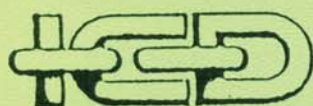


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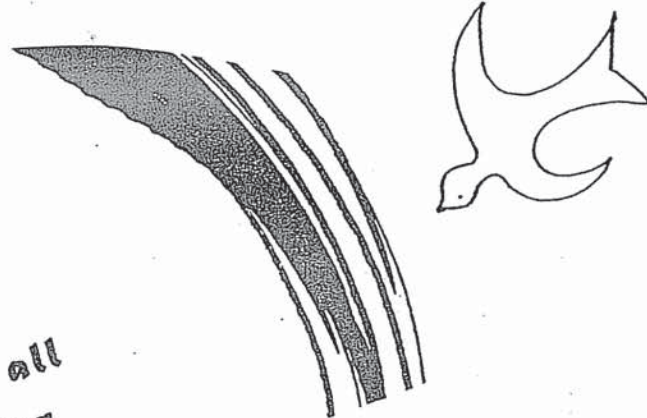
International Communes Desk
KIBBUTZ FEDERATION

No. 13
Winter 1998/99

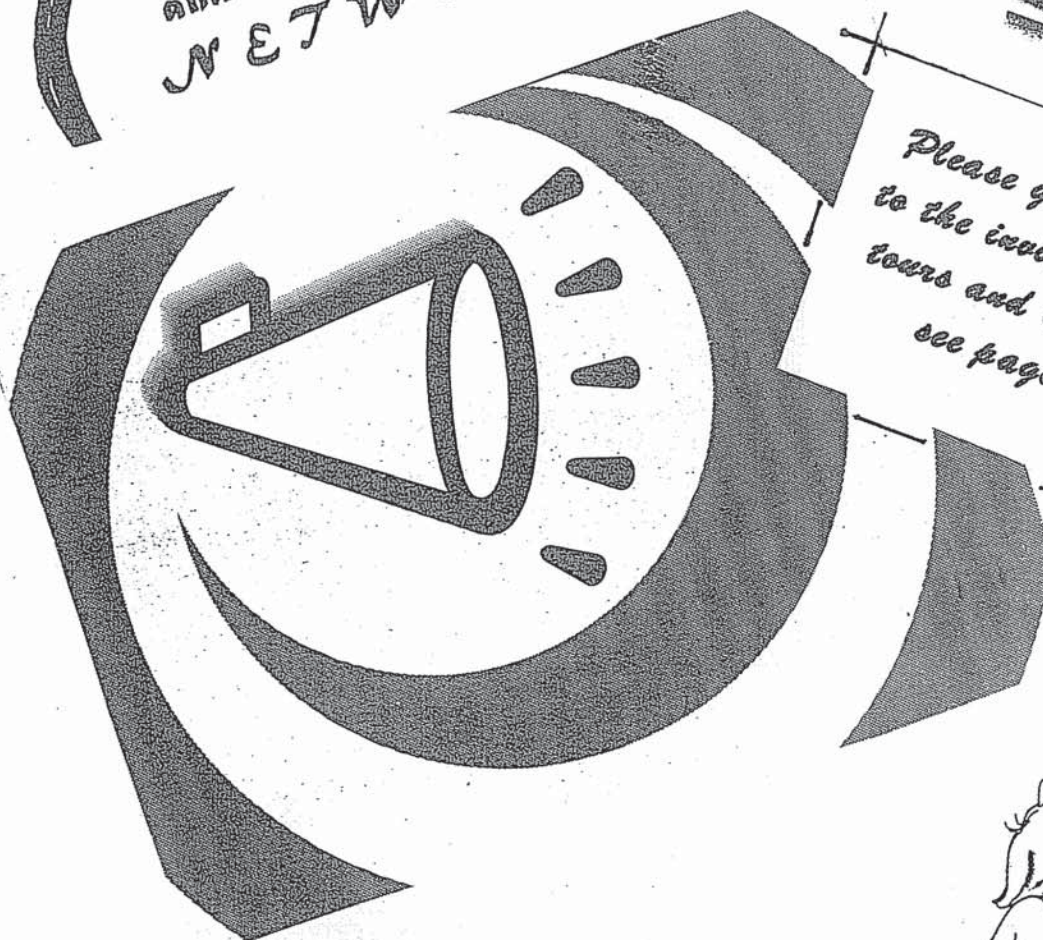


יד טבנקין
YAD TABENKIN

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in order to create
contact and affinity between all
and help building a frame for
NETWORKING



*Please give your attention
to the invitation to Kibbutz
tours and study courses -
see pages 8 and 9*



**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)
Yakov Setter (Kibbutz Bet Govrin)**

**Address : Y. Setter, I.C.D. Secretary
Yad Tabenkin, Ramat Efal, 52960 ISRAEL)**

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Models of Sustainability

Embracing Diversity, Finding Balance

ALTHOUGH MANY INDIVIDUALS AND COMMUNITIES aspire to model sustainable living, as far as I can tell, none have perfected the formula. Too many variables stand in the way of building community to come up with a single cut-and-dried, fool-proof strategy that works every time. Indeed, a number of possible approaches could work well, depending on the interests, skills, personalities, and communication styles of the participants.

One of the biggest challenges facing would-be sustainable communities is integrating technical savvy with social design in a balanced way. Merely articulating an inspiring vision and mastering the latest eco-technology is not sufficient—physical skills, interpersonal processes, flexibility, and creativity, among other things, are also required. Many groups get so caught up in focusing on their own stated goals that they overlook essential elements that are necessary in any model that aspires to sustainability.

Having watched a number of communities begin, each with a well-established common vision and a seemingly reasonable implementation plan, I realized that a majority of them folded within the first few years because the participants lacked the interpersonal and decision-making skills necessary for handling the issues that eventually surfaced—that will *always* eventually surface. Without some agreed-upon structure or group process in place, or at least talented meeting facilitators—either community members themselves or someone from the outside—to guide the group through conflict situations, most experiments in sustainable community are doomed to frustration and, ultimately, failure.

The idea of modeling sustainability for others also

invites ambiguity because there are no tangible boundaries between “alternative” and “mainstream.” Many community-aspiring idealists who deserve the “alternative” label are not in touch with other groups equally qualified. Some promoters of sustainable community are so blind to the existence of other alternative folks that they

regularly try to reinvent some new wheel or another. Ultimately, each group learns lessons and develops skills that have value for others as well. What’s needed is considerably more cross-fertilization and cooperation among the various sustainable-community models.

I’d like to offer several practical concepts that can help keep a model sustainable community in balance, and which can foster a higher level of cooperation between communities:

- *None of us have a complete understanding of how all the parts of the universe work, or how all those parts fit together.*

- *Group members have come from the broader society and have most likely brought along some negative conditioning that needs revamping.*

- *Our everyday lives, though perhaps steadily improving, will likely never reach the point where all of our actions are perfectly aligned with our vision of how great things could be in an ideal world.*

These three concepts are each ordinary enough, yet often they get lost in the dialogue about where we want to go and how

we want to get there. Together these concepts illuminate the importance of remaining open to others who have perspectives and priorities different from our own. Further, they point out the value of not getting caught in the trap of thinking that our way is the best or only way, then trying to convince or coerce others into living



BY GEOPH KOZENY

***It's not enough
to merely
articulate an
inspiring vision
and master the
latest eco-
technology.***

according to our standards. Whenever we go that route, we're out of balance.

So how do we learn effective new habits and skills that will help us move forward on our growth paths—while *unlearning* the bad habits that are getting in our way? Most of us have a tendency to ignore or dispute ideas that contradict our current set of beliefs and expectations about how the world really works. A more effective approach is to acknowledge the value and power of

constructive feedback, even when it is uncomfortable for us, and seek to create a support structure that encourages it. With that base of clarity and commitment, community living can afford a potent environment for examining the old ways and testing new options.

The solutions will come if we're committed to looking for them, willing to ask questions, tolerant of those on a different path, and able to admit fault when appropriate.

Geoph Kozeny has lived in various kinds of communities for 24 years. He has been on the road for 10 years visiting communities—getting involved in the daily routine of each group, asking about visions and realities, taking photos, and giving slide shows about the diversity and vitality of the communities movement.

From: **COMMUNITIES**
ROUTE 1, BOX 155
RUTLEDGE MO 63563-9720
U.S.A.

REALITY AND THE NEED FOR PRUDENCE

The conclusion is that we must recognize that there are two possibilities. One is to conduct in-depth discussions until there is general agreement to make a brave decision. That is, to convert the settlement from a kibbutz to a so-called community village, co-op, moshav or urban neighborhood. Such a decision would certainly be legitimate if that is what the overwhelming majority of the members want.

The alternative is to continue the kibbutz form but to revise it in an attempt to provide real



answers to each problem, in a direction that is positive, correct and constructive.

Nowadays the media of communications and general kibbutz meetings (asefot) are flooding us with misleading claims that resemble dark rain clouds and stormy winds. For example, "Most kibbutzim are following the path of changes which includes a differential income, according to the type of work done." Another example, "Other proposals for change, which reject differential income, would only aggravate the economic situation and increase the number of people leaving, thus advancing the downfall of the kibbutz." Many similar quotations follow the same line.

In reality, many kibbutzim are indeed working on making changes to their rules and regulations. Yet the truth is that only a minimal percentage of them has crossed, in theory and in practice, the danger lines in the direction of differential income. We have read and heard that some of these have, in a short time, reached a dead end. In other kibbutzim, which have taken a decision but have not yet begun to implement it, some members of the so-called "lower classes" have lodged an appeal. They have discovered that their income has remained static or has declined in relation to the others.

The history of our nation has presented us with a golden opportunity to offer the world for the second time a unique way of life. It is a ray of light in the darkness of the era of transition from the twentieth century, saturated with the Holocaust, wars and hunger, to the coming centuries. Let us not waste this opportunity with light-headed and imprudent actions.

by Drora Gefen-Glick, Kibbutz HaChotrim
from: "The Kibbutz" weekly

WHERE TO BEGIN

Imagine, after a lifetime of saying "someday" you wake up one morning and say to yourself instead: TODAY! Today I begin my journey into the future I design. Today I take responsibility for the size, shape and heft of my life. Not just the parts of it the world is willing to leave me, the odd moments that occasionally bubble to the surface, but all of it. Where does a person begin such a project?

We began, Joe and I, by looking at what others have done. The vast network of Intentional Communities throughout the country, indeed throughout the world, offers some examples of what we hoped for ourselves. After looking into several over the past year, we came almost by accident to Springtree. Here we found exactly what we needed: a group of people who have dedicated their lives to living lightly on the land. The community has gently extended its commitment to fostering this way of life through its intern program to include us.



We plan to spend a year with Springtree, experiencing a full cycle of seasons on the land. From here we hope to strike out on our own, either with a simple homestead of possibly beginning a new community. We envision an alternative way that allows us to live attentively and with care, without always taking and never giving back. Here at Springtree we have found excellent teachers.

Rockie

Springtree Community
Rt. 2, Box 536
Scottsville, VA 24590-9512

Die Kommune Niederkaufungen

Portrait einer heutigen Großkommune
im Landkreis Kassel

The aim of this book is to render a detailed description of a secular German commune, the members of which see themselves as both full-fledged citizens of their semi-urban community as well as a cell of an alternative, i. e. communal lifestyle. The themes are explored in their economical and spatial aspects from the point of view of the urban geographer, and in their social aspects, with whom the author is familiar through his long experience as a member of an Israeli Kibbutz. The book relates the author's three-week stay on „Kommune Niederkaufungen“, near the German city of Kassel (Land Hessen), in May 1991, in the course of which he has worked in three different branches of occupation, and was invited to take part in all the affairs of their communal life.

The concluding chapters deal with the commune's social structure, how personal requirements of the members are dealt with, how they spend their leisure, and how they educate their children. Their special brand of participatory democracy (in accordance with the motto: „Work Without Bosses - Democracy Without Majority Dictates“), as well as the principle of socialized self-control are also discussed in these chapters.

The report's first chapters outline the commune's origin and history, its „Statement of Principles“, drafted in 1983, well before setting up the commune itself in Niederkaufungen, and a detailed description of the geographical, physical and economic environment, stressing the importance of the singular character of the „Community of Greater Kaufungen“.

The estate bought by the commune in 1986 is surveyed as to its suitability for communal life, particularly in view of the member's slogan to settle „100 communards on 100 hectares“ (today they have 48 members and close to 70 inhabitants and are slowly growing).



Der Autor beim Gießen der Setzlinge

NEW BOOK !!

To be ordered from :
Uli Barth
Kommune Niederkaufungen
Kirchweg 1
34260 Kaufungen
GERMANY
or : Naomi Shalmon
Kibbutz Gesher
15157 ISRAEL

Cost : 30 DM or \$ 15



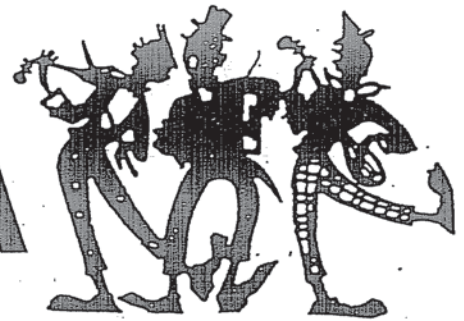
„Drei Wochen lang hat der israelische Kommunenforscher Shlomo Shalmon als Freiwilliger in der Kommune Niederkaufungen gelebt und gearbeitet. Aus diesem Aufenthalt wuchs dieses faszinierende und ausführliche Portrait der Kommune, die zu den größten, erfolgreichsten und interessantesten der vielen zur Zeit in Deutschland bestehenden Alternativprojekte zählt.

Aus der Kritik an den gegenwärtigen gesellschaftlichen Verhältnissen entstand der Versuch, diesen in Form der Kommune Niederkaufungen etwas entgegenzustellen: 'Wir sehen in unserem Projekt eine Chance, unsere Utopien umsetzen zu können.' In der Praxis bedeutet das unter anderem Selbstverwaltung, gemeinsames Wirtschaften und kollektives Arbeiten, gemeinsame Verantwortung für die Kinder, ökologische Verträglichkeit und Abbau kleinfamiliärer und geschlechtsspezifischer Strukturen.

Die Kommune Niederkaufungen zeigt durch ihr tägliches Handeln und durch ihren langjährigen Erfolg, daß ihre alternativen Strukturen des Lebens und Arbeitens schon heute eine praktische Möglichkeit für ein vernünftiges menschliches Dasein sind."

Ya'acov Setter, Chefredakteur Yad Tabenkin, Israel

the tale of CHRISTIANIA



The story of Christiania is colourful, long, and filled with battles, victories and defeats. Many of the people who began the experiment do not live here anymore, but the dream of a life lived in freedom and the idea of a city ruled by its inhabitants continues.

Now 25 years later, people from near and far still feel attracted to the magical mixture of anarchy and love of the Freetown. It all began in 1971 when a group of citizens knocked down the fence on the corner of Prinsessegade and Refshalevej close to the Grey Hall. They wanted a playground for their kids and something green to look at.

THE MATTER TURNS POLITICAL

The police made many attempts to remove people from the area, but had to give up since the area was too big and there were too many people.

Christiania thus became a political issue which eventually ended up in Parliament. Christiania agreed to pay for the use of water and electricity, and in return received political acceptance as a "social experiment". The experiment was to continue until a competition of suggestions for the use of the area could be arranged. In the following year, 1973, the Government changed, and with it the attitude towards Christiania. Now the plan was to clear the area and close it down.

CLOSEDOWN THREATS

AND THE RAINBOW WARRIORS

By 1975 Christiania had become a political pawn between the State and the City council. Finally the Government decided that the area was to be cleared by 1st April 1976.

By now, Christiania had organised lots of activities - a communal bath house, a nursery and a kindergarten, garbage collection and recycling, as well as communal shops and factories which were doing well. A rainbow army was organised by dividing the people into work groups, each of which had their own colour characterising the different tasks. Red for outgoing action, green for food and nutrition, blue for consciousness, raising etc.

THE TRIAL AGAINST THE STATE

At this point in time Christiania brought charges against the State. The competition that had been planned in 1973 had still not taken place. As the Parliament had decided that the inhabitants of Christiania could stay until then, the Christians felt that the decision to clear the area in 1976 was a breach of faith.

In 1978, the case was lost in the Supreme Court, and Christiania had to mobilise itself yet again. A plan to get hundreds of thousands of people to defend Christiania was launched, and again the Freetown put up candidates for the City elections.

Christiania puts all energy into a week of action: "Uge 12 mod vold" ("Week 12 Against Violence"). Entertainment, street theatre, small groups of people wearing uniform-like dresses with the word IDIOTI written on the back instead of POLITI (Police), video-documentation, a group working for legal justice, co-operation with lawyers and Amnesty International.

Also in 1974, the first Christmas for the poor and lonely was arranged and Solvognen organised an army of Father Christmases who generously handed out presents to both young and old from the city's department stores. Naturally they were arrested but as a consequence, pictures of the Police beating up Father Christmases hit the front pages of the papers.

DIALOGUE WITH THE AUTHORITIES

In 1991, a paper was released informing the people of Denmark about the reality of Christiania: "Nitten", which was supposed to show another Christiania, contrary to the image the bourgeois papers had been trying to push through out the eighties - an image of a quarter in decay and rife with violence and criminality. Christiania's own picture is that of an ecological oriented city, based on a modest economy and extensive self-Government.

The Freetown becomes a subject of study for an official institute of research. The research workers conclude, that the authorities can learn a lot from Christiania, and that the experiences can be used many places all over the world.

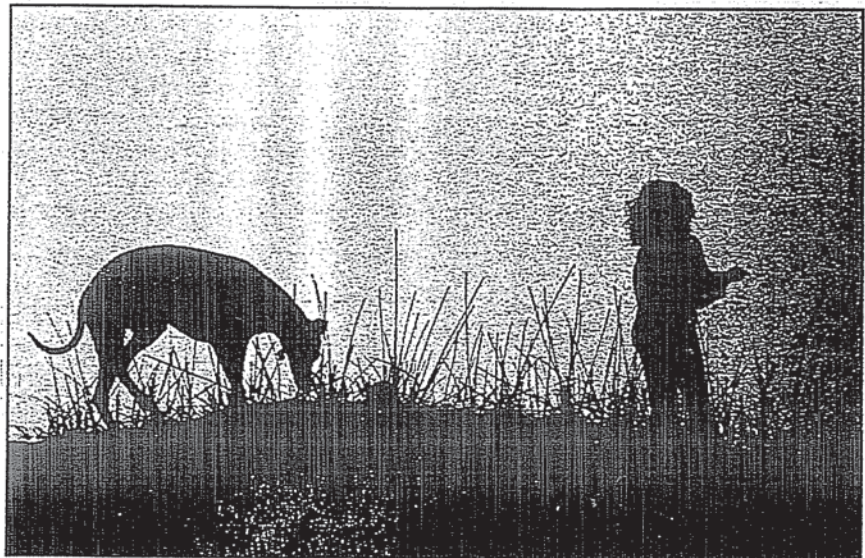
Concerts in support for the Indians in Big Mountain, USA, and the Aassivik conference in Greenland were held in the Grey Hall. It became a way of showing the bonds to other ethnic groups, and throughout the years, a lot of international contacts were established.

Christiania celebrates its 20th birthday, while an agreement between the authorities and Christiania is being finalised. Much energy is spent on long and heated discussions at both Common and Area meetings, and an agreement is made to be renegotiated every year.

At the moment of writing in June 1996, the Ministry of Defence and Christiania try to make a long lasting "Plan of Development" as a compromise between the Local Plan of 1989 and the Green Plan of Christiania. Only time will tell if it is possible to realise the visions of the self-governmental green Freetown in line with the Ministry's own thoughts about development.

At the same time Christiania's 25th anniversary is being prepared - an enormous party on the days around the 26th September 1996 - with entertainment, theatre, exhibitions and whatever else we may come up with.

The tale, and the adventure, isn't over yet.....



ECOALDEA HUEHUECOYOTL A.C.

- 7 -

CULTURAL DIVERSITY AND A NO-MAD FUTURE
IN THE MOUNTAINS OF MEXICO

In 1981, two very different but compatible groups of people came together in Mexico to create an intentional community unlike any other we had seen before. It was a risk-taking adventure that would change our lives and, we hoped, our world.

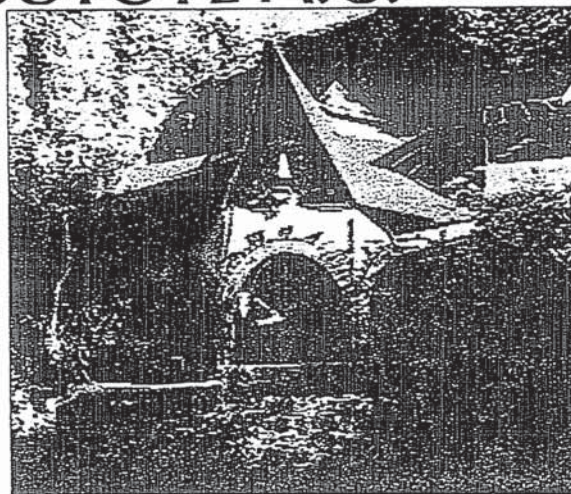
On the one side was an already existing Nomadic Theater-centered community of self proclaimed gypsy artists from eight different nationalities who called themselves The Illuminated Elephants Traveling Theater Ashram, discarding all notions of modesty. On the other was a group of young Italian left wing social agitators now running away from the law and finding refuge in the upper political arms of the Mexican elite. Both groups were deeply committed to living without leaders or followers and espousing the political principals of anarchy.

The Illuminated Elephants were tired of moving their thirty member troop-caravan, which included thirteen children (some of them born on the road) and seven fully equipped homes on wheels. Their large vehicles were organized into a kitchen bus, two equipment buses, two studio vans, a scouting van and a house trailer; all of them doubling up as workspaces, sleeping quarters and living rooms. Life on the road was challenging and very creative to say the least. Especially the circle camps with their sacred fire in the middle and wonderful natural settings. Whether by the ocean, on a mountain or in the empty lot of towns and cities there was always a sense of a stable village within the caravan. Our nomadic community had been in existence for nearly ten years and we knew how to do it right, at least as far as our experiences had shown us. We did not have the word ecovillage in our vocabulary yet, but we were already starting to develop its concepts of sustainability and human settlement in harmony with the natural surroundings.

When the Elephants and the Italians met there was an instant romantic fascination for each other's world. Not everybody was infatuated with everyone else, but there was a definite overwhelming feeling of compatibility and shared interests. Soon after, representatives from the two groups were scouting around to find a piece of land to buy together. The two groups had constant open meetings and discussions of what and how to create a village that would apply the principals of art, ecology, spirituality.

In February of 1982 the scouts found a place in the hidden embrace of the high mountains of the Tepozteco National Park. One and a half hours from Mexico City, in the heart of the Nahuatl speaking ancient traditions of Tepoztlan. The place seemed to have magically called us all together through a gigantic Amate tree that grows on the north side face of a cliff.

We elected a large piece of the property to be reserved for open space and lined it with experimental fruit trees and gardens. The property had been used for hundreds of years as a cultivation field for corn and beans. Its periphery had been planted with a variety of fruit trees that were now in full production (avocados, zapote, capulin, chirimoya, peaches and passion fruit among others). There was no road, water or electricity to the property, so we really had to start from the bare bones and build our village with minimum resources, which we saw as a great opportunity to design it using our own ideas and creativity. This turned out to be the most magical and rewarding part of the process. Huehuecoyotl became a living school of community development and social engineering for all of us.



The Theatre at Huehueco

Only one more obstacle to conquer, our group economy, or rather the lack of it. We now had no time to work in the theater and jobs in Mexico are very hard to find, especially in remote areas such as ours. Some of us took jobs in the Mexico City movie studios as extras or production assistants. Others became building consultants and carpenters using our newly acquired knowledge, but all in all these activities became too time consuming and they took us away from the community. We used all of our income from outside work to build our houses and communal infrastructure. After we felt well installed we looked for more sustainable work that would return us to the arts and the community. Some of us started to form a musical group.

The community is in constant change, but sixteen years later we have most of our original members, some new ones, several children born on the land and a very beautiful and peaceful little village.

There are twelve solid houses built of many different kinds of materials and designs. Most of them with water cisterns, gardens, compost toilets and gray water recycling systems. We also have a large communal house and kitchen/dinning room that accommodates fifty to one hundred people for gatherings, workshops and retreats. Our plans are to build some guests cabins and facilities to host working groups and training programs.

Giovanni Ciarlo

Huehucoyotl Ecoaldea
Apto.111
Tepoztlan, Morelos, Mexico
ena.gaia.org/huehue
sircoyote@aol.com



Huehucoyotlens greet the morning blowing a conch to six directions.

FROM:
Ecovillages
560 Farm Road • PO Box 90
Summertown TN
38483-0090 • USA

KIBBUTZ TOUR FOR PEOPLE INTERESTED IN INTENTIONAL COMMUNITY



The Kibbutz movement began with twelve young people setting up a cooperative farm in a neglected corner of the ailing Ottoman Empire. Eighty years later we have 270 villages all over Israel, we are 125 000 people, and are recognised internationally as one of the largest and oldest intentional community movements. Today the Kibbutz Movement is undergoing immense change, both structurally and ideologically. To some people we are losing our ideology and selling out, to others we are realigning ourselves with new social realities and responding to the modern world.

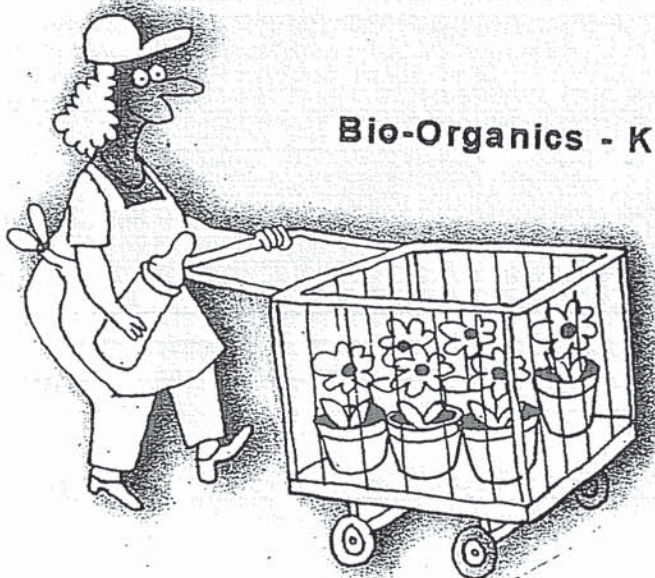
Why not come and form your own opinion?

We are putting together a small group to tour and study the Kibbutz Movement of today. For two weeks we will visit many different kinds of Kibbutz, meeting with members who are involved in the ongoing debate about which direction Kibbutz might take. We will also spend time at the Kibbutz Documentation and Research Study Centre at Yad Tabenkin, and talk with people doing professional research into Kibbutz conditions today.

This is a unique opportunity for researchers, activists, journalists and students of the intentional community scene to take an in-depth look at one of the biggest social experiments of this century. The study tour was conceived and is organised by the International Communes Desk, a group of Kibbutz members who maintain contact and carry on a dialog with other intentional communities, and see Kibbutz in an international communal context.

The study tour will take place in June 1999, and last for two to three weeks. We need a group of about 15 participants to make it socially dynamic and economically feasible. The cost will be less than US \$ 1 000 per participant, which includes all accommodation, transport, food and guides. We are now interested in hearing from interested potential participants, and sponsors who might help bring the price down, or support scholarships.

Please contact Jan Martin Bang, International Communes Desk, Yad Tabenkin, Ramat Efal 52960 Israel.



Bio-Organics - Kibbutz style ?

SELECTED COMMUNITY PROGRAMS 1999

OFFERED BY KIBBUTZIM Gezer - Lotan - Harel

- 9 -

- January : Sustainable Community Course, in collaboration with GAIA Education Outreach. Gezer - Sixteen weeks
- February : Earthshare, Harvesting and Creative Cooking, Findhorn program, Lotan , one week.
- March : Sustainable Economics (Findhorn). Gezer.
- May : Ecovillage Design, Anatolia (Turkey), in collab. with Hocamkoy Alternative Building and Practical Ecology Seminar. Lotan
- June : Kibbutz Study Tour. Based on Gezer (See seperate notice!)
- July : Permaculture Design Course. Anatolia (with Hocamkoy)
- Sept. : Ecovillage Training Course. Based on Gezer.
Permaculture Design Course. Lotan
- Oct. : Edible Landscape Workshop. Harel
Alternative Building and Practical Ecology Seminar. Lotan
Guided Bird Watching. Lotan
- Nov. : Ecovillages and the Emerging Paradigm (Findhorn Program)
- Dec. : Desert Spirituality. Lotan
Work Retreat (in silence). Lotan



OLIVES '99 PRUNING AND HARVEST

A chance to learn about the olive tree and its place in environmental planning and Permaculture Design



"Olives'99" gives you a chance to learn how to cultivate, harvest and process olives in an organic, ecologically friendly way, be part of an active Permaculture project, and discover alternative Israel with a flexible program that you can build yourself. Program highlights:

Organic olive oil pressing
Religious symbolism and as a sign of peace
Harvesting for oil and for eating
Tour of Sataf traditional farm
Tour of Kibbutz Gezer

The olive in archaeology and history
Olive cultivation around the year
Different methods of preserving olives
Tour of organic Permaculture farm

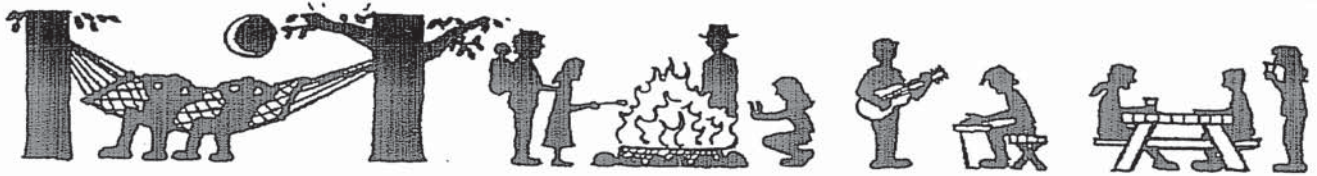
The Kibbutz Gezer Forestry Restoration Program is inviting people from around the world to participate in Olives '99 with two options:

1. Olives '99 Pruning. Six weeks, January and February.
2. Olives '99 Harvest. Six to eight weeks, September, October and November.

You will have an opportunity to participate in the cultivation, harvesting and processing of the organic olive crop. In addition you can learn about the background of the olive and its place in Permaculture Design, and visit places of interest in the local area. If you wish to extend your stay in Israel the Gezer Visitor Centre Staff will help you plan tours to projects or places of interest.

The Leaves of Twin Oaks

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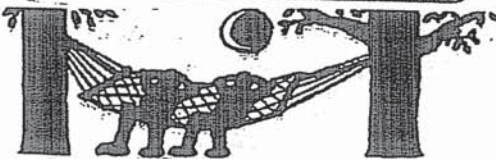


Twin Oaks 30th Anniversary Booklet

Dozens of Twin Oaks members past and present tell of how they've experienced the community's strengths -- what has worked, and what they have enjoyed, discovered and learned as a result of their time at Twin Oaks. The compilation of writing, poetry, cartoons and photographs include what the people who have "lived the life" know now that they wished they had known sooner, and how Twin Oaks influenced what they're doing now. And certainly the booklet is brimming with images, peak experiences and funny stories of moments in the history of the community and the lives of the people.

It's yours for the cost of printing and shipping (\$6.50). After costs are covered, any proceeds will go to *The Leaves*.

Send a check for \$6.50 to:
30th Anniversary Booklet
138 Twin Oaks Rd.
Louisa, VA 23093 U.S.A.



Mid-summer magic is upon us in this, Twin Oaks' 30th year.

We had a terrific Anniversary reunion party with lots of ex-members and guests joining us for the celebration. Folks came from all over the U.S. and even from Germany. Some hadn't been back here for years. See the following pages for more news and photos.



Baby Time

We are graced with two new wonderful babies. Sassafras was born on February 24th in the upstairs Tupelo living room. Her parental units are Sophie and Free Radical. A week later, on March 2nd, Cleo and Craig became the proud parents of their son Adrian, who entered the world as we know it in the upstairs Beechside living room. Both births took advantage of our new solid-sided, portable hot tub and both babes are healthy and happy and growing apace.

Twin Oaks
138 Twin Oaks Road
Louisa, VA 23093
540-894-5126
e-mail: Stevek@twinoaks.org
website: www.twinoaks.org

Snake Time

The garden crew is well organized and in good spirits this year. Gardener Pam reports that this has not been a snakey season so far (that means few snake encounters in the garden) except for one in the root cellar. It kept the rodent population down but disconcerted humans by dropping on their heads.



The Walden Index

by Bric and Brac

Percentage of Twin Oakers wearing clean clothes
on February 14, 1997

Number of weird additions holding Scott's glasses together	5	100%
Number of years Scott wore his glasses like that before getting new ones	5	
Number of polls before Liz's cat got accepted to live here	4	
Number of cats living here who are called Toby	2	
Number of options considered for a second video space	7	
Rank of chosen space in order of popularity	7	
Average length of stay of a Twin Oaks member	6.9 yrs	
Number of nights we could see Hale-Bopp, Mars and a lunar eclipse	1	
Number of men who shaved off beards and/or mustaches this Spring	4	
Percentage of English Twin Oakers who nearly fainted while giving blood		100%
Number of chocolate chip cookies it took to revive them	27	
Number of boxes of yarn delivered in first full truckload ordered	160	
Maximum number of boxes of yarn old warehouse could hold	50	
Number of cents per pound of rope saved by ordering yarn by the truckload	11	
Number of Ira's pizzas devoured one dinnertime	30	
Nighttime temperature on April 9th/10th	18 F	
Number of pounds of elephant turds traded for a hammock when the circus came to town	40	
Number of elephant turds eaten by Biscuit the dog	1	

Very Unusual Statistics

KALEIDOSCOPE

The Communitarian Scene from all Over and Under

Compiled and (partly translated) by Joel Dorkam

- 11 -

I wonder: isn't it just too much to ask, not to say making too strict a demand - to compile another KALEIDOSCOPE, whilst the September heat climbs to 100° Fahrenheit in the shade and the mind reaches boiling point? Mercy! Well, what do the readers care, they'll be getting CALL in winter, with the snow falling - says my slave-driver-editor, and leaves me absolutely no choice but getting down to wade through hundreds of your publications...

Luckily, I stumbled upon the latest "Communities" (of Spring 98), with the inciting, intriguing caption "Values, Vision and Money" - which immediately appealed to a Kibbutznik concerned about the current monster named Privatization, which threatens to sweep away a hundred years' achievements of Community Living!

Let's take off with Jeff Grossberg interviewing Chuck Matthei of Equity Trust, a Connecticut non-profit organization dealing with communities:

MORALS, VALUES, & MONEY

Chuck Matthei is president of Equity Trust, Inc., a non-profit organization focusing on community land trusts, community development finance, and funding for Community Supported Agriculture projects.

Jeff Grossberg: *You describe economics as a "web of relationships." Why?*

Chuck Matthei: I think most people think of economics as a gray, abstract science, riddled with complicated statistical equations that most people simply can't comprehend—mechanical, impersonal, predetermined.

But economics is neither abstract nor impersonal; it's the *most* personal science. It's no more and no less than the relationships we have: one person to another, and each of us within our larger communities. And inescapably, economics is also a manifestation of our values.

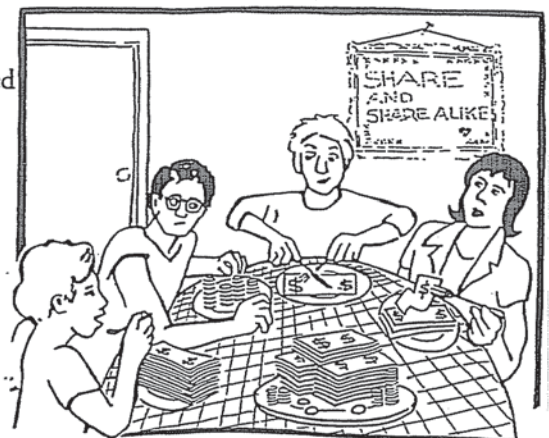
JG: *How have you seen values and morals treated among groups that live or work together intentionally?*

CM: I've spent most of my adult life living in what most people would consider intentional communities, and there are always values questions about work. What is meaningful work?

Questions about money and values certainly affect the way in which a community makes a living in our complex modern economy. For example, in an income-sharing community, how are revenues shared among the members? What do we pay for, what do we not? Is everyone's time valued equally regardless of task, or is compensation varied according to task? Are tasks compensated because of the way community members value them or the way the external market values them?

I became director of a nonprofit community development organization some years ago when it had come upon a time of difficulty, and guided it through a fundamental change in its economy. We chose to base compensation solely on personal need without

We adopted a system in which each person ended up with the same amount of disposable personal income, but the actual cost to the organization for different staff people depended upon each person's varied life circumstances. For example, we provided each person with housing, food, transportation, and medical care. But if the person had school or other pre-existing debts when they joined the staff we paid off the debts.



Unlike traditional religious orders or spiritual communities, we didn't require members to collectivize personal or family assets when they joined. We didn't have an extended period of provisional membership, like a novitiate, a multi-year process that would lead to a final commitment. We welcomed people in more quickly than that because we needed them to carry out our programs. We felt that it would be inappropriate, unrealistic, to expect that degree of financial collectivization.



HOW MUCH IS ENOUGH? Certainly a very relevant question for the more successful communities, tending to find out that Equality and Sharing become harder to maintain as Wealth increases; after all - who likes to remain needy? Vicki Robin for one has very definite ideas about "Enoughness" and co-authored accordingly a book significantly titled "Your Money or Your Life (Penguin, 1992) :

How Much Is Enough?

BY VICKI ROBIN

AT A RECENT CONFERENCE on alternative economics, I happened to sit at dinner with a man who told me how he had struggled to discover just how much was enough for him.

From time to time he goes to a rural monastery for a silent retreat. Meals are provided by the monks. The many acres of wooded land are laced with walking trails. There are several small sanctuaries with just a chair or two. Each room has a bed, a desk, a chair, a lamp, and no more. On one retreat he asked himself, "If I knew that everyone in the world would have enough if I had only this much, would this be enough for me?" The answer was a clear "yes."

While all of us at the dinner table could identify with the simplicity of that vision, we went on to discuss what things we might add to support not only our spiritual nature, but our work and sense of community as well. A telephone. Certain books. Certain files. Another chair for a guest. A computer, perhaps. The more we added, the more difficult it was to draw the line. Where did necessity end and excess begin?



Through my public speaking on personal economics, I come in contact with many people who are sufficiently awake to the needs of the world to have asked themselves that same question, "How much is enough for me?" So many of them, even those who speak out against the inequities and insanity of our consumer culture, feel they fall far short of the mark in practicing what they preach. They confess their "sins of luxury" to me with everything from sheepishness to painful guilt.

In my own experience, and through corresponding with many people who have done our course, I've noticed a few consistent qualities in the lives of people who have come to know how much is enough for them.

1. They have a sense of purpose larger than their own needs, wants, and desires. Desires are infinite. Fill one desire and another emerges. A sense of purpose, though, sorts real needs from whims and preferences

There were always challenges; after all, we were swimming against strong cultural currents! Our cultural context makes this kind of experiment even more difficult. While our community talked often enough and honestly enough, these were still difficult questions. We saw them not only as practical and financial issues but also as moral ones. We are not always comfortable saying: "I want more." Someone else might make a negative moral judgment about this request, so people struggled with it. It got simultaneously easier (we discussed money openly) and more difficult (someone might judge us) to deal with perceived needs for more income.

and directs your attention to only those things that will really serve your mission—whether the "mission" is raising children, a garden, money, or consciousness.

2. They can account for their money. They know where it comes from and where it goes. There's a sense of clarity that comes from such precision and truthfulness. If you don't know how much you have, you can never have enough.

3. They have an internal yardstick for fulfillment. Their sense of "enoughness" isn't based on what others have or don't have (keeping up with the Joneses, or down with the Smiths). It's based on a capacity to look inside and see if something is really adding to their happiness, or is just more stuff to store, insure, fix, forget about, and ultimately sell in a garage sale.

4. Like my friend at the dinner table, they have a sense of responsibility for the world, a sense of how their lives and choices fit into the larger social and spiritual scheme of things.

From these findings, I've developed a pledge that may help guide people in finding peace with what they have and need.

"Enoughness" isn't something to "live up to"—it's something to discover through the process of truthful and compassionate living. Ω

Chaim Margalit, writing in the Kibbutz movement paper "Green Leaf" about privatization - the current craze and witch remedy to all community ills - has this to say: Note the Silent Revolution: Privatized Kibbutz means inner strife and then Disintegration.

D
A
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R !

Privatization on the Kibbutz has its inner logic. You begin with food, clothing and footwear; payment for housing repairs - and may go on to differentiated wages that create real income gaps. The "well-to-do" will be better off, the have-nots may go bankrupt. And who are the well-to-do? Those who reached leading positions thanks to the studies paid by the rest of the community. The others were too busy building their Kibbutz during their lifetime, creating an accumulation of wealth that Privatizers now wish to make their personal property. **Remember: Large-scale Privatization necessarily leads to the liquidation of the community!**

Privatization is certainly not a Kibbutz invention. Until the end of the World War, all countries except the Soviet Union, had a privatized economy. The war, with all its suffering and destruction, induced welfare programs throughout the western world - including nationalization of basic industries and services, setting up housing projects, free medical care and education (including universities).

Some of these achievements eroded gradually; an expanded bureaucracy arose revulsion amongst western populations. This caused a revival of the "redeeming" ideal of privatization: economists like Million Friedman and co. laid the theoretical foundation, Margaret Thatcher implemented them. The result: abysmal unemployment and an economic crisis, with no solution in sight.

Is this the path we want to take?

Sacramento Street Cohousing in Berkeley, California, was featured on the Bay Area's KRON-TV on October 7, and was the subject of a large photo feature in the *San Francisco Chronicle* on October 15.

At Miccosukee Land Co-op outside Tallahassee, Florida, approximately 250 people in 100 households live on individually owned lots scattered throughout their commonly held pine forest and cypress wetlands. Each family has access to the community's large meadow, vegetable garden, and community center. This unusually large 25-year old community recently decided to find ways to bring people closer together and deal creatively with conflict.

"We have a history of positive ideas for action being met by emotional upset," says longtime member *Debo Powers*. "How do we deal with it when one group wants to do one thing and another wants something else? Does one group have to win and the other lose?" They realized that one group may "win" on a particular issue, but if that



polarizes people, creates hard feelings, or causes some to withdraw, the whole community loses.

In September MLC brought in facilitator *Laird Schaub* from *Sandhill Farm* for a three-day community-building workshop with representatives of all MLC neighborhoods. He helped them identify the community's common values, which included "individualistic lifestyles/tolerance for each other," "a sense of caring about the community and the people," "stewardship of the land," and "a safe place for children to grow up," among others.

The group also identified MLCs strengths and resources, impediments in their way, and concrete steps they could take. As a result they created three new community projects: a 25th anniversary Family Album, with contributions from every household; a drive to promote their singing, literature, and other special-interest groups more widely among members; and a New Member Orientation Committee to introduce new members to the community.

To better handle conflict, Laird suggested they explore each group's interests rather than "positions" about an issue. What does each group want? Could the interests of both groups come together to solve the problem in a unified way? They also discussed the difficult issues of gossip, verbal attacks, and intimidation, and decided to use a mediation team and active listening to help more members become pro-active peacemakers in the community.

Money as 'Shadow' Issue at Findhorn

BY BEN FUCHS

IN THE 10 PLUS YEARS I HAVE BEEN ASSOCIATED with the Findhorn Community, the issue of money, or lack of it, has been a persistent theme. Findhorn, as a whole, identifies itself as a spiritual community, one in which spiritual values are considered more important than material ones. Yet money issues are consistently a source of concern to the management and of tensions among many of its members.

Part of the attraction of this community for many people is that it provides an alternative set of values to those of a materialistic society. Many members came from middle-class families that valued and prioritised financial security. In rejecting materialistic values, both of society and family, people have joined this community in search of something more meaningful to them. Yet in turning our backs on the mainstream, we have also sabotaged ourselves economically with our ambivalent relationship to money. So why is it that we, who have turned away from a culture excessively focused on money in order to live more "spiritual" lives, end up using so much energy worrying about, arguing about, trying to raise and trying not to spend ... money?

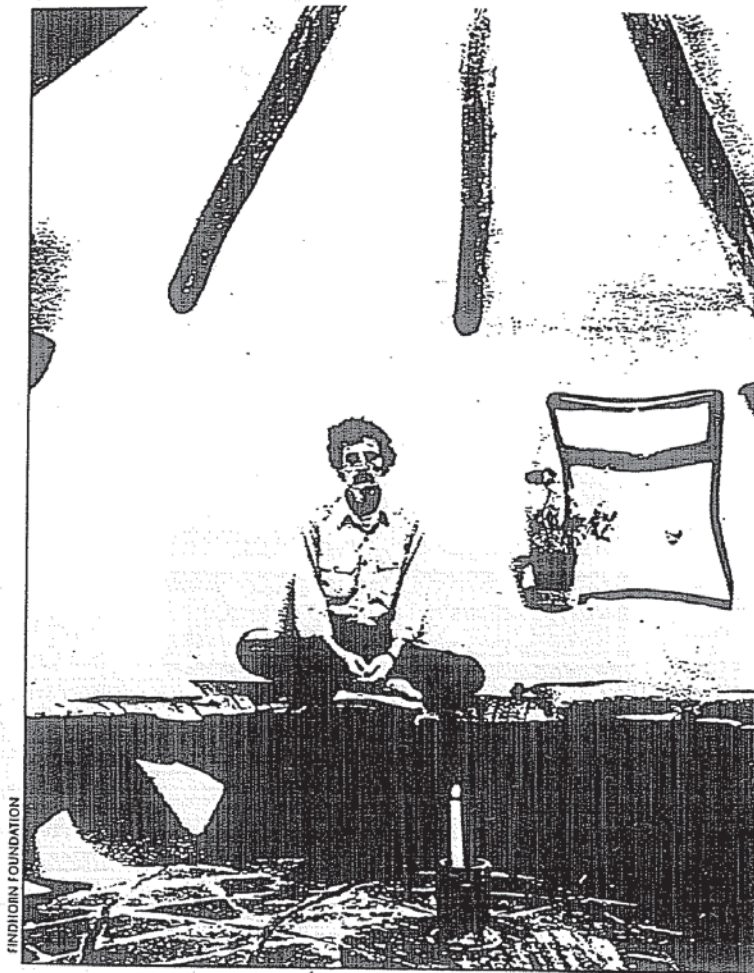
I think it is because we push money into our collective "shadow" in order to avoid dealing with it consciously. Money issues often bring out many unpleasant associations, strong emotions, and conflicts, which we would rather not face.

Ben Fuchs, psychotherapist and group facilitator living at Findhorn Community (Scotland) since 1987, shares with us, his readers, some of his findings and raises a lot of questions, that go to the core of Community living:

In financial terms, Findhorn is one of the most successful intentional communities, yet its "success" is relative. Compared to other types of organisations, Findhorn's financial success is not very impressive when we consider that: we have been going for 35 years, we have achieved international fame, we operate at near capacity much of the year, we get regular donations, and most of the labour is volunteer or paid far less than "market rates." Our success continues, at least in part, as a result of many gener-

ous members who subsidise their lives here through outside sources of money, such as savings, investments, inheritances, and so on, enabling them to offer their labor for free or for very low pay.

We've created an alternative-culture "ghetto" where members are voluntarily marginalized from the economic mainstream. The financially privileged can experiment with alternatives to mainstream middle-class standards of living. Yet even with personal savings, for most members the lifestyle is not sustainable in the long term. Longer term members exhaust their private funds, unless they have substantial investments. This can lead to resentment over lack of real pay, and anxiety about facing the outside world.



Is dealing with money "spiritual"?

KALEIDOSCOPE

Next: what causes a community to succeed or fail? Quite a significant issue for many communities at present, including several Israeli Kibbutzim struggling to survive the current crisis. Carolyn Shaffer searched for an answer at Shenoa, California:



THE MORAL OF THIS CAUTIONARY TALE: BE sure your community clearly understands what kind of financial entity it is—and keep this identity simple.

Shenoa—a retreat and learning center in northern California's Mendocino County, with a residential staff community and programs designed to foster community building—did neither. Partly as a result of this, by the end of the 1998 guest season, all or most members of Shenoa's owners' association will be preparing to move on. We will be leaving our beloved 160 acres of meadows and woodlands, redwood groves and rivers, in the hands of others, either a new partner with controlling interest or a new buyer. Over the past 10 years, we accomplished a great deal of what the founders intended, but we did not succeed financially.



A REMARK IN A RECENT CONVERSATION HELPED clarify for me one of the key confusions at Shenoa that I think generated our chronic financial struggles. A co-founder of a spiritually based organization that also intends to develop a retreat and learning center remarked that the group first had to decide whether it would be a money-making enterprise or a nonprofit organization. He noted that the organization would develop different strategies and generate a different group culture, depending upon whether it was seeking investors or donors. Only later did I realize that Shenoa had never made this distinction. We never chose one identity and set of strategies over the other. We tried to be both a nonprofit organization and a self-sustaining business. As a result, we did neither well.

Looking back, I discern a pattern: a combination of a strong desire to develop Shenoa on our own, discomfort about asking for contributions, distrust of people with money, and a lack of faith that our vision was compelling enough—and sufficiently Spirit-infused—to generate the kinds of contributions we needed to fund our project.

Identity & Money at Shenoa

BY CAROLYN SHAFFER

The main confusion that I believe undermined the financial effectiveness of Shenoa had to do with our identity. Was Shenoa primarily a visionary educational center that needed to generate an endowment and fund programs through contributions and grants, or was it a self-sustaining business that raised capital through a network of investors?



Perhaps those of us on the retreat center and Land Steward boards at Shenoa lowered our gaze too often to the bottom line and became mesmerized by the puzzle of how to meet our immediate money problems. If I were to start over, I would insist that our primary question be: "What best expresses the vision of Shenoa?" The next question would be: "What kind of financial entity can best help us manifest this vision?" Depending on the answer, we would then choose to be either the best business or the best nonprofit we could be—one or the other—and let our secondary strategy decisions flow from this choice.

We are now paying the price of our clouded "double vision." Those of us who have been around the longest have worn ourselves out trying to make an increasingly complicated, patched-together array of financial strategies work in harmony with one another. Our spirits are flagging, our nerves are frayed, we are tempted more and more to point fingers at one another, and some of us have become physically ill. I believe it's time to turn the reins over to a fresh team.

As my husband, Sytko, noted at the closing circle in the garden, when a flower blooms and then dies, we do not call that flower a failure. And as Shenoa's head gardener, Sara, reminded us, flowers don't so much die as go to seed. We all carry the seeds of Shenoa in our hearts, and we intend to plant these wherever we go. Ω

I just can't resist a few tidbits from Australian "Down to Earth", I'm hooked! First, definitely relevant to our life: "Why are there stressful conflicts?". Second, in a somewhat lighter vein, here comes a rather stressful dilemma, quite "Down to Earth", by Tamaso :

Stressful Conflicts - are they natural or conditioned ?

Can you agree that in most cases, we have not yet given ourselves enough opportunity to change our awareness from the attitudes we have picked-up from parents & society generally, on being competitive, possessive and/or negative ? Is it a reality, that we have been subtly conditioned into a life-style of forever trying to be better than everyone around us ? To be over-ambitious and loaded with expectations ? To be forever ready to put someone else "down" so that we can be "one up" ?

HOW DO WE DO THAT ?

Do we find and pick on the weakest or "most-different" member of any Team or Group ? Do we make up derogatory names to call them, so they can feel less confident, & therefore we can feel more confident ? Is there a reaction from that person in Defence ? What then is usually the NEXT move in conflicts?

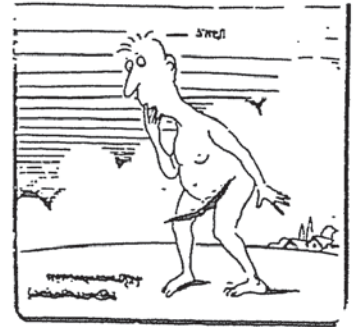
JUST WHAT IS TOLLERANCE ?

WHAT IS SHARING ?

What are YOUR answers ? If you want to write thoughts & ideas to share with others, GREAT!!

Yet **FIRSTLY**, the answers you find are for You ! to act on ?/ : If stressful conflict is still happening in 1996 on personal/family/small-community levels, how can we ever expect a peaceful world by 2000 ?

BE ALERT, the WORLD NEEDS ALL THE LERTS IT CAN GET!!



PEE

I wake at night
Drowsily drifting from dreamworld,
Trying to slip back into sleep,
Prevented by the oh, so urgent,
Need to pee.

I try to sleep.
Raindrops are rattling on the roof.
Something cold has a hold on my nose.
Warm blankets tell me I don't really
Need to pee.

I turn over,
Punch up the pillow to plumpness.
Shelter my shoulder with sheeting
And ignore the ever increasing
Need to pee

I try to sleep,
But waterfalls and whirling pools
And swishing streams invade my dreams.
My bladder screams and now I know I
Need to pee.

I climb from bed
Growling and grumbling at gross desire
That tempted me with late night drinks.
My freezing feet complain at bladder's
Need to pee.

I squat on ground.
A steaming stream hisses round my toes
My insides ache with ecstasy
And emptiness. I no longer
Need to pee.

I go to bed,
Punch the bedclothes in behind my back
Snuggle into snoozy slumber,
What bliss - no longer need I choose
To pee or not to pee.

Tamaso



AN APPEAL FOR SUPPORT

May 6th, 1998

But
then it
appears there
are other
(unforeseen)
mishaps that
can bankrupt
overly trustful
communities

From Kremhof
Kommune
in Germany
- on May 1998 -
came this
frantic appeal
to our ex-
secretary
Shlomo
Shalmon.
See, you have
been warned!

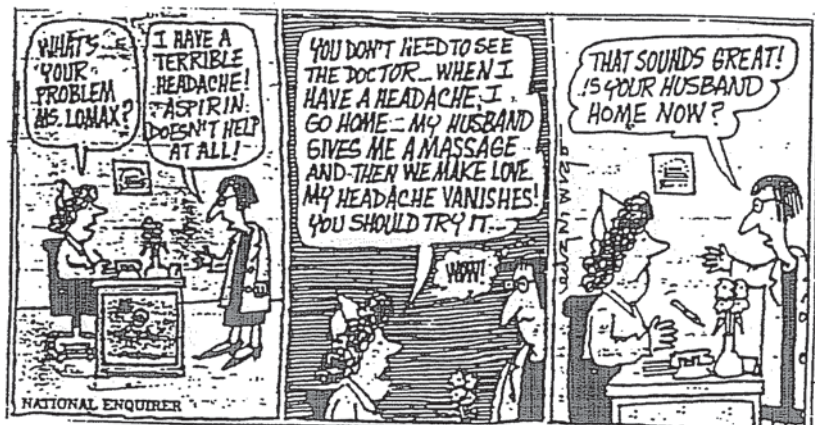
Hello dear folks! We are forwarding you an emergency call and hope for your solidarity and support:

Three of our co-communards have decamped overnight last year, "relieving" our account and, in addition, leaving behind debts in the form of open invoices, (made out to the Kommune) and other unpaid sums. Since the account was made out in their name, for technical-financial reasons, we had to struggle to reach an insight into our situation - until we found out that the account was empty and now we are threatened with eviction as the rent had not been paid for a considerable period. We did not even get reminders, as our three dearies had left a forwarding address at the post office...

At present, not only the roof over our heads could be blown away, but our garden and shrubbery and other sources of income may all be lost. Who can help us with a loan or gift???

Kremhof Kommune, Oberhoerbach 9
94542 Haarbach, GERMANY

Finally, to top
it all, a little bit of
useful advice,
taken from "Down
to Earth" :
what should
you do about your
headache?"



This is it. Still waiting for your contributions!

Happy New Year ! Yours - YOEL DORKAM

Excerpts from

"The Community Movement"

by Henry Geiger, former editor of MANAS

"Arthur E. Morgan, who has done more to articulate the idea of Community than any other American, ...came to realize that the decline of moral standards is closely related to the increasing depersonalization of human relations. He found in his study of small communities, both past and present, precisely the elements which are typically lacking in the complex industrialized society of the city--the moral qualities of 'mutual respect, good will, living for and with each other by united effort for common ends.'

For the preservation and transmission of the fundamentals of civilization, vigorous, wholesome community life is imperative. Unless many people live and work in the intimate relationships of community life, there can never emerge a truly unified nation, or a community of mankind. If I do not love my neighbor whom I know, how can I love the human race, which is but an abstraction? If I have not learned to work with a few people, how can I be effective with many?

Community Service, Inc.
114 E. Whiteman St.
P.O. Box 243
Yellow Springs, OH 45387



How Green is my Country?

The demonstration of the Greens last Saturday against air pollution in Tel Aviv, and for a subway and paths for cyclists, coincided with ecological street meetings in London, Paris, New York and other cities throughout the world. It was the most colorful and lively show imaginable. A noisy procession of cyclists painted green, an open van with music blaring from amplifiers, police cars (kept busy by the Greens' pedagogical staff), a circle of drummers, and the usual merry-makers who never miss a chance to go on a spree between Dizengoff and the Dolphinarium. The session's leading spirits were, of course, the members of Green Action.

Green Action is an organization promoting social and ecological change, financed by international funds for the improvement of the quality of the environment and the New Israel Fund. Founded in 1994, the association has close to 400 volunteers of various ages from all over the country. Its main aims include fostering ecological awareness, and mobilizing the population in distressed areas to get organized and actively involved in the environmental planning of their neighborhoods.

"Confronting us are the most powerful bodies in the country. In other countries people are lining up to sponsor and put their names to ecological activities to improve their image, but here awareness and contributions are still in their infancy. There are many organizations supporting us, including women's organizations, WIZO, NAAMAT, and others.

"Most of the kibbutzim don't care and don't cooperate, although there are some people who have rallied to the cause. The kibbutz movement as an organization does not raise its voice.

"Today a taxi-driver told me - how can I find time to think about the earth and all that baloney. I said - find time? It's the stinking air that you breathe. It's the Hiriah garbage dump and another 500 illegal ones with the lead and nickel-cadmium, it's poisoning the ground water and the streams with sewage and the criminal neglect of recycling it, it's fertilizers and pest control chemicals.

"I may be naive, because I want everything to be green and to come from love of nature. If people stand up and fight for their personal and kibbutz health, it will all become realistic. If this neglect continues, it is sure to lead to loss of life. Our plans are to set up more branches with volunteers, to establish an activist youth movement for regional activities and explanations in schools. My crazy idea is to set up ecological settlements, based on organic crops, solar energy, the recycling of sewage, engaging in educational activities to instill ecological values. Living in nature without destroying it."

Nir Mann

Excerpted from an interview in *Hakibbutz*, June 28, 1998. Translated by Hana Raz.



I have lived at Redfield now for a little over eleven years, longer than I have ever spent in one place in my entire life. Sometimes it feels like more, sometimes less. In the dim and distant past I had another life, snapshots of which come briefly to mind occasionally and drift through my consciousness like half-remembered dreams in those first waking moments of the day. In the course of my time here I have seen many people come and go; some moving on in their Life Journey in a happy and positive way and others less so.



Each departure has left its own impression on me, being unable to remain completely dispassionate and detached. I have been witness to or part of many events which have created the current Redfield. This has been sometimes a happy journey, sometimes sad and painful but filled with opportunities for me to grasp and grow both as an individual and as a Community member.

Here's to the next twenty years!

Christine



Redfield Community (N)
Buckingham Road
Winslow
Buckinghamshire
MK18 3LZ U.K.



I've been here for just over two months now and still can't quite believe that I don't have to go back to my former life at the heart of inner city Manchester. No longer work dominating my lifestyle to the point where I had no energy or time to be involved in projects that were stimulating or worthwhile. No more running to just stand still, to keep a flat, have a few beers at the weekend, to save like mad just to get a couple of weeks holiday away from the treadmill. I don't have to go back to the car fumes, the noise, endless buildings and tarmac, to the crowds - the pushing and shoving, the smell, the taste of violence, of degradation, hopelessness, pointlessness.

Now, I sit on the doorstep and look out across green fields to giant oaks, ash and redwoods, through them to distant sleepy villages. I witness the song and the antics of local wildlife and observe the behaviour of our sheep and goats.

Work is just part of my life now, the rest is mine. A walk through the woodlands, learning a little about their management, a morning caring for the next generation of trees, some time on the roof of the house helping with re-tiling, learning new skills. Cooking an evening meal for thirty people hoping it will be edible and on time. Being part of a meeting to discuss our creating more co-operative housing rather than waiting for the state or rich landlords to provide it. Experimenting with co-operative living on a daily basis rather than dreaming and talking about revolutions.

It is all of this, the small and the big, the external and internal, that has fuelled my feeling of a new direction and purpose. I feel that I'm going forward not running away. Being part of Redfield is like a part of something bigger, much more important than my former superficial life in the humdrum. Yes, I'm glad to be here.

Alex

INTERNATIONAL CULTURAL CENTRE

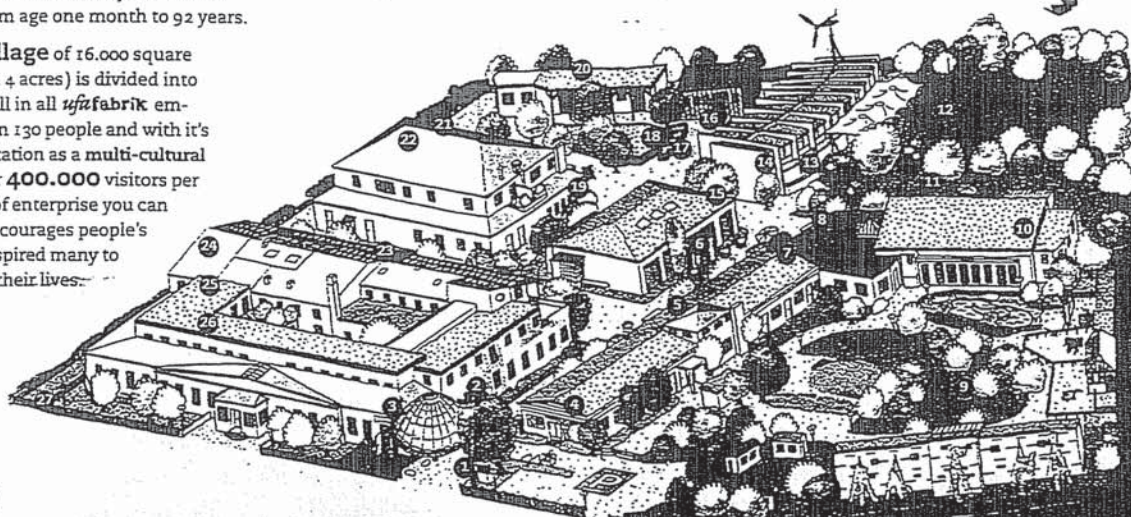
ufafabrik

Berlin

Experiment in Urban Life

Today the resident community consists of 50 members from age one month to 92 years.

The **urban village** of 16.000 square meters (approx. 4 acres) is divided into various areas. All in all **ufafabrik** employs more than 130 people and with its worldwide reputation as a multi-cultural site attracts over **400.000** visitors per year. The spirit of enterprise you can discover here encourages people's involvement, inspired many to take chances in their lives.



You are welcome

to enjoy Berlin artists and international guest performances, cabaret, dance, theatre, lectures, world music, children's programme and new style variété shows in this unique atmosphere.

The **Café Olé**, with its open summer garden, intices a pleasurable visit for people of all ages and nationalities. Every day from 11.00 a.m. until open end. Salsateca on friday nights!



- | | |
|--|--|
| 1 main entrance | 15 dojo-training room for martial arts |
| 2 information | 16 builder's yard |
| 3 natural foods store | 17 water filtration |
| 4 guest house | 18 rain water cistern |
| 5 Berlin Free School | 19 organic whole grain bakery |
| 6 Café Olé | 20 ecological exhibition |
| 7 solar crêperie | 21 NUSZ neighbourhood centre |
| 8 grand theatre | 22 family services |
| 9 children's farm | 23 solar panels |
| 10 one of the green roofs | 24 Varieté Salon |
| 11 garden terrace | 25 administration |
| 12 open air stage | 26 conference venues |
| 13 summer bar | 27 goods entrance |
| 14 studios for music, movement & dance | |

Innovative Ecology

From its beginning, the members of the **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 **ufafabrik**! An **exhibition** explains these and other projects to the interested visitor.

NUSZ Neighbourhood Centre

This socio-cultural centre offers various public sport and leisure classes, ranging from parents dancing with their 2-year-olds to senior citizens practising chinese qi-gong meditation. Aikido and tai chi skills as well as workshops for dance, afro-drumming, brazilian percussion and more!

The **Animal Farm** for children keeps animals seldom seen in the city: pigs, chicken, geese, ferret, and ponies.

The **Family Education Centre** offers information on personal contacts, self-help and support groups. Special aid is given for pregnancy care, child rearing, and for health care.



Artistics' creation

The legendary **ufafabrik Circus** is not a circus in a traditional sense. Since 18 years the co-operation of well known artists and young talents guarantee a fresh, amusing programme. **Variété, cabaret, music** make up the show and two charismatic dogs are favourite with the public. At numerous occasions the ensemble enchanted the audience in Berlin and touring from Moscow to Marseille.



INTERNATIONAL CULTURAL CENTRE
ufafabrik
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D-12105 Berlin-Süd
U6 Ulsteinstraße
☎ 049 (0)30 75 50 30
GERMANY

Commune, Kibbutz or a Dead Parrot ?

KIBBUTZ KISHOR STILL STRUGGLING TO REALIZE ITS DREAMS

The history of communes and communal living in the Israel area is long and well documented. Over 2000 years ago the so-called Dead Sea Sects, including the Essenes of Cumran, sought refuge in the deserts, the early Christians lived communally, pooling together all their resources, as outlined in the New Testament (Acts 2:44), and in more recent times the kibbutzim became one of the largest communal movements in the world, playing an active role in the establishment of the new State of Israel.

Today the kibbutz finds itself in constant retreat as "privatization" becomes the norm. But there are many attempts at revival of communalism, with a number of groups still aiming at creating their own versions of utopia, amongst them Kibbutz Kishor, whose story we wish to tell here.

A number of years ago a group of people began to meet and talk in response to the difficulties facing the kibbutz movements. It soon became clear that there was an interest in creating a new type of kibbutz, a kibbutz based upon real community and individuals. I was part of this group and was instrumental in writing a covenant that reflected our dreams and aspirations. Some of the major points of that covenant are :-

- shared ownership of property and income sharing
- adherence to the doctrine of "from each according to his ability, to each according to his needs .
- (These points are taken from the old Kibbutz doctrine, but we added:)
 - ecological living
 - recognition of the individual and his privacy
 - spiritual mutuality based upon listening, sharing, support, feedback and face to face problem solving

- group learning
- consensus decision making
- and a desire not to be introverted.

As the group was developing itself we came into contact with another group wishing to establish a village for people with special needs, Kishorit, which would offer not only services but also a stable society from which to grow.

This joint adventure seemed to fit nicely into our own ideas of not wanting to live in community for its own sake, but to be a light for others and to help in the pretext of "tikun olam" (putting the world right).



Kishor had been established in the early 1980's. A number of groups had settled there before us,, but had not been truly successful, leaving after a few years. Isolation was a major problem resulting in a lack of work opportunities for the members. Only a few could work in the branches which had been created: chicken houses, kiwi fruit orchards and a small scale factory. In the summer of 1996 we moved to Kishor as a group, renting flats, with no real legal group recognition, but as tenants.

Since then we have been through many trials and times of difficulties and have still yet to live up to the grand words of our covenant and to realize our dreams. As I see things, our difficulties stem from a number of factors: that we have been unable to establish ourselves as a single cohesive group with the same dreams; a lack of belief and trust on our part both of the Kibbutz Artzi movement and Kishorit, and the same lack of trust on their part towards us; and a general decrease in energies on our behalf as things become more and more confusing and difficult here at Kishor.

For a number of reasons, the majority of those people who were with us in the group for the long planning period before we arrived at Kishor, did not actually take the step of faith and move to Kishor. We had not developed our dreams together in a natural, organic fashion, nor had we solidified our togetherness as a group over time. We found that only when we were actually living together did we really start the process of getting to know one another and to solidify our dreams.



In order to really create what we wish, we need a full-time commitment, yet this is not what we have as yet. It seems that the group is put into second place at most, and therefore there is no real chance of success. A number of people who had previously been renting flats at Kishor decided to stay on and join our group. They were all welcomed with open arms, and have since made a tremendous contribution to the group. However, their absorption did take a great deal of time and energy especially among the people who came to Kishor with the intent to create something new and different. Unlike those of us coming out of a kibbutz background, there were many with little or no past experience of living together, which also made things less straight

forward. As I say, it was as if we were starting all over again from scratch and are still searching for a joint dream.

From the very early days we had been struggling with the question of how much we, as a group, wish to be independent, and yet develop within the framework of one of the kibbutz movements. This is still a central question, and as time goes on, it seems to be becoming clearer that until we actually find a very straight answer then we will never be totally content in our position.

These difficulties have a very negative effect on our daily lives. All seems quite uncertain to us. It is a central topic of conversation and is depressing. Sometimes it feels as if there is no life or soul here. This is also passed on to people who come to us, interested in what we are doing and thinking about joining.

However, it is important not to forget that there are some really positive things happening here at Kishor. There are wonderful people who live here with us, and the relationships that have been established over the last 2 years are real. A number of those people do aspire for the same dreams and are willing to move anywhere together in order to create that dream on the ground. It is not the place, Kishor, that is holding us together, rather, the dream.

You see: all is not black. Realizing our difficulties is often half of the journey, though we knew from the beginning that it would not be easy. If the journey had in fact, turned out to be easy, then I would have felt that we had gone wrong somewhere along the line. Difficulties often weed out the "weak", so that in the end we will be better off. In a way this is becoming clearer as time progresses. Whatever happens, I feel that ours is ultimately the right vision and the only direction in which to proceed in an ever increasingly self-orientated society.

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