

C.A.L.L.



COMMUNES AT LARGE LETTER



International Communes Desk
KIBBUTZ FEDERATION

No. 10
Summer 1997



יד טבנקין
YAD TABENKIN

Dear Everybody,

This is it - I'm taking leave of you as secretary of the International Communes Desk. Without undue pride I'm looking back with satisfaction on five years of re-activated COMMUNES DESK, a sheaf of ten issues of CALL, and a fat file of networking correspondence with communities all over the world, including assistance to many people who are looking for UTOPIA.

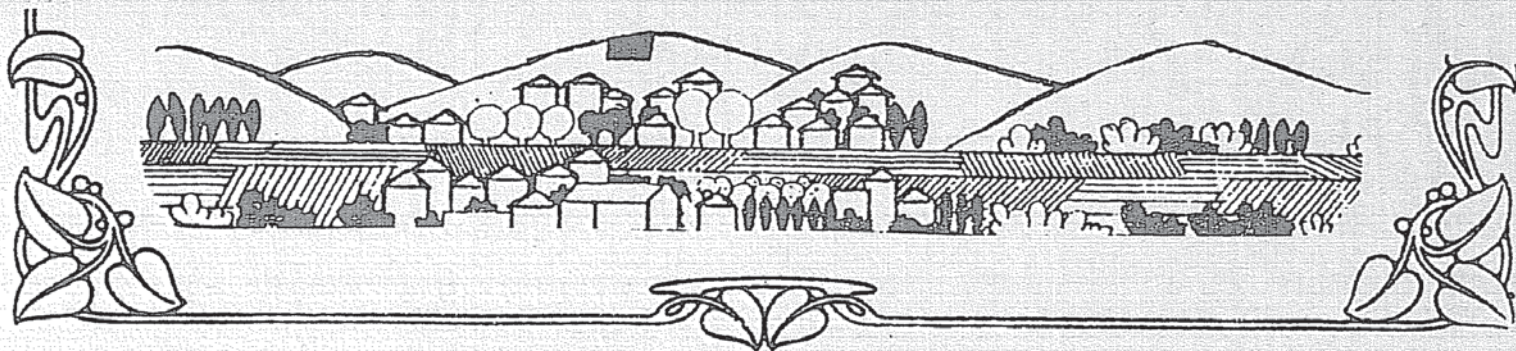
Through our work I believe we have shown that UTOPIA is not only possible and desirable, but well nigh inevitable in today's troubled world! I also hope that we've succeeded in spreading this message to all and sundry, last but not least to my crisis-ridden fellow Kibbutzniks. Let me thank you then, for your co-operation and your faith in the I.C.D.

Yours - Shlomo Shalmon, I.C.D. (Kibbutz Gesher)



We take leave of Shlomo with sadness, mingled with understanding (doctor's orders !) and gratitude for his very special, intense contribution over many years to the cause of Communitarism and Utopia. We welcome our newly elected secretary Ya'akov Seter and wish him success in carrying on this important work!

All his I.C.D.-and CALL colleagues



Editors of CALL (Communes at Large Letter , Bi-Annual
magazine of the I.C.D. (International Communes Desk) :

Yoel Darom (Kibbutz Kfar Menachem)

Yoel Dorkam (Kibbutz Tzuba)

Shlomo Shalmon (Kibbutz Gesher)

ADDRESS : I.C.D (Sh. Shalmon)

Yad Tabenkin, Ramat Efal 52960 ISRAEL

* SUBSCRIPTION :
* \$15 one year (two issues)
* \$25 two years

LETTERS

Yes, even in this sophisticated age, at the turn of the millenium, letters are still an excellent way of communication. of reaching out for a meeting of minds.

With this issue of CALL No. 10 we mark five years of continuous publication of our magazine, and we are particularly proud of the multitude of letters from communards all over the world. This gives us the assurance that we do touch many of you and manage to deepen the overall connection between our communities anywhere and everywhere.

Please keep writing, we value every bit of personal contact (to which Shlomo Shalmon has contributed so much on our side!).

In the name of the editors -

YOEL DAROM

(Kibbutz Kfar Menachem)



Shalom Shlomo, I was most pleased to hear from you... CALL remains a most readable tie to the World of Communes, and I am happy to receive it here in New Zealand, where I'm working with an Israeli scientist on a local forestry project. If there is any news from our co-operative in NEPAL, I'll send it to you to publish (we printed Giri's first report about his Nepal community in CALL No. 5).

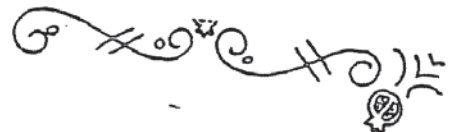
Love - Giri Raj Kattel, N.Z.

Dear S. Shalmon.

Thank you for sending me CALL, it has been of great help to us. I must say that I found CALL to be one of the most stimulating and informative journals I have read. It is a real pleasure to read so much good, honest stuff from people who are actually living on communities. Do I have the permission to reprint any of your material? You may reprint anything you like from The Natural Humanist Reader which I will keep sending you.

At the S.N.H. we are still in the planning stages and have yet to find enough people here in Canada to make serious progress towards establishing a community. Our idea is to attract as many skilled trades-people and craftsman as possible in order to promote satisfying work, meet some of the material needs and support our "village" by trading outside. We seek to make it highly communal and ecologically sustainable.

Again, I would like to thank you for your help and attention to my requests. Looking forward to CALL's next issue,
Best Regards - Brady Heckell,
The Society of Natural Humanists
P.O. Box 45135, Yonge St., Toronto, Ont
M4P 2H0 CANADA



Dear Editor,

Please send me issues of CALL, which I have read about in "Eurotopia" and I am very interested in. Many kind regards
- Oliver Sorge, Pohlentzstr 14,
D-04279, Leipzig, Germany

Dear Shlomo Shalmon.

I am a Norwegian woman, living in "La Borie Noble", a French community of the Ark (founded in 1950), and this is where I found your CALL magazine which interested me very much.

I did not know that there were so many communities growing all over the world. It feels as if a new world has opened up to me, a world of good news, that seldom reaches the radio or the newspapers.

Please send me a lot of back copies of CALL, and a subscription for the next two years! Best greetings to you all. Peace. Strength and Joy! Karl J. Kaag.

La Borie Noble, 34650
Rogueredonde, FRANCE



Dear Friends on the Kibbutz!

The Bruderhof gave us your address, so let me tell you about us:

The Franziskusgemeinschaft is a little Christian (Catholic) community; we live in community of goods, we work, live and pray together and have no private property. We have a small farm, but can't make a living from it. The Franziskus-gemeinschaft was founded in 1988, under the Communist regime in East Germany, and for a long time we wanted to have contact with you. We think we could learn from you and would like to exchange information with you about community life, in community. Many greetings,

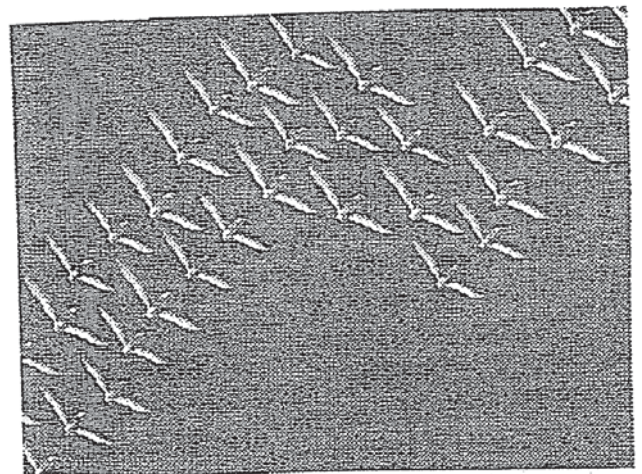
Brother Tobias (in the name of our
Gemeinschaft) House No. 1, 02633
Leutwitz-Sachsen, Deutschland

Dear Shlomo,

Thank you for your letter! We are happy to have you visit us next year... Only now did we receive CALL No. 8, the report on your meeting with the Integrierte Gemeinde in Urfeld touched me deeply. Immediately I called our members together and told them that this is an important process in which we ought to take active part. Some of our central people accepted this and welcome the direction "toward the roots". What do you think, could we join in somehow in a meaningful way?

How good to learn that you keep contact with Longo Mai. That is where my community life started, when I stayed there, seventeen years old, for six weeks. Since then any kind of "bourgeois" life is impossible for me. But I am glad to have found the Christian Communities, whose lifestyle is somewhat "softer".

Shalom! Yours - Silke,
Basistgemeinde Wulfshagenkuetten
24214 Gettorf, GERMANY



Dear Shlomo,

Thank you very much for CALL, it's inspiring.
Simon Clough,

Dharmananda, The Channon 2480,
Australia

Dear Shlomo,

Thanks for your letter (which got a little wet: monsoon season here now). Of course I know about Kibbutzim, and yes, they are a type of alternative life-style. However, here in Australia, "alternative" has the connotation of organic, natural, free range animals etc., i.e. an alternative to the common farming practices here of monocropping, artificial fertilizers, chemical pesticides and more - all of which I've observed being used on Kibbutzim*. (I came to Israel after the six-day war, as a volunteer, and stayed 20 months. It certainly altered my perspective on life, though I appreciated it more later.)

Here in Australia I have a share on Cape York Peninsula, a wild and remote countryside in the very tip of Australia. Here I lived in a tent for seven years and brought up my two boys - without electricity, refrigerator, washing machine etc. It was a hard life, but I loved it: the pure water, unspoiled land, the birds and other

animals. ...Next year I dream of building a natural cottage for myself, using local materials of timber, stone, termite nest for floors and cement, nipa leaves for roof thatch, with a wild river as a boundary (with plenty of crocodiles).

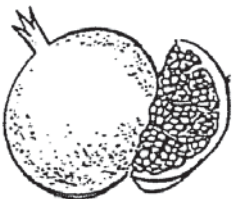


There are some other families still living here, but it is far from Kibbutz lifestyle. All shareholders maintain separate households, but the land is held in common (like a Moshav in Israel). We do fishing, seed collecting, eco-tourism for a living. We allow no cattle (they destroy the soil and vegetation), no cats (very destructive on the wild life), and no chemicals (for obvious reasons). Here in Australia there is great awareness of the ecological destruction that is happening...but a lot of businessmen don't want any interference with their profits, and lots of people are too lazy to make an effort to preserve the environment.

Shalom! Yours - Sarah Herzak,
4 Asham St., Ravenshoe QLD
AUSTRALIA 4872

*) For the last 30 years there has been a growing awareness of ecology in the Kibbutz - and much less use of chemical fertilizers and pesticides (see p. 10-12)

The editors



AUERNHAUS IN NORDDEUTSCHLAND
WESERMARSCH

Krumbach (Eurotopia)
Friedrich-Handel-Str. 1
D-91315 Höchstadt/Germany

Dear friends,
thank you very much for issue No. 4 of C.A.L.L. which arrived here on 1st of September. We very much appreciate your paper which provides so much valuable information. Please keep us on your mailing list. Thank you very much.
Shalom

Dieter Krumbach



LUFTPOST
AIR



International Communes Desk
Mr Shlomo Shalmon
Yad Tabenkin

R A M A T E F A L 52960

I S R A E L

Kibbutz Today



I have a lot to criticize in connection with kibbutz society and ideology. But I also have a lot to forgive and to admire. It must be said in defense of the founders: life was very hard, even when compared to those now considered below the poverty line. They were impoverished, they ate half-eggs, used one knife attached to each table. There was a feeling of insecurity, who knows what will happen, it could all collapse.

When the kibbutz was the flagship of the State of Israel, there was a feeling of pride of being the aristocracy.

The kibbutz movement chose to fulfill the role of "wherever we are sent, there we shall go" and then it was suddenly told "you're not to be sent anywhere, don't do us any favors. Don't ask anything of Israeli society and it won't ask anything of you either." The kibbutzim suddenly felt like the liberated slaves after the revolt of Spartacus. Where are they to go? What are they to do? Maybe they have become superfluous? The kibbutzniks' awareness of the value of the kibbutz, its value to humanity, died out long ago.

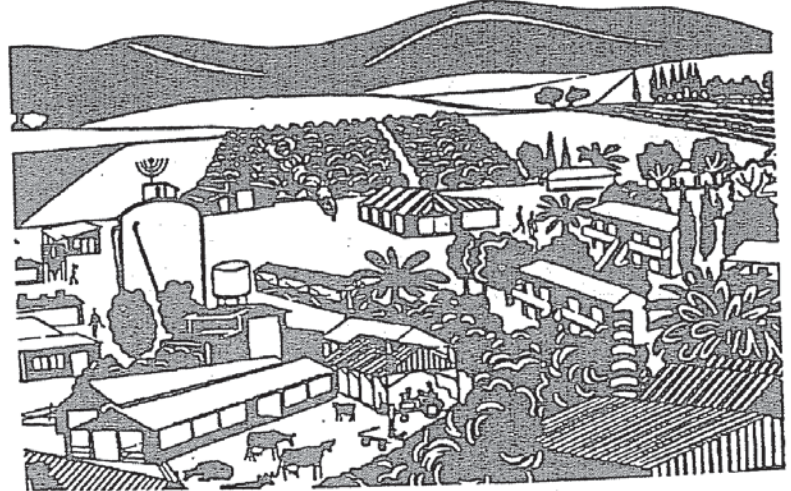
The possibility that the kibbutz may disappear seems to cause greater pain to people outside the kibbutz than to the kibbutzniks.

I've noticed in recent years, since I left the kibbutz, that the kibbutzniks are paralyzed by a depressive syndrome. They have inhibitions about becoming "beggars." And such a term is totally unwarranted. In spite of their debts, they are still lords of the manor, far more than any stock exchange millionaires. But the mere fact that anyone could call a kibbutznik "beggar" hurt terribly.

It is the syndrome of a humiliated aristocracy, so it's easier for others to fight its battles. A humiliated aristocracy is paralyzed. With eyes lowered it meets the mocking finger - "look at them, coming on all fours." A kibbutznik would rather die than face such a situation.

It might be better, if instead of one kibbutz movement, there would now be two. Not the United Kibbutz Movement and the Kibbutz HaArtzi, but according to the type of kibbutz way of life, chosen freely. Partnership and equality between people who want it; no one should feel forced into it. One kibbutz movement for people who want kibbutz and another for those who may prefer a community village.

I have the feeling that this experience is not a waste. In Darwinist western society, people will turn every stone in their search for a different way of life and will rediscover the kibbutz. The efforts invested will not be wasted, not only because of what the kibbutzim have created in Israel, but also from the universal point of view.



I see in the idea of the kibbutz one of the jewels of Israel, and maybe one of the most exciting social creations of the 20th century. It must be healed - not destroyed.

Amos Oz, Arad

A.A.C.I. SENIORS SPECTATOR

Communes Network has always represented a loose collection of people who are involved or interested in living collectively. This magazine is our open channel for communicating with each other: to exchange information, news, opinions and our experience of collective living. There is a regular People needing Places needing People section which contains letters both from individuals seeking a community and communities looking for new members.

Communes Network members and readers are part of a movement for a better society for all and are opposed to discrimination on grounds of sex, race, sexual orientation, age or physical or mental ability.

Many thanks to everyone who has subscribed to CN. Your commitment, belief and support is just about keeping pace with printing and postage costs

You are free to reproduce material from CN, but please acknowledge the source.

John Clark,
Communes Network,
Lifespan Community,
Townhead,
Dunford Bridge,
Sheffield,
S30 6TG.
Tel: 01226 762359.

People join community for a wealth of reasons. Essentially though, they join because they are not finding what they seek in traditional lifestyle choices. There is an intensity and dynamism about community that is difficult to find elsewhere and this can lead to surprises. It is common for people in community to have their own lives take unexpected turns. Sometimes this means leaving the community.

There are two places I want to go with this observation. First, people may stay in community for reasons other than why they joined. In fact, I believe that serendipitous benefits are *usually* a factor when people examine why they've stayed.

I joined community seeking a nutrient-rich environment for personal growth, and I've stayed because I found it (and I cannot imagine where I'd find a better combination of stimulation and support). However, I've also stayed because I love raising beets and living with chickens, and I *never* suspected that when I moved to a rural community. I came to the country because that's where my group wanted to be, and I've fallen in love with the deliberate pace and natural rhythms of country living....

Second, people may leave community as a direct (though perhaps unforeseen) consequence of having found what they were seeking. That is, there are various inter-

pretations of what's going on when people leave community.

community is about following one's heart-path, even when it goes against the flow of the main stream

On one hand, it is true that people sometimes leave because they don't find what they are seeking. Or, because they did not find the value they expected in what they sought, even though they got it. It is important though, to not stop here and make the mistake of assuming that turnover rates are an accurate reflection of a community's ability to meet its members' needs.

It is also true that a good many people leave community happy and enriched. They got what they sought (and maybe some valuable things they didn't expect) and have been well rewarded for their investment. That is, they came for good reasons, got what they

people may not have found the value they expected in what they sought, even though they got it

were after, and have moved on to life's next adventure...

In choosing community in the first place, a person needs to be open to a certain amount of change, to be willing to have commonly held cultural norms challenged. The trouble is, change isn't always predictable or subject to control, and the growth that communities engender can lead the individual away from the community - and all without anyone misrepresenting his or her intentions or acting in other than good faith!

turnover rates may not be an accurate reflection of a community's ability to meet its members' needs

It can be tempting to see departures as failures and the consequence of miscommunications and limitations revealed. I suggest, though, that we try to look more kindly on leavings - as well as non-joinings, which have the same issues, seen from the other end of membership.

At its best, community is about following one's heart path, even when it goes against the flow of the main stream. It's about personal empowerment and life enrichment. The benefits of these extend well beyond the boundaries of membership and cannot be measured in member-years.

Laird Schaub (ICD)
Communes Network



News from Atlantis

The main part of the Atlantis Community has now moved away to Colombia, South America, where we have two beautiful farms - one in the province of Tolima, mid Colombia, and the other in Caqueta, in the south of the country.

We are running a very successful Rainforest Campaign from these two locations by helping locals get back to basics through planting their own food, rather than making hardly enough money to feed themselves by cutting down trees. We're also helping

locals realise that cutting down trees to grow drugs is only destroying their own land and making Europe and America richer. Profits never stay in these third world countries.

We also have an organic garden, we run a Youth Hostel, and we host WWOOF (Working Weekends on Organic Farms) activities.

Contact addresses are:

Rebecca Garcia,
Atlantis House,
Burtonport,
Co. Donegal, Eire.

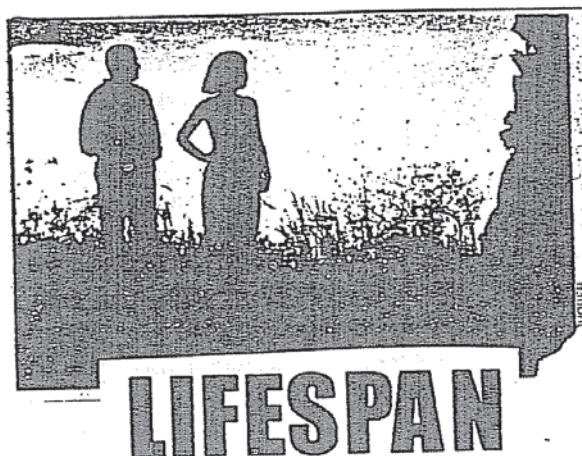
Jenny James,
AA 895,
Neiva, Huila,
Colombia,
South America.

We're putting on a Rainforest Festival this summer from August 10th - 17th. There'll be bands and musicians, together with talks on topics such as human rights, rainforest, tribal Indians, and organic gardening.



Lifespan's evolution has to unfurl further before one could feel confident in gauging significant developments here. Trebling our membership over three years, although an achievement in so many respects, has not produced a group capable of recognising how the cultivation of positive thought increases the energy of actualisation.

Circumstances have conspired to postpone the experience of true, unanimous community spirit, a situation towards which I still feel dedicated, indeed compelled to realising, while idea sharing has tended latterly toward cliquism. Until every last member plays an active part in achieving mutually beneficial collaboration we will never discover how best to elicit, encourage and use people's skills and interests.



Good working relationships have not been developed within the group, definitions of the group's goals are vague, and it is impossible to implement the means used to reach goals while poor communication is misplacing intention and attention. This unfocused position frustrates me to distraction, and I am jaded by our rapid turnover.

Numerous systems have been halfheartedly attempted in the interest of sustained and purposeful action by defining and delegating responsibilities. Some

I recently asked a member of Laurieston Hall, "How long have you lived here?" His reply, "I've only been here for six years." absolutely encapsulated to me the whole gulf between our respective communities' philosophies and perspectives regarding community as a stable place in which to people have lacked confidence, some have lacked commitment, others have sought recognition through collecting titles, while the way to get things done is surely not to mind who gets the credit for doing them.

experience a rich, fulfilling and rewarding life.

With Laurieston's stability in mind (they have recently been granted permission to build their own graveyard!), it is now my feeling that in order for Lifespan to become more than a halfway house or sanctuary (though that has its virtues), irrespective of our membership situation we have to re-evaluate our joining process by adopting Laurieston Hall's insistence upon a lengthy provisional membership period.

Excluding provisional members from long-term decision-making processes defeats certain democratic principles, but my three years have convinced me of the farther reaching value of being comfortable with, and 'sure of' all other members.

John Clark
Communes Network

Communauté de la Poudrière

Tony Laycock - Middlesbrough, England

From
CAMPBILL
CORRESPONDENCE

The community was started 25 years ago by a priest called Pere Leon who felt that he had to do something about homelessness in a very poor part of Brussels. He did this by taking in homeless people to share his small basement room where they slept on the floor. It soon became obvious that there was a great need to be met, and helping more people meant more space.

This was the seed. The community today consists of five centres and over two hundred people. Homeless people who come to the door are accepted into the community with no prerequisite other than that they are homeless. They spend three months living, working and leaning about the community, then without exception they are sent away, yet invited to return when they feel that they can make a commitment for one year. The world of work is four fold.

- 1) Recycling absolutely anything. Items sold fetch 10% of the value compared to buying new. This is also seen as "touching peoples' lives" in that they will take these items from one home and create the opportunity for it to be used again in another. Therefore each item means two people contacts.
- 2) Growing their own food means not only self-sufficiency and some surplus to sell, but also to work on the land in harmony with the rhythms of nature is very therapeutic and healing.
- 3) Furniture removals generate a substantial income and once again it is seen as "touching peoples' lives" at a time of upheaval, distress or uncertainty.
- 4) Working within the community for the community, practically, socially and spiritually.



On a practical level everyone takes a share of doing everything. Socially, every Saturday morning a meeting is held. This is to discuss any ideas or ventures and each one's thoughts views and opinions are of equal value to anyone else's, because it is not until everyone agrees that a decision can be made. Spiritually they read and worship together and this is shown in a very graphic way. In the small domed chapel there is an open, welcoming Christ figure backed by a flourishing tree, painted on the wall. There are figures painted as moving from either side to the central Christ figure. The specialness is that the faces on these figures are those of the people in that community.

So what does it all mean to me?

I saw a group of people who care for themselves and one another; who take this caring into the wider community. I saw a group who care about world resources and the environment. I saw a group who work with the rhythms of life and nature. I saw a group who are spiritual without segregation or dogma. I saw humanity!



Communication

From 16th to 18th August Vidarassen hosted a seminar on modern communication technology, held by Professor Heinz Buddemeir from Bremen. What happens to us humans and our development when we make more and more use of television, computers, internet, cyberspace, virtual reality, etc?

Communication is continually going on: between each one of us, the environment and people around us, in which a rich scale of different sense-qualities gives us information and stimulation. This interaction between the world and human being is a result of evolution, a living communication

in steady development through hundreds of thousands of years. Through electromagnetic communication we get an illusory reflection which makes us passive, it hypnotises. Our eyes and ears work in a restricted and more mechanical way which blots out living, direct perception. Not only does much of what is wanted to be communicated disappear, but we also lose much of ourselves when we devote hours of the day to this rigid staring. We should observe ourselves and what happens for example by doing observation exercises before and after we have used such devices.

For many people the outer reality has become complicated and painful, a chaos

which one does not master, is not able to put in order. It is easier to press buttons and escape into another reality where ones own responsibility and morality can be set aside.

More and more the question for each one of us becomes: can I endure being human, do I have the will to participate in evolution, can I transform my own soul and use modern technology consciously and critically—or do I say: I am who I am now and connect myself to the outer technological developments? Professor Buddemeir wants to inspire recognition of these questions which we all face whether we like it or not.

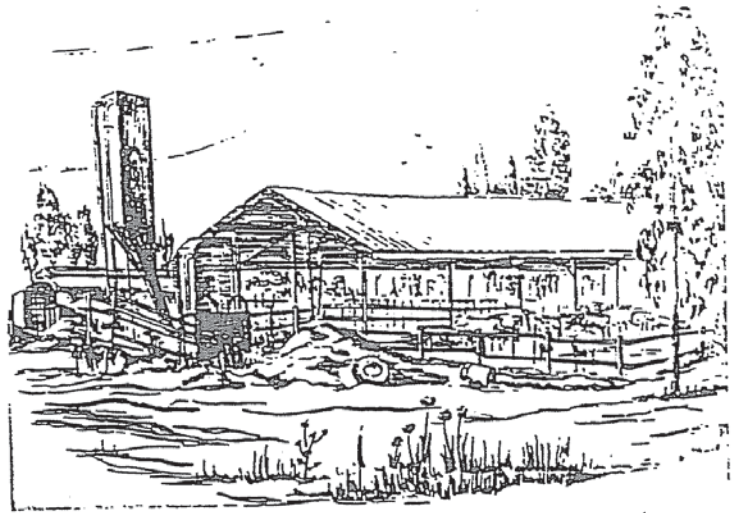
Lars-Henrik Nesheim. Vidarassen, Norway.

Green Kibbutz Group National Movement, Israel

The aim of the Green Kibbutz Group is:
To give a legal framework
which will ensure the
continuity of environmentally
friendly practices. Each kibbutz has
signed a charter committing
the community to
environmental improvement.



DNShimshon, Israel
Number of persons: 1600 approx
Project started: 1996



The Green Kibbutz Group is composed of kibbutz communities that have expressed a desire to change their planning in order to become environmentally sustainable. The Group works closely with the three Kibbutz movements, with the Ministry for the Environment, and with environmental organisations in Israel and internationally. By the beginning of 1996 seven communities had made the decision to join the group after debating the issue in their general assemblies. A number of others are in the process of debating the issue. It is expected that the group will consist of about twenty communities by the end of the year.

The Green Kibbutz Group would like to see an active environmental committee on every kibbutz, dealing with internal issues. In addition it is important that kibbutz communities reach out to their surroundings, acting as guardians of their immediate environment and putting environmental issues on the agendas of their local councils. These issues are of paramount importance in a region experiencing rapid change. A strong central body which can coordinate activities and give help where necessary is required, and it is the aim of the Green Kibbutz Group to be such a body. The vision is one of a strong and vital network of sustainable communities throughout Israel. The first major project of the group took place in April 1996, in the form of a Permaculture Design Foundation Course giving a framework for environmental education and change.

For further information contact: Kibbutz Gezer, DNShimshon 99786 Israel

U.S. Office:
Scott Hertzberg
3915 Windom Road N.W.
Washington DC 20016
Tel. 202-686 5494

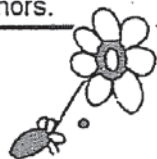
The Sunergy Project - Kibbutz Samar

Facts on the Ground - Update December 1996

The Green Kibbutz Group is involved in the Sunergy Project at Kibbutz Samar. The ambitious project calls for the building and operation of a 200 KW photovoltaic power station by members of Samar. It was designed by member Bryan Medwed and Prof. David Faiman, the director of the National Solar Energy Center. By far the most significant demonstration of photovoltaics in Israel, the Sunergy Project sets world records for economical building costs. The system will provide all the electricity for the kibbutz from sunlight by day, and even export electric power to the grid during peak hours. Kibbutz Samar is located at Israel's sunniest point, 20 minutes north of Eilat.

A prototype of the system is now being built and will begin to operate in January 1997. Supporters of the project say this will enable them to prove the impressive cost and performance estimates in the plan. By establishing facts on the ground, they hope to use the kibbutz to speed the implementation of a key environmental technology. Israeli government support of the project was withdrawn following the elections and budget cuts this year. The kibbutz hopes that successful demonstration of the prototype will help to calm skeptics and generate interest as well as electricity.

"Without government support it is very difficult to raise the needed funds to get Israel seriously involved with this leading form of solar power", says Medwed. "We are a small country with a fragile ecosystem and nearly no other energy sources. We need this like manna." Support for the prototype comes from the National Solar Energy Center, Kibbutz Samar, the Green Kibbutz Group and private donors.



EREZ RESEARCH & DEVELOPMENT

KIBBUTZ EREZ M.P. ASHKELON COAST 79150 TELFAX 07-801275

The experimental station of Erez R & D is well equipped for executing controlled agricultural experiments.

The station's team specializes in follow-up, guidance and systematic summarization of the subjects researched.

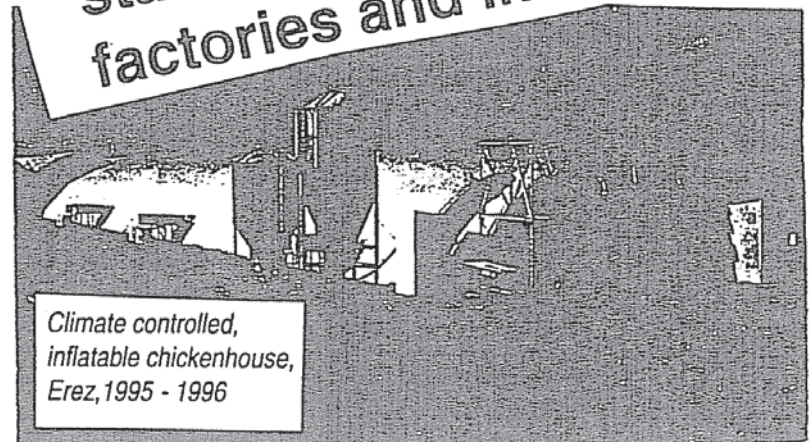
The subjects being studied for institutions and factories include:

1. Technological intervention in energy balances in greenhouses (nets and other cooling systems).
2. Optical photoselective intervention in sheet covers for agriculture:
- Greenhouses - intervention in the UV area and the PAR irradiance, for varied

purposes.

- Fish ponds - intervention to prevent or to encourage algae multiplication in water, according to customers' needs.
- Poultry - intervention to improve the rate of weight gain in chickens.
- 3. Performance analysis of solaric desalination systems.
- 4. Intervention in temperature and CO₂ levels and their effects on the quality and the yields of greenhouse crops.
- 5. Performance analysis of the inflatable chickenhouse with the controlled micro-climate.

An experimental station that serves factories and institutions



Climate controlled, inflatable chickenhouse, Erez, 1995 - 1996

Erez R & D develops and adapts knowledge-intensive technology for modern agriculture.

Erez R & D works with various research bodies and is a necessary link between scientific research and the farmer or the entrepreneur "in the field".

Erez R & D carries out surveys and calculations by which needs relative advantages and operating possibilities can be described.

At Erez R & D, we are aware of the environment and act in order to protect it, as part of a world-wide trend, that sees the

protection of the environment, both as a good investment and as a value in itself.

For this reason, we recycle the natural resources: irradiation, energy, water, vegetation, animals and bacteria - for the benefit of the producer and the environment.

Erez R & D maintains close contact with the producer in order to enable improvement and updating of factors that influence his work. We are aware of, and react to, changes in consumers' habits, prices of crops and raw materials and of course, the growing demands of saving the environment.

The Farm, Tennessee, USA

Ecovillage Training Course on Green Kibbutz

The Kibbutz Movement has over eighty years of experience in collective living while the Global Ecovillage Network is developing new environmentally friendly lifestyles and technologies. This program will create a dialogue between the two.

We invite up to thirty participants from around the world, both current and potential ecovillage members, to spend two weeks, from Sunday 7th September until Sunday 21st September, 1997, learning about the kibbutz social system and visiting environmental projects in the region.

The program will be led by Jan Martin Bang, Permaculture Instructor, founder of the Green Kibbutz Group, and Middle Eastern member of the Global Ecovillage Network. In addition to meeting kibbutz ecological groups, participants will meet activists from a wide variety of projects, including Israeli and Palestinian Arabs

Program highlights include:

Tour of Kibbutz Communities: Gezer
(head office of the Green Kibbutz Group)

Whole day visit to Jerusalem

Swim in the Dead Sea

Marda PC Centre,
Palestine Autonomous Area

Hararit,
Transcendental Meditation Village

Kiriat Tivon, first LETS System
in Israel

Cost: US\$ 900 per participant if booked with a deposit of \$100 before 31st May 1997. Late registrations (after 1st June), \$980. This includes all accommodation, meals, and travel expenses from the time participants land at Ben Gurion Airport, including transport to and from the airport. Those wishing to stay longer in Israel can be helped to find suitable tours or accommodation by Kibbutz Gezer Visitor Centre Staff. The group will be limited to thirty participants.



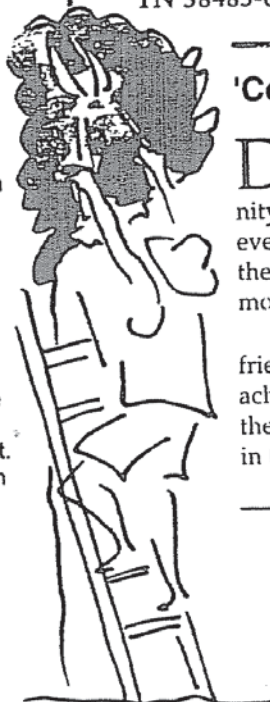
Summertown, Tennessee USA
Number of persons: 280 to 300
Project started: 1971

The Farm began as a communal group of 320 people led by Stephen Gaskin from San Francisco who after a year of travel in converted school buses purchased land and settled on 717 hectares (1750 acres) in Tennessee. They lived in the buses and improvised until they were able to build up several business ventures.

The number of residents increased during the first decade, reaching 1400 in 1980, then beginning a steady decline over several years to the present size of less than 300. After 13 years "growing-pains" the group reorganised to permit individual ownership of property, although some continue to live communally.

The Farm now operates some 30 to 40 businesses, has become an influential force in state politics, and continues to be a source of innovation in solar housing, midwifery, soy technology, Third World relief, and cooperative living. Among The Farm's inventions are the soyburger, soy ice cream, the Doppler fetal pulse monitor, numerous ionising radiation detectors, long-distance electric vehicles, and passive solar space-heating technology. The Farm has had about 5000 people on training programmes in the last 3 years and receives some 10,000-15,000 visitors each year. An Eco-Village training centre was established at The Farm in 1994.

For further information contact: The Farm, 556 Farm Road Summertown,
TN 38483-0090 USA



'Constant change is here to stay....'

Devotees of Celebration will be glad to hear that the old community saying is still as applicable as it ever was. Shortly after returning from the USA, we had a general household move.

Several of our Companions and friends came to help, and it was all achieved in the space of a day despite the last couple of hours taking place in teeming rain.

One of the features of our life and calling is the willingness to undertake whatever is necessary in order to facilitate the growth and development of the Community's life in an organic way.

In addition to the primary reason for moves, we hope that the changes will also enable us to develop the use of Berry House in particular as the Community centre.

Kairos is published by the Community of Celebration, Berry House, 58, High Street, Bletchingley, Redhill, Surrey RH1 4PA. The Community of Celebration is an Anglican community in the diocese of Southwark. It is also a member Community of the Society of the Community of Celebration, which has community houses at Bletchingley and at Aliquippa, Pennsylvania.

ECONOMICALLY SUSTAINABLE



One could spend a lot of time trying to explain why socialism has failed to supplant capitalism, but perhaps it is sufficient to observe that under capitalism people tend to be motivated most decisively by the darker forces of fear, greed, envy and ambition. The ideal of socialism requires that these forces be transcended to a great extent by the rarer qualities associated with a maturing of the human personality. While these qualities have been born in most people to some degree, the ideology and the structures of our society tend to repress them. The magnitude of the environmental crisis, and the possibilities for responding to it effectively, bring this contrast in motivations into sharp focus.

As we open our eyes to the true state of our natural world, increasingly one of decay and disfunction, we can ask whether the will to survive will be strong enough in society at large that people will be moved to seriously embrace what is generally termed "ecologically sustainable" patterns of living. (Although the will to survive ought not to be the prime motivation, it is likely to be the dominant one nevertheless.)

One of the stated aims of the *Global Eco-Village Network* (GEN) is to pioneer such patterns successfully enough that they can be replicated in society at large. However, it is crucial to note that GEN seeks to begin this work through the structure of the relatively small scale eco-village - a community which by definition, one would assume, must be highly cooperative if not downright communal. It is unclear at this point if "communality" will be a prerequisite in future GEN communities. Regardless of this, the degree of cooperation necessary to make such a community work raises the question of just how cooperative the communities of the mainstream will need to *become* in order to replicate the same patterns of eco-sustainability. Can a competitive market economy on a global scale be sustainable? It would be pointless, of course, to abandon the work simply because the answer to this question would seem to be negative. Instead, we must continue and speculate upon the possibilities which come into view. It may be remotely possible that if the new

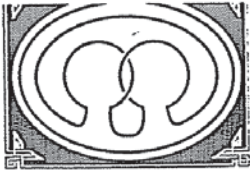
patterns of cooperation adopted by society in response to the natural crisis are deeply rooted enough, there will evolve the basis for a more just society. If people can learn the habit of self-restraint in order, for example, to preserve the water supply or minimise pollution from automobiles, is there not the possibility this attitude might spread to other aspects of social life? Of course this cooperative option may very well be overtaken by more brutal and direct methods of controlling human activity and allotting resources should a worsening crisis force the hand of government.

Some may argue that we must save the environment *now* despite our snails progress towards social justice. This is a mistake. Human beings are born from living creation and the wanton abuse of our natural home arises from essentially the same root as our reckless exploitation of each other. There is little evidence to suggest that once we turn away from strictly human justice we will throw ourselves into pursuing "justice" for the larger community of life. From what source could such a disconnected concern come? It is very difficult to conceive of a rejuvenated natural environment surrounding a totally decayed society - and it appears that many who work for the environment recognise this problem.

Social justice for all of humanity compels us because it transcends the divisions of self, family, clan, nation and race. A sincere, even disinterested, concern for non-human life transcends, in a sense, the humanity/nature split. But clearly it is not that easy; we cannot negate human reality in a blind devotion to the future of living creation without also negating the potential of life itself. Whatever we might think about the place of humanity in the natural scheme, especially given our penchant for destruction, it is important to recognise that human beings are nature conscious of itself. And it is through human consciousness that the sacred can become an active principle in the world. The quests for social justice and the healing of nature are both manifestations of the sacred principle. We would do well to consider how they can be pursued under the same banner.

THE NATURAL HUMANIST READER

P.O. Box 45135, 2482 Yonge St., Toronto, Ontario, Canada, M4P 2H0. Tel: 416-487-0893.



14 Mills Lane
Albany
Auckland 1331
New Zealand

Centrepoint Community



Over the last few years a rift has developed in the community and two main factions have emerged. One wants to make major changes to the community and the Trust Deed whilst the other basically believes the status quo should remain.

This magazine is not trying to make a judgment on who is right or wrong and articles from all sides were accepted. It tries however to show how unresolved differences amongst a group of people have a great effect on the individuals. They get stressed, withdraw, explode about minor issues or even leave the community. Some even call for outside help (police, courts), in the hope of resolving the situation. Some people do their own thing by keeping or partly keeping their income. Some do not talk to some of the others and a lot of blaming each other is going on.

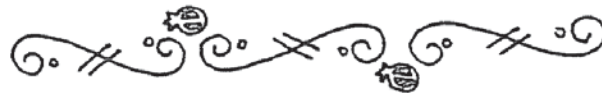


Interestingly enough though only the adults are playing these games in trying to control each other. The children go about their daily business and relate to whoever they want to. A lot of the parents are not very available to them due to the above mentioned stress etc. which does result in increased misbehaviour, particularly by some teenagers.

I think it is time to bury the tomahawk and the arrows, sit together (we can hold hands instead of smoking the peace pipe), let the past be past and start anew with all the ones who want to climb the same mountain.

The ones who want to climb another mountain, I would like to farewell with love and gratitude for their contribution on my mountain and give them whatsoever they need on their journey.

Ueli Schmid. _____ Ed



The Division

I believe that changes have been made, for no entity can stay sustainable entrenched in dogma that may be out of date. And that for me is the biggest issue: What changes are to be made and why. I gave up the world of materialism for its own sake, so that I could live with many others on a more complete basis. Money appears to be the motivator of all the dissension here at present, yet I believe this to be a false assumption, for I believe that power and all that signifies, is the basis of the anarchy. I do not believe that individuals wanting power can find a complete life within the community.

In some ways the "division" in Centrepoint has always been there, for there can never be a perfect way to live by. I believe there are only ways

and better ways. For some the imperfection of our lifestyle has become marked, that they have decided to embark on a course of behaviour that has created an environment of anarchy.

It could also be said that it embraces peoples inability to deal with those around them in a way that celebrates the community spirit, in the true sense of the word community. I have heard for many years that true community is consensus, and as someone many years ago said to me "communism in its purest form." I believe that this is probably correct, however I am also enough of a realist to acknowledge the imperfectness of my world, and therefore I have opted to support consensus minus three as the decision making process for our meetings.

Another vision of community I have is one where we all sit down at our Wednesday business meeting, and contribute to the running of the community. There is now only a small core of committed people who actually take part in the day to day running of the place. It is at this meeting where I have had to swallow my frustration over a particular issue, and accept that as a whole the community may believe in another point of view. At the point I have to trust that others living with me will watch over me and my concerns as I will watch over them. When I can allow that trust to happen I believe I am working towards true unity with my fellow man.

Richard Parker

KALEIDOSCOPE

The Communitarian Scene from all Over and Under

Compiled and (partly translated) by *Joel Dorkam*

Hello Friends, where have YOU been all these months? I've been around quite a lot, which seems to have caused a bad case of brainstorm. So, here we go.

Ever since the appearance of Intentional Communities, the question of Individual vs. Society has given rise to fierce debates and controversies. Which of this pair should gain predominance - or could some kind of balance be established? Where are the reasonable limits to "doing your own thing", frequently at the expense of the other fellow's liberty and wellbeing?

The rise and fall of Soviet Communism, which - at least philosophically - has certainly affected most of us, was closely linked to the concept of putting society above the individual. On the other hand, many communes disbanded when, as they used to say, "the sink filled up with unwashed dishes...". Even the Kibbutz, this most socialist-orientated form of voluntary communarism, is straining at the leash of privatization and differentiation. Two recent conventions of the main movements, the Artzi and the Takam, have tried (without much success, apparently) to confront these issues and impose some "red borderlines", defining when a Kibbutz ceases to be one.

I guess I'm kind of putting my (balding) head into the lion's snout when I venture upon this ideological minefield. But, what the hell! That's what I like to do anyway. So let's start off with a few extracts from a piece translated from the recent issue of the German "ZEGG", entitled: "The troublesome passage through Individuation", written by Dieter Duhm:

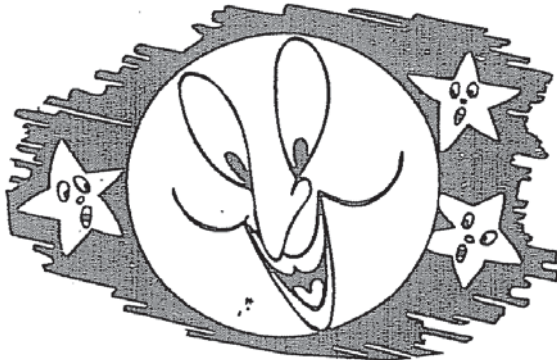
"Individuation means to become yourself. You won't take upon yourself anymore the verdict of others, but check it out by yourself. You won't leave the responsibility to the authorities or officials, neither to society or tradition, you'd rather take yourself into your own hands and begin thinking. You won't assume anymore that "those up there will handle it right", but rather take action to make sure it will be done.

Individuation is a revolutionary event, feared by the old institutions, and therefore they'll try to suppress it by all means. The logic of all religious, governmental or ideological powersystems so far always was, either to incorporate the human being into the system or to eliminate him.

In the Middle Ages people were burnt at the stake if their thinking was incompatible with the Catholic church. Nowadays this



does not happen quite as dramatically, but even now, whoever formulates a personal opinion and follows it through steadily, without letting himself be incorporated by the system - will be defamed or dismissed from his professional position. This is real progress in history which means, in other words: Individuation has become a real possibility today!



Let us cite a few captions from this rather lengthy treatise: "Individuation has to do with your personal, self-responsible enlightenment - in the face of your own urges and desires". "In the sexual as well as the spiritual domain, there exists the concept of subjection, and there hardly is anything sweeter than to be able to satisfy this subjection". And also: "The time of community-of-confession is past".

On the other hand the author admits the need for some kind of authority, as "Individuation needs to be protected (particularly during childhood)".

Sounds a bit heavy? Well, so is the strange thing we like to call "Human Nature", whatever that means to you. To relax a bit, let us take a glimpse at some peculiar notices on the board of Kommune Niederkaufungen near Kassel (Germany), borrowed from the 10th anniversary edition of "Rundbrief" (Nov. 96):

"Whoever took my laundry off and away? T-shirts, sweatshirts, multicolored! To-morrow I can't leave my bed, because I've nothing left to wear! Peter". An instant response: "If that's the reason you can't get to work, I'm ready to exceptionally lend you some of my shirts, in black for example - Gottfried". The final touch: "I'm off for a few days to Berlin, have reclothed myself from the store. Peter..

Nora, one of Kaufungen's girls, registers a protest: "I don't want anyone to eat my Nutella sausage from the fridge, in spite of having my name on it! I need it for my school sandwich!"

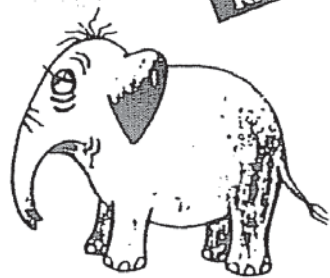


On the professional side, Jan B. wonders: "whoever had the cheek to simply take some screws from the building site, which we'd ordered specially for the new house? I'm really fed up!". And then another, rather laconic complaint: "I've run out of adequate curses - where are the two water-levels and the syringe? Jan B."

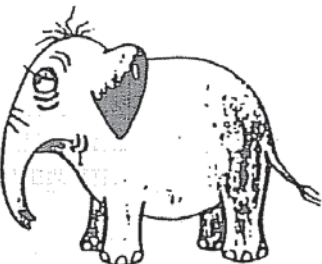
A "you have been warned" notice: "Anybody who mentions my school report today, is risking a fit of rage from me! Moritz". And finally something positive: "I have decided not to have a therapy. But don't despair, I still keep changing a bit from day to day. T."

From "KAIROS" No.7 we take parts of an article significantly entitled "Who Says I Have to?", by Susan Abbott:





Let's see:
Are you
getting
ready for
the
Millenium?
Jim Ritter
is - through
the
intermedia
of an
artistic
soul,
suggestively
named
Adrienne
Sioux
Kooper-
smith - in
(you
guessed it)
DOWN TO
EARTH :



Millennium Watchers Get Head Start on the Hoopla

On July 11, 1994, when the year 2000 was 2,000 days off, Adrienne Sioux Koopersmith began preparing for the millennium.

She resolved to date one new man every day until Dec. 31, 1999, pick the best one and get married by Dick Clark in Times Square as the millennium began.

That whimsical idea fell through when the North Side artist found herself a steady boyfriend. But she's still keeping a millennium resolution to keep a diary for 2,000 days. Every day, she gets up at 4 a.m. to record the previous day's events on her computer.

She has 1,321 days to go.

Still 3½ years off, the millennium is evoking an odd mix of whimsy, commercialism, religious fervor, optimism and dread.

"The year 2000 is operating like a powerful magnet on humanity, reaching down into the 1990s and intensifying the decade," forecaster John Naisbitt writes in his book *Megatrends 2000*. "It is amplifying emotions, accelerating change, heightening awareness and compelling us to re-examine ourselves, our values and our institutions."

Nitpickers point out that the 21st century—and the third millennium—technically won't begin until Jan. 1, 2001. We have a sixth century monk to blame for this seeming absurdity. His name was Dionysius Exiguus, or Dennis the Short.

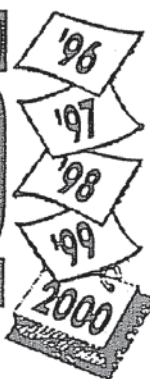
It was Dionysius' idea to divide time between B.C. (Before

COUNTING TO

2000

By Jim Ritter

An occasional series looking at the coming of the next millennium



Christ) and A.D. (Anno Domini or "year of the Lord").

His first mistake was getting the year of Jesus' birth wrong. According to the Gospels, Christ was born during the reign of King Herod. Because historians believe Herod died in 4 B.C., or 1 B.C. at the latest, Jesus must have been born before 1 B.C.

Dionysius' second mistake was leaving out year zero. The first day of the first millennium began 1 A.D. Ten years later, it was 11 A.D.; 100 years later, 101 A.D., and so on. Thus, the second millennium won't dawn until Jan. 1, 2001.

But it appears most folks will celebrate when the clock strikes 2000.

"With all those zeros, 2000 is like a cosmic odometer," said Jay Gary, who operates the Talk 2000 Forum on the Internet. "Why poop a party just because it's one year early?"

The rush is on to cash in. Millennium T-shirts, coffee mugs and the like are going on sale, along with millennium books, movies and TV shows.

The recent science fiction movie "Strange Days" is set in the last two days of 1999. Next fall, Fox will premiere its TV series "Millennium," about a retired FBI agent who teams up with psychos and criminals to prevent the world from ending. Just out from the University of California Press is *Poems for the Millennium*, billed as the "first global anthology of 20th century poetry."

New York hotels already are booked for big parties on Dec. 31, 1999. In Chicago, a local businessman has reserved the

Drake's Gold Coast Room for a \$75,000 party for 400.

Britain will host a \$1 billion millennium exhibition in Greenwich, where the world's time zones begin. And Pacific island nations near the international date line are vying to be the first to usher in the new year. Tonga is trying to jump ahead of New Zealand by introducing daylight-saving time, while the archipelago of Kiribati has moved a section of the date line to leapfrog ahead of Tonga and New Zealand.

Locally, two promoters are trying to position themselves as official sponsors of the millennium. The Mitten Group in Chicago has trademarked "The Billionium," the official celebration of the year 2000.

"We're looking to be the focal point for celebrating the turn of the millennium," said the Mitten Group's Mark Mitten. He ex-

plains that the year 2000 is the "juncture of two 1,000-year periods, or a bi-millennium."

In Oakbrook Terrace, marketing consultant Skip Kitchen has trademarked "Millennium Celebrations."

Like Mitten, Kitchen hopes to organize a global celebration, with concerts and other events in each time zone. But neither promoter is ready to announce anything specific.

The word millennium generally means a span of 1,000 years. Millennium also has a meaning drawn from the Bible. After the second coming, the Bible says, Christ will vanquish Satan and reign on Earth in peace and justice for 1,000 years.

The Bible doesn't say exactly when this will happen. But New Age prophets are certain something big is brewing, predicting an assortment of catastrophes around 2000, said Ted Daniels of Millennial Prophecy Report in Philadelphia.

Koopersmith's plans are not so apocalyptic. She said she'll spend Millennium Eve with her mother, her boyfriend, some wine and vodka, caviar, strawberries, M&M's, "a few streamers and thousands of fireworks erupting in midair."



MAY 19, 1996

Chicago artist Adrienne Sioux Koopersmith rises at 4 a.m. to write in her millennial diary.



The Bruderhof's PLOUGH of spring 97 carries this little story by Mumia Abu-Jamal, the Death Row inmate whom they believe to have been unjustly condemned of murder of a policeman and are trying to save, meanwhile waging a nationwide campaign against death penalty in the U.S.A.:

Through reading the Bible and other books, I knew that the Scriptures were supposed to be the Word of God. I thus reasoned that among the Jews, whose faith is rooted in the Old Testament, I would find this Word in a purer form. One day I went to seek it.

In North Philly's bustling black and Puerto Rican neighborhoods, Jews were a distinct and rare minority - old men, and a few women, who sold chickens, clothing, or peanuts. Their house of prayer, however, was hardly distinct: a small synagogue, it stood recessed, tucked in between the storefronts that margined it like the edges of a book cover.

Inside the vestibule, six or seven old men stood, chanting in an unknown tongue. They wore yarmulkes on their heads, and prayers shawls fastened across their chests covered their stooped shoulders. The room was dark, and what little sun seeped in hardly penetrated the dimness. Dust motes swam like goldfish in thin ribbons of filtered light. To this day, I remember the dust; the dust of old stones, of old men. And the smell of old men.

The rabbi, his eyes enlarged by bifocals, shuffled over to me, his shoulders

stooped, his eyes sharp. "Can I help you, young man?" His speech was guttural, thick; colored with Yiddishisms. There seemed to be - or was I only imagining it? - an aura of fear around him stirred, perhaps, by my entrance. Who was this big, beardless youth confronting him?

As tall black men learn to do, I made myself mentally smaller, and looked askance as I explained my reason for entering the synagogue.

"Yes, sir. I - umm - I'm - umm... I wanna learn about Judaism."

"Vy iz dat?"

"Well, I'm interested in learning about the religion that really began Christianity."

"Vell - Vy?"

"Umm...becuz I think I wanna become a Jew."

"Dyou vat? Vat you mean? Vy dyou say dat?"

"Well - I'm interested in a pure religion. I've read that the Bible has been tampered with; there are different translations and stuff. I wanna study what God really said, you know..."

The rabbi stared at me. He was trying to formulate an answer, but the words

stuck to his tongue. I looked into his eyes and saw incredulity dueling with quiet surprise. Is he serious? silly? he seemed to be asking. Then he turned and looked around, as if searching for something.

"Vait uh minute."

"Zis vill help you, young man," he said, handing me an envelope, and walking me to the door.

"Ven you are finished, come back, ya?"

"Thank you, sir!"

"By ze vay, dyou know, zair ah black Chews. Haf you efer heard von Sammy Davis chunior?"

I nodded assent.

"Vell, he is a black Chew, you know?"

He bade me farewell. I left the Market Street Synagogue high with expectation, racing home.

Once in my room, I tore apart the thick brown envelope and found a slim, rust-colored volume bound in leather. I opened it, but stopped short in dismay. What was this? There was not one English word within its covers! It was entirely in Hebrew. Tears leapt to my eyes. The search was sure to continue.

Mumia Abu-Jamal



**Next, a few of
Jonathon's
ruminations,
from the same
DOWN TO EARTH
Newsletter:**



Once I tried to run my life
from my mind.
It led to things like this:

Lying awake late one night
wondering about things,
why am I here?
who am I anyway?

I'd rather be asleep
but my mind won't stop
and let me rest.



I catch myself wondering
why am I lying here
wondering about things?

How very futile it seems
lying awake late at night
wondering why I wonder.

I wonder why I do it?

- Jonathon -

MOST OF US HAVE A NATURAL RESIST- ANCE TO AUTHORITY

Authority figures evoke differing attitudes and responses. These may range from fear, hatred or defiance to acquiescence or 'proper regard'. And, as usual, it isn't the fact of ambivalence that is the problem, but rather how or whether it is processed. Not all authority is exercised badly. The questioning of authority can express insecurity and distrust, but it also can express



KALEIDOSCOPE

- 19 -

maturity of relationship between the authority and those conferring it.

In any case, most of us could probably identify within ourselves a natural resistance to authority. So, it is appropriate to ask, why do we have difficulty with authority? Among the host of reasons, two or three crop up in my conversations quite regularly and seem to be common to the majority of people I see.

One is that our own experience of authority is not without distrust. Our parents discipline us for a few short years in accordance with their own perceptions and according to what suits them at the moment. Sometimes they get it right, sometimes not. When they don't, the child may experience betrayal or rejection or shame at being made to feel somehow wrong.

There are of course varying degrees in the amount and intensity of such inconsistencies, but the child who never knows what to expect at any given point in time develops a wariness which constantly guards against the worst. In time, these early childhood experiences get suppressed and reappear as a sceptical, distrustful view of authority.

Another reason we don't trust authority is that often those exercising it seem to be flawed. It may be a matter of perception and projection from childhood as above, or it may be true. Even so, that is not the problem one might think. Who isn't flawed? Being flawed is not the issue, but rather whether the person in authority refuses to acknowledge which flaws adversely affect others or their own capacity to serve.

What about the church and authority? As an institution it fosters a hierarchical leadership structure and appears preoccupied with preserving a form of religion that denies the power of it within its own life and structures. This structure for the most part keeps its members spiritual children, who lack confidence in themselves and always look to the parental figure.

The average lay person will not take up their authority in Christ under these conditions of control. The vicar preserves the status quo and the negative cycle of authority continues.

However, the church has the possibility of showing the 'more excellent way': the power of love v. the love of power. Not just to teach about love, but to live it. The positive side of authority is enabling. It allows us to come into our own.

Susan Abbott

Well, as you know by now, I just cannot do without "DOWN TO EARTH" of Australia. First a "Message from the Crew" (Oct. 96):

After a while
you learn the subtle difference
between holding a hand
and chaining a soul,
And you learn
that love doesn't mean leaning and
company doesn't mean security,
And you begin
to learn that kisses aren't contracts
and presents aren't promises,
And you begin
to accept your defeats with your
head up and your eyes open,
with the grace of an adult,
not the grief of a child,

And you learn
to build all your roads on today
because tomorrow's ground is too
uncertain for plans
After a while
you learn that even sunshine burns
if you get too much,
So plant your own garden
and decorate your own soul,
instead of waiting for someone
to bring you flowers.
And you learn
that you really can endure...
that you really are strong
and you really do have worth.



Peace and Best Wishes from the Crew



- 20 -
KABEIDOSCOPE
Can you teach EMPATHY?, wonders Ruth Schlossman in Aquarian
Alternative of March 97 (copied from "Tikkun") - and tells us (at length)
about a school that tries to. A few excerpts:

Can You Teach Empathy?

I've heard some people dismiss as "wacky" the idea, put forth in the politics of meaning platform, that schools should teach empathy. Yet I'm a principal of a private Jewish day school for grades K-5 that has been implementing this allegedly wacky idea—and it works. Let me tell you about it.

I have discovered that when children feel safe, accepted, and appreciated, they learn more. Thus, the choice is pretty clear: Would you rather have self-confident, intellectually lively, empathetic children, or competitive, conformist, uptight children? What good does it do to give children the intellectual skills they need to excel in the world, if they don't learn the importance of caring about those around them? By asking children to focus on how they treat others, we are giving them the tools to build a successful and happy life, filled with meaningful connections.

GRASS GRIPES



When you cut the grass
Can you hear it groaning?
Do you listen to its moaning?
Its tall blades wave majestically in the wind
Yet you decide to give it a trim.
You need it to be short and ordered
Neat with manicured borders.
Do you ask its permission
To cut back its growth?
Would you take an oath
To involve it in your decision?
Explain to it you want to walk on its softness,

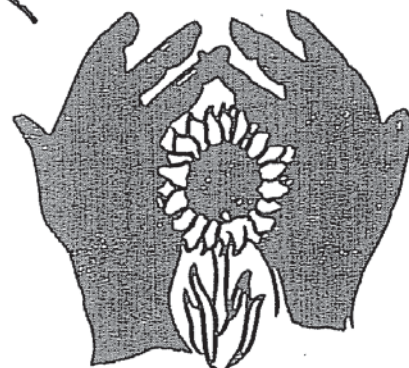
Just to provide you
with a little food for thought,
I'll end this little
digest with the following:

Parents sometimes worry that they aren't fulfilling their roles properly unless they focus all their attention on ensuring that their children get the academic skills that will gain them admittance to the best schools, so that they can get into the best professional schools, so they can land the highest-paying jobs. They've been intimidated by the larger culture into feeling that they really aren't being good parents unless they have given their kids a headstart on this materialistic competitive track.

All the more so for parents who send their children to private schools. They come to our school, for example, because of our outstanding academic reputation. When they begin to notice a positive difference in the way their children start treating other people, they're delighted. But it isn't something they necessarily consider to be important until they see the results of an empathy-driven school manifest in their kids.

Don't imagine that having a school oriented toward empathy means that conflicts disappear. But we've trained the teachers to focus lots of attention on trying to resolve conflict among students. The most important rule of conflict resolution is to make sure that each student feels that her or his point has really been heard and understood. It often matters far more that they experience this sense of respect than that they win the "who was right?" contest.

Ruth Schlossman

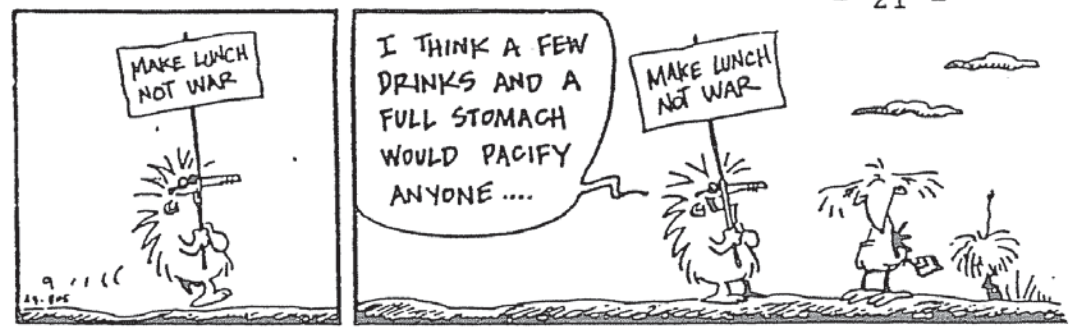


Roll in its luxuriousness,
Lie on it without being tickled,
Dreamily watching the sky
With its puffy clouds drifting by.
If you treat it as a friend
Taking the trouble to explain why:
Then, maybe, just maybe
It'll be OK to mow it.

Fenny



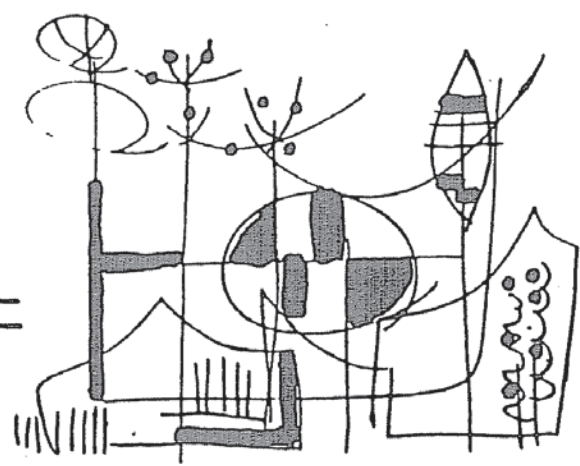
Before we
part, think
of this
too :



By the way, if you happen to stumble upon something cute, which you would like to share with our CALL readers, please cut it out and send it to us, mentioning the source - and we'll be happy to publish it. TODA (meaning thanks) in advance and SHALOM, yours -

Joel Dorkam, Kibbutz Tsuba,

D.N.Harei Yehuda, 90870 ISRAEL Fax 2-5347955



UFA FABRIK

International Cultural Centre

Built in the early twenties, the UFA Universal Film Studios created silent movies, such as the expressionist *Caligari* by F.W. Murnau and *Metropolis* by Fritz Lang.

In the summer of 1979, more than 100 people peacefully took over the desolate grounds and created a comprehensive work and living project, where daily life, profession, culture and ecology were united in a new lifestyle.

The dream factory of the German film changed into a green cultural oasis in the middle of Berlin - a space for creation and culture, for innovative ideas with future, a productive surrounding for artists from all over the world.

Today the resident community consists of 50 members from age one month to 92 years. The urban village of 16,000 sq. m. (approx. 4 acres) is divided into various areas. All in all UFA-Fabrik employs more than 130 people and with its' worldwide reputation as a multi-cultural site, attracts over 400,000 visitors per year.

From its beginning the members of UFAfabrik were concerned with ecological issues. In spite of the large number of visitors, the area remains a reviving oasis in a major city thanks to its gardens, green roofs, an independent energy source and a rain-water collecting system. The recently installed solar panel system produces enough electricity to supply the whole Ufabrik! An exhibition explains these and other projects to the interested visitor.

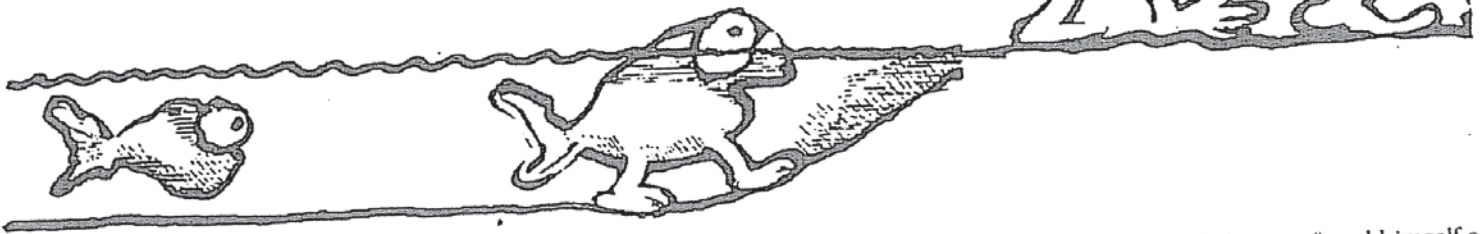
The Harvest Done



The stubbled fields of dried gold
Pallid weeds
The harvest done
And crowded sunflowers.
Not one of them refused to face the sun.
Paying homage because there was no choice.
The baler threw bundles in its wake
And they assumed the freeze of earthquake aftermath
Les Beaux in the fields
As if the harvest itself had suddenly caught them
Then an instant of throwing them aside
Damaged palisades
Pushing their civilization into a havoc of shapes
Arcadia ruined; the folly of Rome-in-the-Fields.

I saw young camels straining forwards in their tethers
Tri-colored flocks the color of finished fields
Pale kids cavorting
Dusty sheep
Goats whose basalt black was only tamarisk shade.
How the Negev was alive at dawn
And all the sunflowers still facing the flourishing sun.

Lami
Kibbutz Urim



21st Century Kibbutzim

Private cars, credit cards in the central dining hall, individual electricity bills and salary scales — the kibbutzim are dragging themselves toward the millennium

JANINE ZACHARIA

PAUL KOSLOG AND THE crew at work got a bonus from the boss for their good performance last year — a weekend trip, all expenses paid, to Turkey. That's not unusual, except for the fact that Koslog is a member of Kabri, a kibbutz not far from the Lebanese border, where he works on the banana plantation. Until quite recently, hard work was its own reward on kibbutzim, and socialist equality was the ideal.

The incentives at Kabri are just one example of the revolutionary shifts over the last decade at some kibbutzim, as they struggle to survive in a materialistic, capitalist society. The bonuses of up to 500 shekels (\$150) a month for productivity that Kfar Ruppin adds to the members' basic 1,800-shekel monthly budget, the pension funds established by Mefalsim in the northern Negev, and the plastic credit cards with which members at almost half the 266 kibbutzim pay for their meals — are all indications of how much things

have changed since the founding of Deganiah, the first kibbutz, in 1909. Given up for dead by many people 10 years ago, the 90-year-old movement is gradually redefining its identity for the future.

A handful of purists, like the members of Ramat Rahel on the edge of Jerusalem, want to retain most of the communal frameworks. "We're very conservative," says Sharon Polon, Ramat Rahel's secretary. "We'd like to see our standard of living improve, but we're not changing the system." But then, Ramat Rahel can afford not to worry about providing economic incentives: Exploiting its proximity to the land-starved capital, the kibbutz has closed a vast real-estate deal, worth hundreds of millions of dollars, selling off much of its agricultural land.

Most kibbutzim, though, are throwing off part or all of their roots, retaining only the vestiges of the traditional system based on communal ownership of property and egalitarian income-distribution. "They no longer want to, or simply can't, sustain the collective system at the level they have up to now," explains Dubi Hellman, secretary of the United Kibbutz Movement (Takam), the largest of the three central kibbutz bodies, with 164 member communities. "They are looking for alternative operating methods, which reduce the amount of shared responsibility and shared ownership."

"The individual has become more powerful, at the expense of the collective," adds Shlomo Getz, of Haifa University's Kibbutz Research Institute, co-author of "The Kib-

butz in the Era of Changes," and himself a member of Kibbutz Gadot in the Hulah Valley. "A system of privatization has emerged. Instead of giving me glasses when I need them, for example, the kibbutz tells me to take the money and buy whatever I want with it."

The idea of the autonomous individual — as well as the fact that many kibbutzniks are getting higher education — means that more members work outside the confines of the kibbutz, for employers who may have nothing to do with the kibbutz movement. Until recently, says Getz, the idea of "working out" was frowned upon, "because it conflicted with the basic principle, that members had to give their all to developing the kibbutz itself."

AT KABRI, LOCATED ON A HILL-top five kilometers (three miles) from the northern coastal town of Nahariyah, a "statement of purpose" was drawn up, allowing any number of members to work outside — as long as their salaries go into the kibbutz coffers. Additionally, the traditional Saturday-night general meeting has been replaced by a smaller, representative decision-making forum, and a pay-per-meal system instituted in the dining hall.

The changes may sound dramatic, but many of them have rapidly become the norm. More than half the kibbutzim give members a food budget, to be spent either in the dining hall or in the communal store. Two-thirds charge members for electricity. Half bring in outsiders to work in the fields or factories, or in sanitation service jobs kibbutz members don't want. More than a third allow members to own private vehicles. And while only 14 have so far implemented some form of unequal salaries — ranging from the relatively conservative bonuses of Kfar Ruppin to the more radical system employed by Ein Zivan, in the Golan Heights, which pays



GIL OLSKI

members according to what their jobs would bring in on the outside — a fifth are actively discussing the option.

Artist Sara Samson, 48, who has lived on Kabri since she was 2, used to lend out her paintings to be hung in members' homes. Now they're primarily sold to outsiders. And while the roughly 2,000 shekels each one brings goes to the kibbutz treasury, not Samson's private account, she still says she's "satisfied by the changes. Today I feel like I'm my own master. More free."

That freedom, though, has its downside, Samson acknowledges, pointing to the changes that have taken place around the dining hall and how they have affected older members. "These people gave their whole life to the kibbutz," she says, "and now suddenly the kibbutz has put up a gate between the food and the eating area, preventing members from going back for seconds. It's like telling them, 'That's it, pal. You're not in your own house anymore.'"

Many of Kabri's 800 residents now prepare most of their meals at home. When attendance at the evening meal dropped to about 20 people, the kibbutz stopped serving it. For those who still want to "eat out" at night, a snack-bar was set up.

Not every older Kabri member is upset. "As far back as I can remember, there have been changes on the kibbutzim," says Michael Hofri, a jovial 77-year-old who has bought a Pentium computer with money he saved from his food budget. "There are those who are afraid that they'll take away breakfast or the Shabbat meal next, and I understand them. Sure it's hard for my wife to cook, but we usually have a cold supper. Anyway, how much do two old people eat?"

Jane Sable, 32, who was born in the U.S. but moved to Kabri at age 6, left the kibbutz to return to the U.S. eight years ago. Now she's back, working in a position created for her: leisure-time coordinator. "The kibbutz changed a great deal in the years I was away," she says. "Once it was limited,

career-wise and culturally. Now you can pretty much do anything you want."

Though Sable welcomes the new openness, she's less than comfortable with the disintegration of the socialist fundamentals. The kibbutzim, she fears, "have lost their direction."

THE LACK OF A CENTRAL IDEOLOGY is precisely the problem facing the three main kibbutz movements. "Increasing differences between kibbutzim have made it difficult for us to maintain an umbrella organization," admits Takam's Hellman. "We need to organize ourselves better, because otherwise it will be like the Tower of Babel, with everyone speaking a different language."

In June, with that in mind, Takam is holding a general meeting. It is expected that there will be calls to redefine what exactly constitutes a kibbutz, and even to eliminate from the movement those that

millennium, not complicate it.

Though a member of Takam, Kibbutz Hasolelim, just north of Nazareth, was founded by a non-socialist youth movement and today is one of the leaders in the "privatization" process, with members' budgets directly linked to the work they do. Whatever resolutions emerge from the Takam general meeting, says Michael Mensky, Hasolelim's secretary, "for us, the word kibbutz is a secondary priority. We are first and foremost a collective. A new definition of the word kibbutz is not going to keep us from doing what we want to do."

Takam, though, is determined to maximize such unity and commonality of purpose as can be found. Officials predict the formation of two bodies: An overall organization for all kibbutzim, that will allow them to work together on common goals and projects — like education and immigrant absorption — that transcend issues of internal management; and a smaller, op-

'Suddenly the kibbutz has put up a gate between the food and the eating area, preventing members from going back for seconds'

don't fit the model — though it is unlikely that so radical a suggestion will be adopted. Kibbutz Artzi, historically the most left wing of the kibbutz movements, is also holding a watershed meeting, in May, to celebrate its 70th anniversary and to reaffirm such central principles as the rejection of differential salaries and the preservation of shared property. An optional covenant will then be drawn up, says Kibbutz Artzi secretary Avshalom Vilan, which will hopefully be "flexible enough" to win widespread endorsement. Overall, says Vilan, the aim is to formulate guidelines that will ease the transition of kibbutzim toward the

tional union that will be rooted in more traditional kibbutz ideals.

Whether or not that solution will be enough to maintain the link between the kibbutzim of the year 2000, and what exactly those kibbutzim will look like, remains to be seen.

Meanwhile, back at Ramat Rahel, it's 8 a.m. and trendy Range Rovers and Toyota 4WDs drop kids off at the kibbutz kindergarten. They don't belong to kibbutz members flaunting their new wealth, but to Jerusalemites paying high fees for their children to attend Ramat Rahel's school. Just another sign of the changing times. ■

NEWS FROM

Longo mai

Micro-economy

We have set up our cooperatives in mountain regions where nobody in their right mind would even contemplate claiming that "maximum productivity" could form the basis of local development. We knew, however, that these regions had been worked and fashioned for centuries by hardy mountain people and could therefore provide a livelihood for many. One only had to develop a well-balanced economy, adapted to the local environment. Thanks to today's modern techniques and means of communication it is possible to live in such regions without being isolated from the rest of the world.

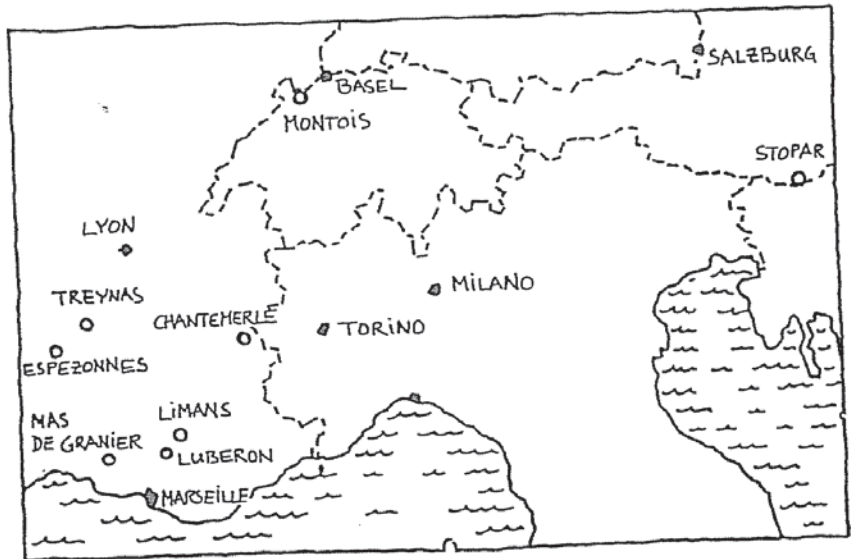
An important priority for us is the processing of our produce on the spot - so as to ensure the total control over the production chain from raw material to finished article. The result is a sort of "economic tripod" made up of:

- agriculture - vegetable gardening - forestry,
 - livestock farming,
 - crafts - processing - services.
- We take advantage of the diverse growing conditions in the different cooperatives and exchange produce.

For our personal needs there is a collective kitty. This is administered by a small group of cooperators who have the unenviable task of reconciling personal and collective requirements. There are no wage-earners at the cooperative, except for two mason friends from

It wasn't much more, to begin with, than a vague idea we had had after four years of reflection following the events of 1968. We didn't have the slightest trust in what seemed to be a totally dead-end future, but two things were clear. We were determined not to be diverted into "violent" action like so many impatient leftists scattered around Europe, but we also had no intention of giving up the essential demands made by the '68 movement: the right to expression and the right to seek alternative ways of life.

We were maybe being over-ambitious but it was a good idea. So we searched for a place where we could put it into practice. We had become somewhat allergic to large cities, possibly because of the stench of tear gas which tickled our noses when we demonstrated our vague desires for a great upheaval. The establishment was frightened out of its wits and could not stand more than two or three young people getting together - fearing that this could be the nucleus of a plot against public security or even terrorism!. It was at this time that drugs first appeared on a large scale among the disorientated youth. This also helped to convince us to try something quite different.



O = Longo mai cooperatives



European Cooperative Longo Mai

B.P. 42, 04300 Forcalquier, France (Tel. 92730598; Fax. 92731818)
Missionstr. 35, 4055 Basle, Switzerland (Tel. 61.446619; Fax. 446620)
Lobnig 16, 9135 Eisenkappel, Austria (Tel. 4238/558; Fax. 4238/8232)

the region.

In our opinion, the methods of our cooperatives could be extrapolated at the local level of a valley or a small region.

Our proposals in the field of micro-economic development have been received with increasing interest by "specialist" and

government circles. However, when attempts are made to put these proposals into practice very serious problems arise: total lack of practical and financial support from the relevant authorities, bureaucratic red tape and obstruction of all kinds...



SPORTS, LOVE AND KIBBUTZ



What do you get when you combine two fiery Mediterranean peoples, a difficult sport, fading socialist ideology, and a love triangle? If you are director and screenwriter Eyal Halfon, the result is: *The Italians Are Coming* - the colorful tale of an Italian water-polo team that goes to an Israeli kibbutz for training.

The idea for the film came out of Halfon's own experience playing on a kibbutz water polo team, and his feeling about the direction in which the kibbutz spirit was heading. As he observed the decline of the collectivist tradition, he found water polo an apt metaphor for the trend. "It is not so well-known, but water polo became a sport of the kibbutzim because they had swimming pools. And water polo is a special game: it is a fight for survival, it's not a solo effort, it's a group effort - just like a kibbutz, and to an extent, just like the State of Israel."

The fictional kibbutz portrayed in the film is in a financial and spiritual crisis, and is on the brink of getting rid of the water-polo team of which it was once so proud, viewing it as an unnecessary expense in today's cost-conscious climate.

Amos Israeli (played by Asher Zarfati), the team's coach, once its star, is heading into middle age with his glory days behind him, and is losing his will to fight for the team's survival. In order to give himself and the kibbutz's commitment to the water-polo team a boost, he invites a champion Italian team to train at the kibbutz, a team coached by one of his old rivals.

"I decided to bring in Italians for two reasons: first because Italians have been champions for years in water polo, and because Italians are the last Western country with a strong Communist Party and communist ideas," explains Halfon.

Thus, we see the absurdity of Luigi, the elegantly dressed Italian coach, in the bus from the airport enthusiastically describing to his team the kibbutz life he observed in Israel 25 years ago - the spirit of equality, the communal values, the shared life.

by Yoni Hamenachem

THE JERUSALEM POST

But once they arrive, they find a kibbutz which, like so many of its counterparts, is shifting to a merit/reward system and a growing commercialization, and social fragmentation. When the team shows up for dinner in the communal dining room, it is empty. "All of the kibbutz members are home eating in front of their television sets," Daria, the attractive factory manager played by Yona Elian-Keshet, tells the visitors.

It is Daria who becomes the crux of a love triangle between Amos, the Israeli coach, and Luigi, the Italian coach, who is played by Italian actor Franco Nero.

Halfon said he wrote the script out of a strong sense that the story of the decline of the kibbutz movement was one that needed to be told. "The kibbutz idea is one of the three real creations of this country: the Hebrew language, the Israel Defense Forces and the kibbutz," he says. "The kibbutz is unique, and has been a model for many people around the world. Even though I'm not from a kibbutz, I believe in socialism and it is really a pity to see how modern times and capitalist ideas are making the kibbutz values look really pathetic."



Decision Making in Communities and the Threefold Social Order



Looking at the problems and questions of decision-making, there lives the suggestion to also see this in a threefold way - different decision making - models suggest themselves for the different spheres of a threefold society.

The first decision-making model here under consideration is the hierarchy model, where for example a king has absolute authority over his subjects - he decides, those under him have to follow his orders. As we know from history, that model has been used for many centuries and epochs in many ways; and this model is still in operation in many organizations today. In its ideal, this model represents the spiritual hierarchies passing down their wisdom to a highly developed human being, who is able - so to say - to do "God's will". The "double", the negative side of this model can be seen in a brutal, self serving dictatorship, void of all morality.

The second decision-making model is the one that has gained ever more popularity especially in the Western world since the 18th century: democracy. Here decisions are usually reached by majority vote, leaders and governments are selected by the vote of the people, usually for a certain period of time. Ideally this form of decision making and rulership is peacefully accepted by all citizens, who feel themselves properly represented by their leaders, and feel that their participation in the decision-making process is real and right. The dark side of democracy could probably be seen in the lack of interest of the population in the

political process, the corruption of politicians and the manipulation of people's voting rights either via bribery or "psychological warfare", playing on the subconscious fears and desires of the voters.

The third model is commonly known as consensus, and usually believed to mean that all people involved in a decision or in a leadership council must concur on an issue. Ideally they "together see the light"; the worst case scenario here is anarchy, or the dictatorship of the "no-sayer", who by saying no, is able to block any decision he does not agree with. It seems that this form of decision making does not have its root in the past, but rather in a future epoch when the human being will be developed that much further. Then, agreements on issues will be reached in a manner that is similar to the consensus that today is present, for instance in mathematics. A real consensus, about, say, an economic issue, for example, the question of what to produce and what quality the product will be - can only be reached when the participants in the decision making process are so far advanced in their development that a will to work towards the common good of all mankind is present in all of them. A consensus will then be reached among them that will come about as naturally as the realization that 2 times 2 equals 4.

Conrad Rehbach - Camphill Village,

Minnesota, U.S.A.

Catholics Go Co-op

In a German remake of the Israeli kibbutz, 1,000 Catholics in Germany, Italy and Tanzania live a communal life style

RUVIK ROSENTHAL

IMAGINE AN OLD-TIME KIBBUTZ, where the members met to decide whether a couple could get married. Now imagine it today, made up of Catholics — German Catholics, who see the Holocaust as the decisive event of the century. And think of them talking theology with secular and Orthodox kibbutzniks from Israel in a luxurious estate outside Rome.

This isn't a postmodernist novel by a young German or Israeli writer; it's a reality. There is a Catholic "kibbutz" movement, known as the Integrated Community — a total of 1,000 people in nine communes: seven in Germany, the others in Rome and Tanzania. And rarely has something German seemed so defiantly Jewish. The force behind its creation is the Holocaust; its model for sharing is consciously taken from Israel's roots.

And last Hanukkah, strengthening a 12-year tie with central figures in the kibbutz movement, community members met with kibbutzniks at Villa Cavaletty — a sprawling Italian estate and former Jesuit monastery surrounded by an olive orchard and vineyard — to debate aspects of communal life. In the evenings, after the long conversations about education and the potential for urban kibbutzim,

happily announced that he knew of such a group, and Seeligman quickly made contact.

What Seeligman found was an intensely Catholic community. Within each of the nine communes, members live in smaller groups of five to 10, sharing an apartment or house. Most members are professionals — doctors, engineers, teachers — with well-paid jobs, who give an agreed chunk of their salaries to the Community (sometimes commune leaders have to convince members not to give too much of their income). Some work in Integrated Community projects — a pump factory in Wangen, a bank in Munich, a small hospital in Noibibek, a hotel in Hagen, four schools run and staffed by community members. Profits fund Community activities.

All decisions of the Community are consensual, made in general meetings held in the local communes.

The meetings often deal with personal matters — a couple's choice to get married, for instance, is a communal decision, and the meeting can recommend putting a marriage off or even calling it off altogether, just as in the early days of Israel's pioneering kibbutzim.

Amnon Shapira, an Orthodox kibbutznik from Tirat Tzvi who's involved in contacts with the Community, says he sees it

Swiss Catholic family: as a philosophy student in Munich, reading Kirkegaard and Nietzsche, "I lost my way," he says. "I discovered I was no longer a believer." Then, in 1967, he heard of the Community, and found his home. Rudolf and Hilde Tyrell, doctors in the Munich commune, joined after years in which his Catholicism and her Protestantism strained their marriage. After they first visited one of the communes, recalls Hilde, "We couldn't talk to each other for a long time. Each of us knew this was it, but was sure the other one wouldn't go for it."

WOLFESING, A NEIGHBORHOOD east of Munich. Saturday afternoon: A hundred people, dressed in their finest, walk through snowy fields to a small housing complex, at whose center, surrounded by trees, stands a converted barn, now a communal meeting hall and church. The members of the local commune — one of three in the Munich area — meet here to debate, sing and pray on Saturdays; for long Sunday services that include both traditional prayers and modern ones written by commune members; and during the week. The priests belong to the commune: the atmosphere is of a large family, not a chance gathering of parishioners.

The hall is their place of worship, though it lacks steeple and bells. Inside are a crucifix, chairs arranged in a square and a large painting by a Community member. The same style church can be found in other communes of the movement — in Bad Tölz, south of Munich, for instance, and in Urfeld, a village on the shores of Bavaria's beautiful Walchen Lake, where the Community originated. The design, say members, is consciously based on that of an ancient synagogue, allowing each worshiper to see every other one.

That's an example of how the Catholic movement draws on Jewish experience, but hardly the only one. The key impetus behind the creation of the Integrated Community was the search for a Christian response to the Holocaust, indicates Traudl Wallbrecher, the decisive 73-year-old who founded the movement with her late husband Herbert.

A couple's choice to get married is a communal decision, and the meeting can recommend putting a marriage off or even calling it off altogether

they enjoyed rich dinners, sometimes accompanied by music.

Though the Integrated Community (Integrierte Gemeinde, in German) was inspired by the kibbutz, the formal link between the two movements began with a chance meeting on a train through Europe. Haim Seeligman, a member of Kibbutz Givat Brenner, told a fellow passenger that he was touring the world in search of communes. The stranger

as "much more communal than the kibbutzim of today; they remind me of the first kibbutzim of 80 years ago, whose members were wholly and absolutely committed to their community" — living for the commune, and giving it a deep role in their lives and families.

When members tell their stories, it's clear that many joined after a personal crisis of faith. Titus Lenherr, now a priest in the Bad Tölz commune, was raised in a

Wallbrecher grew up in Bavaria, daughter of a metal salesman and a teacher, and belonged to a Catholic youth movement, Heliant. When Hitler went to war, she confesses, "We had romantic dreams of a medieval Reich, bringing Jesus back to Germany. Many young Germans went to Russia thinking they were fighting a Christian war. Hitler deceived them. He took them to a godless war."

Traudl spent the war as a nurse and social worker, and immediately afterwards tended survivors of Dachau. "I saw these people coming straight out of the camp, barely alive. I saw the horror, and I thought, 'This was done by Christians, there is something bad in Christianity, the Church must change radically!'"

In the post-war years, Wallbrecher was appointed head of Heliant. When her proposal for radical changes in response to the Holocaust was rejected, she left and formed the Young Covenant, or Junger Bund, with about a hundred followers, centered in Urfeld. Its guiding principles: Christianity must rediscover its roots in the Old Testament,

and comprehend the unity of the Old and New Testaments. "In Judaism and the Old Testament, life is connected to faith," says Wallbrecher. "This means salvation is here, in the real world, not in heaven."

In 1965, Wallbrecher visited Israel — and decided to adopt the kibbutz as a rough model for the next stage in her movement's evolution. "The kibbutz showed me the way, but two things didn't fit," she recalls. "We couldn't establish new agricultural settlements, and I was against communal ownership, because it imposes our ideology on our children. What we did take from the kibbutz was the idea of living together, working together, developing a shared economy." The Youth Covenant became the Integrated Community; while other communes briefly flowered and disappeared in Germany, Wallbrecher's movement steadily grew. The Rome commune was formed in 1985, after official Vatican recognition of the movement; the Tanzania group in 1988, after years of contacts with a bishop in that country.

Rudolf Pesch, 61, one of the unofficial leaders of the Community, emphasizes the Jewish link. Christianity, he says, must find answers to the questions raised

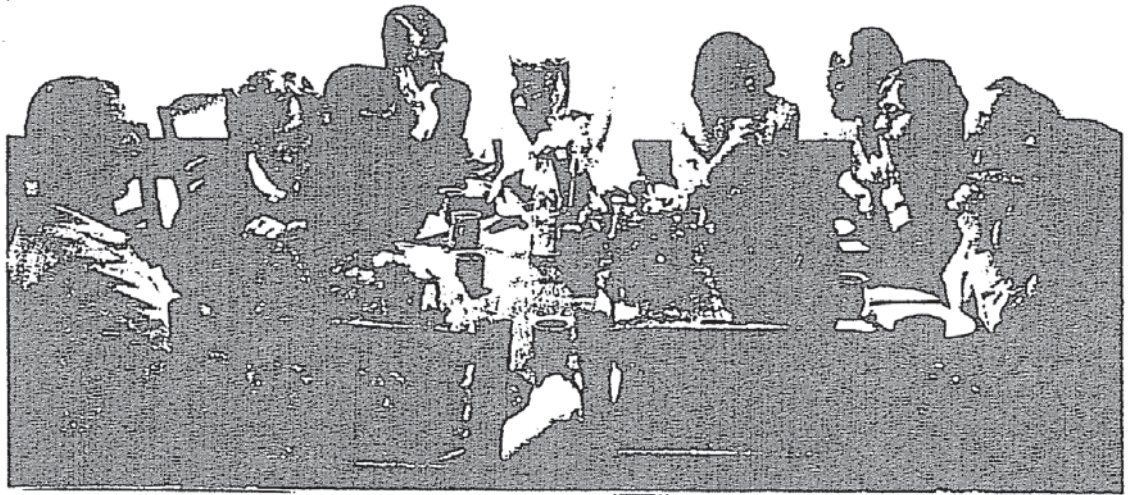
by the decisive event of the 20th century, the Holocaust. "If during the Nazi period all priests had put a yellow star on statues of Christ and Maria and St. Paul, everybody would have understood that Judaism is part of us and that nobody can take it from us," he says.

"Judaism gave us morality, the Ten Commandments, the Sermon on the

which had steadily been losing its appeal in Israel.

"There were many doubts and suspicions," says Yoel Dorkam of Kibbutz Tzova. "For many Israelis, the combination of Germans with Christianity is still hard to stomach. Last year, we visited the Community and went with them to Dachau. Amnon Shapira addressed their

RUVIK ROSENTHAL



Mount, the classless society of Karl Marx," says Pesch. "We drank from this fountain and forgot it. Abraham gathered his people, his family, his men and gave them faith in one God freeing them from paganism. He was a universal leader, not just national."

Pesch, who has been in the Community for nearly 30 years, says he and his friends discovered Martin Buber through his German translation of the Bible and his hasidic stories. From Buber and Rosenzweig, he says, they gained a language that distinguishes between faith and religion. "In a way," says Pesch of the Community, "ours is a faith rather than a religion."

STARTING WITH SEELIGMAN'S discovery in 1985, the relationship between kibbutz members and the Integrated Community gradually developed through mutual visits, correspondence between members, and exchange of literature.

The Integrated Community saw in the kibbutz a realization of the ideals of early Judaism and the communal idea. The kibbutz members were happy to find people who supported the idea of the kibbutz,

guide, saying, 'You are my brother. The barriers have fallen.'

In a meeting in October 1995, in the house where the Community was born in Urfeld, Traudl Wallbrecher surprised those present by dramatically

declaring that they now constituted "the Urfeld Circle." The idea of a more formal link was enthusiastically accepted. A few weeks later, after the assassination of prime minister Yitzhak Rabin, a group of Community members came to Israel to lay a wreath on his grave. This summer the Circle — including members of the Bruderhof, a group of American Protestant communes with German roots — will meet at Tiral Tzvi.

Shapira says that by coming to know the people of the Urfeld Circle he experienced the depth and wonder of being part of mankind. Here he is — he says with some wonder — an Orthodox Jew, sitting together with German Christians and secular Jews, and finding how much they share as human beings.

Not many people could have imagined that. □

'THE URFELD CIRCLE':
Amnon Shapira (left) with Community members, formalizing the link

Beech Grove: A New Community in Britain

In an age where community has become more vital than ever, we are grateful for the opportunity to build up a place of brotherhood here in England's "green vale of Kent." We are ideally located for visiting. Long ago, weary pilgrims to Canterbury passed this way on foot; today it is a short half-hour's drive from the Channel and the port of Dover, and only fifteen minutes from Canterbury.

To date there are seventy of us living here – each Bruderhof contributed a few families to make up a new community of cooks, teachers and nurses, plumbers and carpenters, babies, parents, and grandparents. We anticipate the arrival of three more families soon.

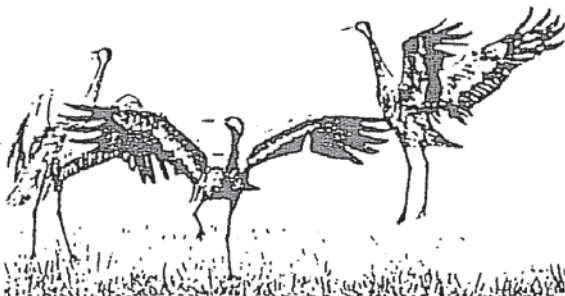
Since September, when the first families moved in, we have enjoyed a warm relationship with the local villagers, and we look forward to getting to know them better as we put down roots. In December the children of Nonington School came to see our school's Christmas performance, and there are plans for games with the village children on our all-weather soccer field in the spring.

Once a residence of the nobility, and most recently a sports college, St. Alban's Court (we've renamed it Beech Grove Bruderhof) now echoes with the sound of laughing children playing hide-and-seek up and down the labyrinthine halls. This is true adventure!

History emanates from the ancient, ivy-covered buildings. Even the gnarled beeches seem to recall the days of the Norman Conquest, when this property appeared listed in the Domesday Book as Esswall Manor, ceded in the late 11th century to the monks of St. Alban. St. Alban himself would hopefully feel at home here. Of course, in his lifetime he didn't carry the "Saint" before his name. He was one of Britain's earliest Christians, and when pressed to betray his brother, he stubbornly refused and was executed.

In building up our communal life today, it is the spirit of such primitive Christianity that we strive to follow. Sound idealistic? In practical terms, it's not: in the last weeks we've been scrubbing old dormitories to make family apartments, turning science labs into brightly painted classrooms, and clearing overgrown brush. We are also setting up an income-making department: a workshop where we will produce foam and fabric components for our line of equipment for the disabled.

There's no lack of work, so we're always ready, at the end of the day, to gather around the great stone fireplace in the manor house to relax or sing. It is at times like these that we can turn inward to find strength for meeting the challenges that face us and to consider the purpose of our being together.



BRUDERHOF

Camp-fire Christians come home

A. J. NICHOLLS

Fellow of St. Antony's College Oxford

Yaacov Oved

THE WITNESS OF THE BROTHERS

A history of the Bruderhof

342pp. New Brunswick, NJ: Transaction;
distributed in the UK by BRAD. \$39.95.

1 56000 203 4

In this fascinating and disturbing book, Yaacov Oved, Professor of History at Tel Aviv University and a member of Kibbutz Palmachim, describes the development of a Christian community, the Bruderhof, from its origins in Weimar Germany through migrations to England and Paraguay to its settlement, though still with links to Europe, in the United States.

The Bruderhof was first established as a community of pacifist and socialist Christians in the turbulent period after the First World War. It owed a lot to the romantic idealism of the German youth movement, and its members' happiest times were spent hiking through woods or singing around camp fires. The spiritual roots of their movement, however, lay in Anabaptism, intermixed with the more recent critiques of capitalist society produced by anarchists and ethical socialists.

What lessons can be learned from this story of moral courage and physical privation? Sadly one seems to be that such communities do not function well on the basis of democracy, but need unchallenged leadership, which existed in the Bruderhof until the mid-1930s and was re-established thirty years later. The other is that they work best when motivated by religious faith rather than by humanitarian or political principles. Nevertheless, in a world obsessed with material gain, it is good to know that somewhere there are people successfully dedicating themselves to brotherhood and virtue.

TLS

THE TIMES LITERARY SUPPLEMENT

21 March 1997



The Second Meeting of the Urfeld Circle In the Integrierte Gemeinde center Villa Cavaletti near Rome (Italy)

Dear Friends from the Integrierte Gemeinde,

When we visited you in Urfeld last year, we saw the things and also heard the thoughts, but did not yet grasp the underlying meaning. The all-embracing aesthetics made a deep impression, thoughts brought up were exciting, the people we met were interesting. And yet it was superficial, and the many questions asked did not give us sufficient insight.



Much has changed now with our second meeting in Villa Cavaletti. I believe we found the right way of communicating: telling one another about our problems and doubts - part of the talks taking place in the "General Assembly", part in small circles where more of us spoke - and in a less inhibited way.

That built the mutual trust, which proved itself during the talk about the Bruderhof. For this was a touchy issue for many of us Kibbutzniks, who for many years have maintained a close relationship with the Bruderhofs and their members. I want to thank you for your hospitality and for the opportunity of an open exchange of views. This is very important for further co-operation, and for our joint attempt to come to a deeper understanding of the problems of communal life - and the relationship of these to faith and belief. - Well then, I am looking forward to seeing you soon in Israel!

With best greetings - Arge Jaffe .

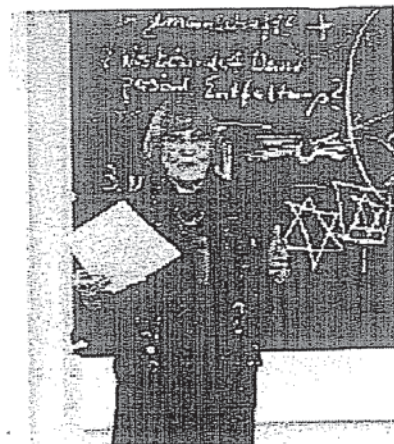
Kibbutz Yakum, ISRAEL

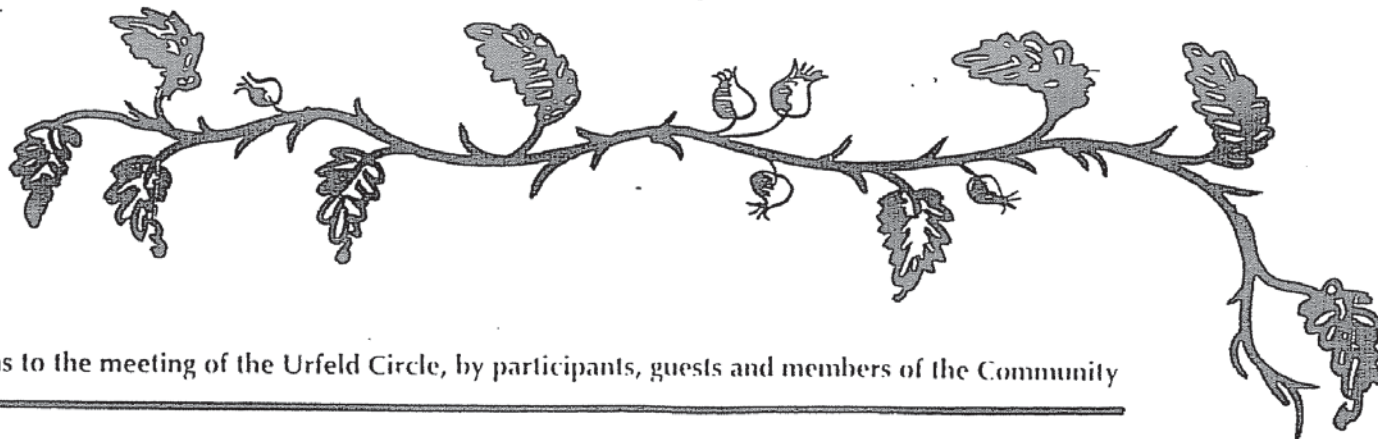
A Portion of Shared History

We believe that what is religious can be freed through the Judæo-Christian spirit, so that the gods which we made fade and man becomes free from fears. And we call this freedom faith. And there we are much closer to each other than was possible with past theological forms of expression. I found, that everything, which you said, was said so as if it had grown out of the freedom of the days here.

The mandate of the Urfeld Circle is not to persuade each other of how right one's own way is; but that in re-adjusting ourselves and participating in life together something new can grow out of this meeting: a portion of shared history.

Traudl Wallbrecher





Reactions to the meeting of the Urfeld Circle, by participants, guests and members of the Community



Nomi Shalmon wrote on 20th December 1996

There are words, many words, as we experienced in the past week. There are also marvellous words, like those from Ludwig, which sound like music, and are inherently personal. Next to these I consider my own words not to be a language at all.

But there are no words with which to express this week at the Villa Cavalletti. In my brain the thoughts are running haywire – just impossible to fix them. They are too manifold and strong.

Therefore I just want to say one single small-grand word: THANK YOU!

I returned enriched and feel that this enrichment is going to last a long time – until our next coming together in August. How beautiful it will be to walk the streets of Jerusalem together with you.

I'm missing the talks at the table or with the coffee cup in my hand ... here it is still springtime, with a beautiful air.

Angelika Matzka, guest in Cavalletti, writes on the 31st December 1996 in a letter to Ludwig Weimer,

I can only describe with extremely inappropriate words, which I hardly dare to use, what made this meeting so outstanding for me: I was brushed with a hint of an idea, of how great God's longing must be, to 'have' this one people out of Jews and Christians. This experience frightened me, while at the same time I am glad to be having a share in this longing.

If I try to summarise particular impressions, it was firstly the great openness, joy and drive of the Israelis. The pressing desire to keep the Kibbutz movement alive as a counter weight to society – which is becoming ever more individualistic and consumerism-orientated on the part of the non-religious, and which at the same time is showing a strong tendency towards fundamentalism amongst the religious, this desire to keep the kibbutz movement alive seems to me like a half-brother of the desire to live according to God's social order.

What I saw in Cavalletti was to me the almost incomprehensible beginning of a shared longing by Jews and Christians – by secular and religious Jews and believing Christians. The natural and assured talking about experiences with God; the clear distinguishing of sociological phenomena from that which is more than the effects of successful group dynamic efforts; the many bridges that were spanned between experiences of the Kibbutzim and the Community, which nevertheless always point towards the different basis; the care taken over the otherness of the Community being communicated, while at the same time the existence of a common calling for Jews and Christians should come into sight. It would be very normal to say: we can't manage this, it is too much. But no one said so.

I was very moved by what Yair Palgi said on Saturday: that this assembly of Community members and Kibbutzim should be located in the period of the seven good years, i. e. that one should prepare oneself for difficulties to arise, as one can see from the difficulties with the Bruderhof; that one should accept that though, as natural. "What we are trying together is a process – good and bad will come from it, we will have to accept it like that."



Dear Shlomo, Yoel and Jan!

I always read *ALL* with great interest the No. 9 issue had some very good things in it.

We look forward to how it will go on with the Urfeld Circle. We at the Bruderhof hope very much that one day we can come to some contact with them recently? I know them quite well having visited them a few times over the years in Germany, USA and Italy, and I think there is a great potential for the relationship of the Kibbutz - I. G. - Bruderhof "triangle", if we'll manage to establish a new relationship by leaving our human planning aside and learn to listen to one another.

We greet you warmly!

Eckhard and Birgit,
Spring Valley Bruderhof,
Farmington, PA 15437, USA



Dear Yoel Darom,

Thank you so much for your letter. The news from Israel make us grieve and tremble. Our friendship seems even more precious and important in these troubled times

In the hallway of our residence Villa Cavaletti we have pictures of the encounter of the Urfeld Circle (last December), and your faces and spirit beam at us whenever we pass by.

Dear Friends,

As peace is again threatened, we pray that things will be peacefully settled.

We are looking forward to having our people join you in the "Urfeld Circle" meetings in Israel this summer. - Here we continue to build up a stronger community life that can be an example of what is possible for all people. We are doing quite a bit in opposing the death penalty...we do not want to live for ourselves alone, but for a better society and world.

Note: from now on, we will be known as "The Bruderhof Communities". Almost two years ago, the Hutterian Church parted ways with our communities, and we are reflecting that change in our new name. - Thanks for sending us *ALL*.
Yours sincerely, Shalom,

Martin and Beryl Johnson,
Pleasant View Bruderhof
300 Rosenthal Lane, Ulster Park,
NY 12487-5325, U.S.A.

We have been working hard with construction and repairs at the Villa, also our grapes and olives keep us busy. But above all we hope that our house will serve others and be of good future use for all encounters.

Regards to all my Kibbutz friends, hopefully we shall see each other soon

Shalom and the best wishes for you and those around you -

Carmelita Bloch, Villa Cavaletti
(Integrierte Gemeinde).

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From Utopian Dreaming to Communal Reality
 Edited by Bill Metcalf
 Univ. of New South Wales Press, 1995

From Utopian Dreaming to Communal Reality contains the life stories, insights and wisdom of ten long-term participants in the Australian alternative lifestyle movement. Most are founding members of the communities in which they live, and most have more than twenty years of communal experience. These authors are the "wise elders" within this fascinating social movement. Between them, they have accumulated 200 years of communal experience!

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Other communities: exploring links

Our idea is to link up with another community so that we may learn a lot from one another and also be encouraged and strengthened. The idea of communal living is new to us in this country.

Here, we meet for prayer every morning and evening and have a Bible class every Wednesday, but on Sunday we go for worship in the village and take the Lord's Supper.

We are not sectarian but welcome people from all churches. Our dream is to have an international and non-denominational community, where people from all races and denominations could live together communally, love one another and prepare themselves for the coming of the Lord Jesus Christ.

**Ernest Udom
 Belem Christian Community
 Calabar
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♀♀♀
 Auf der ehemaligen innerdeutschen Grenze zwischen Salzwedel (Sachsen-Anhalt) und Lüchow-Dannenberg (Niedersachsen) findet vom 7.9. - 13.9. ein europäisches Frauentreffen statt unter dem Motto: „Wir reden nicht nur über Ost und West - Wir reden über Europa“
 Neben den sechs großen Workshops (Frauenbilder Ost-West; Friedenspolitik; Wirtschafts- und Arbeitspolitik; Umwelt-Agenda 21; Bildungspolitik; Familienpolitik) soll Frauen aus Gemeinschafts- und Arbeitsprojekten die Möglichkeit gegeben werden, sich einzubringen und ihre Projekte vorzustellen. Wir suchen Frauen, die ihre Projekte vorstellen, sowie kompetente ReferentInnen zu den verschiedenen Themen.
 Hinweise und Anfragen bitte an Petra Strickstock im Ökodorf-Projektzentrum oder an die Frauenbeauftragte Barbara Kirchner, Königsberger Str. 10, 29439 Lüchow (Wendland), Fon: 05841-120388, Fax: -120278
 ♀♀♀

Community of the ARK



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