



ICSA Conference in Tamera 1st to 3rd of July 2016

"Community approaches towards inner and outer peace."

Abstracts and workshop details ICSA 2016 Conference



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Presentation Session 1 – Saturday 2.00pm (90 minutes)

Panel 1

Venue – The Aula

Ecovillages as Seeds of a Regenerative Culture: An Ethnographic Study of Findhorn Ecovillage, Scotland

Abstract: Ecovillages are social innovations, seeds of a regenerative culture, in that they create and test tools and methodologies in all arenas of life, seeking to promote at the same time, quality of life, low environmental impact, community and participatory governance skills, among others. With the goal of identifying how innovative values are translated into practices and methodologies in everyday life, ethnographic research was conducted at Findhorn Ecovillage, Scotland (one of the oldest and amongst the most well-known Ecovillages in Europe) during one month. Data was collected through participant observation and in-depth, semi-structured interviews. Fieldwork results point to three key elements sustaining a regenerative communal culture and promoting inner and outer peace: (1) relationships, founded upon communication at the interpersonal, personal and community level; (2) participatory governance, outlining community conduct guidelines and empowering each member for shared management and responsibility and (3) socially engaged spirituality, which imbues communal everyday life with meaning, by valuing interconnectivity with oneself, with others, with nature and the planet.

While some authors suggest spirituality is a risk to communal living given its "irrationality", fieldwork data reveals spirituality enables and sustains the proposed paradigm shift in relationships and behavior. Findhorn's spirituality is collectively based, socially engaged, and related to the philosophy of voluntary simplicity. It offers an ethos which promotes self-knowledge, openness and interdependence as values. As a result, spirituality contributes to one's sense of global responsibility, to inner and outer peace, and to collective action in building a new culture and way of life. Therefore, it sustains community life in Findhorn and became the main ally in the community's trajectory of success. Spirituality as the group's common purpose simultaneously stimulates personal growth and community development, strengthening the community as a whole and ensuring their long-term prosperity.

Taisa Mattos - Federal University of Rio de Janeiro

Master on Communities and Social Ecology at Federal University of Rio de Janeiro. Researcher on Ecovillages. Instructor and Coordinator of EDE (Ecovillage Design Education) Programs around Brazil, Argentina and Portugal since 2009. Co-founder of Terra Una Ecovillage (MG, Brazil). Member of GEN International Research and Education Working Groups.

Cecilia de Mello e Souza - psychologist and anthropologist, Associate Professor at the Institute of Psychology's, EICOS' Program (Social Ecology and Community Studies) at the Federal University of Rio de Janeiro, Brazil. Coordinator of Prajna Research Center engaged in research on intentional communities.

Making a place under the sun: stories of (friendly and unfriendly) interrelations between an ecovillage and its neighborhood

Abstract: This paper is based on stories about the interrelations between an ecovillage and its neighborhood located in a small town in Scandinavia. Here, as "neighborhood", I refer to both, the residents living in town as well as the municipality itself. I call attention to this distinction once that the former relations are mainly "unofficial/personal", while the latter is mostly "official/legal".

In short, the aim of this paper is to draw attention to the relevance of the interrelations in a local level. In spite of being usually unconsidered by projects or theories, I believe it is crucial for the success of the ecovillage; and second, in an anthropological approach, to understand or explore the role and the narratives of the different social agents in this social field. Concerning the methodological aspects, this research is based on six weeks of fieldwork, in which I lived the ecovillage as a "wwoofer", it means, as a voluntary worker under the WWOOF program (World Wide Opportunity on Organic Farms). During this time, I have collected some stories through personal interactions and interviews.

The focal point of the discussion presented here is that, during the "early stage" of this ecovillage, it was viewed as something "bad" by its neighborhood - that should be avoided. For instance, I was told that once someone unknown called the ecovillage office and threatened them – on the same night, some animals in the ecovillage were killed and threatening signs were written. Moreover, there was also an official or legal problem involving the settlement. The houses built by the dwellers could not stand on the land after a specific period, and

then, the dwellers should leave. In other words, the municipality used this legal instrument to put pressure on the ecovillage itself. Simply put: the ecovillage was a problem for the residents, who, in general, tried to get it off of the town.

Hugo de Carvalho Ferreira PhD student at Europa-Universität Viadrina

Towards a science that promotes peace? : The “Healing Biotopes Plan” and the emerging experiential method

Abstract: In *Novum Organum*, Francis Bacon wrote of the secrets “locked in nature’s bosom” or “laid up in the womb of nature”. In order to have access to nature’s secrets, Bacon claimed that it was necessary to “conquer and subdue her”, to “shake her to her foundations”. A searcher of knowledge should not “make scruple of entering and penetrating into [Nature’s] holes and corners, when the inquisition of truth is his whole object”. Nature, he said, “exhibits herself more clearly under the trials and vexations of [mechanical devices] than when left to herself”. It was with this metaphorical allusion to sexual violence and the torture methods of inquisition that Bacon summed up the worldview that supported the nascent concept of the contained, controlled scientific experiment in the early 17th century.

This paper aims to promote a debate on the possibility that the kind of social and ecological research that is nowadays being carried out in intentional communities, such as Tamera, Findhorn and Damanhur, points towards the emergence of a new scientific method, based on contact, resonance and community embedment. One of the goals of this debate is to reflect on the extent to which this emerging research method might contribute to scientific, technological and socio-economic developments that are more supportive of peace and of life processes that those promoted by the experimental method and the mindset of modernity. The author bases her hypothesis on insights gained during ethnographic fieldwork on the “Healing Biotopes Plan” that she carried out in Tamera in 2015. During fieldwork, the author had the opportunity to study the epistemological premises behind the SD Forum and other social technologies aimed at promoting transparency and trust. She also studied the premises that support the technological research of the Solar Village, as well as the spiritual ecology practiced in Terra Deva. The author also supports her hypothesis on literature about the research that takes place in Findhorn, Damanhur and other intentional communities.

Ana Margarida Esteves - Lisbon University Institute

Ana Margarida Esteves is a researcher, activist, writer and documentary filmmaker. In November 2014, she became a Postdoctoral Research Fellow the Center for International Studies of ISCTE-IUL - University Institute of Lisbon, where she is leading a six-year international comparative research project on intentional community building and post-capitalist economist models.

Panel 2

Venue - Seminar room 1

The Architecture of Peace: Using Space to Create Harmony in Community

Abstract: While many factors contribute to the degree of harmony within community, from sound conflict resolution protocols to effective leadership models, the design of the physical space is often ignored. This paper will highlight strategies for creating harmony through the physical design of the community by examining such questions as: How do decisions such where to put a common room/house in relation to sleeping zones affect relationships within the community? How should a community balance a sense of personal privacy with the desire to create inclusive and welcoming face to those outside the immediate community? How do questions such as the placement of parking or the distribution of mail affect the kind of interactions people have? Can the spirit or feel of the community be set by choices in physical design?

In an attempt to respond to these questions, this paper explores the ways in which the architecture of a community affects the peace both for relations within the community and relations between the community and the external world. It will draw upon examples across the spectrum of communities, from a new monastery in Greece that created clearly demarcated zones to an intentional community in California whose members trace their harmony to a decision to center their common area around a kitchen and bathroom. It will also draw upon interviews with designers of co-housing and some collective wisdom of those who develop kibbutzim. Finally, it will explore theories of sacred space from my field of Religious Studies to determine if insights from the conscious construction of sacred buildings might be employed for communities. From these varied examples, I attempt to extrapolate some basic principles regarding creating physical designs conducive to harmony and demonstrate how particular goals of individual communities often require wise adjustment of these principles.

Dr. Stephen Lloyd-Moffett Cal Poly, San Luis Obispo California.

Dr. Stephen Lloyd-Moffett is a Professor of Religious Studies at Cal Poly, San Luis Obispo in California. His initial research focused on ascetic traditions, particularly hermits and cave-dwellers in Early Christianity and Ancient Hinduism. However, he has broad interests in religion, publishing or lecturing on the mystical life of César Chávez, religion in modern Greece, Eastern Orthodox Christianity, ignorance of Islam in America, and most recently in the relationship between religion and wine. He is also a co-founder of the Lavra, an intentional community outside of San Luis Obispo.

The secrets of success in Israeli kibbutz industry today

Abstract: Until the end of the 1990s, the 270 kibbutzim in Israel were intentional communities of production and consumption founded on a system of collective ownership of assets (means of production). Already during the 1960s, industry became the first source of income of those communities. Following the crisis (1985-2005) the kibbutz underwent a meaningful process of privatization (of income with the introduction of wages, of housing and assets and with the distribution of shares). Today, nearly 80% of the 270 kibbutzim are privatized.

In 2010, the industry still supplied 70% of kibbutz income and employed 26% of the members. But the data presented by the kibbutz industry association suggests a threat for the future: in the last fifteen years, more than a third of kibbutz industries have been sold to private investors following kibbutz privatization. Among the ten most successful kibbutz industries listed on the stock exchange, eight belong to non-privatized kibbutzim (which represent only 20% of the kibbutzim). Does faithfulness to the values of equality and cooperation insure this success? How can we explain the success of some of the kibbutz industries which belong to privatized kibbutzim? In this case, does this success mean the near sale of the business to private investors as has already happened to more than 120 kibbutz industries? Beyond structural differences (collective versus privatized) what can explain sustainable success in kibbutz business in an era of "exit".

This paper will attempt to answer this question on the basis of a comparative analysis between three businesses of privatized kibbutz with quite different history, results and conclusions. These businesses were the object of different case studies we have done since 2009 (Moskovich, Y. & Achouch, Y. 2013, 2014, 2015).

Yuval Achouch, Ph.D. Haifa University

The Western Galilee College, Acre, Israel. The Institution for the Research of the Kibbutz and the Cooperative Idea at Haifa University, Israel.

Practicing sustainability: Sustainable housing communities as niche sites of environmentally sustainable everyday practice.

Abstract: In the absence of effective global and national leadership, the role of grassroots initiatives in guiding modern society to exist within planetary boundaries grows in importance. Intentional communities with core principles of improving environmental and social sustainability, such as ecovillages and many cohousing communities, are examples of grassroots initiatives striving to provide leadership and practical examples at a household and small-scale community level. Recent scholarship discusses initiatives at the grassroots level, such as these, as niche sites of innovation for sustainable development, comprising a diversity of innovations and sustainable practices that may (or may not) be usefully transferred to mainstream systems. There is evidence to suggest that residents of sustainable housing communities, where intentions to create a lower environmental impact lifestyle are realised in practice, are significantly reducing their environmental impact, whilst maintaining strong wellbeing and social capital outcomes. Household consumption contributes significantly to global greenhouse gas emissions. Therefore a greater understanding of how an intention to live in a more environmentally sustainable manner is realised in everyday household practice is important both at the grassroots and policy levels.

This paper uses interview and observational data from ethnographic visits to two Australian communities - a rural ecovillage and an urban cohousing community - to explore the practices and elements that residents perceived as significant for their everyday sustainability. Social practice theory conceptualises everyday practices as comprised of elements, often expressed as materials, meanings and competence and this analysis draws out the key elements or practices that aid in realising an intention to live in a more environmentally sustainable manner. Some examples of the elements encountered in preliminary analysis include shared understandings of what living sustainably means, competence in proper waste management practices, or the creation of robust off-grid material infrastructure. The paper goes on to explore the role of the community in enabling (or not) more environmentally sustainable practices.

Matthew Daly Ph.D University of Technology Sydney

Matthew Daly is a PhD candidate with the Institute of Sustainable Futures at the University of Technology Sydney (Australia). His research looks at grassroots sustainable housing communities such as ecovillages and cohousing communities, to explore the sustainable lifestyle and consumption practices within this innovative niche.

Towards a transformation of order – the order of transformation

Abstract: Sustainable transformation of society and new forms of local democracy go hand in hand. David Graeber (2009, 2013) explores the direct democratic structures in his ethnography “Direct Action” in the US after 2001, this research follows this line of thinking in the detailed description of consensus principles but focuses in contrast on groups that develop democratic standards for ongoing organizational forms. Therefore we explore, in which different ways actors on local scale address “existential problems” (Scheffer 2016) and how existential crises, such as the climate crisis are managed?

This micro-sociological research involves a comparison of two kinds of transformative communities. As an ethnography of more than two years participatory observation and some 40 interviews of two to four hours length, it took place in a German eco-village that settled 30 years ago, coincidentally geographically close to a German energy-village: The ecovillage consists of an intentional community, people have decided to live together due to a sustainable lifestyle within a narrow community. The energy-village around, is a traditional village with traditional local communal structures and lifestyles, but strives towards renewable energy projects since some 15 years. Early insights into the material show that for evolving conflicts inside the eco-village (economic crisis, social quarreling) creative conflict-solving strategies are to be found. Towards the energy village it becomes obvious: green economy does not necessary go hand in hand with ideas and values of ecovillage inhabitants. The material, collected and started to be analyzed with Grounded Theory shows, the way of these different, but interwoven local communities, towards transforming a sustainable future, take place within totally different value systems and interpretative patterns of political, economic and religious environment.

It is to be discussed in which way, these conflict solving strategies in the ecovillage are practicable for future and for further lifestyles and whether they can exit from their niche existence- How and in which way, can traditional rural communities benefit and establish successfully sustainable projects?

Anne-Kathrin Schwab M.A., University of Siegen

Anne-Kathrin Schwab is a PhD Student in the University of Siegen since 2011, within her field research in an ecovillage and an energy-village she lives since 2014 on site. Her former researches was about chieftaincy, ethnicity and political structures of egalitarian societies in Namibia. Her researches are micro-sociological and ethnographical based within an actor centered theory of action.

Prof. Thomas Scheffer practices ethnographic and discourse analytical studies into practical micro foundations of powerful frameworks of stateness.

Prof. Dr. Christoph Strünck researches about social policy and consumer policy, fuel poverty, attractiveness of regions, sustainable mobility and demographic change in rural areas.

On base of systemic-relational theory **Prof. Dr. Gustav Bergmann** develops solutions for complex problems that exist within a social constructed reality within an iterative communicative interaction process.

Welcome to the Pluriverse – Peacebuilders’ Conceptions of Love(s) and Peace(s)

Abstract: While many peacebuilders/activists/researchers can easily agree on the definition of negative peace as the absence of direct violence, as put forward by Johan Galtung, it seems more difficult to conceptualize what exactly positive peace means to people from different cultural backgrounds in different contexts, let alone agree on a common definition. Wolfgang Dietrich’s idea of the ‘many peaces’ and his proposed five overarching ‘peace families’ (energetic/moral/modern/postmodern/transrational) to experience and describe peace form the starting point for this research project which looks at the relation of love and peace. How do peacebuilders (in the widest sense) perceive the relation between love and peace in their work? Which different themes stand out for them? How important are distinctions of inner and outer peace to them? How much does it matter in which context they are engaging in peacework – or are underlying (supposedly personal) worldviews more influential? Interviews conducted with peacebuilders from different settings (e.g. Israel/Palestine, Germany, UK, Australia, Rwanda, Bolivia, Tamera/Portugal) provide a fascinating glimpse of a pluriverse where the idea of a ‘one-size-fits-all’ peace definition seems to be a violent idea to begin with.

Dr. Katharina Bitzker - University of Manitoba/Canada

Katharina Bitzker is a medical doctor, bodypsychotherapist, peace researcher and writer. Her current areas of interest and research include the interconnectedness of love and peace, the role of poetry, music and humour in peacebuilding, systems theory approaches, and the convergence of neurobiology and peace studies. She is currently pursuing her PhD in Peace and Conflict Studies at the University of Manitoba/Canada.

From Co-existence to Shared Society: a paradigm shift in inter-community peacebuilding among Jews and Arabs in Israel

Abstract: The discourse regarding Jewish-Arab inter-community peacebuilding processes is undergoing major changes in recent years, gradually shifting from "co-existence" as the desired outcome to "shared society". Is this transition merely linguistic, a product of a need to update the terminology used among practitioners? This presentation and paper aims at suggesting that this transition portrays a profound transformation in mindset and approach not only towards the end-results of peacebuilding efforts, but in how the human self is ontologically understood.

The paper will argue that, very much in line with the zeitgeist, there is a growing understanding that the human nature and human well-being ought not to be understood through the eyes of the philosophical underpinnings of individualism, according to which the self is defined in solitude, exercises its freedom through its autonomy, and inter-acts with similarly defined selves, thus co-existing side by side in a communal blend or mixture. Rather, a shift is taking place in the spirit of the times, according to which the self – human beings, communities, even objects – ought to be understood as relationally constructed, through and within interactions, re-constructing their sense of selves in contexts and interdependently with their environment, more like a compound rather than a mixture. Such a relational, Social-constructionist approach and governing premises are taking hold and effect on both the conceptual level and the practical level: a shift can be found in the methodologies designed for inter-community peacebuilding efforts, as portrayed in Givat Haviva's work. The paper will introduce the theoretical premises that underlie this shift, clarify the concept of "shared society" from a relational point of view, outline the implications to the practice and to the program-design of peacebuilding efforts, and elaborate through examples on how Givat Haviva's programs implement these premises in practice in its community peacebuilding efforts. The paper will also draw connections to inner peace and the Buddhist concepts of "wisdom" (prajna) or "mindfulness", suggesting that the transformation of the "self" as described above, and the cultivation of a relational sense of self, goes hand in hand with the transformation of suffering in the Buddhist transition to wisdom and inner-peace.

Ran Kuttner, PhD

Ran Kuttner serves as the Academic Advisor to Givat Haviva, an organization that aims at building a shared society and dialogue among Jews and Arabs in Israel. He also teaches at the international graduate program on Peace and Conflict Management Studies at the University of Haifa. Ran recently returned to Israel after seven years in the US, in which he was an Associate Professor of Negotiation and Dispute Resolution at the Werner Institute, Creighton University. Preceding his arrival at Creighton,

Presentation Session 2 – Sunday 11.30am (90 minutes)

Panel 1 -

Venue : The Aula

More Than a House: The Kibbutz Movement's Influence on Coexistence Communities in Contemporary Israel

Abstract: The Hashomer Hatzair youth movement and the Kibbutz Artzi Federation once imagined the future state of Israel as a bi-national socialist commonwealth of Jewish and Arab workers—a vision that remains a utopian dream. In its 100-plus-year history, Israel's kibbutz movement never integrated Palestinian Arabs as anything other than guest workers into the communal life of its collective villages. However, over the last 50 years, several model communities have arisen within Israel to promote Arab-Jewish coexistence; some are physically based on existing or former kibbutzim, others borrow from or react to the kibbutz movement's communal philosophy. On Kibbutz Ketura, the Arava Institute for Environmental Studies joins Jewish Israelis, Palestinians from Israel and Jordan, and international students to live together and study ecological and political issues. Neve Shalom/Wahat-al-Salam ("Oasis of Peace") was founded by a Catholic priest on land leased from Trappist monks as a mixed community of Jewish and Palestinian Israelis (both Muslim and Christian) and as the site for a bilingual School for Peace. Kishorit was built on the grounds of a failed kibbutz to provide a "community for life" for adults with special needs and has integrated Arab Israelis into a new sub-community called Alfanara. Founded in the aftermath of the Holocaust, Nes Ammim is a "kibbutz" of European Christians that created a subdivision for Palestinian and Jewish Israelis to renew its ecumenical mission. In an apartment in Old Jaffa, the activist organization Sadaka-Reut organized for several years the experimental "Commune" in which young Arab and Jewish Israelis lived and worked together on political projects. My paper presentation will discuss the influences of the kibbutz movement—its history, its philosophy, its communal architecture—on various coexistence

communities and projects within Israel, as well as the wider context of Jewish-Palestinian relations and utopian philosophy in an increasingly divided nation.

David Leach University of Victoria

David Leach is the Chair of the Department of Writing at the University of Victoria, a board member of the ICOSA, a contributor to *Communities* magazine, and the author of the book *Love & Rockets: Stumbling Toward Utopia in a Divided Israel* (ECW Press, Fall 2016).

"Marching together toward a mutual future"

Abstract: This research is a case study on a special Jewish-Arab grass root movement which was founded during the last war in Gaza in summer 2014. This study is trying to follow the vision, goals and activities of the movement since its beginning till today as a case study of the feasibility of communities to change reality and to create mutual life in spite of the continuous conflict within the state of Israel between Arabs and Jews. Though there are many similar organizations I chose to study this movement because of its special vision and values.

"Marching together" is a movement which is rooted in the Kibbutz Movement and is supported by it. Its values and vision are inspired by the values of the Kibbutz: Activism of communities who share mutual values : Sharing , collaboration, cooperation and respect for local tradition and culture and intensive community life.

This research will follow the activities of the movement, its achievements and challenges through documentations and interviews with the participants and the leaders of the movement.

Yona Prital Yad Tabenkin

Director of Yad Tabenkin - Research and Documentation Center of the Kibbutz Movement.

Member of Kibbutz Maale Hachamisha. Head of Kibbutz Education Department (1992-2003)

M.A. Education and Philosophy at the Hebrew University

Peace Research Village

Abstract: The vision of the Peace Research Village in the Middle East (PRV-ME) is to develop a model of living together that acts as a research tool for the study of peace. This model is carried by a committed core group of Israelis, Palestinians and internationals who put their lives in service of the idea that sustainable peace can be achieved only when it touches all aspects of life. The PRV-ME is part of an international network of peace communities that promote cooperation between humans and nature to support the transformation towards a sustainable and peaceful world.

The core group of the PRV, after several years of peacework and community-building training in Tamera, left for Israel-Palestine in November 2012 in the first major step towards the establishment of a Peace Research Village in the Holy Land.

Tamera Speaker

Panel 2 –

Venue - Seminar room 2

The self-actualization and self-realization of swami kriyananda

Abstract: The death in 2013 of James Donald Walters (Swami Kriyananda), author of *The Path* and direct disciple of Paramahansa Yogananda (founder of the Self-Realization Fellowship), presents an occasion to evaluate his life, leadership, and legacy within the context of the Ananda community Kriyananda founded in 1969. This paper explores the narrative truth of Kriyananda's life using the self-actualization model of psychologist Abraham Maslow to explore and interpret the life history of Kriyananda from his own autobiographical accounts, focusing on his quest to find his true self, true reality, and self-fulfillment. The founding of Ananda Cooperative Village by Kriyananda was a way to further the legacy of his guru, who envisioned world brotherhood communities, and can also be seen as the beginning of the mediation of the self-realization that characterized his monastic years and the self-actualization that characterized his own life and influenced the rise of New Age religion in the United States. These parallel processes, both involving the search for truth, link two different realms, one sacred and one secular, in the life of Kriyananda.

Susan Love Brown, Ph.D. Florida Atlantic University

Religious Diversity, Communal Peace? An Alternative to the Guru Model in Intentional Communities

Abstract: Shared religious beliefs have historically unified communities of many types and contexts—from communes, to monasteries, to utopian societies. But less attention has been aimed at those intentional communities that harbored multiple religious beliefs, and the strategies used to ensure that religious diversity could function successfully within the communal environment. By studying those communities that grappled with, and accommodated, multiple religious beliefs within the communal setting, we can develop strategies that can be applied to addressing religious diversity in an increasingly diverse world. This paper will explore historical examples of intentional communities that have contested with issues of internal religious diversity. This paper is primarily responding to the questions: Without the direction provided by a central figure of authority, can diverse religious views still find unity within the intentional community environment, or must diversity lead to division? Can communities maintain a robust religious pluralism, or is maintaining harmony only ensured by becoming secular?

In order to begin to answer these questions, this paper looks for patterns in communities where religious diversity has led to celebrated religious pluralism and harmony. By focusing historical analysis on American communities of the nineteenth and twentieth centuries, we can see the ways these communities have approached the issue of religious diversity within different time periods and contexts of varying religious tolerance. Whether this diversity entailed multiple interpretations of the dominant religious belief within the community, a gradual shifting of religious beliefs and ideology of the community, or a celebration of multiple religions, many communities contest with multiple religious expressions. In a model where shared leadership is encouraged, diverse religious expression is more likely to arise than in those communities where one leader directs the religious beliefs of the group, as we have seen in the historical communities of the Shakers and Oneida. By studying those historical communities that addressed religious diversity within the communal setting, implications can be made for the celebration of diversity both within the communitarian setting and in the broader society.

Amy Hart PhD University of California

Amy Hart is a PhD student in History at the University of California, Santa Cruz. She studies nineteenth and early twentieth century utopian communities. She currently lives at The Lavra, an intentional community located on five acres outside of San Luis Obispo, CA.

Spirituality and Intentional Community

Abstract: Assumption and Central Questions

A Community Approach to Inner and Outer Peace assumes a basis of shared spirituality within a community.

1. Can we describe the concept of “spirituality” in cognitive terms?
2. Can we posit experiential dimensions in community which can promote spirituality.
3. The implications of inner and outer peace in the purpose of community

What do we mean by the term “spirituality” within the context of this discussion?

Why is spirituality necessary for intentional community?

What are the implications of spirituality (or lack thereof) for community?

For purposes of this presentation the writings of three seminal thinkers of the 20th Century: Martin Buber, Paul Tillich and Aaron David Gordon will be utilized..

In his treatise on inter-personal relationships, **I and Thou** (1923), the German-Jewish philosopher, Martin Buber (1878 – 1965), posited that close (I – Thou) connections between individuals were possible over an extended period only if “extended lines of those connections met in the ‘Eternal Thou’”.ⁱ

In his book, **The Dynamics of Faith** (1958), Paul Tillich (1886 - 1965), the German Protestant theologian, claimed that a precondition for faith was to have “an ultimate concern” over and above one’s daily concerns and constraints.ⁱⁱ Can there be intentional community without faith?

The Labor Zionist philosopher, A.D. Gordon (1856 – 1922) differentiated between those who live for the sake of “Life of the Hour” and those who choose to fulfill their “Life of the Hour” by realizing it within the framework of a life dedicated to an infinite ideal “Life Eternal”.ⁱⁱⁱ

The common denominator between the commitment to an “Eternal Thou” (Buber), an “ultimate concern” (Tillich) and “Life Eternal” (Gordon) is that all refer to a quality of a non-finite nature over and above the physical and psychological needs of existence – without negating the necessity of the fulfillment of those physical and psychological needs. Hence, all of the above mentioned thinkers transcend concepts such as Abraham Maslow’s “hierarchy of needs pyramid”^{iv} whose peak is reached in “self-actualization”.

Spirituality in Intentional Community

The element of spirituality in Intentional Community necessitates a cognitive understanding of the “intention” as well as its internal reinforcement by the experiential - symbols and cultural events. The annual cycle, the weekly

cycle (Sabbath) and life cycle events of community members are all significant venues for such reinforcement. For multi-generational intentional communities the question of transmitting “intention” is critical.

This presentation is based on insights from the Jewish heritage which assumes Intentional Community as the basic building block for a society oriented to “Tikkun Olam” , world mending and on-going transformation.

Michael Livni Kibbutz Lotan

Panel 3

Venue - Seminar room 1

Inside the Ark: The Hutterites in Canada and the United States

Yossi Katz

Answering Back : The Nails Movement during WW2

Abstract: Starting at an Royal Air Force Training Camp in Blackpool in 1941 as a series of half-hour lectures known as the ‘Answer Back meetings’ and ending with the formation of two post war intentional communities the ‘Nails Movement’ linked together members of the British Armed Forces for the duration of the second world war and beyond. Out of the camaraderie of war came two inspirational communities one at Bradwell on Sea in Essex and the other near Bridport in Dorset both still going strong today. The paper will look at the formation of the movement in Lancashire, its development during and after the War, the early days of the two communities and their current 21st century form. The Nails Movement was part of an upsurge in Christian spirit in the aftermath of the war that saw the creation of a number of intentional communities in the UK and laid the ground for later developments such as NACCAN, the National Association of Christian Communities and Networks.

Chris Coates Diggers & Dreamers

Chris is the current chair of ICSA and an editor of *Diggers & Dreamers*. He is the author of two books on the history of communal living in the UK , *Utopia Britannica: British Utopian Experiments 1325 – 1945* and *Communes Britannica: A History of Communal Living in Britain 1939 – 2000*. He lived for 20 years at People In Common a small alternative living/working co-operative started in the 1970’s and was a founder member of Lancaster Cohousing where he now lives.

Peace between the Generations: The Second and Third Generational Transitions in the Camphill Movement

Abstract: Many communal studies scholars have explored the ways that communal practices and ideals are handed from one generation to the next. But much of this scholarship has focused on the transition from the founding generation to its immediate successors. Since most communal experiments have failed to navigate that initial transition, scholars’ opportunities to study subsequent transitions are limited. Fortunately, many contemporary intentional communities have endured since the first half of the twentieth century, making it possible for scholars to identify previously unnoticed dynamics in community life.

In this paper, I will examine the second and third generational transitions in the Camphill network of intentional communities, which was founded in 1939 and today comprises roughly one hundred communities spread across the globe. Camphill’s first generational transition occurred in the 1960s, when founder Karl König transferred leadership of the movement to his younger cofounders and to the Camphillers who had arrived during the 1940s and 1950s. The second transition took place in the 1980s, as König’s successors made room for members of the Baby Boom generation who had streamed into the movement in the 1970s. A third transition is currently underway, as Baby Boomers seek to foster the leadership of the less numerous but more diverse millennial generation of Camphillers.

Each generational transition, I argue, is characterized by a distinct task. The first transition, as previous scholars have observed, centers on questions of authority: can anyone other than the founder truly exercise leadership in the community? The second transition has to do with trust: could a generation of Camphillers who had not known the founders directly be trusted to preserve the community’s sacred flame? Despite vast differences in life experience, the Camphillers who had come in the 1940s and 1950s—many of them as refugees from Fascist and Communist regimes—trusted the mostly privileged, idealistic Baby Boomers to lead the community in new directions, and the result was a vast expansion of the movement. The challenge of the third transition, by contrast, is that of confidence: can the Baby Boom generation claim for themselves the authority to hand on a flame that they had not received directly from the founders?

Each generational transition, moreover, involves a broadening of the definition of community. During the second transition, leadership passed from an inner circle with a common refugee experience to include,

potentially, everyone who made a long term commitment to life in community and shared life with adults and children with developmental disabilities. But today even that circle is too narrow to encompass the Camphill movement, which includes hundreds of short term volunteers, non-residential employees, extended families of residents, and nonprofit board members—to say nothing of the persons with disabilities themselves, who have rarely exercised formal leadership but are the primary keepers of Camphill traditions and communal memory. A successful generational transition will empower all these people to fulfill Camphill's founding mission of bringing "renewal" to society as a whole.

Dan McKanan Harvard Divinity School

Dan McKanan is the Emerson Senior Lecturer at Harvard Divinity School, where he has taught since 2008. He is the author of four books, two of them focused primarily on intentional communities. He is currently finishing a book on Rudolf Steiner's anthroposophy and the environmental movement and beginning a book on generational transitions in Camphill.

Presentation Session 3 – Sunday 2.00pm (90 minutes)

Panel 1

Venue – The Aula

The unique contribution of members from intentional communities to dialogical and participatory praxis

Abstract: The manifest mission of many intentional communities in Israel is to undertake ideological tasks in neighborhoods that are located, for the most part, in social or geographical peripheries. As a rule, they undertake social tasks, and express the ethics and praxis of community building, in which the residents live in peace with one another. Examples of such tasks include: integration between social groups in the community, strengthening disadvantaged communities by contributing to the welfare and educational systems, development of community services, etc. The way of life of such community members provides them with the opportunity to act in a multi-dimensional way within and for their communities, by coming into contact with a number of life's domains. The lifestyle of the members of intentional communities includes contributing to the environment. While some dedicate much of their daily routine to the community, others are only involved in secondary aspects.

My lecture will discuss results from a number of studies and learning processes that have been undertaken in recent years with members of intentional communities concerning their community activities and their perceptions of their community way of life. Furthermore, I will present their unique contribution to the space of community action by placing an emphasis on their contributions to action undertaken in a participatory, dialogical, connecting and consensual spirit.

The results are based on an analysis of latent and overt participatory processes of an initiative undertaken by members of the community and their mentors in network-based work of different intentional communities. I will also examine the issue of collaborations, within the context of the practice of building and strengthening communities. The unique abilities that the community members developed will be presented. These include: the creation of natural and stable friendship and neighborly ties, based on a minimal number of institutional procedures, commitment to change derived from deep ethical and emotional motivation, the ability to be 'sensors' for the real needs of their environment, to be leaders that demonstrate long-term responsibility and dedication above and beyond the project, an agenda of social change, autonomous practices and more. These characteristics strengthen the ability of the community members to be agents of connection and bridging within the community and between the community and its environment. I will also present the natural tensions that arise from this lifestyle and community action, that can hamper achievement of the goals of progress, peace and brother/sisterhood with the environment.

Dr. Orna Shemer Yad Tabenkin

Lecture in the Department of Social Work, Ruppin Academic Center; School of Social Work and Social Welfare, The Hebrew University; Research Board, Yad Tabenkin – The Research and Documentation Center of the Kibbutz Movement; Community social Worker and Learning-companion in communities and organizations; Israel.

How can villages become eco-villages?

Abstract: The authors of this study investigated (a) the relationship between feeling connected to nature and pro-environmental behaviours; and (b) the relationship between environmental values and environmental behaviours. Seventy-six students completed an online survey that measured connectedness to nature, egoistic, altruistic and biospheric values, and pro-environmental behaviours.

The results showed that connectedness to nature, altruistic values and biospheric values were positively related to pro-environmental behaviours. These results lend support to Wilson's (1984) biophilia hypothesis, which suggests that all humans are innately and emotionally connected to nature, and the value-belief-norm model of Stern, Dietz, Abel, Guagnano and Kalof (1999), which suggests that values activate cognitions that create a positive environmental personal norm to engage in pro-environmental behaviours.

This study suggests that finding ways to increase community feelings of connectedness to nature, and developing altruistic and biospheric values may lead to increased pro-environmental behaviours in the short term and positively address climate change issues in the longer term.

Peter Forster is a senior Lecturer in Psychology at the University of Worcester in the United Kingdom, with an interest in virtual communities, environmental psychology and counselling. In his spare time he is a scuba diver and a Malvern Hills Conservator.

Marybeth Pereira is a psychologist and practice manager at Wisemind Psychology, located in Darwin, Australia. Marybeth's focus is on interventions with children, adolescents and adults, with a special interest in anxiety disorders.

To conserve the collectivism you need to change all the time

Abstract: This research is part of a four studies project by Yad Tabenkin and Yad Yaari that will be published in the near future. The research that is the basis for this presentation is focused in two different collective kibbutzim, that are undergoing change all the time but not the same as most of the kibbutzim that have reorganized themselves as more privatized communities. Until now these kibbutzim have maintained a determined effort to conserve the collective ethos. The research investigates the sources of this strong collectivist motivation.

The research is the combined work of Doron Nadiv, a historian who has researched archives to study about the "community roots and learning" and Menachem Topel, a sociologist who has analyzed the situation and expectations through interviews with kibbutz members.

The study's findings show two dialectic processes which were not expected: the first, a collectivist culture based in roots of significant liberal norms that has crystallized from the beginning of the kibbutz because of the need for mutual respect and consideration between two strong groups of similar weight that conformed the kibbutz. These kibbutzim learned to deal in moderate, democratic and flexible way with problems that in other communities become a very serious crisis.

A second dialectic finding, a conservative collectivism realized through accumulation of continuous steps of "small" changes, designed to calm the pressure to privatization. This process derived in a very changed kibbutz, without being transformed into a renewed kibbutz.

Nevertheless, the global crisis 2008/9 has affected the basic industries which are the most important source of income in each kibbutz, creating feelings of insecurity despite the success to overcome the crisis through collectivist measures. In this vein the demands for changing the norms to a more privatized model were raised once again.

Menachem Topel - Yad Tabenkin

Dr. Menachem Topel, is a sociologist in charge of the social research in Yad Tabenkin, Israel, Kibbutz' Institute of Research, that have published books and studies about the Kibbutz transformation in our days. He is also a senior lecturer at the Academic Colleges Sapir and Ashkelon and co-editor of "The Communal Idea in the 21st. Century"

Panel 2

Venue - Seminar room 1

"Can't Do Without Us?" ?" The transition of voluntary communal movement from pre-state era to a national state era

Abstract: The present study examines the disparity between the reality and the aspirations of the kibbutz movements vis-à-vis the Israeli state at the beginning of the statehood. It particular it examines the significant turnpoint from the Yishuv (pre-State Jewish community) period to the period after Israel became an independent state. The establishment of the state did not change the central motif of the kibbutz movements – pioneering. However, they had great difficulty in meeting the challenge of the establishment of the state, for they chose to preserve the ideological characteristics that were suited to the pre-state period (Yishuv) and did not adapt them to

the changing reality. The movements actually failed to meet the main challenges that faced the young state: absorbing immigrants as members of their settlements; making contact with the large immigrant population from the Islamic states; or accepting the positive facet of statehood.

Despite their positive activity in the field of training young people from Youth Aliya (a scheme to bring young Jewish refugees from Europe and Arab countries and to absorb them in the kibbutzim), assisting new immigrants in the transit camps, increasing agricultural productivity for providing food, etc., their achievements were relatively few and insufficiently appreciated. The Utopian aspiration of the kibbutz movements that the State of Israel would give total preference to settlement needs was incompatible with the changes undergone by the state in its early years.

The study's leitmotif is the tension between the social-Utopian tendencies and political stances that influenced their conceptions. At its peak in 1948, only 7.6% of the Jewish population lived in kibbutzim. As voluntary movements whose Weltanschauung was anchored in national-Zionist-socialist ideologies, the kibbutz movements were forced, after 1948, to deal with a political reality in which party and 'state' interests determined the image of the State of Israel, and not their own path and vision. The saying of the movements' leaders – "They can't do without us" – remained a pipedream, no longer relevant.

Aharon Azati - Yad Tabenkin

I am a member of Kibbutz Beit Haemek since 1971. I was awarded my PhD by Tel Aviv University (2006), my MA by Tel Aviv University (1991), I have been a research fellow at Yad Tabenkin the Research and Documentation Center of the Kibbutz Movement since 1988, and director of the Center's archives since 1992. I have been a lecturer at Beit Berl Academic College since 1999, Chair of the Association of Kibbutz and Moshav Archivists since 2008, and a member of the Supreme Council of Archives since 1992. I have been a member of the Israel Archivists Association Executive since 1992, and a member of ICSA since 2007.

From Utopianism to Mass Murder: The Strange Case of Nathan Meeker and the Ute War of 1879

Abstract: In 1879, the agent appointed to oversee the Ute Indian reservation in northeastern Colorado, Nathan Meeker, was killed in a "massacre" that also claimed the lives of several others. Historians point to Meeker himself as the cause: He had attempted to "civilize" the Utes by forcibly ending their nomadism and settling them on land they were expected to irrigate and farm. If that were all there were to it, then the massacre could be understood as just another example of failed United States policy toward Native Americans. But there is more. Since the 1840's, Meeker has been trying to create intentional communities, at first with Fourierist cooperative principles and then by establishing tea-totaller farmer colonies promoted and partly supported by Horace Greeley, the editor of the *New York Tribune*.

Of particular note is the novel Meeker wrote in 1852, *The Adventures of Captain Armstrong*, the recounts the story of a ship-wrecker American who tries to implant industrial capitalism on an island somewhere in the Pacific. The fictional character fails, and eventually finds himself forced to abandon the island when the natives throw off "civilization" and revert to their native customs. This paper argues that the last Native American uprising in the West that culminated in Meeker's killing was prefigured in Meeker's own earlier attempts to found, both actually and in fiction, intentional communities. In effect, he predicted his own demise, and his story provides insight into how a utopian experiment ended in the killing of the founder and the removal of American Indian tribe in punishment for their rebellion.

Charles W. Nuckolls, Brigham Young University

Charles W. Nuckolls, Ph.D., Professor & Chair, Department of Anthropology, Brigham Young University (USA)

Waging Peace: Pacifist and Antiwar Communities in Wartime

Abstract: Pacifism has been espoused by a small minority of humans for thousands of years. As holders of a minority opinion, pacifists have often been treated harshly by militarists, especially in wartime, and partly as a result of that oppression they have in many cases banded together in intentional communities. Those communities provide support systems for members and help shield them from the hostile outside world. The same support functions are also present in antiwar communities—communities whose members are not necessarily pacifist but have come together to resist a particular war the members consider unjust and deserving of opposition.

This paper will examine the ways pacifist and antiwar communities have coped with the larger, often hostile, culture around them, and the ways in which despite persecution the communal activists have continued to bear witness to their peaceful values. One group examined here will be the Hutterites, who have moved their entire population repeatedly to avoid the military service to which they are fundamentally opposed. A special focus will be the Hutterites at the time of World War I, when they were all living in the United States and were so severely persecuted (and even tortured to death) that they moved to Canada to survive. The paper will also

examine the fate of the pacifist Bruderhof movement as its members left their native Germany after Hitler's rise to power and then left England under wartime pressure to settle in Paraguay. Several other situations will be examined as well—the Shakers, whose recent immigration from England as well as their pacifist convictions encountered strong opposition during the American Revolutionary War, for example. Finally the paper will look at more recent cases, especially antiwar communities in the United States during the Vietnam war. In that case many community members were not pacifists, opposed to war in any form, but believed that the specific war in question was immoral and unjust and needed to be resisted.

Timothy Miller University of Kansas

Timothy Miller is a Professor of Religious Studies at the University of Kansas. His most recent books are *The Encyclopedic Guide to American Intentional Communities* and the edited volume *Spiritual and Visionary Communities: Out to Save the World*.

Panel 3

Venue - Seminar room 2

The Kibbutz's Evolving Linguistic Landscape

Abstract: This presentation examines how one Kibbutz is in the process of making its ideology visible in order to come to terms with the major conceptual and structural reforms it faces (e.g., privatization, differential salaries and the "parcelization" of property). The process of making ideology visible in the daily, physical surroundings bridges gaps between different generations. The Kibbutz is no longer the isolated, insulated and united community it once was, and the present, diverse population comprises of numerous non-members, including, but not limited to decedents of Kibbutz members, families who live in a residential community constructed adjacent to the Kibbutz, foreign agricultural workers, foreign caregivers of the elderly and renters of Kibbutz housing. This research studies how publically visible displays of ideology have made their way into the local landscape for the purpose of providing the Kibbutz members with some inner peace. These displays ease the process of coming to terms with ongoing, major changes to the Kibbutz way of life.

The data were collected and analyzed over a two year period, from 2013 to 2015, and consist of field notes, photographs and informal interviews. This presentation, a case study, illustrates three main methods in which ideology is presented, through: a) functional objects, b) commemorative artifacts and c) temporary and permanent art installations. These displays not only mediate between the past, present and future, but pave the way for the necessary process of coming to terms with the past and present, for the sake of the future. The preservation of local culture also negotiates change by establishing and re-establishing a collective Kibbutz memory, one which includes the milestones that should be remembered, how they should be recalled and for what purposes. Moreover, public displays of ideology lay the groundwork for further, anticipated changes. The unique, archival nature of this relatively new and recent addition to the physical environment of the Kibbutz depicts a lifestyle that is disappearing, but only in reality, for it is simultaneously preserving, building and strengthening an evolving, collective community memory.

Judith Yoel

Dr. Judith Yoel is a lecturer of Linguistics at Oranim Academic College of Education in Israel. Areas of her research include linguistic landscapes and language use on Kibbutzim. She is a member of Kibbutz Ramot Menashe.

Teaching and Learning on the Move: Israeli and Global Higher Education Policies and Trends

Abstract: The twenty-first century has so far been marked by growing international alliances in academic teaching and learning. This trend toward internationalization is manifest in most higher education systems in the western world in a variety of ways. In this article we address several aspects of undergraduate students' mobility, or more specifically, mobility of students unrelated to research contexts. In contrast to the past, when non-research degrees tended to have a local or national nature, academic mobility is currently required in many professional and more general undergraduate degrees. There is a massive flow of undergraduate students who study outside their home countries in a broad range of international study programs, and large numbers of academic faculty who teach overseas. Academic mobility has reached unprecedented levels, growing from close to 50,000 individuals worldwide in the 1950s to 5 million in the 2000s. The internationalization and convergence of knowledge affect universities and their staff everywhere. In this article we review current trends and policies that enable and promote such mobility in Europe, the United States, and Australia, and examine mobility in Israel. Finally we discuss the challenges and risks of undergraduate academic mobility.

Prof. Nitza Davidovitch, Ariel University

Workshop 1

Ecovillage Design : Workshop presentation of recently published book:
“Permaculture – A Student’s Guide to the Theory and Practice of Ecovillage Design”

Permaculture design has been the bedrock of the growth of the worldwide network of Ecovillages since the mid 1990’s. A well-developed set of educational programmes has evolved too. This book takes as its basis the well-known Permaculture Design Course. This invaluable sourcebook brings together everything students on such courses need to know about Ecovillage design. Starting with a historical survey of the tradition of intentional community, the book covers topics ranging from the size of community, gardening and farming, building and technology, to economics and tools for helping communities to grow and develop. Additionally, the guide features a number of richly observed Ecovillage case studies with photographs, alongside lots of tips for facilitators and self-study groups.

This comprehensive book will also be of interest to those wishing to contribute to the founding and building of Ecovillage communities for a sustainable future.

Jan Martin Bang was chair of the ICSA from 2010 to 2013. He has taught Permaculture and Ecovillage design in more than 6 countries over the last 20 years. He has written 7 books on community and ecology. He is a Fellow of the Findhorn Foundation.

Workshop 2

Research Laboratory for a Sustainable World: Exploring Collaborations between Academics and ‘Practitioner Researchers’ in Communities and Ecovillages

Intentional communities and ecovillages are increasingly approached as “research objects” often because of their exciting experiments for sustainable living, social and technical innovations. Nevertheless, academic research is missing methodological approaches to see these communities as what they are: real life experiments for more sustainable and social cooperative ways of living. We want to further carry on what the GEN research working group started at the Global Ecovillage conference in summer 2015 in Findhorn to exchange ideas and expectations on research and maybe conclude with some concrete projects like a ‘code of conduct’ for researchers or more elaborated information for the website on researching ecovillages (<http://gen.ecovillage.org/en/page/research-ecovillages>). A general agreement was that we need a forum between academics and ecovillagers which we intend to create in this session. To understand “the other side” is still often not easy and took many years for the individual researcher. Ecovillagers often have exciting questions that would need translation and adaptation into academia. Academics often have a certain, maybe narrow disciplinary perspective that can become more applicable through collaboration with ecovillages. Same is the case for other forms of communities.

Dr. Iris Kunze: <http://www.community-research.eu>, Center of Global Change and Sustainability at BOKU University, Vienna. I focus on transition studies, social ecology, social movements. Since 2002 I am researching intentional communities after having lived in several intentional communities before. In 2008 I co-founded the Institute for Integral Studies, Freiburg. I am currently involved in three research-projects: TRANSIT on social innovation, ecovillages and municipalities for sustainable practices and leadership for transition.

Workshop 3

Sociocracy – a consensus based political structure to encourage inner and outer peace?

New developed local political structures, based on democratic and consensus principles have influence on the inner development and sustainability of communities and beyond.

Within this field research about an eco- and an energy village for more than two years length with around 30 participatory observations and some 40 interviews, a lot of material has been collected. In this specific case study, the eco-village, an intentional community, is geographically close to the energy village, which is a traditional village that established projects of renewable energies 15 years ago. Among many other things detailed descriptions about establishing sociocratic structures can be set out. Early insights of the material show the sociocratic structures shall solve conflicts, resulting from excessive demands and mismanagement for a more responsible division of labor of all inhabitants of the ecovillage: for the management of the association itself, as well as for the

responsibilities of several fields, such as a group for the management of the seminar company or the finances of the association of the ecovillage, sociocratic groups have been formed to fulfill several tasks and duties.

For a lively discussion in the workshop the following questions are raised:

- In which specific cosmology the communication and the interaction within the process of sociocratic election takes place? I
- In what way, sociocratic structures produce new forms of conflicts and overload for the people involved?
- How can sociocratic structures help to solve conflicts and problems inside ecovillages?
- In which manner sociocracy is practicable for contexts beyond eco-villages and transformation projects?
- In the context of the topic of the conference it is to be discussed how far sociocracy contributes to inner and outer peace in communities?

The expertise of the moderator within the discussion is the experience of sociocracy within the field. An excellent result of the workshop will be a sensitive view on the collected data for further analyzes.

Anne-Kathrin Schwab is a PhD Student in the University of Siegen since 2011, within her field research in an ecovillage and an energy-village she lives since 2014 on site. Her former researches was about chieftaincy, ethnicity and political structures of egalitarian societies in Namibia. Her researches are micro-sociological and ethnographical based within an actor centered theory of action.

Prof. Thomas Scheffer practices ethnographic and discourse analytical studies into practical micro foundations of powerful frameworks of stateness.

Workshop 4

The Project for Community Transformation Three Years After Findhorn: Engaging Community Approaches Towards Inner and Outer Peace

Three years ago at the ISCA Conference held at Findhorn, Scotland, Bob Pavlik, and Bob Deahl, presented an overview of what has been called the Project for Community Transformation throughout the city of Milwaukee, located in the state of Wisconsin in the United States. The Project is based in the College of Professional Studies at Marquette University, one of 28 Jesuit universities in North America and part of the network of several hundred Jesuit schools, colleges and universities around the world. The mission of Jesuit education originated with Ignatius of Loyola in the Basque region of Spain in the 1500's and is dedicated to creating the conditions for personal and community transformation.

Bob Pavlik, Focalizer for the Project, and Bob Deahl, Dean of the College engaged those who participated in the workshop titled, "The Project for Community Transformation: An evolving experience in Milwaukee, Wisconsin, USA," in a group discussion on the key organizing principles of the Project that include 'creating the conditions for an abundant and regenerative citizenship,' as well as 'creating the conditions for sustainable living in community as this relates to ecology, economics, equity and enlightenment.'

During the course of these past three years, the Stewardship Team that guides the work of the Project, has come to focus on a menu of community services with special emphasis on what John McKnight and Peter Block (The Abundant Community) have come to call "The Community Connectors Table," and on providing community members with opportunities to embrace the "Inner Live" through a variety of meditation/contemplation practices. Both of these efforts are aimed at cultivating and deepening community approaches towards inner and outer peace.

Three members of the Project's Stewardship Team, Pavlik, Deahl and Rick Deines, former Director of the Zeidler Center for Community Conversation will explain how the Project has evolved over the last three years, describe the particular efforts related to the 'Connectors Table' and the 'Inner Life' and how these contribute toward developing and deepening inner and outer peace throughout the community. Participants are invited to share their own experiences as together we explore how we can best bring forward that new world, Terra Nova.

Dr. Robert J. Deahl , Bob Pavlik and Rick Deines

Storytelling Cultural event

This session departs from the traditional academic presentation of papers to give those participating a chance to share personal stories about communal living. It will be an open session facilitated by Jan Martin Bang who has many decades of communal living. Utilizing various props, as well as providing pre-prepared themes as triggers, we will encourage the participants to share their experiences from communal settings. An emphasis will be placed on the participation of all those present at the session – we all have a story to tell – and to enable both community

members and community visitors to share their observations from their unique perspectives. After all, storytelling is about sharing, learning and identifying with each others' stories. Together, we hope to reveal both the commonalities and the differences in the many communities that the participants in this session are familiar with. We hope to create a shared, more holistic understanding of the nature of intentional community living.

Jan Martin Bang is building on an initial experimental story telling session he ran together with Anton Marks at the 2010 ICSA conference, which was repeated at the 2013 conference at Findhorn. Many of those participating commented that it was one of the highlights of the conference. It is hoped that the session this year can repeat this success, and show that the art of story telling can enhance the ICSA conference.

Participants are not required to prepare stories beforehand, and a high level of improvisation is not a prerequisite. Even those less confident with their story-telling abilities are warmly invited to join us for this session. What it takes are people who are willing to share their experiences, put in their own words.

Jan Martin Bang was Chair of ICSA from 2010 to 2013.
