

The Leaves of Twin Oaks

Fall 2006, No.103



Working Together: Oakers reflect on our labor system

Labor. If there's one thing that ties Oakers together, it's the work that we do to contribute to the continuation and upkeep of our community. This includes everything that we deem "labor-creditable:" cooking, cleaning, group child care, tofu production, hammock production, gardening, dairy work, and the hundreds of other jobs that we do are valued equally. Moving to Twin Oaks, we each commit to working 44 hours/week (this number fluctuates). We each have a great deal of autonomy over constructing a labor scene that fits our individual needs and desires. It's a trust-based system: we track how much of which kinds of work we've done each week. Hours done over or under quota get added to, or deducted from a

running vacation balance. Our labor system is a central to the community's



functioning, and lately it has been up in the community. What follows is a small slice of the wider, ongoing com-

munity discussion: six communards give their personal take on our labor system. Share and Enjoy!

Pele- Our labor system is a mix of positive and negative, like virtually everything. I genuinely appreciate our system's dependency upon honesty,

cooperation, and equality. One hour of work is worth one labor credit regardless of the type of job. These same qualities can hurt our labor system, when communards behave disrespectfully and irresponsibly. This is disheartening to me. I live here for the trust-based way that we share our work in order to share the benefits. The labor
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News of the Oaks

After many summers of labor scarcity in the tofu hut and many months of community process, we implemented a tofu reserve crew policy this spring. We now require a shifting rotation of communards to do one shift/week in the hut during the busy season. The new policy is notable as the second exception to our all volunteer labor system (dish duty is the other). The Tofu biz continues to expand as we explore further upgrades, including getting advise from an Ottawa, ON soy equipment consultant; the upgrade team has begun preliminary discussions on potential building locations for the expansion.

This October, a contingent of teens from The Farm in Tennessee came up for a weekend of work and cross-commune cultural exchange. They helped

out boxing tofu, doing food processing, and in the dairy and kitchen, as well as participating in various discussions with Oakers, including how Twin Oaks can better integrate our teens. They even got to experience a Twin Oaks dance party! A group of Oakers will be visiting the Farm this Spring to complete the exchange.

In other LEX news, a group of Oakers traveled out to East Wind this spring, and three people didn't return! We evened the score soon after when some East Winders came to LEX for the Communities Conference and one of them decided to stay on as a Twin Oaks member.

After lots of community process, a new family with a child joined us in the late spring, our first in four years! Luuk (2) has charmed the pants off

of everyone and quickly amassed his own bevy of adoring primaries. Elsa and Ben are both an important part of our (somewhat waning) Ultimate Frisbee scene.

As per our age cap policy, we removed the age cap this spring when the average age fell below 40. We are now open to members of all ages!

Rollie's son Chris(Xkid) had an emergency appendectomy and recently spent some time recovering at Twin Oaks.

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EVEN COMMUNES NEED MONEY: NEWS FROM TWO OF OUR BUSYNESSES

AUBEE'S FANTASTIC TOFU ORIENTATION - BY AUBEE (RECRUITER/KETTLE WORKER EXTRAORDINAIRE)

The Twin Oaks Community Foods operation (tofu production in particular) requires the use of heavy machinery, multiple barrels of boiling water, and a very temperamental stereo. Then the business landed a few new tofu accounts: making fancy flavored tofu for Sunergia Foods (including peanut ginger, spinach jalapeno, and wild mushroom) and selling more of our own tofu through Potomac Foods, a large east coast distributor. Suddenly we needed to increase our weekly production of tofu, and our labor support needed a proper introduction to the magical building known as the tofu hut. I was determined to bring it to them. My current tofu oreo (orientation) is not complicated, but it is definitely on its way to perfection.

The tofu oreo was not an ambitious endeavor at the start. I began with a brief history that usually ended with some sort of canonization of River (manager of the business for many years, River has worked in the hut since the invention of the soybean). Next came a tour of the hut that followed the soybean on its journey from silo to walk-in cooler. I ended with safety tips and a demonstration on how to properly suit up (apron, rubber boots, hairnet/beardnet, gloves and glove liners, etc.). This part required

a volunteer who usually fell into my good graces for the remainder of their 3 week visit.

All of the original material remains



in the oreo but as time has passed, I've realized the power of strong encouragement and a little bit of rhetoric. At first, I made minor changes based on my arbitrary preferences in the hut. For instance, I find it infuriating that people of shorter stature often

permanently alter our aprons to fit their smaller frames. When I began informing visitors about this fact, I noticed a small decrease in shortened aprons. In addition, most hardcore tofu heads prefer visitors to go directly to the changing area, suit up, and then report to the floor. I included this in the oreo, and received only positive results.

Soon, there were bigger fish to fry. Forget aprons, we didn't have enough people working in the tofu hut. I started wondering if there was something I could do to fix this, and there was! These days I spend a bit of time talking about how much I love working in the hut because it reminds me that I am part of the proletariat. At this point, I talk about my complete rejection of mainstream values which, inevitably, led to working with my hands and sweating through an honest days work. I also spend a little time looking around at our beloved tofu heads and calling them by name, so they know I know who they are. Of course, this has nothing to do with intimidation and everything to do with encouragement. I'm pretty happy with the evolution of the tofu oreo, and I look forward to more exciting changes in the future.



LITHE AND LEAN - THE NEW TWIN OAKS HAMMOCKS - BY KATHRYN

Twin Oaks is now two years post-Pier One, and our rope products business has made definite progress toward our goal to become a leaner, more flexible business.

We are leaner through cutting expenses, primarily by making materials ourselves that we used to pay other companies to make. Our fabric beds sewing area, established by Bri in MT about a year and a half ago, has reached maturity—their request for an entirely new, under-warranty sewing machine was recently approved. Since

this sewing area was introduced, we have made all of our single-layer fabric beds on the farm, at a savings to us of at least \$9 per bed. Our other major cost-cutting breakthrough came in the rope shop this winter, when Alex and Owen used our rope machine to twist our own recycled polyester Envirope for the first time. We are now able to meet all of our rope needs in our own rope shop, at a significant savings to us over external sources.

Our second goal of increased flexibility is almost a given for a business

that no longer has to manage, weave, and warehouse tens of thousands of mostly green rope hammocks for Pier One. In the past year and half, we have introduced two major new products: a chair pillow that attaches to the carrier of the hanging chair, and our Silkspun hammock, a "luxury" hammock made with silky-soft rope and a dense weave, with three ropes per peg instead of two, and twenty stitches instead of fourteen (takes almost twice as long to make!). We have also (re)learned to make the

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Sew it to Joy! hemp fabric hammock that Tekiah once made, and the rainbow hammock, that we were buying from Spiral/Moonweavers. The end of October will see the launch of our latest new product—the Coolnet Hammock, a three-point hammock designed especially for use on sailboats.

Unfortunately, technical difficulties (down with satellite internet providers!) prevented us from getting our eBay store up and running this summer—a significant blow to our rope products income for the year. However, McCune has done some remarkable work making both our wholesale and retail websites more attractive and easier to use, and this seems to be having a positive impact on our web sales. We also had a successful wholesale trade show in September, and our new marketing managers, Kristen and Sabine, along with our unflappable desk crew, have injected fresh energy into our sales efforts—the products office has been a flurry of calls, mailings, and FAXes in the past month.

The current climate in the industry, continually squeezed by ever-increasing competition from cheap imports in the big box stores, is not easy. We believe our leaner, more flexible rope products business will hold its own in this climate, and our modest sales increases over the past two years reflect that. And so, like capitalist yogis, we will keep stretching, stretching towards more sales and lower costs.



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Various Oakers have been working on Brad Blanton's (local Independent candidate) campaign for Congress, as well as participating in discussion groups based on his book and personal philosophy, "Radical Honesty." Paxus did a stint as his fund-raiser and campaign manager, and Promethea facilitated several "World Cafe" discussion forums on the farm as well as in Richmond and Culpepper. Marione and Brenda have started a Radical Honesty discussion group on the farm.

Several Shannon Farm-Twin Oaks

romances sprung up from Shannon Farm's "alternative singles" dance this summer, resulting in increased traffic between the two communities.

Twin Oaks' homegrown klezmer band, The Vulgar Bulgars, finally took the plunge and took PALs to go on tour this Summer and Fall. They played their way up to Montreal, and made it as far Toronto before their van broke down. Overall, the tour was both a success and a blast, and they were well recieved everywhere they went; an imporant step in the Bulgar's mission to spread klezmer throughout the world!

Our social scene continues to blossom and fluctuate. We've had some community dialogues around racism, culture, and class, including sharing circles and O&I papers. Some folks have been playing bridge in ZK on Saturday nights, Alyssa organized a number of coffee houses during the spring and summer, and we performed "The Complete Works of William Shakespeare, Abridged" to

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Leaves in the Herb Garden

by Hildegard the weeder



It is that time of year again... time to harvest the bounty of leaves that fall from our trees and haul them down to the duck area of the garden for further processing into a lovely nutritious soil.

Friday 13th was our first frost. The basil was well picked. Apple made lots of tasty pesto and the cooks had ample fresh supplies for summer dishes. I was sad to say goodbye as I chopped the remainders into the soil and I will remember it fondly. The nasturtiums (our favored edible flower) were finally looking good; we'll see just how much cold weather they can actually take.

The culinary herb beds are arranged in square plots holding compatible plantings of different varieties. For example: A big lemon grass in the center surrounded by nasturtiums, edged with the more commonly used chives; or, lemon grass encircled by red basil and tarragon. The

old compost piles are recycled into better-drained beds for rosemary and sage, lavender or thyme.

Cilantro has regrown nicely with



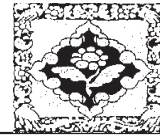
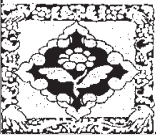
the cooler weather and should stand throughout the winter. Most of our

culinaries will remain for use through November into December and we keep rosemary and parsley in the greenhouse for the really cold times.

The boxwoods parterres are beginning to fill in nicely and should begin to be a real help in breaking the wind to protect the winter beds from the devastating cold.

Our hardy eucalyptus is standing tall ready to give its boughs for the sauna and cold remedies. The banana seems to be a balm for bee and caterpillar stings and also yields its great leaves to shade tiny transplants from the intense summer sun, if laid on top. I am beginning to chop it now for compost, as it really is a massive plant!

Echinacea, st. johnswort, motherwort, and others were harvested for tincture and it's almost time to collect the horehound, marsh-mallow root and licorice for cough syrup.



Why is this place SO WHITE?

by Rachelle Sadiq

DISCLAIMER: *It is not racist to acknowledge cultural differences. Attaching a value system of right/wrong/better/worse to those differences is racist. It is possible to be racist without intention. You might also want to shake some of that white guilt off your brain before you read this.*

Don't freak out, no one's gonna get "discriminated against" or become a victim of "reverse racism" or whatever that means. Have you ever stopped and wondered why, after almost 40 years of intentional living, Twin Oaks is still so white? I mean, think about it - right now we've got about 90 or so folks living here, and about 11 of those are not white. And while it's true that this number is a reflection of the national average, it is also true that there is absolutely no intention behind this coincidence and that our other demographics (gender, age) are not meant to reflect any national statistic, but are instead meant to reflect an ideal of a utopic, intentional community. Twin Oaks has at times stopped accepting people of certain ages and genders in order to keep up these balances, so why not race as well? Recently, during a sharing circle about race and culture at TO, we brainstormed for explanations as to why fewer nonwhites are attracted to/stay at Twin Oaks, and the answers we came up with were pretty interesting. Some believe that the biggest obstacle that nonwhites face at TO our cultural norms, the biggest one being our nonviolent communication culture and our extensive and somewhat abusive family planning processes. There was a consensus among the nonwhites at the sharing circle that nonviolent communication is at its root classist (who has the money for all those books and seminars, or the knowledge/nature to handle the very complicated language and sentence structure of simply saying that you can't stand someone?)

), and also racist. We also mentioned smaller things such as the community's general intolerance for loudness and public expressions of extreme emotions that are based neither in happiness nor sexuality, our allowance, the food we encourage people to cook and eat, cleanliness, and our written/passive-aggressive cultures.

It became clear to us that we simply couldn't change a few policies and then the brown, yellow, and red people would start pouring in; we are gonna have to (gasp) work, and possibly (asthma attack) change our culture. Of course this is daunting! Historically, changing a culture has been one of the longest and bloodiest ventures any person or group of persons has ever taken on and, aside from the bloodshed, TO is no different: it took us five years just to dig a swimming hole! People shared their thoughts on how willing they would be to change themselves and TO in order to add some pepper to all this salt and of course the answers varied. For some, the issue of a racial balance wasn't as important, so they weren't willing to change much. Some felt that they would have to leave if they had to live with certain behaviors, and some were enthusiastic and ready for change. Some of course, felt that the issue was totally irrelevant, that Twin Oaks is not apart of the problem - one long term member even had the nerve to tell me once that I was "preaching to the choir", which is a big 'ole fib if I ever heard one. I believe that our secluded life and very unique culture at Twin Oaks contributes to the problem of cultural ignorance and the racism that is a result of that. This is evident more in the experiences that visitors, new members, and guests have here. There is room to be made to feel like you're totally fucked up if you don't know how we are used to people expressing themselves. It can be alienating and racist when you look at the type of per-

son these issues continually come up with. Some have found moving here to be almost like assimilating, squashing the parts of you that are simply you and where you came from.

For me, a black girl from Missis-
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Piper's Plea

My birthdate is 12/23/23. By the time you see this article I'll be almost 82 years old. I've lived at Twin Oaks for over 25 years, and for all of that time, except a few months, I've been the oldest member. I've benefited greatly from our generally non-agist lifestyle. *But* now, as an octogenarian, I'm really missing peers - people who can provide tips or ideas about how to grow old gracefully, how to be productive as long as possible, and perhaps, ideas about how to die as gracefully as possible.

I still believe in egalitarianism, but I no longer know how to apply it in daily life when I seem to need so much more than the rest of my intentional family, all younger than me. The oldest just turned 74. When I was 74 I "remember" having twice the energy I have now *and* (if I remember correctly) I could remember things twice as well then as I can now. I can't even remember the names of some of our members nowadays, my own intentional family! And that's extremely embarrassing, especially considering that when I first joined Twin Oaks I was able to keep track of names and details well enough to be the honcha for a very large and successful communities conferences (the one attended by almost 500 people).

If anyone reading this is over 75 years old, would you do me the great favor of emailing me at pi232004@yahoo.com. I'd be very grateful!



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issippi that has had the word “nigger” spit at her way too many times (and yes, yes, I realize that I am lucky to not have had to deal with what my elders did), the flabbergasting and angering part of this process was trying to figure out why so few people wanted more black people here or thought that it was strange that we weren’t making an issue of the obvious cultural imbalance in the same way that we regard gender and age. I tried to think about the origins of TO - the founders and their backgrounds. In the end, I don’t really blame them, nor am I resentful that their concerns with race and nonwhite culture were pretty much non-existent. In 1967, they had plenty to worry about and no recruiting budgets. I don’t even think that race is mentioned in Walden Two. But now, in 2006/7, we don’t really have an excuse and you know what? It’s pretty embarrassing. The entire communities movement has been coincidentally mostly a white one, with many nonwhite communities being either separatist or spiritual, which

leaves very little space for the nonwhite person that wants secular and diverse communal living. And believe me, I really enjoy living in community, which is why I’m not content to simply move away. I also realize that because of the big changes that will have to take place is in the culture of TO, a place that’s



Folks watching the anniversary play: a look at our racial demographic.

been under development for almost 40 years, this process will be slow. People will be made angry, hurt, or happy; and some will move away. And even though I will probably not live at Twin Oaks long enough to see a total of 30 nonwhite adults living here or a black male come here and stay, I am not scared of this struggle, and it is not

mine to bear alone. I don’t feel like I should write about how I’m trying to speak at black colleges in D.C. for recruiting because that’s not what’s going to make the difference. The difference will have to come from the community as a whole, from our desire to practice what we preach. Changing our cultural makeup would keep true to TO’s purpose as a social experiment, as stated in our bylaws:

“In furtherance of these purposes the community shall endeavor to: eliminate hierarchical relationships between people; promote the practice of non-violence in personal, interpersonal, and political relationships; respect and preserve the natural environment for the use of all species, now and in the future; eliminate classism, racism, ageism, patriarchy, and other forms of oppression, both within and outside of the community; practice community of property, with all those in the community sharing what they are, have, and can produce with one another.”

Anything else is a lie.



You know you live on a commune when...

...you share a Netflix subscription with 4 or more people

...you have no idea what Netflix is

...you or a member of your family has ever answered to the name Sage, Harmony or Rainbow

...you know the Meyers-Briggs, Enneagram or Ayurvedic dosha type of everyone you live with

...you’ve ever given or received feedback while naked, with someone other than your lover

...you share a checkbook with 5 to 75 other people

...dinner conversation turns to reminiscing about your favourite McDonalds food before you

stopped eating there. The longest-term member thinks they ate there once in the 80’s.

...you cringe at the phrase “high impact”, because you want to get as far away from those people as possible, or because you ‘are’ one of those people.

...you’ve ever organized an orgy by consensus

...you’ve decided when to hold a conference based on the most auspicious astrological reading

...your household income breaks down to either \$75 a month, or \$250,000 annually, depending on how you look at it

Eight of the above are true for Valerie Living Water, who has lived at Twin Oaks for 14 years.

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system's affect on the community is also both positive and negative. We tend to be very work-focused, which can interfere with cultural pursuits. However, we are highly productive. Our tofu business and garden are the first two examples that come to mind of hard work paying off. Even as a work-focused community, our system offers much more flexibility than the "outside". Each of us is an owner of several businesses, not an employee. This gives each of us more power and autonomy over our jobs than someone with a boss. Personally, I greatly enjoy the freedom that our system offers. It provides me with the opportunity to hike in the woods for long periods of time. Although getting out of the labor hole (labor debt to the community -ed.) is challenging for me due to my physically demanding work scene, I still wouldn't change our labor system. I live with the consequences of my choices.

Gordon- During my first visit to Twin Oaks, in 1974, there was a well-attended hammock shop meeting on what to do about a member who was 200 hours in the labor hole. As I recall, the member was contrite, yet a slight bit defiant. He wanted to do better, but he didn't think The System was really fair. He could imagine working harder in the abstract, but he clearly had trouble staying motivated in the face of endless hammocks and other day-in, day-out jobs. Some people made supportive suggestions, others felt ripped off and helpless. Some people felt frustrated that the community couldn't prevent this problem from happening again and again.

Twin Oaks has made progress since then. The Labor Hole Policy is pretty good at catching people early who are falling behind. However, the tension continues between our trust-based labor system, built on members picking their own work and pace, versus the tendency of many people to slack off. We very seldom get to the point where we need a public meeting about an individual's work

performance; unmotivated people often move themselves on before it gets too bad. So we don't have much practice with confrontational enforcement. Old policies are dragged out. Managers try to remember the way it happened last time. It is slow, and awkward, and the tensions keep building.

But it is important that we do ultimately confront members who are not doing their share. It is just too easy for people to lose energy, lose focus, maybe get depressed, and fall behind. Also, Twin Oaks' fairly open acceptance policy means some new members don't yet have much self-motivation. Usually when people



fall behind, the small things (3x5s from the Labor Hole Mother, friends' support, gossip) get us back on track. If those don't work, the community must face the unpleasantness of O&I papers, feedback meetings, and so on. Otherwise everyone's confidence in the community's institutions and culture is threatened.

Pam- I consider myself as (among other things), a pragmatic socialist. Our labour system offers a simple way of getting necessary tasks done without a lot of daily negotiation – that appeals to my pragmatism. I also appreciate that our system values all kinds of work equally, and shows this by 'paying the same rate' of one labour credit per hour. I despise the huge range of pay scales in the corporate world. Here we run worker-owned and worker-controlled businesses. How wonderful! No need to compromise our egalitarian values to earn a living. We put domestic, agricultural and organisational work on the

same level as money-earning. Because of sharing income and expenses, we are able to reduce our cost of living to a low level while experiencing a comfortable lifestyle. It frees us from the need to each focus on earning money for 40 hours a week. It enables us to focus on the things we, as a group, have decided are important to us.

And yet sometimes we grumble.... What is there to dislike about such a fair and pleasant way of living? When we forget that we are the engineers of our systems and the participants in our decision-making, and instead cultivate resentments and cynicism about our community, we are choosing to live less fully than we can. Cynicism is a warped choice that allows a person to go along with something they can profess to disagree with strongly, and not do anything to change what they say they don't like. It allows the person to reap all the benefits without making the effort to work for continuous improvement. The price, of course, is a curdled soul – unhappiness that is blamed on what other people do, although it is caused by the mismatch between our ideals and what we ourselves are prepared to actually do. Some of the foundations of happiness, as I see it, include having a set of ethics you really believe in and live by, and also a plan for your time that is realistic. Our labour system can fit such an approach. It doesn't have to be perfect.

Paxus- PSCs (personal service credits) are our own internal labor currency. If I have a vacation balance from working over quota on average, I can offer some credits to another member of the community in exchange for them doing some work for me. If my friend is good with tools, I can offer them PSCs to build me a piece of furniture. The long standing policy is that PSCs, like the rest of our labor, are granted on a one PSC for one hour of work basis. However, like many things at Twin Oaks, there has been "norm drift." Can I give you 3 PSCs for a picture it took you an hour to draw, because you had to practice drawing other pictures to

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get this fast? Can we have auctions where PSCs are used as the currency, completely distinct from the time it actually took to create the object being bid on? Should PSCs be de-linked from the one-to-one policy, since the underlying work to the community has already been done?

Just as a member can choose to spend vacation anyway they want, perhaps they should be permitted to spend PSCs at whatever rate they would like. The debate rages on....

With the loss of Pier 1, our largest hammocks customer, the community has sought

to increase other income areas to compensate. One of the fastest growing work areas in the community is **Outside Work (OW)**. OW is labor that members do for someone other than one of our cottage industries. The wages go to Twin Oaks, and the member receives labor credits. The majority of Outside Work's growth has come from more members working off the farm in construction, agriculture, house cleaning and landscaping. Despite the benefits, there is some internal controversy over OW. It puts a strain on our vehicle fleet, and it often takes people off the farm, degrading the quality of our collective life. Despite the drawbacks, I still think that OW will continue to be an important part of our collective income.

Shal- A labor credit is earned per hour of work, no matter how much or little is accomplished in that hour. On the positive side, it is a very important part of an egalitarian system to recognize that some people are able to work faster than others, and slower people should not be punished for what they cannot help. This is especially important to me since I am a slow person, and love that I am not punished for that here. It is one of several major reasons why I live here. However, although a faster person's range is different than

a slower person's, both have the ability to work quicker or slower. The upper part of that range requires pushing ourselves hard, and most of us would not want to be required to do that since we want to enjoy our work, and we own the place. But much of the range can be done without undo hardship,



at least in repetitive jobs (like most of our work), by looking for ways to work more efficiently.

As I see it, it is a major weakness that our system has no built-in incentives for working more efficiently. I think this has the effect of making our community significantly more inefficient than it could be, thus costing us as a community quite a bit of time.

I think we could chip away at this problem in a couple of ways. On a formal level, for our repetitive jobs we could teach efficient methods to new members, and hopefully even retrain established members in more efficient methods. And on a more informal level, we could try to create more of a culture of trying to work efficiently for the good of the community, while still working at a humanely comfortable pace. This would serve the community better in that we would get more done per hour. Then we could do more and/or work less.

Apple- Sometimes I hate our labor system. Sometimes I notice that I am comprehending life only through labor credits, deciding what to do with my time based NOT on what I would enjoy doing, or what I think NEEDS doing, but on what I could do that I could write on my labor sheet. Sometimes I find myself looking at what OTHER

people are doing for labor credits, and judging myself against them. At times like these, I start to think that the labor system is a gigantic and ugly institution that's slowly crushing me into the ground. And sometimes I LOVE our labor system. I see freedom within it to choose work that feels good to me, and that differs everyday. I see it as a representation of all the members deciding what is important to us, and agreeing to work on it together, equally, fairly. I see it as the basis of our egalitarian system. I see it as agreements that we individuals have made with each other, out of respect and shared interest. I struggle with trying to uphold this second view of the system. I want to feel positive about it, and about us. What's important to me is that we get the work done, and we regard each other with respect. I don't think there is any SYSTEM that can make both of these things happen. It is the choices of individuals that make our society work. And on a good day, I DO think our society "works."



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great acclaim over Anniversary weekend. Rehearsals for Tom Stoppard's play "Acadia" are already underway, in preparation for performances the first week in December.

Sky and Marielle organized Twin Oaks' second annual rave for the fall equinox, a lovely evening featuring bumpin' music, a bonfire, special treats including fruit, chocolate, and coffee, and lots of groovy late night vibes.

We just approved Scott's proposal to start a Twin Oaks Software collective; for the first time we seem to have amassed enough computer geeks to make this business feasible. If successful, it has the potential to earn \$40/hour, our highest dollar per hour yet!

A group of Oakers went to Sandhill this September to help out with their Sorghum harvest. As always, they fell in love with this homey community and returned singing its praises.

Gwen (4) had a Fancy Nancy birthday party this October, with many off-the-farm kids and many princess-themed presents.



Who We Are...

The Fellowship for Intentional Community is an inclusive networking group of many different kinds of intentional communities in North America and abroad. The non-profit FIC publishes the Communities Directory, Communities Magazine and an extensive webpage, as well as sponsoring workshops on community living.

Twin Oaks, a 39-year old income-sharing community, is a member of the FIC and home to one of their distribution offices.

For more information, please contact one of the following:

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www.ic.org	www.twinoaks.org

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We hope you enjoy this issue of *The Leaves of Twin Oaks*! It requires a substantial amount of money and labor to for us to produce this quality publication. The Leaves depends on the donations of people like you! So if you like what you are reading, please make a small monetary donation (\$5-\$25) so that we can keep the *Leaves* rolling off the presses, and continue providing it to our extended family around the world. Checks can be made out to Twin Oaks Community, and sent to *The Leaves of Twin Oaks*, 138 Twin Oaks Rd. Louisa, VA 23093. We hope to begin publishing an e-newsletter; send an email to info@twinoaks.org.

Thank you for your support!
The Editors, Kassia and Sky



Walden Index

by Valerie (aka Ultra Violet Waterfall)

Number of 10 - 18 year olds from The Farm community in Tennessee, who visited Twin Oaks for a weekend in October: 12

Amount, in dollars, of the highest-paying indexing job Twin Oaks has done: \$20,000

Number of editions of that index: 5

Number of years over which the index was done: 3

Number of members who returned this summer/autumn after being gone on PAL (Personal Affairs Leave): 4

Number of people participating in the Visitor Program in 2006: 75

Number of new members who arrived between March and June, 2006: 14

Amount, in dollars, for one member to become a licensed waste-water treatment operator: \$84

Amount, in dollars, of money saved -each day- by being able to treat waste-water ourselves, instead of paying a company to do it for us: \$125

