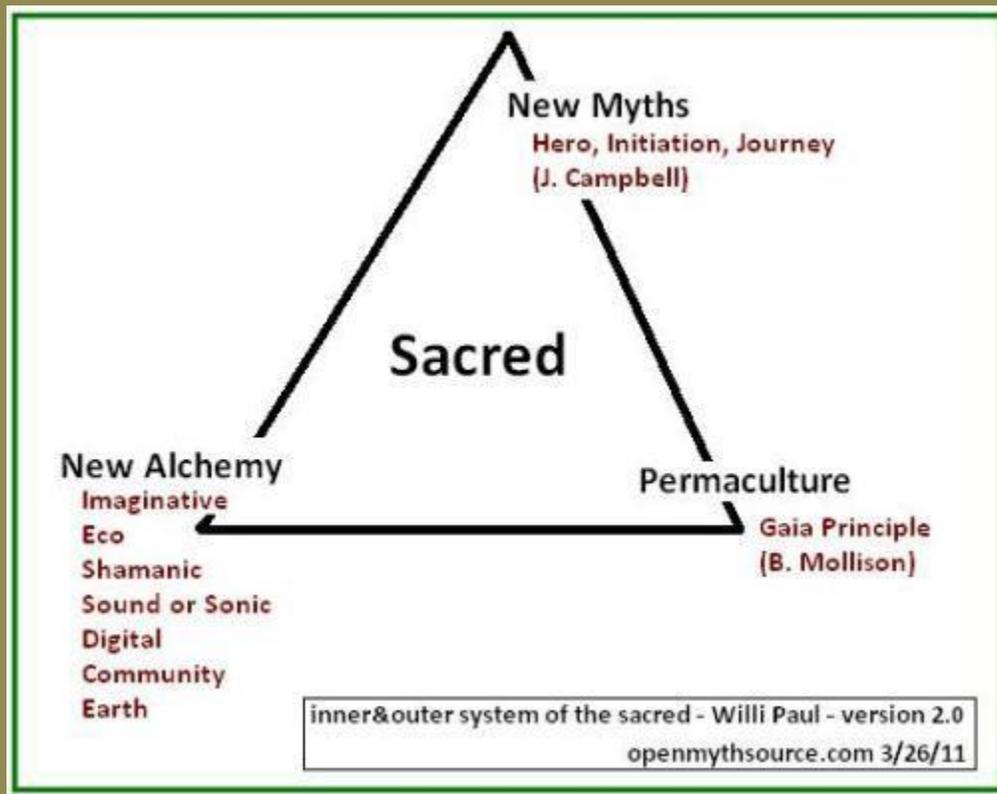
Enter the Permaculture Corps for Planet Earth: as the graphic depicts, we can include families, youth groups such as 4-H, Boy and Girl Scouts, countless environmental and neighborhood groups and school Nature and sustainability programs in the labor mix. We have a burgeoning supply of certified Permaculture Designers looking for more experience and the land owners struggling to bring back damaged lands to a desire yield. We need many more educational sites for permaculture!

Perhaps the brightness star in this scheme is the glue in the middle of the exchange: bartering and community credit replaces the US Treasury notes that will someday be worthless.

**Comments?**

Send them to: willipaul1 @ gmail.com

[Thanks Mother.](#)



## A Seed & Some Prayers: Incorporating New Myth Making, Alchemy & the Sacred in Bill Mollison's Gaia Manifesto by [Willi Paul](#).

After understanding Bill Mollison's book "[Permaculture – A Designer's Manual](#)" from articles and bloggers for many months, I found a copy of the book to critique the section of most interest to me, namely his Preface thru Chapter 1: Permaculture Design Philosophy.

The author writes: "A person of courage today is a person of peace. The courage we need is to refuse authority and to accept only personally responsible decisions. Like war, growth at any cost is an outmoded and discredited concept. It is our lives which are being laid to waste. What is worse, it is our children's world which is being destroyed. It is therefore our only possible decision to withhold all support for destructive systems, and to cease to invest our lives in our own annihilation." (p.1)

**To get a deeper flavor of his challenge, stir these catalytic vision fragments from Mollison's vision:**

"Positivistic, integrated and global outreach..."  
 "Everybody is free to act as an individual, to form a small group..."  
 'Individually-driven at base, but envisioned to work collaboratively, communally...'  
 "... a sustainable earth care system."  
 "... a million villages to replace the nation-states is the only safe future for the preservation of the biosphere."  
 "Interdependence and personal responsibility be our aims." (p. ix)

To me, permaculture is more than design principles like those in sun angles, crop selection, drainage patterns or roof top grasses, and must include a spiritual connection so I journeyed to discover how the Mollison's ideas juxtapose with the my work in the **new alchemy**, **new Nature-based myths** and the search for the **sacred**. One can quickly ascertain the deep connection to Nature and peace-making within the Society of Friends (Quakers) canon and a similar vibe in Permaculture - A Designer's Manual.

Mollison's Ethics for Natural Systems is a start at a new sacred way:

- Prohibit development in natural forests
- Rehabilitation of damaged natural systems
- Crop design that uses the minimum amount of land
- Refuges for endangered plants & animals (p. 7)

Here is a rich opportunity here to expand Mollison's vision and incorporate new myths and alchemies in an active Nature-based reverence. Consider my model, called "inner & outer system of the sacred" (version 2.0, see graphic - top of this post):

## Questions for Soul Searching Permaculturists

### 1. How does Mollison's permaculture help support the creation of a new Nature-based mythology?

Mollison's key foundation for permaculture is [The Gaia Hypothesis](#), also known as Gaia theory or principle. This philosophy proposes that all living organisms and their inorganic surroundings on Earth are closely integrated to form a **single and self-regulating complex system**, maintaining the conditions for life in the planet. He devised permaculture through a:

"... philosophy close to Taoism ... working with Nature; observation first then action; protecting all systems & their evolution." (p. 3)

While the Gaia Principle here can be seen as more ecological (scientific) than mythic, Mollison also writes about a critical need for a Nature-centric ethic for wilderness conservation (p. 7) and an undefined call for population control.

To Mollison, it appears that the stories of permaculturists will remain more quantitative in theme: stories of crop yields, endangered plants and animals, the annual harvest festival? There seem to be few folk singers from our permaculture era.

### 2. Is alchemy a force in Mollison's permaculture?

There are many new [types of alchemy](#) ready to support our global leap in consciousness now under way:

**Imaginative:** This alchemy excites and creates our ideas, conflicts and even prayers in our brains.

**Eco:** Seeds, soil, plants and animals living, birthing and dying in an inter-related system pulsed by eco alchemy.

**Shamanic:** This is alchemy transmutes healing through ceremonies and rituals lead by a trained spiritual leader.

**Sound or Sonic:** The ancient alchemic power of song from cave rants to classical music and rock'n'roll.

**Digital:** Electronic learning and feeling working with computers including chat text, email and documents.

**Community:** People working with people: transforming attitudes, sharing ideas and making plans.

**Earth:** Planetary consciousness building and human evolution on a universal scale.

Mollison doesn't use the word alchemy in the opening section of his book, but similar energy within shaman, eco, community and Earth alchemies are evident in his whole-system view. (p. 6)

### 3. How does he define / activate a modern sacred life?

Interestingly, Mollison alludes to the sacred when he states that (members of) “all religions can conspire in admiration of, and reverence for, this earth.” (p. 9) Reverence is a profound or deep respect for something unknown or superior. This could be a working definition of sacred in the model above.

Permaculture – A Designer’s Manual introduces an important theme for us surrounding tribal belief systems, that we should “adopt sophisticated aboriginal belief systems and respect for all life...” (p. 2). Perhaps Mollison’s idea of sacred is promoted through his wish for a **Tribal or communal reverence** (p. 6)

## Conclusions

No one in my network has suggested that Mollison’s book is a “new Nature Bible.” But it carries much weight for the advancing permaculture community. And not everyone wants to incorporate the “new sacred” in their soil moving, as pointed out to me by Maddy Harland from [Permaculture Magazine](#) in our [recent conversation](#) via skype video.

But you must ask: Isn’t Nature inherently sacred to many? Is sacred in Nature a lens that we use to protect her? Obviously Nature is not sacred at all in many traditional religions – she is just a collection of raw materials to use up before the planet blows up and God call some of us to go to Heaven!

Mollison sings out for “philosopher-gardeners, or farmer poets, (who) are distinguished by their sense of wonder and real feeling for the environment through a “respect for all life forms (that) is basic to permaculture.” (p.9)

We need new tools that Mollison did not invent. By bringing new alchemies into the mix, we can describe and propel anew our love and protection for Gaia. New symbols for permaculture can help us build the new sustainable tribe network that Mollison envisions in his book. And new myths can re-ignite Campbell’s power of myth and soul of the storytellers, joining with the new alchemies as connectors and transmutational forces to build a common reservoir of love and entertainment to our children in the twitter tee pee.

Is the spirit and wisdom of Bill Mollison producing new community, alchemies or sacred myths? If so, it must actively be created, tested and implemented to have effect.

**Craft your own model of the sacred and share it with us at the [openmythsources.com - reservoir](#)**