

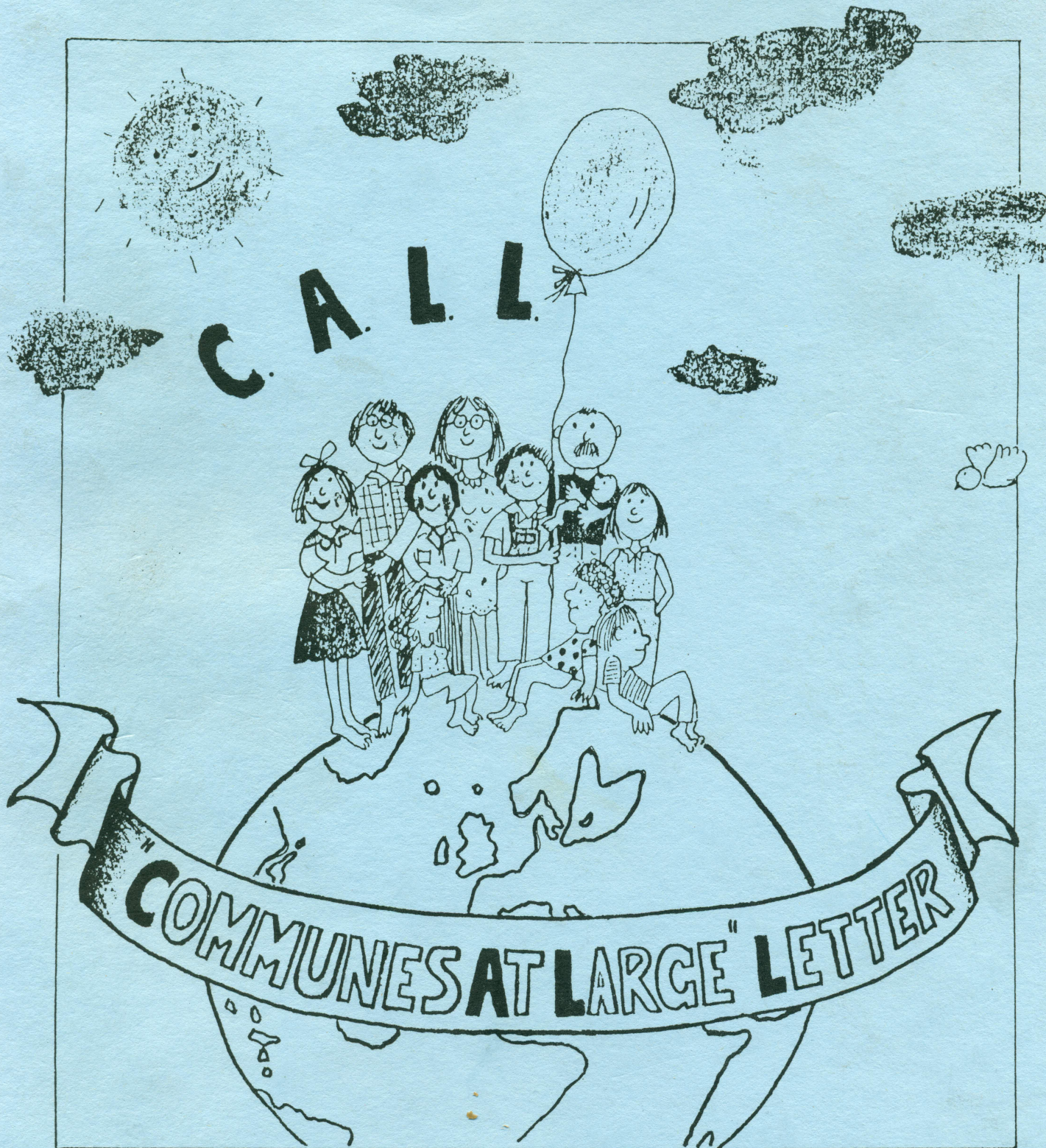
KIBBUTZ — FEDERATION  
INTERNATIONAL COMMUNES DESK

Number 1

Spring 1992



יד טבנקין  
YAD TABENKIN







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EDITORS of C.A.L.L.

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Yoel Darom (Kibbutz Kfar Menachem)

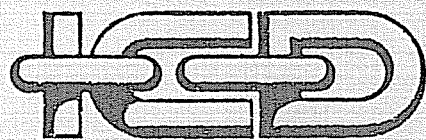
Yoel Dorkam (Kibbutz Tzuba)

Shlomo Shalmon (Kibbutz Gesher)

Issued by the I.C.D. (International Communes Desk)  
on behalf of the Kibbutz Federation.

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Address : I.C.D. (Sh. Shalmon) , EFAL P.O. RAMAT-EFAL 52960, ISRAEL TEL: 03-343311



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## HERE WE ARE AGAIN

Remember us? Until a few years ago we used to appear 2-3 times a year under the name of Communes News Bulletin (or "Together"), issued by a I.C.D. (International Communes Desk) - a group of Kibbutz members who cared for and wanted to lend support to communities everywhere, reflect their aims and life-styles and spread this mutual information all over the world.

The founder of the I.C.D. (and the bulletin), Mordechai Bentov, had a vision: to create an all-embracing communes movement, which would be stronger, stabler and more capable to overcome its existential problems than each single small community. But soon enough we learned that many communities do not wish to be "organized", reject any form of wider framework, any attempt of what they considered outside interference with their own affairs.

So we learned that a "movement" is not feasible (or not even desirable). But even today - after a long break, partly due to financial difficulties - we are still convinced that more links, more information and exchange of views and thus more knowledge of one another can be of value to all of us, whether it be a 15-members community in England or Mexico or a large Kibbutz of a thousand in Israel. This is the task that our newsletter sets itself with its re-appearance now: serving as a vehicle for each and all of us to travel from one country to another, getting better acquainted with the different brands of communal life, learn from each other's experiences, changes, achievements and setbacks.

Hopefully, we all may be able to draw new strength of spirit from the realization that there are many of us who do succeed in leading a communal life of togetherness, of solidarity, of sharing, and a close human relationship.

If you fellow-communards wish to cooperate - please do respond, send us letters or printed material, share with us your views and beliefs, points of strength and weakness, successes and failures. We hope to be able to present in our next issues a more well-rounded, representative and comprehensive picture of contemporary communal life. - We hope to hear from you soon;

Shalom! Yoel Darom (Kibbutz Kfar Menachem)

# COMMUNES COMING of AGE

In 1965, a tidal wave of protest movements and student uprisings swept the nation, and the history of the communes in the United States took a sharp turn. These waves, made up of tens of thousands of "flower children," swamped American society, casting up hundreds of new communes of an entirely different kind. The differences were apparent in their social origins, their spiritual content, their members' motivations, the manner of their organization and behavior. They were young people gathered together for group living, with no bond of common commitment, no ideology, and no goals relating to society as a whole. The majority of the members of these communes tended toward anarchy, refusing to assume the burden of norms and binding frameworks. Without these, their communal lives were short-lived. The main feature of these communes of the 1960s was their transience. Most of them broke up shortly after their establishment, and only a few managed to survive for any length of time. The waves of protest and revolt which had sustained them subsided too, and the thousands of flower children fell back into the mainstream of society to be reabsorbed without a ripple.

It was not more than a few years later, in the 1970s, that renewed unrest plagued the ranks of American society—it was again the young people, turning away from the materialism and individualistic antagonism so rampant in their contemporary society, while seeking to give direction and meaning to their lives. In the course of their quest the vision of the communal society, based on interpersonal harmony, was revealed to them. Inspired by this, they set about founding communes as the nuclei of an alternative society. The ones they set up were small in terms of members, but their stability was relatively great and their involvement in social issues deep. In contrast, the revolutionary fervor so typical of the generation of the 1960s cooled, and their methods of struggle became more moderate. The goals were now more modest and realistic, focusing on the constructive task of building up viable communes. Such activity was also meant to serve as a means of spreading the message of living in interpersonal harmony through the example of their own life and the establishment of educational institutions for character-building. Changed, too, were the ideological motivations of that generation: gone was the culture of protest for protest's sake, together with the apocalyptic fantasies of "the age of aquarius." Greater weight was given to the more constructive approaches of building the cells of the alternative society, with inspiration drawn from a broad range of outlooks. The latter covered a wide spectrum—from radical-political and ecological doctrines through faith in fundamentalistic or deistic Christian religious sects to cosmic-planetary outlooks and the mysticism of the religions of the Orient. The forms of cooperation became more varied: along with the rural communes on their own self-contained economies, many urban ones sprang up, wherein the measure of cooperation practiced varied from a creche and communal meals to an integral commune.

In the 1980s there has been an increase in the geographical areas where communes have arisen. The United States still continues to be the leader, both in scope and intensity. But it is also possible to find communes in most of the countries of the West, the most prominent being Canada, England, Denmark, Holland, Germany, France, India, Japan, Australia, and New Zealand, and the kibbutz movement in Israel, which writes a special chapter in the history of communes in the world. The communes in the other Western countries are similar in their background and manifestations to those in the United States, and like them, came into being against a background of modern social deprivations, although the particular circumstances leading to their founding, established the special characteristics that made each one unique.

Out of all the communes existing in this generation, two large movements stand out in particular, demonstrating an ability to survive over more than one generation. One is the veteran Hutterite movement, with its history of 450 years of communal living, together with its offspring movement, The Hutterian Society of Brothers (the Bruderhof), whose communes date from



1920. The other is the kibbutz movement in Israel, which has been in existence, and continues to develop, since 1909. These movements, leading separate existences thousands of miles apart, are quite different in their ideological backgrounds, their spiritual worlds, and their ties with the society in whose midst they exist. In both movements there is a wealth of human resources and socio-economic potential, stabilizing and constantly expanding them. This constant growth enables them to survive and meet the challenges of living and working alongside noncommunal societies, each one separately and in its own special way.

A comprehensive view of the known communes extant in the world of the 1980s demonstrates that not only have they shown an ability to survive, but that they are also stable and growing in number. An estimate of the voluntary communes scattered throughout the world and the average length of their existence indicates a significant growth in relation to what we had known in the past. Yet, the failure of the historical communes to survive, and the short lives of the communes of the 1960s have not deterred new groups from attempting to reestablish cells of communal living through interpersonal harmony. But in the 1980s, even as in the past, these attempts can only be regarded as small and isolated islands in the vast sea of an acquisitive and individualistic society. Despite the significant growth in numbers and the geographical distribution of these modern communes, the relative size of their populations has not risen to a level of demographic significance in any of the Western countries. Today as in the past, those attracted to them are small groups of idealists, people of sensitive social conscience, dreamers and doers, and with them, too, a conglomeration of escapists seeking an easy solution to their own particular problem, with no broad social commitment on the individual's part. Now as in the past, it becomes apparent to those experiencing the creation of a new society that there is no easy road to a world that is all good. They were many who were unable to withstand the difficulties and frustrations with which their path was strewn. These fell by the wayside, to be replaced by others.

And thus, in a never-ending chain of failures and a new beginning, the march towards utopia continues; on this journey, the vision of the commune is there before them, like the North Star, steady in the heavens and guiding, revealing from time to time its vitality and constancy despite the ravages of time and circumstance.

Epilogue to "Two Hundred Years of American Communes" by  
Ya'akov Oved, Published by Transaction Books, N.J., USA,  
soon to be available in paper back.



# KALEIDOSCOPE

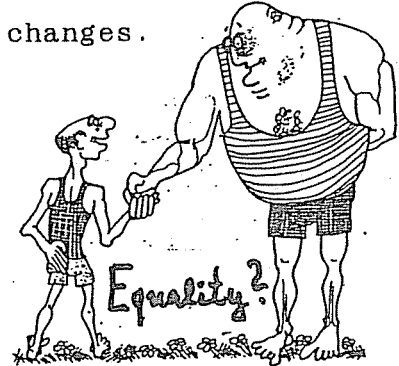
Browsing through some communal publications received at the Yad Tabenkin study center in Israel, I get a vivid impression of a lively, much-varied kaleidoscope scenery of collective life all over the world - from Europe to the United States, on to New Zealand and back to Israel. Many of these communes have been around for decades now and gone through tremendous changes.

The KIBBUTZ movement just celebrated 80 years since the founding of Degania on the bank of the Jordan - and nowadays is emerging from a serious socio-economical crisis.

KERISTA (San Francisco), living in total equality and poly-fidelity, running an incredibly successful computer-related business - split up into 4-5 separate groups after rebelling against their founder and spritual leader.

Fourteen years old CENTREPOINT of New Zealand underwent a traumatic shock when their spiritual leader went to jail and they had to manage without him.

The huge MONDRAGON coop-complex in Spain, founded after the Civil War by a charismatic priest - has now reached a differential ratio of 1:5 between basic wages and managerial salaries. Other communities, like 20-years old RIVERSIDE of New Zealand as well as 5-years old Kaufungen of Germany, still take their decisions by consensus at weekly meetings, without any kind of formal leadership. The Kibbutz has taken a middle way: decisions being taken by majority vote at weekly meetings and officials elected for



a 2-3 year period on a rotation basis, whereas the Hutterite BRÜDERHOFS (U.S., U.K., and Germany) take decisions - the more important ones by a hook-up communication between all communities - at meetings led by appointed elders.

Some communities are still mostly agricultural, others (including the Kibbutz) have evolved towards industry and service-related enterprises. More and more accept the concept of outworkers, whose income flows into the common fund.

The following Comprehensive Digest is a sample of cuttings and quotes from various publications, which seem to me of great importance, significant to all those who want the commune to live and spread - while undergoing the necessary modifications and adaptations to an ever faster changing world.

Yoel Dorkam (Kibbutz Tsuba)

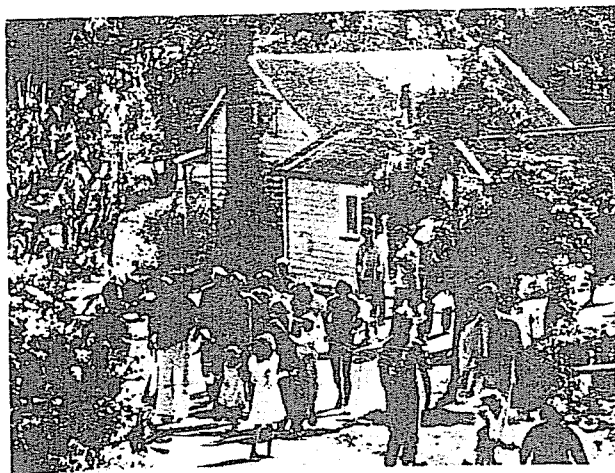
# RIVERSIDE COMMUNITY

Riverside Community had its beginnings in 1941 when a group of Christian pacifists adopted a way of life based on co-operation. They wanted to demonstrate that this was a practical alternative to the competitive way of the rest of society...

At present, some members are Christians, a few committed to other religions, while most have no particular interest in religious practices. Our members agree that the Community has a spiritual base, but we do not define this. Our basic philosophy is to live without causing harm, by maintaining a peaceful lifestyle within - which means a social structure based on personal equality - and helping to promote similar conditions in the world outside. We see our way of life as our main contribution to peace.

We have no leader, and decisions are made by consensus at our weekly meetings. Most people work in the Community, a few who earn money outside give this to the Community trust. Each adult receives the same weekly (small) cash allowance, regardless of what work they do.

Our main sources of income are the apple orchards and the farm. There is also an organic vegetable garden, an engineering workshop, a joinery complex, maintenance work, forest and a sewage treatment plant. Looking after all these, plus running the Community kitchen and caring for children and older people, gives us all plenty of work to do.



The land (now 500 acres), houses and vehicles, are owned by the Trust, but members have their own furniture and personal possessions. Our aim is to live simply, without the conflicts that arise when some are rich and powerful and others are not.

We are now over 70 permanent residents, from young babies to some in their 80's. The Community grows, and continues to demonstrate that co-operate living in a democracy is not an impractical dream.

RIVERSIDE COMMUNITY  
RD2 Upper Moutere  
AOTEAROA (New Zealand)



KERISTA -

# The Roots of Change Go Deep

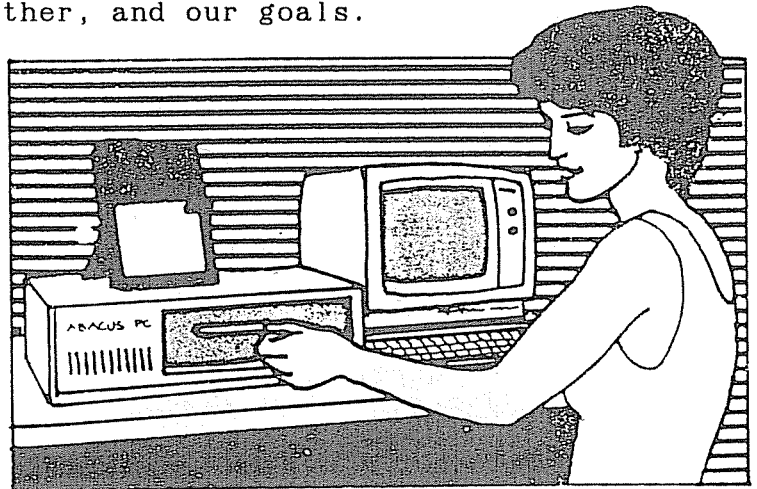
( Excerpts from a letter by a Kerista member, December 1991 )

...The community has gone through more changes in the last fourteen days than it had for the twenty years before that. The changes seem like they are irreversible, but we're only in the early stages of a profound restructuring of the character of our scene, our reason for being together, and our goals.

The roots of change go deep. There have been a lot of things that different people felt were bad or wrong at different points, but they did not want to bring these things up at the time, due to the subtle but oppressive control that Jud exerted over public opinion... He created an environment where he was the final arbiter of what was and wasn't "correct" Keristian behavior or ideology. With Jud as the "project originator" of the Kerista Commune, he had a carte blanche to stifle dissent...

In many situations, people gave Jud a lot of benefit of the doubt. We had really intended to join his trip, and we assumed that he was the person who had it all in his head. As the years passed, though, and people became more confident and aware, it got clearer and clearer that he was not the only person with the vision, and that his vision was vague and impractical.

After lengthy and deep-going confrontations and deliberations, Jud stated that he was leaving us. An intense relief spread over the community, and with it a sense of victory and of unity. We began discussing



far-reaching plans to completely restructure our ideology, our economic relationships, and the stated mission of the commune to reflect the ideas and beliefs of all the people in the community, instead of just one charismatic individual.

On our first night as a "free" commune, the spirit was ebullient. Everyone spoke and shared their thoughts and ideas about how we should relate to Jud, our future, and the world. It's a time of opportunity and growth, and I think that we are going to experience the most profound learning of our lives in the years to come. It's exciting - mixed with some apprehension about how much we have before us - and I finally feel in control of my destiny.

Another member writes 3 months later, March 1992 :

Here's the most up-to-date report as of this minute. Abacus Inc. is doing OK and taking steps to insure increased profitability. Some of our sub-groups have moved away...but all the former Keristans who were working for Abacus before the dissolution of the commune, are still working there.

What's been happening is a lot of fragmentation. The Commune is no more, and the "we" that the Communards identified with is dissipating fast...

The commune is gone for good. It had its strength and weaknesses, but it's really a thing of the past... One of these weaknesses I wasn't aware of until it broke up was how many people were doing things they really didn't want to do...



On a visit to Kerista (San Francisco), from right to left: First and third Yoel and Sarah Dorkam from Kibbutz Tzuba; second ex-leader Jud ; fourth Kerista member Luv.

Another weak point was that people had lost touch with the reality of money. It was very hard to get them to turn in their monthly checks, and their spending pattern had no relationship to anything: communal income, need, anything.

I still believe polyfidelity is a great concept, and I want to live with like-minded adults in a group marriage context. However, I don't want to live communally anymore. I was the guy who had to collect checks for the communal kitty from the totally indifferent, and I don't ever want to have to do that again.

\*

From a third letter from a (former) Kerista member, April 1992 :

At the moment, nothing remains of the community. What, if anything, will come back together in some other form of cooperation or association re-mains to be seen. The personal processing is so intense right at the moment, that I could not begin to explain it.

**Kerista c/o Abacus, Inc.**

547 Frederick Street  
San Francisco, CA 94117  
(415) 759-9508 or 681-6598

*Co-ops need to train their members continually in the arts and skills of democracy, just as we always need to keep training new drivers how to drive a car."*



# Federation News

FEDERATION OF EGALITARIAN COMMUNITIES - Tecumseh, MO , USA

## TWIN OAKS Louisa, VA (USA)

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Twin Oaks presently has about 80 adults, including residents, and 12 children. The adult population has not dropped below 70 all of last year, which is exciting. Our new residence, Nashoba, means that we are now over-crowded...

The economic outlook in the earlier part of 1991 was for income to come in below projections, but that has turned around... The outlook for 1992 is fairly good.

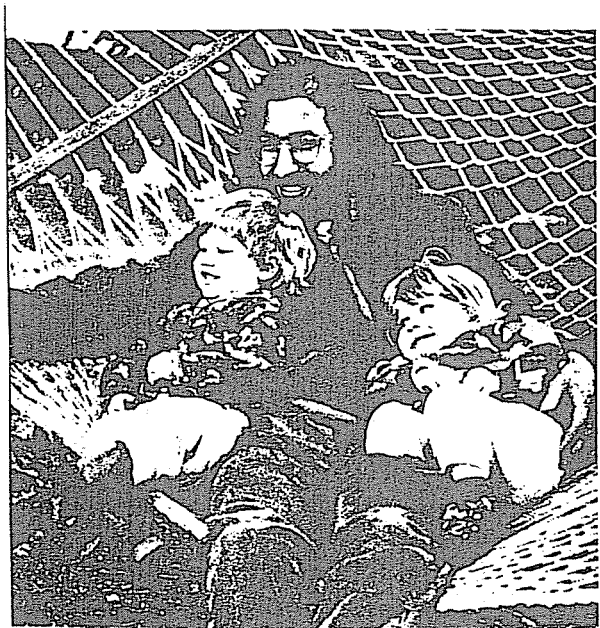
The work on our new residence, Nashoba, slowed down when we were close to being done, which bothered some people. However, it passed final inspection, and all 9 rooms have been moved into' except one... Nashoba looks very nice.

Work has finally started on our new conference pavillion, which will also serve as our winter warehouse space.

## Culture

-----

A major new phenomenon at Twin Oaks these days is a group of twenty or so members who meet two times a week for two hours each time, which is called "Belize". The main goals of the group are to promote honesty and direct feedback, personal growth, and build community...



The idea of Belize is based loosely on Ganas' morning meetings. So far, Belize has a good effect on the community. It has been an opportunity to bring up some long-standing conflicts between individuals and is probably starting to have some effect on members' interpersonal interactions... We have begun planning a communities conference to be held at Twin Oaks in September 1992.

## EAST WIND (Tecumseh, MI)

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We have been influenced by Twin Oaks and the Israeli Kibbutzim, but experiment with our structure to better fit our changing needs. - In the social area, perhaps the most important change in the second



part of 1991 was the shift in our gender balance: eight new women came to live at East Wind. This has brought our male/female rate down to about 1.5:1, the best it has been in some time.

There has been a blossoming of art in our public spaces. - The Heart Group has been revived and is meeting regularly. This group focuses on personal and spiritual growth. A new rap group, which is discussing relationships, is meeting weekly. There have been regular women's meetings and activities.

Our adult membership seems to be staying steady in the high forty or low fifty range. The visitors' flow has increased markedly, and many of them have become members or associates... The current economic recession, seems to be playing a major role in directing people's interest to communities.

The nut butter business had a record year in 1991; favorable peanut prices contributed to good profits. - Hammock production too has improved. -

The planting of garlic for our new business was accomplished with the help of a number of our members and visitors. - The sandals business continues to be steady.

We grew a large supply of potatoes and sweet potatoes and kept the kitchen supplied with lots of fresh vegetables.

We bought a new house trailer, remodeled it, and now we have a large TV viewing area, snack kitchen, and two rooms used as library annexes and small meeting and study space.

\*



#### KRUTSIO (Mexico)

=====

Krutsio is doing well and so are the children. People are concentrating on personal projects of study and writing.

\*

#### VEILED CLIFF

=====

They could not attend the Fall Assembly, but remain seriously interested in FEC affiliation and will most probably ask for Community-in-dialogue status.

\*

#### Federation-Kibbutz Contacts

=====

Kathe (East Wind) is the new contact between the federation and the Kibbutz movement in Israel. She has initiated correspondence with the YAD TABENKIN study center...

( Excerpts from "Soundings", Newsletter of the Federation of the Egalitarian Communities , March 1992 )



# A Visit to MONDRAGON

At Mondragon we saw the central bank of the Mondragon network, the Fagor plant for manufacturing refrigerators, the research and development division and the management training centre at Ikasbide. Although the (strikingly successful) Mondragon enterprises are not a communal system, they represent an important attempt to run modern industrial production on a non-capitalist basis, and their problems have important applications for the commune movement.

My own view is that the success of Mondragon has entailed the process of "goal displacement", a concept familiar in the literature of organizational theory. Effectively, it means that any organization which survived for a length of time, will acquire a new *raison d'être* which was not there at the beginning. The history of communes and cooperatives is full of examples.

Mondragon was set up to rehabilitate a devastated Basque community after the Spanish Civil War, under the leadership of a charismatic priest. It has become a large and complex industrial conglomerate, whose survival depends on efficiency, productivity, and innovations, just like its multinational capitalist rivals. In my view, the cooperative structure is a source of strength in these circumstances, firstly because it improves worker motivation and partly because it enables a high risk of re-investment and a high level of expenditure on R. and D.

competitiveness has meant a retreat from co-operative principles.

The quest for efficiency and competitiveness, stressed by all people who spoke to us, clearly overrides the original goals of a co-operate ideology such as an egalitarian wage structure. Wage differentials are substantially greater than the founders envisaged. Whereas they saw a ratio of 1 to 3 as tolerable, it is now about 1:5, and in the case of some specialists 1:7.

My own conclusion is that the co-operative structure does make a difference but its potentialities have become harnessed to national and politico-economic rather than local and social issues. Spain's entry into the E.E.C. has created a climate of intense competition... Already many of the workers are non-Basque Spaniards for whom the early history of Mondragon means little or nothing.

Sol Encel

The quest for efficiency and

## Givat Brenner Journal

## Even in the Kibbutz, Socialism Is Under Challenge

By HENRY KAMM

Special to The New York Times

GIVAT BRENNER, Israel — The old recreation hall has become a play-for-pay amusement center for the children of the nearby town of Rehovot. While they romp, a tractor-hauled truck equipped with benches takes parents on tours around the factories and farms of this kibbutz, "the world's largest," as they like to joke here about this quintessentially Israeli institution.

Around the swimming pool, townspeople who have paid admission take their ease, and in the clothing and furniture shops they hunt for bargains.

The day-care center, which used to tend the children of the kibbutz, caters to day boarders. The laundry takes in outside washing, and the dental clinic is open to any patient.

Kibbutz Givat Brenner is seething with debate about these paying interlopers in this once-exclusive commune of practicing socialists.

## 'A More Capitalistic View'

But, the most sensitive departure from the puritan tenets of the kibbutz movement goes beyond the intrusion of outside customers. Since earlier this year, a businessman who is not a member has been chairman of the board of the kibbutz's main enterprise, the orange-juice factory.

"We are in a major economic crisis," said Amir Levy, the elected secretary who manages the kibbutz, where he was born 48 years ago. "We realize we need somebody who brings a more capitalistic view of what we're doing."

Not all do. "Outside managers?" exclaimed David Bar, an agricultural entomologist. "This is fundamental. I don't like it. Are we unable to manage our industries? I don't believe it."

Mr. Levy and Mr. Bar share friendship and a commitment to the ideals of the kibbutz — equality for all members and provision of their basic needs. But in the debate sweeping the 270 kibbutzim over how to continue an institution that has played a role far greater than its 3 percent share of the population in the founding and life of Israel, they are at opposite poles.

The crisis goes beyond the bank debt of around \$4 billion that the collectives and their 125,000 members accumulated over the many years in which credit was easy to obtain for people who were considered the only aristocracy Israel ever had. In debates that have much in common with those in the remaining or former Communist countries of Eastern Europe, kibbutzniks are taking the pulse of socialism and question whether any life is left in it.

"The old idea is dead, we have to admit it," Mr. Levy said. "We have entered the capitalist era."

At a public meeting last year, Yehuda Harel said, "The socialist



Micha Bar-Am for The New York Times

Israel's largest kibbutz, Givat Brenner, is seething with debate about the intrusion of capitalism into a once-exclusive commune of socialists. "We are in a

major economic crisis," said Amir Levy, standing, a businessman who is serving as chairman of the kibbutz's main enterprise, the orange juice factory.



The New York Times

Kibbutz members at Givat Brenner are rethinking socialist ideals.

system in all its forms has been a total failure." Mr. Harel, a founder of the first kibbutz established on the Golan Heights, now heads his kibbutz's management-consulting concern, which wants to help kibbutzim to separate their businesses, to be run on a strictly entrepreneurial basis, from their communal life.

Mr. Levy said he had arrived at the University of California in Santa Barbara, where he obtained a Ph.D. in sociology, imbued with the collective, anti-capitalist ideology of the kibbutz.

"There I saw you could succeed by the opposite values of the kibbutz," he said. "I thought capitalism was exploitation. But I saw that with individualism, freedom, personal responsibility, you can succeed."

"We will have to try to absorb some of the capitalist ideas and remain socialist. I don't know if it's possible, but there's no other way."

Mr. Bar said that as a natural scientist he recognized Mr. Levy's sociological expertise, and that "I understand we're in a bad situation."

"But I'm afraid if we continue this process, we will see outsiders eat in the dining room or renting apartments here," he continued. "I don't like it. I came to the kibbutz in 1957 to live together with my colleagues and friends. The kibbutz is a kind of nature reserve. The quality of life is the highest in Israel. I want to put some limits to what I give up."

Mr. Levy, speaking for those who believe that the "old idea is dead," said the kibbutz model was undercut when the Israeli economy shifted from reliance on agriculture into higher technological gear, and industry became the main business of the kibbutzim and professional specialization a requirement.

"The traditional kibbutz was built on agriculture, and to work hard and produce a lot was the goal," he said.

"But now it's not enough to produce. We must sell and compete with the world."

He said management was a professional skill, and under Mr. Bar's management the dining hall proved that running it was not his profession. Mr. Levy said he wanted to make the dining hall, the social center for the 1,000 adults and 500 children of Givat Brenner, a paying cafeteria rather than the traditional kibbutz mess hall of "this is what we all eat today."

The present dining-hall system causes great waste as well as poor meals, Mr. Levy said. "If we pay, we will eat better, and it will cost half of the 6 million shekels we spend now," he said.

"But for the others, the dining room is a principle, a temple," he said. He said deviations from tradition had an almost sacrilegious aspect for the "true believers" of the kibbutzim.

If concessions to commerce like paying for meals continue, Mr. Bar said, soon members will be asking, "Why do we need the kibbutz?"

"The dining room is part of my own home," he said. "If I pay, what happens to the idea? If it doesn't work, then we have to close the doors and say, 'It was a beautiful experiment, bye-bye.' Then this will be just a green neighborhood near Rehovot."



# BRUDERHOF

## Visit the Kibbutz

( Notes from a meeting at Yad Tabenkin, 23.3. 1992 )

Milton Zimmermann : The nine of our people who came on this trip,  
----- all participated in an essay contest on  
"Israel, Jews, and the Kibbutz". Judges chose the winners from  
among the 50 essays entered, and the prize was - this trip to  
Israel.

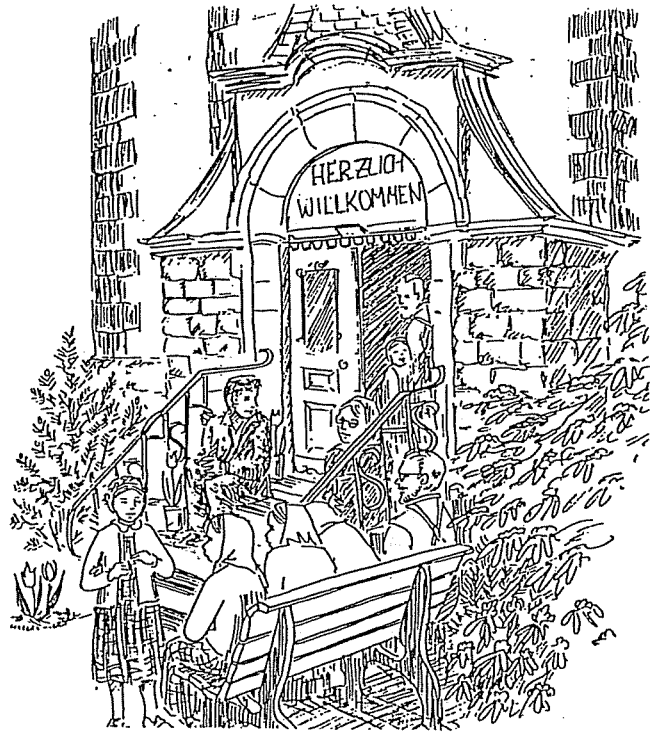
We have visited quite a few  
Kibbutzim, and also the  
"awakening desert" with Nancy  
as our guide. I found it very  
impressive to see what the Jews  
have done here over the past 90  
years.

We felt especially close to the  
Kibbutzniks, and we can easily  
identify with the difficulties  
you have been facing. We, too,  
ponder over the question of how  
to pass on the motivation of  
the founding generation to the  
younger one, so that they will  
be "whole" within themselves  
and in our society.

Our strong pacifism draws a  
line between us. But we don't  
judge you, we only pray that  
you will find peace. This is  
the central issue of our  
existence and of yours, too.

Laura Thorn (in Hebrew!) :

-----  
The ties between us are very  
important and must continue.  
The question is - how? I hope  
that our young people will want  
to visit the Kibbutz and stay  
there for a while, like some of  
them did in the recent past.



Sandy Zimmermann : Not only  
----- you, we too  
ask ourselves questions: How  
many of our young people will  
choose to come back home? (We,  
too, had periods when many of  
the youngsters left us!). What  
do we have to do to bring our  
young people to the decision of  
joining us? How can we keep up  
with changes that time brings  
without losing our identity,  
our belief?



The Spring 1992 Bruderhof delegation to Israel touring Nancy Farchi's Kibbutz Revivim in the Negev desert. On the left - Nancy, their guide.

Christoph Boller :

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It's interesting that the Kibbutz members who said "We are not religious", revealed a deep belief which is similar to what motivates us. This is certainly a true connection between us.

Yehuda Riemer (Yad Tabenkin) :

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We have common roots: the German youth movement. This common history explains why the Zionist youth became pioneers in the Kibbutz and the Bruderhof also founded communes.

Emmy Barth : The kibbutz must  
----- be an example of a different kind of society, with its very special principles, definitely within a reality of peace.

Eli Avrahami (Yad Tabenkin) :

-----  
About pacifism: Seven years ago we released 1500 terrorists, most of them have returned to their murderous activities. With this reality (and with the Hisbullah around us) it is difficult to be a pacifist, to "turn the other cheek".

Jordanna King : Even though  
----- youngsters

of my age on the Kibbutz are very different from me, I did make friends. Actually, nothing surprised me on the Kibbutz because it is similar to home. (I liked watching T.V. - at home we can't do that!)

Yoel Darom (Kibbutz Kfar  
----- Menachem) :

It's a shame that every time we meet, we Kibbutz representatives get older but the Bruderhof delegates are ever younger! I see this as your greatest achievement and our most pressing problem. It impresses me deeply that so many of your young people are willing to give up career, abundance and luxury for a life of principles and values. In this respect the Bruderhof is very much like the Kibbutz 50 years ago.

We know from history, that every commune up to now underwent the same development: born out of an ideal, started with great enthusiasm, achieved maximum growth and strength - and then started to decline and disintegrate in the second or third generation. The only exceptions to this "rule", up to now, are us two: the Bruderhof and the Kibbutz. But I am not so sure anymore that the Kibbutz will forever be able to evade the fate of all communes....

Nancy Farchi (Kibbutz Revivim):

-----  
Perhaps one of the good things about our relationship is the feeling that our meetings

together show us, the Kibbutzniks, a communal society that is still, after 50 years, living according to its ideals. Please send us more idealistic young people!

Ya'akov Oved (Head of  
----- the ICSA) :  
We have had an ongoing discussion between different people for many years now, and neither side is trying to "convert" the other, because we deeply respect one another.



Bruderhof members  
planting trees on the Kibbutz

## Our Spiritual Sources

\*\*\*\*\*

The Hutterites do not see communes as an end in itself. They simply wish to be ambassadors of God's peace and justice in this present destructive world order... But a commune cannot force itself upon people, every individual must make a decision by free will:

"We are called to show by the example of our daily life that it is possible, here and now, to live in creative peace and justice... The Kibbutzim in Israel were established with this in view, primarily to serve as an example of Shalom to the Jewish people..."

Hans Meier \*

# Communal Life Is Good for Me !

NIEDERKAUFUNGEN is the name of an explicit socialist German commune, situated in a suburb of the city of Kassel. The community has been in existence for over seven years and is economically successful at its agricultural as well as its technical and educational enterprises, among them interesting educational seminar-programs on communitarian issues. They have 38 members - more than 50% with full academic accreditation - and 12 children, who live a fully communal lifestyle, with common cash and communal education, under the motto: "Work without bosses, democracy without majority dictates".





In an interview with a newspaper, one of the members expressed his view of life :  
"I live here with all my inner contradictions and with lots of compromises, because here I am part of something very important to me. I, for one, do not want to wait till my dreams of life in a 'perfect' society dwindle and dissolve to nothing

in the face of 'unalterable realities'".

"Here in the Niederkaufungen community, I try to forge at least part of my dreams into everyday reality! Whenever I am asked how our project is doing, I always answer from the bottom of my heart: Communal life is good for me!".

Address: Kommune Niederkaufungen

Kirchweg 1, 3504 KAUFUNGEN , Germany

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## RE-ACTIVATING THE I.C.D.

WE URGE THAT EFFORTS BE MADE TO DEVELOP CONTACTS AND FORMS OF COOPERATION AND MUTUAL ASSISTANCE BETWEEN THE VARIOUS COLLECTIVES IN EACH COUNTRY .  
WE RECOMMEND ESTABLISHMENT OF COMMITTEES OR FEDERATIONS WITHIN EACH REGION TO FACILITATE INTER - COMMUNITY CONTACT AND COMMUNICATION ...

From Resolutions adopted at the First International Conference of Communes and Kibbutzim, Israel 1981

From its establishment by the late MORDECHAI BENTOV in 1976 the I.C.D. (International Communes Desk) has indeed become a center for these activities, disseminating communal ideas and coordinating inter-communal contacts.

However, owing to various difficulties (not the least of which was the current financial crisis of the Kibbutz Movement), work on the "DESK" first slowed down and finally faltered, despite the valiant efforts of NANCY FARCHI, who was the last one to occupy the "DESK". Lately a group of Kibbutzniks, who did not want the I.C.D. idea to die, decided to renew its activities. UZI ELNATAN of Kibbutz Geshar convened a group of people, including NANCY, the undersigned, and the editors of this

first issue of CALL, as well as the director of YAD TABENKIN (Kibbutz Study and Research Center), who agreed to partially finance the DESK's work. I have taken upon myself the task of re-activating the DESK.

One of the important tasks of CALL ("Communes At Large" Letter) is to announce that we are alive and, hopefully, kicking! When these lines reach you - please get in touch with us and spread the word that we are still around!! It goes without saying that our renewed endeavor must be mutual, and that we are looking forward to YOUR contribution.

With best wishes to all of you

Shlomo Shalmon , I.C.D.

# GANAS - New York

## CREATE ATTRACTING MODELS

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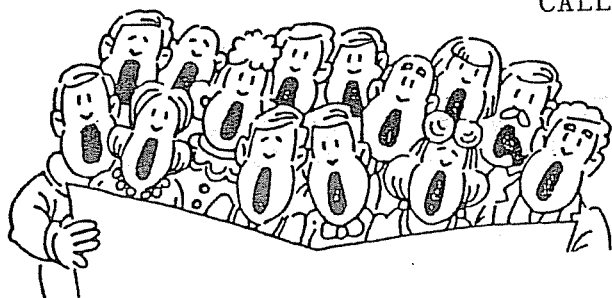
There is general agreement among intentional communities that the world needs us to serve as experimental laboratories. In fact, we're doing that, but not well enough to meet the worlds needs or our own. It's time for some critical self-evaluation, and some new some useful ideas.

Non-religious, intentional communities all over the world are called on to create economic, social and political models that can attract a much larger cross-section of people to communal living. Without numbers the community movement cannot hope to significantly impact the way the world spins...

Possibly our models simply don't offer people a large enough range of lifestyle choices in which to express individual talents and preferences; or enough room for differences in personal behaviors and beliefs' or enough opportunity for self-determined action. Peer group pressure to conform both in deed and belief, to what is deemed politically and humanistically correct, is subtle and often unintentional. Nevertheless it is pervasive enough to silence dissention more often than to work it through. Becoming able to self-govern completely, clearly requires finding ways of resolving conflict amiably, instead of suppressing or avoiding it.

Most importantly, an excellent quality of life, work experience, and a good standard of life must be maintained in the process.





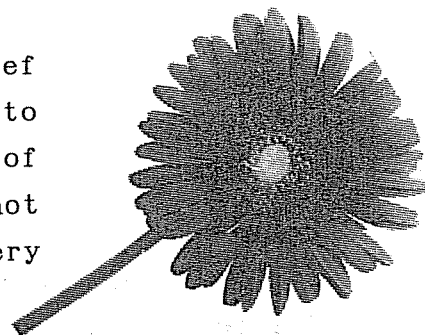
All communities are concerned, and each in its own way is struggling to meet these challenges. Some interesting approaches are evolving in practice at GANAS (which means "motivation strong enough for action") - a non-religious, New York City residential community of about 50 people, established by the Foundation for Feedback Learning in the summer of 1980.

## GANAS' SOCIAL, POLITICAL and ECONOMIC GOALS

1. The capacity for autonomy ,
2. the ability of individuals to govern actively and well,
3. the willingness to care deeply about one another and the world. GANAS' economic objectives are to maximize the personal income, the range of career choices, and the lifestyle option of its members...

Because GANAS is located in New York City, its members enjoy excellent opportunities to work outside of the community's economic structure if they prefer.

Almost everything GANAS does is based on the belief that it is in the interest of every individual to serve their community; but it is the purpose of communities, and indeed of society at large, not only to offer security but to facilitate every possible option for each individual...



The abuse of communism in its various forms, together with the well-known abuses of capitalism, point clearly to the need for new kinds of cooperative structures that can take hold and spread in both developed and under-developed countries. In general, cooperative communities have provided a good, even excellent quality of experience, but with a few notable exceptions, have not competed successfully in terms of standard of living. Personal income and therefore lifestyle choices tend to be poor, and career options limited. Further, non-religious communities often do not generate enough capital and other resources to create financial stability and long-range security...

It is probably unrealistic to hope that large numbers of people are going to accept alternative societies that deliver anything less than the Western world offers in terms of personal security and illusions of easy upward mobility.

What is needed now are a few more pioneers willing to build a small world that works well enough to suit its own people, to interest the larger world, and to inspire people everywhere to create whatever is possible wherever they are. If you are interested, call or write to:

GANAS , c/o The Foundation for Feedback Learning, 135 Corson Ave., Staten Island NY 10301  
[ (718) 720-5378, 981-7365 ]



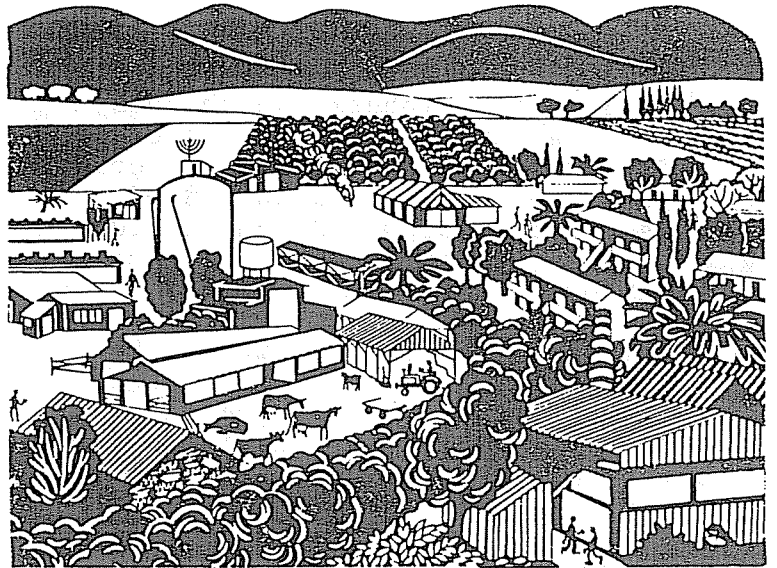
# KIBBUTZ

## as First Home in Israel

Fourty years ago, during the great immigrants' influx into the newly-born State of Israel - most of whom were Sephardic Jews of Asian and African origin, with deep-rooted traditional, patriarchal customs - the Kibbutz Movement missed a unique opportunity for expansion: we decided to accept only those newcomers who were willing to integrate totally, as fully-fledged members of the Kibbutz. The only exception were youngsters who arrived as Youth-groups and eventually became well-educated, valuable Israeli citizens (and some chose the Kibbutz as their way of life), although quite a few of them resent to this day the loss of cultural identity, as expressed in Eli Amir's fascinating novel "Scapegoat" (Weidenfeld & Nicholson, London).

Three years ago, with the beginning of the Russian ALIYAH (new immigrants, called OLIM = "ascenders", while those leaving Israel are labelled YORDIM = "descenders") - we decided to receive the Russian OLIM as temporary residents, leaving their eventual integration open as a mutual option. The basic idea was to offer them a practical, secure interim period of Hebrew study and adaptation to the Israeli way of life - not an easy proposition for those concerned.

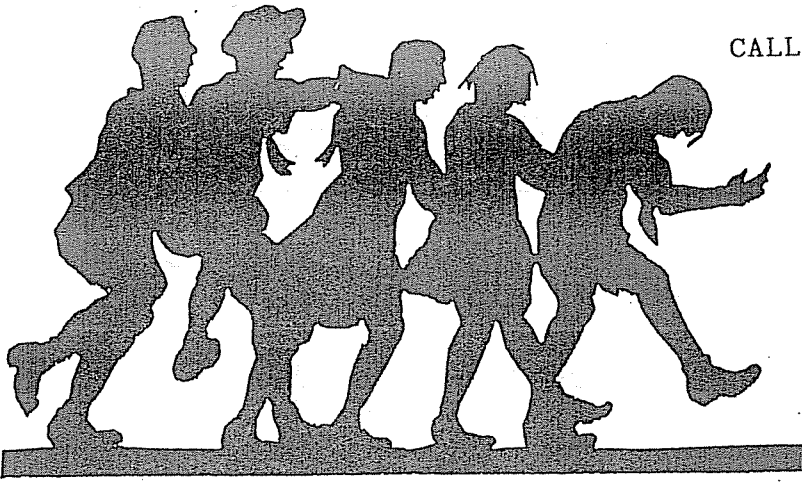
After some initial reluctance on their side ("Isn't this a kind of Russian Kolchoz?"), the project became a huge success, with demand far outreaching our capacity, particularly with regard to housing accommodation. At present about 5000 Russians are staying either in ULPANIM (Intensive Hebrew Study



Institutions) or as "First Home in the Motherland" residents, in about a hundred different Kibbutzim.

Most of them express considerable satisfaction, their main concern being "What happens after the one-year stay





at the Kibbutz comes to its end?". In some cases, when satisfaction was mutual, Kibbutzim have responded by granting an extended stay for a further 5-months period.

During their stay, these OLIM receive all they need - lodging, furniture, supplies, food, education, medical care etc. - and above all human concern and support, from the Kibbutz. Some of them are employed in one of our branches, others find work outside the Kibbutz, which goes a long way to cover the modest fee requested of them. For instance, rent is about \$100, as against \$250-500 they would pay for similar accommodations in town.

But the real joy are the children, who are much more adaptable than their parents. One little 8-years-old girl was recently overheard telling her mom: "You can decide whatever you choose, as far as I am concerned I'm staying here!". A most unusual statement, coming from a Russian-educated child who used to be completely submissive in the old country...

I would not like to convey the impression of an idyllic relationship. The Russian mentality is so very different from ours; the people have been conditioned by the Communist system to mistrust the

establishment or any other kind of authority. They got used to contributing the absolute minimum and demanding as much as possible - a direct contradiction to our Kibbutz norms. We were appalled by the incredible amounts of food the newcomers heaped on their plates during their first weeks (and sometimes months) with us. It took a while to overcome the language barrier, which at the beginning impedes their integration at work and social contact.

What helped a lot was the fact that in many of the older Kibbutzim some of the founders could still communicate in Russian, plus the positive orientation of the Israelis in general and the Kibbutz members in particular towards OLIM and ALIYAH, seeing them not as invading strangers but as lost sons who at last have "come home". In fact, Israel is one of the very few countries in the world at present, which welcomes and even encourages immigration, and lends the OLIM a helping hand.

The Kibbutzniks, in addition to local assistance, are very active in the regional Absorption-Centers (for Russian and Ethiopian immigrants) and neighborhoods all over the country. This in turn has given us back some of our pride and confidence in our ability to meet the challenges of present-day Israel, even under the administration of a right-wing government of whose policy we mostly disapprove.

We fervently hope that the upcoming elections (June 23rd 1992) will bring the Labor Movement back to power, where it belongs!

Yoel Dorkam  
Kibbutz Tsuba (near Jerusalem)

## Our Third International Conference

Even though it had not rained for a number of months, Lancaster county, Pennsylvania, USA, still provided a relatively green and warm (!) welcome to the ICSA conference held at Elizabethtown College from the 25th to the 29th of July, 1991. There were 220 conference registrants, of which 51 were part time. This was a fine crowd, but it was a bit below our expectations. Of the total, 38 were from outside the United States, and included persons from Australia, Canada, Germany, Great Britain, Israel, Poland, New Zealand, Netherlands, and USSR.

The program, organized to focus on the theme "Values and Structures" was carried out in plenary sessions, open to the public, and topical sessions, covering a wide range of topics. Five of the six public sessions were underwritten by a grant from the Pennsylvania Humanities Council. There were 33 sessions, usually with four or five sessions running concurrently. Several sessions dealing with the major theme, included "Socialism on Trial" and a public plenary by Yuri Zamoskin entitled "The failure of Ideologies — what does Utopianism have to offer?" Sessions dealing with communal topics included "Communal Theory", "Utopian Ideology", "Communal Practice" and "Leaving Communes" continued the theme further. The discussions regarding the Israeli Kibbutzim were dispersed throughout many of the sessions. Saturday was devoted to "Pennsylvania Day" which included in the morning public lectures by Donald Durnbaugh and Yaacov Oved on Pennsylvania communal experiences, and an afternoon trip to the Moravian Community and the Ephrata Cloisters.

The post-conference tour of two days which visited the Old Economy Village and the Hutterian Bruderhof at New Meadow Run numbered 50 travelers. The event which attracted the most people was the "festival of communal music" which was staged in Sunday evening, July 29. The Elizabethtown Church of the Brethren was filled, and it is estimated that between 650 and 700 persons attended. Music from the Ephrata Cloisters, Hutterian Bruderhof, Moravians, Padanaram and Shaker community traditions were presented. After the festival was over, the Hutterian Bruderhof choir, numbering over 110 persons from five brotherhofs, presented a "sing-along" on the church grounds with many others singing along. This was the emotional highlight of the conference, and proved once again that music is the universal language.

The ICSA conducted its triennial meeting, elected a new board, and announced the dates and locations of the next two meetings.

## Ties with Academia

When ICN and ICD were both fully active in the early 1980s there was considerable and lively exchange between them. By 1985, however, this had tapered off. ICN held its last festival that year, and ICD saw its conference beget the ICSA, strengthening ties with academia.

There are mutual advantages for combining efforts. The academic world offers: a valuable entree to the wider society, which could significantly boost the efforts of communities to achieve their outreach goals; resources, such as information collection and accessing systems; facilities and experience in setting up conferences; and accounting support and financial contacts. Going the other way, regular contact with living communarians offers scholars an unparalleled opportunity for documenting tomorrow's history today.

What are the values of such a conference? First and foremost is the opportunity for persons representing a variety of backgrounds and commitments to become acquainted. A second is the opportunity to exchange ideas, insights and aspirations. For example, it was a bit disconcerting yet important to be reminded by the Russian speaker, Yuri Zamoshkin, that communalism can only be approached and realized after the basic individual rights and necessities have been provided. Thirdly, to be able to physically "be there", which allowed for example visiting the Ephrata Cloisters and the Hutterian Bruderhof, and hearing Shaker music, widens the horizons and understanding, as well as the toleration for other attempts at realizing the utopian goals of communalism.

There were the usual "glitches" and mistakes for which we ask forgiveness, but we hope communalism was promoted. An unsolicited letter included the comment, "It was an absolutely splendid conference for which participants were very appreciative. The program created enormous variety and interest."

We were happy to be involved in the planning of the program, and hope that it will have been of some benefit. We express our appreciation to Elizabethtown College and the Young Center Staff for the excellent help and cooperation.

**Calvin Redekop**, chair      **Don Kraybill**, local arrangements chair



# PATTERNS TO BE PERCEIVED

Camphill seen from Kibbutz

Coming to live in a Camphill Village in Norway\* as part of a year's leave of absence from our Kibbutz, was for us in some ways a realisation of a dream. Brief experiences of Waldorf education during our student days, a eurythmy group in Jerusalem in the 70's, and reading about Biodynamic farming had whetted our appetite for exploring Anthroposophy further. So an invitation to VIDARASEN in Norway was an opportunity we could not turn down.

We came with expectations and entered a process. The initial burst of enthusiasm, followed a little while later by deep disillusion and depression, finally levelled out to an understanding and admiration of what was being achieved.

Vidarasen was established in 1966 to be a home for the mentally handicapped and has since grown to 170 or so people with several smaller villages and projects in other parts of southern Norway. The village itself is divided up into several work branches and about 17 households, the idea being to get away from the institutional lifestyle so often imposed upon those who are classified as handicapped. Each household is meant to operate as an extended family, where everyone is valued as an individual and expected to contribute according to his or her ability. Ah! At last back



in familiar territory: to each according to his (her) need, from each according to his/her ability - that well-known Kibbutz axiom. But what a difference! The people we found ourselves living with had deep problems operating a normal lifestyle, some of them lacking numeracy or literacy, deeply scarred by birth defects and depressing life histories, or saddled with heavy medication.

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The CAMPHILL movement was founded in Scotland during the last World War and has by now nearly 80 communities in 15 countries. The address of this Village is :  
Vidarasen Landsby, N.3240 Andebu - Norway



The second evening after we arrived there was a village meeting. Issues were raised, discussed and decided upon, reminiscent of our own general meetings on the Kibbutz - a chairperson, a notetaker, speakers being called upon to raise points, people putting their hands up and speaking in turn.

What were the issues that were current in Vidarasen this warm July evening? Cars going through the centre of the village and disturbing the otherwise pedestrian coming and going of the villagers. Concern from the farm that there was a surfeit of milk. How to plan for cultural activities through the summer, now that so many people had gone away on holiday. Everyday things, the usual round of life, familiar to anyone who lives in a small, tight knit and largely autonomous rural community.

The atmosphere was much more relaxed and friendly than on Kibbutz general meetings that I was used to. I was pleasantly surprised to find the meeting ending up outside, with everyone being asked to help setting out plants in the flower bed by the main door of the hall. What a constructive way to conclude a meeting, instead of rushing home to chew over the decisions that had been made!

My first work at Vidarasen was on the farm and here I entered a new world for me. Having worked in high-tec agribusiness for many years, the change to hand-milking and the use of working horses took the place to a human level and made it comfortable, unhurried and relaxed. What didn't get done today would get done to-morrow. The milk flowed in large quantities, and we produced cheese and yoghurt, butter and sour milk, in addition to the fresh milk which each house collected twice a day. Combined with a bakery, a pottery, a weaving workshop, and extensive vegetable gardens and greenhouses, the degree of self-sufficiency experienced at the meal table was quite staggering in this age of alienated consumerism. Even the houses were largely built by a father and son team of carpenters according to anthroposophical principles.

Nevertheless, our initial enthusiasm could not last, however intense it seemed at the time. The difficulties of settling our children into a daily framework where none existed, and conflicts with co-workers added to a sense of alienation. Was this really a place where we could spend most of next year? Homesickness for the familiar life back home on the Kibbutz!

We made mistakes and felt inadequate and it took time for the foundations of this strange society to emerge. We had come with the false idea that Camphill Villages had been set up to care for handicapped people and that it would be enough just to be nice to the villagers and look after them. It was a hard lesson to learn that in reality it was the other way round: they were here to teach us and we were here to learn from them.

Towards the end of our first "neighbourhood meeting", one of villagers from another house stood up and said she had an important point to raise: "We must all be nice and kind to one another". As simple as that. It wasn't just the naive simplicity of her statement, but the enthusiastic reception it received from the rest of the meeting, which made me realise that she had cut through all the intellectual rubbish which I had built up for myself. The emperor in his illusory new clothes could not have felt more naked.

The tables had been turned, and the problems which had arisen between the co-workers could now be seen in a new light. We were here to learn, to be taught, to explore ourselves in the light of the villagers. This realisation prompted me to take more seriously a study of Camphill traditions and Anthroposophical thought. I had to peel away the surface layers and find out what lay beneath, both of the society in which we found ourselves, and of my own nature...

My work on Vidarasen consisted mostly of casting concrete forms for water cascades, one of the elements in water purification schemes. At a deeper level we were working with the patterns inherent in water, utilizing them to give water the opportunity to clean itself of impurities. This led me to see patterns in other things - in nature, in ideas. Rudolf Steiner's threefold social order, the "three pillars of Camphill", liberty, equality, and fraternity, the three stages of my own experience of being here: the initial enthusiasm, the subsequent disillusionment, and the gradual realisation.

As I now look back on those three months in Vidarasen, it seems that truth are not facts to be learned, but patterns to be perceived, and that our self-development relies on us opening up to that perception.

How does a Kibbutznik evaluate a Camphill experience? What can the two movements learn from each other?

Very generally, the Kibbutz as a movement is older, more experienced, larger and more organised, while Camphill is infused with a stronger spiritual or idealistic dimension. What is lacking in one is present in the other. Here we have again a pair of opposed extremes, while the desirable is a balance between the two.

The same triangular pattern is emerging, with the third point, the apex of the triangle, being DIALOGUE AND OPENNESS TO LEARN FROM EACH OTHER.

One of my aims is to explore how to initiate this dialogue, and I would invite others who share this feeling to make contact with me. I would like to invite Camphill people to visit us in the Kibbutz, to share in our lives, and to talk to us about their communities. I would also suggest that Kibbutz members make a point of visiting Camphill around the world.

I have to thank Vidarasen Village for welcoming me and my family and for allowing us to participate fully in the village life. I must also thank Kibbutz Gezer for granting us a year's leave of absence.

Feb. 1992

Jan Bang  
Kibbutz Gezer  
73220 ISRAEL

# A Plan to Help the Inner City

BY VINCENT LANE

**W**hile I was visiting a kibbutz during a recent trip to Israel, it occurred to me that here exists a model that could guide residents of our own public-housing communities toward a cooperative self-improvement effort—a truly meaningful transition from welfare dependency to self-sufficiency.

Using the kibbutz as a model, African-Americans could make great strides in revitalizing depressed, inner-city neighborhoods—where, unfortunately, people are all too willing to settle for a handout and government is all too willing to provide it. The kibbutz model would provide a mechanism for people to work together for the good of the whole to ensure the survival of their community. Such a concept could truly inspire African-Americans to pool resources and initiate efforts for neighborhood improvement.

And what better way to develop an understanding of the kibbutz than through interaction with the Jewish community, which formed the kibbutzim as building blocks of the Israeli economy?

In the face of rising anti-Semitism and racism worldwide, the time has come for renewed exchange between Jews and African-Americans—the same exchange that brought the two communities together to march against incredible odds for civil rights in the 1960s. Together we helped bring about legislation that provides African-Americans with opportunities for economic advancement.

We as African-Americans have an opportunity to learn from the Jewish experience, which so closely resembles our own. After the Holocaust, Jews didn't sit back and contemplate their demise. They went to work and garnered support among Jews and others worldwide to plant seeds of growth in Israeli soil. Likewise, African-Americans now have to plan for progress.

I propose we look at the kibbutz model, which fosters a strong sense of community pride and self-esteem that can set an excellent precedent for our communities today. Many African-Americans have stopped feeling proud of their communities, which seem to become more impoverished every day. With this pride goes the hope of making a better life for themselves. By following the kibbutz model and uniting in a cooperative community effort for neighborhood improvement, blacks could overcome feelings of helplessness and create greatness from the tragedy of post-civil-rights racism and oppression.

African-Americans must see that we, too, can make the "arid deserts" of inner-city neighborhoods bloom by adopting a tradition of nurturing our neighborhoods and giving something back to the community, just as Jews have done in their communities throughout the world.



# New Zealand

## CCG Trust Update

by Murray Faulkner, Chairman



On the 1st of February Centrepoint again celebrated its birthday – this time the 14th .

Visitors to the community, including those who came on CP day, have remarked how "easy" the feeling is to be here; something which is quite different to six months ago. It does feel secure again and there is more contentment. Some recent events highlighted this for me – I noticed a few weeks back the Centrepoint magic for a group just completing a seven day workshop and then shortly after that the the buzz within the community following two spontaneous meetings with Alan Lowen (of "Sacred Sex" film fame). Alan had challenged our view of intimacy and was offering another dimension to consider. Centrepoint offers a unique challenge and will always be a focus for trying something new, be it sensible or outrageous.

Although our numbers at Centrepoint are well down on those twelve months ago (about 130 residents) there is a strong core of visitors about the community and with the involvement of recent leavers to Torbay (scatterpointers?) at pre-school and social functions, it feels my community has expanded and no longer has rigid boundaries.

The raid of May 1991 is well behind us and for most of us there is now life beyond the "raid". The cost to the taxpayer of the police investigation and the raid involving 140 police will never be known but is rumoured to be in excess of a million dollars. There has been ample media hype and there will be more to come as trials continue this year.

What has not been widely documented is that all the serious drug charges have been dismissed – the necessity for such a heavy raid should be questioned.





# A Celebration of Community

5 Days: June 24-29, 1993

Site: Evergreen State College, Olympia, Washington

Dear Friends,

The Fellowship for Intentional Community is planning an International Gathering on Cooperative Living, to be held the last week of June, 1993, at Evergreen State College on the Olympic Peninsula in Washington State.

The Fellowship is a network of intentional communities, community networks, individuals, and other interested organizations across North America.

The purpose of the gathering is to celebrate the diversity and vitality of the intentional communities movement, bringing together participants from all over the planet — to share visions, experiences, and systems for cooperative and sustainable lifestyles — and to create an atmosphere of fellowship and alliance-building which will serve to promote the health and growth of the movement.

Our projected audience is diverse: intentional communities, seekers, cooperatives, collectives, alternative villages, support organizations, and any other individuals or groups which have an interest in promoting this type of progressive endeavor.

Evergreen State College is located in the heart of 1,000 acres of forest, with extensive organic gardens and cooperative housing. The excellent facilities have a capacity of 2,500 on-site

participants (including limited camping) with additional lodging available in Olympia, only a few minutes from the campus. We will keep the fees as low as possible; early projections indicate a cost range of \$12-\$50 per day, depending on lodging and meal choices.

## We need your help:

- Let us know your thoughts on such a large gathering of community-minded people.
- Your organizational involvement is welcome, especially suggestions and comments about activities, program, and funding sources.
- Help us get the word out to your community members and coworkers — and to your regional and global contacts.
- Plan to attend — as a local organizer, as a workshop focalizer, and as a participant.

Please complete the following survey and return to: Fellowship for Intentional Community, '93 Communities Gathering, 8600 University Boulevard, Evansville IN 47712.

Please reproduce this form and distribute as widely as possible. Thanks!

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Community/Organizational Affiliation: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State/ Prov: \_\_\_\_\_

Country: \_\_\_\_\_ Postal Code: \_\_\_\_\_ Date: \_\_\_\_\_

- ☐ I'm planning to attend the June '93 Conference; please send me information and a registration packet.
- ☐ I'd like to coordinate outreach and inquiries in my area (specify country, region, network, or city): \_\_\_\_\_

☐ I want to help organize the Conference (specify):

- ☐ Publicity      ☐ Fund Raising      ☐ Logistics      ☐ Program
- ☐ Workshop Coordinator (specify): \_\_\_\_\_
- ☐ Other: \_\_\_\_\_

On the back of this form, please suggest individuals and organizations that might want to  
a) help with event organization, b) make a presentation, or c) attend the Gathering.  
Please specify a, b, or c for each referral.

# C.A.L.L. for Networking

There are many reasons why inter-communal co-operation should be enhanced, in the first place - because all throughout human history there has been a number of men and women rejecting the inhumanity of a society based on the enrichment of the very few at the expense of a wretched multitude.

Consequently, there never was a single generation in which communal living has not been successfully tried. Some religious communes, have a closely-knit network of communities and (like the Hutterites) can look back on many years of communal living.

Not all of us are aware of the fact that the number of people living in communes or other intentional communities is slowly growing. Nevertheless, the decision to adopt a secular communal lifestyle, as an alternative to the existing Society of Super-abundance, has remained a difficult one, taken by few. Networking may help us in a variety of ways: we have so much to learn from each other; we could try to help new and older communes to overcome hardships, partly by developing inter-communal cultural, social and economic ties.

I'm therefore convinced that closer ties between us are crucial and, after all, this is also the main purpose of CALL, our newsletter.

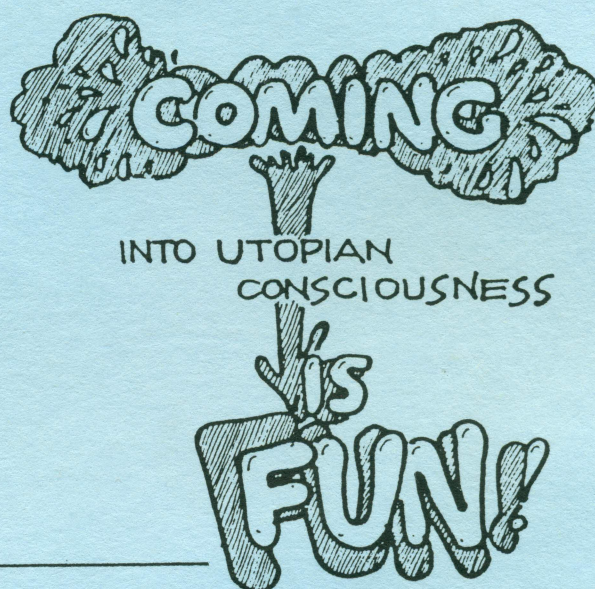
Shlomo Shalmon

Kibbutz Gesher - Yad Tabenkin

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### Call for Papers

## Culture, Thought and Living in Community

for the International Communal Studies Conference in the historic  
Harmonist and Owenite village of

**New Harmony, Indiana, USA**  
**October 14-17, 1993**

co-sponsored as the Communal Studies Association Twentieth Annual  
Conference and the International Communal Studies Association Fourth  
Triennial Conference.

Others sponsors include Center for Communal Studies, Fellowship for  
Intentional Community Historic New Harmony.

Send one-page proposal and brief biographical statement to program chair:  
Dr Donald E. Pitzer, Center for Communal Studies, University of Southern  
Indiana, Evansville, IN 47712, USA, Fax 812-464-1960.