

75 Years of Pragmatic Idealism 1940 – 2015

Arthur Morgan Institute
for Community Solutions

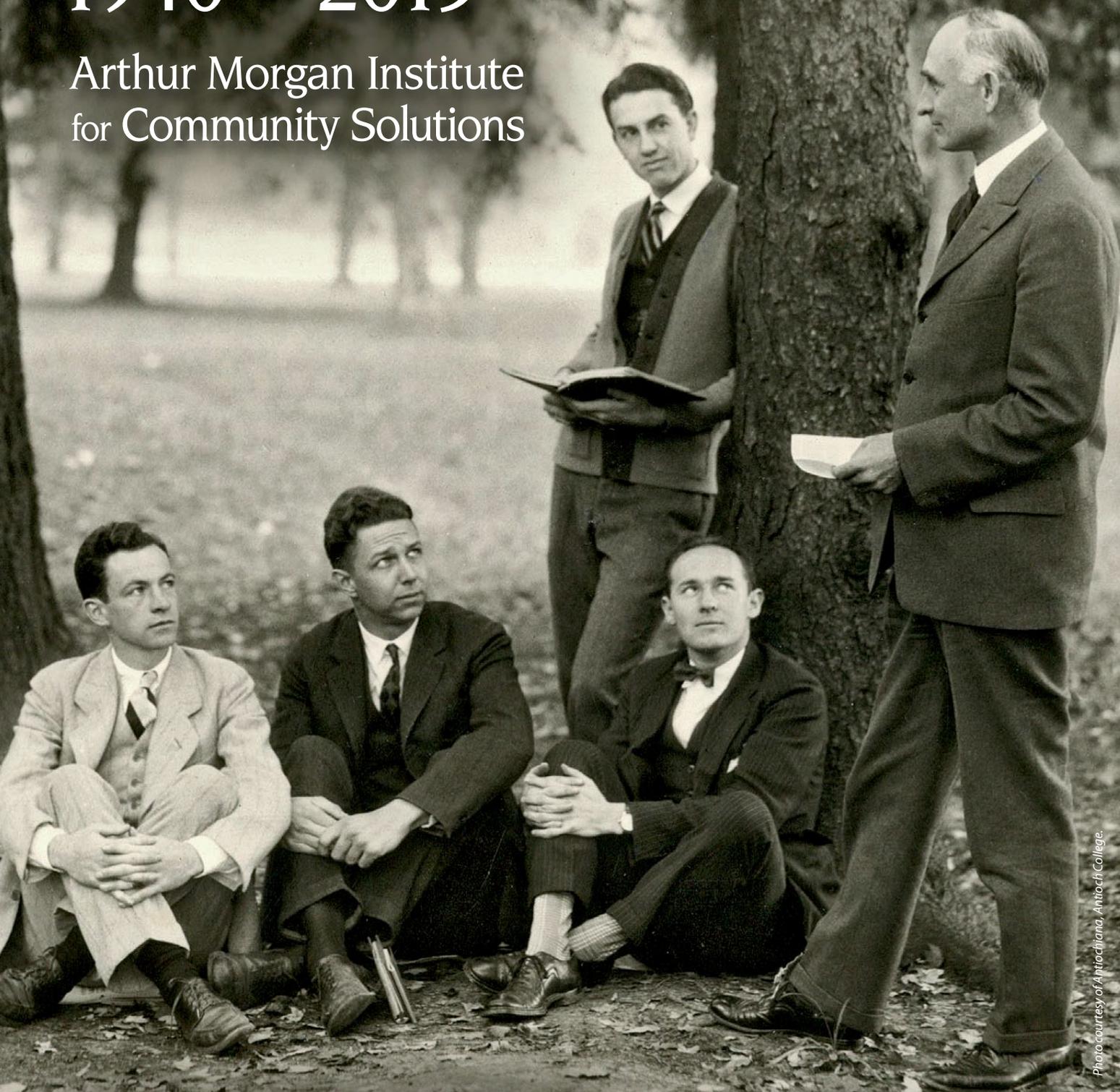


Photo courtesy of Antiochiana, Antioch College.

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New Solutions No. 22 Spring, 2016

Edited by Susan Jennings, Don Hollister and John Morgan. Layout by John Morgan

Founding Purposes of Community Service, Inc.

Articles of Incorporation, 1940

The purposes for which the said corporation is formed are as follows:

1. To study the history, nature and possibilities of small communities as basic cultural units of society, as the major sources of population, and as the most persistent and pervasive media for the preservation and transmission of fundamental culture.
2. The development of community interest in the need for conscious, deliberate effort to understand, to plan for, and to develop, the full possibilities of community life in cities, small towns and rural areas.
3. To be a clearing house for the collection and dissemination of knowledge and information concerning possibilities and achievements of community life.
4. Preparation, publishing, issuing and distribution of

books, magazines and other periodical articles, newspaper items, newspaper columns, and bulletins; talks, correspondence, adult education, vocational guidance, and education through educational institutions.

5. The establishment and operation of a school for community life.
6. The encouragement of and participation in research, demonstrations and experiments in community development.
7. For carrying out these purposes, to receive gifts and bequests, to borrow money, to purchase, sell, lease, mortgage, or otherwise to obtain or to dispose of real and personal property.

**Reincorporated in 2009 as
Arthur Morgan Institute for Community Solutions**

Our Work – Susan Jennings

Arthur Morgan founded Community Service in November 1940 at the tail end of the Great Depression and 13 months before Pearl Harbor. The times were as unsettled then as they are today, when interconnected political, environmental, and economic crises have made the past that we were born into seem innocent and irretrievable. Author of dozens of books and pamphlets, President of Antioch College, and first Chairman of the Tennessee Valley Authority, Morgan was an engineer, a decentralist, a utopian, a pacifist, and a Quaker. In addition to being lauded in a eulogy as the greatest American of his time, one biographer called Morgan a ‘pragmatic idealist’. In his “Philosophy of Community,” included in this collection, Morgan wrote:

To a very large degree the failures of our lives are due not so much to the inherent limitations of human nature or human mastery of the physical world, as to the poor visions or patterns of life which we live by. The world today is showing vast capacity to develop and organize its resources and to indoctrinate peoples with political and social purposes, yet how distorted or primitive are the dreams or patterns of life to which these vast efforts are committed. Even among the allied nations, what a mixture of visions we have—imperialism, vested privilege, economic ambition, ancient feudalism, dictatorship and vestiges of the un-Holy Roman Empire, along with various immature and partial visions of democracy, freedom, tolerance and goodwill. The chief limitations of humanity are in its visions, not in power of great achievement in realizing them.

The twin threads of pragmatism and idealism are woven throughout Community Solutions’ 75-year history, a history of envisioning vibrant futures, and attending to the patterns of life that will get us there. In these pages you’ll meet many pragmatic idealists. In addition to Arthur Morgan, they include Viswanathan, founder of Mitraneketan; Griscom Morgan, originator of the term “intentional community;” Jane Morgan who nurtured a far flung network of community builders; Marianne MacQueen, village leader in Yellow Springs; Pat Murphy, whose concern with peak oil and climate change spurred the organization to focus on energy curtailment; Faith Morgan whose films highlight ways of energy transition; Don Hollister, co-founding publisher of *Communities* magazine; Megan Bachman, writer; Stephanie Mills, bioregional thinker and biographer of Bob Swann, Community Service staffer and community land trust pioneer; Ralph Keyes,

author and social observer; and present-day partners and collaborators, including Jim Merkel, William Beale, and Peter Bane.

Sifting through and choosing what to put in this collection has been a daunting task—nearly everyone associated with the organization has been a prolific writer. Though boxes of Community Service-related books and papers have been donated to Antioch College and Antioch University Midwest, our office shelves are still filled with pamphlets, newsletters, books, and compilations. Our media has evolved from mimeographed newsletters and hand-illustrated pamphlets to YouTube videos, full-length films, and Kindle editions of CS publications, yet our message continues to point to the small community as the ‘seedbed of democracy’ and the antidote to globalization. Our recent gathering, Tools for Transition, was the 62nd conference hosted by Community Solutions, but the conversations and presentations would have been familiar to our founder. Morgan started the first Yellow Springs Exchange, an alternative currency, in 1934, and today, the organization is a founding member of the new Yellow Springs Exchange. Our global focus likewise spans the decades, from Arthur Morgan’s impact on higher education in India, through our focus on Cuban community and German building techniques, through to our current film which highlights Kerala in India, Cuba, Slovenia and Vietnam.

We hope that what we’ve chosen to share here offers a snapshot of the richness of our history, the clarity of our vision, and the catalyzing force of community. Today, Community Solutions is moving into our next 75 years as a



Photo by Faith Morgan

vibrant and purpose-filled organization. You can read about our current work, and about our friends, Board Members, Fellows, and partners in the final third of this collection. We are strengthened by our visions of a future that is healthy for all who share our planet, while cognizant of the long shadow that humanity now lives within and casts on the broader biotic and planetary community.

In the last chapter of *The Community of the Future and Future of Community*, published in 1957, Arthur Morgan wrote:

We have a deep foreboding that perhaps the recognition of the value of community has come too late. Perhaps the currents of life that are running against it are so strong that the pattern of community will be entirely washed away, leav-

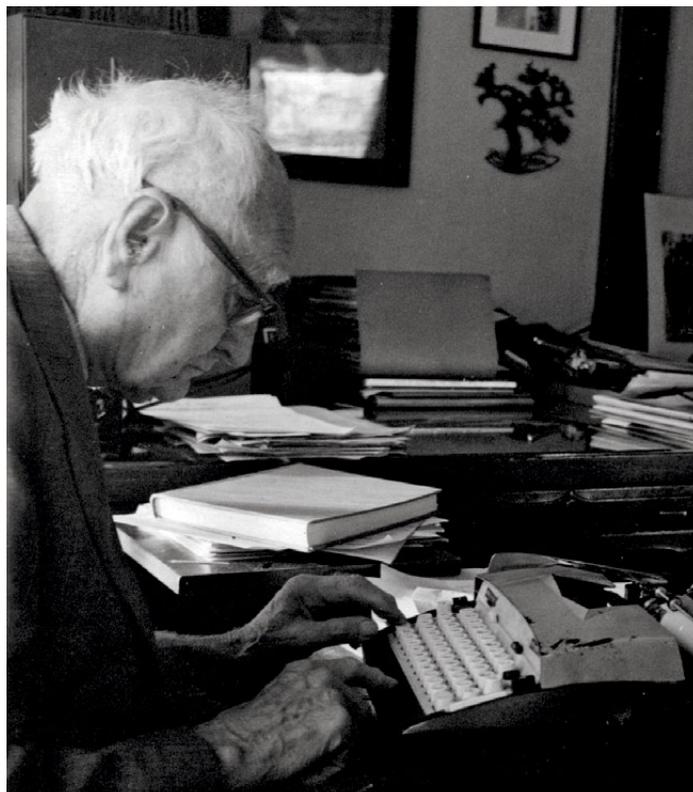
ing human society to exist, if at all, on another plane—of power, skillful design and external controls, on the basis of “enlightened selfishness” rather than of being motivated by a spirit of goodwill, brotherhood and mutual confidence. . . . Yet the time may not be very long. Humanity is in flux. New patterns will emerge. If some of those are inherently sound their support may grow more rapidly than we expect. There are qualities in humanity which crave freedom, dignity, good will, absence of suspicion and strategy. People will tend to congregate where those are in evidence or to support them where they appear. . . .

To insure that the spirit of community is not lost is the adventure on which we are engaged.

We look forward to sharing this adventure with you.

The Philosophy of Community – Arthur E. Morgan

There is much wisdom in the saying, “Beware what you dream in your youth, for those dreams may be fulfilled during the years.” To a very large degree the failures of our lives are due not so much to the inherent limitations of human nature or human mastery of the physical world, as to the poor visions or patterns of life which we live by. The world today is showing vast capacity to develop and organize its resources and to indoctrinate peoples with political and social purposes, yet how distorted or primitive are the dreams or patterns of life to which these vast efforts are committed. Even among the allied nations, what a mixture of visions we have—impe-



rialism, vested privilege, economic ambition, ancient feudalism, dictatorship and vestiges of the un-Holy Roman Empire, along with various immature and partial visions of democracy, freedom, tolerance and goodwill. The chief limitations of humanity are in its visions, not in power of great achievement in realizing them.

The same is true as to community. By and large the American community is a fair expression of the dreams or the social philosophy of those who have created it and who lived in it. In its physical layout of streets, blocks, and lots it expresses the vision generally held by those who drafted the legislation which controls the plotting of land for municipalities, and of those who actually laid out the towns. Had there been a clear vision the public need for areas for recreation and other public use, and of the rights of the public to such places, 10 or 20 per cent of such areas might have been provided for those purposes.

In many hundreds of cases men or corporations have created the towns of their dreams. We see the minds of those creators revealed in the long dreary rows of company shacks or of multiple houses in mining and manufacturing towns. In towns like Gary we see the fullest expression of visions of modern industrial technology, along with expressions of pathetically rudimentary social vision. Even many “ideal” industrial towns reflect well-intentioned but immature and totally inadequate philosophy of what constitutes community.

When people in an unforced, democratic manner give expression to their vision of community they often do somewhat better; but how inadequate to the full realization of human personality is the average prosperous farming village. The vision of what constitutes community still is rudimentary. By and large, we repeat, our limitation is in our vision or philosophy of what community might be, not in our ability to give our philosophy expression.

Therefore we say again that great communities will not and cannot appear in America except as a great philosophy of community life emerges. No such philosophy exists at present. It will not spring full and complete from the brain of any genius. It will grow gradually by the contributions of many minds and personalities and by much experience.

There must be conscious, deliberate effort to achieve a full, adequate, humane, sensitive and sophisticated philosophy of community life. Every essential human need and aspiration must have a place in it. There must be sense of fitness and proportion, of beauty, discipline, and aspiration.

Yet time alone will not produce such a philosophy. Uninspired time brings its values, but also its senseless taboos and monstrosities. There must be conscious, deliberate effort to achieve full, adequate, humane, sensitive and sophisticated

philosophy of community life. Every essential human need and aspiration must have a place in it. There must be sense of fitness and proportion, of beauty, discipline, and aspiration.

An adequate economic basis for community life must be envisaged in that philosophy, but must not be over-emphasized. Education, cultural development, recreation, ethical refinement, health—all must have place. A spirit of full, free inquiry must be related to stability of purpose and of action. Social interdependence must be harmonized with respect for individuality and for privacy. Community autonomy must be maintained along with inter-relations of communities, and communities must be integrated with regions, nations and the world.

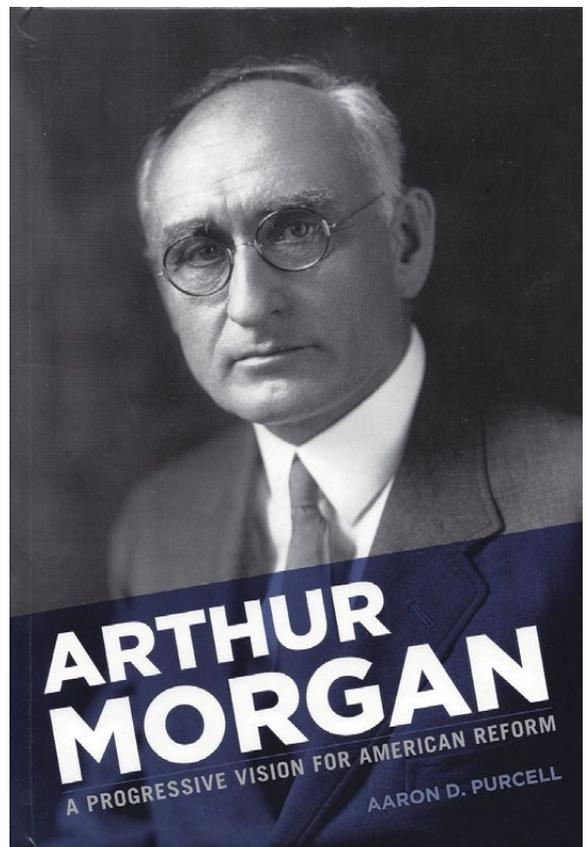
The philosophy of community will find expression, not in vague aspiration, but in specific community projects, and in daily work and self-mastery. A philosophy which does not find such expression ceases to be a vision and becomes visionary. A program of practical effort which does not constantly and repeatedly appraise that effort in the light of an overall philosophy, as the builder of a great structure constantly refers to his plans and conforms to them, will soon begin to mar the design, and perhaps irretrievably pervert and debase it.

America needs to give attention to the philosophy of community.

The Greatest American – Aaron Purcell

On December 14th, 1975, senior minister Donald S. Harrington addressed the members of the Community Church of New York City. He began the sermon with a simple question: “Who will history record as having been the greatest American of our age?” After a discussion of what constitutes greatness and how to measure significance, he concluded that, “the greatest of them was a man whose name you may never have heard. He died last month in the little village of Yellow Springs, Ohio, where he lived most of his life, and he was in his ninety-eight year.” Harrington continued, “There are some who would consider him to have been a failure, for he lived to see some of his dreams discarded or damaged and distorted by less able, less honorable men.” Then Harrington proclaimed that “the greatest American of our time—was Arthur Ernest Morgan.” During the hour that followed, the minister described and celebrated the life and legacies of a largely-forgotten figure in American history. Harrington closed the sermon saying, “Of all the gifts that he had left behind, there is nothing more powerful or more beautiful than his life itself, which shines like a great star in the dark skies of our time. He was, in all truth, the greatest American of our time.”

Aaron Purcell is the author of Arthur Morgan: A Progressive Vision for American Reform and Director of Special Collections at Virginia Tech University.



Back to Yellow Springs – a Far Reaching Life Comes Home to Reach Farther

Given his lifetime of accomplishments, few would have blamed Arthur Morgan for choosing retirement following his high profile dismissal in 1938 at the hands of no less a person than the President of the United States. Conversely, few would have suspected that, at that point in his already eminently productive life, his most personally satisfying accomplishments were yet to be achieved. Morgan had directly observed the urbanization of the United States and found it wanting (the U.S. Census first reported a majority of Americans living in cities in 1920), and so he began to champion small town life as “the seedbed of American civilization” by establishing Community Service, Inc. in 1940.

Arthur E. Morgan (1878-1975) was born in Cincinnati, Ohio and raised in Northern Minnesota. With a formal education limited to just three years of high school and six weeks at the University of Colorado, Morgan seemed an unlikely author, engineer, and college president. He had instead received a broad experiential education, as a logger, surveyor, ranch hand, miner, typesetter, and even a beekeeper. It was in his father’s engineering practice, however, that Morgan discovered his calling. In 1910 he formed Morgan Engineering Company, quickly developing a national reputation for brilliant flood-control solutions. In 1913 he was appointed Chief Engineer of the Miami Conservancy District, an enormous dam building project in Dayton, Ohio, following that city’s historic, devastating flood. Morgan devised unorthodox flood control solutions, such as the placement of “dry reservoirs” behind the MCD dams that served as public parks when not holding back floodwaters and a system of model worker’s settlements. While his designs frequently found him at odds with other experts, most notably the

Army Corps of Engineers, they most always worked, and in the case of the Miami Valley, his solution has held back floods for a century. Along with ingenious engineering, Morgan further brought a keen sense of the law to the job, conceiving of a plan for regional flood control that became the Ohio Conservancy Act of 1914 and has since been copied around the country.

As he was also vice president of the American Unitarian Association, he was appointed trustee of Antioch College in 1919 to look after Unitarian interests there. Though not trained as an educator, he had long maintained an interest, was an active member of the national Progressive Education Association and a collaborator with other civic leaders in establishing the inventive, project-based Moraine Park School in 1913. By 1920 he had formulated a plan for “industrial education,” which stressed on-campus study alternated with off-campus work, broad general education, and personal development in the student. His fellow trustees declared him the obvious choice for president, and asked him to take the job. He became a tireless promoter, launching the “New Antioch” into prominence in the national press. He fostered a climate of creativity for Antioch, inviting research concerns such as the Fels Institute for the Study of Human Development and Kettering Laboratories to do their work on the campus. Morgan’s entrepreneurial spirit

attracted industrialists such as Sergius Vernet of Vernay Laboratories to Yellow Springs and inspired many an Antioch graduate to found businesses that directly serve their own communities.

Though he retained his office at Antioch College until 1936, after 1933 Morgan had little time to concentrate on college affairs. That year President of the United States Franklin D. Roosevelt had appointed him to the directorate of the Tennessee Valley Authority, perhaps the most ambitious public works project in human history. Bringing many of the lessons he learned in the Miami Valley, Morgan’s TVA boasted low accident rates, high worker morale, and ingenious solutions to tame the wild Tennessee River. To house the project’s workers, he established the permanent city of Norris. Morgan ran afoul of New Deal politics, however, and in 1938 he was fired by President Franklin Roosevelt for insubordination and returned to Yellow Springs. He maintained a strong interest in Antioch College for the rest of his life, serving as a trustee for many years and a perennial lecturer. In retirement he founded Community Service, Inc., to devote the full measure of his remaining energies to promoting recognition and development of the small community, an effort to which the organization remains dedicated to this day.

By Scott Sanders, Antiochiana and Morgan Papers Archivist for 20 years, he is author of Antioch: An Episodic History.



Fruits of Vision

Though Arthur Morgan was seen by some in his middle career at Antioch College and the TVA as autocratic and domineering, the record shows that at Community Service he attracted a talented staff and worked with them as respected colleagues. Besides his son Griscom and daughter-in-law Jane Moore Morgan, early staff included Eleanor Switzer who after 16 years with Community Service became co-editor of the Yellow Springs News; Ralph Templin who had been expelled from India by

the British for his leading Christian missionaries during the 1930's in support of the Gandhian independence movement; Robert Swann who later promoted the community land trust model through his Institute for Community Economics and the Schumacher Center. Imagine, for instance, such a team conversing at a staff luncheon in 1948 while Morgan was serving on the Higher Education Commission of India.

For 75 years Community Service, now Community Solutions, has pub-

lished a regular newsletter or journal, held an annual conference and maintained wide ranging consultation and correspondence with similarly minded individuals and organizations. The fruit of this work is reflected in the lives of the few thousand people who applied ideas and information from CS programs and publications in their daily lives in their home communities—for generations. Although there is no definitive way to measure the results of this kind of work, we share in this booklet a few of their stories.

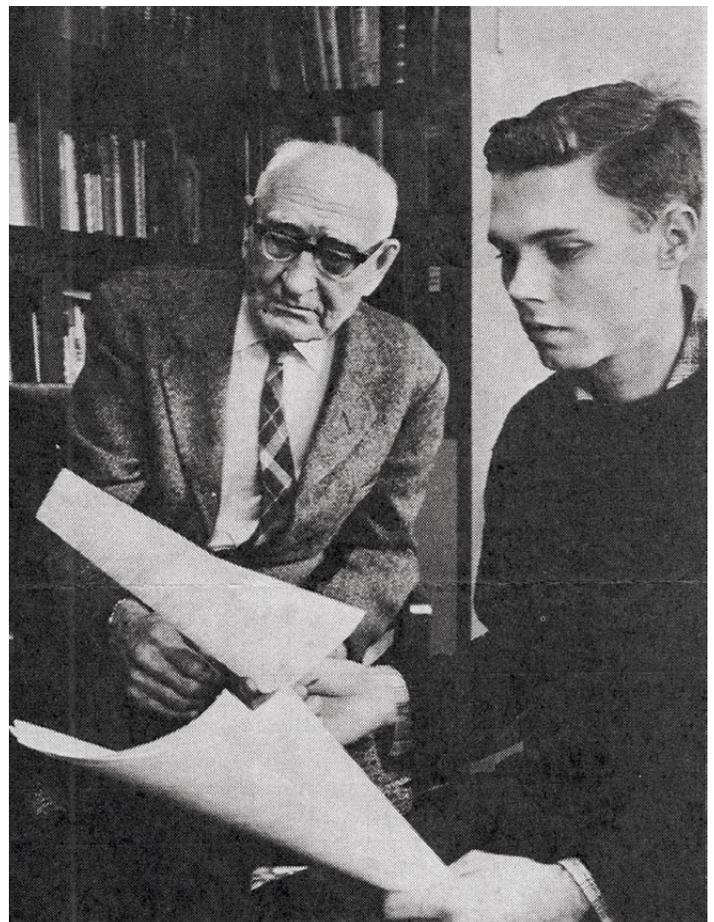
Antioch Student Inspired to be a Writer and Social Observer

When I studied at Antioch I'd see Arthur Morgan in the study window of his home near the college, a tall, serious man who nearly always wore a suit jacket and tie as he crouched over his typewriter. For one of my co-op jobs I helped him research a book on the Army Corps of Engineers. This three-month assignment lasted for 15 months. Other than my parents, no one influenced me more than Arthur Morgan. The main gift I took away from him was a sense of openness, of possibilities, and of curiosity. Among Morgan's conviction was that one ought to regularly reevaluate one's basic assumptions. In a letter he wrote while I worked for him, Morgan told his correspondent that for the first time in a long time he had no engagement on his calendar that evening. Instead of spending a pleasant evening at home, however, he was going to hear a lecture on Martin Buber. "I should like to know what I have been missing," he wrote. "It is desirable now and then to listen again to views one has discarded."

Before going to work for him I'd been warned that Morgan was getting senile. During my period as his assistant, I only saw him grow vague when talking with people he didn't want to talk to. I seldom left a conversation with this 87-year-old man without feeling my own mind expanded. Morgan felt firmly that brain cells needed exercise no less than muscle cells (a belief recently confirmed by research). I fully believe I'm a freelance writer today because this self-educated engineer, college president, author, and visionary taught me by example that there is no reason not to pursue interests as broad as the range of your curiosity.

By Ralph Keyes, author of We, the Lonely People: Searching for Community; Is There Life After High School?; Chancing

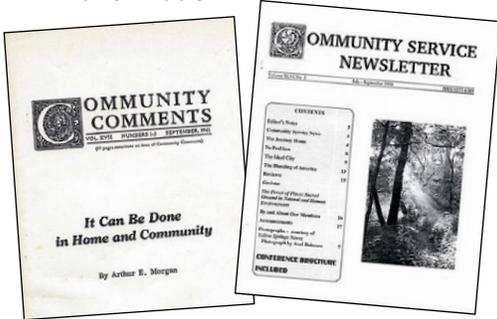
It: Why We Take Risks; Timelock: How Life Got So Hectic and What You Can Do About It; Whoever Makes the Most Mistakes Wins: The Paradox of Innovations; The Post-Truth Era: Dishonesty and Deception in Contemporary Life.



75 Years of Publications

Periodicals

- Community Service News 1942 –1957
- Community Comments 1959 – 1969
- Community Service Newsletter 1970 – 1998



- Community Journal 1999 – 2003
- New Solutions 2004 – current

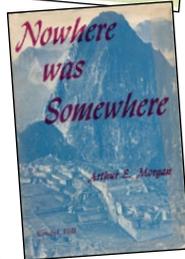
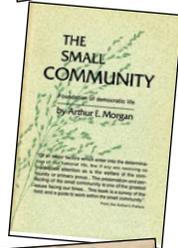


Books by Arthur Morgan:

- My World* (1927)
- The Seed Man* (1932)
- The Long Road* (1936)
- The Small Community* (1943)
(new edition by Community Service 1984)



- Edward Bellamy:**
A Biography (1944)
- Nowhere Was Somewhere* (1946)
- A Business of My Own* (1945)
- The Idea of a Rural University* (1949)
- The Miami Conservancy District* 1951
- Industries for Small Communities* (1953)
(Published by Community Service)
- Search for Purpose* (1956)



The Community of the Future (1956)
(Published by Community Service)

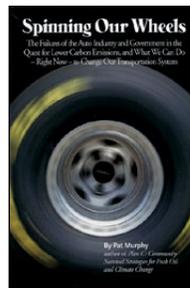
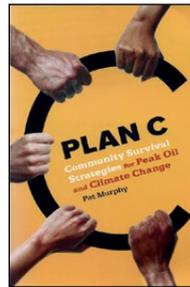
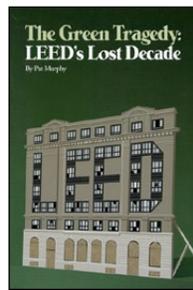
Observations (1968)

Dams and Other Disasters: A Century of the Army Corps of Engineers in Civil Works (1971)

The Making of the T.V.A. (1974)

Books by Pat Murphy:

- The Peak Oil War* (2005)
- Plan C: Community Survival Strategies for Peak Oil and Climate Change* (2008)
- The Green Tragedy: LEED's Lost Decade* (2009)
- Spinning Our Wheels* (2010)



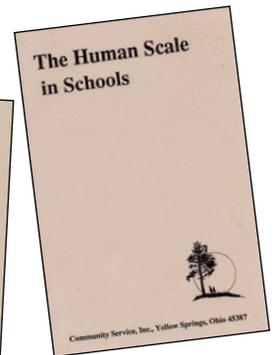
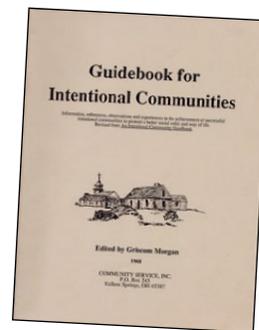
Films directed by Faith Morgan:

- The Power of Community—How Cuba Survived Peak Oil* (2006)
- Passive House Revolution* (2013)



Community Service Pamphlets:

- Bottom Up Democracy* (1954)
Reprinted from CS News volume XII numbers 3 & 4
- It Can Be Done in Education*, Arthur Morgan, (1962) revised (1966)
- The Heritage of Community* (1956), reprinted 1971
- The Shape of Things to Come* (1981)
- Compendium of Land Trust Documents*, (1981), from School of Living/Downhill Farm (1976)
- Hope for the Future*, Griscom Morgan (1987)
- Guidebook for Intentional Community*, Griscom Morgan, ed. (1988)
Revised from *An Intentional Community Handbook 1978*
- The Human Scale in Schools*, Griscom Morgan & Earl Holliday (1988)
(expanded from 1970)
- Intentional Community and the Folk Society*, Griscom Morgan, ed., (1971 & 1991)
- Future of Cities and The Future of Man*, (1993) (revised from Dec. 1971 Community Comments)



Climate Solutions Channel



World War II Correspondence Course on Community – Stephanie Mills

Arthur Morgan, these days lamentably little known, was at the time of his flourishing in the first half of the 20th century celebrated for both his civil engineering and his work as an educator. His flood control projects around the country include a system of dry reservoirs still protecting Dayton, Ohio from floods; he was the first chair of the Tennessee Valley Authority; he was President of Antioch College from 1920 until 1936.

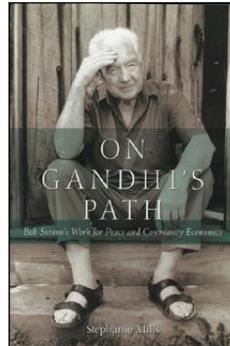
Wonderful to say, Arthur Morgan, one of those 20th century decentralist luminaries whom Bob Swann regarded as “something of a folk hero,” became a preceptor to the imprisoned COs in Ashland and other Federal prisons. He offered them a correspondence course in the small community. His curriculum consisted of writings that went with the grain of human dignity and nature’s patterns as well.

Teachers live for good students, and Morgan was an inveterate educator. Recognizing that the COs were a self-selected, extraordinarily principled group of men, he invited them, by mail, to become his students. This story has yet to be fully told. Dozens of men in prison or work camp because of their religious or conscientious objection to war took this course during the World War II years. Bob Swann describes the course thus in his autobiography: “For me, the most important experience of my prison term was a correspondence course organized by the COs. Fifteen of us studied a book called *The Small Community* by Arthur Morgan. The book was the fruition of Morgan’s life work. He once said that he had searched all his life for the lever which could change or mold character, and he decided that the secret lay in the small community. He called the concept ‘a seedbed of civilization.’ An important premise for the book was his idea that cities weren’t self-renewing; only because people from rural areas

moved into cities could cities survive.” *Peace, Civil Rights, and the Search for Community: An Autobiography* by Robert Swann.

In addition to a close reading of his book *The Small Community*, Morgan’s syllabus for the course required then current books and pamphlets on

rural community, democracy, social organization and government. Reports of the Ohio Farm Bureau’s advisory council meetings, works on the cooperative movement, adult education, credit unions and eugenics were in the list. Among the major works assigned, books big enough to undergird a common faith, were Liberty Hyde Bailey’s



The genius of democracy is to eliminate compulsion to uniformity, whether that compulsion be physical force or social pressure . . .

The Holy Earth, Lewis Mumford’s *The Culture of Cities* and Peter Kropotkin’s *Mutual Aid: A Factor of Evolution*. Throughout the course Morgan’s own writings and his extensive comments on the papers would sound a baseline of discipline and prudence, as well as a concern for practicality and application. Morgan’s championing of the small community may have been idealistic but was not utopian or sentimental. He sifted through history, sociology and his own working experience to distill a program for the development of com-

munities that would function much in the timeless ways of villages, yet be modern. He concluded *The Small Community* with this reflection on the interplay of scale and freedom.

The genius of democracy is to eliminate compulsion to uniformity, whether that compulsion be physical force or social pressure, and to develop common outlooks and aims by mutual inquiry, mutual respect, and mutual regard. That process seldom if ever takes place on a large scale. Rapid large-scale changes generally come by ignoring individual variations and by enforcing large-scale uniformities. True democracy results from intimate relations and understanding, with the emergence of common purposes. The community is the natural home of democracy, and it can be the home of tolerance and freedom.

The existence of those virtues in society’s members, Morgan believed, was largely a function of the scale and moral quality of their communities. The long road of character formation has to be traveled in community and entails sobriety and self-sacrifice, qualities that may, in a world where resources and energy grow scarcer, have to come to the fore. This passage from Morgan’s *The Long Road* is as resonant today as it was when it was uttered in 1936:

For Americans as a whole, the great need of the coming years in whatever field they may work, is the building of great character, the defining and clarifying of purposes and motives, the development of integrity and open dealing, the increase of self-discipline, the tempering of body and spirit to endure hardship, the growth of courage, the practice of tolerance, the habit of acting for the general good, and the growth of human understanding and neighborly affection and regard.

Mitraniketan – an educational community in India – Lee Morgan

This account by Lee Morgan, grandson of Arthur Morgan, introduces perhaps Arthur's proudest success, the work of Viswanathan in Kerala, India, featured in the booklet *It Can Be Done in Education* by Arthur Morgan. Arthur was the initial patron and fundraiser for Mitraniketan.

How did the Morgan family get involved in Mitraniketan in the first place?

After an illustrious career in flood control and education in the U. S., Arthur Morgan was appointed to the first India Education Commission. The Commission convened in the late '40s, soon after Indian independence, and was chaired by the first president of India, Radhakrishnan.

At the time of the commission, about 75% of the Indian population lived in rural India. Arthur Morgan advocated setting up rural educational institutions. His first ally in that idea was a fellow Commission member, Zakir Husein. Husein went on to become Vice President and then the second president of India, as well as a good friend of Morgan's. The result of Arthur Morgan's idea was the establishment of 13 rural universities in India.

Arthur Morgan was considered an influential and innovative educational leader in India. In the years that followed the Commission, there was a steady trickle of Indians visiting him in Yellow Springs. One of those was K. Viswanathan, known as Viswan.



Viswan had studied at Tagore's college, Sanitiketan, and the Quaker community Pendle Hill in Pennsylvania. He lived for several months with Arthur Morgan, attended courses at Antioch College, and worked briefly at the Antioch Bookplate. Viswan also visited Danish folk schools and other European contacts which Arthur Morgan had.

In 1956, Viswan returned to his home village of Vellanad in the Southern Indian state of Kerala to pursue his dream of a rural, educational, community development project. The project was called Mitraniketan, or "abode of friends." The idea had strong roots in Arthur Morgan's ideas, and Arthur Morgan was the earliest supporter of Mitraniketan, becoming Viswan's good friend. The Morgan support for Mitraniketan has transcended three generations of Arthur's family and two generations of Viswan's family. Viswan died in 2014 and has been succeeded by his widow, Sethu, and son-in-law, Reghu Ram Das.

My personal association with Mitraniketan

On January 1st, 1961, at the age of 17, I walked across the border from Pakistan into India and traveled in India for a month before ending up for two months at Mitraniketan as a guest of Viswan and his family. At that time Mitraniketan consisted mostly of farming and after-school enrichment activities for local youth.

In 1965, with the support of the Unitarian Universalist Service Committee, I returned to Mitraniketan for two years to manage a printing operation that had been purchased with funds from Dutch friends. Perhaps my most enlightening work was doing the bookkeeping for Mitraniketan for a few months. I have returned many times since, most recently in October, 2014.

The changes! Oh what changes! In the early '60s there was no radio, no electricity, no television and no running water. The closest phone was six miles away. The closest paved road was two

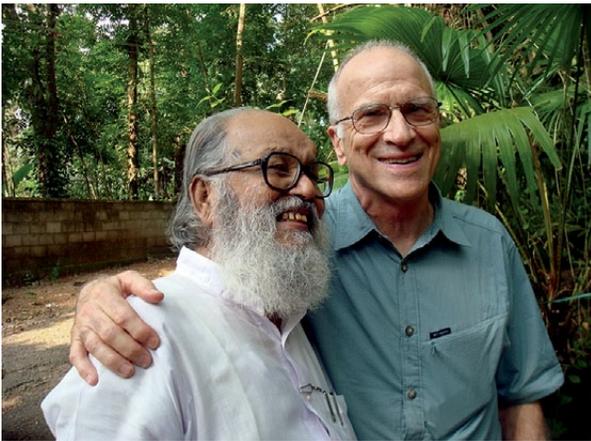
I'm not sure if Viswan ever heard of an idea for improving the quality of life in rural India that he didn't think was worth a try.

miles away, and a trip to Trivandrum, about 15 miles away, was an exhausting all-day affair. Latrines were few and far between and sit-down toilets—well I can't remember any. The fields were tilled with water buffalo and goods moved by bullock cart. There were concerns about malnutrition and, in the mid-'60s, about serious food shortages.

That has all changed.

The roads are paved right to Mitraniketan. Cell phones are ubiquitous. Electricity, TV, and radios are the norm. There is direct bus service from Mitraniketan to Trivandrum. Latrines are almost as ubiquitous as are cell phones and, at Mitraniketan, there are numerous sit-down toilets. In many homes there is cold running water. There are almost no water buffalo and most recently I did not see any bullock carts. Agricultural production has jumped way up, and there is no talk of food shortages or malnutrition.

I am struck by the programs that have come and gone over the years. I'm not sure if Viswan ever heard of an idea for improving the quality of life in rural India that he didn't think was worth a try. This was facilitated by a steady stream of visitors from all over the world, from the Dalai Lama to the



Viswan and Lee

Vice President of India. Viswan was prepared for Mitraniketan to be a test site for new varieties of crops, agricultural techniques, and infrastructure development—including irrigation, water systems and environmental stewardship. Programs have ranged from formal schooling to craft shops, agricultural research to indigenous music, biogas production, incense production, a medical center, and an eco-campus project. There were a multitude of experiments, a lot of failures, and some

wonderful successes. Of course, many national challenges remain—among them solid waste disposal, environmental protection, and increasing sectarianism all over India.

Viswan was fueled by a wonderful optimism about the nature of humankind. The optimism included just about everyone, regardless of the many things that divide people. Viswan lived

his life in one small geographical area but his vision was global.

At the center of Mitraniketan was Viswan's vision for education. Like his vision of the world, Viswan's education work was all-inclusive: young, old, men, women, rich, poor, local, foreign—all were invited to participate as both students and teachers.

The three major influences in Viswan's life were: Rabindranath Tagore, who founded Santiniketan where Viswan went to school,

Mahatma Gandhi, who modeled the behaviors and life style to which Viswan aspired, including his political engagement, and Arthur Morgan, who provided ideas and support for Mitraniketan from the very beginning. If you visit Mitraniketan, you will find portraits of these three men prominently displayed for everyone to see.

Lee Morgan is former President of the Antioch Publishing Company and former Chairman of the Antioch College Board of Trustees.



Sethu and Viswan

Community Land Trust Pioneer – Emily Seibel

Community land trusts are nonprofit organizations where a charitable trust owns land as a means of securing long-term assets to empower individuals and communities. The primary vehicle of change is permanently affordable housing. The roots of the community land trust are deep and varied, with a strong foundation in the civil rights movement.

Community land trusts are based on a composite of philosophies, critiques, and social movements spanning multiple continents and cultures. The model addresses fundamental questions about the nature of poverty, our relationship with the land, how we might achieve racial and economic equality, and the interaction between the individual and the community. The movement has historic ties with Arthur E. Morgan,

Community Solutions, and the Village of Yellow Springs.

In *The Community Land Trust Reader*, author John Emmeus Davis points to Arthur Morgan, self-taught educator, engineer, social planner, Community Solutions founder, and Antioch College president. Morgan believed that “a great home needs to be supplemented by a great community”—a concept he wrote about in perhaps his most influential book, *The Small Community: Foundation of a Democratic Life*. Morgan was instrumental in laying the groundwork for the community land trust (CLT) model.

Morgan's invaluable contributions emphasized community-oriented land stewardship. Morgan was recently inducted into the Community Land Trust Hall of Fame. According to *Roots*

and Branches: A Gardener's Guide to the Origins and Evolution of the Community Land Trust (<http://greenfordable.com/clt/>), the Hall of Fame is reserved for individuals and groups who have:

- “Demonstrated an extraordinary degree of innovation, leadership, commitment, and vision in service to the community land trust movement;
- “Achieved identifiable and lasting changes to promote CLTs; and
- “Inspired and persuaded others to incorporate values and features of the CLT model in their own work.”

As noted on the “Roots and Branches” website, after an engineering career designing flood control dams in Dayton and the Midwest, he served for more than 15 years as president of Antioch College. In 1933, he was

appointed by President Franklin Roosevelt as Chairman of the Tennessee Valley Authority (TVA). While at the helm, Morgan “seized the opportunity to realize his vision of an ideal community, a utopian dream influenced by the writings of Edward Bellamy and by Morgan’s familiarity with the Garden Cities of England and the single-tax colony in Fairhope, Alabama (where his eldest son had attended the School of Organic Education).”

He then oversaw construction of a planned community in Norris, Tennessee, to house dam workers. The land was owned by TVA, and leased for both residential and commercial uses. In 1938, Morgan “made a second attempt to establish a planned community on leased land.” With the help of a Chicago philanthropist, he purchased 1,200 acres near Asheville, NC. A non-profit owned the land, while Morgan developed a leased-land settlement he called the *Celo Community*.

His son Griscom Morgan went on to establish the Vale Community near Yellow Springs, an early form of a CLT. Both Celo and Vale continue today.

Arthur Morgan’s work through Community Service, Inc. (now known



50th Reunion at Arthur Morgan School in Celo Community

Photo by John Morgan

as Community Solutions) to “promote his ideas about economic development and social improvement centered on small-scale enterprises, small towns, and family life,” furthered the CLT model. A correspondence course based on his teachings inspired Bob Swann, another pioneer of the CLT movement.

Inspired by the writings of Arthur E. Morgan, Swann came to Yellow Springs in 1944 to work for a year at Community Service. Drawn to the southern civil rights movement, Swann eventually began working with Slater King, cousin to Dr. Martin Luther King, Jr. in the south.

While engaging in a five-year conversation about land reform and economic self-sufficiency for African Americans, King and Swann drew inspiration from the Jewish National Fund’s cooperative agricultural communities and the Indian *Gramdan*

“Village Gift” movement influenced by Gandhi. In 1969, the two worked with the National Sharecropper’s Fund, Charles and Shirley Sherrod, and others to form New Communities, Inc.—the nation’s very first CLT.

New Communities, Inc. was intended to rebuild self-sufficient, community driven, rural economies on leased land. According to Davis, with New Communities, Inc. Swann and King started a movement that they believed “might have the making of a land reform program capable of easing the residential and economic plight of African Americans living in the rural South.” With holdings of almost 6,000 acres, New Communities was the largest tract of black-owned land in the country at the time.

In 1999, then Community Service Executive Director, Marianne MacQueen launched a non-profit housing development corporation on the CLT model, Yellow Springs Home, Inc. For more information on that initiative visit yshome.org.

Emily Seibel is Executive Director of Yellow Springs Home, Inc.



Barn raising at Arthur Morgan School

Photo by John Morgan

The Ferment of the 1960's Distilled – Don Hollister

Arthur Morgan saw community as the vehicle for long-term cultural change and as the key to fostering a better way of living. In founding Community Service (CS), Arthur aimed to establish a center for promoting attention to the small community. He saw it as an ancient and universal pattern that was suffering in our modern industrialized and urbanizing world. Others in the 1940s and '50s shared his concern about community and postwar settlement patterns. By the 1960s, Rural Sociology, Community Development, and Community Organizing had become professional labels and career networks.

Though Arthur advocated for the revival of small towns and neighborhoods in such books as *The Small Community* and *Community of the Future*, he also saw more broadly and more deeply into the future. He expressed this in his books, *The Long Road*, *Community – Seedbed of Democracy*, and *The Great Community*. He felt that the village, the small local community, would be fundamental to a social and cultural renewal.

We may indeed be in a crumbling civilization, but small local communities can be the seeds for new patterns of living.

In addition to writing, he worked by encouraging others. Community Service became an institution that helped individuals and organizations around the country serve their own neighborhoods and towns. In the 1940s and '50s, while Arthur and others on the CS staff toured the country, speaking to church groups and community councils, they also encouraged

initiatives in Yellow Springs. Morgan saw Yellow Springs, and later the educational community of Mitrani Ketan in Kerala, India, as evolving models for communities of the future. Rather than presenting a prescription for a utopia, a specific ideal village model, Arthur promoted the processes of community review, self-awareness, critical thinking, and open discussion.

The broad arc of our civilization seems to have continued on the path of social disintegration. The prevailing view still seems to be that bigger is better. Robert Putnam tries to quantify this continued trajectory in his book *Bowling Alone*. He shows that membership in traditional civic and social organizations has declined. However, there are many examples of more hopeful growth. For a child growing up in one place, it only takes one close-knit neighborhood, one vigorous village, to serve as a living example of caring for others, respect for one's neighbors, and sensitivity to strangers. We may indeed be in a crumbling civilization, but small local communities can be the seeds for new patterns of living that will be better able to adapt to changing times. This brings us back to the original premise in the founding of Community Service: that the community is the medium for social and cultural evolution, where children learn behavioral norms and adults can share experiences and evaluate the impact of each other's behavior--over generations.

Arthur's son Griscom and daughter-in-law Jane Morgan were involved with Community Service, for most of their adult lives. While Arthur Morgan served as director until the mid 1960s, Griscom and Jane were engaged in the writing and programs of Community Service all along. Griscom became

director when Arthur stopped traveling and began writing retrospective books: *Dams and Other Disasters*, a critical history of the Army Corps of Engineers; *The Story of the TVA*; and the unpublished *Wholemanism*. Jane, in turn, became director in the mid 1970s and continued through 1997, nearly 25 years.



Photo: by John Morgan

Jane and Griscom in the mid '60s

During the 1930s, while Arthur was at the TVA, Griscom spent time at Highlander Folk School (now the Highlander Research and Education Center) and with its leader, social activist and early civil rights icon Myles Horton. Griscom's Quaker upbringing and his time at Highlander seem to have shaped his informal, open-ended style of group gatherings, in which even large conference sessions were likely to be seated in a circle. Griscom wrote on many subjects and worked with many allied organizations over a fifty-year period.

In 1972, the Morgans recruited Arthur Morgan's biographer, Roy Talbert, to move from Vanderbilt to Yellow Springs to serve as Director of CS. Talbert resigned after one month and Griscom resumed as director. Talbert's former wife, Marianne MacQueen, joined the staff. Kathryn Layh (now Kathryn Hitchcock), Don Hollister, and Griscom's daughter, Faith Morgan, were hired. Staff all worked part-time

Intentional Communities

“The term ‘intentional community’ originated from a meeting held during the 1949 Community Service Conference which was attended by around sixty people from over the world. A group of people were delegated the task of defining and naming the common subject of shared interest. The term ‘intentional’ was chosen to emphasize the basic characteristic of intent, purpose and commitment. . . . This was the beginning of the continuing organization of the Fellowship of Intentional communities.”

– Griscom Morgan in *The Guidebook for Intentional Communities*

for Community Service and had parallel projects of their own. Marianne founded the Yellow Springs Infant Center, and Don became co-publisher of *Communities* magazine.

During the counterculture ferment of the late 1960s and early 70s, hundreds of communes and other experimental communities sprang up across the continent. CS became a destination for individuals “searching for community.” Griscom’s writings and his leadership in The Vale intentional community and in the Fellowship of Intentional Communities (FIC) made him a personality in that movement. He was a co-founder of the Homer Morris Loan Fund that provided seed money for business ventures in intentional communities and was a regular participant at the annual meetings of the Fund and FIC until 1986.

Education.

Griscom and Jane edited the “Education for Community” section of *Community Service News* until Jane contracted polio in 1953. Enduring themes included the experience of N.F.S. Grundtvig’s Danish folk schools, optimum school

A Griscom Passion — Demurrage Economics vs. Compound Interest – John Morgan

My father, Griscom Morgan, had the passionate conviction that structural changes to our economic system could greatly alleviate our persistent problems of poverty, exploitation, the concentration of wealth, and economic boom and bust cycles. He believed that free markets can be made to work without the shortcomings of capitalism or the stifling disadvantages of centralized planning. He repeatedly promoted his ideas in Community Service publications, correspondence, and letters to editors.

Griscom used to point out that a penny, invested at 5% compound interest at the time of Jesus, would long ago have been worth the weight of the earth in gold. (Today it would be worth about 47.4 million earths in gold.)¹ Recognizing the inherent problem with interest, early Christianity, Judaism,

size for social interaction, opposition to school consolidation, Ralph Borsodi’s school of living model, Gandhian education, and the work of the Highlander Center. After Jane regained her health, the community engagement that informed their ideas on education included her teaching in The Vale School for 35 years and Griscom’s involvement in such organizations as the Ohio Coalition for Educational Alternatives Now, and the Folk Colleges Association of America.

. . . the people’s college is also needed, organized around vision, not around some buildings, a board of trustees controlling an endowment, or a modified academic curriculum. Only those who see can lead. . . Without vision, as the prophet said, the people will perish. – Griscom Morgan

Population Density in Schools and Cities

Griscom believed that there is an optimum range of human density for our schools, cities and communities.

A healthy society requires social control within groups or communities small enough that people can know each other well. For each species of animal, biologists have found that if groups are enlarged beyond a certain limit, social order breaks down. Among human beings this has always been true. . . . For some time ecologists have been gathering information on the effects of crowding on lower animals—effects similar to that of our modern school systems on children and teachers. The findings are that animals . . . are disastrously affected by crowding. . . . Susceptibility to disease, mental and emotional breakdown in health and impairment of parenthood all increase as the group grows beyond the optimum size. – Griscom Morgan

Griscom wrote repeatedly about this and his concern that population density in our cities is too high for optimum social and individual health.

and Islam all had prohibitions against usury (interest).

According to Wikipedia: “Historically in Christian societies, and in many Islamic societies today, charging any interest at all can be considered usury.”

Economist Michael Hudson explains that the problem of compound interest used to be more widely recognized:

. . . There developed throughout the ancient Near East a tradition of clean-slate edicts, which “proclaimed justice” . . . and “righteousness” by canceling debts and restoring forfeited land to farmers. Clean-slate proclamations date from . . . around 2400 years BCE. Eventually, the tradition became known as the Jubilee Year. . . .

[Jubilee Years] were a conservative tradition in Bronze Age Mesopotamia for 2,000 years. . . . [Eventually] the idea of

progress . . . [came] to connote . . . freedom for the wealthy to deprive the peasantry of their lands and personal liberty. . . .

Rome was the first society not to cancel its debts. . . . Classical historians such as Plutarch, Livy, and Diodorus attributed Rome's decline and fall to the fact that creditors got the entire economy in their debt, expropriated the land and public domain, and strangled the economy.²

Charles Eisenstein, author of *Sacred Economics*, (2011) explains the detrimental impacts of our present system:

. . . It may be more in our "rational self-interest" to liquidate all natural capital right now—cash in the earth—than to preserve it for future generations. . . . If this seems like an outlandish fantasy, consider that it is exactly what we are doing today! . . . We are making the insane but rational choice to incinerate our natural, social, cultural, and spiritual capital for financial profit. . . . Just like King Midas, we too are converting natural beauty, human relationships, and the basis of our very survival into money. . . .

. . . Money perpetuates the fundamental illusion of independence from nature, . . . [it] is now wholly abstract from physical commodities and thus abstract as well from natural laws of decay and change. Money as we know it is thus an integral component of the discrete and separate self. . . .

Obviously, there is a problem when something that does not decay but only grows, forever, exponentially, is linked to commodities which do not share this property. The only possible result is that these other commodities—social, cultural, natural, and spiritual capital—will eventually be exhausted in the frantic, hopeless attempt to redeem the ultimately fraudulent promise inherent in money with interest.³

The late Dr. Margrit Kennedy explains in her book *Interest and Inflation-Free Money* (1995) that, because the cost of debt is included in every price we pay, we cannot escape the impact of interest simply by not borrowing money. She cites figures that show that the cost of capital (interest) adds, on average, about 50% to the price of our goods and services. Furthermore, we are not all affected equally. The bottom 80% of the population pays that cost as a hidden wealth transfer to the richest.⁴

Griscom was among those who drew on the insights of the German merchant, Silvio Gesell, who observed that surplus money, unlike all other goods and services, has no holding costs (without inflation), so no incentive to be used unless the price is right. In his book *The Natural Economic Order*, (1906) Gesell proposed that a demurrage fee on money could put it on an equal playing field with goods and services. Charles Eisenstein, also building on Gesell's insights, writes:

. . . Today, as in Gesell's time, money is preferred to goods. The ability to withhold the medium of exchange allows money holders to charge interest; they occupy a privileged position compared to holders of real capital (and even

more so to those who sell their time, 100 percent of which disappears each day it goes unsold). The result is an increasing polarization of wealth because everyone essentially pays a tribute to the owners of money.

Gesell advocated currency decay as a device for decoupling money as a store-of-value from money as a medium of exchange. Money would no longer be preferred to physical capital. The result, he foresaw, would be an end to the artificial scarcity and economic depression that happens when there are plenty of goods to be exchanged but a lack of money by which to exchange them. His proposal would force money to circulate. No longer would the owners of money have an incentive to withhold it from the economy, waiting for scarcity to build up to the point where returns on real capital exceed the rate of interest. . . . [Gesell called demurrage money] "free-money"; freed from the control of the wealthy, money would circulate freely. . . .⁵

An intriguing historical example of demurrage is presented by Hugo Fack. He suggests that the 300-year period of widespread prosperity of the Gothic era in Europe, resulted from the frequent re-minting of the coinage, with seigniorage charges that served as demurrage, keeping money in circulation.⁶

During the Depression of the 1930s, demurrage was tried in both the U.S. and Europe. The most well-known effort took place in Wörgl, Austria, where it was, by all accounts, a huge success. In Wörgl, roads were paved and bridges were built. The unemployment rate plummeted, and the economy thrived until the central government abolished the Wörgl currency, pushing the town back into depression.⁷

In 2003 Christian Gelleri, a Waldorf School economics teacher and his students started "Chiemgauer," a regional currency in Germany. It is now accepted by over 600 businesses with turnover over 5 million Chiemgauer per year. Backed by the Euro, Chiemgauer incorporates a demurrage and circulates about 2.5 times faster than the Euro. Gelleri hopes Chiemgauer will eventually finance 50% of the regional economy.⁸

The number of countries implementing negative interest rates (i.e. demurrage) to stimulate their economies,⁹ as well as the growing number of experiments and proposals for alternative economic models, suggest that the times are ever more ripe for change. Griscom would be delighted with the ferment.

Notes

- 1 www.live-counter.com/compound-interest/
- 2 <http://www.yesmagazine.org/issues/living-economies/532>
- 3 <http://charleseisenstein.net/money-a-new-beginning-part-1/>
- 4 *Interest and Inflation Free Money* (1996) available for download here: <http://base.socioeco.org/docs/geldbuchenglisch.pdf>
- 5 Charles Eisenstein *Sacred Economics* chapter 12 (online version)
- 6 Hugo Fack pamphlet *History's Greatest Lesson - The Gothic* (1944)
- 7 http://p2pfoundation.net/Worgl_Shillings
- 8 Many good alternative currency articles, including on Chiemgauer, can be found at realcurrencies.wordpress.com
- 9 <http://www.bbc.com/news/business-35436187>

The Jane Morgan Years, 1975 – 1997

During the 25 years that Jane Morgan directed Community Service, she maintained a steady networking operation, helping members “build community where you are.” As the New Age passions of the 1960s and ’70s subsided, Community Service nurtured individual and local community work through the bimonthly and then quarterly Newsletter, a membership directory, mail order book sales, workshops, annual conferences, and topical booklets.

Jane was a letter writer, reaching out to the likes of Mark Satin (*New Age Politics, Radical Middle*) and Kirkpatrick Sale (*Human Scale, Dwellers in the Land*), among many others. Often her correspondence led to a newsletter article or a featured speaker at the conference. Conference topics generally reflected an annual theme developed in earlier issues of the Newsletter. For example, Jane discovered the book *Neighborhood Caretakers* by Burton and Elizabeth Dyson. She contacted the Dysons, and they were featured in the 1990 conference “Family Clusters: Engines of Effective Community.”

Community Service member Howard Cort of the New York Department of Community Development wrote an article for the Newsletter, *Building Community Where You Are*, and was a speaker at the 1978 conference with that title.

Conference subjects ranged widely from education to health, bioregionalism to sense of place, simple living to alternative currencies and local scrip, and interpersonal relationships to land trusts.

The annual conference was the high point of each program year, drawing 30-80 participants. Community Service arranged housing in the homes of Yellow Springs residents or in the Glen Helen Outdoor Education Center dorms. The small group discussions and family-style meals created an atmosphere that exemplified the spirit of fellowship and neighborliness that exists in the small community at its best.

Conferences 1975 – 1997

This list of conference titles and featured speakers during Jane Morgan’s decades as Community Service director is a record of her work bringing together social practitioners with a wide range of unique experiences. The people who gathered at the community conferences of this era were activists and writers less likely to be known in the more institutional world of academia and government agencies. Many had been shaken by the upheaval of WW II or of the 1960s and undertook to build a better society one community at a time. These conferences were gatherings devoted to sharing and reviewing experiences of people walking the talk of cultural change.

1975 Small Community Economics

1976 Interpersonal Relationships in Community

1977 Health and Community

**1978 Building Community
Where You Are** Howard Cort

1979 Children and Community

1980 The Shaping of Things to Come

1981 Human Scale

Kirkpatrick Sale, *The Human Scale*

1982 Human Ecology—Becoming Agents of Change

William Becker, *The Making of a Solar Village* and *The Indefensible Society*

1983 Democracy in the Workplace

The Mondragon Experiment film

Wes Hare, Director of Twin Streams Center, Chapel Hill, NC

John Handley – The Cedar Works Cooperative

1984 The Small Community—Foundation of Democratic Life

Donald Harrington; Ernest Morgan

1985 The Role of Community in the Economics of Peace

John Looney – American Friends Service Committee

Tom Schlesinger; Ernest Morgan; Hal Barrett

1986 Bioregionalism and Community

Kirkpatrick Sale, *Dwellers in the Land*; Ruth Traut

Gregg Galbraith – Ozark Regional Land Trust

1987 The Self Reliant Community

1988 Building Community as if the Earth Matters

Susan Meeker-Lowry, *Economics as if the Earth Matters*; Bob

Swann – Institute for Community Economics

Chris Weiss – Women’s World Banking

1989 Building the Regenerative Community

Larry Martin – The Other Economic Summit; Liz Cook –

Friends of the Earth; Ron Shegda – New Generation Press

Dick Hogan – Village Services, Woolman Institute

1990 Family Clusters—Engines of Effective Community

Burton & Elizabeth Dyson, *Neighborhood Caretakers*

John & Anita Gibson – Institute of Cultural Affairs

1991 Living More with Less

Jocele Meyer, *Earth Keepers*; David Wheeler, *Katuah Journal*

Audrey Sorrento – Grailville; Robyn Arnold – Appalachia-

Science in the Public Interest

1992 Simple Living, Gentle on the Land

Warren Stetzel, *School for the Young* – Raven Rocks

Peg & Ken Champney – Vale Community

John Morgan – Raven Rocks Community

Christina Glaser – Indiana University, Bloomington

1993 Creativity and Sharing in Community

William Alexander – Earthwatch expeditions in Kerala, India

Walter Tulecke, Antioch College; Meskerem Assegued

Brown, “Toys From Trash”; Ernest Morgan

1994 Building Community with Affordable Housing

Ken Norwood – Shared Living Resource Center, Berkeley

Mary Meyer; Richard Cartwright

1995 Conflict Resolution in Community

Julie Mazo – Shannon Farm

Marianne MacQueen – YS Mediation Program

1996 The Value of Simple Living

Scott Savage – *Plain* magazine

Eileen & Jim Schenk – Imago

Joe Jenkins – *Humanure Handbook, Slate Roof Bible*

Peggy & Ken Champney

1997 Committed Living for Sustainable Community

Joe Jenkins – *Humanure Handbook, Slate Roof Bible*

Tova Green – *Insight and Action*; Greg Coleridge



Marianne MacQueen Reflections

In 1966 I moved to Nashville, Tennessee to attend a graduate program at Vanderbilt University. There I met Roy Talbert, a history graduate student whose field was social intellectual American history. Roy's focus was American Utopian movements which fit very nicely with the times during the sixties. He had wanted to do his research on the Utopian writer Edward Bellamy, but his advisor suggested that he study Bellamy's biographer Arthur Morgan.

Roy and I married. Over the several years that Roy researched Morgan for his thesis and PhD, I became as entranced with Arthur Morgan and his ideas. In 1972 Roy and I moved to Yellow Springs and, shortly thereafter separated and I began to work part-time at Community Service, Inc. (now Community Solutions). Arthur was still alive and actively writing. Living in the village of Yellow Springs and getting immersed in the ideas of the small community through my work at Community Service had a profound impact on my thinking and on my life.

During this time at Community Service, I worked with Faith Morgan, Don Hollister and Kathryn Layh (now Hitchcock). Arthur's son Griscom was the director. Faith, Don, Kathy and I

considered ourselves to be a collective. It was rather a heady experience for all of us as young adults. It was a heyday of the "back to the land" movement, counterculture and communes, and Community Service seemed to be in the thick of it. I believed, as Arthur and Griscom espoused, that the small community was the ideal place for humans to thrive. And I was living that life to a great extent in the village of Yellow Springs. While the focus of Community Service had always been the small community, during the early 1970s it especially served as a clearing house for those interested in communal living.

I believed, as Arthur and Griscom espoused, that the small community was the ideal place for humans to thrive. And I was living that life to a great extent in the village of Yellow Springs.

Faith, Don, Kathy and I all left Community Service after a couple of years, each moving on to different endeavors. I continued to live in Yellow Springs and continued to be influenced by Morgan's ideas. A couple decades later in 1998 I became the Executive Director of Community Service. Times had changed, of course, as had I. Yellow Springs was changing and the values of the 1960s and '70s were no longer so popular. Issues of gentrification were facing the village of Yellow Springs. At the national level, progressives were understanding the seriousness of climate change, natural resource depletion, loss of farmland, and the destructiveness of global capitalism.

Since its founding in 1940 Community Service had been led



by a member of the Morgan family—first Arthur, then Griscom, and then Griscom's wife, Jane. When I was hired, Community Service was at a crossroads. There was no clear focus to sustain the organization and membership had been dropping. During the four years that I headed the organization, I examined areas where Morgan's concept of the small community could impact current issues. Living simply had always been an area of focus for the organization and continued (and continues) to be a perennial concern. "Simple living" was the focus of the 1996 conference which included presenters Eileen and Jim Schenk, founders of the urban ecological educational Cincinnati neighborhood IMAGO. This created an important linkage between Community Service and work being done in urban settings.

By the mid-1990s, increasing suburbanization and mobility of Americans had created a sense of isolation for many. The grounding that could come from a sense of place—which in earlier times was a given—had been lost for most people. Community Service hosted two events with 'sense of place' as a theme: the 1998 conference "Nurturing a Sense of Place"



with Stephanie Mills and Bill Vitek as presenters; and a story-telling session exploring the linkages between Yellow Springs and the historical African-American village of Wilberforce. The latter was held at the Afro-American Museum in Wilberforce and hosted by Scott Russell Sanders author of *Staying Put: Making a Home in a Restless World*.

In 1999 we changed the format of the *Community Service Newsletter*. Author and former Yellow Springs News editor Don Wallis became the editor of the new *Community Journal* whose issues highlighted various aspects of community including “Women in Community,” and “A River Story: Communities Fighting for Environmental Justice.” The articles in “A River Story” were written by Antioch College students who had participated in a field program visiting African American communities along the Ohio and Mississippi Rivers that had become dumping grounds for industrial waste.

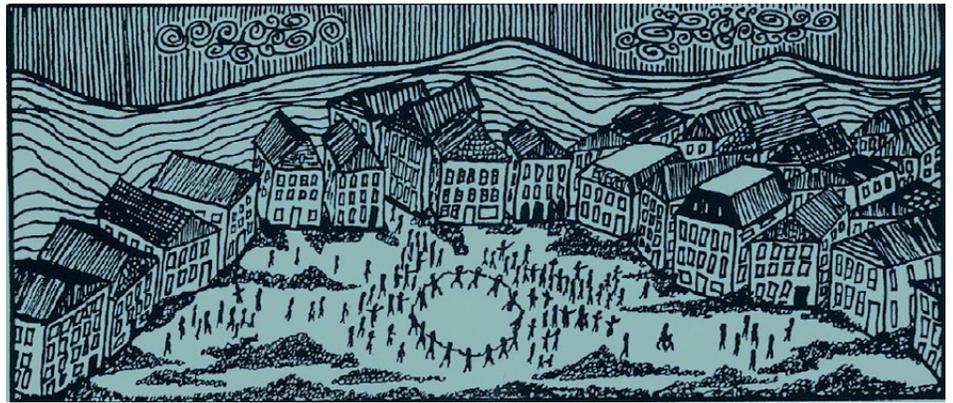
The 1999 summer issue of the *Community Journal* featured an article by a Yellow Springs resident Judith Hempfling—“How Our Community

Saved the Farm”—the exciting Yellow Springs story of protecting a 1000 acre farm from development. The Whitehall Farm is adjacent to the village, encompassing almost the same land mass as the village itself and would have radically changed the nature of the village had it been sold for housing development. That issue of the *Journal* entitled “Sustainability and Community” captured what became the predominant theme for Community Service during the last two years I headed the organization. The 1999 conference entitled “Creating a Sustainable Community” engaged local residents in grappling with issues such as housing and land

use; sustaining a diverse local economy; and making Yellow Springs affordable. The featured speaker at that conference was Sister Paula Gonzalez, a Cincinnati community and environmental activist who constructed her home—a former chicken coop—out of recycled materials.

I continued to look for ways for Community Service to link the current issues of sustainability with the principles of Morgan’s small community.

Marianne MacQueen became the first Director of Yellow Springs Home, Inc., an affordable housing community land trust. Marianne is now in her second term as a Yellow Springs Village Council member.



The Community Journal – Krista Magaw

I remember fondly working with Don Wallis and a very talented group



of writers on the *Community Journal* starting 1999. I’ve never been entirely sure how I got asked to join this creative crew—Bill Felker, Gail Taylor, Anne Filmeyer, and Marianne MacQueen. But it was an enlivening process to be at the table!

We got together once per issue to brainstorm ideas and take assignments. My favorite was the issue on “Children in Community.” Don had such a devotion to kids’ empowerment!! The amazing potential for kids here was the biggest factor that had brought my family here in 1997. My assignment was to interview the “Older Group” at Antioch School.

We videotaped the interview to capture the conversation. The kids’ praise and critiques of living in small community were honest and insightful!

My hope for learning from our experience in small community soared! Later I got a chance to work for the Tecumseh Land Trust.

I’ll never stop learning what community can do.

Krista Magaw is Executive Director of the Tecumseh Land Trust in Yellow Springs, protecting over 25,000 acres of farm land and open space in Clark and Greene Counties of Ohio.

Community Solutions to Climate Change and Peak Oil

When Marianne MacQueen left in 2002, Community Service entered a transition period with Pat Murphy and Don Hollister as co-Directors. Pat is married to Griscom and Jane's daughter, Faith Morgan. Faith and Pat cleared out their home in Occidental, California, while Pat worked on Community Service plans and developed a new website SmallCommunity.org, featuring the Community Course that Arthur Morgan had initially developed. Don kept the Yellow Springs office open, organizing the 2003 conference "Creating Sustainable Alternatives to Centralization," in conjunction with the Fellowship for Intentional Communities. Community Service sponsored Don's teaching of two courses at Antioch College, "The Quest for Community" and "The Small Community-Modern Models." Pat and Faith moved to Yellow Springs in 2003 and they joined Don and board member Richard Zopf in a review of the organization's mission and direction.

Faith and Pat had become interested in Peak Oil and in 2002 attended the Association for Study of Peak Oil (ASPO) 2nd international conference in France. They traveled to Cuba twice in 2003, studying Cuba's response to the sudden loss of oil imports following the

collapse of the Soviet Union in 1990. Inspired by Cuba, they went again in 2004 to film for their first documentary film.

Pat Murphy assumed the role of Executive Director and Faith Morgan became Board President in 2004. From then through 2013 the organization focused on the implications of peak oil and community solutions to the climate change crisis. In 2009 Community Service re-incorporated as the Arthur Morgan Institute for Community Solutions, Inc.

Pat's book *Plan C: Community Survival Strategies for Peak Oil and Climate Change*, describes this core effort. Faith and Pat produced two documentary films, the *Power of Community*, *How Cuba Survived Peak Oil* (2006) and *The Passive House Revolution* (2013). *The Power of Community* has received wide acclaim. One outcome is the chapter "Cuba: Lessons from a Forced Decline," in the Worldwatch Institute's *State of the World 2013*: "Is Sustainability Still Possible?" *Passive House Revolution* illustrates how building energy use can be reduced by 80 percent. Pat expanded on energy themes with his books *The Peak Oil War* (2005), *The Green Tragedy-LEED's Lost Decade* (2009), *Spinning Our Wheels* (2010). The first Peak Oil



Office manager Jeanna Gunderkline, with Faith Morgan and Pat Murphy

conference was in 2004, triggering widespread interest and contacts around the globe. The books and documentaries were accompanied by travels and talks throughout the world paralleled by engagement with groups in Yellow Springs.

The annual Peak Oil and Community Solutions conferences and initiatives on energy issues in Yellow Springs anchored the work. As in other periods of Community Solutions history, work with neighbors in Yellow Springs continued. Pat initiated the YS Energy Forum and worked with the Village of Yellow Springs to reconfigure their electricity supply portfolio. Community Solutions outreach director Megan Bachman was a catalyst in a renewed Buy Local campaign and facilitated a daylong workshop on community economy featuring Michael Schuman of Business Alliance for Local Living Economies (BALLE).

Curtailement and Community – Pat Murphy



[from the Introduction to *Plan C: Community Survival Strategies for Peak Oil and Climate Change*]

"We are facing multiple grave world crises—peak oil, climate change, inequity and species extinction to name just a few. When I began this book

our situation was very serious—now it is life threatening. The survival of industrial society as we know it today is in doubt. Twenty years of so-called sustainability conversations have led nowhere, and green has degenerated into a marketing term.

The time for scientific and technological solutions to problems caused by science and engineering is long past. Survival requires that we begin to see that energy technology is the root cause of many serious world problems. As William Jevons pointed out decades ago, ever more efficient machines designed by scientists and engineers means ever-increasing consumption of fossil fuels and more generation of CO₂.

Our problem is cultural, not technical. It is a character issue, not a scientific one. We have never bothered to ask or

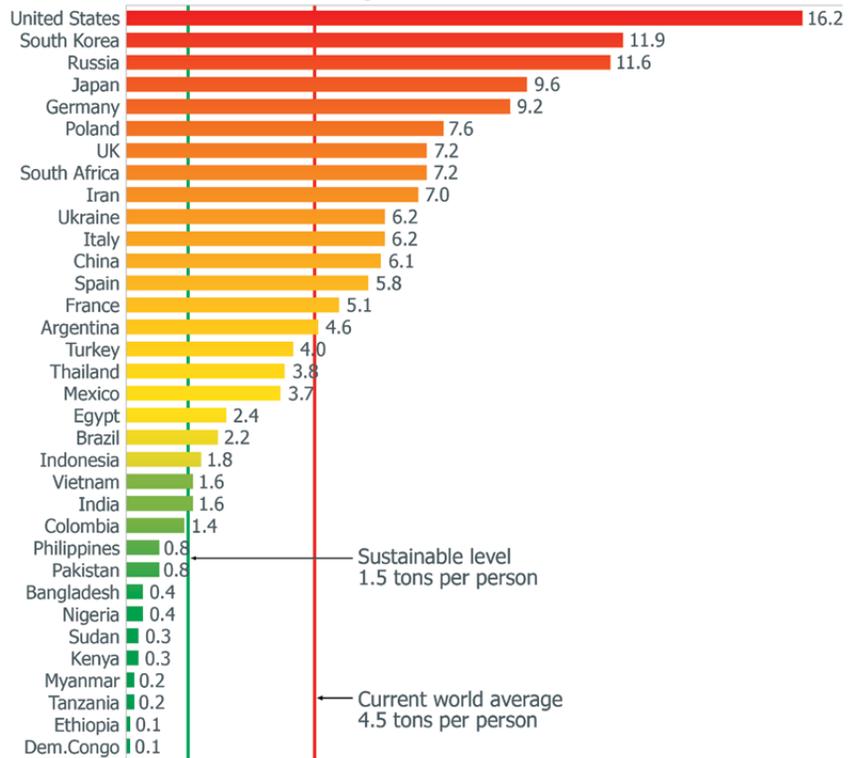
answer the question “What is energy for?” We have allowed cheap fossil fuels to change us from citizens into mere consumers. We in the modern world have become addicted to consuming energy. In the past, our spiritual traditions warned us against materialism—an older name for our current addictive consumerism. But contemporary religions seem to concede that humanity’s main purpose is to consume the products of a fossil fuel-based, perpetual-growth economy. . .

Plan C offers an alternative perspective to the ever more frantic technical proposals for continuing our soul destroying and life endangering way of living. This book opens with a few chapters intended to “make a searching and fearless moral inventory of ourselves,” a starting point for many 12 step programs. In Part I, I take that moral inventory, describing the morally central core issues of fossil fuel depletion, human-caused climate change and global inequity. I relate peak oil to our economy—a word which, together with free market, defines us principally as self-centered consumers rather than as caring citizens. The growth economy has been based on the principle “greed is good,” and the results are disastrous. I review the history of imperialism, especially in the West, and the greed and violence it displays towards the planet’s human and non-human inhabitants. I show that US imperialism has its own history of greed, aggression and cruelty, extending within as well as beyond the national borders. The automobile—possibly the most destructive machine ever built, both of the physical world and of human communities—is addressed along with the electricity generating power plant, the fixed counterpoint to the automobile. The automobile and power plant are the key technologies that produce the CO₂ that is so dangerously altering the planet’s climate. Finally I summarize the two institutions, the corporation and the media, that deliberately foster the delusion that the pursuit of personal satisfaction will advance the social good, which keeps us in a trance that *all will be well*.

Part II is solution focused and covers strategies and action plans. Curtailment and community define the underlying philosophy of this book, with curtailment being the action and community the context. Curtailment accepts the facts that we have squandered our children’s birthright, and so must now radically reduce our consumption of fossil fuels. Community is the core aspect of a new set of values and a

... a new set of values and a new consciousness that must replace the consumer driven mentality.

CO₂ Emissions per Capita (in metric tons) 80% of World Population



Data from the International Energy Agency's 2014 Key World Energy Statistics.

new consciousness that must replace the consumer driven mentality. Next I define some of the expertise and abilities we need to develop to live in a low energy world. This brings abstract national problems down to the personal level so we can recognize our own culpability for our personal day-to-day choices and habits. It also describes the major areas for individual energy reduction in the household sector—our cars, our homes and our food . . .

My thesis is that the best of American culture has been seriously degraded since becoming addicted to oil. We used to have fewer material goods but better relationships. The country was less violent.

Our citizens sought to avoid entanglement in foreign affairs. The United States had cleaner water, healthier ecosystems, and more caring human relationships. It had neighborhood schools and unlocked doors. It had community in the best sense of that word. Much of this has been lost. We have gained wealth but we are losing our souls. The national soul desperately needs rework. Our best examples of community-focused living, and the sustaining relationships it fosters, show us exactly what to strive for. But the time remaining is limited, and the urgency of engaging ourselves in this work cannot be overstated.”

Fossil Fuels vs. Community – Megan Bachman

Community Solutions was in the right place at the right time—with the right message.

The place was Yellow Springs, Ohio. The time was September 2005. More than 400 people from 39 states and five countries were packed into Antioch College's Kelly Hall for the Second Annual U.S. Conference on Peak Oil and Community Solutions. A new movement—the peak oil movement—had taken off, and attendees shared a mutual understanding that fossil fuels' imminent demise would unravel industrial civilization, with no technological miracle on the horizon to save us. But instead of engendering fear of collapse, the conference fomented inspiring visions of more sustainable, equitable, healthy and caring ways of living.

The “right message” was community. It was not a new message, but a perennial one. The idea that humans develop their potential best in small,

others at the organization, even while the rise of suburbs and agribusiness devastated our small towns, global industrialization replaced our small economies, vapid consumerism alienated us from each other and from place.

Later on, within the peak oil and broader sustainability movement, the message of community resonated, or re-sounded, because it spoke to something fundamental within each of us—that we so deeply desire to love and be loved, to compassionately care for each other and the planet. Where the more fear-based peak oil prognosticators saw an impending descent into chaos as we competed mercilessly for the world's remaining energy resources, we saw the possibility for working cooperatively in small communities to share diminishing fuels while building a low-energy society for future generations.

Unfortunately, the world was, in many ways, not ready to hear our message. The 2005 conference was featured in a dismissive cover article for *Harper's* magazine entitled, “Imagine There's No Oil: Scenes from a Liberal Apocalypse,” in which the peak oil movement was compared to 19th century apocalyptic Christian churches. Instead of the conference's eloquent critiques of the social and spiritual deficit of modern, high-energy lives—lives in which we are plugged into fossil fuels and disconnected from each other—the author focused on anxieties caused by the crumbling infrastructure and paradigm.

But there were those who understood the message, and took it to heart. Community Solutions changed lives in those years. People left their meaningless and mindless jobs, started gardens, got out of debt, took permaculture courses, moved to ecovillages, pulled their money from Wall Street, started small businesses, became farmers, spent more time with their family, got in touch with nature, and the like. Armed

with information and inspiration, they struck out on new paths that called to them. And instead of serving a decaying industrial system and its corrupt leaders, they took the lead in their own lives and communities in service to the alternate vision we together shared.

Community Solutions changed lives in those years. People left their meaningless and mindless jobs, started gardens, . . . started small businesses, became farmers, spent more time with their family, got in touch with nature, and the like.

Looking back, the peak oil movement probably peaked in those years. What was a new and powerful frame for understanding our present crisis lost its novelty, and proved to be too limited. But Community Solutions seized the opportunity of peak oil to share the vision of community with a new generation. It will find new audiences and new ways to spread its message of community, its message of love.

Arthur Morgan called small, local communities the “seedbed of society” and the “garden in which human character is grown.” Much work remains in preparing the soil for Morgan's “community of the future.” Because of our work, today there are many more seeds scattered about, waiting, ready to take root.

Megan Quinn Bachman, Community Solutions fellow and conference speaker, was the Outreach Director of Community Solutions from 2004 – 2010. She is currently an adjunct instructor of environmental policy at Antioch University Midwest. She can be reached at megbach06@gmail.com



Photo by John Morgan

Megan Bachman

supportive local communities was elaborated by Arthur Morgan in books in the 1930s, which formed the seed for Community Service, Inc.

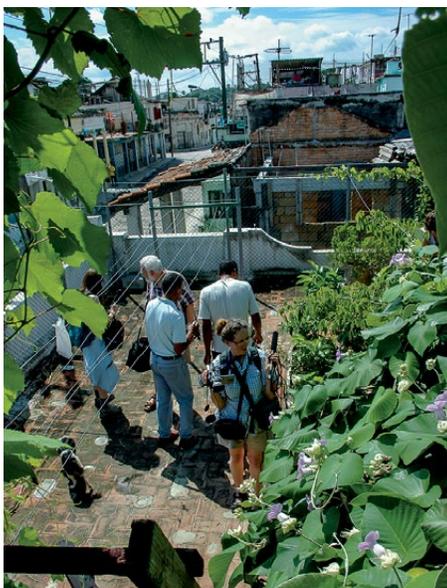
The flame of this idea was kept alive over the decades by Jane Morgan and

The Power of Community film

When the Soviet Union collapsed in 1990, Cuba's economy went into a tailspin. With imports of oil cut by more than half—and food by 80 percent—people were desperate. This film tells of the hardships and struggles as well as the community and creativity of the Cuban people during this difficult time. Cubans share how they transitioned from a highly mechanized, industrial agricultural system to one



using organic methods of farming and local, urban gardens. It is an unusual look into the Cuban culture during this economic crisis, which they call “The Special Period.” The film opens with a short history of Peak Oil, a term for the time in our history when world oil production will reach its all-time peak and begin to decline forever. Cuba, the only country that has faced such a crisis—the massive reduction of fossil fuels—is an example of options and hope.



The Power of Community, directed by Faith Morgan, has sold over 20,000 copies in 37 countries, has been translated into 14 languages (most recently Turkish), and has been accepted into more than 80 film festivals, winning nine awards, including the Grand Jury Best Documentary Award at the Washington, DC Independent Film Festival (2007); the Best Documentary Film at the Malibu International Film Festival (2007); and the Most Attended at the Global Visions Film Festival (2006). In May 2015, it was shown at the Kawasaki film festival in Japan, with Japanese subtitles.



Comments About the Film

“The group *loved* the movie and were emotionally moved; we had a great discussion afterward. This was their first exposure to peak oil, group of 25. A number of university faculty involved, they are a progressive group looking to make a difference, but not religious really. The group started off with a peace movement effort and anti-war stand. One faculty (English professor) took the film to show to all of her classes and plans to buy it.”

“Get this production out for others to share. This is the most positive & solution solving information I have heard of. This is a job well done.”

“I recently saw your beautiful film *The Power of Community: How Cuba Survived Peak Oil*. As a first generation Cuban-American it touched me very deeply in ways that one could expect.”



“It’s a great guide for people who have come to understand the peak oil concept, but aren’t thinking ahead or are overwhelmed by the seriousness of it all. This documentary gives hope and explains the transition that we need to embrace. Well done on the great work!”

“Everyone concerned about Peak Oil should see this film.”



Cuba photos: by John M. Morgan

Passive House Revolution film

Declaring, “The time for incremental improvements in energy efficiency is over,” Faith Morgan directed and produced *Passive House: a Building Revolution* (later revised to *Passive House Revolution*), released in 2013. Given that 48 percent of energy used and CO₂ generated in the United States is from buildings, any significant reduction in our carbon footprint must involve aggressive retrofitting to a high standard and a dramatic change in new construction design.

The film shows builders in action as they construct some of the first passive house buildings in North America. There are examples of building retrofits, illustrating some of the super insulation options, house envelope sealing and ventilation solutions. Based on the work of Wolfgang Feist in Germany and brought to the U.S. by Katrin Klingenberg, the seeds of the German Passiv Haus standards were in the American passive solar house designs of the 1970’s. Faith Morgan worked with Pat Murphy as co-producer and co-writer. Eric Johnson was film editor and Jeanna Breza narrated.

Passive House Revolution is a vital tool in working with architects and builders to improve their practice. Though well received by viewers, in the

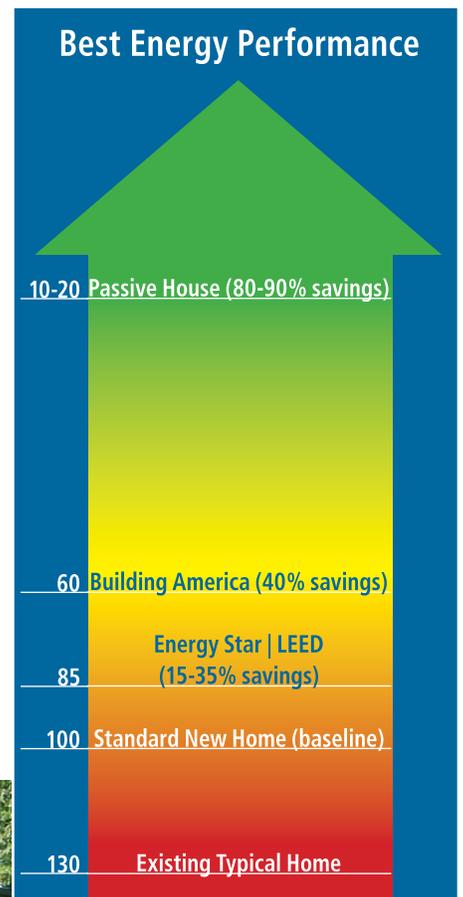


Photo by Faith Morgan

brief two years since issued, this film has not generated the industry-wide shift in construction practices that is needed. Community Solutions is working with building professionals to make the film more widely known and used.

Cutting carbon emissions and fossil fuel dependency will require not just more solar panels, but a dramatic reduction in wasted energy. The passive house movement offers practical ways to reduce energy consumption in buildings by up to 90 percent. Everyone who cares about our climate and energy future needs to understand the principles clearly outlined in this timely, informative, and hopeful film.

– Richard Heinberg, author of *The Party’s Over*



Passive House, Cleveland, OH

Passive House Revolution

A building standard that cuts CO₂ emissions 80-90%.
(48% of all U.S. energy used and CO₂ generated is from buildings.)

Photo: by Faith Morgan



MILESTONES



Engineer, educator, author, first Chairman of TVA, international consultant—one of the great figures of 20th-Century America here writes his “spiritual autobiography.” A still, sensitive mind sums up a lifetime of thought and action.

Arthur E. MORGAN **SEARCH FOR PURPOSE**



1937 | Celo Community

1940 (to circa 1965) **ARTHUR MORGAN** (d. 1975)

1942 | *The Small Community*

1942–45 | Correspondence Course on Community (in prison for conscientious objectors)

1943–56 | COMMUNITY SERVICE NEWS

1945 | *A Business of My Own*

1947 | Finland – Small Industries

1948–49 | India – Commission on Higher Education

1949 | Fellowship of Intentional Communities founding conference

1953 | *Industries for Small Communities*

1956 | Mitraniketan in India

1956 | *The Community of the Future – The Future of Community*

1957–75 | COMMUNITY COMMENTS

Circa 1965–75 | **GRISCOM MORGAN**

1972–75 | *Staff: “The Collective,” Marianne MacQueen, Faith Morgan, Kathryn Layh Hitchcock, Don Hollister*

1973–4 | Labor and Life/Antioch College course

1975–97 | **JANE MORGAN**

1975–98 | COMMUNITY SERVICE NEWSLETTER

1940

1960

1980

2000

2020

KEY: **GREEN CAPS** (and ● in timeline) = stewardship CAPS (and ● in timeline)

in 75 years of Community Service/ Community Solutions

1950

Building Community Where You Are | 1978

Human Scale | 1981

Human Ecology — Becoming Agents of Change | 1982

Democracy in the Workplace | 1983

Building the Regenerative Community | 1989

Family Clusters —

Engines of Effective Community | 1990

Simple Living, Gentle on the Land | 1992

Building Community with Affordable Housing | 1994

MARIANNE MACQUEEN | 1998–2002

COMMUNITY JOURNAL | 1999–2003

Nurturing a Sense of Place | 1998

Consensus | 2000

PAT MURPHY and
FAITH MORGAN | 2003–14

2003–4 | Experience of Community/
Antioch College course

NEW SOLUTIONS | 2004–present

First U.S. Peak Oil Conference | 2004

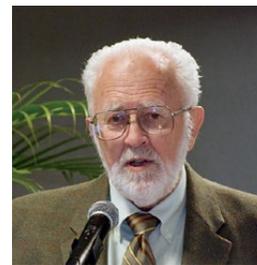
The Power of Community — Cuba film | 2006

Plan C: Community Survival Strategies | 2008

Passive House Revolution — film | 2013

SUSAN JENNINGS | 2014–present

Climate Crisis Solutions: Tools for Transition | 2015



1970

1990

2010

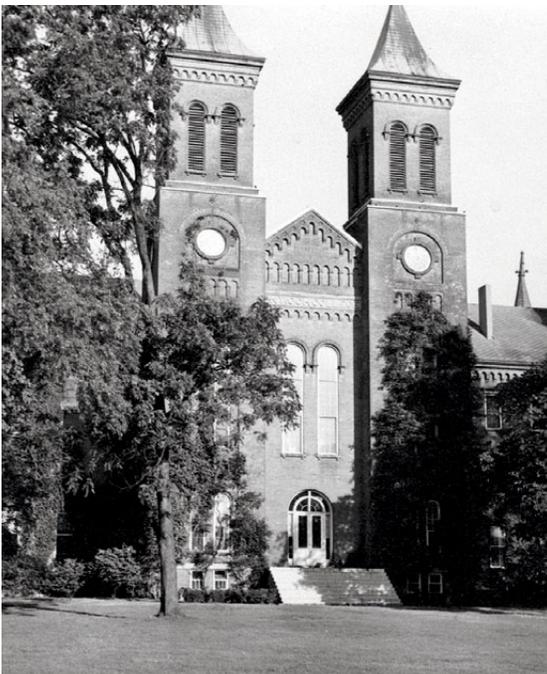
Community Solutions has a new home

As of January 2016 we are in a new home on the Antioch campus, which will enable us to build on our collaborations with the college. Over the past years, we have benefitted enormously from Antioch's Miller Fellows program, which has funded several student internship positions at Community

Solutions. Antioch faculty, staff, and students have also contributed to our conferences and work in the village. Our first joint venture is scheduled for April 14-15th, 2016--a conference on refugees.



Pictured in front of our new office entrance are: Susan Jennings, Executive Director; Leah Newton, Antioch LEAF Fellow; Don Hollister, Development Director; Jonna Johnson, Americorps VISTA; Rose Hardesty, Antioch Miller Fellow; Scott Montgomery, Antioch Miller Fellow; Lance Hetzler, Operations Manager; Eric Johnson, Videographer



Pictures of Antioch Hall from the Antioch archives

Community Solutions' Current Program

Areas of Focus

Susan Jennings became Executive Director of Community Solutions in June of 2014 and since then, with the guidance and support of The Board of Directors, has been reweaving the community and energy work of Community Solutions into five focus areas, which are reflected in our media, on-the-ground projects, and educational events. This has been made possible by an expansion of grant support and increased engagement of our member volunteers.

Resilient Communities

Resilient communities have rich connections that help them to withstand dramatic shifts due to climate change and economic disruptions. Community remains the core of our educational initiatives and Yellow Springs projects. In partnership with Community Solutions Fellow Jim Merkel, we are currently at work on the development of *The 100 Year Plan*, a film that highlights international communities that are healthy for their inhabitants and the environment.

Regenerative Agriculture

A recent focus for Community Solutions is research and writing on the possibilities of restored soils and water systems to sequester carbon and cool

the planet. This work is woven into our longstanding commitment to permaculture and local organic growing. Peter Bane, Community Solutions Fellow and Board member, and author of *The Permaculture Handbook*, is at work on a Community Solutions-sponsored layman's guide to restoring water cycles—research that is also being propagated through our YouTube channel and an upcoming conference.

Energy Democracy

An umbrella term that combines a recognition of the need for community clean energy systems with the need to equitably share the energy resources that are available. Underneath this umbrella are Community Solutions' decades-long concerns with energy conservation, appropriate technologies such as the passive house, and the development of renewable energy systems. These interests are reflected in our media and written materials. Our Energy Navigators project brings energy literacy to our low-income neighbors in Ohio and beyond and the Environmental Dashboard project will likewise make plain the environmental impact of our activities.

Restorative Economics

Arthur Morgan founded the Yellow Springs Exchange in the 1930s, a local currency that “helped people exchange what they have for what they want.” This year, Community Solutions will be a founding member of the new Yellow Springs Exchange time bank. Restorative economics—economics that repair both the fabrics of ecosystems and communities—are also a focus of our conferences and Fellow's writing.

Being-the-Change

The macrocosm of our shared society and environment is a reflection of the microcosm of our individual thoughts and actions, meaning that our character and choices resonate more broadly than we imagine. Our “Charting a New Course” conference and educational work highlights home and work-based skills and tools that enable us to ‘be the change.’

We are developing work-teams for each of these areas that consist of board members, staff, volunteers, members and neighbors. Please let us know how you'd like to contribute to this next phase of our work.



The Answer to Energy Poverty is Community Richness – Peter Bane

When I joined the board of Community Solutions, the impetus came from its recent focus on the challenges of energy descent. I met then Executive Director Pat Murphy and his wife Faith Morgan a decade ago as they were investigating the nexus of intentional community and permaculture at Earthaven Ecovillage, where I was living in 2005 and of which I was a co-founder. It turns out that in May of that year, about the time of their visit, world conventional oil production began to falter from a lack of supply for the first time in history. Only a few sages had an inkling of what lay in store, but that small blip of economic history laid the foundation for the momentous events that would follow three years later. We are all downstream of that awareness now.

A year later, I was presenting permaculture to the organization's annual Peak Oil conference, but it took several more years for me to plumb the depths of kinship and connection that lay in Community Solutions' long history. While I knew something of Arthur Morgan's advocacy for small community and I had been aware in the 90s of the existence of Community Service as a part of that legacy, it still surprised me when I learned that CS had been instrumental in helping to establish the Fellowship for Intentional Community, an organization whose work had clearly influenced my own communitarian experience at Earthaven. There were, even ten years ago, so few places and people who integrated the issues of conscious community development, energy descent, and ecological design that it startled me to think that anyone outside the small circle of my permaculture teachers and colleagues had made those links more than a quarter century ago.

As 2015 winds down and we seem thoroughly settled into a daunting new century, neither American nor Chinese but perhaps Gaian, I am pleased to see our organization spiraling into another

cycle of expansion and further levels of integration between the twin threads of small community and global consciousness. The urgent matter of discerning, announcing, and understanding the critical inflection point of modern history was met with a laser-like focus on the role of energy in society and the need to curtail and conserve its use. What we have learned in the past decade points to other needs that must accompany this prime directive, and which are required to achieve widespread adoption of its dictates.

... we need to exercise our sharing muscles ...

The atomized nature of our energy-rich economy has pummeled the structures of social capital that sustained thrift, moderation, and mutuality for much of our nation's history. Those individuals and households who would be inclined to respond to our message of energy curtailment are many more than those hardy few who are able to pioneer, alone, the changes in consumption, lifestyle, mobility, and resource use that so clearly belong to the future. Americans smart enough to realize that energy will soon become much more scarce and even dangerous, are also able to calculate that if they unplug and dial back now, the first set of consequences is that they are likely to be sitting alone in the dark, reflecting on the relative hollowness of their own existence. What rapidly follows is a social isolation as one is viewed by friends, family, and neighbors not merely as eccentric, but perhaps insane, even seditious.

We have a tremendous socialization to meet the expectations of others, as well as a genomic thrust to compare ourselves relentlessly to those around us and to seek not to be too far down the

social ladder of rank and privilege. On the negative side, there is no manual for enjoying a life of material abstemiousness, and few examples to be seen. No one is awarded a medal for choosing lima beans over hamburger, while the route to energy curtailment seems fraught with financial and logistical hurdles and marked by the skeleton of Jimmy Carter in a sweater hanging from a tree at the corner of Morning-in-America Lane.

To build resilience into our lives we need help and support. To reduce energy use we need to exercise our sharing muscles, which have atrophied. And all of this takes encouragement and a happy state of mind, because we are required to learn many new patterns and practices quickly. Fear and deprivation are not conducive to learning.

It is fortunate indeed that Community Solutions' work on energy rests on a broad foundation of understanding the power of small community, of face-to-face relations, of sharing and mutual aid, because these are the tools we must wield now to regenerate our way of life, our landscapes, and our communities.

I look forward with excitement to this next phase of our work as we embrace the end of growth, not merely as something to be mourned, but as an opportunity to unwind from a toxic and corrosive social pattern driven by brain-dead economic models that celebrate selfishness. Through the doors of de-growth, of simple living, of permaculture design and a myriad of other deliberate choices for common sense and humane living, we will build a better world together.

Peter Bane is a Trustee of the Arthur Morgan Institute for Community Solutions, and the author of The Permaculture Handbook: Garden Farming for Town and Country. He divides his time between Bloomington, Indiana and the White Lake region of western Michigan.

"The One-Hundred-Year Plan" Documentary Film Synopsis – Jim Merkel

The One-Hundred-Year Plan film is a search for a path through turbulent times. We are the generation watching humanity devour earth. Will we pass on a parched planet or figure out how to live within earth's limits? Travel along to far-flung and unlikely places on a quest for a world that works for all.

Currently the reins are in the hands of powerful corporate interests and governments. Through globalization, extreme extraction and land grabs our planet races toward catastrophe. Critical planetary boundaries are being exceeded leading to climate disruption, the 6th great extinction, grinding poverty and wars. Most leaders have no other plan but to grow the economy, stimulate consumerism, and stimulate couples to have more children--the very things that drive this crisis.

This film seeks to discover if a sustainable future is even possible and if so, what adaptations and practices would be necessary. The late systems thinker and author of *The Limits to Growth*, Donella Meadows, using extensive modeling suggested that humanity could avoid a dramatic collapse in the 21 century by having smaller families and footprints while using technology to reduce impact and enhance wellbeing.



The film's director, Jim Merkel, became dedicated to world peace and sustainable living after an ethical hemorrhage while designing and marketing top-secret military electronics. Following the 1989 Exxon Valdez disaster, Jim quit work to begin an experiment in simplicity, limiting his earning, spending and impact. He traveled to Kerala, India in 1993 to study their sustainability achievements and returned to found the *Global Living Project* where five teams of researchers attempted life as global citizens. Jim has traveled, often by bicycle, searching for sustainable societies and documented his findings in *Radical Simplicity – small footprints on a finite Earth*.

In an exciting new collaboration, Jim is joining forces with The Arthur Morgan Institute for Community Solutions who will serve as producer

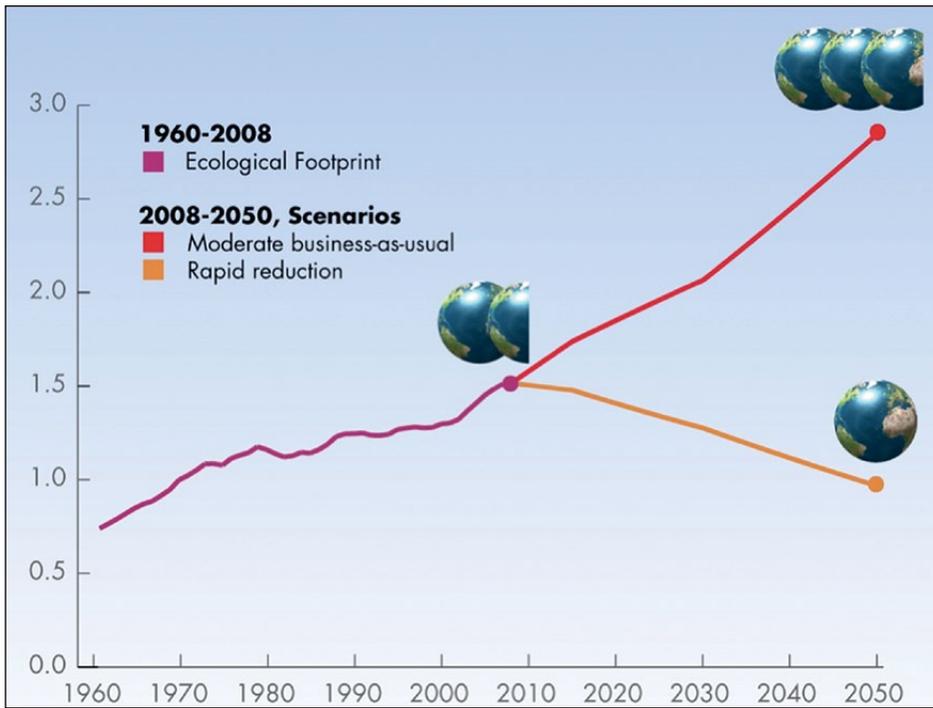
with Susan Jennings and Eric Johnson contributing to the film's production. Emmy-Award winning filmmakers Robert Maraist of Fulcrum Films and Julia Reichert of New Day Films will contribute their creativity and skilled cinematography work to create the documentary film, *The One-Hundred-Year Plan*.

The filmmakers voyage into the bowels of the untidy world of throwing off the yoke of imperialism in Cuba and Kerala, India. 50 years ago these societies made their systems work for the poor and for women and ensured all citizens had access to health care, education, food and housing. Far from utopias, they face ongoing challenges. Their sovereignty came under attack for their decisions to advance land reforms and release key resources from corpo-

... [Cuba and Kerala, India] made their systems work for the poor ... and ensured all citizens had access to health care, education, food and housing.

	World	USA	Slovenia	Cuba	Haiti	Kerala	India	Afghanistan
Ecological Footprint	6.5 Acre	20 Acre	14 Acre	5.2 Acre	1.5 Acre	2.2 Acre	2.2 Acre	1.2 Acre
GDP/capita Atlas, 2014	\$10,858	\$55,200	\$23,220	\$5,910 (2011)	\$830	\$1,120	\$1,610	\$680
TFR Children	2.6	1.9	1.5	1.5	3.2	1.4	2.5	5.1
Infant Mortality Rate	40.9	6.7	2.9	4.8	54	15.3	52	165
Life Expectancy	66.6	79	80	79	63	75	66	61
Literacy Ranking	82	99 (#35)	99.7 (#12)	99.99 (#4)	60 (#130)	91 (#60)	71 (#117)	47 (#148)

Sustainability comparisons of societies. Sources: World Bank, CIA, Global Footprint Network, Human Development Report, Kerala 2005



rate control so that their population might benefit from their development.

Although these societies have low-incomes and thus, small footprints, they have literacy, infant mortality, and longevity rates similar to the wealthiest nations. They break the myth that industrialization and globalization are the only approach to development. Both these cultures have focused upon women having equity in society, extensive educational opportunities, contraception and control over their own bodies – the very

conditions that lead to small families.

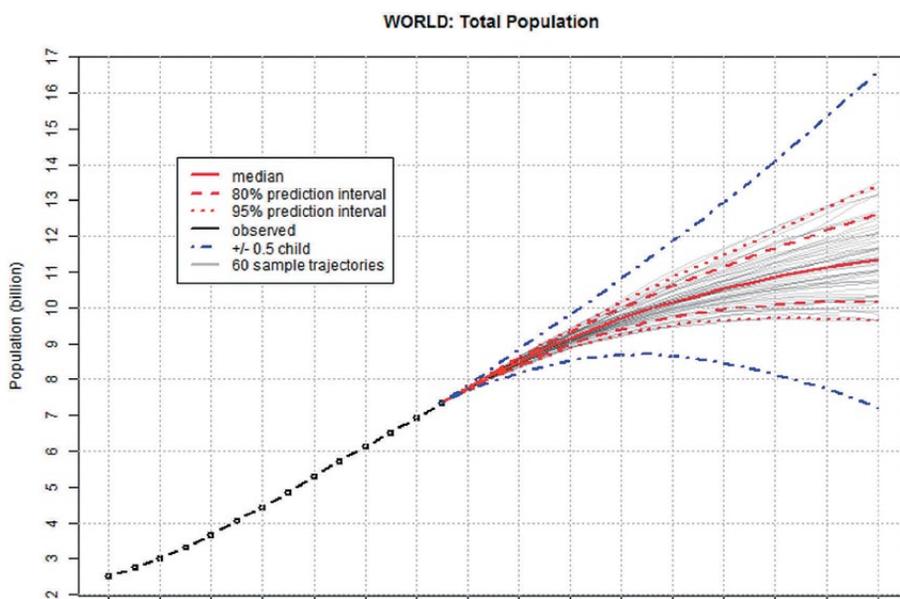
Susan Jennings will travel to China as the government ends the one-child policy. What are the feelings now, among women and families? What can be learned from this top-down approach? Traveling to Vietnam, Susan will explore the story of women recovering from war and napalm and returning to their socialist journey. What were the hopes of the Vietnamese people before the U.S. invasion and what are they now?

In Budapest we will film the 5th International Degrowth Conference and travel to Slovenia to experience family policies that have led to the lowest at-risk-children and gender-pay-gap levels in Europe while having the highest female employment.

Filming in our own backyards in the US, we'll interview those who've chosen a low-impact lifestyle having tasted modernity. How do women feel and think about their fertility choices and family size? What support did they have or wish they had as a young mother? We will learn about their education, views on contraception and family planning and how society adapted to smaller families. Progress in the places we will visit accompanies challenges such as high unemployment, embargoes, foreign hostilities and certain restrictions on personal freedoms.

Biologist E.O. Wilson said, "Our species might just luck out, with enough dropping population, improved production, and shrinking ecological footprint that we can win the race to save the rest of life." Wilson's forthcoming book, *Half Earth*, suggests that by leaving at least half of the earth's areas intact, we could avert the 6th great extinction. If family size were to lower to the European levels of 1.5 children per family and footprints were more equitably distributed, in 120 years we'd lower population from 7 billion to 3 billion people and go from overshooting earth's capacity by 50 percent to leaving 50 percent for nature.

This unlikely mid-course adjustment has been tested in several countries and we will film their experience. Could the poorest win by exiting poverty and having fewer children? Could those with "too much" win by realizing that happiness is not linked to consumerism and that by being our sister's keeper, we have an ethical path forward? Could it be that a kingpin in turning toward a sustainable future lies in the status of women and creating a more equitable society?



Moving Beyond “Too Little, Too Late” Solutions – Peter Bane

A renewed look at soil and water cycles is necessary to aid in planetary healing and justice

Soil and water cycles have been systematically overlooked by climate scientists seeking the causal mechanism for global heating. Though climbing carbon and methane in the atmosphere undoubtedly contribute to heating the planet, their rising levels appear to be more a symptom than a cause—resulting from enormous human-made changes to soils and vegetation that have disrupted the small water cycle or evapotranspiration of water from land to sky. Vegetation in the form of forests, grasslands, and wetlands has regulated the climate through many swings of CO₂ levels. However, the cumulative impact of 10,000 years of forest removal, agricultural degradation of soils, draining of wetlands, and urbanization—accelerating exponentially over the past three centuries—has so damaged the biosphere’s capacity to exhaust heat that we are rapidly approaching a threshold beyond which it may not be possible to reverse the process.

The science underpinning this thesis is not radical, being familiar to all school students—plants transpire large volumes of moisture, the latent heat of vaporization is immense, and these effects reach into the upper atmosphere—but its implications have been hidden in plain sight for some decades, in part because climate scientists have assumed that measuring the effects of these diffuse actions would be too difficult. Moreover, increasing activity in the large water cycle—which moves moisture from the oceans onto land and has become so very destructive with larger and larger storms—is probably masking declines in evapotranspiration over land. What is being realized today is that the level of moisture in the atmosphere is not constant, and may be as much as ten times the

volume of water to be found in all Earth’s rivers. Nor is the outflow from continents to the sea a constant, but has steadily increased as forests are cleared, soil humus is oxidized, and pavement expands. The net outflow of water from the continents, exclusive of glacial outwash, may account for as much as 40% of sea level rise in the past half-century, an increase that has reached about 2-3 mm/year today. This is compounding problems not only of coastal flooding but of aridification across the globe.

If we can repair the damage we have wreaked on biotic communities, the beneficial effects on the water cycle may achieve what we must try at all costs to do: prevent further heating and reverse the trend of recent decades.

The required response to this information, which radically shifts the paradigm around climate, is similar to what some have suggested heretofore, that carbon sinks must be increased even as carbon sources are reduced. The Rodale Institute has recently published research indicating that global changes to agriculture could sequester more carbon than is now entering the atmosphere from all human sources—and their solutions are neither the only nor the most powerful available.

However, reducing atmospheric carbon will be insufficient by itself to alter global heating in the near term (5-15 years), which is where our actions must be focused. Climate change is rapidly approaching a non-linear state due to positive feedback mechanisms.

Carbon sequestration in the form of soil repair and revegetation will be required to restore the small water cycle over land, but if sequestration becomes the goal without regard for hydrology, those efforts may be insufficient to alter the trajectory of global warming. We need our actions to have multiple effects. What this means is that carbon must be captured by plants and soils rather than from smokestacks as now proposed by technological ideologues. If we can repair the damage we have wreaked on biotic communities, the beneficial effects on the water cycle may achieve what we must try at all costs to do: prevent further heating and reverse the trend of recent decades.

The Arthur Morgan Institute for Community Solutions will be examining and publicizing research and case studies of carbon sequestration and water cycle restoration through blogs, a 2017 conference in collaboration with Bio4Climate, and an upcoming book upon which I am presently at work.



Too Little too late?

Community Assessment Questions – Don Hollister in Community Journal 2003.

Though coming up with an entire indicator project focused on community is beyond the scope of this Journal, we have devised a set of questions designed to help you picture the social and economic networks in the place where you live. One of the most successful achievements of a great variety of indicator projects has been to call attention to an aspect of life previously undervalued or overlooked. To ask questions about the quality of community in your town or mine is to remind us to pay attention, to value these things, lest they slip away without any notice at all.



Think about the place (community or neighborhood) where you live and your household or immediate group of friends:

- Can basic shopping needs be met locally (food, clothing, household items)?
- What proportion of your purchases is made locally?
- What portion of the food you eat is grown locally?
- What percentage of area businesses is independent and locally owned?
- Are basic services (plumber, car mechanic, electrician, hairdresser, etc.) available from local tradespeople?
- Are adequate health services—doctor, dentist, pharmacy—locally available?
- What proportion of your needs is met without spending money (that is, through barter or gifts, etc.)?
- What proportion of your commercial interactions is conducted with people you already know from another context?
- What proportion of your errands could be done by walking or biking?
- Is there a place that you can go to on any given day and probably run into a number of people you know?
- Do you feel comfortable visiting with your immediate neighbors?
- How often do you socialize with others, either informally or in organized groups?
- What proportion of your social contacts is with people you see in various settings?
- What proportion of your social activities could be comfortably reached by walking or biking?
- What percentage of the local population has lived in the same place for over 25 years?
- Are there a variety of housing options in different price ranges available in your community?
- How much of your community's history are you familiar with?
- Does your community have celebrations/events at which all residents are welcome?

Don was co-founding Publisher of Communities magazine 1972 – 75.



*Don Hollister,
Kathryn (Layh) Hitchcock,
Faith Morgan,
and Marianne MacQueen*

The course of life in Yellow Springs discloses the possibility.

Yellow Springs has been central to the work of Community Solutions since our inception. The village has been a catalyst of the organizations' work, and CS has also catalyzed change in the village. Arthur Morgan's poem "A Shared Adventure," expresses the spirit of this dynamic. Grassroots projects in Yellow Springs sustain us, give us ideas to share with our national and international members, and help us to be good neighbors to our truly exceptional community partners.

For instance, during the period between publishing *A Business of My Own* in 1945 and *Industries for Small Communities* in 1953 the local economic base for the next 50 years was laid. CS did not start the businesses that were documented, yet the resources and ideas of Arthur Morgan and CS did play a key role in the formation of the larger local industries of that era. In a sense both CS staff and the businesses they describe wrote those books.

The poem speaks of "... a reconstruction of society and community life." Seeing needs in our home village, CS studies successes in other communities and shares that information both locally and in our international network. Over the decades, the YS Community Council, YS Senior Citizens Center, the Metropolitan Housing Authority, and the Friends Care Community all grew, in part, from CS initiatives. The living fiber of any community is a product of the behaviors of everyone involved. No initiative succeeds if it is not accepted by others.

More recently, both the Yellow Springs Energy Board and the YS Resilience Network sprung from the work of Community Solutions. For the past year, we have been developing a Climate Solutions channel to highlight local individuals and organizations. Videos on agriculture, renewable energies, tiny houses, strawbale construction, and composting show what can be done at an individual and community level. Funded initially through the Yellow Springs Community Foundation, the channel also received several donations from Community Solutions' members.

Recently, the Yellow Springs Community Foundation also awarded us a grant to produce six months of educational events in the Village focused on ways our individual actions impact the climate. Films, seminars and speakers on Food, Waste, Building Energy, New Economics, Renewable Energies and Transportation are helping to raise our literacy about what is possible in Yellow Springs. Hands-on work includes our Energy Navigator project, which is bringing Community Solutions' staff into Yellow Springs' schools, neighborhoods, churches, and homes to educate and empower citizens.

Following on the legacy of Arthur Morgan's concern for business and industry, we are currently investigating with Antioch College models for a Solutions Space/Maker Space, a mix of workshops, labs, kitchen and offices that would spawn learning, conversation, creativity, and continual refinement of technologies and ideas. This would be in line with a string of past local business incubator ventures.

Yellow Springs is our home. The world is our home. We aim to learn from and serve both.

A Shared Adventure

by Arthur Morgan

*I considered it to be a serious fault:
the smaller communities of America
were, economically and culturally,
being starved. The small community
was not a place to live a good life.*

*Was there no place for whole living,
for carrying forward from the past
the basic ways and traditions
which hold humanity together
and keep it going, while opening
the way to great human virtues?*

*I determined to make my own
small contribution. I moved
my project to Yellow Springs.
But what can one person do
to bring about a reconstruction
of society and community life?*

*No one person does much by himself
In Yellow Springs, every achievement
is a group achievement, in harmony
with the life of the community.
When people are alive, then
life can be a shared adventure,
and community living will thrive.*

*Among the small communities
of America there must be many
who'd welcome such an adventure.
Over the vast length and breadth
of America there must be many, many
men and women asking themselves:
Of what value is my life?
What can I do that will count?*

Energy Navigators Program – Rose Hardesty Interviews Jonna Johnson

What brought you to Community Solutions?

Raised by one parent with an eagle eye for injustice and one parent with a matter-of-factly generous heart, I have been on a journey of mixing caring and justice in all my endeavors. This journey has included work in community-based nonprofits, social justice organizations, national parks, higher education, residential outdoor education, among others. Through these varied and adventuresome experiences, one lesson I've learned is that the power of community can be not only the antidote to many global concerns (inequities, environmental degradation, consumer culture, etc.), but can be the foundation for holistically meaningful, healthy way of conducting life on this planet we share. This is not a new concept or practice, we simply need to re-remember, and make the changes. Community Solutions has similar beliefs, and I'm excited to join in their journey.

What is the Energy Navigators program? What excites you about it?

As is often the case, there are single actions that we can take that will address more than one concern. For example, unplugging appliances that are not being used reduces both our ecological impact and our financial burdens – or moreover, using appropriate technology instead of 'convenient' appliances, reduces these burdens even further. The Energy Navigators program is a grant funded project intended to do just that – identify and facilitate changes which will help address both poverty and our environmental impacts. We are partnering with regional organizations and students to create educational materials, including workshops, to share what we learn. Community members are full of experience and wisdom, and we will tap into this experiential wisdom to help

spread the joy, love and savings!

I am excited to connect with and engage ever more community members as well as faith-based groups, schools, and other community networks, and in particular, support people and institutions in becoming, or growing, as change agents. I truly believe in the power of connection and empowerment!

As is often the case, there are single actions that we can take that will address more than one concern. For example, unplugging appliances that are not being used reduces both our ecological impact and our financial burdens.

What is the current status of the project? Where are you now and what are the next steps?

There are a lot of great programs in progress and in the works! Here are a few:

In partnership with the Springfield Promise Neighborhood organization, I am facilitating Hayward Middle School's "garden club" after school program. When the garden becomes less active for the winter months, the program will take on an energy focus. Student empowerment is central for this program--the club uses democratic structure and decision-making, and students will be pursuing energy research projects based on their own questions and interests. The long-term goal for the winter energy focus is for the students to learn to do energy audits and audit the school itself, then disseminate the information and skills they learn throughout their community.

Through Opportunities for Individual Change in Springfield, I am coordinating with the math teacher at the Learning Opportunities Center to design a utilities and energy literacy curriculum, to be piloted this December.

I am also working with the Yellow Springs School District. Through Yellow Springs' Project Based Learning program, sixth grade science students will be learning about the science behind energy, strategies for energy efficiency and reduction, and the relationships between poverty, energy accessibility and use. At the end of the year the students will lead community workshops.

In addition, I am mentoring tenth grade Yellow Springs students studying a solar battery to be used by masses and identifying ways to make this technology accessible for lower-income communities, and a twelfth grade senior project on concentrated solar panels that use mirrors to magnify the sun.

I am also working on building a partnership with Central State University (Dayton) and the Miami Valley Upward Bound programs. My goal (and Community Solutions' goal) is for our partnerships to be relevant to the communities in which we're working. The west side of Dayton is experiencing myriad stressors resulting from institutionalized oppression. Youth and community empowerment helps to shape individual and collective agency



Dave Holly and Jonna Johnson

and continually build resources to face and surmount oppression (including the related outgrowths such as poverty and environmental degradation), as well as feel supported toward leading high quality lives.

How can people get involved?

E-mail me at jonnajohnson@communitysolution.org, or call Community Solutions at 937.767.2161.

Rose Hardesty is an Antioch Miller Fellow and is on the staff of Community Solutions

Jonna Johnson is working with Community Solutions and our partners such as AmeriCorps VISTA, YS Home Inc., and Opportunities for Individual Change to establish the Energy Navigators program, a coordinated energy literacy campaign in Yellow Springs, Springfield and Dayton.

The Environmental Dashboard – Community Consumption Feedback Project

Will instant feedback on energy and water consumption help an entire village reduce use?

For the past year, we have been working on a project to expand Antioch College's Environmental Dashboard program to the Yellow Springs schools and village. Our partners on the project include Yellow Springs Schools, Antioch College, Yellow Springs Resilience Network, Yellow Springs Environmental Council, Yellow Springs Energy Board, the Yellow Springs Chamber of Commerce and Oberlin College.

Our goal is to install environmental dashboards in two Yellow Springs' schools, the Village Library, and the Bryan Community Center, in order to broaden resource conservation efforts among students and other citizens. The dashboards will project real-time flows of electricity and water use, allowing students and community members to connect their everyday activities to larger issues of energy, carbon emissions, and climate change. The dashboards will also include community stories of people who are cutting their emissions.

The project engages Yellow Springs' schools and their 680 students in Project-Based Learning activities. Learning about the energy dashboards and how to reduce energy and water consumption at home and at school will enable students to connect their own activities to climate and other environmental concerns. A village-wide energy reduction campaign during the second half of the grant period will empower students to be change agents at home and in the broader community. In

turn, student engagement in the community will build bridges between village constituencies.

Environmental dashboards in the library and the village building will make flows of energy and water visible to the 3500 members of the Yellow Springs community. This will allow them to adjust their behavior and contribute to their own energy and reduction goals. As part of the grant, Community Solutions will also host workshops that teach community members and business owners low- and no-cost ways to reduce their energy use. Information about services available through energy companies will also be shared.

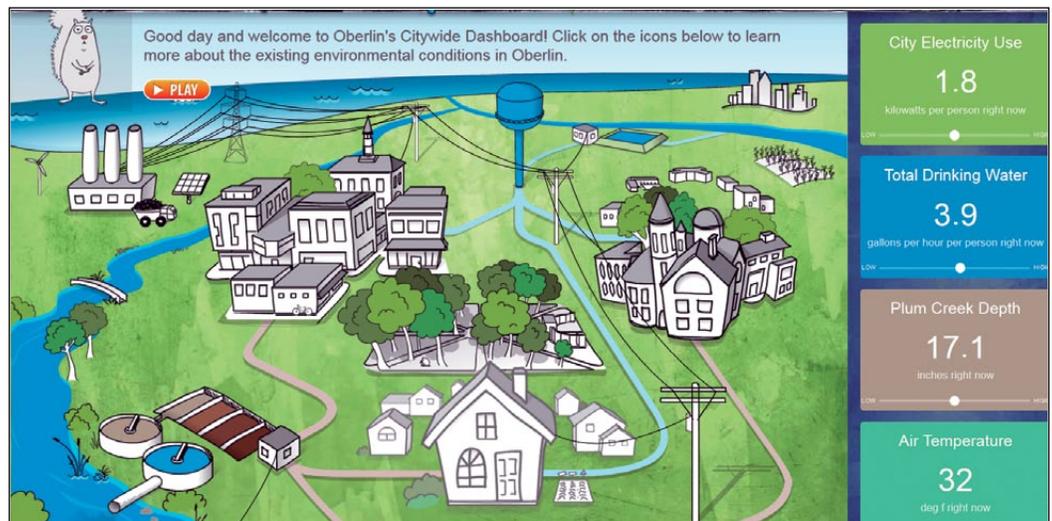
Antioch College has recently installed a dashboard project with help from Oberlin College and the Great Lakes College Association. Their goals include extending the dashboard project to the community, and documenting community stories. This project will

help them to fulfill these goals and will also deepen and strengthen Antioch's ties to the Yellow Springs' community and schools.

Low-income residents who are often left out of retrofitting and energy projects will be a key constituent in the grant. Community Solutions was recently awarded an AmeriCorps Vista member to conduct energy workshops with low-income residents. This grant will enable us to broaden the reach of this project and specifically outreach to low-income residents to participate in education and the energy reduction campaign.

Overall, we hope this project will help all individuals in Yellow Springs measurably reduce energy emissions and water use.

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Climate Crisis Solutions: Tools For Transition – our 2015 Conference

Last September over 150 people of all ages gathered in Yellow Springs to take part in an important conversation about our collective future. *Climate Crisis Solutions: Tools For Transition* highlighted over 50 presenters sharing practical tools; economic and political tools; psychological and spiritual tools; and community-building tools for transition to a high-quality, low-carbon way of life. It was a weekend of connection, wisdom, creativity, grief, agency, and hope. We ended by reflecting on the legacy of Arthur Morgan, and the community-building tools he advocated in his lifetime that are so vital as we consider the challenges ahead. Thank you for sharing this journey with us.

2015 Conference Sessions on Antioch College campus

Friday workshops and tours

- Encountering Climate Change
- Crafting a Stewardship Economy
- Building Tour of Yellow Springs
- Climate Change Tour of Glen Helen
- Sustainable Garden Tour of Yellow Springs
- Sustainability Tour of Antioch

Friday night

Talk by the Minimalists on “Living a Meaningful Life with Less”

Saturday workshops and panels:

- Sustainable is Possible! Living a Low-Carbon, High-Quality Life in the Belly of the Beast
- Building a True Sharing Economy: Time Banks and Mutual Aid
- Resilient Gardening Panel



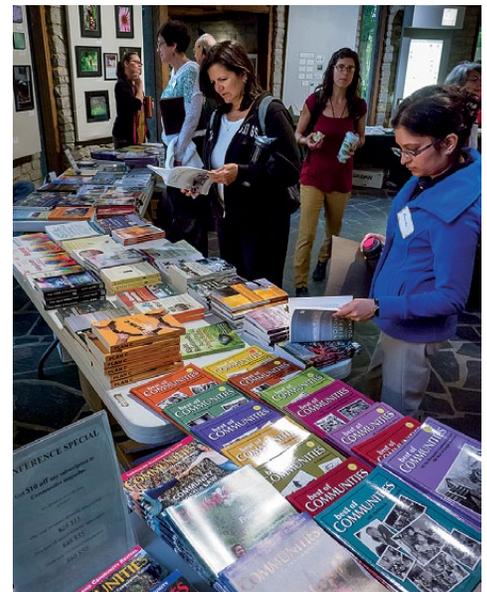
- What You and Your Group Can Learn from Intentional Communities—Even if You Don’t Want to Live in One Where We At?—a Look at Bioregionalism
- Walking the Talk: On the Path to Deep Energy Reductions
- Student Leadership in the Era of Transition Panel
- Global Crisis as Spiritual Practice Carbon Sequestration and Eco-Restoration
- Intergenerational Dialogue
- Social Skills for Cooperative Culture
- Community Environmental Legal Defense Fund and Fracking the Commons
- Transformative Classrooms Panel

Sunday Panel and Workshops

- Peering Over the Cliff: Near-Term Human Extinction or Collective Transformation?
- Breaking Up is Hard To Do: Moving our Money from Making a Killing to Making a Living
- Upgrade Athens and the Yellow Springs Resilience Network
- Changing Things Where You Are Panel
- Facilitation & Cooperative Leadership
- Community Economies and the Imperative for Grassroots Responses
- The Pope and Plan C—Reflections on the Papal Encyclical
- Arthur Morgan and Other Elders



Conference Photo by John Morgan



Conference Photos by John Morgan



The tours were an awesome opportunity to see things first hand. I attended the tiny house tour and the Antioch sustainability tour and these were probably the highlights of the weekend for me.

I found it wonderful to be among people—so many elders—with long standing, deeply considered commitments to, and practices of, community. It meant that all the conversations and discussions were at a very high level of intelligence, experience, and earnestness. Very much in keeping with the Morgan standard.

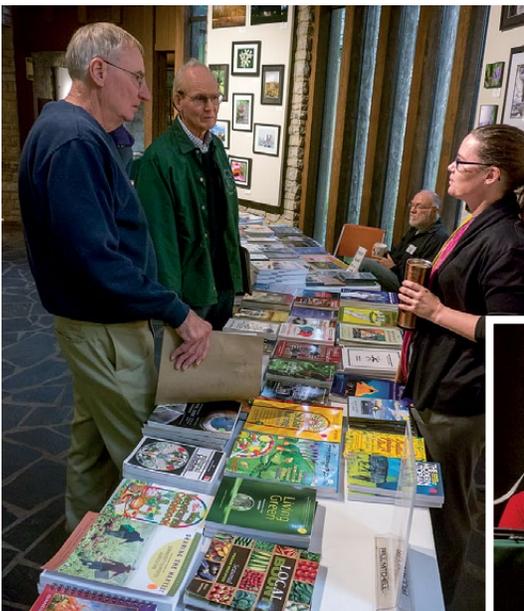


Comments from Attendees:

This was my first year attending the Community Solutions conference and it was life changing. I had never looked at these issues and different lifestyles in this way before and this conference gave me some action items to edit my lifestyle.

I came out with a wealth of information that helped me tremendously in my own journey. Thank you!

Thank you for your dedication, enthusiasm, focus, commitment, and generous hearts. The conference was a soulful experience.



Arthur Morgan Award 2015 to Stephanie Mills

On September 27th, 2015, at the conclusion of our annual conference, “Tools for Transition,” Community Solutions presented the Arthur Morgan Award to Stephanie Mills. Stephanie Mills is an acclaimed author, bioregionalist, speaker and activist.



Stephanie Mills grew up in Arizona and learned a love and respect for nature from her mother in their backyard garden. She began writing early, circulating one page satirical papers in the back of the third grade classroom. As a teen she wrote critiques of her high school, continued to put out humorous and satirical pieces, and began writing about social justice issues. She was heavily influenced by *Mad Magazine*. She went on to attend Mills College in Oakland, where she became involved with the literary magazine, the paper and an anonymous column talking about campus affairs.

“It was 1965, radicalism was beginning to emerge and blossom as a result of the free speech movement, the Vietnam War and anti-racism,” she says. “The politics of the time and even the radical politics were somewhat off putting . . . Then the concern for ecology began to be voiced, and that did speak to me deeply.”

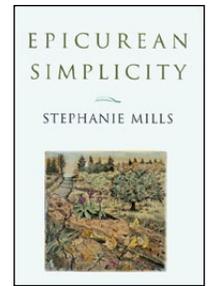
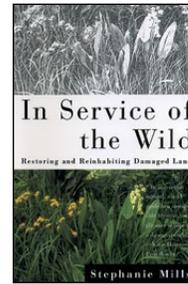
In her 1969 college commencement address she decried overpopulation and natural resource exploitation, and

vowed to never have children—a statement *The New York Times* called “perhaps the most anguished . . . of the year’s crop of valedictory speeches.”

“[The speech] got coverage on its own merits and also because of the moment,” she says. “Over the years, one of the things that I said is that I would not have any children in light of the population explosion, and I haven’t. It seems to me that this is something that people in the developed world need to consider and act on. There were roughly half as many people alive then as there are now. I don’t think a single thing has been improved by the growth of human population. Not to regret the lives of individuals extant, but just the species phenomenon is really catastrophic.”

Human population growth seems capable of trumping just about everything we try in the way of mitigating our impact. . . . the proliferation of human beings, rich and poor, presses against the earth’s capacity to sustain other forms of life.

“Of course, how we live is critical and inequality within our species is egregious and the history of wrongs that capitalism, colonialism and empires have committed is great. Human population growth seems capable of trumping just about everything we try in the way of mitigating our impact. Not that we shouldn’t try every way we can to mitigate our impact, but the proliferation of human beings, rich and poor, presses against the earth’s capacity to sustain



other forms of life. It’s an enormously complex system and over the years if I have learned anything, it’s that it’s foolish to try to say this is *the* issue to address to the exclusion of others or the understanding that everything is influencing by everything else at all times. Nevertheless if you’re called on to act you have to resort to some generalizations and set meaningful priorities.



How much time and how many opportunities to improve the conditions of human life and leave some space for the other many millions of species have been lost as a result of religiously ‘justified’ social conservatism and left-wing dogmatism that stems from the idea that if you look at the numbers of people you are not going to be addressing distribution issues?”

In 1984, as a result of a bioregional



Photo: Yellow Springs News

romance, Mills moved to Northwest Lower Michigan and was able to begin writing books.

“I wanted both to serve the cause and create works of literary merit,” she says. “Two books—*Whatever Happened to Ecology?* and *Epicurean Simplicity*—were memoirs. *In Service of the Wild*, concerning ecological restoration and environmental history was my favorite project. It allowed me to learn about changes in the landscape and to walking alongside wonderful naturalists who were working to restore damaged lands. These were men and women trying to thwart the extinction crisis acre by acre, stream by stream, plot by plot.

“Now and again I hear that my books have meant something to somebody—

encouraged and affirmed a certain understanding or given them company in their worldview and sensibility, and that’s a great satisfaction to me.”

Author Chellis Glendinning wrote: “While the essays in *Tough Little Beauties* were penned over three decades and alight on such disparate topics as religious experience, birch trees, birth control, the collapse of civilisation, voluntary simplicity, and ambiguity, the timbre of Mills’ voice never wavers. Like the source of her inspiration, she develops her thoughts in a self-fashioned surround of time and space that emulates that of another era; she draws wisdom and wonder from the delicacies of the natural world; and always, she views humanity’s problems

from perches slightly askew from those the rest of us conjure up to use.”

In 1996 Stephanie was named by *Utne Reader* as one of the world’s leading visionaries. She has a long time association with Community Solutions as a regular conference speaker and supporter, and wrote about Arthur Morgan in her biography about Bob Swann. She is the second Arthur Morgan Award recipient. The Arthur Morgan Award is designed to recognize individuals who possess the traits that Morgan wrote about: character, vision, entrepreneurship, and love of community. She received the award because of the breadth of her interests, and because she is living her life in consonance with her beliefs.

Arthur Morgan Award 2014 – William Beale

It was a great honor, and a great surprise, to have been awarded the first AEM award- and also a bit awkward for me since, after all, I know full well that I’m no paragon, or even close. There is a relevant old, useful saying in engineering R&D, where I have spent most of my time—**if you can do it, you can do it better**. My wife and I did do it—reduced our carbon footprint, and helped others do so—but, when I compare what we have done to what we rather easily could have done, we don’t get a very high grade. After all, we did start from being more or less average citizens of the most wasteful country on earth. All we did was go from awful to less awful.

How could we have done better? First, and most obvious, we could have informed ourselves of the best practices already existing, all over the globe. I did do that somewhat, one of the most productive for me being my attendance at several Community Solution conferences—most informative, and for me, most encouraging, reducing as they did my sense of isolation in my desires and intents. But it’s a very wide world we live in, and I certainly did not plumb its depths of wisdom very far. I am sure those with better skills in web searching could dig up very quickly a huge amount of information of immediate use.

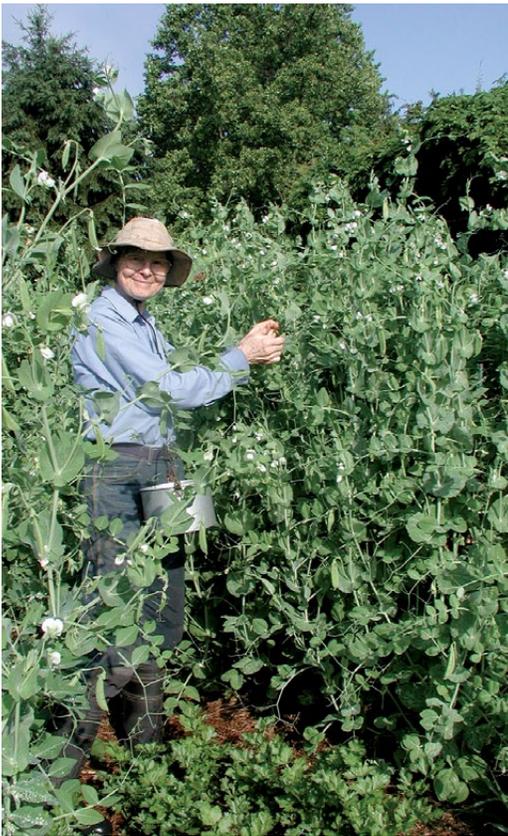
Here are a few I would have liked to have noticed sooner: Chinese aquaculture, marvelously productive; The great wealth in reuse stores, very good for very little; Cargo bikes—rather amazingly capable; Biomass pyrolyzers- carbon-negative energy! And so on, a very long list indeed. All to the good of all, all underused and under-emphasized. So, where is all this pointing? Perhaps Community Solutions could include

on its already quite useful site such a compendium of wealth of information for and from its subscribers—including, ideally, testaments of individual users on the relative merits/demerits of each.

Another emphasis, which I think is very important—illustrations of the personal advantages derived from the kind of low-carbon living which we must go to. Not just the need, which I presume is now rather widely accepted, but also the very real and very big personal benefits. I do not think of such behavior as any sort of sacrifice, instead, it’s a benefit. Again, some examples from my own observations: NO TV. A huge gain of both time and peace of mind; Little or no travel. I did this perforce, but still noticed wonderfully more peace of mind and useful time; If I can afford not to buy it, don’t buy it. Less stuff, more peace, more time, more money! Slow down the running around. Busyness is bad, not busy is altogether better.

Another emphasis, which I think is very important—illustrations of the personal advantages derived from the kind of low-carbon living which we must go to.

A last little thought, construct a vision of what I would wish the world to be, and work, even if only a little, toward its realization, and, as important, talk about it. Visions are important, I, and we should all be working toward ours, and



improving them constantly and comparing and discussing them with others. My own vision is clear to me- a planet on which nature flourishes, unimpeded by us, as it once was, while we, far fewer of us than at present, relax in the benefits from that paradise and from the vast accumulation of solid knowledge of how everything really works, to pursue, at leisure, wisdom.

I end with a cautionary thought apropos of all of above, I call to mind that marvelous little scene in Hamlet, wherein Ophelia, having just received a heavy dose of importunate advice on right behavior from her departing brother, gives that wonderfully on-the-mark repost- “But, good my brother, do not, as some ungracious pastors do, show me the steep and narrow path to heaven, while himself the primrose path of dalliance treads, and recks not his own rede.” Yep, that’s my job—reck my own rede.



The Arthur Morgan Award

On the eve of our 75th Anniversary, Community Solutions inaugurated the Arthur Morgan Award, designed to recognize individuals who possess the traits that Morgan wrote about: Character, Vision, Entrepreneurship, and love of Community. Our first recipient was William Beale, of Athens Ohio, longtime member of Community Solutions, serial entrepreneur, founder of Sunpower, husband, father, community member, and passionate advocate of solar power.

William Beale was born in Tennessee and grew up during the depression in small southern towns. He served briefly in the navy, and went to college on the GI bill, getting a mechanical engineering degree from Washington State in 1950, with subsequent mechanical engineering studies at Cal Tech and MIT. He moved to Athens to take up a professorship at Ohio University in 1960. He taught for 15 years, and slowly learned that he was intensely interested in doing other things, so he started his own business, Sunpower, to develop and market his Free-Piston Stirling Engine, which featured significant improvements in performance, durability, and simplicity over earlier designs. Beale has received 26 patents for his work, and Sunpower spun off two firms-- Stirling Technology, Inc. and Global Cooling, Inc.

He sold Sunpower a few years ago, but continues his promotions of solar energy at every opportunity. “It’s simply good engineering logic . . . it’s blindingly obvious that solar is the way to go. I’m interested in solarizing as much as we can.”

Beale continues to tinker and advises young people to develop a lot of ideas: “Don’t hesitate to have bad ideas—being judgmental too early is bad strategy.” He is currently working on an automatic transmission bicycle and a wood-burning, gas-producing electric generator that produces power through a carbon-negative process.

Beale is the recipient of the 2012 Ohio Patent Legacy Award and the 2013 Konneker Medal for Commercialization and Entrepreneurship. He has donated solar panels to the Athens Library and has been a catalyst for energy efficiency discussions and projects in his community.

He worries about climate change and our lack of attention to it: “Many of the most energy consumptive things we’re doing are near useless or worse than useless.” But he has hope for the future: “The torch is being passed to a new generation and the new generation has a big problem—which gives them an opportunity to be heroes. They have a fantastic opportunity to really do something world-changing. So grab that opportunity and go do it.”

Fellows

The Community Solutions Fellows' Program was implemented in the Spring of 2015 to expand our research efforts and educational outreach, and to honor colleagues engaged in pioneering work. Community Solutions Fellows are our old and new friends who research and write in our areas of concern, including Resilient Communities, Regenerative

Agriculture, Energy Democracy, Restorative Economics, and Being the Change. Our Fellows are implementing solutions in their own lives and communities, and furthering the conversation about how we can transition to a lower-impact, higher-quality way of life.



Dr. Samuel Alexander is a lecturer at the Office for Environmental Programs, University of Melbourne,

Australia. He is the author of *Sufficiency Economy: Enough, For Everyone Forever* (2015), *Prosperous Descent: Crisis as Opportunity in an Age of Limits* (2015), and *Entropia: Life Beyond Industrial Civilisation* (2013). He is a co-founder of the Simplicity Institute, a non-profit education and research center dedicated to advancing the Simplicity Movement.



Mario Arrastia Avila is a specialist in Science, Technology and Environmental Information at the Center of

Information Management and Energy Development (CUBAENERGIA), part of the Ministry of Science, Technology and the Environment (CITMA) in Havana, Cuba.



Megan Quinn Bachman is a journalist and environmental educator. She is an award-winning reporter, a columnist for

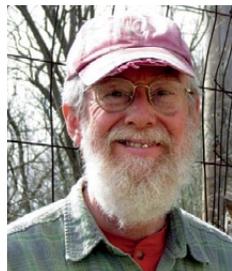
the environmental news service website EcoWatch.com and adjunct instructor

at Antioch University Midwest, where she teaches courses on ecology, environmental policy, sustainable agriculture and conservation.



Dr. Carolyn Baker is a radio host and the author of *Introduction to Dark Gold: The Human Shadow And The Global*

Crisis (2015); *Extinction Dialogs: How to live with Death in Mind* (with Guy McPherson, 2015); *Love In The Age Of Ecological Apocalypse: The Relationships We Need To Thrive* (2015) and *Collapsing Consciously: Transformative Truths For Turbulent Times* (2013).



Peter Bane is the author of *The Permaculture Handbook: Garden Farming for Town and*

Country, and published *Permaculture Activist* magazine from 1990-2014. Peter has taught for more than twenty years--reaching more than 1500 students in 80+ courses spread widely across the US, Canada, and as far afield as Chile, Argentina and Trinidad-Tobago. He holds the Diploma of Permaculture Design for teaching, media, and community service from both the Permaculture Institute - USA (2014) and the British Academy Worknet (2005).



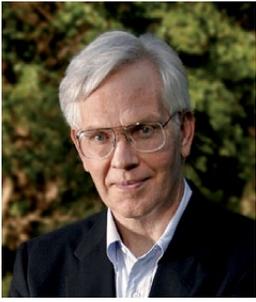
Dr. Robert Brecha was born and raised in Ohio. He is now a Professor of Physics at the University of

Dayton. He teaches in the Renewable and Clean Energy Graduate Program and is Director of Research for the Hanley Sustainability Institute. Since 2006 he has been a regular visiting scientist at the Potsdam Institute for Climate Impact Research in Germany. Bob is also a blogger for the Huffington Post and contributes commentaries on sustainability, energy and climate change to local NPR affiliate WYSO.



Sarah Byrnes is Economic Justice Organizer at the Institute for Policy Studies in Boston and leads their

Common Security Clubs initiative. She has worked with Americans for Fairness in Lending, Americans for Financial Reform, and the Thomas Merton Center. She has authored numerous articles on community resilience for *YES! Magazine*, *Common Dreams* and other publications.



Kurt Cobb is an author, speaker, and columnist whose novel *Prelude* provides a startling reinterpretation of contemporary events and a window onto our energy future. He writes a widely followed blog on energy and the environment called *Resource Insights* and is a regular contributor to the “Energy Voices” section of *The Christian Science Monitor*.



Ma'ikwe Ludwig is the Executive Director of Dancing Rabbit Ecovillage's nonprofit branch, the

pioneering sustainability educator who heads up Ecovillage Education US, and a member of the Board of Directors of the Fellowship for Intentional Community. She is a regular contributor to *Communities* magazine, and the author of *Passion as Big as a Planet: Evolving Eco-Activism in America*, which focuses on the intersection of spiritual and personal growth work, and sustainability activism.



Jim Merkel is the author of *Radical Simplicity: Small Footprints on a Finite Earth*. In 1994 he received a fellowship to research sustainability in Kerala, India, and walked in the Himalayas. The following year he founded the Global Living Project (GLP) and initiated the GLP Summer Institute where teams of researchers

attempted to live on an equitable portion of the biosphere. Community Solutions is partnering with Jim on his new film, *The 100-Year Plan*.



Thomas Princen is the author of *The Logic of Sufficiency* (2005), *Treading Softly: Paths to Ecological Order* (2010) and co-editor of *Confronting Consumption* (2002), *The Localization Reader: Adapting to the Coming Downshift* (2012) and *Ending the Fossil Fuel Era* (2015) all published by MIT Press. He teaches social and ecological sustainability at the University of Michigan with recent fellowships at the universities of Munich and Muenster.”

Liz Walker is the author of *EcoVillage at Ithaca: Pioneering a Sustainable Culture and Choosing a Sustainable Future*. She has helped to introduce the concepts of ecovillages and sustainable communities to a broad audience in the US and other countries. Liz has also been active in the sustainability movement around Ithaca, New York as a founding member of the Partnership for Sustainability Education between Ithaca College and EVI, which in turn helped to catalyze Sustainable Tompkins and Ithaca Carshare. She serves on the Cayuga Sustainability Council and the Tompkins County Climate Protection Initiative.



Linda M. Wigington is demonstrating the feasibility of achieving deep energy reductions in existing dwellings through North American Thousand Home Challenge, and is the founder of the ACI (Affordable Comfort Inc)

Conference. She has been a technical consultant for residential utility programs throughout the country, and is currently on the Editorial Board of Home Energy magazine. She received the American Council for an Energy Efficient Economy's 2002 Champion of Energy Efficiency Award.



wimbi is a mechanical engineer with long career in heat engine research and development, starting with rockets and other



whiz bang things of the cold war (first degree in 1950) and then migrating thru academic and business stuff to solar and non-carbon energy generation. He ran his own small R&D company for 50 years. He has done heat engine widgets of all forms from childhood, and in his career and as a hobby. It is his form of fun. Cheaper than golf, and way cheaper than globe trots.



Dr. Jifunza Wright Carter M.D., M.P.H. is a family physician boarded in holistic integrative medicine. She is also

a community health advocate. Jifunza co-founded Black Oaks Center for Renewable Sustainable Living and Health Food Hub, a 500+ community supported agriculture project in Chicago. Black Oaks Center assists communities in reducing their carbon footprint and fossil fuel use through education and training that includes teaching permaculture.

Community Solutions Board of Trustees

Peter Bane is the author of *The Permaculture Handbook: Garden Farming for Town and Country*, and a frequent contributor to *Permaculture Design* magazine (formerly *Permaculture Activist*). In 1994, he helped to found Earthaven Ecovillage in North Carolina where he built an off-grid home of natural materials. A solar energy pioneer, home remodeler, and microfarmer, Peter has provided consulting advice and design to land-owners, municipalities, and universities for over 25 years.

Carl Bryan is a general practice attorney in Yellow Springs, with a special interest in intellectual property. A graduate of Antioch College and the University of Dayton Law School, Carl also has building and electrical experience. Carl volunteers widely in Yellow Springs.

Amanda Cole is the Director of Alumni Relations and the Annual Fund at Antioch College. She has served as an AmeriCorps member and as coordinator of the Antioch Literacy Corps. Amanda became interested in sustainability and healthy living during her co-op on organic farms in Hawai'i and during her 500 mile hike on the Pacific Crest Trail. Amanda has a Masters in Public Administration and Non-Profit Management from Wright State University.

Henry Freeman, PhD is a fundraising consultant. A Phi Beta Kappa graduate of Wofford College in South Carolina, Dr. Freeman also holds a Masters of Divinity degree from Yale and the Ph.D. in higher education administration from The University of Michigan.

Saul M. Greenberg, PhD currently is a Professor in the College of Education, Intervention Specialist Professional

Development Preparation Program at Central State University, an 1890 Land-Grant Historically Black College and University (HBCU). Previously, he served for eleven years in a similar capacity at Antioch University Midwest. Saul's career in psychology and education has included a rich variety of professional experiences as a clinician, professor, administrator, consultant, and entrepreneur.

Kirk Rowe, PhD received his bachelor's degree from Lincoln University in 1987 and did graduate and post-graduate work at the University of North Texas and the Medical College of Wisconsin. Kirk has had a distinguished career in clinical neuropsychology. He has served as a psychology residency training director in the Air Force. Lieutenant Colonel Rowe has spoken with Administration, base-leadership, and active-duty individuals about climate change, energy and energy dependence, and culture change.

Laird Schaub has lived over four decades in intentional community, and has served as the main administrator for the Fellowship for Intentional Community for the last 20 years. In addition to being an author and public speaker, he's also a meeting junkie and has parlayed his passion for good process into a consulting business on cooperative group dynamics.

Kat Walter is a coordinator with the Yellow Springs Resilience Network, enabling efforts among individuals, organizations, local government, and businesses to greatly reduce our carbon footprint. Kat previously worked as an organizer for The Community Environmental Legal Defense Fund throughout the United States to support communities intent on rewriting

local charters or constitutions to confer more decision-making powers to citizens and to recognize the rights of nature.

Dave Westneat, PhD received a BS in Chemistry from Allegheny College and a PhD in Chemistry from the Univ. of Pittsburgh. In 1965 he joined the faculty of the Chemistry Department at Wittenberg University in Springfield, OH where he taught for over 25 years. He has been a past President and also a Trustee of the Glen Helen Association's Board in Yellow Springs. Dave is a longtime member of Community Solutions.

Linda M. Wigington is demonstrating the feasibility of achieving deep energy reductions in existing dwellings through North American Thousand Home Challenge, and is the founder of the ACI (Affordable Comfort Inc) Conference. She has been a technical consultant for residential utility programs throughout the country, and is currently on the Editorial Board of Home Energy magazine. She received the American Council for an Energy Efficient Economy's 2002 Champion of Energy Efficiency Award.

Nancy Lee Wood, Ph.D., is Professor of Sociology at Bristol Community College (BCC) and Director of the Institute for Sustainability and Post-carbon Education, teaches courses and organizes events focused on sustainability. She currently is guiding a 60-credit Sustainability Studies Program through the curricula committee at BCC, working with colleagues throughout New England in developing a New England Resilience Group, and as advisor to the BCC student group - Seeds of Sustainability - promoting local agriculture throughout southeastern MA.

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For more information visit www.communitysolution.org



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As a nonprofit organization, dedicated to providing knowledge and practices for community-based, low-carbon living, we depend on your support. Please consider giving a tax-deductible contribution.

To receive regular email communications, write us at info@communitysolution.org.

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“There are qualities in humanity which crave freedom, dignity, good will, absence of suspicion and strategy. People will tend to congregate where those are in evidence or to support them where they appear . . . To insure that the spirit of community is not lost is the adventure on which we are engaged.”

– Arthur Morgan

