



Section 1 of the IPC Membership Contract

General Information

This is a pdf version of the latest contract dated 12/06/2017.

This Membership Contract is a collection of all the guidelines & rules for persons who are engaged in the IPC, whether they be work exchange visitors, trial participants, full participants or the dependents of these.

Changes to this contract must be made through our communities democratic model (see Decision Making Process page). The changes will be immediately effective once the results are known. The Tribe members will be responsible for editing this Contract accordingly and publishing the new version with the appropriate date on our website attaching the printed changes to the paper documents, which will be held in a community safe.

As an intentional community in development, we have chosen to make public our inner workings, this contract and the by-laws within it, through our website, so that there is full transparency and the possibility for open dialog about our techniques. It may also inspire other communities to use the parts of it they wish to and we offer it freely.

This document covers novel processes unique to our community. Feel free to contact us if you have any questions, concerns or suggestions about the Membership Contract.

An open mind/spirit and a commitment to collaboration and personal growth are prerequisites to becoming a tribe member. We recommend anyone interested in joining the community to read this Contract.

The main sections of the Contract are:

- Section 1: [General information](#)
- Section 2: [Legal Dynamics](#)
- Section 3: [Decision Making Process](#)
- Section 4: [Shared Economy Model](#)
- Section 5: [Land Stewardship Model](#)
- Section 6: [Other Social Agreements](#)
- Section 7: [Membership Process](#)
- Section 8: [Agreement Signature Page](#)

Contract Terminology

Definitions

- **Community Earth Foundation** - The legal non profit entity of the land trust, also referred to as the Foundation, Land Trust
- **Shawolo** - stands for Shared Work Load
- **Tribe** - The collective Participants of the community, also referred to as the community, the eco-village, the association.

Synonym References

- Full member, member, Tribe Member, Full Participant, Participant and villager
- Interim Participant and Trial Participant are synonyms

** Many words are given definitions within the document itself. If you think something should be added here please recommend it to us. Thank you.*

Legal Dynamics

- [The Relationship Between the Land, the Foundation & Community Participants](#)
- [Participant Responsibilities](#)
- [Panamanian Residency and Citizenship](#)

The Relationship of Land, the Foundation & Community Participants

The International Permaculture Community is an association of individual Participants and their dependents. This Association, also known as the Tribe or the community, has been given the permission to steward land from the Community Earth Land Trust Foundation. Each Participant will be registered in the books of the Foundation as belonging to this Association.

As per stipulations in the Community Earth Land Trust Foundation each Participant is automatically made a director of the Trust however not all the Board of Directors have to be Participants. This way, the leaseholder (the Tribe) have a direct say in the on going decisions and responsibilities of the Trust, as do any previous benefactors (persons), reducing the expenses of the Foundation while also securing the development and stability of the community in perpetuity. While the land remains owned in Trust through the Foundation.

It is the Community Earth Land Trust that decides on the larger zoning of the land by percentage. These zones are usually but not limited too Preserved Natural Habitat, Agricultural, Food Forests & Village zones. It is done by percentage to allow the Trust to bide by its own charter while at the same time allowing the Tribe to develop a more detailed plan that suits them as stewards of the land. The Trust is also responsible for laying out an ecological charter.

The Tribe is responsible in keeping to the ecological charter and paying any land taxes that pertain to the land and buildings.

Stewardship, rather than ownership, will be the base of which agreements are made to occupy, work, maintain and use the lands. See our [Stewardship Model](#) for details.

A 90% majority is needed to change any of the internal laws of the Trust as well as any change to the zoning and ecological charter except in the case of insolvency which can only move forward with consensus.

Except and unless otherwise on the Board of Directors of the Foundation for other reasons, once a Participant leaves the community for good, they are also duly removed as a Director of the Foundation. Participants who leave, may be entitled to a refund of their Land Steward Fee - see [Steward Land Fee Information](#) for details.

Participant Responsibilities

In exchange for full membership and so long as the membership contract and the ecologic charter are respected, Participants are guaranteed a personal space on the land to steward, a say in all the matters of community including the cooperative ventures and access to the benefits that the land and the community and its ventures can offer. The Contract gets into the details of Participant responsibilities and the general functioning of the community.

Each role and/or task that Participants play carry their own responsibilities. There is a detailed spreadsheet entitled the 'The Participants Responsibility Breakdown', not available on-line, which is a work in progress. This spreadsheet is a tool for Participants on the land to use as the information is in a format that is more concise and condensed than in this Contract and can be readily updated as our needs and circumstances change. The spreadsheet and this Contract must not contradict one another. If there is any doubt of authenticity or regulation, this Contract over rules the spreadsheet.

A summary of the general privileges and responsibilities of being a Community Earth Participant follows;

Each Participant will:

- Choose an available piece of land they can steward as their home / personal space of 900 square meters (30x30m) or (9687.5 square feet);
- Have the right to assist meetings of any of the cooperatives within the community;
- Have the right to vote on any issue that pertains to them within the community;
- Take on the responsibilities of being a Director of the Board of the Foundation without remuneration;
- Take on the responsibility of completing the minimum Shared Work Load (Shawolo) hours per month;
- Have the right to share in the harvest and goods produced by the community and monies (paid out monthly) made by the collective works of the community, minus expenses, through the 'Share the Wealth Dividends';
- Have the right to divest of their participation from the community and reclaim their stewarded land fee once a new participant has paid their membership fees in full and been approved by the Tribe.
- Have the right to participate in all the enriching community activities at cost (at the cheapest rate).

Panamanian Residency and Citizenship

Although the Tribe can help guide you through the process, it is the responsibility of each Participant and visitor to ensure their legal stay in Panama.

For all foreigners who do not need Visas, a quick jaunt across the border to Costa Rica would ensure your legal stay within the country for 6 months. As a group we can organize such trips quarterly.

There are many ways to get a legitimate residency and citizenship and this will differ depending on your skills, experience and/or your income or savings. Please refer to <http://visaspanama.com/english/index.html> for Panamanian visa and residency information. As a community we may be able to help those enter and stay who cannot qualify on their own.

Decision Making Processes

The democratic processes we use will enable each Participant to fairly and efficiently partake in the information gathering process, deliberation and vote on the issues that arise in the community.

As of this time, there has been no decision as to which model of democracy we see as the best option for the tribe however whatever models are chosen they must uphold the values of inclusion allowing each person to be heard in deliberation and giving them equal voting power. To date, there are two such models being considered. You can investigate further by following the links; [Sociocracy Model](#); a social democratic platform growing in popularity [Direct Democracy Model](#); a little known platform that the Community Earth Foundation (Land Trust) has adopted.

Until we have decided on a platform, only meetings with all Participants present (in person, or through some technological means) will be excepted as a quorum for making decisions and any changes to the Membership Contract will need a 75% majority.

Shared Economy Model

- [Introduction to the IPC Sharing Economy](#)
- [Wish / Supply Balance](#)
- [Work Sharing Agreement](#)
- [Projects, Cooperatives & Businesses](#)
- [Resource Sharing Model](#)
- [Income Sharing Model](#)

Introduction to the IPC Sharing Economy

The structure of an economy is an important piece to any community, small or large, because it defines the interactions and the methods of those interactions between persons and the world of goods and services. Often overlooked however is that the structure of any economy affects and is affected by all aspects of life, and any economy which denies this reality has inherent problems from the beginning. For example, in modern day economies, elements such as the environment are often overlooked or devalued through cost externalization, creating problems such as pollution and over-exhaustion of natural resources. A realistic, strong, and sustainable economy should therefore be a holistic one and include as many elements as possible.

Furthermore, in price system economics, land is considered like any other resource. The core team has deliberately separated land from economy as it merits a class of its own because it persists beyond us, gives us grounding, provides us with all the other resources we use and is ultimately sacred. Please see our [Land Stewardship Model](#) pages for more details on how land is used publicly or privately in our community.

The IPC is an egalitarian community, with a resource sharing as well as income sharing economic model that uses a commitment of shared work to replace the medium of money as exchange.

Participants will work primarily in areas or on projects that motivate and interest them and sometimes rotate work that is less desirable to get our collective needs met. It is also an economy where each individual partakes equally in the total work load.

Although this document may seem long, it is streamlined in comparison to the rules and regulations of the capitalist system which is so convoluted and compartmentalized that each person knows only a bit of what's really going on or the laws concerning it. Here we try to be simple and transparent while also setting the ground rules for a fully functional alternative. This sharing economy model is an out of the box solution and although some paragraphs may seem drudgingly painful to read they have each been

decided on carefully. If you are unsure why it has been set up in this way the core team would be glad to explain it too you. Furthermore, if the tribe sees ways to streamline it further the possibility for evolution is built into this contract. We are all learning and finding ways to improve the balance between us. We have to be serious in our commitment and our strategy to be successful and be curious and playful in our daily interactions if we are to create magic.

Our sharing economy model takes into account the larger picture and all the interconnected elements that contribute to our living and is embodied in the interaction between participants with the 'Do what you can, take what you need' approach. Equality, therefore is not measured solely by fair distribution but by responding to each of our individual needs.

We come together to share in the abundance of the natural world, to share our dreams and collective efforts, and to share in the harvest and the diverse services stemming from the upkeep and initiatives of the Participants and cooperatives. This will ensure a good balance of knowledge, wisdom, creativity, camaraderie, efficiency and fun.

Participants should realize and accept that we as individuals have not come into the world with equal gifts nor equal wealth however, we are all equally important, and if we want to live in harmony it is in our best interest to share. This concept, although quite simple can cause angst in some. In fact, any system of sharing the wealth and sharing the burden (gains and losses) is unfamiliar to most in the industrialized world and requires a letting go of old mentalities and habits and accepting that together we are stronger. The larger a group we are, the more robust our sustainability is. This community is a tribe, a family. Sharing in the wealth may not get you a Cadillac but you should have access to a car when you need it, sharing the burden means there are more heads, hearts and hands to face life's difficulties.

It is also in our personal interest to help others achieve their possible best because we share in their success, and if we become aloof then we may suffer the consequences of their losses. This community is only possible because people are willing to share. Share a place, share work, share goods, share responsibilities, share the costs, share their fullness and share the dream.

Techniques and information will be open sourced and encouraged to be shared between all members. This creates resilience, a security to maintain and succeed in the projects that are undertaken. Sharing of knowledge and work effort also improves the chances for more discoveries to occur and is a further cohesive force.

Our economic structure includes the following concepts and responsibilities: Wish /Supply Balance, Shared Work Load agreement (Shawolo), Cooperative businesses, Resource Sharing model & Income Sharing model.

Wish / Supply Balance

The community bases its production from the wishes (needs and wants) that the participants have

expressed to the whole. For persons not used to reflecting on their needs, this process may take some time to get accustomed to. Sometimes it is not always possible to know ones needs from the beginning, but as we engage in this community over time, we will better understand ourselves, our needs, our fundamental desires and we will get better at asking for them and manifesting them as a group. In the mean time, we also have the possibility to purchase what we need from the outside when we are either unable to plan our self sufficiency or unable to deliver on certain items which the community will probably never produce computers for example.

Participants and their dependents will be asked to explain their needs in detail so that the whole community can set out to supply or manifest those needs with the participant. It is important therefore that every person express their needs and to support that we will offer self exploration and self expression workshops which will help in assessing surface needs as well as deeper needs, and how that is important in our economy. Needs will be expressed verbally and through written form and naturally will change with time. In order to keep track of needs and wants there will be Wish Lists. Each participant can easily add things to the Wish list, under personal columns and communal columns.

Projects, Cooperatives and Businesses also have their Wish Lists. This helps everyone find work to be done as well as help the community as a whole plan for future inventories of communal materials and natural resources.

As each of us are working towards providing needs for everyone in the community we must also respect our own needs. If you are picking fruit in the agricultural cooperative and you want to eat some, then do so. This is supplying the need that one has right away. This applies to all aspects of the community. Those doing the production of something will always have a chance to profit from it first and we want to acknowledge that this is not a negative thing.

Supply, is fundamental to any successful economy (that is one that provides all the participants with their needs and wants within reason - as long as it doesn't tax the resource or cause damage to the environment or other people). Since we will already be exploring our needs, we will produce lists of things we personally and collectively seek and from our collected efforts, will eventually provide. Note that this is not a planned economy. We do not decide what gets supplied or not but we do try to supply what each of us is willing and capable of doing and have faith that a majority of each persons needs and the communities needs are met through this process.

Pure supply also exists in the community, in the form of services as well as when there is an abundance of any kind. A provider of a service makes it known that they are available to the community and can be thus engaged as the need for their service arises.

On the supply side, it will be prudent for us to keep track of resources used in the community. Sustainable use monitoring, making notes of what natural resources and energy we use to make them will be discussed to see if we cannot improve our communities efficiency and ecological foot print.

Work Sharing Agreement

The heart of the engine of the Sharing Economy is the engagement of the Shared Work Load (Shawolo) by participants. It is where the wealth of the community bears fruit and increases over time, until we achieve a comfortable sustainable balance. This is mostly done without the medium of money in the IPC. It is done through direct effort. Throughout history, each persons time and effort are, and have been, the only true accumulator of human generated wealth. We tap into this people power by arranging an egalitarian contract between participants which is this work sharing agreement. In essence, the Shawolo is how we supply our collective and personal wishes (needs and desires).

We will take our individual and collective needs and brainstorm ways in which we can reduce the work load and share the resources, (energy and waste streams included) and with that plan of action calculate an approximate amount of hours it will take to provide us all with the needs and benefits we desire. We then take this number and divide it by the number of full participants involved. If there are not enough hours to provide for them both needs and wants then obviously the needs will be met first when deciding on our shared work load in the community. It is in our interest to be as efficient as possible, yet also enjoy what we are doing.

Each participant takes on the responsibility to complete a certain amount of Shawolo hours in a certain period of time. The amount of Shawolo hours changes as our collective needs change.

The Shawolo hours is the currency of our community and it is based mostly on the honor system; what a Participant claims they have done. However, there will be some guidelines that we will work on together as time goes by. It has been suggested that there could be a service rendered box, for those who have received a service from a participant which matches the Wish List and where opinions, suggestions or other notes concerning the service can be added. This would to be written up by the participant receiving the service. Lastly complaints may be brought up about ones work or non work through meetings or in mediation.

The Shawolo is like a river, it continues to flow. There is no banking of these hours. The clock is reset each month. It is the participant who must create their own schedule where and when they like to complete these minimums. Any extra is a personal satisfaction and can only improve our situation as a community.

When engaging themselves in work, participants should express their intent to those who may benefit, that is those who have put a task on the Community Wish Lists. For weekly tasks or daily tasks participants can just put their name beside the task and time (schedule) on the list. When they have completed the task they come back and fill out the hours it took, sign and date, and any notes if applicable.

All hours which go toward providing the needs of the people in the community are considered equal unless otherwise referred to in this contract.

Hours that are included in Shawolo include:

- Rendering a service to a participant or a participants dependents

- Work in the village / community lists
- Work in the project, cooperative, or business lists
- Work off land in which the participant includes their out of community income

Hours that are not included in Shawolo include:

- Producing a good that was not on the Wish Lists
- Personal interests, unless they satisfy a need of the community
- Providing goods from the outside unless specifically called for by others or the community
**Note that goods from the outside can be given to the Tribe as donations. So unless the community has already expressed the need and is not able to produce the good ourselves. In this case a form of trade may ensue for cash or resources / products exchange between parties or other communities.*

Hours that are partially included in Shawolo include:

- A Steward and/or their partner(s) who are engaging themselves on the construction of their own buildings on their stewarded land (1/2 time)

At the Pioneer stage, an average of 40 hours a week will be expected or 160 for every 4 weeks. This will change depending on how participants cope, the amount of participants and how our wealth accumulates. Eventually, once the village has enough buildings to accommodate our needs and once the food forest and other agricultural projects get more established, we are hoping that these hours will stabilize somewhere between 20 to 30 hours per week (80 to 120 hours per month).

So long as participants are living in the eco-village, they are expected to share the wealth they make in terms of hours worked inside or outside the community with the tribe. Participants do not have to share the wealth they may be making through stocks, bonds, investments in other businesses, rental properties etc., unless they desire to. The same applies if they are working away for many months (unless the work is part of a cooperative venture). This includes any additional hours after Shawolo worked on private businesses off the land.

Hours of Absences: Every year a participant has a fixed amount of hours in which they can off set their shared work load to allow some flexibility as for cases such as being sick, spending time with impromptu visits by family, emergencies and/or other needs they may have. There are a total of 45 absent hours allocated for the year. These do not all have to be used however they cannot be accumulated in following years. They reset every year, the date depending on the entrance of the participant into the community.

If a participant leaves on the first or last day of a month there are no calculation of hours to make. If however they depart at any other time of the month their Shawolo hours will be calculated as follows:

Take the decided on Shawolo hours for that month and divide this number by the number of days in the

month, always 28, then multiply by the number of days the participant will be staying. This will give us the number of hours that participant is responsible for during the rest of the month in question.

If for some reason, the participant must leave suddenly (such as emergency medical attention to family afar) and they did not complete their hours for the number of days so far in the month, the hours missing will be calculated and added on to their hours upon their return. These hours could alternatively be displaced by the Hours of Absences (see above) if the participant chooses.

If a participant leaves for long periods of time (more than 6 months), they are partially detracting themselves from their responsibilities and privileges and as such, unless other arrangements have been made, will no longer be entitled to any resource shares nor income shares until they return. Also, the private land they steward may be subject to other uses while they are gone (see Land Steward Model for details). Participants will still be responsible for their equal share of land taxes and other legal expenses of the community.

It is possible for a participant to leave for long periods of time and still be entitled to resource shares, income shares and leaving their stewarded lot empty or with their dependents, if they are abroad doing work for an IPC cooperative or business or if as individuals they decide to pay into the community coffers a portion of their income. (Please see Income Sharing Model section for more details).

If a participant does not complete their Shawolo hour minimums per month they will be looked at during our monthly meetings through a check in process. If this occurs often their membership may be put into question through the democratic model and could be revoked.

The following paragraphs give an example to explain the Shawalo concept in operation:

There is a massage therapist living in the community. She has offered her services as a masseuse to the community. She also wants to do a massage workshop to teach other people massage. When catering to the larger society this could be a way of generating income for the community. She lets everyone in the community know first then publicizes to the larger public. She does this because we respect the community participants needs first. Whether those needs are edible goods or those needs are services such as the massages or even the training of the massage we want to allow participants first access, part of the abundance we are working together for.

In this scenario Shawolo hours would break down as follows:

If one participant takes the course, then the hours of the teaching will count toward the Shawolo hours and if more than one participant takes the course, the same amount of time would be counted toward Shawolo hours. In other words no more time is counted; time to teach for one equals the time to teach for all, unless it actually takes more time (in which case the longer amount of time counts. For example, a student stays to ask some more questions for another 1/2 hour. That half hour will be counted as Shawolo hours. If no one from the community takes the course and there are monies generated from the labor that are destined for the community, then the masseuse hours count toward Shawolo. This is so because most labor that is sold outside of the community becomes shared profits so their hours preparing and giving the workshop therefore count toward their community commitments.

(please see below in Shared Income Model for more details).

Please note that more dynamics to Shawolo hours and the economy can also be found in the [Private Home Agreement](#) in the Land Stewardship Model, as it pertains to personal private spaces.

To help in keeping calculations per month simple we may try this on for the first couple of years and see how it will work: IPC time period standards: Year 1 begins the first Monday after we first purchase the land.

Each week is a period of 7 days with 24 hours each day. Each month is a period of 4 weeks therefore exactly 28 days in each month. In each IPC year therefore there are 13 month periods but there are still 52 weeks per year. It may take some adjustment at the beginning however it is a system that will greatly help simplify our calculations of hours. We will still keep the days of the week and the months from 1-13 and will only need to be referenced in relationship to Shawolo.

Projects, Cooperatives & Businesses

Projects, Businesses or Cooperatives are also referred to as Production Elements.

Projects are production elements that are non income generating, and fill a need of the tribe. They can be one time events or ongoing projects, such as a Resourcary or Communications hub, which are managed by those intent on seeing the project succeed, offset by their Shawalo of course.

Businesses & Cooperatives are production elements with pecuniary gain in mind, that tap into an opportunity for the community to generate an income while also supplying the needs of the tribe. The only difference between the business and cooperative is the way they are managed.

Businesses are like sole proprietorship or partnerships or can also be made up of larger groups of people that use a manager to be in charge of the day to day operations of production while Cooperatives are groups of people who manage themselves via democratic processes and share fully in the responsibility of the day to day operations of production.

Cooperatives and Businesses are entities made up of a participant or groups of participants who are working on and in such entities as a way to deliver a need to the community and/or sell goods or services to the wider community in order to bring in the commodity of money.

Cooperatives and businesses at Community Earth do not have individual shareholders and they are not considered in the same legal status as real living persons such as is true in the modern capitalist system. Each Cooperative, Business or Project is owned by the Foundation and the foundation members who are also the community participants choose the overall direction of all cooperatives, businesses and projects and benefit from any wealth generated from those equally.

Cooperatives and businesses can steward lands and buildings depending on their needs and what is available.

Cooperatives & Businesses must:

- Keep an ongoing Wish List
- Keep an ongoing tentative work schedule
- Keep track of all goods and resources they use or are borrowing.
- Keep a record of events
- Keep a record of expenses
- Keep track of all worked hours

All above responsibilities must have one or more participants listed in the cooperative book (functions) which will undertake said responsibilities. In most cases it is the cooperative members that decide amongst themselves who will take on what responsibilities.

All records of Cooperatives and Businesses must be accessible to all full participants and should be published somewhere for participants to easily access.

Production Elements can be decided on and pushed through by the community voting process or can sprout organically by an individual member. The former is simply done by initiating an issue through the democratic process concerning a new production element (Project, Cooperative, Business). Then the village can deliberate on it and vote it in or refuse it. Refusal could be for the simple fact that we may not have the extra hands, time to take it on, resources or funds. The other way could be that someone, out of their own personal initiative, creates something that can then become a production element onto itself. This could then be talked about after the fact and made official through the democratic model or at a Monthly Meeting. The benefit to make it official is that the hours worked can be counted toward the Shared Work Load hours and thus someones personal initiative could be counted on an economic front. (economic here does not mean money oriented but rather creating a good or service or filling a need, which may generate money but not necessarily, but can be counted toward their Shawalo). The IPC will accept a grace period of 2 months from such personal initiative to offset Shawalo hours if the project, cooperative or business is accepted officially as a Tribal affair.

In the case of Businesses, if there is more than one person who is qualified or who would like to manage the enterprise, a manager or joint managers (depending on the size of the production element) may be elected by the community as needed. Managers can change with time, either resigning or called to resign through the democratic model.

Most cooperatives will formally ask the community to cover the costs related to infrastructure and original operating needs through the democratic model to get them started. If accepted, the community will then allocate the amount determined in the democratic model. The cooperative or business or project manager(s) at this point can withdraw the funds that have been allocated in part or in full from the village coffer by the designated parties. This gift from the community is given in the hopes that the cooperative, business or project will return dividends one day and/or produce items and services that improve the lives of the participants in the future.

Once a cooperative or business are themselves generating an income, they will not need to ask the community formally for monies, unless there are big changes requiring new expenses which will then need to be cleared through the democratic model again. Instead, cooperatives, businesses or projects

may use a portion of their income to pay operating costs. This operating buffer is a percentage between 0% and 50% and is self-determined by each group, who must also deliver a copy of the expenses rendered to the Village accountant.

These operating funds can also be used for infrastructure costs and marketing tools as well as to pay expertise from outside the community. The latter may be subject to approval by the community and a notice of intent will need to be written on the Community billboard. Another reason for expressing the need for a paid outside expert is the fact that others in the community may also be able to benefit for their own projects or other businesses and cooperatives may also feel it important and pitch into these expenses via their operating funds.

These operating funds shall not be used for salaries, for beefing up expenses or for any kind of personal benefits, all of which constitutes fraud, and is cause for immediate dismissal from the community.

Earnings after operating expenses are delivered to the Village Accountant and are used in their entirety for the Share the Wealth plan. This is how villagers through the cooperatives and businesses actually get monies.

Participants and their dependents can use the services of cooperatives, businesses and projects on a first come, first serve basis and with no pecuniary fees of any kind, unless elsewhere stated in this contract.

An example: There is a tourist cooperative, with two projects. The first is a camping business. The second is a horse tour business with 5 horses.

That week, there were 2 campsites used for 2 days which brought in \$40 to the cooperative. The expenses were 1 roll of toilet paper and 2 light bulbs that burnt out. The camping business therefore had \$4 in expenses. Note that some participants' time (3 hours), firewood, water, electricity was also used but since these are already coming from the community Shawolo they are not added to the pecuniary expenses. So the monies earned after expenses is \$36 for the camping business.

In the same week there is a horse tour going out with 2 visitors. There is a participant who has put on the Wish List to go up on a tour. As there are enough horses they are invited to the tour and join the adventure. There is no fee for them to do so. The visitors meanwhile pay for the Horse Tour and the business makes \$70. The expenses include a lunch that is offered to the guests but it only cost the business \$2 because most of the food for lunch was produced in the farming cooperative and thus is not considered a pecuniary expense. Note that the tour guide 7 hours and the staff that made the lunch 1 hour are part of Shawolo and thus are not considered in the pecuniary expenses. So the monies earned after expenses is \$68 for the horse tour business.

The tourist cooperative has thus earned a total of \$104 that week. The tourist cooperative had previously decided on a buffer of 30%. So they keep 30% of \$104 for their buffer which now is \$31.20 and deliver the remainder of \$72.80 to the village accountant to disperse of the funds through the Share the Wealth Dividend plan. With that money in the buffer of the cooperative, the members decide to save the money till they have enough to buy a new saddle, the money will also serve to buy things that they may need during the following week for new guests in the camp grounds. Either way, the buffer

acts as an automatic assess tool for the cooperative.

Resource Sharing Model

The sharing of the fruits of our labor, that wealth created, transformed and brought forth for the use of others by the participants Shawolo hours, without the need of money as intermediary, manifests in some form of gift to the world. These goods and services created, arise from our varied needs and wants and are equally used up in differing ways. As a matter of simplicity we will call all of this the Communal Gifts and will explore here the different distribution methods and guidelines around them.

When there is an abundance of some good or food, that is when all wishes for that item that were previously stated are supplied, then the extras will be available for all others in the community through the Free Store, as well as the cooperatives, who may transform such extras. Alternatively the tribe may choose that when we have abundance of this or that, we sell it outside of the IPC.

If there is not an abundance of some commodity, it will be divided amongst the community participants who have wished for it prior and who express their desire for it, in equal parts. We will need to look at the scarcity and its cause together and see if we cannot remedy the situation for the future.

Resourcary

A collection of sharable goods; also a place (IE. cyberspace), warehouse and/or the institution in charge of such a collection where goods held in common can be borrowed. Here are some of the other names which could be used for general or specific types of resourcaries: share shed, clutter house, tool shed, instrument library, library, community stocks, share store to name a few types.

The idea of a Resourcary is that all goods that are not being used by participants on a regular basis, thus all goods that can be shared, could be kept in common places with easy access and a system of borrowing that works efficiently for the community. Some inventory would be required and when things break, we will fix them or find new uses for them. A Resourcary basically facilitates the loaning out and repairing of sharable goods and equipment.

As there will be personal and communal items in Community Earth we will have an orientation on how to see the difference (tagged) and the protocols to use the items.

The regular wear and tear of items is absorbed by everyone but the negligence or disregard for the item one is using from the community will be frowned upon. If a general disregard or negligence is the cause of a damaged tool then the community may ask for a 50% reimbursement of the value of the item, as we find a new use for it and wait for a replacement.

As a group we should maintain a written and/or video archive of 'best practices' for using goods so that everyone follows the same upkeep (tool care) for collective items. The 'best practices' will be decided

on by everyone and may therefore differ from the best practices people already know or what the accustomed local uses are. We will also make training available as needed.

Free Store

A platform to distribute products brought into the economy that are either brought in from the outside, an abundance produced in the community, an item no longer wanted by someone in the community or newly made by participants, cooperatives or businesses that is not directly providing a need of one of the participants. The Free Store is most often the place where extra food will be available for the taking. Literally, it is a first come, first serve with the motto 'take what you need', make available what you don't!

Remember anything produced cannot be taken and then sold. This is not Craigslist! All transactions are money-less here and to take it out of our economy and put it in a money economy is feeding the Price system and taking power away from the sharing economy models. Unless it has been decided by the community beforehand as the case may be for certain cooperatives producing food, we as a Tribe or individuals of that tribe shall not take from the Freestore and sell for pecuniary gain.

Warehouses

Places to store various resources that are not sharable in their nature for use by participants in times of need, especially for infrastructure. Eg. Wood, metal, glass.

In our community it will probably be more like a store shed where an inventory is kept but no one will constantly be there in person.

Workshops

Common use spaces with equipment and expertise. Examples include a jam space (with instruments), an electronics workshop, a woodworking shop etc...

Services Centers

Are places where a service is given which include expertise and the right tools to carry out the service. They can be run by a participant or many, as a cooperative, business or project and usually have a designated location due to equipment necessities. Some examples include: Restaurant, Barbershop, Spa, etc...

Income Sharing Model

Persons who join our community must be willing to share in the profits of their own labors and have a strong desire for wealth sharing in general.

Each participant who is undertaking their Shared work load, is entitled to a payment from the collective works of all participants through the Share the Wealth Dividends plan.

The Share the Wealth Dividends is the plan used to verify all the monies earned from all sectors of the community and the calculations used to redistribute this monetary wealth according to what we as a community have already agreed to prior.

All expenses will be kept transparent by a designated village accountant who may or may not be the treasurer of the foundation.

All participants, projects, businesses and cooperatives must keep an expense record for the services or goods they rendered that was bought with cash or credit and be handed a copy of to the village accountant.

Net income (earnings minus expenses) from all participants, projects, businesses and cooperatives are to be delivered to the village accountant on a weekly basis. The accountant keeps track of all entries and each week writes a summary which the Tribe can consult.

The net income is distributed depending on the percentage of village to resident coffer ratio, which is deliberated and voted on not more than quarterly every year. The current percentage of Share the wealth dividends is 35% to the village coffer (community monies) and 65% to the resident coffer (participants payouts).

When voting on percentages, there will be a discussion first, then each participant writes their desired ratio for the following 3 months. The collective ratios are averaged out and the community has their new ratio for the Share the Wealth dividends.

The resident coffer is payed out to all eligible participants on the last day of each month (every 28 days).

The total amount in the resident coffer is divided between all eligible participants evenly. In case of uneven amounts, rounded to the dollar, the remainder will stay in the resident coffer till the next month.

It is the responsibility of the treasurer to distribute these funds in person or automatically through bank accounts to the participants.

The monies participants receive from the resident coffer is their personal monies, to do with as they see fit, for example - to purchase goods that the community is not willing to purchase collectively or that which cannot be shared, to save for a rainy day or in an eventual parting from the community, for outside schooling or any other personal use that the tribe is unwilling or unable to provide a participant or they're dependents. This ensures the liberty of some financial freedom for each participant.

The monies the village coffer is endowed with goes to pay for communal infrastructure upkeep,

repayment of community/project loans, investment in new projects or improvements in old ones, expertise not found in the village, an emergency fund, future land acquisition, legal expenses, country taxes and any other expenditures the community feels comfortable undertaking with those funds.

This income sharing model helps offset personal costs and puts everyone on an equal profit margin for the same amount of work time, regardless of what was actually produced. Effort over production.

Quality over quantity.

If a participant leaves the community for a few months and works abroad or elsewhere in the country they do not have to share their earned income. This is because they will most likely have to incur many more expenses outside.

When participants are gone away for over a month they forgo any income and resource sharing. If they leave temporarily and are still able to complete their hours for the month or use their Leave of Absence Hours to compensate they are still entitled to the income sharing for that month.

A simple week long example of how the Shawolo hours principle and income sharing plays out is illustrated below:

There are 4 people (**A,B,C,D**) in the this example community. The village coffer has \$200 in it and the residents coffer has \$0 in it.

A. 5 hours doing the kitchen deep clean. 3 hours giving massage to two other participants (B,C) whom asked for massages and 12 hours preparing and giving a workshop to four people not in Shawolo (visitors), at \$80 per person. No people in the community were present for the workshop. The total earned is therefore \$320 minus some expenses that the community could not supply, for example: Some massage oil which cost the masseuse \$20 was used. So we have a total net income of \$300.

B. 2 hours fixing a bicycle for participant D. 18 hours farming (providing food to the participants).

C. 15 hours carpentry in village on a communal building. 5 hours fixing the road.

D. 3 hours preparing the communal meal of the week. 10 hours facilitating art experiences with the children in the community which was a need which was asked for. \$30 from the village coffer was used for art supplies (which are goods that are needed that no one as yet produces). No income was made but the children have expressed their creativeness, which is a psychological development need, plus it was fun!

So, that week, the total brought into the community from the 4 participants was \$300. This income is split between the village coffer and residents coffer depending on the percentage we have all agreed too. Using a 30% to 70% split in this example, we deliver \$90 to the village coffer and \$210 to the residents coffer.

The village coffer which started out at \$200 was reduced to \$170 when monies were taken out for art supplies. Furthermore, we decided collectively to reduce a debt by \$100. Therefore, at the end of the week the delivery of \$90 to the village coffer brought its new total to \$160.

The resident coffer, pays out to all the participants eligible for income sharing. In this case 4 participant with each one receiving \$55.

Participants can put as many hours into the cooperatives or businesses as they choose but are not compensated in any extra way for doing so. We do not want to promote workaholic tendencies, and we are unaware at this time how we can merge this within the equal, money-less, sharing economy without bringing in complications and problems that is inherent in the use of money. So for example, we do not want a dynamic to evolve where one participant is forcing others to work more because they work more. This is why in the IPC it is possible to work more but is not expected or rewarded economically. If someone loves what they do for work it may become common for them to do more. Some people in this case have suggested using an existing thank you site such as Honor Pay to show appreciation without the link to economics.

We want participants to be free to engage in extra pecuniary income but we do not want them to do so at the expense of everything that the community has to offer, (for example, by choosing the hours that pay more for themselves), and therefore we have devised a way in which their extra effort can generate them an individual return, so long as they do at least their minimum amount of Shawolo hours. We will call this calculation; 'Working for cash Beyond Shawolo hours'.

The Working for Cash Beyond Shawolo calculation method is: Take the total dollar amount made from services rendered outside the community or for visitors (that is not part of the cooperative ventures) per month and divide it by the total hours of work done in that month (both the community hours and work for cash hours) and this will give us an average amount of monetary income per hour...then multiply that number by the amount of hours worked out of the community and this amount they can keep for themselves.

Example 1 with 100 hours of Shawolo expected: A participant works his full 100 Shawolo hours for the month and also earned \$500 during a 25 hour period from some outside source. Note: if it was inside source the monies would be divided in the cooperatives or businesses through the Share the Wealth Dividends so it can only be from outside sources, be it other employers or some self employed good or service. To calculate in this case how much the participant keeps and how much goes to the Share the Dividends Plan we would take the total amount of monies earned in that month = \$500 and divide that by the total amount of hours worked in the month, which in this case would be 100 Shawalo hours and 25 outside hours for a total of 125 hours, which gives us a \$4 an hour average, which we then multiply by the outside hours. In this case $25 \times \$4$ which equals \$100, which would be what the participant keeps for them self. The remaining \$400 goes into the Share the Dividends Plan and a part of these monies will also come back to the participant when divvied up accordingly.

Example 2 with 100 hours of Shawolo expected: A participant decides to come live in the IPC who telecommutes or makes money through a personal business they run, or perhaps work outside the land on a full time basis in a good paying job. Let us imagine that they earn \$20 an hour and prefer this job to others available in the community so they choose to work all their time in this. They work 160 hours that month (60 more than the required minimum Shawolo). \$20 an hour multiplied by 160 hours = \$3,200. In this case, 100 hours goes to the community coffers (to be divvied up in the normal fashion)

and 60 hours goes to the participant. Thus in this case, \$2000 to the community coffers and \$1200 in the participants pocket. In this way they are doing what they love and are helping the community in bringing the commodity of money and are still living in the shared economy and benefiting from all the services that the Tribe and land offers as well as getting a part of the Share the Dividends Plan.

Land Stewardship Model

- [Introduction to the IPC Land Stewardship Model](#)
- [Project, Cooperative, Business Stewardship](#)
- [Private Stewardship](#)
- [Steward Land Fee Information](#)
- [The Financial Cost of Initial Participation Chart](#)
- [Private Home Agreement](#)

Introduction to the IPC Land Stewardship Model

The land the Tribe inhabits will be under protection from market speculation through the Community Earth Land Trust. The community itself therefore is already a steward of this land abiding by the Foundations ecological charter and zone management and therefore the tribe cannot buy and sell pieces of it. Since all Participants take part in this stewardship and since each person benefits from public as well as private space, we as a community will manage the lands by designating public & personal/private spaces in permissible zones, without using an ownership model.

Land can be stewarded by a participant (private) but also by a project or cooperative (public) within the zones permissible. In essence the Foundation & the Tribe give these entities the right to use land for an indefinite period of time so long as they occupy the spaces offered and that they do so in accordance to the ecological charter of the land. Stewardship imparts responsibility as well as a privileges to each Participant.

There will be a Steward Registry to keep track of all history concerning the use of lands and the stewards of land.

All Stewards are responsible for the upkeep of their stewarded land which entails respecting neighboring lands, controlling fires, keeping grounds relatively clean from industrial societal garbage and not polluting the water, air or soil with same.

Project, Cooperative, Business Stewardship

There is no Steward Land Fee for a project or cooperative. The size of land stewarded is based on the project or cooperatives needs and will be granted or denied by the community using the democratic model. A project or cooperative cannot transfer their stewardship and if they no longer need the land or if the cooperative or project no longer is functioning the land returns to the commons.

Private Stewardship

The privilege of private stewardship allows each Participant access to a personal/private space within the greater community spaces. The freedom to use this land in any manner so long as it is in accordance with the ecological charter of the Land Trust, imparts a personal freedom, allowing Participants to live and explore in their own ways things that the community as a whole or in groups is not interested in exploring.

Each full participant is given an equal sized stewarded lot to be on, build on, plant on, keep up, make messy or do with as they please so long as what is done on it does not run contrary to the ecological charter of that zone of the Land Trust.

Each participant, regardless of if they are co-housing with others (children, other participant(s), etc...), enters into stewardship of such personal land.

Children and teenagers of Participants have the right to stay on the Stewarded Land and in the community at no extra charge until the age of 18, after which they will be considered as Family Visitors unless they have already applied for membership. (Please see Family and Friend Visitors section for details)

Stewards can invite outside guests onto their Stewarded land and if they do, are responsible for them. Stewards are given 30 Guest Days per year for their guests to use without charge. This is a non transferable nor bankable time which can be used consecutive or not, beginning on the 1st day of each year. This is counted not by the amount of people visiting but by the days that a guest or guests are on the land. (See Family and Friend Visitors section for details)

A business can be started on a private stewardship lot, community backed or not, however all the rules still apply. What is created from that business must first be offered to the Tribe and what is left can then be sold - please refer to the [Income Sharing Model](#) in our Sharing Economy section of the IPC contract for details.

Full membership does not occur until all the [Land Steward Fee](#) have been paid to the Foundation, even if the person may not need the land. Once a member they will still be considered the rightful Steward and they can choose to do with it as they like as long as it abides by the charter and this contract. They could also choose to temporarily or indefinitely allow the land to be used for other community endeavors, however the main steward on the registry will be the initial participant unless and until they leave the community or transfer their stewardship to another lot. In affect, each participant must be a steward of a lot at any given time.

Each participant can only be a steward of one lot at any given time. Projects, businesses and cooperatives may be stewards of many lots so long as the community has given consent and those entities are actually using them.

Stewarded lands are chosen on a first come, first choice method. There is no difference in fees nor in

costs based on the sites themselves. Differences depend only on when a member joins the community and the buildings that prior persons or the community have invested on that land.

Each stewarded land is 900 square meters and is usually located in the periphery of the village center. We feel this is an adequate size to offer privacy for each participant while keeping the village size reasonably (contained) and in proximity for communal living and cooperative work. Exceptions may arise and could be granted through the democratic model if a majority is agreed to.

As of this time, there is no building code, so we ask participants to be safe and create their place as they wish. We recommend sharing your vision of place as helpful information is surely to come your way in saving time, effort and money.

The Stewarded land comes with a refundable fee, referred to most often as the Steward Land Fee. See the Steward Land Fee Information section below for more details.

A participant can transfer their stewarded land to any other participant or person, in the singular, if they are planning to leave the community, exchange a stewarded lot for another, or in the form of a will. In order for the person to become the new steward they will need to already be a participant or go through the membership process and be accepted into the tribe. Such a person will have a one year grace period to come to the community in order to claim the stewarded land. If they are not interested in coming to live in the community or if they don't come to the community within the year, they will be reimbursed the Stewarded Land Fee. In either case, after a month of the transfer and until the year grace period passes, the community will be able to use the land, for example, in harvesting fruits, in short term rentals, etc... as long as such undertakings do not change the lay of the land.

If a participant resigns from the community and there is no other participant who wants to take on the stewardship available, the community will find a replacement for them in time, and will reimburse the fee when the community is able to do so. Reimbursement happens once a new participant is accepted and pays their full membership fees.

Selling a stewardship is forbidden. The only money exchanged is the Steward Land Fee. Every new member must pay the membership fees but if they have been given the stewarded land by a friend or family member through circumstances such as leaving the community or by will, the new member would only have to pay the difference based on the consecutive number of new participants which will never surpass \$8,800 USD. So if the old member paid \$8,800, and left the stewarded land to his sibling, then the sibling would only need to pay the \$1200 trial period fee and be accepted into the community if they have not already done so. If the sibling already is stewarding land, they may choose to change lots. There will be a 3 month grace period for the sibling to make that choice. Which ever stewarded land they do not take on will be available again for other members or new participants coming into the community.

See the section 'Leaving the Community' for more examples and rules concerning transferring of stewardship and receiving the refund of the Steward Land Fee.

If members are leaving the community temporarily, that is, with the intention of returning to live in the

community later, there are a few different possibilities of what will be done with the Steward Land while away and these are determined by the amount of time and frequency that participants are planning to be gone.

- From 1 to 15 days there is no formal process of communication required.
- From 16 days and up, the community must be informed at a monthly meeting and/or posted on the bulletin board.
- For departures of under 90 days a stewarded land can be left abandoned.
- For departures of over 90 days, the community may ask to use the stewarded land or house to rent out or use for other projects until a week before your scheduled return. If this happens, please be ready to remove all important personal items to place in storage. (this could be a locked room in the same house, or in a locked shed or any where else you may wish to store things securely as visitors may be using your personal spaces while you are gone.

If members do not return, or do not communicate with us after the period of their intended return, the community will be worried...so please let us know of your plans! If there is no contact after a month from the intended return date, we will assume that the person is no longer coming back and will make the land available to the rest of the community and future members. If the participant does eventually return and there is still space available in the community they can choose another land to Steward however if they have been gone for a long period of time (years), they may need to be re-accepted into the community through a trial period without the fees. If they come back and express their interest to leave the community they will be reimbursed their Steward Land Fee.

The maximum a stewarded plot can be transferred for, from one participant to another will remain at \$8,800 in perpetuity. Meaning that as time goes by, the worth of the land, actually decreases with time as inflation rises. Another possibility is that when the community is strong financially its participants may want to donate their share to the foundation, thus no one would ever have to transfer stewarded land with fees again. Either way, eventually, if for unfortunate reasons we as a human race are still using the price system model of economics the full price of a stewarded plot will be available to even the poorest of folk (financially speaking).

Steward Land Fee Information

The Steward Land Fee varies according to how soon one joins the community. This system is in place to give an incentive to those who come sooner as the workload will be greater and less comfortable in the earlier years. These fees break down as:

- For the first 16 participants the cost of stewarded land is \$3800
- Between participant 17 & 30 the cost of stewarded land is \$4800
- Between participant 31 & 50 the cost of stewarded land is \$6800
- After 50 participants the cost of the stewarded land increases to and stabilizes at \$8800 USD.

We prefer if the stewarded land fee is paid in full however we understand that not all persons are capable of this and accept monthly payments as well. Contact us and we will discuss the possibilities with you.

The Financial Cost of Initial Participation Chart (in USD)

Consecutive New Participants	Trial Period Rental Fee (\$200 x 6 months, non-refundable)	Steward Land Fee (refundable *)	Total Initial Participation Costs
Pioneers (max. 10 in year 1)	0	3800	3800
First 16 participants after year 1	1200	3800	5000
New Participants 17 to 30	1200	4800	6000
New Participants 31 to 50	1200	6800	8000
New Participants 51 to 200 plus	1200	8800	10,000

**Conditional on leaving without debt, in good standing with the community such as having no damages to pay. In case of legal issues, the community has the right to hold onto these funds until such legal issues are resolved.*

The appropriate fee for the stewarded land depends on when a person finishes their 6 month trial period and not upon arrival to the community, nor upon a payment or down-payment of the Trial Period Rental Fee. The stewarded land fee is based on the consecutive number of new participants in Community Earth and not the total number of participants who at any given point live in the community, meaning that if the current participant population was 30 and one of the original pioneers who paid \$3800 leaves, thus making the participant population 29, the next new participant who joins the community would be counted as the 31st member to join and thus would end up paying \$8000 in initial costs. (See Chart)

Once you are a full participant you will have the right to vote on all aspects of the community and a stewarded lot will then be available for your personal use. You may choose from which ever lands are available in the village, whether there are existing buildings or not.

Note that, the first 10 participants (also known as the pioneers) do not pay the Trial Period Rental Fee and will get a stipend of \$2400 each for the first full year (payed on a quarterly basis, which breaks down to 200 per month to offset living costs). No stewarded land will be allotted during the first year and the Pioneers will make a small camp and live simply, observing and preparing. This incentive helps the pioneers to concentrate their efforts in designing the Permaculture plan for the land and a village

design, to incubate a solid base in the region and put down the first roots for the dynamic community to come. If you are interested in our budding community, are familiar with the tropics/sub tropics, don't mind roughing it and love design work this could be a great experience for you.

Private Home Agreement

Community Earth is unique in that a steward can build a personal abode, home, tree house, garden etc... on a piece of land that is for most intents and purposes private space.

Stewards are expected to pay with their own monies to build their own homes. Maintenance of the stewarded land in general, the maintenance of buildings and the building of structures on this lot is the responsibility of the Steward. The expenses of each are also of the Steward to deal with unless a structure is being built or maintained for community use - as in for a place of business, in which case expenses may be a communal affair.

Stewards should register their building expenses with the village accountant. These records are kept for future claims to the worth of the buildings. We suggest that sharing the intended purchases (or in the case of businesses approval of intended purchases) with the tribe before construction begins will help the community as a whole understand a particular participants overall needs and perhaps alternatives too or better prices for materials may be collectively found. If materials are available from the land, these may be forth coming, so long as it does not retract from the sustainability of our lands and does not disturb other participants, projects or cooperatives from doing so. All such issues are brought up in our meetings using the democratic model for deliberation. It may be in the community's best interest to keep such building materials if finite for future communal buildings.

It may happen that some materials will not be approved and these will be decided through the democratic process. Such materials may be declined due to environmental issues while others may be due to the community not willing to take on future claims for it. In the case of the latter, the steward can still purchase and use the material but the expense will not be validated as a claimable expense.

The registration of expenses will be kept by the community and can be used in the eventual transfer of a Stewarded Land so that monies invested by the Steward can be partially refunded. Registration of expenses is only possible with the construction of new buildings or for large renovations. Maintenance expenses are not covered here.

There is depreciation of buildings to consider plus the fact that some materials may be coming from the land itself not to mention most of the hands and expertise coming from the community itself. We thus have decided so far that it is more than fair to pay for only half of the material costs in which a currency (money) was used when refunding. This refund is payed by the new Steward to the old Steward. For every Steward change half the material costs are displaced. So if George builds a place with \$10,000 in materials and leaves 8 years later, the next Steward, Anna owes George \$5000. She pays him off after 3 years and 40 years later Anna passes away. Her siblings are not coming to the community making the land available to any participant or future participant. The son of Anthony who

is turning 18 soon, decides to take on stewardship of the land and he pays \$2500 to Anna's siblings for the remaining buildings. These are not raised with inflation and this is this way as part of the conscious move to reduce commoditization of our world and return it to the sacred. Eventually the amount will be so small as to deem it irrelevant or until some other structure is built that may incur material costs from the monetary system.

Our concern with the partial repayment of bought materials is the fact that some new members coming in, who want the Stewarded Land may not want the building or to pay for it. This leaves us in a situation where either they have to choose another land and the community waits till someone does want it, or the community itself pays for the building directly and uses the Land for communal purposes. We as a community will have to discuss this matter further as the community develops.

An alternative method would be using a depreciating model over time... that would eventually reach the sum of \$0. So for example, let us use a depreciation of 5% per annum? Using the same example, if George builds a place with \$10,000 in materials and leaves 8 year later, the next Steward, Anna would owe George \$6000 (5% per Annum x 8 years). She pays him off in 4 years and 40 years later Anna passes away. Her siblings are not coming to the community making the land available to any participant or future participant. The son of Anthony who is turning 18 soon, decides to take on stewardship of the land and asks for it. He only has to pay for his Membership Costs but does not have to pay anything for the building, as the depreciation of the building is complete. He will probably put some money into renovating or improving it in some way but as this is considered maintenance there is no reason to register the expenses. These are the two systems so far that we see as possible solutions to the pay back model. So far we prefer the first one... as it gives back something to the person who first put in monies... for example if George leaves after 20 years he does not get anything back for a house that might be still in good condition.

As housing is a need, the Shawolo hours counts toward those engaged in helping the Steward build a home. However, due to the fact that the Steward is building a house for their own benefit and in their own manner we have decided that time used in building personal infrastructure will only be counted in 1/2 time. That is, if a Steward put in 40 hours into building his home that week, it would only count as 20 hours of Shawolo hours. Note that this is true for any other participant who may be sharing the living space with them. Any participant who will not be benefiting from the structure personally (not their own home etc...) can count each hour in full toward Shawolo.

Other Social Agreements

- [Spirituality and Open-Faith Community](#)
- [Conflict Resolution](#)
- [Sharing Circles](#)
- [Generational Balance](#)
- [Children](#)
- [Schooling & unschooling](#)
- [Community Meals](#)
- [Relationships and Sexuality](#)
- [Nudity](#)
- [Personal Items](#)
- [Interaction with Local Communities](#)
- [Temporary Absences from the Community](#)
- [Substance Use](#)
- [Inappropriate Behavior and Grounds for Dismissal](#)
- [Leaving the Community](#)

Spirituality and Open-Faith Community

There is no one particular religion or spirituality of the community. We adopt an attitude of acceptance and openness and this is what we look for in others who intend to join, whether or not they honor any of the manifestations of Spirit. A common recognition that ties us together is that we are all diverse, important and interconnected.

In general we hold a deep respect for the earth as a vibrantly living force and see ourselves connected to the web of what we call nature and what we call life. Living on the land, we take honor in being guided by the elements and the natural world and use that to walk on this land with care.

People may wish to have celebrations, community rituals, meditations, prayers... and all are welcome to participate or not in what feels right for them.

Conflict Resolution

The backbone of maintaining a harmonious community lies in nourishing healthy relationships with each other and the environment. Through open and conscious communication we are able to express

our needs, desires, fears and boundaries, helping us to be clear with ourselves and others. By listening to others we broaden our perspectives and allow ourselves to hear and feel the other. The Sharing Circle is one system in place to help us express and listen. If tensions, conflicts or misunderstandings come up, the sooner they are talked about the better. We feel the Twin Oaks community states it best by saying "it isn't the existence of conflict that determines the health of a group, but rather the manner in which a group does or doesn't deal with conflict which determines its health". We make a commitment to speaking up and doing so with conscious delivery. By taking responsibility for our own behaviors and emotions, and by understanding that every story holds multiple perspectives, we contribute greatly to the resolution of conflict.

Understandably, emotions can get triggered and our ability to hear the other or express ourselves in a healthy way may sometimes need assistance. If there is a conflict that cannot be resolved between the individuals or group, the assistance of a mediator will be called upon. We hope to have several people in the community who can take on the role as mediators which people can seek council with and begin a mediation process. The mediator is person who is an empathic listener, who hears what both parties have to say, helps define the needs of each and guides them to find their own solutions to meet those needs. Anyone with deep listening and strong interpersonal skills as well as clear personal boundaries is welcome to be trained in the mediation process, which would then make them another available mediator to choose from. The mediator (or mediators) will meet with both parties together and if need be separately to assist in finding a solution. If this is a matter that affects the entire community and calls for a decision to be made, it will be brought to the democratic model. If the mediation does not lead to a resolution the issue may be brought to the democratic model as well. Any conflict not being addressed may be brought up by another member of the community as a request for mediation between the individuals involved.

Sharing Circles

The Sharing Circles are weekly community gatherings where people are invited to speak from their hearts and share what is alive for them, a chance to simply be heard by the group without any debate, defense or attack. This is not a time to try to resolve a conflict or decide on plans. Tensions that arise may be diffused through this process as we listen to each other and hear what the other is experiencing. Nor is this a space for berating, accusing or philosophizing. This is a space for sharing how you feel in general or regarding a particular event and sharing personal challenges as well as accomplishments and joy! Done in a pop-up style where people step up to speak when and if they feel moved, while the rest of the group holds them in a safe space and listens. This is a simple yet profound gathering that helps promote freedom of expression while contributing to community cohesion.

Generational Balance

The founders believe that a well rounded community should include a variety of ages, from babies to the most elderly. We appreciate the dynamics, the patience, the humbling, the beauty it breathes into a group. As such we are interested in all types of ages and include different ways in which all ages are

able to participate and enjoy life together. We value the elderly for their experiences, stories and wisdom and celebrate the joy of young ones engrossed in the discovery of the world around them. We also understand that the young lack the knowledge and capacity while the elderly often lack the energy and strength. As such we have some special privileges for each group.

- [Baby Credit](#)
- [Young Child Privilege](#)
- [Senior/Elderly Participants](#)

Baby Credit:

The parents of a baby get a credit of one year of Shawolo hours to divide up as they choose to, in monthly segments and it can be used from two months prior to the expected birth to maximum one year after the birth. For example Georgia takes 2 month credit before the birth and 1 after the birth. Ivan and Georgia both take a month credit each for the next 3 months. This leaves them with 3 months left. Georgia is breast feeding so they decide she take the remainder 3 months which means the credit will be exhausted by the 8th month.

Young Child Privilege:

Parents with young children, from ages 6 months to 5 years, who are taking care of the child as a primary caregiver (house chores, being with the children, feeding them, etc...) are eligible for this privilege which reduces by half their Shawolo hours commitment. It does not matter how many children a primary giver is taking care of, there is only one privilege of half time hours given during the period per family. The amount of the half time hours is established each month as Shawolo hours can change over such a large period of time.

The example continues: Georgia takes her last Baby Credit in the 7th month and begins the Young Child Privilege. She takes on her 1/2 time Shawolo hours on tasks in the community which will be easy to do with a child nearby, sleeping or being watched. The grandparents or Ivan take care of the baby otherwise to help her out. In year 2, Georgia decides to go for a trip out of the country for a month and Ivan takes care of the child. He then receives the Young Child Privilege for that month. (It could have been any guardian, grandparent etc...). Georgia gives birth again a few months after returning. Georgia and Ivan stop using the Young Child Privilege and use the Baby Credit for the next 6 months. After this period Georgia then uses the Young Child Privilege again, which would half her Shawolo hours. Even though they now have 2 children only one parent is still receiving the credit for the whole. The credit can be shared in the family.

Parents cannot use both the Young Child Credit and the Baby Credit at the same time, nor can they change the dates to compensate for any overlap.

Senior/Elderly Participants:

Participants who are 65 years and older have a choice to: take on the minimum Shawolo hours per month or not take on the minimum Shawolo hours per month. This decision it has been suggested would be best made a month in advance however if an elder completes only a portion of Shawolo in any given month, then automatically they are not taking on the minimum Shawolo and would fall in the latter choice.

If they choose not to take on Shawolo they are expected to pay the community coffers half the amount they receive per month from whatever pension they have coming to them from outside sources, no matter how little or large that may be. In this case, no work is expected from them however the elderly can partake and even take on tasks on the Wish List if they choose too for as many hours as they wish. Also in this scenario, they would not be entitled to receive any Share the Wealth dividends directly, however indirectly they obviously would - that is through what is spent from the Village Coffers, they are still able to benefit from infrastructure improvements, events, projects etc... and they still would be receiving shared resources, that is all the goods and services that IPC participants offer to the tribe, including the abundance of food produced.

If they choose to do Shawolo they do not have to pay half of their pension and will be eligible for the 'Share the Wealth Dividends'.

In either case, as the elderly are still considered participants, they would still need to be responsible as members in other ways, such as paying their share of land taxes (etc...).

If entering the community as a senior, the person would still need to pay their membership costs (Try Out Rental Fee & Steward Land Fee) and would still have to go through the process of membership with its Try Out period.

It has been suggested that as a collective we pay into the Panamanian, private or internal type of Old Age Security. This may be a possibility but will be brought up and dealt with once the community is up and running, as the participants will want to make those choices through our democratic model and many voices will need to be heard.

Children

The IPC is a family friendly environment and the Tribe recognizes that the energy and wisdom of all ages contributes greatly to a well rounded healthy community.

Children are valued as creative, intuitive individuals that have just as much to teach us as learn from us. The community helps raise the children and we are raised by the children. By living in community, the children receive many perspectives, models, people to share with and reflect on and as they as they test, explore, and question, the community grows and learns as well. The parents or primary caregivers will be responsible for ensuring daily care of the child, however it is also the responsibility of all members to keep an eye out for the safety of the children, respond to any immediate danger and provide or find the necessary support for the child. The community in that way supports the autonomy as well as the safety of the children.

Parenting support is important and we hope the Tribe will undertake activities that will accomplish this. Such activities could include a sharing circle for parents, workshops for both children and parents, a sharing of the responsibilities among parents of different families and even a designated child care provider, and many more that may be useful.

Just like the adults, children will be encouraged to take care of their environment by picking up after themselves and treating the natural environment with care. Any destructive behavior could be positively redirected by the adults of the community without need to punish or chastise. The parents are asked to help their children respect community guidelines concerning land, material care and respecting boundaries.

As much as possible we want children to grow in an environment where they feel loved, their voices are heard and their emotions, thoughts, needs, desires and curiosities are valued. They too may be involved in the decision making process by having a say on issues that feel relevant to them. However, the ability to cast votes will only be granted once an adolescent is participating fully in the shared work load.

For the teenagers of the community, they may decide to participate in the shared work load, experimenting with what kinds of work and what schedule works best for them, and pending on the communities decision, may begin receiving some of the share the wealth dividends for part time shared work load hours.

A child or adolescent will be welcomed into sharing circles and other events or activities. They may stay in meetings or other gatherings as long as they are not disrupting the process and if they do, they will be asked to leave (same applies to adults!) and may return at a later time if they feel ready to.

We hope to create a safe, inspiring, and enriching environment for both children and families to play, explore, live and flourish together.

Schooling and Unschooling

There is no mandatory schooling system within the Tribe. Parents and children are free to choose whatever form of education best suits them including options of personalized homeschooling programs, unschooling, attending the local school in the nearest village or even starting up a school on the land.

Community Meals

People will most often organize their own food and eating schedule within their own personal dwellings. There will be a community kitchen to use, with its own rules and orientations. The core team is hoping to meet to eat communally, once a week. Head chefs will alternate. Depending on the needs of the community we may decide to eat together more or less frequently. This is not a mandatory gathering but hopefully a beautiful place to share in the joy of culinary delights. There is no specific diet followed in the community and people may eat what feels right for their bodies. Eating styles may range from omnivores, vegetarians, vegans and living food eaters. Community meals will be organized

to try to offer meals that will fit all our diets.

Relationships and Sexuality

A myriad of intimate relationship styles exist. The IPC accepts all expressions, whether monogamous, open, single, celibate, polyamorous or other. Part of every adult individual having a personal stewarded lot is to allow for freedom and personal space. For instance, a couple may decide to live together and have an additional space if one of them needs time to themselves, or others may choose live separately and choose when they spend time together... People are free to live their relationships in whatever dynamic works for them, without judgment from the community.

Sex is a natural and beautiful part of life! Unfortunately there is much taboo and unhealthy expressions of sexual energy in much of the world and the IPC hopes to inspire healthy sexual relationships and consciousness around the subject. The community is a sex positive space where people are open to discuss their fears, desires and boundaries and where children, and especially adolescents are welcome to join in on the discussions. Tantra workshops are one way in which those interested in the community can gather together to bring playfulness to these discussions, offer transparency and offer a model of healthy and sacred sexuality. There are bound to be different levels of comfort with displays of sexuality or sexual energy and through communication we will find ways of encouraging expression while respecting boundaries. Any sexual behavior that inflicts harm on another or crosses a boundary of another will be brought immediately to mediation and possibly the democratic model to decide on the best course of action.

Nudity

Our gorgeous human bodies have the choice to be free of clothes. Because we view the human body as our blessed vessels nudity is accepted and embraced as a natural right on community lands. To remain in a friendly open relationship with locals we ask that people refrain from being naked on the public access road and near our neighboring local families. As well, for safety or hygienic purposes there are certain locations on the land where clothing will be required such as in the community kitchen and in workshop spaces. Any invasive or other inappropriate behavior related to the nudity will be stopped immediately and brought to mediation or discussed in the democratic model.

Personal Items

Participants can own and use personal items as easily as they borrow and use communal items and both can be found interchangeably under their roofs. One is a 'good' which the owner is not willing to share as it is too precious to them such as a beautifully crafted cane or it may be an item that is not even sharable such as a kitchen table, and the other is a 'good' that is sharable and was either made via Shawolo hours, purchased via the Village Coffers or donated by a participant or outsider to the IPC as an association. Even if something could be shared and was made in Shawolo hours does not mean it can not be held as a personal item in private spaces, for example commodities that are used up such as

candles, soap, conserves or even a dining room set. The most important rule is that if a product is manifested out of Shawolo hours then it should not be sold unless the community has decided to do so and the Tribe shares in the profits of its sale, that is monies go to the Village Coffers.

No matter what the case, materials, tools and goods should be respected and well maintained. Such basics as - put it back where you found it, tell someone if you have broke it, repair it if you can, prepare it for the next person who wants to use it, etc... are expected from all people who visit or live on the land.

Personal items should for the most part be kept on a participants stewarded land when not in use. This will help set the boundary for such items. Most communal items will be found and stored in communal spaces. See [Resource Sharing Model](#) in the Shared Economy section for details about communal goods.

Interaction with Local Communities

We aim to maintain a strong and healthy relationship with the outer community. Integration is key to building a sense of trust and camaraderie with the local community so that those living on the land are not forever seen as outsiders and so that our neighbors equally feel non threatened by our presence. We adopt a philosophy that we both have much to learn from each other, avoiding the colonial mentality of subjugation or superiority.

Making connection with local neighbors will be most available to those who are not afraid to communicate, who accept differences, and who genuinely understand that we are all a human family. Once the community is more established, we may start up some community outreach projects such as gardening in schools or a much needed recycling program.

Temporary Absences from the Community

Participants leaving the community for a temporary period will have their benefits and Share the Wealth Dividends stopped upon leaving and resume upon return. There is no minimum stay required per year, however since we want a vibrant community, those who end up never being around (only one or two months per year) may be asked to divest their membership to make space for those whom would invest and enjoy their time being in the IPC on a more regular basis. Exceptions are possible depending on circumstances and would need to be discussed with the community through our regular decision making processes. Please see [Steward Land Model](#) for more information about absences.

Substance Use

Hard drugs (such as cocaine, heroin, crystal meth etc..) are strictly forbidden in the community and use of other substances is tolerated on peoples stewarded lands but not tolerated in communally areas, including the village, the forest and farm lands. If there is any substance use on peoples stewarded lands, they must be mindful of keeping the land clean (such as putting cigarette butts in the garbage).

Please be aware that there is a tobacco virus that can spread from cigarettes and can affect plants.

Therefore we ask smokers to be especially careful and wash their hands and shoes before going into agricultural areas.

If there is use of any drugs, alcohol or mind-altering substances that seem to be impeding in one's functioning or is inducing destructive behavior (to the group or to the individual), the subject will be brought to mediation and if not resolved, to the democratic model.

There may be times when groups of community members decide to use tobacco, alcohol or mind altering substances ceremoniously or festively, and ask for permission from the Tribe to do it in certain community spaces however that must always be discussed and decided upon before hand.

Inappropriate Behavior and Grounds for Dismissal

Hopefully through the mediation process, healing services, counseling and/or group processing, people will have systems in place to help them work through challenging patterns and recondition. We recognize that no person is perfect and yet are at the same time. What is more important is a genuine desire for personal growth, an ability to self reflect and use triggers, challenges, and old conditioning as a platform for transformation. Ultimately though we are responsible for our own emotional and physical well being, as well as our actions and ways we treat the environment and each other. These are some of the things that may lead to dismissal.

1. Polluting the air, water or soil.
2. Non-consensual physical, sexual or verbal abuse
3. Mistreating animals
4. Misusing drugs, alcohol or other mind altering substances
5. Not keeping up your responsibility of Shawolo hours
6. Lying about hours worked or income generated
7. Selling of our communal goods and services for personal private gain
8. Being repeatedly irresponsible to community resources
9. Repeated crossing or breaking of boundaries.

All such matters will be immediately brought to the democratic model.

Leaving the community

When someone is leaving the community for good, the community pays them back for their stewarded land fee only when a new member has joined the community and paid their membership costs in full. This ensures that the community doesn't get into financial problems due to members coming and going and further promotes everyone involved to find a suitable replacement.

As long as conditions are met, these monies will be reimbursed as soon as possible. One must be in good financial standing with the community: that is, having no debts toward the community, such as damages to property. That person must also not be under any legal issues that affect the community within the Panamanian Legal System. The following is an example: Joanna was the 20th participant in

the community. She paid a steward land fee of \$4800. She is leaving the community and there is someone on the waiting list. The newcomer, Juan will be the 53rd participant. Juan's steward land fee is \$8,800. Once Juan's fee is received, Joanna gets her reimbursement of \$4800. The difference between these two goes directly to the community coffers. Let us change the dynamic as a matter of example and say that Juan is not able to pay his full fee immediately, so the community agrees to making monthly payments. Only once these installments reach the amount that Joanna paid, will she be reimbursed in full. Although this scenario could inconvenience the person who is leaving we think it is fair considering that monies will eventually be given over and that inconvenience could also be felt on the part of the rest of the participants.

Reimbursement is available whether or not the new participant chooses the same lot as the leaving participant. If there is a house on the stewarded lot, the leaving participant will also be reimbursed for part of that as well. Because the community is contributing hours building the house, the amount one receives back as reimbursement will be half the cost of the building materials.

If the community buys the house back from an individual leaving, the space will either be used as a rental house for visitors, temporary housing for work exchangers, new comers and persons building their houses, or to fill any other need the community may have.

Tribe Membership Process

- [Application Stage](#)
- [Try Out Participation Stage](#)
- [Full Membership](#)

Application Stage

We are recruiting possible Participants now, before we have the land, while searching for land this winter and through all the subsequent steps until we reach our intended 200 Participant capacity. Once the permaculture plan is complete we can begin to invite visitors to get a feel for the existing members and the land in which we call home. Regardless of whether you visit in person or not or if you want to get involved right away, the following outlines the application process and is open to any person who is interested:

1. The founders suggest you undertake the following self exploration and manifestation exercise: Put your name in the middle of a piece of paper... all around your name and anywhere on the page write down what is important to you in your life, as abstract or detailed as you like. This may include passions and interests, external and internal elements... Leave the paper be for a day or two and then look at it again... make changes you feel necessary and mark in some semblance of order as to what is most important to you at this time.

This is a great exercise to understand yourself and your deeper needs and what you can concentrate on to fulfill your aspirations. You can share this with others if you like and maybe keep it on hand for a later community gathering.

2. Fill out the [Intentional Living Questionnaire](#) & then send it to us. If you are a group, a couple or a family we ask to receive a questionnaire from each individual adult. This questionnaire acts also as a self reflection tool and clarifies ones desire and position on issues that relate to our community directly.
3. Make sure you have read the whole Membership Contract (found under the membership tab or download the [IPC Membership Contract PDF](#)).
4. Once Community Earth receives the questionnaire we will give you a confirmation that we received it. Please wait 1 week before expecting further news from us. When we have finished reviewing the questionnaire we will arrange an interview by phone or VOIP with video (Skype, Jitsi, Google, etc...). If you are already on the premises as a visitor or in a work exchange role we will meet with you in person.

This screening process is more about getting to know you better and we will ask questions that may arise to clarify information in the questionnaire.

While the Tribe aims to be as inclusive as possible we also strive to maintain the harmony and health of the community as it grows. As such, you will be asked to undertake a criminal record check from your country of origin, which you can fax us after the interview. We suggest that if you have a criminal record, that you discuss it with us in the interview. The founders feel that many modern convictions are political in nature due to the system of economics or governments we live under and are quite accepting, however the Tribe as a whole reserves the right to choose who lives amongst us.

No confirmation of membership will be given at the end of this interview.

- 5. It could take us another week before we approve or disapprove of your request to begin a Try Out (Trial) Participant period (see below for details), but we will contact you in either case with details. In the spirit of transparency, we will let you know why your application was either approved or disapproved. If you are approved through the application process you and your dependents can start the 6 month trial period as soon as space is available. This period only begins once our Membership Contract is signed and the applicant is working and living on the land.

Alternatively, once you are approved you can also choose to 'Reserve Placement' for a future time to begin the Try Out Period.

Try Out Participation Stage

You are now welcomed into the community as a Trial Participant which will last a period of 6 months of actual time spent living in the community. This time does not have to be consecutive but it is probably best to do so. For example, 3 months on, 3 months off then 3 months on again would be okay. If you don't think you can do the Try Out Period at one full stretch please let the Tribe know this before you come.

During this mandatory trial period members are expected to take on most of the responsibilities of the existing full Participants, and we will help you get up to speed within the first month as to how things operate. Newcomers participate in projects and cooperatives, assist meetings, share in the profits and receive all the benefits the community has to offer, with the exception of the right to cast votes on issues under discussion. This trial period allows new comers to find their niche, to integrate with the others and see if they enjoy living together in the eco-village.

As a Trial Participant you will be given temporary housing. This housing could be in the form of a room in someones existing house, a fully equipped camp ground, a cabana or other small dwelling etc...

and will be determined before you arrive taking into consideration your needs, what is available and when you are planning to come.

Trial members will be expected to pay a form of rent - 'the Trial Period Fee' which is set at \$200 USD per month. These monies will go toward their membership fees. This ensures that after 6 months the full Try Out Period Fee has been covered unless they have already given the money to the community up front through the [Reserve Placement](#) option, in which case there would be no fee to pay.

This Try Out Period will probably be the hardest for those unfamiliar with living in such a community, in natural tropical settings, with a free and open mindset and we suggest that you take this period to evolve personally and communally when issues arise, and it is in all our interests to help you do so.

We ask that you give the experience a try for at least one month. If for some reason, you are unable to stay the whole 6 months, but wish to continue the trial period, please inform the community formally at a monthly community meeting of your departure and your intended date of return. The remainder of your trial period will commence upon your return.

Once the Try Out Period begins, Participants will be responsible for their shared work load hours, of expressing their needs and engaging in the direct democracy process (except the power to cast votes). They will there after be included in the monthly financial 'share the wealth' dividends, which will be calculated retroactively from the day they begin working in the Shared Economy.

Once the trial period is over the community will gather together through the democratic model to decide whether or not you are accepted into our family. Trial period Participants will be told why they were accepted or rejected. If not accepted, you will be asked to leave and will be given a week to do so. If people are truly themselves this will work out for the best for everyone involved.

Full Membership

You are considered a full Member/Participant when:

- Community Earth Foundation has received payment for your [Trial Period Rental Fee](#);
- You have completed your Try Out Period participation time of six months and have been formally excepted into the community.
- Community Earth Foundation has received payment for your appropriate [Steward Land Fee](#) in full;

At that point we celebrate your birth into the Tribe!

Note: There are no fees required for children (17 and under). When a child who is living in the community becomes an adult, they too must apply for membership and fill in the questionnaire. This is a good moment for them to reflect on what community living means to them and if this is a place they wish to continue living. They too will go through a trial period and pay the fees for this and Steward Land. If an adolescent under the age of 18 chooses to partake in the shared work load hours and does so

for 6 months this time can count toward their Trial Period. Note that doing so also entitles them to begin receiving the monthly Share the Wealth Dividends. Like everyone else, once they are recognized as adult Participants they will be offered land to steward and can begin casting votes.

IPC MEMBERSHIP CONTRACT AGREEMENT (Signature Page)

I, _____, have read, understood and accept the IPC Membership Contract and I understand it is a binding contract and voluntarily commit to the processes and responsibilities that being a part of the IPC intentional community entails.

I furthermore take the responsibility for the safety of my self and any dependents, children, pets or otherwise that will be visiting or living in the IPC lands and absolve the Community Earth Foundation for any injuries occurring to me or my dependents on their land(s).

Applicants signature: _____

Signed & dated on: _____