

C.A.L.L.



International Communes Desk  
KIBBUTZ FEDERATION

No. 11

Winter 1997/8

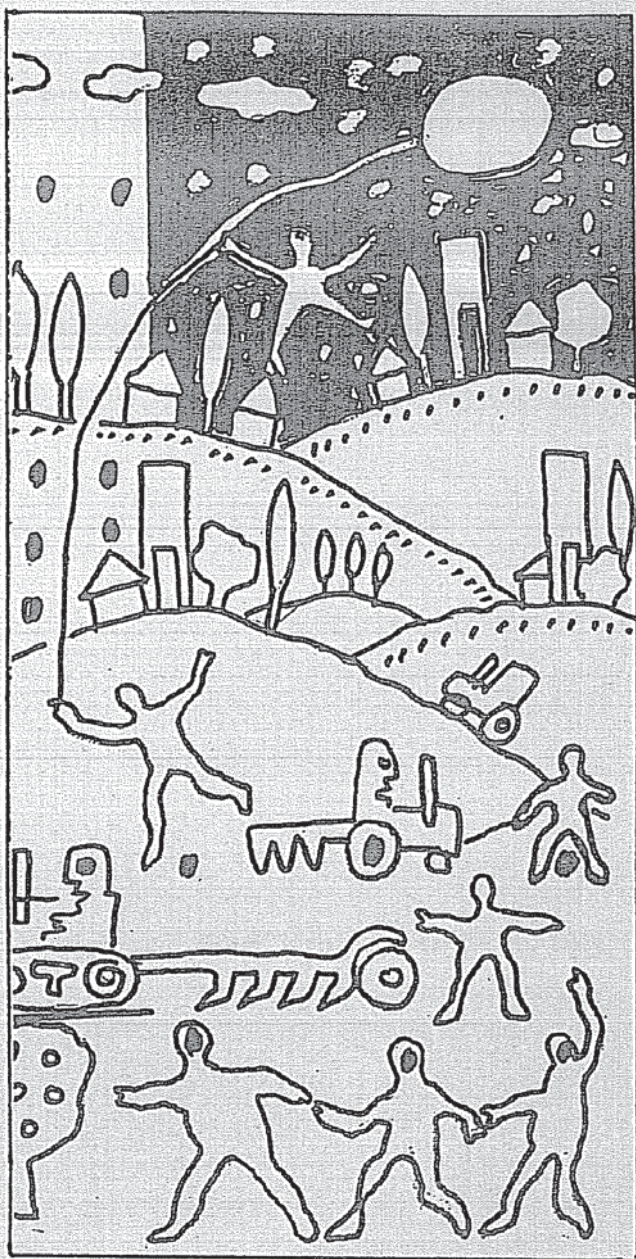
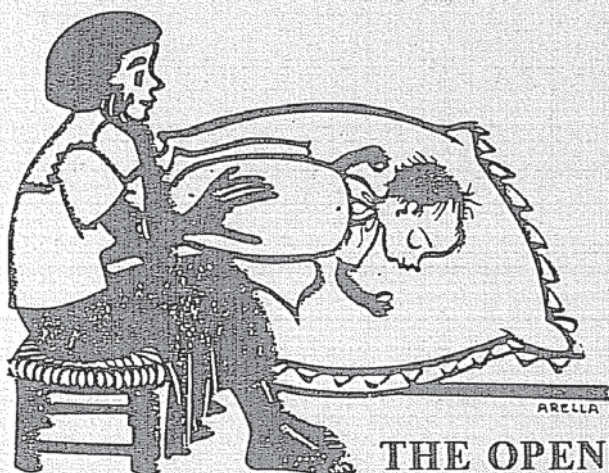


יד טבנקין  
YAD TABENKIN





**CALL**  
endeavors to spread information  
and exchange experiences on  
Communes and Communities  
the world over - in order to create  
contact and affinity between all  
and help build a frame for  
**NETWORKING**



**THE OPENING SECTION of CALL No.11 deals with an issue that confronts every grown-up community: our attitude toward the second (on the older Kibbutzim now - the fourth) generation.**

**We try to touch here - in short - theory and praxis, experiences and insights, hopes and achievements of**

**COMMUNAL EDUCATION**



# Peace Education Project

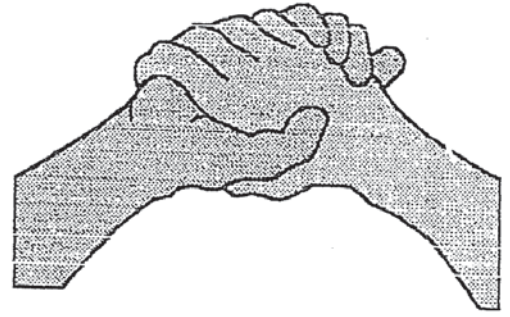
## Children Teaching Children

I should like to share with you some of our experience in Peace Education in Israel. As you know, ever since its foundation 50 years ago - and for many decades before that - Israel has been involved in a severe conflict with its Arab neighbors.

This conflict is characterized not only by bloody military clashes and widespread terror, but also by frames of mind in which each side conceives the other as "the enemy", as untrustworthy, treacherous, bent on "our" total destruction and sees itself as the victim - with the monopoly of truth and justice on its side alone. It is this polarized "black and white" mentality that efforts of Peace Education attempt to cope with.

There can be two diametrically opposed approaches to peace education. One would be (as they say in North Ireland) "Good fences make good neighbors"; the other is furthering encounter and dialog, aiming at "re-humanizing" the other side of the conflict. This second direction may be meaningful not only in Israel, but in many other warring areas on our troubled globe.

The "Children Teaching Children" (CTC) project began in 1987 with two classes, and in 1995 it



encompassed 28 schools, 38 classes, 80 teachers and 1500 pupils, mainly from the junior high schools. This is a two-year program, based on a series of regular encounters between two parallel classes - one from an Arab school and one from a Jewish school - pupils as well as teachers. CTC stresses:

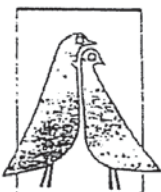
- \* The promotion of an educational climate and environment conducive to openness and personal growth; and both teachers and pupils developing an ongoing dialog within the context of the conflict.

- \* Exploring the two different group identities - one's own as well as the other's - and discovering similarities and differences.

One of the unique features of this program is the importance it attaches not only to the bi-national encounters but to the processing of the encounter experience in the children's homerooms. The CTC director thinks that "the most important steps in reinforcing the lessons of CTC occur in the subsequent home sessions, where the children process their impressions, explore the complexity of their own identity and learn about the other side, while beginning to understand better themselves too.

Dov Darom (Kibbutz Yassur),  
Kibbutz Teachers Seminary Oranim,  
ISRAEL

Presented at the 25th Anniversary  
Conference of the JME - "Morals for  
the Millennium", Lancaster  
(England)



## Second and Third Generation



In a talk with friends from the Kibbutz, who were interested to hear how the impetus of the founders of the Integrierte Gemeinde reaches the second and third generation, Tobias Wallbrecher, 33 years old, answered:

"That the second generation is encouraged to do the same as the first, but anew, is the precondition for the survival of our cause. But this depends on many factors, most of all on the conviction of the first generation. After we (the Gemeinde-born children) turned 18, we were very much encouraged by our parents to look for something comparable; and the way this happened was convincing. And we did look around - in Germany, in Israel, in other countries. I myself spent three years in the United States, before I came back here to join the community"

Schulgraben 2, D-83646,  
Bad Tolz , GERMANY



Mechthild Wallbrecher, 43, high-school teacher, mother of three, added to what her brother has said: "My children are the third generation. It is not possible for us parents alone to bring up the children in the faith... True, the children need our example, our trust in the Community, and what we parents cannot do can be made up by the other members of the Community...".

\*

And another statement: ...Had I not got into distress, I probably would never have met the Community, as I did not look for her. Instead - she found me. And for this I am very grateful today. A. D.

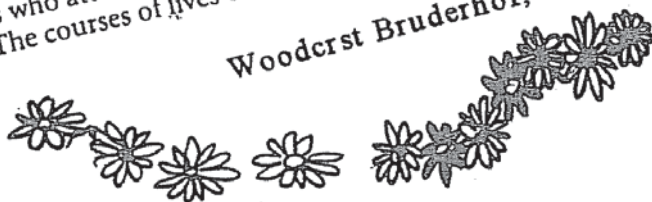


## OUTREACHING

### West Side High School, New York City

Talk about eye-opening! Recent encounters with high school students from Manhattan have given us at the Bruderhof a view into a world that is inconceivable to most of us. And a look at a place that offers help and hope. Thirty highschoolers and some adults from Woodcrest spent a day in New York City with several students from West Side High, an alternative school for kids who are considered to be "at risk." Here, students who have not been able to succeed in the traditional high school setting are offered a different way to learn. The school, sandwiched onto floors 7, 10, and 11 of an office building in Manhattan, is "where you get sent if you've messed up in the regular system," as Susan, one of the teachers, put it. But in no way is it a punitive or negative experience. Here, course work is more individualized to the needs of the students. Class size is around 15, and classes meet in a circle, not the formal "row arrangement" of normal schools. Susan says, "not a day goes by without family circle: For example, the students run their own radio broadcasting station, Teen Talk. The students have since coordinated an interview with Woodcrest highschoolers plus two staff members from West Side High came to our Woodcrest Bruderhof. We were granted a window into their lives as they shared with us. Alex: "You guys live in a paradise." Following this visit to the city, fifteen students and their parents shared with us. Alex: "You guys live in a paradise." Veronica: "I mean, I could say hi to everyone, it's cool, man!" These responses to their visit here give an insight into what they miss back home: friendliness, love, and respect. What the kids go through is a nightmare most of the time. As Jason put it: "You gotta watch your back at all times." Others said they couldn't walk the streets without fear: fear someone wouldn't like the way they looked at them and shoot; fear someone would want their shoes and stab them, fear they would answer the police wrong and get beat up or arrested. This is daily life for many kids. But thanks to West Side High, for the 500 kids who attend, here's a place where concerned adults and active kids can recognize accomplishment and set goals. The courses of lives can be changed.

Woodcrest Bruderhof, USA





# KIBBUTZ EDUCATION

## A SOCIOLOGICAL ACCOUNT AND ANALYSIS

by Yechezkel Dar



### Part 1 - The Ideal Type

The Ideal Type of Kibbutz education was characterized by a number of structural traits, which will be detailedly described here (and continued in our next issue). Although probably taking a toll on individual autonomy, the "hidden curriculum" of this education facilitated the development of a pro-social orientation, emotional moderation and a strong sense of belonging - all important to the fulfillment of the role of Kibbutz member.



#### Introduction

The uniqueness of the Kibbutz originated firstly from its communal distinction, but also from an elitist conception of being a model for, and facilitator of, a new sane and just Jewish society. Consequently, education was required not only to sustain the continuation of a particular social structure but also to nurture willingness to cope with objectives located on the borderline between the Kibbutz and society around it.

Eighty-five years since the founding of the first Kibbutz, now in a profound economic remission, the Kibbutz of the nineties is at an ideological and organizational crossroads. From this standpoint, I propose to examine the waning uniqueness of Kibbutz education and its declining strength in socializing young people for communal life.

#### Principles and Conceptions

The model of Kibbutz education crystallized during the 1930s and 1940s, prior to the founding of the State of Israel. It was based on premises which the Kibbutz shared with many other communal societies:

The commune is fully responsible for the care and education of its children, as a "collective parent" and as the ensuing generation who were to be primed for the role of future Kibbutz members. The underlying assumption was, that this role could not be restricted exclusively - or even largely - to the family.

Educating the young involves three tasks:

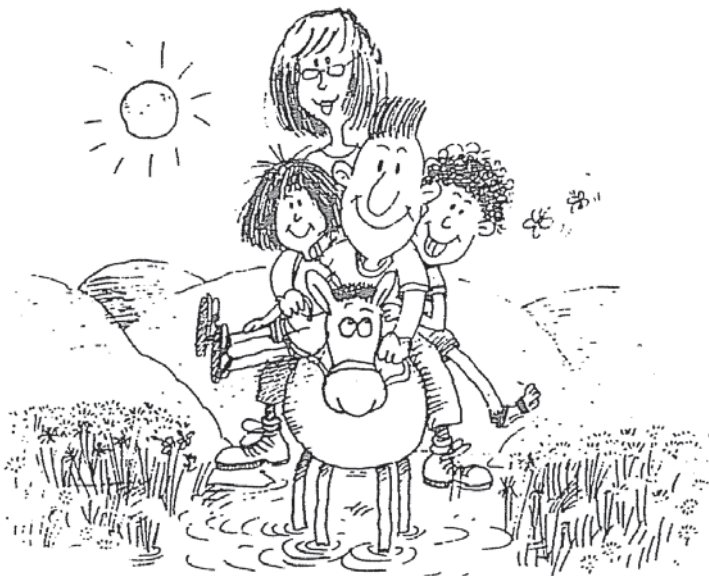
\* The first is imbuing of value commitments: to multi-faced egalitarianism and comprehensive sharing; to a need-based conception of what is due to you, as opposed to allocation



of benefits based on the contribution of each individual; to work, mainly manual work, as an end in itself; to participatory, democratic decision-making; to social justice outside the borders of the Kibbutz and to national responsibility. This task involves fostering the ability of making moral judgments, of engaging in value clarification and taking stands on social and political issues.

\* The second task is to foster skills for a communal life-style: playing down one's ego; investing in work and society with no direct material compensation; operating efficiently within dual relationships which are simultaneously task- and solidarity-orientated; and withstanding pressures which are engendered by reciprocal dependency, overlapping social networks and taut but informal control.

\* The third task is to nourish emotional commitment to the community, to the shared enterprise, to the founders, to one's peers and to the landscape of one's childhood.



### Six characteristics

Six structural characteristics may be discerned in the ideal type of Kibbutz education, all of which are linked with the objectives above.

1. The existence of two co-ordinated foci in the child's life: the educational institute, which carries most of the responsibility for the instrumental and ideological education - and the family, which provides the supporting and expressing milieu for the child.

2. The centrality of the age group, small but comprehensive, is the second characteristic of the model. The stable and continuous group supports the child as it progresses through educational stages, switching age-graded homes and educators. It constitutes a center in its life, which competes with the centrality of the family. It is in this group that the child lives, learns, is educated, participates in formal and informal activities, spends leisure time and makes friends.

3. The merging of community and education. This is reflected in the concept of "the unity of educational agencies": the children's house, the peer group, the family, the school and the community all have to co-operate as interchangeable units of a co-ordinated system of both formal and informal education.

Role models and guidance are not limited to parents and professional educators. Every Kibbutz member can serve as model or mentor. Indoctrination is limited by the fact that the children are able, constantly, to examine and judge the realization of educational messages. On the other hand, socialization is strengthened whenever these messages are in step



with social reality. Believes and activities shared by all fortifies the child's sense that he/she is not only the child of his/her parents, but also of his Kibbutz. The sentimental attitude of the Kibbutz members to its children - the hope of continuing the common enterprise - serves to reinforce this feeling.

4. The multi-faced school is a non-selective, non-tracked institution, which combines academic, vocational, aesthetic, moral, social and ideological education without giving primacy to the functional over the moral and expressive aspects.

Study is inter-disciplinary, framed in "projects" which revolve around questions and themes pertaining to the child's immediate environment, as well as general issues of culture, society and science. Real life questions are accorded priority over knowledge for its own sake; critical thought is preferable to proficiency.

5. Autonomy of adolescence in a task-orientated context, albeit one that is steered by adult educators. This autonomy is sustained by the understanding that adolescents have a psychological need for independence and behavioral freeway; that they are responsible enough to be entitled to this freedom and group autonomy; and that this very autonomy has a moral, socializing capacity.

6. The sixth characteristic of the ideal model is a short passage to full social adulthood, which finds its expression in an early adoption of responsible roles in the workplace, the family and the community.

### Socializing Power

It is the conjunction of these six structural characteristics which accorded this model of education an exceptional socialization strength. It developed as a practical and ideological solution to the needs of an egalitarian and communal society with few material resources; a society orientated towards a pioneering mission; one that sought to allow women a significant equality in fulfilling this mission.

Child-centered pedagogy and psychology counterbalanced the concepts of the "group" and of youth culture, which, which were in full harmony with the communalism of the Kibbutz. In spite of this, we discern strong contradictions which were hardly apparent to the progenitors of Kibbutz education.

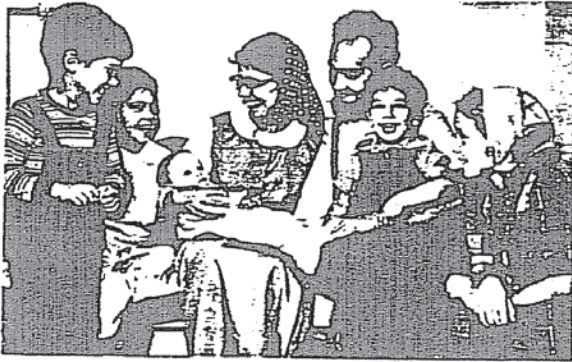
Yechezkel Dar, a member of Kibbutz Degania A, is Professor of Sociology of Education at the Hebrew University in Jerusalem.



Essential and thorough changes which Kibbutz education underwent since those early days, will be presented in CALL's next issue.



# Growing Up on the Bruderhof



**M**EMBERS of the Deer Spring Bruderhof community in Norfolk appear happy and serene as they work, pray and sing together. The Anabaptist religious group of 360 people live on a 50-acre property with its own church and school. Somewhat like the Amish, the men have beards and wear straw hats, the women wear bonnets and simple dresses and many of the children walk around barefoot.

It is an environment members say emphasizes cooperation and traditional values, providing adults with spiritual nourishment and their children with a safe haven from violence, drugs and sexual promiscuity.

And while new members join every year and more than 95 percent of those who grow up there decide to stay and become baptized as lifetime adult members, members and former members cite vastly different reasons.

"Most of our children stay and become lifelong members because they feel safe here," said the Deer Spring Bruderhof school's 26-year-old principal, Arnold Meier, who was born within the community, where people work for no pay, reside in tiny apartments with no luxuries, and have virtually no material possessions. "We believe that children are our greatest treasure and they feel completely loved here."

while the school's 110 children receive a well-balanced education, learning math, reading and history are not considered the school's main function. "We believe that our greatest education responsibility is to teach children to be good Christians, to respect their family and community and to be loving," said Mr. Meier.



"We tell our young people, 'Go out into the world and find out for yourself whether this is the kind of life that suits you, whether you are ready to make this kind of difficult commitment,'" said the community's elder, Christoph Arnold, a grandchild of Eberhold Arnold.

"Being part of this community is not easy and we encourage young people to take it very seriously. It requires a lifetime commitment."

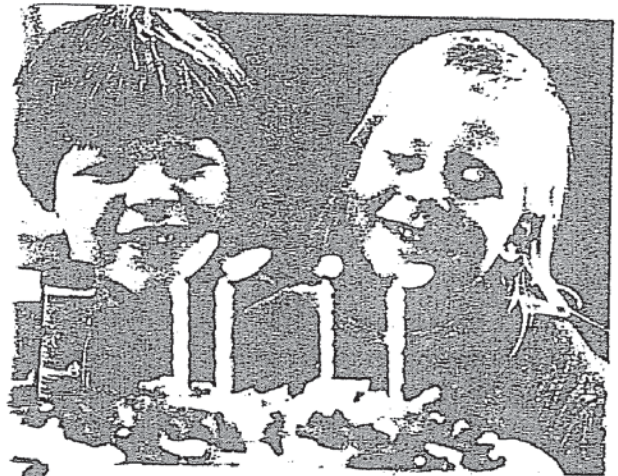
Mr. Winter said that "going to public high school is one of the most important periods of life because it teaches young people about the ways of the world, and gives them something to compare their life to here."

By RICHARD WEIZEL

The New York Times

**Family & Children** Although many of our members are single adults, the family is the primary unit of our community. Children are a central part of our life together. They need a place where they can truly be children. Parents are responsible for educating their children to be accountable and caring, but the teachers of our daycare and school, as well as the entire community, support with guidance and encouragement. In this way, problems can be managed, burdens and joys shared.

Babies and small children receive daily supervision in our Children's House, after which they attend our community school (K-8). Teenagers attend public high school before moving on to university, college, or technical/vocational training. Some young adults find work in mission service projects and return with valuable knowledge and experience.



**E**ducation can never be a matter of molding children according to our ideas.

It means trusting them; stimulating them, guiding them, and lending them a helping hand. It means perceiving the spirit of childlikeness in each one and appealing to it again and again. Love supports and affirms the childlike nature.

Eberhard Arnold

The Plough

Spring Valley Bruderhof  
Farmington, PA 15437-9506



Mr. Meier, whose grandfather Hans Meier, was one of the original members in the sect that began in Germany in the 1920's, said that



## Childhood at Kibbutz Geva

When we were young, the first and second groups of Geva children (about 17 or 18 boys and girls), always felt that our parents looked at us with great hope. A hope that we would be the continuation of their dream and that would be the measure of their success. They instilled in us an attitude which said "To be a townsperson is a terrible thing." On the positive side, the principle of the work ethic, the beauty of physical labor, the justice of equality that can be found in labor—that's what we were raised on. They didn't talk a lot but it was in the air that we breathed.



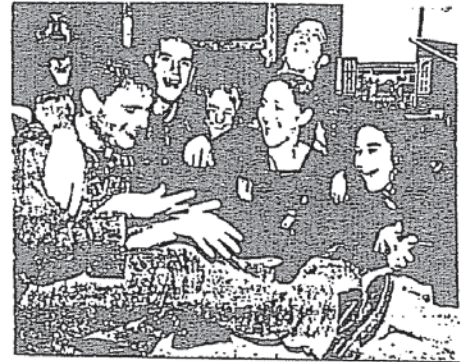
From a fairly young age I was pressured by the community to join the team of teachers in the regional school. They wanted me to study education and for years I refused. I was a youth leader for children here on Geva—that

was something I agreed to do after work hours. But to accept education as a profession, that was beyond me. And don't get me wrong; there is so much nonsense which has been written about men and women in education at that time. Some of the strongest characters in school and pre-school education were men. Here at Geva it wasn't seen as a woman's role. But for my father it was a terrible struggle to conceive of his son not working in agriculture. He had enormous respect for education but he wanted his son's profession to be in the fields.

The messages that we received from our parents, the work ethic, the need to continue in their path, to put down roots here at Geva, it was something we took upon ourselves as the climatic success of Zionism at that time.

To this day, 75 years after the founding of Geva, when someone who was born here announces their intention to leave the kibbutz, I see it as a failure. And the fact is, people leave here all the time. Even I've changed. When my first son told me he was leaving Geva, I felt like my whole world had collapsed. Where had I gone wrong? Today,

as my youngest daughter talks about moving on, I realize that it's not my place to try and influence her decision to stay here. What right do I have?



All of the classical Zionist challenges have gone. Today we have to educate towards more universal challenges—a just society, a free society, to be a responsible individual in society.

*Kibbutz Trends*  
Yad Tabenkin

**NACHMAN RAZ** is a member of Kibbutz Geva, and works in education.

## TWIN OAKS' CHILDREN BY KAT KINKADE

The opportunities for fathers to participate actively in child-rearing are important to many people. Both parents can make freedom for themselves to take vacations, either with or without their children. Also, like all members, parents are free from financial anxieties. Perhaps some of these things account for the fact that turnover among families has been very low in the last few years. Nobody else is going to offer them—and this applies most forcefully to single parents—the amount of support and security that Twin Oaks gives.

However, from a parent's perspective, Twin Oaks life is not all strawberries and cream. Here's how it looks to some: They are restricted to one of two ghettos—Morningstar or Tupelo, where they have to live closely with other families whom they may or may not get along with, each family raising children according to different theories, and each having personal habits that get on other people's nerves. (Somebody left a dirty diaper on the kitchen counter!) They can take their children into public space, such as the main dining room, but when they do, they are under constant pressure to control the kids' behavior. If the children run around, make noise, or quarrel with each other, some Less-Involved person is going to radiate tension and disapproval.

Reaching agreement in community is not easy. Raising children is not easy. Reaching agreement on raising children in an egalitarian community is, so far as I can tell, impossible.





# An Hour for Loving: The Beginning of the Decline

The decline of the kibbutz movement began with the establishment of an "hour for loving" between parents and children.

The hour for loving, for those who don't know, was the name given to the time spent by a kibbutz parent (mother or father) with his or her child—in the middle of the working day. Everyday. The place: the children's house.

In the past, all children, even the very youngest, were included in the communal education system. They lived in the children's houses day and night and visited their parents' homes in the afternoons and also in the mornings on Saturdays and festivals.

Some 20 years ago, it was found that the number of hours parents and children spent together did not allow for the full development of the desirable bond between them. The time between the evening parting in the children's house and the child's arrival the next afternoon for a visit was too long: the longing on both sides could not be contained.

Back then, personal awareness, ideology, and economic capacity had not yet developed to the point of allowing the heretical thought of family sleeping arrangements to arise. But the inner stress was genuine. So a compromise solution—that hour of loving—was found.

To get to the children's house in the middle of the day, the parent had to stop working. Mother took off her apron in the kitchen or one of the other children's houses where she was working and hurried to the little offspring; or father silenced the tractor in the field.

What's so tragic about giving parents and children an additional hour to spend together? What has that to do with the decline of the kibbutz movement? To understand these questions, we must follow what happened in practice.



If a parent or someone close to the child did not appear, the child would be dealt a double blow: that of missing the intimate contact and of envying others who were luckier.

That the parents came in the middle of the working day impressed clearly on the mind of the child, and on the members, that the hour of loving was more important than work and that the kibbutz could afford to give it priority. Apart from that, the communal egalitarian setup did not leave any alternative to the parent who might have thought differently.

The hour for loving, as the beginning of the decline, is, of course, merely a symbol. It was not the only expression of the way the kibbutz system, striving for the absolute good, cut itself off from economic reality, which lagged behind this striving.



What's wrong with loving? Love is one of the most beautiful things in the world. It is always a good thing, and love between parents and children is especially desirable.

So where is the decline? Why decline? What's wrong with a good compromise?

from: *Kibbutz Trends*

ARIE PALGI is a member of Kibbutz Givat Oz. His article was excerpted from *The Shaken Faith in the Kibbutz* (Sifriat Poalim, 1992).



## Baram's Last Stand

Last month, Baram became the last kibbutz to do away with communal sleeping arrangements for children, in a historic vote of 134 against 27. Forty members abstained from the vote—most likely those without a personal stake in the proposed change—which will take at least six months to put into effect.

According to the kibbutz general secretary, Anat Olman—who refuses to reveal her own personal position—the results of the vote came as no surprise, and no one is intending to leave the kibbutz as a result of the change. At the same time, she does admit that the vote represents a watershed, and more internal reforms are inevitable in its wake.



# K A L E I D O S C O P E

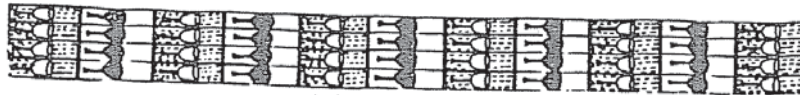
The Communitarian Scene from all Over and Under  
Compiled and (partly translated) by *Joel Dorkam*



At the early stages of Kibbutz, more than 80 years ago, we nourished that strange idea of creating hastily - inside 2-3 generations at the utmost - a new human type: HOMO KIBBUTZNIKUS, an inherently communitarian being, well-adjusted to sharing equally, lovingly and with utmost consideration, in short - somewhat of an angel.

Eight decades later we have finally come to realize that it might take a bit longer (maybe 20-30 generations?) to produce this new human brand. But by then, of course, the Kibbutz itself (as well as other intentional communities) may have undergone quite some changes and set up new targets, particularly concerning Education...

Nonetheless, it remains intriguing to check out various pedagogical philosophies and their application at different sites. So let's allocate some of our precious space for that commendable purpose!



## A Little Child Shall Lead Them

First,  
from the  
Bruder-  
hof's  
PLOUGH  
(spring  
97): an  
excerpt  
from  
Christoph  
Arnold's  
recent  
book:



Everywhere in society today we can see the fruits of an unguided and unloved generation. The problems need hardly be named: they are the daily fare of every newspaper, and, increasingly, they affect the homes of even the most protected, privileged children. Solutions to the crisis (for it is really nothing less) are abundant. Bookstore shelves groan with new volumes on parenting, family therapists are in high demand, and politicians of every party compete to defend our families and to lament the loss of "traditional values."

Yet something is drastically wrong. Somewhere along the line we have forgotten what childhood is all about. In our preoccupation with adult solutions, we have lost sight of our children - of their vulnerability and innocence, their joyousness, and their love. We have lost touch with the childlike spirit.

Despite the words we use to describe the process of education - words like "parenting," "child rearing," and other such terms - it seems that in real life we grown-ups often learn as much from our children as they learn from us. In a certain sense, this is how it should be. Anyone who has raised children knows that education is a two-way street. By bursting the balloons of our theories, they constantly bring us back down to earth when we have become idealistic; and in constantly prodding us for answers to everything from "why is it bedtime?" to "what happens when you die?" they give us plenty of questions to think about ourselves.





KALEIDOSCOPE



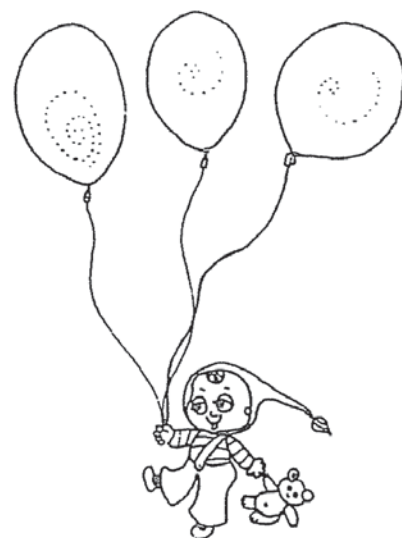
Heinrich Barth

At the Bruderhof, our families and single adults work, worship, and eat together, sharing all things in common in the manner of the early church. Over half of our number is made up of children and young adults. As counselors – and as parents of eight and grandparents of fifteen – my wife and I keep in close touch with our nurseries, our kindergartens, and our schools on a daily basis. Unusual as this might seem in another setting, such interaction between adults and children is commonplace in our community.

Children are an important part of the reason we live together. In fact, it could even be said that in a

practical sense they are the center of our life together. Certainly this does not mean that we raise them to think they are the center of the universe. Like children anywhere, they quarrel and fight, sulk and tease, and they are often in need of a firm hand. Yet it does mean that wherever we can, we strive to find their hearts, to turn potential conflicts into opportunities for nurture, and to remember that we are as dependent on God and his guidance as they are on ours. It also means recognizing that more often than not it is our children who lead us and point us toward the real answers: to openness, generosity, and unconditional trust. Time and again, it is they who help us to rediscover the simple truths that we adults so easily lose along the way.

J. Christoph Arnold



A KRP report reprinted in "down to Earth" of Aug.-Sept. 97 would seem to contradict current assumptions about modern Teenagers:

## New Teen

by an activist youth



On December 21, National Public Radio reported on research done on 6,000 teenagers throughout the world. The results were published in the book *The Teenage World*, which calls for a reversal of contemporary attitudes about adolescents.

Contrary to popular belief, the teenage years are not years of trauma-drama, of erratic emotions and behavior whipped into a frenzy by raging hormones. Eighty percent -- four out of every five -- high-schoolers are "well-adjusted, competent, have good self-images and good coping skills, and like their parents."



The cause for the current mistaken beliefs about the teenage years comes from the original psychological and sociological studies done in the 1940s and 1950s. The professionals of that time studied "problem teens" -- the "juvenile delinquents." Instead of realizing that they were studying just the troubled teens and not the bulk of the adolescent population, the professionals held their findings true for all teenagers. So, for 30 to 40 years now, adolescents have been the victims of false beliefs and stereotyping and a totally skewed picture of who they really are.

We kids have always felt inside that who "society" ("professionals," the media, the legislators, counselors, "morality police," etc.) says we are sure isn't who we know we are!

Up to now it has been just our word (and that of real mentors) against the rest of society. But now, thanks to two excellent studies, that real truth has a much better chance of being heard and believed! As the researchers themselves said, "The vast majority of adolescents are doing just fine!" That's pretty awesome, considering all the false assumptions and expectations society handicaps us with the last half of the first 20 years of our lives!  
(From KRP2 Report #26)



From "Community Alive" we learn about the Bruderhof's Children's Crusade of last summer:

## Children's Crusade to abolish the death penalty

KALEDOSCOPE

Last August a large group of Bruderhof children marched from their community - the New Meadow Run in Farmington - to Waynesburg Pennsylvania, the location of the State Correctional Institution of Greene county with it's notorious Death Row.

For months these children have been developing friendships, through correspondence, with the prisoners there. The impending death of one of those new friends, Reggie Lewis, spurred the children to make a strong public outcry against death penalty. When Reggie received his stay on July 10, they were convinced that they could make a difference.

So they started a march, joined by church and activist groups, as well as the six Bruderhofs in the eastern U.S. They hiked all the way, organizing on the way concerts, demonstrations and rallies to further their cause. When they arrived at the prison gates, at August 20, they presented the warden with a statement expressing their views - and the purpose of their march:

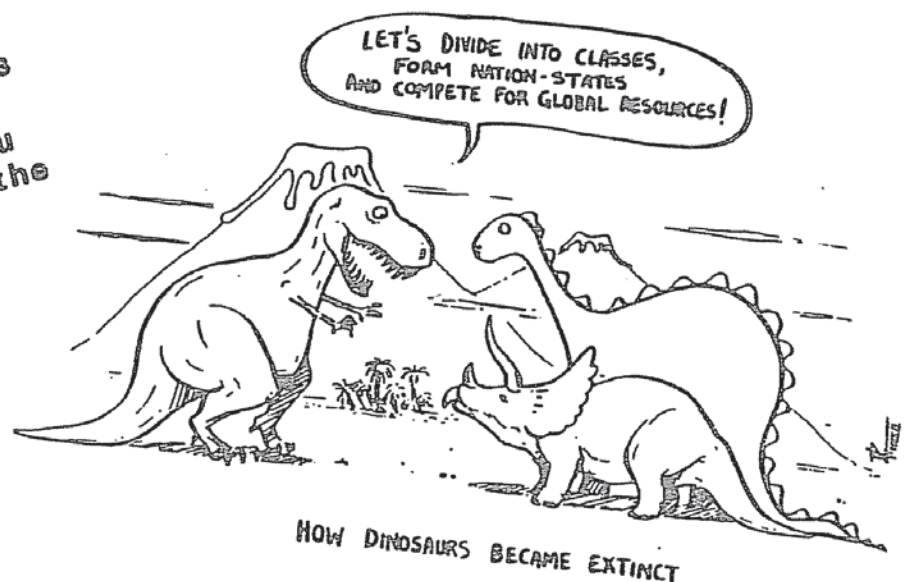
- \* To save lives : Abolish the Death Penalty;
- \* To stand with the victims ;
- \* To crusade for justice with all children in the world ;
- \* To show we care !



Enough now with Education!  
For zoology fans, here comes  
some useful info about  
Dinosaurs and also - all you  
ever wanted to know about the  
Christian Flea :

### A Christian Flea

Have you heard tell of the boy who said "Daddy", and when answered with "Yes, my boy" went on "Is there a Christian Flea?" - "What on earth has put that question into your head?" asked his father. "The preacher read it today from the Bible", said the little boy - "It says, The wicked flee when women pursueth". "Why Jimmy" said his father, "that means that the wicked men flee". - "Oh!" said Jimmy "then there is a wicked woman flea?" "No! No!" said his father - "It



means that the wicked flee - run away"... "But why does he run?" continued Jimmy. "Who?" asked his father. "The wicked flea" said Jimmy - "Look here! you'll drive me mad" said his father. "Don't you see, the wicked man

runs away when no man is after him?" "Then is there a woman after him?" said Jimmy and it was his last question for his father's next words were so spoken that there was no disobeying them; they were: "Jimmy, go to bed!"



In "Communes Network" of winter 1996/7, Shakti of East Wind shares with us some thoughts about violent child's play in community and also raises a crucial question at the end:

I just returned from a Federation community where I had some business to do. On my free time I had the opportunity to read their 'back-board notes', which consist of commentaries on various issues within the community. I chose to read the 'children's clipboard' and came across many topics ranging from who did and who did not accept children engaging in 'violent play'. I decided to read the 'violent play' debate. Some people (maybe a lot) are against children playing with toys that represent violence.

In the past, some people in my home community would not let children walk around wearing fatigues (combat gear? Ed.). This attitude has changed because our population has changed over the years and the 'cause' to keep fatigues off our children and discouraging violent play is still an issue in debate. Why is the community and/or the children's area not being consistent on their position concerning violent play? Could it be because we have not agreed as a group on what our position is?

## ON VIOLENT PLAY IN COMMUNITY

As someone who has lived at East Wind for eleven years and who has a nine year old child (soon to be ten), I'll share my experience and attitude towards this issue of 'violent play'. It still amazes me that children participate in wanting to shoot at each other with bananas and carrots (when they have no toy weapon). In my experience here at East Wind and in my travels to other FEC communities, I have observed that there will be people who don't think anything about the issue of 'violent play' (to them childhood may represent Indians and cowboys).

There are the people who say that we should not restrict our children from experiencing their inner fears about the world around them and that this is best done by them 'killing' their imaginary enemy thus releasing that fear more and more until eventually they give it up. Then there are the people like myself who really feel that if we took

time with our children and explain our feelings about the topic of violent play and ask their opinion on the issue we would be more clear on how to deal with this issue.

---

Is it reasonable to ban their choice of play? Can we assume that if we say no more violent play they will stop?

---

East Wind and the other FEC communities are comprised of people who are diverse on many grounds but our common ground is to strive to be cooperative and equal. Some of us are opposed to meat eating and some feel that there should be no 'violent play' by our children. Is it reasonable to ban their choice of play? Can we assume that if we say no more violent play they will stop?

I have taken the path of conversation with the children I have lived with and the new children who choose to express their violent play towards me, because to me that is the only way to be clear with one another.

The children who know me do not express their violent play around me or to me. For if they do I will express my dismay that it is happening around me and ask them to take it elsewhere. Usually, that is enough for them to cooperate. If they do not cooperate, I would talk with the parent or child person and most likely request a talk with the child about my concerns regarding violent play around me or towards me. I would persist until some compromise was worked out with the child. This is time consuming but worth the effort to me.

How much control do we want to have over our children? This is a question each parent, child group or community has to answer.  
BF (Shakti).



Feelings that bring on a hug;



Time of Day - by Kathleen Keating  
from "The Little Book of Hugs"

Some are morning 'up and at 'em' huggers. Some are evening 'thank heaven the day is over' huggers. Some like to hug at high noon or lunch hours or at teatime. Although routine hugs are fine sometimes the

most appreciated hugs happen spontaneously at unexpected moments.

The feelings that bring on a hug - affection, sympathy, caring, just plain joy - can happen at any time of day. So can hug situations like bumping into an old school friend at an airport. True Hug Therapists will

entertain the idea of a hug at any time. And hugs scattered through the day will help to maintain a sense of well-being, belonging and self-esteem.

Let's take a little breather in between: How About a Hug? Certainly good for kids (and for adults too).

From K. Keating's "Little Book of Hugs":

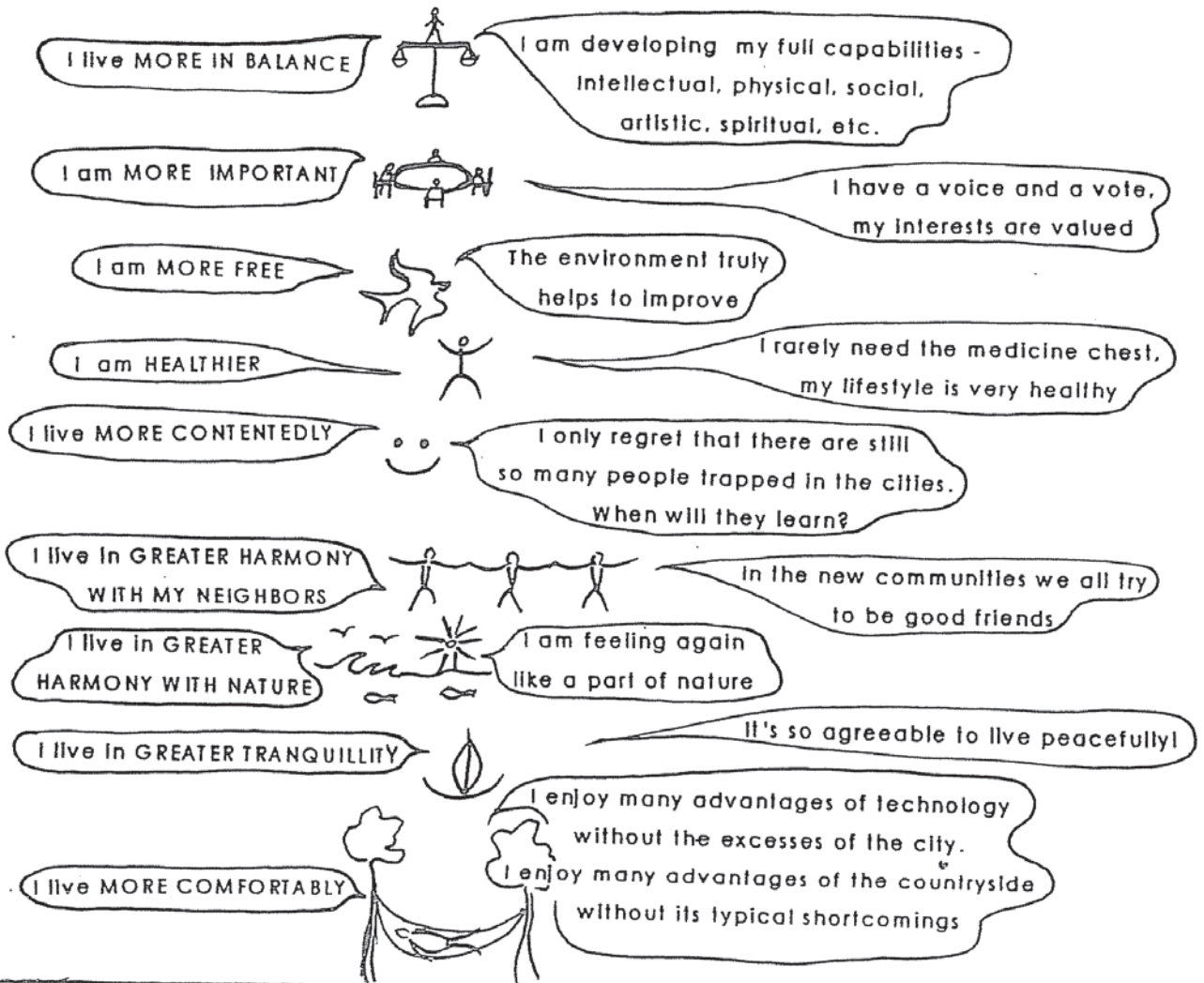


# THE PROS AND CONS OF COMMUNALISM

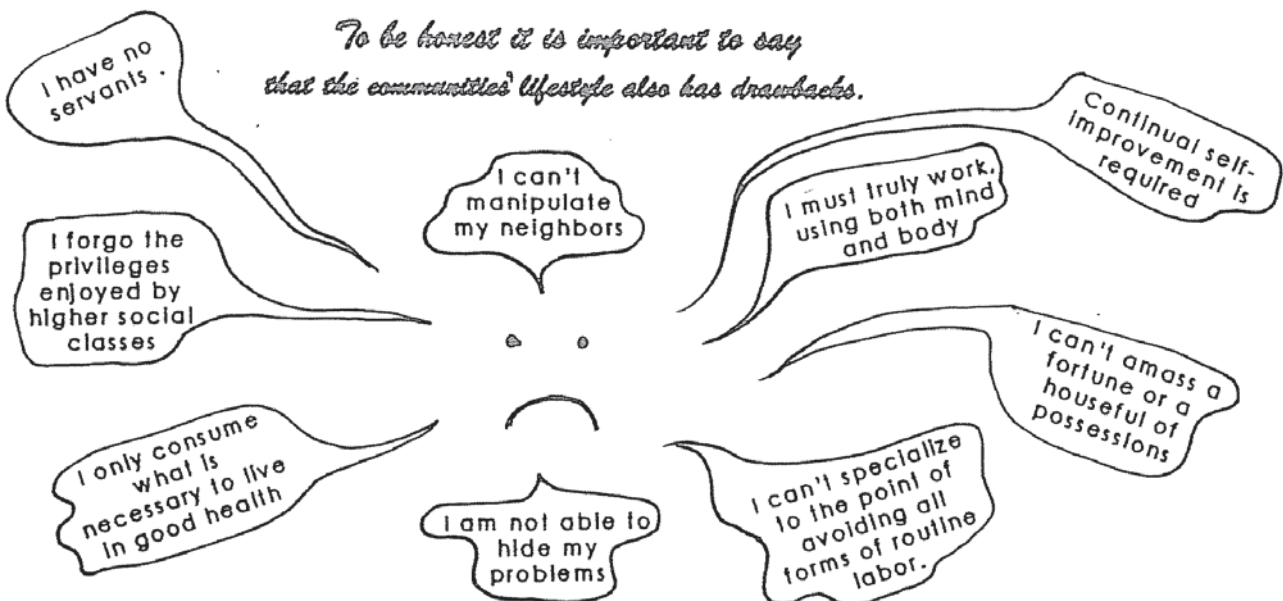
KATE MOSCOPE

## IMMEDIATE ADVANTAGES OF THE COMMUNITIES LIFESTYLE

From "Communities Network" we bring you this greatly enlightening balance sheet of the disadvantages and advantages of Living in Community:



## DISADVANTAGES



Nevertheless, in the contemporary communities lifestyle advantages now outweigh disadvantages. That's the reason why communities are reappearing.



Well, as you know - I like to humour our poor editor, who also serves as publisher, manager, printer and dispatcher of CALL.

I want to dedicate him lovingly the following "WANTED" notice, lifted from the Australian "Down to Earth" of Summer 97 - together with that sexy little cartoon:



"I DON'T LIKE THIS 'A' IN SEX EDUCATION."

## WANTED

**Psychic** to work with the Down To Earth Secretary and the Newsletter group

### Duties:-

To inform us when Members are about to move to enable us to contact them and get their new address.

To link to all mail returned "no longer at this address" and assist with redirection.

To help members who do not know that they are about to move and tell them where they may be moving to.

The right person will know the terms and conditions of the job, and will have already applied

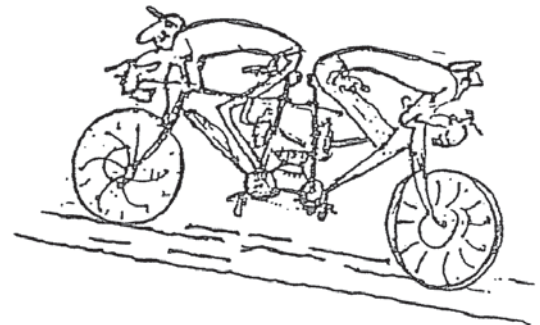
(If you had to read this notice you are not the right person for the job)

Borrowed with THANKS from DTEVIC...

SHALOM TO ALL OF YOU !

Joel Dorkam, Kibbutz Tsuba,

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



### The Earth Proclamation

We are One people...  
We share One planet...  
We have One common dream...  
We want to live in peace...  
We choose to protect and heal the Earth...  
We decide to create a better world for all...  
We will do our best to make that dream come true...  
We will change what needs to be changed...  
We will learn, to love, share and forgive...

We are One people, we want to live and we will.

In preparation for the year 2000 millennial celebrations that will take place all around the world, an international effort has arisen to use this opportunity to create a sense of anticipation about the great changes that can occur for the well-being of all people and all life forms on Earth. We therefore present this Earth Proclamation to foster a more responsible vision of humanity's role for our future and ask that you help copy and spread it throughout the world. If everyone reading this for the first time decides to introduce one more person, everyday, to this common goal hereby described, millions of people will have a chance to make this personal commitment by the year 2000.

This Earth Proclamation is circulated by the Earth Rainbow Network. For more details, visit our Web site at:  
<http://www.cybernaute.com/earthconcert2000>



# THE GREEN CHALLENGE



The Green Kibbutz Group grew out of The Green Room which opened at the beginning of 1994 with the aim of raising environmental awareness and coordinating projects within the kibbutz movement. Over the next two years the Green Room ran a series of workshops on a wide variety of subjects, concentrating on the environmental aspects of each one, set up a newsletter, built up a network of grass roots activists and represented the kibbutz movement in the wider environmental movement in this country.

We see the kibbutz communities as ideal vehicles for creating social change, and more importantly, for creating the kind of change that will create new communities capable of tackling the challenge presented to us by the changing interaction between technology and the environment.



Bryan Medwed maintains that he lives in the sunniest spot in Israel. Being a member of Kibbutz Samar, just north of Eilat, he is probably right, but his claim is really based on numbers collected by the National Solar Energy Center of Ben Gurion University of the Negev. Ten years of hourly readings of wind, sunshine, temperatures and rainfall (not much of that!), back up Bryan's claim.

Inspired by the sunshine and supported by the kibbutz, Bryan has developed a plan to build a solar power station to supply the kibbutz with all its electrical needs. This was developed together with the Solar Energy Center, and the first pilot project has been operating at the Sde Boker Campus since the beginning of 1996. Thanks to generous support from abroad, and a grant from the new Green Kibbutz Group, the first element to deliver electricity to the national grid should be operating in 1997.

## Second Ecovillage Training Course on Green Kibbutz

5th - 28th June 1998 <http://www.gezernet.co.il>



Permaculture Designers consciously utilise this principle by creating maximum edge. The Ecovillage Training Programs developed by the Green Kibbutz Group incorporate this principle by creating an edge between the Kibbutz Movement with its nearly ninety years of experience in collective living, and the Global Ecovillage Network's new environmentally friendly lifestyles and technologies. The Ecovillage Training Programs create a dialogue between the two.

The similarities between the mature Kibbutz Movement, comprising some 260 established communities with business enterprises and mechanised farms, and the fledgling ecovillage movement make comparisons and exchange of visions unavoidable. Both ecovillages and kibbutz share goals of self-contained "full featuredness", "human face", financial self sufficiency, movement-building, and appropriate scale. This dialogue is a two way proposition, with communal experience, business sensibility, ecological sensitivity, and new ideas flowing between the parties.

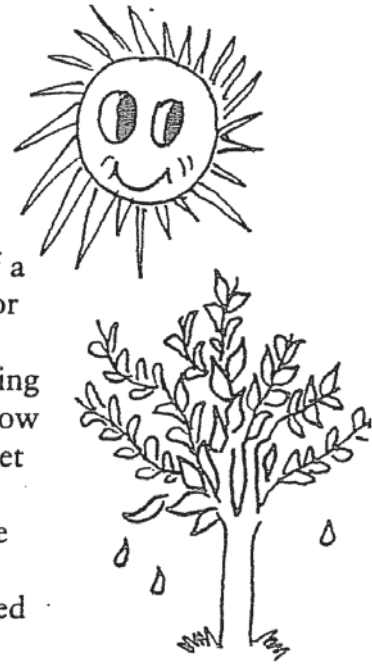
For details and registration please contact: Jan Martin Bang, Kibbutz Gezer, D.N. Shimshon, 99786 Israel, FAX \*\*972 8 9270 736, e-mail [ecowork@gezernet.co.il](mailto:ecowork@gezernet.co.il)



## THE ECO-VILLAGE AS RESPONSE TO GLOBAL CRISIS

### Citizen Initiatives

Human settlements are in crisis in both the North and the South, but for different reasons. In a larger sense, the human settlements crisis is part of the greater issue of a planet experiencing the limits to growth. There is a growing consensus, reflected, for example, in the Brundtland Report, and at Rio, that we have to learn to live sustainably if we are to survive as a species. One response to this crisis from a growing number of individual citizens across the globe has been to focus upon the issue of how they want to live their own lives in this future sustainable society. They are saying, let us try to build a small community, an eco-village, that satisfies the requirements of such a society. One that provides a high quality of life without taking more from the Earth than it gives back. One that does not deny existing technology, but which considers technology as a servant and not a master. One that satisfies the human need for a society with a social, ecological, and spiritual content that is often lacking in contemporary mainstream society.



And this is happening in many countries. In different versions, different cultures, different climates. But in almost all cases without any public support. In almost all cases, by people who have very few personal resources, but a high degree of idealism and dedication to the stated goal.



### WHAT IS AN ECO-VILLAGE?

An eco-village is small community (50-2000) of persons in a tightly-knit social structure united by a "glue" that can vary considerably from place to place, but which is usually based on a common ecological, social or spiritual view. The community has the goal of being reasonably, but not fanatically, sustainable, in the sense of putting a high priority on local, organic food production, renewable energy, permaculture design, ecological building materials, social and family support functions, and in general showing respect for the circulatory systems of nature and the need to not take more away from the Earth than one gives back. In other words, the community can potentially continue indefinitely. A certain degree of flexibility is required in the concept to take account of varying conditions. In many cases, the sustainability in practice may have to be extended to a larger group of communities, say a bioregion. The community can be urban or rural, high or low technologically, depending on circumstance and conviction. What is common is a deep respect for nature, and humans as an integral part of it.



*The Global Eco-village Network (GEN) was founded in 1994 to assist in the following areas:*

- Supporting the development of sustainable human settlements.
- Assisting in the exchange of information amongst the settlements.
- Making information widely available about Eco-Village concepts and demonstration sites.

#### GEN International Secretariat

Contact person: Hamish Stewart

Skyumvej 101

7752 Snedsted Denmark

Tel: +45 97 93 66 55 Fax +45 97 93 66 77

email: [gen@gaia.org](mailto:gen@gaia.org)

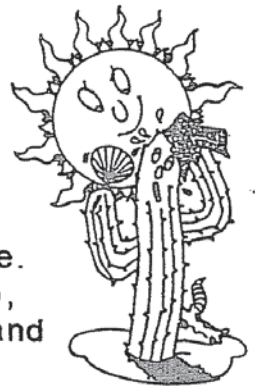
For further information about the Global Eco-Village Network, please contact the GEN Secretariat in your region.

**For Israel - see previous page !**



# My First Year at LA BORIE NOBLE

## a Community of the Ark



25 years ago I dreamed of living in a community, in the countryside. But as years passed by without finding one in my home country (Norway), the idea slowly dwindled away. I settled down as a house wife with husband and children, and all my papers on Alternative Ways of Living were now safely tucked away in a drawer, partly forgotten, for years.

Later on I became interested in the problems of pollution and joined a group of ecologically minded people. This is where I got to hear of the French Ark-communities, which I considered stable and serious, as well as free and joyful enough for me and my daughter to join for one year. As I was divorced and out of work, I was free to go.

It was a little sad and painful to leave my old mother and my two grown-up sons in Norway, but at the same time I knew I was doing the right thing. And it turned out that this alternative, communal, ecological part of Europe has been much richer and also much more adventurous than I had ever imagined.

### Summer Work

As we had come in summer, we all worked in the fields - cultivating, weeding, and later on conserving food for storage. To a certain degree, this community tries to be self-supporting with (vegetarian) food. The working day never exceeded seven hours.

Most of the visitors and newcomers like me have never done any hard physical work, so farm work without the help of modern machinery is quite a challenge. But they were all very patient with us townspeople, they even showed gratitude for us coming to participate in their work and life.

At the end of the autumn season, when all vegetables, cereals and fruits had been well stored away in the cellars, there was a joyful thanksgiving celebration dedicated to Noah and his Ark.

### Wintertime

Now came a marked change of the rhythm of life: winter is the time for studying and refreshing your knowledge. We did music playing, song, physical training (Yoga or Tai Chi), spiritual training, and studied the philosophy of Ghandi and of Lanza del Vasto, the founder of the Ark communities.

### Deal with Wider Issues

Personally I am in much better health now than when I arrived here. Physical activity and a peaceful atmosphere work wonders. I find it rewarding to work together with people who have spent much time and energy in cultivating their character, developing their inner spiritual life.

According to Ghandi's idea of non-violence, we are encouraged here to occupy ourselves with social and political issues, as well as with our own personality. Some of the practical methods we use here to obtain inner serenity and present-mindedness, consist of short moments of silence during working hours, and a bell is ringing to remind us of this. There is a possibility of meditation and twice a day - prayer time for whatever religion you belong to. Inter-religious understanding is one of the most important elements in peace-work!

As there is no television here, the people at La Borie Noble make their own entertainment: singing, music playing - very impressive and harmonious - and much more.



The only negative aspect of life at La Borie Noble is that the place of children is not clear. They are not completely integrated in the community, and as soon as they are 10 or 12 years old, they prefer to have their meals apart from the adults. They do not participate in prayers or in communal work. But the community are debating this issue, and I am convinced that this "problem" will, in course of time, be solved in the best possible ways.

### The Vow

The adults who live here permanently, take a vow of loyalty to the Ark community's way of life. Their vow includes a commitment to:

- a) living by manual work; being of service to others; developing an understanding of their inner, spiritual life;
- b) leading a frugal, simple life; reducing their material needs to what is necessary and avoiding excesses and temptations of modern consumerism; handling money as little as possible.
- c) non-violence in its deepest sense; compassion towards all living beings.
- d) truthfulness.



In conclusion, I would like to say that life in this community of the Ark seems to me the best way to live in our modern world, for younger and older people. "Being part" makes it easier to do honest work and to contribute to building up a Europe (and a world) that we can believe in and that we want our children to take over.

( written in an [abbreviated] letter to Shlomo Shalmon, by : )

La Borie Noble  
Roqueredonde 34650  
FRANCE  
067-44-09-89

Kari J. Knag

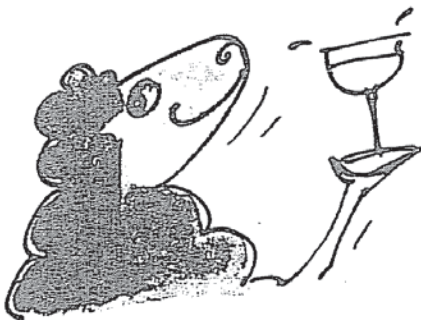
Greening Cities – Building Just and Sustainable Communes, Joan Roelofs, The Bootstrap Press. 256 pp. Illus. with Index. 1996.

This book is a treasure trove of practical ideas that embody Green values of social and environmental justice and are actually working on the ground in small, medium and large cities, as well as some rural communities, all around the world. It shows how these values can and are being incorporated in local government policy and how they shape voluntary efforts by community groups.

Topics covered in separate chapters range from urban design, democracy and culture to energy, water, transportation, food, waste, health, economy, and recreation.

Originally conceived as a workbook for students in urban and environment studies, public administration, geography, and planning, Greening Cities is also must reading for community leaders, activists, and indeed anyone concerned about and committed to building a more just and sustainable society.

Joan Roelofs is Professor of Political Science at Keene State College, Keene, New Hampshire.



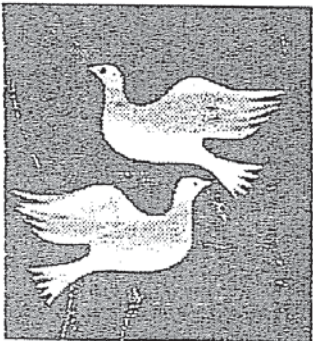
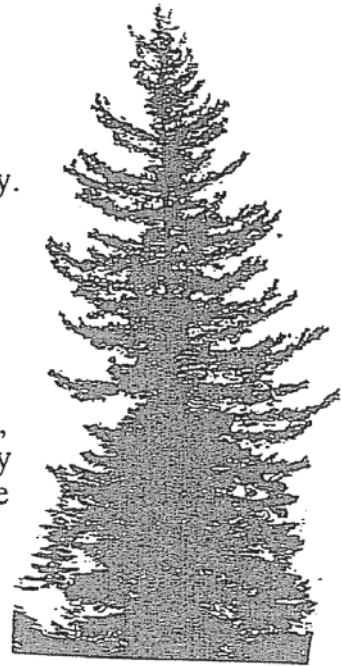


## COMMON SPIRIT

On constituting the Urfeld Circle anew,  
Thoughts by Ludwig Weimer October 1997

In view of the history of Antisemitism the Urfeld Circle holds the vision of unity. Unity between those who came to meet through their responsibility for the practical application and translation in life of the notion of a Together and a For-one-another, – be they secular or God-believing Kibbutzniks or Christians, as in the Catholic Integrated Community.

In which way and in which understanding is it possible for such different members to belong to one single “family” and how is it possible for them to share a specific common “spirit”, without seeing themselves mutually inhibited, because they feel paralysed by the fear that the other one could misinterpret my own passion for the cause as an intention to missionize? In which sense can the programmatic word of the one People of God also be applicable and valid for secular Kibbutzniks? And what, in turn, does the membership of non-believers and of Jews who are committed only to man, mean for God-believing Kibbutzniks and us Christians?



To us the secular Kibbutz is the holding on to the biblical notion of communality, yet without God, because He has been repudiated by the factually intolerant religious fundamentalism. It is utopian humanistic socialism which to us seems to be the secularized life-form in the tradition of the biblical social order. But also today's and tomorrow's believer in God cannot be spared the path through the fire of the critique of the religions. The Jewish-Christian faith distinguishes itself in general and not merely in grades from the religions of the world and what is typically religious. That is also why it finds its natural ally with a responsible agnosticism in their joint struggle against man's false gods and idols.

The differences between the common human religious thinking and the Jewish-Christian thinking are so much greater than the differences between the various groups in the Urfeld Circle, be they secular Kibbutzniks or believing Kibbutzniks, or believers from the Catholic Integrated Community. This paradoxon rests on the **uniqueness** of the Jewish Bible and of the Jewish people in world history.



The Urfeld Circle of secular and believing members is a particular sign in the present situation, in which a fault-line dividing the religious and political fundamentalists from the secular peace pragmatists runs through many countries, as is the case in Israel.

A Together and For-one-another of Jews and Christians and of believers and secularists would be all the more. It would mean their understanding of themselves having a joint mandate, which would serve as a sign to amaze the world, a counter-testimony to the usual. Not only for the political thinking, but also to make the difference between religion and biblical faith visible again. This could gain importance for the further development of Israel and for the success of the Kibbutz in overcoming its crisis of identity; as it could be of importance for many countries in their living together with Islam.



# Processing Community issues

## *Is there a Solution to every Conflict ?*

In the last issue of Kairos we referred to the internal struggles we were having as a Community, and many of our readers will no doubt be eager to hear the outcome.

As we said before, the details are not particularly significant. They all have to do with domestic issues, relationships and questions of calling. As in any marriage, what makes things difficult to work out are the very long established patterns that go far back into history. Events or decisions of many years ago can also affect the present in half-conscious ways, often quite powerfully.

Sometimes these patterns are within ourselves as individuals, and a great deal of pain may have to be gone through before we are able to own them and deal with them. But communities, too, have patterns of this kind.

Unravelling all these things, whilst at the same time carrying on the ordinary business of life, is an exhausting process. We



could only do it by putting a certain amount of space between meetings, dropping activities and structures that would distract us and divert our energies from the task in hand.

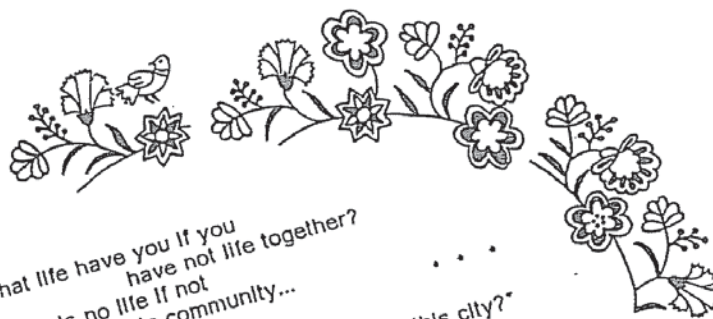
Inevitably, this has prolonged the process. We invited an outside facilitator to meet with us once a week for several months to process the issues. This highlighted the complexity of what we were dealing with. At times it seemed that 'this' was the 'real' problem; at other times it was something else.

May and Bill worked with great gentleness, recognising loss of trust and making sure that meetings were interspersed with fun times. Exercises or questions took the place of earlier confrontation, although the hard issues still had to be addressed.

They also worked with us at a spiritual level, for example through a service of confession and forgiveness, which changed the atmosphere and opened up new possibilities.

At the end of this time (which is as far as we can go for this issue) we still had to think seriously about our future life and direction. Having gone through the process, there is decision making to do as well. But we thank God that we are now in a position to make decisions, and to make them together.

There came a time, eventually, when it seemed appropriate to end the process with the facilitator and invite our friends May McKeown and Bill Farra from the Community at Aliquippa to work with us for a month. They brought considerable understanding, of us, of the character of our community life and of ways of managing apparent breakdown.



### Who we are

Kairos is published by the Community of Celebration, Berry House, 58, High Street, Blitchingley, 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 Blitchingley and at Aliquippa, Pennsylvania.

Members of Celebration communities are families and single people, lay and ordained. They share a common purse and live at a modest level of income. Their life is based in a daily discipline of corporate prayer and worship, and weekly eucharist. Members work either 'in house' or in normal employment, and offer a variety of ministries to the church as circumstances permit.

What life have you if you  
have not life together?  
There is no life if not  
in community...

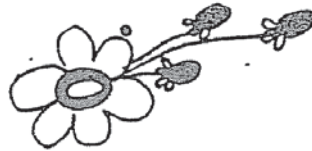
When the Stranger says:  
"What is the meaning of this city?"  
Do you huddle close together  
because you love each other?  
What will you answer? We  
all dwell together  
To make money from each other?  
or "This is a community?"  
["The Rock," by T.S. Eliot]



The moderate growth in the economies in which we carry out our activities, the containment of inflation, the fall in interest rates and the continuing stagnation in consumer spending were some of the characteristics which shaped the scenario in which the Corporation operated in 1996.

In this framework, Mondragón Corporación Cooperativa had a positive year, characterised by an improvement in profitability, development of its international activities and the shaping of the strategies which will guide the Corporation up to the year 2000.

The achievements made during the year were due to the collaboration of more than 30,000 people. I should like to thank all of them for their commitment and the intelligence they have shown in carrying out their tasks, thereby demonstrating that identification with a project is fundamental to its success.



## THE MOND- RAGON COOPE- RATIVA MODEL

The development of a significant, continuous investment policy led to the creation of 2,684 new jobs. This is in tune with one of the principles behind our experience and shows that the fatalism which impregnates many of the theories on the future of employment can be contradicted in practice if the will is there.

Another outstanding aspect was the culmination of our own Management Model, which mainly revolves around people. It is reasonable to expect that its progressive implementation will lead to significant improvements in business management.

Our policy of collaboration has enabled two wide-ranging agreements to be signed with the Department of Industry of the Basque Government and Elkargi, a Reciprocal Guarantee Company. Both these agreements will have an effect on our capacity to invest in and generate new projects.

A strong boost has been given to all spheres of training and education. However, the most outstanding fact in this regard is the creation of Mondragón Unibertsitatea, as the culmination of a history based on the conviction that education is the key to a society's development.



**Antonio Cancelo**  
*President of the General Council*



## THE FARM'S EVOLUTION IN THE 90'S

This can be seen in the story of *The Farm*, which provides a case study of the maturation of a 70's Hippie commune. Founded in Tennessee in 1971, *The Farm* has changed over time, but has survived all these years with much of its original outlook intact. While still a "spiritual" community, still vegetarian, and still committed to the ideals of voluntary simplicity, *The Farm* has modified its communal economic system to permit greater individual control over earned income, revised its mission from a large organic agricultural conglomerate to a small and diverse residential and educational center, and has revamped its vision for the future from Hippie haven to prototypical eco-village.

Many factors combined to shape the development of *The Farm* from its origin - the Haight Ashbury period, the charismatic leadership of Stephen Gaskin and the commitment of the founding group to the principles of honesty, social justice, and worship - to the stages of the collapse of the agricultural economy in the 1980's, the growth of an environmental ethic, and the tempered social idealism of the 1990's.

(See also CALL No. 10, p. 12!)

**The Farm, 556 Farm Road  
Summertown, Tennessee U.S.A.**





## Tunde the poet reflects on her life as a VOLUNTEER ON A KIBBUTZ

A green spot on the surface of the desert land. The view of a Kibbutz from a bird's eye. A bubble where people grow up safely far away from the city style. A society which is closed, but did not close itself up towards the outside world.

Another civilization with old and young people, artists, musicians, sometimes strange behavior. A luxury life with thousands of compromises every day. A place where you are able to know every square meter, every little piece of dust and as well - everyone's private life around you. And everyone in this society will know you as much as you know yourself. People will care, for different reasons, but someone will always be there for you.

Your worries will change, you will stop worrying about bills, your laundry is safe as well. You'll together with people you wanna work with, maybe with your friends. You can be a poet and milk cows at 4.00 o'clock in the morning: Life will become free.

After the stress you lived in for years, waiting useless minutes for buses, worrying that nothing will end for you - here you breathe the green and blue and sweet smell of soil; nature with its magic touch surrounds you. You will understand what the world's about. Money makes the world go round? In the cities - definitely! In a Kibbutz there is something else inside, and each one of us who felt somehow empty in town can understand what I mean, that "something else" makes us stay here and help build this society, live in it and take active part, with the natural



A group  
of new volun-  
teers  
arri-  
ving  
at the  
Kibbutz

joy of living. Feel it in our heart and under our skin, hate it and adore it at the same time.

People who live in community are searching for something different. Moving from a city to a small community are likely to be very difficult and easy at the same time. For me this is the freedom of my mind. Something I have been searching for and couldn't find anywhere. Creative lifestyle where I build what I want to enjoy.

Living in the "bubble" of a Kibbutz gives me motivation to try and do things in life. Finding a different self of ours. working with animals, taking a good swim, enjoying the sunrise, sunset - tremendous colors of nature. Living close to nature in Israel is almost like a miracle of God - it's a faith to follow or a heart-path, even if it's against how we are expected to live by our relatives we left behind in that other world...

Love - Tunde Geleneser  
Kibbutz Kfar Menachem



## Special Letter to Communities

For those of us who have endeavored to live cooperatively, it is a viable, workable lifestyle. We know its joys and harmony; we realize the dedication and commitment it takes. It enables us to have a choice and a voice in our daily lives.

We may have cooperative businesses, private schools or home schooling, a common kitchen or cooking arrangements in which everyone helps. Many of us farm and strive for self sufficiency. We care for the earth. We work for the good of our neighbor rather than ourselves alone. Many of us take into our doors those who suffer and need help.

Some of us are spiritually based, others secular. Whatever the focus, we have learned that people can live and share together. Communal groups have always existed; an unbroken thread of communities has existed throughout the history of the world. Communal groups in the past made many contributions to our world, and their expertise and wisdom lives on. Communal groups continue to make the world a better place in which to live. It is a return to our roots, our origins. It restores a balance of familism to humankind.

Look at the differences in snowflakes, trees, lakes, mountains, animals, birds, and fish. Subdiversity, such interdependence, such beauty! Is there not beauty in diversity? Is not diversity among communities awaiting the needed sense of unity? Unity in our diversities is acceptance of nature's ways which surveys all oppression.

It is time that communities have a positive voice in the media (not just when there is a tragedy). Allowing negativity towards communities to persist in the media hurts the cause of justice. It is time that communities be represented in politics. It is time that communities come together. Together we can become a force for good. Divided we fall.

Daniel Wright

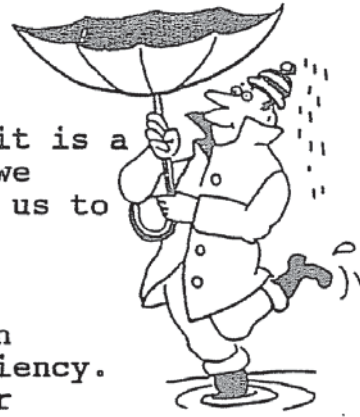
.... ☀ ☀ ..... ☿ ☿ ☿ ...

### Course in Communal Education

In the Pedagogical Work-Collective of the Bielefeld University (Germany), I.C.D. Secretary Shlomo Shalmon conducted last summer as guest lecturer, a one-semester course on Aspects of Communal Education, in which 30 students participated. As CALL readers

know, Shlomo is one of the founding members of Kibbutz Gesher (in the Jordan valley).

Introduced were the newest developments in the worldwide Communal and Alternative scene, with special emphasis on child education in the rapidly expanding German projects and also on the "Ideal Type" premises of Kibbutz education.



Millennial Chronicles  
Padanaram Press  
R.R. 1, Box 478  
Williams, Indiana 47470





Millennial Chronicles  
of Aug. 1997 gives  
us a glimpse at the  
Padanaram Village  
School - and the  
principles that gov-  
ern their curriculum:

## PADANARAM VILLAGE SCHOOL

by Steve Fuson

We've had a great school  
year with 35 students  
ranging from kindergarten  
through high school. We



are placing lots of  
emphasis on reading, as  
we've done for years now.  
We use the Accelerated  
Reader with high quality  
books rated for reading-  
difficulty-levels. This  
program utilizes computer-  
ized reading tests which  
score, record, and ascribe  
reading points for each  
book. This program has  
been successful with most  
of our students. The main  
limitation is funds for  
procuring more books and  
software.

The students are getting  
"spring fever": they're  
looking forward to field  
trips, Dress Funny Day,  
nature walks, the Treasure  
Hunt, and that last day  
celebration!



Five principles that we live by: 1) The harvest we reap are the seeds we've sown.  
2) All the pure rivers flow back to the sea. 3) The warmth of the sun is shared by  
all. 4) Footprints in the soil are according to the load. 5) If the hand is not lifted,  
the mouth is not fed.  
(Reprinted from Padanaram booklet)

Geoph Kozeny tells us (in *Communities of Summer 97*) about the  
urgent need "to train parents for their job, and perhaps exercise some  
(educational)"quality control" :

**E**VEN IF WE DO MANAGE TO  
come up with some great working  
models of sustainability, they won't  
endure unless we learn how to pass the ba-  
ton to the next generation.

In our culture it is widely believed that  
anyone physically mature enough to have  
a child is therefore qualified to be a good,  
or at least adequate, parent. Yet we have  
no schools for parenting, no operating  
manuals, no formal apprenticeships—no  
quality control. When we do become par-  
ents we are often ill equipped for the job,  
yet we're the ones who  
must figure out better  
ways to do it. We'd be  
more effective if we ap-  
proached parenting col-  
lectively rather than in  
isolated nuclear families.

Our greatest hope lies in  
coming together with  
peers and elders for sup-  
port and feedback ... in  
extended families and  
communities.



## Sustainability ... and the Next Generation

An effective peer support and feedback  
system highlights those rough edges, helps  
us brainstorm alternative approaches to  
childrearing, and provides the support and  
encouragement we each need to unlearn  
our old ineffective habits.

One of the most common shortcom-  
ings is to get so caught up in our efforts  
to make the world a better place that we  
fail to put enough attention and energy  
into our children, a theme thoroughly ex-  
plored in *Communities #84*, "Growing  
Up in Community." The norm in our  
society is to leave all the priority deci-  
sions to the biological parents. It's con-  
sidered rude or improper to second-guess  
or even talk about another person's  
parenting style. What we need is to live  
among other parents whom we know and  
trust, those who can give us a broader  
base of experience to draw from

Probably the most destructive pattern  
I've seen in communities, also prevalent  
in mainstream culture, is when parents  
hold too high a standard, expecting their  
children to be as experienced and able as  
adults. Mostly this parental behavior is  
well-intentioned—wanting children to be  
creative, productive, self-sufficient—yet  
the effect is that a child hears the repeated  
message, "You're not good enough." The  
result is the absolute opposite of what  
most parents intend, and such children  
can develop a damaging negative self-im-  
age that may last a lifetime. Instead, what  
kids need most is the sense that their par-  
ents respect and love them, and will lis-  
ten to them. It's the community's  
responsibility to encourage its member  
parents in that direction.

*Geoph Kozeny has lived in communities of one  
kind or another for 23 years.*





## From our Letter Box



Shalom I.C.D. !

As volunteers on Kibbutz Magen, we got a copy of your ultra-interesting mag - thanks heaps!! The issues that most interest me are those on the future of Kibbutzim and Kibbutz ideology - and the experiments and attempts at Urban cooperative-communal living.

The only examples I can think of are large squats in Germany, Italy, Spain and Amsterdam (though that whole Squatting movement seems to have died down since the 1980's) - and the sub-city of Christiania in Denmark, which is a squatted army-base in Copenhagen, in existence as a cooperate suburb for over ten years now.

I am interested in a subscription...and will place your CALL in our community library that exists in the bookshop I work at in Sydney, called The Black Rose Anarchist Infoshop.

Thanks again for your thoroughly inspirational magazine!  
Shalom,

Ezra Sarajinski (volunteer), Israel - Australia

Dear Ezra,

Thank you for your compliments. I was delighted to read that CALL interests you and happy to add you to our growing list of subscribers.

As Anarchist I can assure you that the source of the Kibbutzim lies in Anarchist ideas, and their main idea is searching for an alternative, meaningful way of living. As a member of Kibbutz (Bet Govrin) I can assure you that this is possible!

Shalom ! Yours,  
Yakob Setter  
I.C.D. Secretary, Yad  
Tabenkin ISRAEL



Dear CALL Editors,

Your sending us a copy of CALL is very much appreciated, please continue to do so, as it is full of information and gives us encouragement - we need both! If any Kibbutz members are visiting California, please include us for a visit! (The roots for our struggle originated from Kibbutz Bet Hashitah in Israel.)

Long have we thought and today it is more evident than ever that we have tremendous assets and potentials for developing, if we manage to acquire land to put into conservancy, for use by a Coop Commune... On major internationally important issues we helped technical development in Mexico, Nicaragua, San Salvador and Vietnam.

But we are tired and cannot proceed further. We need your help to thrive again. We won the battles heroically, but we need desperately to become what we were created for and be re-motivated for all those 42 years!

Please write us if you know someone who can take over from where we are and try again to succeed in BUILDING THE DREAM.

OUR LAND P.O.Box 175

El Nido, CA. 95317, U.S.A.

Hello Ruth Sobol and Shlomo Shalmon,

Have been enjoying, using and sharing your CALL, especially last Kaleidoscope {what a BUZ - having our stuff spread around the world by you!}. We will be interested to be informed of EVERYTHING happening!

We are asking everyone we know for any assistance they may be able to offer at this time for us to buy the land. We are LOW INCOME people with ENTHUSIASM!

All the best wishes for peace, love and joy -  
from : DIK, Down To Earth Newsletter  
Box 341, Spring Hill 4004, AUSTRALIA



**The Sixth ICSA Conference**  
**July 7<sup>th</sup> - 9<sup>th</sup> 1998, Amsterdam, The Netherlands**  
**UTOPIAN COMMUNITIES AND SUSTAINABILITY**

Theme key-lecture: UTOPISM AND POSTMODERNISM

Key-lecture: VIRTUAL COMMUNITIES

Key-Lecture: SUSTAINABILITY

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*Other organization matters should be sent to:*

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