

A moment of life concretely and deliberately constructed by the collective organization of a unitary ambience and a game of events.

On the land.

The land was a straightforward translation from the Thai idea of a field or rice field, Te Naa, a place for agriculture generally associated with the cultivation of rice. The land itself was becoming redundant, strangely enough, too much water and flooding was making the parcels unproductive. Founded on the convergence of ideas and spirit, initially as a place for retirement, a place away from the daily grind of emergent globalized world. A place for and of friends, a collective and collaborative platform, refusing to become a place with proper name, or property, or project, nor easily digested and defined, the land is an open platform. It needed to be open to the will and projection of others, a shared vision, perhaps not a totality, not a goal nor an aim for a specific vision, rather a tabletop for ideas, discussions and experiment. Some visitors, may have arrive to the land with a specific intention while many arrived without expectations, only to participate in an opportunity to learn, and through participation one can form meaning and create their own visions. But it never was an imposition by one or the other, it was topography of difference and similarity, of idealism and of skepticism, of utopia and dystopia, perhaps it is simply, about living. The land has no means of finance but only the wealth of its own making, it is growth and cultivation, but with as much plan as it is organic. The land refuses to be self defining and refuses to submit itself to time, no edge nor boundary, not here nor there.

For the past ten or so more years, the land as an experiment, as a lab, has been concerned with how to sustain sustenance, how to grow and cultivate rice and vegetation without the use of pesticides, insecticides nor chemicals for fertilization. The land has set itself up against the grains of what has become the norm of cultivation, and refuses to participate in the short sightedness of how on treats and tends to the conditions of the land. In the past ten years the land has become a model for neighboring farmers to observe and debate how organic cultivation could succeed to yield fruits and vegetation's. Modeling it self from the lessons passed on from Thai Buddhist farmer by the name of Chaloui Kaewkong and the philosophies of Japanese farmer Masanobu Fukuoka (1913-2008), the land combines the ideas around cultivation of the topography which is 1/4 earth (mass) and 3/4 water (liquid), which is based on the composition of the human body with holistic planting and tending to the soil treatment. With deforestation and climate change, the valley in which is the setting for the land had been seeing a combination of flash floods and drought from year to year, but with the balance of groundmass to water, the land has been able to sustain a reasonable yield. The smaller plot for rice cultivation also has an effect on planting cycle and harvest, we have also been working on implementing permaculture and the ideas of veganic agriculture which goes further than organic standards, by eliminating the use of products that are derived from confined animals and by encouraging the presence of wild native animals on the farmland.

The land has also been implementing and testing the usage of biomass for fuel based on the designs by the artists group from Denmark, Super flex, an on going lab to test the system in living working conditions to supplement the ideas of sustaining a structure without the usage of grid electricity, and to experiment and find ways to create alternative ways of thinking and living.