



FAERIELAND 23

Faerieland is located somewhere in the
nexus of Widjabul-Wiabul-Githabul
country. A place where 5 different mobs
passed through. May we acknowledge the
unceded custodianship of this land and
the elders past, present and emerging.
Always was. Always will be.

/This Zine is intended as \an orientation tool for visitors to Faerieland \a conversation starter
/It is \a snapshot in time \just a beginning \by no means exhaustive or authoritative
/I hope that it grows every year \contributions welcome.
\Tellurian

Objectives circa 2002

- to celebrate, honour and respect the uniqueness of Radical Faerie sexuality so as to foster healing and personal & spiritual growth for those who practice it;
- to envisage, facilitate, create, build & maintain a Radical Faerie sanctuary which supports & nurtures a healthy Radical Faerie intentional community which is characterised by:
 - A. sharing freely, communicating openly & creating co-operatively,
 - B. decision-making as far as is reasonably possible by consensus and
 - C. cooperating as a single unified family living eating & working together in one house or exploded house and in a sustainable lifestyle
- dependent upon resources, to provide a cultural learning centre and spiritual oasis for those who call themselves Faeries, to operate as a retreat centre & occasional gathering site for the larger Faerie community and friends;
- to sponsor creative projects that reflect & support Faerie culture, that promote activism on relevant social justice issues (whether local or beyond) and to assist in the creation of other sanctuaries;
- to foster stewardship of the land with its air waters vegetation & creatures and to honour, study & regenerate the natural environment and conserve indigenous flora & fauna thereon;

Money

Everything at Faerieland is funded by weekly Steward contributions, volunteer-lead fundraising (eg. Glitterball) and donations.

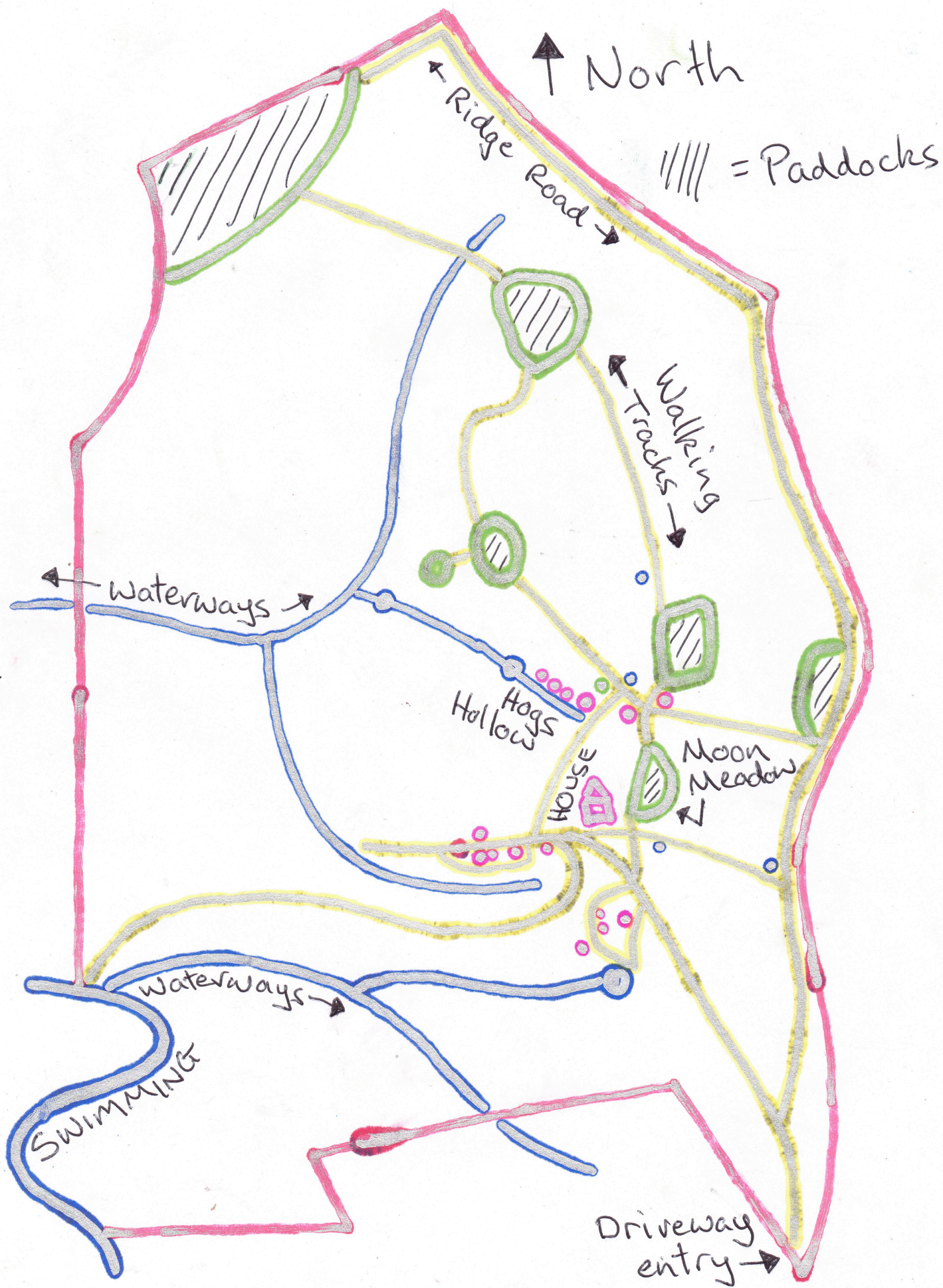
Food is paid for from a separate kitty that Stewards put \$x/wk toward.

We ask that casual visitors make a daily contribution toward food/utilities. If you can't afford that, please check in with a Steward (NOTAFLOF).

Cash donations are preferred. The bank details are on the donation tin as well as the whiteboard in the office if you need to make a direct deposit. Please include your name as a reference.

We are able to allocate funds to various project/events. Small expenditures for relevant supplies can be refunded (or donated!). Keep your receipt and see our treasurer.



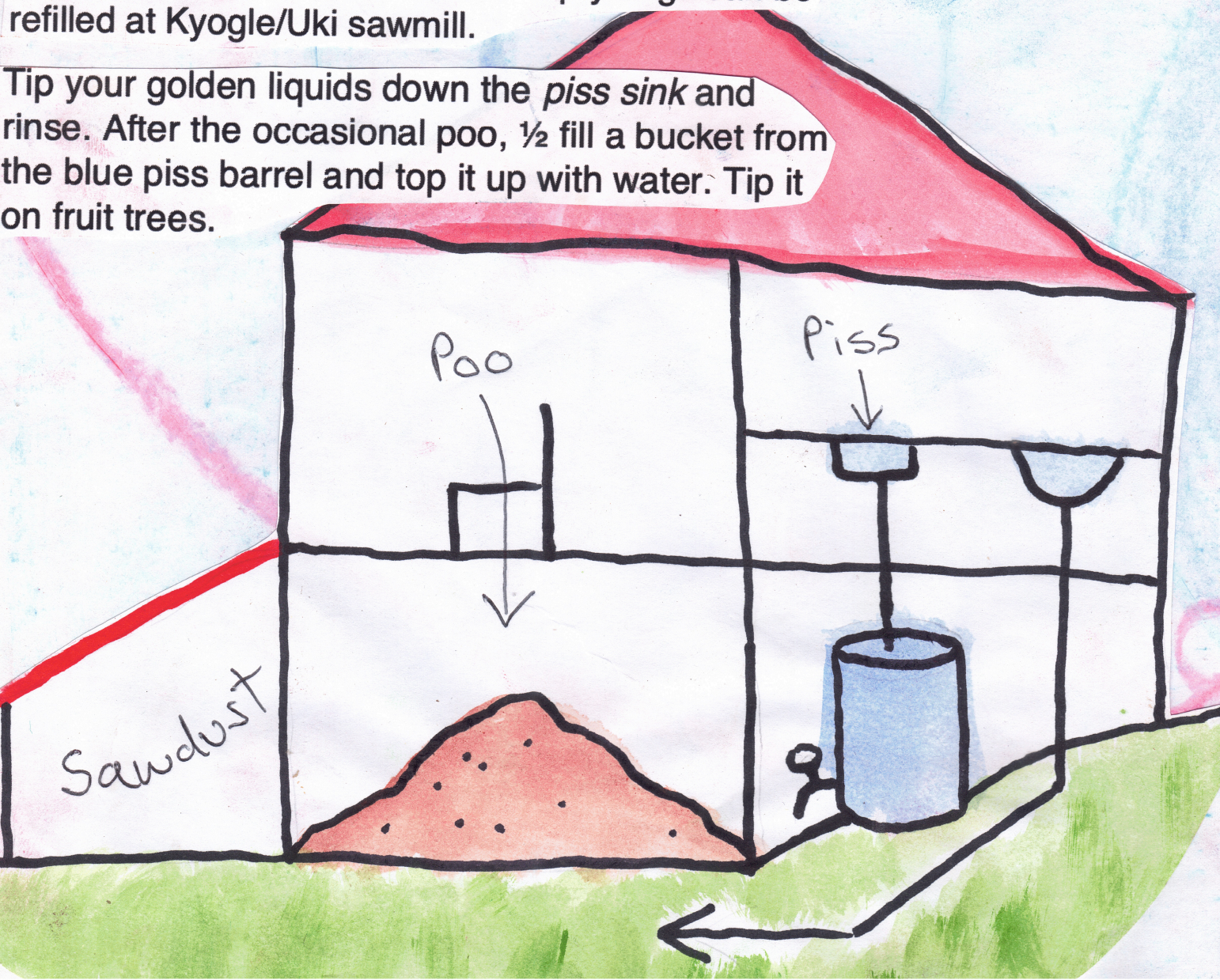


Weeing down the loo is for the bourgeoisie. We pagan radicals prefer that you try to awkwardly piss into a container and then tip it down the sink. Then we can take a bucket full of stale gathering urine and use it to grow stuff. Isn't it beautiful? Also, the world is your urinal. Please pee far away from buildings and paths to avoid the acrid wafting scent of sun-baked ammonia.

If it's brown, let it go down.
Nothing that is not
biodegradable down the hole.

Follow it up with a double handful of sawdust or other carbinacious material. There are bags of sawdust under the toilet block. Empty bags can be refilled at Kyogle/Uki sawmill.

Tip your golden liquids down the *piss sink* and rinse. After the occasional poo, $\frac{1}{2}$ fill a bucket from the blue piss barrel and top it up with water. Tip it on fruit trees.





Generally we have 2 'active' stalls and two 'resting' stalls. Periodically check under the two active stalls. Use the rake provided to spread out the mountains

of shit, to aid the composting process. Finished compost in resting stalls should smell of earth. It can be used around the base of fruit trees (don't pile it up against the trunk).

Faerieland

'Governance' is the system of governing a group of people - the method of organisation (or lack thereof). Democracy, Autocracy, Sociocracy, Anarchy etc. It is a framework that can be designed to facilitate ease in collaboration.

A constitution is a kind of *governance manual* that describes processes such as decision making, financial boundaries, roles and responsibilities etc.

Custodians of

Then

Faerieland was 'officially' born in 2002 when elders Teacosy, Phase, Anand, James and Phillipe moved onto the land.

They set up a company called Top of the Garden (ToG) and together formed the Board of Directors. Faerieland is an asset held by ToG and the Board is responsible for statutory duties (official paperwork).

As per the current constitution, ToG has shareholders. Residential shareholders (minimum \$4000 investment) are entitled to reside at Faerieland and vote at meetings. Supporting shareholders (minimum \$500 investment) are allowed to visit Faerieland and attend meetings but not vote.

Enter, the Advisory Council (AC). Once a year at the AGM, 'office bearers' such as Secretary, Treasurer, Culture officer, Environment officer etc. are appointed to form the AC. The AC may comprise two thirds Residents and one third Supporters. It is responsible for the operation of Faerieland in service of its Objectives. Decisions of the AC are made by consensus (ie. Everyone must agree).

Top of the Garden, Constitution, Board of Directors, Advisory Council, Residents, Shareholders, Objectives, Consensus. Still with me?

Now

ToG and its constitution remain. Two directors remain (not living at FL). Two residential shareholders remain (living at FL). There is no succession plan beyond the arrival of *The Fab Five* in early 2022. Should ToG cease to function, its assets (the land) shall be sold and any profits donated.

The Fab Five, calling themselves Stewards, have been operating as a kind of quasi-Advisory Council under the verbal mandate of the remaining Directors/Residents. None of these Stewards are shareholders.

The Stewards have been trialling some basic aspects of Sociocratic governance. Particularly Consent Decision-Making (ie. there must be *no objections*).

Next

What does the succession of Faerieland look like? Is the constitution still appropriate? Are the objectives still relevant?

I (Tellurian) am concerned that with the current structure, ToG may cease to function and the land will be lost. It is my dream to overhaul the constitution so that FL may continue to thrive as a resource, managed by and available to Radical Faeries and their allies.

Some of the most important changes might be:

- Consensus decision-making --> consent decision-making
- Shareholders model --> membership model (eg. Tropical Fruits).
- Permanent residency--> Term residency
- Updated objectives --> Holistic context

Stewards must balance community-care and self-care and there are myriad ways that FL could exist and govern itself in service of these values. The key is that *all members* are in consent.

Anyone who is curious about these ideas or has a few of their own to share, please come and chat with me.

Working bees

Faerieland is 136ac of regenerated forests and gardens.

A fluctuating number of Residents, Stewards and Visitors are supported by the Big House, the Kitchen Gardens, the Composting Loos, the Worms, the Chicken Runs, the Orchards and of course, Thomas (Praise Be).

Games

These systems are in turn supported by the Spring and its irrigation network, solar hot water and electricity, a cluster of small dwellings, fencing, paths, roads and other infrastructure and earthworks.

Cleaning/Tidying

Skill/Knowledge share

Workshops

Laundry

All that is the physical realm of Faerieland is held by the land and exists in the context of our interpersonal relationships.

Building

Karma Yoga is:

Fun!

It takes many hands to build and maintain this village and I am asking for your help. Please invest your time, energy or resources (2hrs/day?) to supporting this Sanctuary.

a tool with which to explore alternatives to mainstream culture; to subject-OBJECT consciousness; and to the depressing realities of patriarchy and capitalism. It embodies as synthesis of agency and collectivism. an opportunity to connect with and act on INTRINSIC motivations (ie. What are you driven toward?). This can cultivate focus, passion and fulfilment.

There is a lot to do and plenty more that can be done. I don't intend to reduce the size of this undertaking but conversely to elucidate that overcoming a chosen struggle, especially when both the effort and the realisation are shared, can be profoundly empowering.

This Sanctuary offers the space to find what makes your heart smile and share it with your Faamily. The Stewards are available to support you in this process.

Lantana therapy

Decor

Creative arts

Maintenance

poor

We are an old people, We are a new people

The RF movement, ostensibly comprised mostly of gay men, originates in the context of the early 'Gay Liberation' movement. This was a time in which strong coalitions existed between gay men and women. However, when tensions between gay liberation and feminism arose, the movement began splintering into separatist groups. The women were calling out the men for not being willing to question the privilege they brought with them from the hetero world.

Faerieland was created as a 'Radical Faerie Sanctuary', but what does that mean? For those interested in cultivating the latest answer, I suggest that you start by reading Radical Faeries: Queering the Spirit of the Circle by Willow (available on our website) and some of the other historical texts produced by those in the movement. For now, let's dip our toes into some identity politics. What could go wrong?

I can understand the cognitive dissonance that might arise when simultaneously rejecting and coming to terms with an identity, or when separate elements of the Self are seemingly at war with each other - welcome to intersectionality baby! Is the internal conflict within gay men between the oppressor (man) and the oppressed (gay/Faerie/queer) still at the heart of this issue?

The movement attracted lots of masculine identities, even if heavily concerned with examining and subverting it. I imagine that naturally, some of these people strived to shake themselves from the confines of this end of the gender-spectrum, some sought to carve out and occupy non-binary roles and some remained firmly rooted in the masculine. RF identity was born of and in resistance to masculinity.

And what of penises? FL was founded by a circle of gay men/penis owners. Indeed, there is something to be said about autonomous communities creating a sense of belonging through likeness. However, this belonging ought not to be conflated with 'safety'. If the Sanctuary is *solely* responsible for stewards' sense of safety the circle risks becoming exclusionary. If it is *solely* responsible for the safety of the Faerieland community, it risks fragmentation or collapse under the weight of trying to serve everyone's needs. Should our likeness be informed by Physicality? Or identity? Spirituality? Politics? Relationships? All/None of the above?

The community has an opportunity to mature in congruence with an evolving conversation or stubbornly clutch to superseded ideas and risk becoming obsolete. My hope is that some progression happens in honour of our history, in acknowledgement of and gratitude toward our gay liberation elders and not in a way that feels like erasure. I hope that the stewards of this Sanctuary and the Faerie community can navigate this path with respect and trust.

Identity Crisis!

I know this can be a charged topic (just ask those that have stuck their neck out before!). I implore you dear Fae, go gently. Ask questions. Listen. Learn. Our elders hold the secrets and lessons of the past. Our youth possess the fire with which to forge new ground. The future belongs to those who show up.

We are the same people, Different from before

