

C.A.L.L.



COMMUNES AT LARGE LETTER



International Communes Desk
KIBBUTZ MOVEMENT

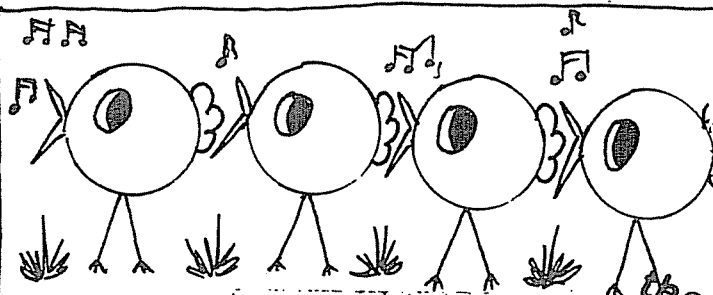
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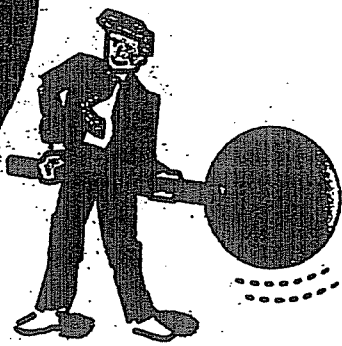
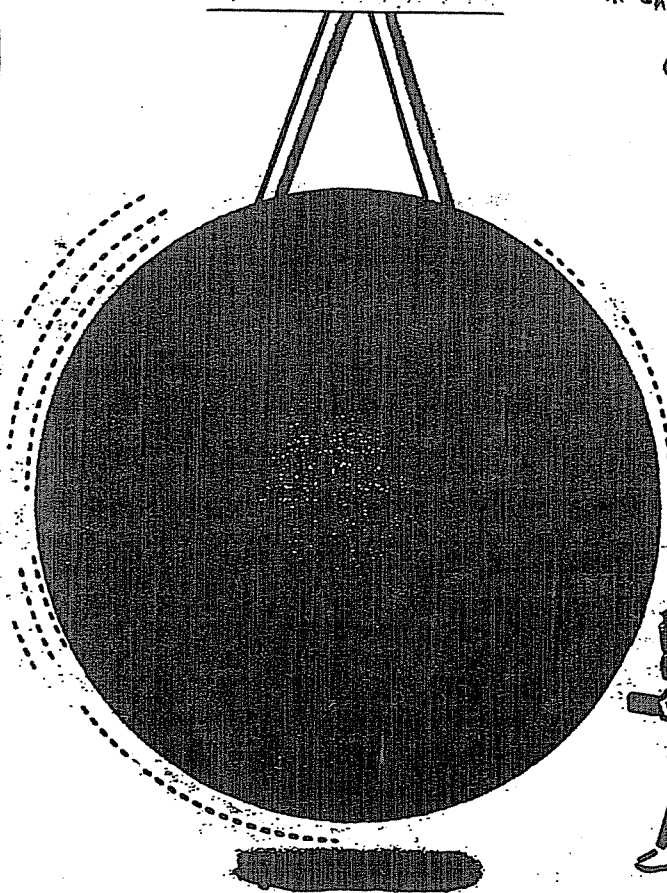


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NETWORKING



HAPPY NEW YEAR



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)
Sol Etzioni (Kibbutz Tzolah)
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UNITED - DO WE STAND STRONGER ?

In view of the 3000 years of Jewish history, celebrating the 90th anniversary of the first Kibbutz (Degania) wouldn't rate more than a footnote in any history text. But for us it is the work of more than one lifetime!

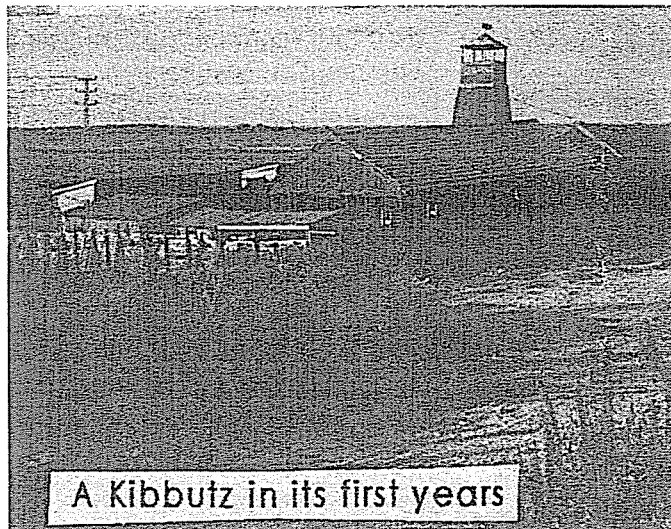
For the first fifty years or so of Kibbutz existence, ideology was king. But through the years, the ideological factor waned. Some 39 years ago, an Inter-Kibbutz union was formed from the then four major groupings. Since then, another unification occurred.

Altogether there are some 280 Kibbutzim with a total population of over 120,000 men, women and children of whom the two large federations embrace 60% and 30% (respectively). The other 10% are religious Kibbutzim, and there are hopes that they too will join the new aggregate in the not-too-distant future.

After hesitations and endless debates that would fill thick volumes, the 90% crossed the Jordan (instead of the Rubicon), and at the festive founding convention at Degania, 1000 delegates formally committed themselves to a - somewhat loose and pluralistic - federation by the name of "The Kibbutz Movement".

The Inter-Kibbutz Union is now being integrated within the new framework, which will deal with matters of health, welfare, education and cultural activities, as well as a myriad of economic bodies. It will serve as the umbrella spokesman for all Kibbutzim, vis-a-vis government bodies, the Knesset (Parliament) and regional councils.

All resolutions to be brought before the new National Council have the approval of *both* General



A Kibbutz in its first years

Secretaries. In order to avoid domination of the majority (the larger group Takam), the constitution calls for an equal number of representatives from both groups in the Nat. Council.

While all these deliberations take place, we should not lose sight of proportions. They have their significance, but in the MICRO. The tragic conflict that broke between Israel and our neighbors is the MACRO. On our return trip from the founding convention, the van of delegates from my Kibbutz stopped for one hour - at a roadway shelter set up by Israeli Arabs calling for their fellow Israelis to come, sit down over a cup of steaming coffee and discuss with them the serious clashes flaring up on both sides of the borders. The bright points in this tense talk were:


1. We were able to sit together and agree on many points;
2. Our hosts realized that the Kibbutz sector was - and has been all along - at the forefront of Israeli society in the constant "Fight for Peace".

Dovid Lew (Kib. Galon)

Communal Living on the Threshold of a New Millennium: Lessons and Perspectives

Seventh International Communal
Studies Conference

June 25 - 27, 2001

 ZEGG, Germany

Address all correspondence

to:

Christa Falkenstein, ZEGG Community
Rosa-Luxemburg-Str. 89
D-14806 Belzig, Germany

Threshold of a New Millennium: Lessons and Perspectives"

'Communal living' is used in the broadest sense to include communes, kibbutzim, intentional communities, cohousing groups, ecovillages, housing co-operatives, religious communities, etc. Some of these are in urban areas while others are in remote rural areas. Some groups are organised along religious/spiritual lines while others are more secular; some have more obviously political dimensions while others are very environmentally-oriented. 'Communal living' also includes the ideas which underpin these alternative and more social lifestyles, including the ideas and literature of utopianism.

Tour

A tour is being planned for immediately after the conference. This tour will include different communities (ecovillages, urban and rural communes) and a Berlin sight-seeing tour. The post conference tour requires an additional fee. See enclosed flier.

Following the ICSA 2001 Conference and Post Conference Tour, delegates are welcome to stay for the 4th International Community Meeting (ICM) at ZEGG. Since 1997 at this annual meeting, members of communal groups from around the globe gather at ZEGG to build up a network based on friendship and cooperation and to establish concrete projects (youth education and exchange e.g.). This will require an additional fee. Contact ZEGG for details.




Our Walk-in by Alex

Imagine a large walk in closet. Imagine that it is cold and dim—you are shivering and straining to see. This is the Twin Oaks walk in freezer, storing food for eighty people. Most Americans can relate to the following scene: excavating the back of your freezer, finding an unidentified container, and wondering what the heck it is? Imagine that multiplied by 80. (Well, okay, that's an exaggeration.)

As a new member, I had to grow into an appreciation of our freezer. Previously, my food came from supermarkets. On my first cooking shift, I went to the freezer looking for bright, colorful logos and familiar brand names. But all I saw were cardboard boxes and lots of clear bags of frozen foods in various earth tones. How confusing!

Five years later, I can proudly distinguish a bag of frozen basil from a bag of frozen spinach, just by looking at the crumpled, stiff vein patterns and leaf shapes. I know the shape of the bulk cardboard margarine boxes with blue ink in distinction from the tortilla boxes also cardboard, and large, but with red ink).

Being vegetarian, I never have tried to learn to identify the various meat parts that come back from the butcher after the dairy manager sends in one of cows. So the other day, I was quite surprised to see bland, pink, boneless slabs in a bag. Upon closer examination, I realized that our ever-industrious food-processing manager had finally figured out what to do with our excess watermelons. And now, in mid-winter, we have watermelon-grape juice someday.

Our freezer demonstrates many aspects of Twin Oaks. The sheer size and quantity shows that we pool our resources. The amount of food from our earth shows our commitment to self-sufficiency and local consumption. The somewhat organized shelves and somewhat random placement shows the diversity of our members. When I was a kid, my mom used to tease and complain about my dad keeping film in the butter section of the refrigerator. Today, while making Mac and Cheese for the eighty of us, I found film canisters in the cheese section of the walk-in fridge here. How much like home. 

SOUNDINGS

Soundings, c/o FEC secretary
HC-3, Box 3370-S9
Tecumseh, MO 65760 USA

Community for World Transformation

I've lived in and studied communal movements since 1948 and the German community of ZEGG is the best I've found. That is why we want to start communities like ZEGG here in the Eastern U.S. A similar community is also starting near Portland, OR.

ZEGG is the German abbreviation for "The Center for Experimental Cultural Design."

ZEGG is an experimental space for the creation of a new cultural model. Our goal is to explore and pass on the spiritual and practical knowledge for the building of a vivid, humane and nonviolent culture. ZEGG is an international meeting point and networking hub for committed individuals, community projects, researchers and peaceworkers. ZEGG is a study center for new solutions in the area of social structures, of love, of child-rearing, for research in ecology, and of autonomy and survival skills. ZEGG was started in 1991 at a 45 acre site in Belzig, 80 km southwest of Berlin.

What are the goals of ZEGG?

The friends and residents of ZEGG have one major cultural idea in common: Friendship between man and woman and concern for all life on earth.

ZEGG is a Community Project.

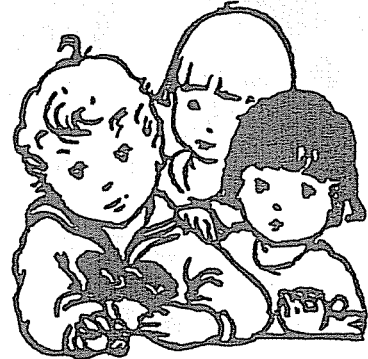
ZEGG is a community of 75 adults and children. Community is a form of living that embraces the human being in its totality, in its longing for meaning, for stability in love, for a fulfilling sex life, for solidarity and friendship, for a satisfying profession and for spiritual connectedness. The members of the community compliment and support each other. Personal growth means development of individual freedom and personal responsibility and the ability to love with compassion all of life. ZEGG is a place where tools of community building are explored and passed on.

ZEGG is a Place for Love

To free sensual, spiritual and sexual love from fear of abandonment, jealousy and competition, relationships need integration into the larger social system of a community in which truthful communication is a common goal. ZEGG offers the possibility to study love, and what it needs to stay alive.

ZEGG Is a Training Center

Solutions for aspects of today's global and human crisis are suggested from ecological research, from ancient knowledge of indigenous peoples, from the work of many individual scientists, artists, alternative projects and from research laboratories around the world. ZEGG invites speakers from these many areas and puts their proposals into practice. At ZEGG, researchers have the opportunity to publicize their findings. They meet a community that works with their concepts, connects them up with others, and tests their ideas. To get an impression of what ZEGG is like, we recommend the annual Summer Camp.



The Child and Youth Projects

The development of our children is in the center of our interest. Sixteen children in the age of 1-16 live at ZEGG today. They live with their parents and use the children's house as their daily meeting point. Having their own little community gives them an easy atmosphere for social learning. The teenagers plan their own camps and travel tours.

ZEGG is a Political Project

We see our community experiment as a contribution to a general cultural alternative.

- o Projects in the community movement that work on solutions for a future society

- o Journalists who are aware that these topics need publicity

- o Meeting points and congresses developing a peace network

- o A women's movement working on a cooperative relationship with men

- o Spiritual movements that remind humans to take responsibility for the earth.

Besides the forum and the plenary, the ZEGG community has various other forms and rituals where we meet: music, choir, festivities, meditation, art actions, and philosophical discussions.



ZEGG is an Ecological Project

"To respect life means to listen to the thinking of nature." Our ecological goal is to turn our relatively poor piece of land into a fertile biotope with flowers and vegetables, with fruit trees, ponds and forest areas. We integrate principles of permaculture, biological gardening and the experiences of Fukuoka. Latest research in organic gardening is also explored.

Daily Life

The residents of ZEGG live together in households of different sizes. The community meets twice a week for an information plenary, at least once a week for a forum and on Sundays for a matinee. Further meetings take place in the living and working places according to personal initiative.

Internal retreats, bringing together the core of the community for one or more weeks, happen on a regular basis during the year.

The forum, a ZEGG invention, is a ritual form of communication within a community where everybody can say, ask or illustrate whatever moves him or her. During a forum one may use art, theater or music to express ones own thoughts and emotions and share them with others as authentically as possible. This creates the necessary transparency and trust.

Decisions are made in a grassroots way by those who wish to take responsibility. There are committees for events, courses and seminars, for managing the property, for finances, for media work, for children, for social questions, etc.

Bigger issues are prepared in committees and then decisions made during a plenary. Each person is responsible for their financial situation.

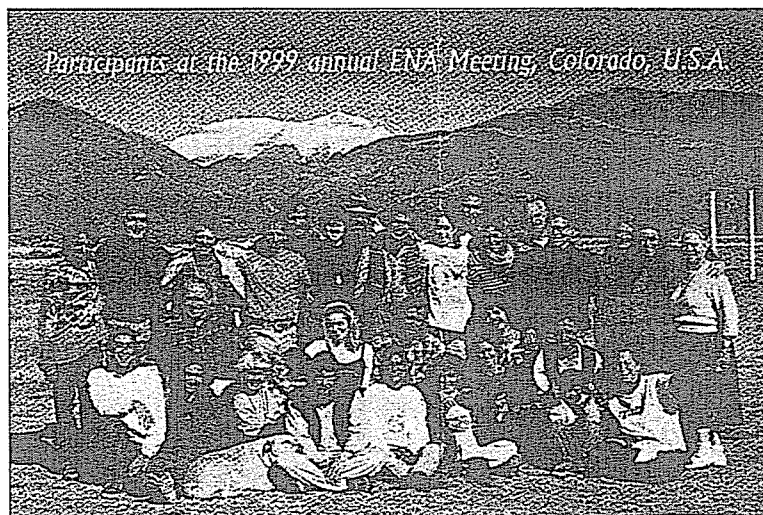
Presently we are looking for people who wish to come to our eight room house in Philadelphia to work with us at forming a core group for a new community.

Aquarian Research is a 501 c 3 tax exempt nonprofit since 1970. E-mail: <artr@juno.com> Phone: 215-848-2292 and we call back for free. Website is: <http://www.ic.org/aq>

Aquarian Research

5620 Morton St.

Philadelphia, PA 5620 , USA



International Communes Desk
Yad Tabenkin
Ramat Efal 52960 - ISRAEL

Dear International Communes Desk,

This is time when many of us are contemplating - where do we stand in our path through life, and how do our lives fit into the larger patterns of our time?

We are blessed to be living at a truly historical moment, that of making a fateful choice: whether to continue to follow the path of the dinosaurs - over consuming into an evaporating ecological niche - or to evolve to our next plateau, by relearning our contract with nature.

There are many individuals and communities seeking to make the second choice and reaching out to the ecovillage networks for guidance and support. The amount of interest is heartening and holds the potential of turning the tide, at the grassroots level, in the direction of ways of living that this planet can sustain, ways that enhance the quality of life today and that preserve the earth and quality of life for future generations.

The Ecovillage Network of the Americas (ENA) grows as individuals and communities making that second choice unite and join their efforts to accomplish it at global scale. ENA, the Western Hemisphere region of the Global Ecovillage Network, is now working in eight regions of the Americas: Canada, West U.S., East U.S., Mesoamerica, Caribbean, North South America, Brazil and South South America.

ENA's work is to promote the transformation of communities toward ever greater sustainability, by providing for the exchange of information, education, resources, technologies and support through its networking activities. By accelerating the efficiency and expediency of such exchanges, we are creating the momentum that will turn the tide.

These are activities which are in need of your help, and for which the effect of even very small contributions is very large. These are also projects which blaze a path for others to follow. In the next two years, ENA intends to:

1. Create two or more Ecovillage Contact Office s (ECOs) in each region of the Americas. ECOs serve as clearinghouses for information and education within their regions and network with ECOs from other regions to quicken the application of sustainable solutions in all aspects of living - environmental, social and spiritual.
2. Support the development of community based Living and Learning Centers where university students, casual learners and ecotourists can have immersion experiences of diverse examples of sustainable living practices and methods.
3. Convene regional conferences in each region to connect internal resources allied with this mission, and, annual meetings of the Council of the Americas, with delegates from each region meeting to align and enhance efforts throughout the Americas.

If you feel these projects are a way for you to make the second choice - please get involved! Make use of the ENA Web site <http://ena.ecovillage.org>; research the calendars of events, ecovillage directories, resource databases and more; subscribe to ENA's newsletters (e-mail and hard copy - expanded versions on the Web); contact your regional representative and volunteer, or make a donation. You can specify one project (just write it on the check); you can support all three projects, or you can make an undesignated donation for the general support of the Ecovillage Network of the Americas. These go toward ENA coordinating offices and committee projects. Your support adds momentum and synergy to the movement. Join us!

Yours in unity, for a better future,

Linda Joseph, President

Reviving old Values

KIBBUTZ RAVID HAS SET UP AN EDUCATIONAL COMMUNE

By Tamar Rotem

A very busy week lay in store for them, but the members of Kibbutz Ravid did not change their Sunday routine. In the morning, all the cell phones were turned off, the beepers were silenced, and even the telephone at the nerve center of the Kibbutz, which usually doesn't stop ringing, was connected to the answering machine. Afterward the large group of young people, most in their late twenties, sat around a long table on which there were cups of coffee and a few plates of plain cakes and fruit. They spent the next few hours in a leisurely study of the works of the Hebrew writer Y.C. Brenner. The thought occurred to me that in another place, at the same time, people are nervously rushing to work. But the problems of the outside world were far from this room.

A very busy week lay in store for them, but the members of Kibbutz Ravid did not change their Sunday routine. The large group of young people, most in their late twenties, sat around a long table on which there were cups of coffee and a few plates of plain cakes and fruit. They spent the next few hours in a leisurely study - literature! It seemed that the problems of the outside world were far from this room.

The weekly group study sessions are a part of the special atmosphere of Ravid, whose members consider themselves a studying community. The Kibbutz was founded six years ago by a group of about 20 young people, in an attempt to offer an alternative to urban life, mainly by establishing a secular commune, which aspires to be full of content and meaning.

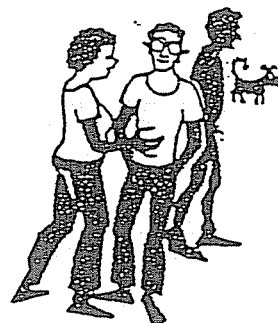
Without agriculture

Even though most of them do not have a university education, the main source of income and field of interest of the members of Ravid is guidance and education. The Kibbutz has no agriculture. The few orchards and the factory which they inherited from their predecessors are leased out, and instead they have founded a different economic unit.

Explains Gilad Babchuk, one of the founding members of the Kibbutz; He and his friends do not believe in academic degrees of any kind, nor in formal learning. They prefer to study more in depth and more democratically than in a university, subjects which interest them personally and which they need for their work. They enjoy the support of a group of academicians from

the University of Haifa and from the Kibbutz movement, who come and lecture without pay.

As of now, members of the Kibbutz, 50 in number, are involved in educational activity in about 100 schools all over Israel. They specialize, among other things, in preparing youth delegations (and lately adults as well) for educational trips to Poland and its death camps; they also set up leadership groups in schools in development towns and in disadvantaged neighborhoods and serve as guidance counselors in some schools. Some of the Kibbutz members are employed as guides in educational museums.



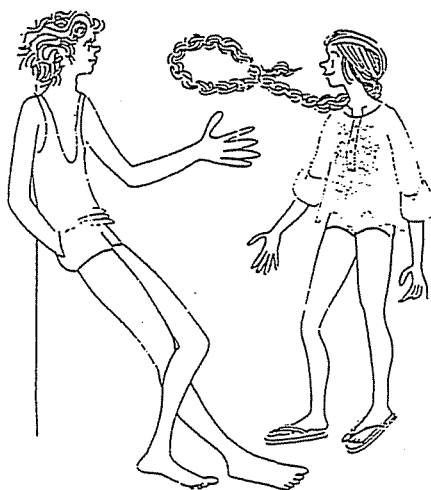
What causes a large group of young people, who could probably succeed anywhere, to take themselves off to a distant Kibbutz in the north, and to choose a financially unrewarding life in education? According to Azi Rahim, one of the veteran members, what motivates them is definitely a strong sense of social responsibility, ideals and a longing for values which most of them absorbed as youngsters in the Labor youth movement.

Another factor is a reaction to the emptiness which they sense around them. "I look at people in my immediate surroundings," says Babchuk. "What do they have in life aside from the family? At best, a decent relationship with their partner and close relations with their children. But other than that?"

The rejection of all things material and the longing for an alternative and for values of social cohesion came at an age when many young Israelis are planning their long trip to the Far East.

That was 10 years ago. A group of friends used to discuss the future of their Labor youth movement, and their own future, decided to live their lives differently, forgoing the usual routine of army, university and mortgage. Without voting, the decision to rebuild the movement was arrived at slowly. They revived and reactivated concepts which had become outdated, like fulfillment, communal life and the value of labor. Each member volunteered to dedicate one year of service, after the army, to activity in the fields of guidance and education, and in the end - start a new Kibbutz.

After a long period in which they lived in urban communes working with disadvantaged youth, they founded Kibbutz Ravid near Mt. Arbel, on the hills above Lake Kinneret, on the ruins of a Kibbutz which had been abandoned several times.



Dialogue, they say, is essential to communal life. They have no committees, as is customary in veteran Kibbutzim, and no voting. Their life is run, so it seems, almost entirely according to communal decisions, which are made after lengthy discussions.

One of their significant decisions, for example, was to do voluntary work and not collect a salary for the work of 15 percent of the members.

This is an ideological decision, which the Kibbutz is so far holding on to bravely. They live modestly, without luxuries and with a strict order of priorities. But Gilad Babchuk emphasizes that they are not "separate from the world," in his words, or hippies.

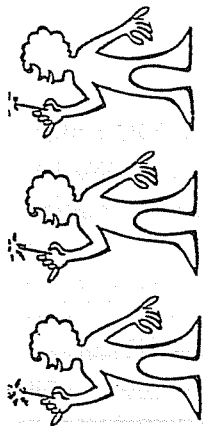
Babchuk and his girl friend Lilach Merom represent the

age range of the members. All of them are single, except for two couples with children. Maybe that is why the Kibbutz doesn't operate services like a kitchen or a laundry. The members say that this is out of choice. "We don't want people here to have to do frustrating work," says Babchuk. But it seems that these ideals are being put to the test lately, since the members have discovered the extraordinary cooking talents of one of their members.

In terms of age and family status, they admit that they are now at a crossroads. Now they are excited by the adventurous and informal atmosphere, the frequent trips abroad. When they start families and mature, their goals and wishes are likely to change. But they claim that they are not afraid of the tendency to become bourgeois when they get older, or of the possibility of losing interest in their present activities. "We are flexible," says Lilach. "Everyone will find himself, and if not, we can discuss everything."

Their center for counseling and for alternative studies, which functions as the core of the Kibbutz reflects, according to the members, their desire to awaken and influence society with their ideas

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COMMUNITIES IN THE 20TH CENTURY

The 19th century, seen by many historians as the heyday of American communitarianism, saw the flourishing of both large individual communes and communal movements. Community economies were often centralized, with just a few members controlling the purse strings. High commitment was typically expected of members, even if it was not always perfectly achieved.

But in the 20th century, communities have ranged from tiny to huge, with a much wider variety of lifestyle options, spiritual and ideological orientations, economic agreements, gender relations, even building styles. Here are some of the more important of the trends of communities in the 20th century.

Smaller size

Only rarely, as this century has worn on, have many hundreds of communitarians lived at one site, or have tight-knit networks of communities (after the fashion of the Shakers) flourished. Contemporary communities tend to have not more than a few dozen members, and most have been single-location enterprises.

New forms of government

As the 20th century progressed, governance by a single charismatic leader became the exception rather than the rule. Benevolent dictatorships have given way to democratic and bureaucratized structures, and the consensus process has provided a wholly new avenue for community decision making. Some communities have embraced anarchism as the central principle of non-government, and, improbably, some anarchist colonies endured and have made important contributions to the communal scene.

New economic arrangements

In the last century intentional communities typically had completely communal economies. One treasury received and disbursed all income; the group owned all assets; members didn't control their own earnings or have private assets. In this century it has become common practice for community members to have private assets. Sharing no longer has to mean giving up everything.

New settlement patterns

The decentralization of the communal economy in the 20th century often extended to patterns of land ownership and housing. In many cases communities now rent or even deed land to families or individual community members. In contrast to the 1800s, many communitarians have their own homes and confine shared resources to community gardens and common spaces, community buildings, and communal tools.

Lowered commitment

Many 19th-century communities asked members for a commitment to lifetime membership. In the 20th century membership turnover is viewed as a normal part of community life. Although highly stable communities, especially religious ones,

have continued to exist, many more have seen residents come and go with considerable frequency. Mobility has risen in American life, and communities have felt it just as much as people in other living arrangements.

Lowered public profiles

Our century's smaller communities with decentralized economies and land stewardships are inherently less visible than their prominent predecessors. Moreover, 20th-century communities have had a good reason not to try to attract attention: through many decades, notably the '30s, '40s and '50s, any collective undertaking was looked on by many as subversive. The American reaction to the Bolshevik victory in Russia chilled all kinds of cooperative efforts, and a series of demagogues, most famously Senator Joseph McCarthy, denounced as "un-American" any groups that supported the common good over private gain. More than a few 20th-century communities were directly shut down by the swirling social currents of the day.



Despite the agonies that the anti-communist crusade inflicted for several decades on cooperative ventures of all sorts, intentional community had its greatest flowering ever in the last third of our century. A new generation of community-seekers, undeterred by Red-baiting or the American nuclear-family norm, caught the age-old vision of coming together for a more meaningful life. And again community took on new outward forms. Many post-1960 communes had open-door membership policies, flamboyant visual presence, and a penchant for unrestricted sexual encounters and mind-altering substances. But the communal style of the 1960s era has given way to yet newer models. As the century ends community is alive and well - and perhaps more diverse than ever; a mix of egalitarian communities, religious monasteries and ashrams, cohousing ventures, ecovillages, futurist dreamworks, centers for social activism, new age conference centers, therapeutic communities and a few hardy survivors of the communal types of yore. The central vision - of people living in an enclave of cooperation rather than competition - remains unchanged.

...

Tim Miller

Tim Miller is an Associate Professor in the Department of Religion at the University of Kansas, USA, and a Board Member of ICOSA. He is the author of *The Quest for Utopia in Twentieth-Century America* (Syracuse University Press, 1998) and *The 60s Communes* (Syracuse University Press).

WHAT IS AN ECO-VILLAGE?



The eco-village is a manifestation of a great intuitive energy that comes from the deep understanding of nature and knows that both we and nature are in real danger, urging us to look deeply again into what we have so casually and comfortably cast aside as though it were nothing but an outworn boot.



So says Declan Kennedy, President of GEN Europe. He goes on to say:

An eco-village in Hungary is different from an eco-village in Denmark, Spain or the UK. How does then the common community component articulate itself? Certainly there is a collectivisation, at almost every level of an eco-village.

Why else call ourselves a village? We feel connected to each other, even if some of us come from the North, others from the South, East or West, from an island or up in the mountains. The great power of the singular idea - that ecology is relevant and urgent in our times - subsumes to some communal way.

What is the difference between a sustainable or intentional community and an eco-village?

A lot has been written and discussed about sustainable communities over the last decade or more, both in UN circles and at the local level. A sustainable community can be implemented by two or more people on a farm, in a village or town, by a city, a region or a state. An eco-village is a sustainable community, but not all sustainable communities are eco-villages.

be ecologically orientated. Often if they expand, they will consider themselves then as an eco-village.

An eco-village is an intentional, sustainable community either in a rural, urban or sub-urban area. It has a membership and a decision-making body. It has no definite size - but will usually range in population from 50 to 3000 people. It has all the aspects of an intentional community, a village, or co-housing, as stated above, and is holistic and ecological in its aims, even if it has not reached there as yet. And it has more.

Almost all the eco-villages believe that by serving others we are serving ourselves - on a path towards greater self-knowledge and self-fulfilment. Everyone who visits an eco-village marvels at the atmosphere and the social cohesion. Pretty quickly, they can find their own place, their own way to take part in its work - for a shorter or longer period of time. It may be with special expertise or with information, it may be to meditate or just to understand or just to come and give love.

Everyone living in our human society who acquires any level of power feels a need to put it to good use, to change the world around them for the better. Giving support to an ecological project while living in it reflects this desire.

Living Lightly

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[/genoceania/index.html](http://genoceania/index.html)



FROM THE I.C.D. SECRETARY'S DESK

Dear Fellow Communards,

Quite a lot has been going on here since you last heard from me, so I'll do my best to bring you up-to-date.

* In summer we held a one-day get-together on the subject of Recent Developments in Communal Living Around the World, under the slogan "We Are Not Alone". The excellent program included a survey by internationally recognized expert Prof. Yaacov Oved, and a thought-provoking talk by the Kibbutz ideologue Muki Tzur on the relevance of communal living in the year 2000 (both Kibbutzniks). Interesting discussion groups brought together veteran Kibbutz members and youngsters from the urban communes set up by youth movement graduates.

* We were touched and encouraged to receive a message from veteran Bruderhof friends, Martin and Burgel Johnson, wishing peace for Israel. Thanks a lot! In these trying times, we sure need your prayers and good wishes.

* A series of four booklets in Hebrew, surveying communal living around the world, is being prepared by Desk member Eliyahu Regev (Tsetse) of Kibbutz Baram. The very readable, attractive first booklet - about communities in America - should be on sale by the time you read these lines. The series is published by our home base Yad Tabenkin, the research center of the United Kibbutz Movement. Many thanks to all of you who responded to Tsetse's request for information.



* The Urfeld Circle, of Kibbutzniks linked to the German Catholic communal movement Integrierte Gemeinde, has held within the last six months, two successful gatherings - on Kibbutz Tzuba and Kfar Menachem - attended also by some members who came all the way from Germany. An even greater achievement was the behind-the-scenes activity, which culminated in the purchase of a house to serve as a focal point in Israel for the Gemeinde -

near Jerusalem, of course. Dr. Rudolf Pesch, who has spent months in Jerusalem learning Hebrew, has been the driving force behind the project, aided by Desk member Joel Dorkam. The name of the new Center will appropriately commemorate our late Secretary, Shlomo Shalmon. May it turn out to be an active living memorial to him and a meeting place for all!

* Desk member Jan Bang has taken a two-years leave from his Kibbutz Gezer, which has made drastic changes in its way of life. Before his departure, he gave Desk members an illustrated talk about the Camp Hill community in his native Norway, where he is now living and working. We wish him a successful stay abroad and look forward to his return.

* There is nothing like personal contact! Three of our members have visited communes overseas in the last few months and reported back to the Desk. By chance, both Chaim Seligman (K. Givat Brenner) and Joel Dorkam (K. Tzuba) visited Niederkaufungen in Germany, the former after a conference on Anarchism. Goor Shelly (K. Ravid), secretary of the youth movement graduate urban communes organization, visited both Ganas and the Bruderhof commune Ulster Park, in the US. Their reports were very interesting, but as I said earlier: "nothing like personal contact". So, when are YOU coming to visit us? There's lots to see here on the Kibbutz and in the whole country. *

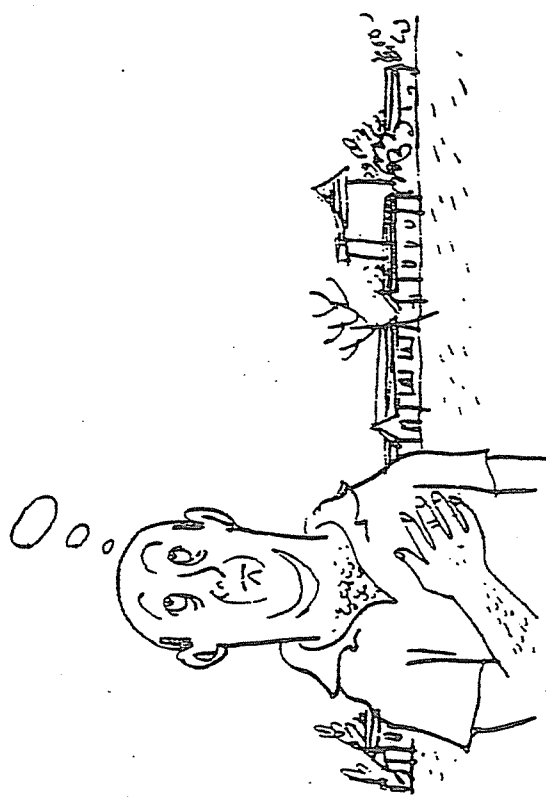
* We are in the throes of setting up our own Internet website! The preparation of the material, in both English and Hebrew, is a lengthy process and will no doubt not satisfy everybody. We have

no intention of competing with the International Communities website (www.ic.org) or with the (mainly Hebrew) site of the Kibbutz Movement (www.kibbutz.org.il), but hope to supplement both. Our address is not final, but will probably be www.communa.org.il. so look out for it - it is for YOU! Comments, corrections and additions will be most welcome - and you are all invited to participate in our Forum.

* With all this activity it's no wonder that I had to postpone answering your letters. And to top things off, a computer virus wiped out my correspondence! So please accept my sincere apologies and don't stop writing. And to those who haven't written as yet, I'd be happy to hear from you - at solrene@tzora.co.il (note new address!) or Kibbutz Tzora, DN Shimshon, ISRAEL 99803.

- Sol Etzioni

Secretary, International Communes Desk



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*



It's all very well to boast about ideas and values, and how we would like to implement them in everyday life. Occasionally I get the feeling that some simple human touches of community life, concerning His Majesty the Individual, tend to be somewhat downplayed in most of the various publications from which we sample our Kaleidoscope.

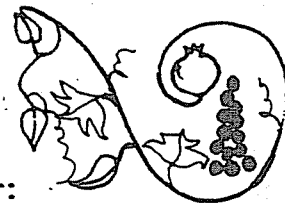
So I went searching for those little touching personal expressions, some of them with tongue-in-cheek, that result from the deeper structure of communal life, the joys of living together in closeness in spite of the demands, the stress, the conflicts and the heartbreaks. And would you believe it, I even managed to uncover some

humorous aspects of our oh-so-serious way of life.

On the other hand I found some unexpected, sometimes anguishing situations arising from practices which are now spreading throughout the alternative scene. For example, what effect has the opening-up of the community to (paying) visitors - and how do we react?

* * *

"Living with Visitors" extracted from GLEN (Global Ecovillage Network) Newsletter of April 2000, by Peter Harper:



LIVING WITH VISITORS

Ecovillages and Ecocentres

At the 1995 ecovillages conference at Findhorn I and several colleagues represented CAT, which had started life as an ecovillage in 1974. It was great fun to compare notes with other communities of similar vintage to our own (like The Farm, Auroville, Findhorn itself), to hear about the unfolding patterns of successes and failures, and how things now stood compared with the early years.

The parallels were often striking, yet there was something odd happening; something that didn't fit, which I couldn't figure out. I struggled with this for a few days, until a comment of Max Lindegger's suddenly clarified the problem. He remarked that visitors often walk around his community, Crystal Waters, and leave disappointed, saying "is this all?". Yet Crystal Waters is a carefully planned and highly complex settlement. In other words, what is important at Crystal Waters is not readily observable to the casual visitor. I have heard the same story told about Findhorn, and it seems largely true of all genuine communities. They do not exist to be casually observed, and if they did it would seriously compromise their true purpose.

I suddenly realised that CAT is an entirely different kind of animal, one which is specifically designed for short-term visitors. In some ways it is the very opposite of an ecovillage. Over the years it has become more and more adept at communicating with visitors, and at the same time the significance of its residential community has declined almost to vanishing point. There is something fundamental here. It reminds me of Tom Stoppard's observation in *Rosencrantz and Guildenstern are Dead*, that actors are the opposite of people. An actor on stage, at the end of a passionate half-hour soliloquy, would be extremely disconcerted to discover that there had been nobody in the auditorium. In total contrast a private person (possibly that very actor) imagining they were alone for half an hour would be shocked and embarrassed to discover that they had in fact been watched.



This symbolises the difference between ecovillages what we might call and eco-demonstration centres or eco-centres for short. Although both have wider purposes, they have a different balance of internal and external relationships. In an ecovillage the internal links are more important than the external links. In an eco-centre it is the external links which are more important. The balance of links makes a surprising difference to almost everything.



So now CAT relates more to other eco-centres than it does to most ecovillages, and is unusual in that most other ecocentres were specifically founded as such, not originally as communities. Examples include De Kleine Aarde in the Netherlands, Centre Terre Vivante in France, Folkecentre in Denmark, and Energie und Umweltzentrum in Germany. Rather slowly a parallel universe to GEN is developing, creating an international network of ecocentres. They are complementary. The role of ecocentres is rapid, standardised mass communication of knowledge and skills. In contrast the results of ecovillage experiments and experience must be communicated in a softer, slower and more profound and personal way. Both are necessary.

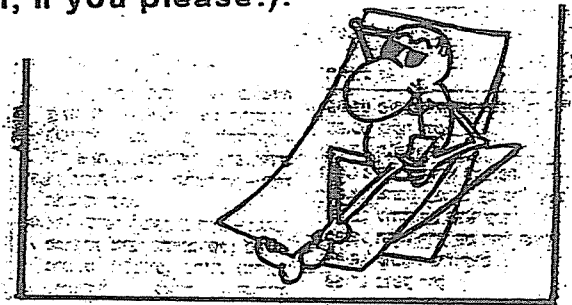
Peter Harper
Centre for Alternative Technology, Wales.

In a somewhat similar context, but from an opposite angle, the "Rundbrief" of commune NIEDERKAUFUNGEN of spring 1998 brings to our attention a few significant remarks by Fiona, entitled "Earth Holes - Caves for all those who Want them (but Ecological, if you please!):

As a child, I wasn't initially very enthusiastic about getting a separate room for myself. To me it meant change, insecurity, and the loss of evening contact with my junior sister. But then, several years later, when my mother decided that all of us three sisters should share one room - it deemed terrible. I had got so used to the (relative) quietness and independence of my own room...

At my entrance into the Kommune it was somewhat similar. It was hard for me to renounce the idea of a joint communal dormitory at the "Wohnungs-Gemeinschaft", but when I got "my" room, it became an important place to stay alone at.

I have frequently switched rooms since then and see my home here as the whole community, and feel fundamentally quite at ease. When I took a "Time Out" two years ago, I found out how amazingly privileged my life here had been: a musicroom with a piano, which I could play day and night; large halls to practice sports; the place where I am sitting now writing on the computer; a well-equipped workshop,



for building and crafting wood, and - banal every-day matters, and to experience again and again exchanges and discussions in a safe sitting.

My room serves to sleep at and also to safeguard my "possessions", to receive private visits - and to be on my own. Actually, I'm not there very often for sleeping. Nonetheless, my room must have something in which I can feel at home: perhaps a view, the rustle of a river, a wooden floor. I invest quite a lot of affection into the setup, but for how long I will enjoy it seems to be unimportant to me.

I can easily live with the fact that other people make other demands - as far as I am concerned, those who want larger lodgings can have them. What makes me nervous is people who amass so many possessions that they need a second room to store them

FIONA

In "KOMMUNJA" of May 2000

we found a few remarks by HONG about the REINIGHOF :

I have now been here for 14 years. I came last on the "Joining Wave" at the time, during which ten newcomers arrived here within a year and a half. A few women with children - new couples forming - a babyboom - and so we counted 17 adults and 11 children. That caused great changes within the "social together", because now, with the children, regular mealtimes, cleanliness, keeping order etc. became frequent plenum themes.

COME AND JOIN !

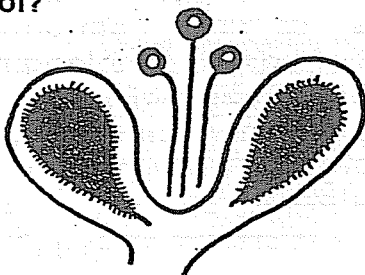
Here on REINIGHOF we are 5 men, 1 woman and 3 kids, and we find this not so wonderful at all. So which woman, gladly with child, has the necessary motivation to get to know us more closely - and the desire to experience Kommune-life?

RELATIONSHIPS

Under the title "Relationships", Pedder (from the REINIGHOF too), shares with us some of his feelings (sounds kind of familiar):



Frequently I have participated at meetings where you were slapped around the ears with issues which long before were debated rather tolerantly. As if "Tolerance" was converted into an armory! So much self-deception - or is it self-control?



From that period originated a lot of (new) rules and services: regular kitchen duty, TCS (Toilet Cleaning Service) which later converted into SCS (Sanitary Cleaning Service) - sweeping here and there - dogs not inside the house - and a lot more. The childless lady-communards were rather overlooked and faced with problems not quite pertinent to them. But since nobody wished to be considered child-hostile, they had to subordinate themselves to the parents' priorities. From these situations originated interpersonal difficulties, which later served as fuel for explosive meetings...

Another point was the fact that the individual attitudes towards communal life evolved in such a way that to some of us it was a relic of olden times, to which a hard-core fraction still adhered...

HONG, The Reinighof,
7689 1, Bruchweiler-Baerenbach,
Tel. 06394/1378) Germany



All at once weeks-old stories surface again. Sparked at first by a misunderstanding, such a story carries along a chain of craziness, where the shit is really at the steaming stage, after three weeks! Then the matter is discussed emotionally, which costs a lot of energy and often creates nothing but perplexion. We don't want it anymore!

Somehow the Kommune acts as a school in relationships, in which there is a lot to learn - because here we have plenty of relations through which we overcome routine, searching for ourselves - and our joy to share with friends we like and with whom we feel bonded together!

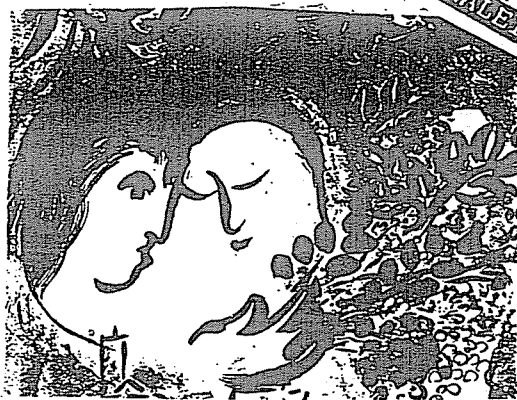
JA

I have to admit that if I were looking out for an alternative community in America, the "JOLLY RANCHERS" at Seattle would be quite high on my list. Their "Vision Statement" shows all the ingredients of success! Well, I'm not so sure they would like to have me... their criteria seem to be rather tough. Anyway, here we go:

Jolly Rancher Vision Statement

The Jolly Ranchers devote to forging an intimate community of people who encourage each other to pursue the passion for creative change that comes from self-understanding. We believe that careful examination of words and actions in a compassionate environment results in more ethical behavior, and happier, healthier lives. We desire to overcome the normative cultural values of capitalism, racism, hetero/sexism and any other "ism" that we find in ourselves, and that we believe limits our abilities to communicate effectively, to love ourselves and each other more deeply, and to explore effective methods for challenging those values wherever we find them.

Ranchers strive to create a home environment that promotes our abilities to be direct, honest and kind, and that celebrates our complementarity and differences. Toward these ends we practice consensus in all decision making, and money sharing of all earned income. We struggle to live more simply. We share what we have, and encourage each other to purchase less. We share vegetarian common meals, tend organic garden space, and accommodate our growing knowledge about permaculture and sustainability. Ranchers endeavor to work at jobs that are fulfilling, and that make a beneficial contribution to society, at all times acknowledging the need for balance between right livelihood and free time to learn, rest and play.



Glossary of Terms

Intimacy The desire to understand others and to be understood by them. This compassionate mutual curiosity inspires us to strive to learn the skills necessary to hear feedback as a valuable gift given in love, and to be able to share our feedback in that same spirit. We believe that this is a difficult and joyous lifelong project that leads to a more profound understanding of self and more authentic action in our community and in the world.

Communication Information about thoughts and feelings shared honestly immediately and in a kind manner. Of course, no one can do it successfully all the time. We have several methodologies, and are always open to new ones.

Consensus Changes in the physical plant or purchases with common funds require a proposal and a discussion (which quite often alters the proposal) until all members find the proposal acceptable. This can take from 5 seconds to quite a long time. Any member's dissatisfaction or discomfort with a proposal can result in the defeat of a proposal, and should result in an in-depth examination of the psychological energy of the members of the group.

Egalitarianism The belief that all individuals have equal value, equal responsibility to the group and its processes, and equal access to its benefits.

Money Sharing All earned income is deposited in a joint account held by members from which mortgage, bills and household expenses (including food) are paid. Members are paid an hourly wage for their work at a rate decided upon by consensus. All work is considered equal, and is paid at the same rate. As of this writing the rate is \$2.50 per hour.

Unity vs. Unanimity We stand together but we are not all the same.

Jolly Ranchers

2711 S. Elmwood Place

Seattle, WA 98144-3131

206**322**8071 ~ JollyRanchers@ic.org



Then again, being kind of a catlover myself, I might perhaps prefer "RAINBOW CIRCLE", as described by Kate in "Communes Network" some time ago:



WHAT RAINBOW CIRCLE MEANS TO ME.

I came across Rainbow Circle six years ago because my friend Harry, an old dog, had a heart attack in Bristol and needed to lie on the Earth. A friendly Bristolian told me that there was something called Rainbow Circle nearby and that Harry would be safe there. She said that these Hippies would let us park up - and they did. That first field saved Harry's life and gave me a much-needed break from living in my van by the roadside.

A beautiful, compassionate man called Paul gave Harry a healing and was my 'dad' for a few hours, even sitting me on his knee while I sobbed. Then a lovely woman brought Harry some remedies, refusing to be paid. I think her name was Gill and I can still see her face.

It's no coincidence that Harry connected me to this group, he was my best mate and knew what we both

needed. The Celebration of Life camp re-turned me into my hunger to be on the land and my need to be with loving humans.

Animals have always been my guides, my friends and one of my greatest sorrows too, 'cos they are forced to receive everything we put out, and most of it is negative and excruciating for them. We are only just beginning to realise what we do to other humans and to ourselves.

Rainbow Circle gives me contact with our Earth, and also freedom from the isolation from which I have always suffered - that's because I've been on the outside of the dominating vampire culture in which we all have to strive outside of the sheltering fields. It's somewhere where I can talk and sing about my dreams of Animal Rights with everyone.

I tidied and beautified the space and picked flowers for the tables. I found I could talk to people about the violation going on all around us, and to the Earth Herself.

I am still hooked on Rainbow Circle, my involvement increasing with each season, and things are getting better inside me.

(no signature)

At SANDHILL there seems to be quite a lot of getting-on, as reported by "Soundings" of Summer 1999:

----- Sandhill -----

by Elke

The winter has had it usual activities - cross country skiing (first time for Kathy), firewood collection, Wednesday night dinners with Dancing Rabbit, ice skating on the pond (that was Cory and Pam's first), arts and crafts with Cory's playgroup, many delightful guests and visitors, lots of traveling, collecting and cooking maple sap, several birthdays (including Ceilee's 18th!). We also celebrated Rebecca's first anniversary as a member.

Sandhill Snapshot

Founded: 1974. Rural, 135 acres in north Missouri. 7 adults, 3 children. Industries include farm products (sorghum, tempeh) and facilitation. Have space for new members.

Some of the less usual activities included swimming in the pond on December 4, Pam spending December here, Elke, Laird and Jo unexpectedly visiting Hearhaven Community in Kansas City due to auto failure, Carol conducting a contact

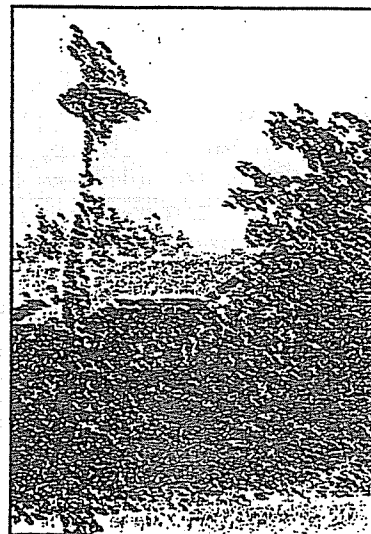
improv session, Pam and French killing a possum in the

henhouse, a life drawing session (partly at least due to Tony the visitor's motivation), Jo and Kathy making sushi, Lindsey's brother Ashley coming to see us, and French hauling the schoolbus out of the snow and mud with our little tractor.

The biggest event is not a particularly happy one. Sugar Shack, the building where we process our sorghum, honey and maple syrup, caught on fire. We caught it in time so that with the help of the Rutledge volunteer fire department, it didn't burn to the ground. There is

extensive damage to two walls and the roof, and we lost some tools and sorghum. The biggest loss may be to our building projects, the new residence and the greenhouse. Re-building Sugar Shack before we collect honey in July will have to be a high priority.

Our tempeh business continues to grow. It is becoming quite chic in Columbia, MO. One natural foods restaurant features it on their menu.



Sandhill bell, afternoon (Sara Knobel)

Something entirely new seems to be going on in Poland, as expressed by the "BARGE OF HOPE" of Barka, excerpted from "Shalom Connections" of Fall 1999:

Barka: Building Community with Poland's Rejects

—Linus Brown
Reba Place Fellowship

How we learned about Barka: Our daughter, Chris, is the representative of Young Life in Poland. She teaches in a Catholic girls school in Poznan, a large city with many homeless and unemployed. Its 650,000 are recovering from the collapse of the Communist State. Each year Chris has the joy and the great responsibility to select one Polish student who will come under Young Life sponsorship to spend a year with a Christian family in the U.S. This year Eva stood out among hundreds of applicants from all over Poland. She is the daughter of one of the founders of Barka, an amazing community movement that our daughter was eager to tell us about. This is what we have learned about Barka.



Two Psychiatrists join those "not making it:" In 1983 Tomacz and Barbara Sadowski, both qualified psychiatrists working in Polish hospitals, felt they could not address the problems of their patients while working within the State system. They left their jobs and began living and working among people forced to live on the margins of society, people who were homeless, unemployed, mentally ill, or otherwise "not making it." The Sadowskis' first conviction is that every single person is of value. Their aim is to rebuild lives of people rejected by "normal society" and help them to achieve self-respect.

A "barge" for the city's refuse: After begging and borrowing from friends, they took over a derelict school in 1989. This became home for the Sadowskis, their three children, and fourteen others, all unemployed and homeless. They supported themselves by growing and marketing fruit, vegetables and flowers. This became the first property of the Foundation for the Promotion of Mutual Help which they nick-named Barka, after the barge that is used to remove refuse from Polish cities.



Today there are seven more Barka communities in Poland. Their properties total more than two square miles ranging in size from a city block to large farm tracts. These tracts include a former school, a coal yard office, abandoned barracks, farm buildings, industrial shops and factories, and a country mansion.

Teaching self-help with community support: The Foundation for the Promotion of Mutual Help aims to create a complete life for its membership. Housing and food are only the start of a fuller life. A program of reeducation equips many to make better contributions to society. Help is available to any who are in need, whether members of Barka or not. But people addicted to drugs or alcohol may not live in Barka property.



Barka has created an impressive network of collaboration among NGO's in Poland and Western Europe. Social problems solved by ordinary citizens is a novel idea catching on in a country where state control has fallen away and the free market has big holes in its safety net. □

In KOMMUNJA we found this exciting piece signed by UWE

Catastrophy at the HOLLERHOF: on May 6th, a fire burned up the roof and large parts of the buildings. A resident, woken up by the flames, succeeded in waking all the others, so nobody was hurt. But the planned * communes meeting cannot take place here!

Spontaneously, Kommune "Country and Freedom" at Hagen-Gruenden offered to hold the meeting on the planned date at their place. The problem is that many of their residents are away during the preparation period. It would be helpful if people from other groups could come earlier to help..

Uwe
2.7.99

KOMMUNJA has no fixed address: Every issue is edited and printed by another German Comune.

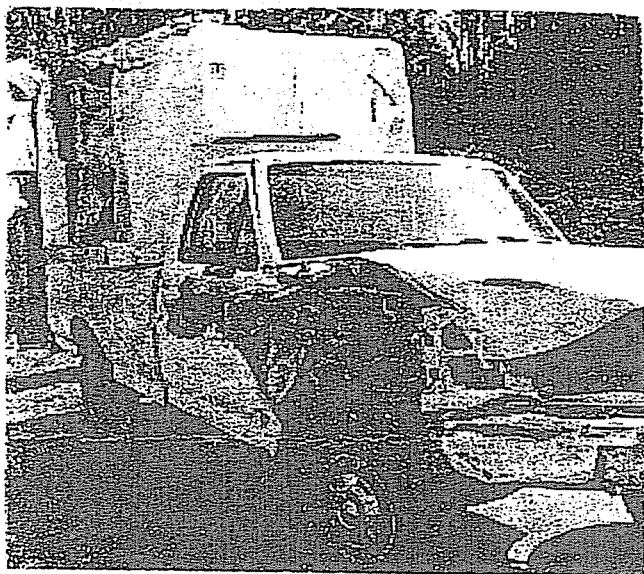
Whoever has lived in community (including Kibbutz), must necessarily be aware of the "Carpool Syndrome" of almost every collective way of life. From the "LEAVES OF TWIN OAKS" No.92, of Spring 2000, we lift the following little pearl of a story, which should be entitled "A Truck called Utofia":

KIBBUTZ DO SCOPES

Vehicle News by Gordon

Our delivery truck UTOFIA was totaled after going into a ditch and hitting a tree this spring. It was a '95, with only 36,000 miles on it. Nobody got hurt. Shopping has begun for a replacement.

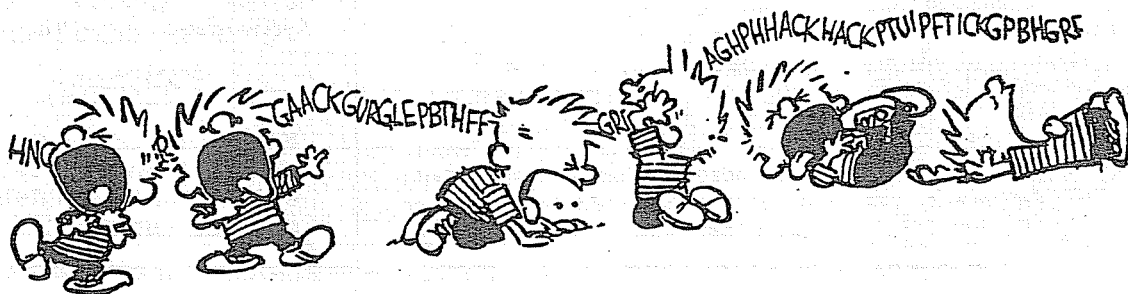
We were saddened but not surprised when TUVAR, the trusty '88 Corolla, finally died during the hard winter of 99-00. Doctor Inge said it was probably a cracked head or block, but we all knew it was just old age.



More shocking was the sudden violent demise of JEZEBEL. She was struck down in the prime of life ('93 model with only 202,997 mostly highway miles) by an unfortunate impact with a car in front of it. Again, no one was hurt, at least physically. An impromptu sharing circle helped members deal with their feelings, and with questions such as why the universe allows bad things happen to good cars?

The question then arose of whether to replace just one or both lost cars. Back in 1996 we had added an extra car to our fleet! The question of how many cars we really need was an excellent hammock-shop meeting opportunity. We had snacks, played car songs out loud before the meeting and during the break, and talked car issues for two hours (plus made a bunch of hammocks, of course).

These days, with population down and community income falling short, it made sense to most people to replace only one car and its going to be a brand-new Corolla. Next we have to name it.



Leafing through many communities' publications, I often get an uncomfortable "white" feeling: we don't seem to hear much about blk communes, although it would make a lot of sense. So I was enchanted to discover "We Belonged" by Elsie Perry Payne in the "COMMUNITY JOURNAL" of Fall 1999:



Main Street was "up there"—just two or three blocks up the street, but we never went up there. Everything we needed was right here at home, in our own little neighborhood. *Everything*. Family. Friends. School. Church. Everything we needed!

And if there was ever anything anybody didn't have that they needed, it was provided. We shared things. If you had something others didn't have, you shared it with them. You just did that naturally. Nobody had to ask. Nobody thought twice about it. It was what we thought we were supposed to do. It was what we were there for.

Oh, I remember—it all comes back—really good times when I was a child. I remember our Sunday school picnics, everyone sharing what they'd bring in their picnic baskets. We'd gather together, and people would laugh and talk, and we'd play all kinds of games. Everyone was together in one big family, a big close-knit family that we all were part of.

We belonged to each other.

We Belonged

In the Black community, family meant everything. We didn't belong just to our own family. We belonged to the community. The whole community was our family. It was just a *feeling* we all had, about each other. I'm not sure I have the words to express it. It's just that we all cared for each other. We were close to each other. We had this feeling of togetherness. We all felt it.

It was just natural, to feel that way. It was how we lived. We'd go to each other's houses, just to be there together. And if you were there when it came time to eat supper, you just naturally sat down at the table and everybody ate supper together.

And when it came time to go home, if it was dark, well, the people made sure you got home all right. They might walk you home. Not that there was anything dangerous out there. There wasn't. But it was dark, and they were looking out for you. All the people of our community looked out for each other.

We were in our own little world. Growing up, it seemed to me like the whole world was right here, in these five or six blocks of our little neighborhood.

BY ELSIE PERRY PAYNE COMMUNITY JOURNAL FALL 1999

Let's top off this Kaleidoscope with a sweet little cartoon, straight out of the 'Jolly Ranchers' folder - representing some (mostly repressed) longings of quite a few community members:

So long! SHALOM!

Yours - JOEL DORKAM

"ONE MAN'S LAWN MOWER"

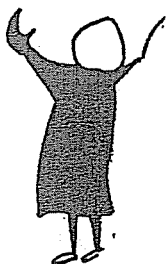


CHANGES ON THE KIBBUTZ - FOR BETTER OR WORSE?

A significant change, without any general previous planning, took place at the level of the nation-wide movements. There are three national organizations: the United Kibbutz movement with 170 kibbutzim and cooperative settlements and 80,000 people; Kibbutz Artzi with 85 and 38,000 and Kibbutz Dati (Religious) with 16 and 6500. Until the 1980s crisis they were central in forming the image and determining the life-style of the individual kibbutz. They had both economic means and channels of political influence. With the crisis, however, the two larger movements lost most of their material assets and their influence on individual kibbutzim diminished greatly, so that they were barely involved in the change processes. Indeed, they were borne along to a great extent by grassroots' initiatives, offering neither organization nor ideological direction. These two movements are now on the eve of amalgamation, since time and changing outside circumstances and internal developments have blurred their special characteristics.

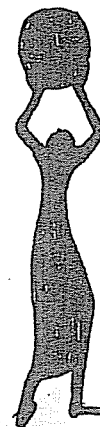


Changes and adaptations, going on at a rate and to an extent that varies from one kibbutz to another, prove what was said earlier, namely, that the next decade will see various cooperative communities with different degrees of communality, all of which will be called kibbutzim. Those that retain at least common ownership of property, and an acceptable degree of solidarity and cohesion among their members will have the right to bear that name.



ADVANTAGES AND DRAWBACKS OF CHANGE

All changes in the kibbutz take place slowly, after long deliberation, decisions usually being taken only after a vote with a special majority of more than 55%. In very few kibbutzim were there sharp confrontations and a social crisis, and where they were, there has been severe and arbitrary infringement of the rights of the minority, of the old pioneers and of the weak. Frequently the Registrar of Cooperative Societies (responsible for all such) serves them as a shield against gross violation of cooperative regulations, including of the kibbutzim.



Some regard the changes as a revolution, albeit not a total one. Others see in them not merely adaptations to changing circumstances and new norms, but a change in values. With changes still going on apace, it seems too early to judge. Indeed, there is a danger that certain kibbutzim, striving to adjust and adapt, will cease to be cooperative communities and carry out a total revolution. There is a danger that in the stress laid on material matters enroute to economic rehabilitation, those of the spirit will be lost.





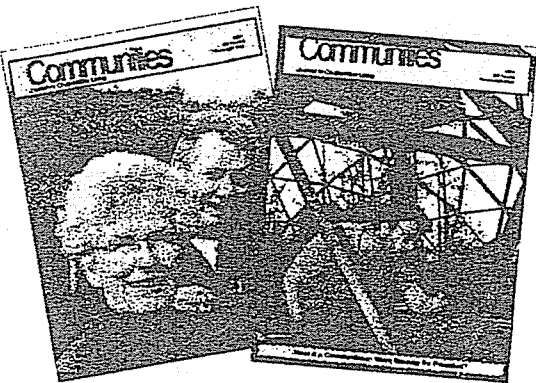
The emphasis on individualism sometimes makes it more extreme, and therefore a challenge to collective cohesiveness. On the other hand, without placing more responsibility on the individual for earning a living, for the common welfare, and for greater efficiency, productivity and profits, the kibbutz could not extricate itself from the economic crisis. Without greater openness towards individuals' ambitions to make use of their talents and training, one cannot assure that young people, born and raised in the kibbutz, will return to the kibbutz after military service and university studies. Hence the need for divergence from traditional occupations, organization and management, for openness to innovative ideas and initiatives, abandoning rigid thought patterns that so often lead to social and economic stagnation. The great test of the kibbutz in the coming years is not whether it will overcome the crisis -- some say it has already done that -- but whether it will emerge stronger, better adapted to new environmental conditions, and able to confront the social, economic and technological challenges of the 21st century.

The experience of the kibbutz, and even more so, the ways the kibbutz may choose to extricate itself from the recent crisis, can serve as an example for cooperative movements throughout the world. First of all, one should determine whether the difficulties of the egalitarian, comprehensive production and consumption cooperative, that is also a life-style (the kibbutz model), do not in fact indicate that the idea is too ambitious to carry out. By contrast, the existence of the kibbutz for almost a century indicates the possibility that difficulties may have arisen from chance combinations of circumstances that, occurring simultaneously, almost defeated the kibbutz. The strength that kibbutzim have found within themselves in their efforts to emerge from the crisis and their determination to continue as cooperative communities (though with varying degrees of cooperation), are positive proof that the cooperative idea in general has not failed. The solidarity, that is the basis of cooperation, is the message of hope for modern society, split as it is into individualistic-egoistic fragments, and a barrier against social disintegration.



Excerpts from an Article by Eli Avrahami (Kibbutz Palmachim)

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L'Arche International Federation

Communities for the Mentally Handicapped

by Marty O'Malley and Lisa Cigliana

There is a facet of the intentional communities movement that serves people with mental or physical disabilities. Two international networks of such communities are the Camphill communities and the L'Arche International Federation. There are also communities for the disabled that are not part of a specific network, such as Innisfree community in Virginia.

L'ARCHE IS A CLOSE-KNIT CHRISTIAN community in which people with mental handicaps live with nonhandicapped people in a family-like environment. We are part of the L'Arche International Federation, in which there are 110 communities in 27 countries.

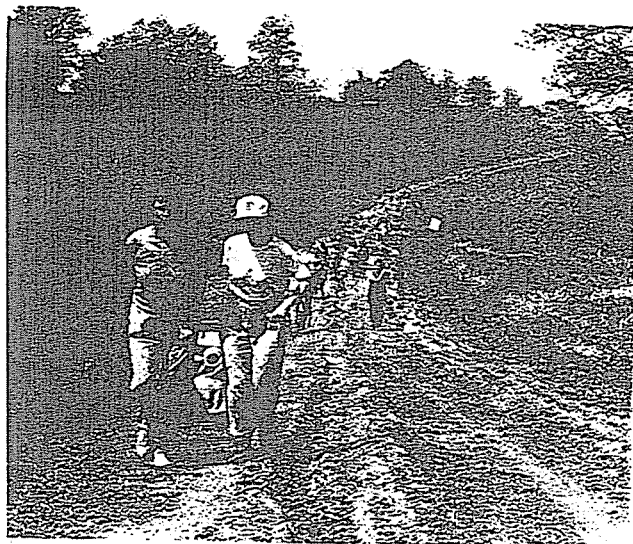
We see our mission as: (1) creating a home where faithful relationships based on forgiveness and celebration are nurtured; (2) revealing the unique values and vocation of each person; and (3) changing society by choosing to live in community as a sign of hope and love.

In Mobile, we've welcomed 19 people with handicaps, and most have multiple handicaps. For example, some have mental retardation and seizure disorders, or they might be blind and can't walk. In addition, 17 have come from state institutions and there is little or no family contact, so we quite literally become family. We try to live like brothers and sisters.

Nonhandicapped people (assistants) are an integral part of the team at L'Arche. They can be more-or-less permanent residents, and are often people who have had some sort of career and want a lifestyle change. We've had a chemist, a lawyer, a teacher, and nurses. Here in Mobile, two of us have been here over five years. Another group of people that we attract are those who stay from one to three years, and they are usually recent college graduates who want to live in our community before getting into a career. Finally, we attract people who are either in school or haven't yet started school. They want to stay a year or less, similar to an internship or a summer program.

In terms of administration, our board of directors takes care of the policies and procedures. The community council is responsible for the quality of life of the community. Donations make up about a third of our operating expenses. Not all L'Arche communities are that way; some are government-funded.

L'Arche Mobile is a part of the L'Arche International Federation. On an international level, the federation addresses issues such as our spirituality, retaining assistants long term, looking at issues that affect L'Arche globally as well as health insurance and recruitment. Within



Working together can give community members a strong feeling of connection and of belonging.

the United States, we are linked to communities in Jacksonville, Florida; Kansas City, Kansas; and Clinton, Iowa. These communities sponsor retreats for people with handicaps and also offer orientations in the L'Arche philosophy to assistants.

For those interested in learning more about L'Arche, our founder, Jean Vanier, has written numerous books; his most sought-after title, which we view almost as a "bible" of living in community, is *Community and Growth*. The late author Fr. Henri Nouwen lived in a L'Arche community for several years, and his book *The Road to Daybreak* tells of his experiences.

Resources

L'Arche Mobile, 151 South Ann St, Mobile AL 36604,
USA. Email: larchmob@acan.net
<http://www2.acan.net/~larchmob/>

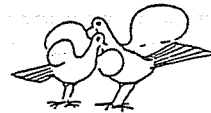
L'Arche Canada

<http://www.larchecanada.org/>

Camphill Association of North America, 224 Nantmeal
Rd, Glenmoore PA 19343, USA. Tel: 610-469-6162.
Email: information@camphillassociation.org

<http://www.camphillassociation.org/>

Camphill Communities, Britain and Ireland,
<http://www.camphill.org.uk/>



Creating Our Commune

BY ELAINE SUNDANCER

In the sixties, when we were living down in Berkeley, daydreaming about living in community, we assumed that we could choose the people we wanted to live with. When we said "commune" we imagined a small group of people, formally accepting or rejecting new members. We expected that each person or couple would probably build a private shelter in addition to the communal main house. We didn't explicitly say this is what we're going to do, but as I recall fragments of casual conversation I think that's what we all had in mind.

That isn't how things have worked out here at all. As we began to live in the country, as our minds relaxed, as we experienced what we had previously only imagined, some of us began to react in new ways.

People arrive here in all sorts of ways. They are hitchhiking and one of us picks them up. They are looking for their friends who are living someplace around here. They are driving around ("I have my car fixed up so I can sleep in it") just for the fun of visiting places. They are old friends of ours from back in the city. Some people arrive saying, "I'd like to find out about joining the commune." They don't stay. Some people arrive saying, "I'd like to stay here overnight." Sometimes they wind up living here.

Each person who walks up the driveway gets a different reception. Some people are welcomed, some are chased away, and I can't exactly say why. Mike and Joan arrived the night of the August full moon. They came

with some people who were friends of friends of friends, but that's not enough to explain the welcome they got. They walked in the door, and all of a sudden we were all high, and everyone was hugging everyone else and saying hello.

I don't know why it happened that way. They were on a three week vacation from the city; Mike was about to start law school and Joan was working in a lawyers office in San Francisco. They had planned to travel around, but then they decided that they'd rather spend their three weeks with us. After they'd been here a while they went to every member of the community, saying, "We'd like to live here, how would you feel about it?"

It was September, we were all worrying about the approaching winter, and the communal building that had not been built. No one told them, "No, go away." They went back to the city, Joan gave her boss notice, Mike got a year's leave from school. They are here now.

Will and Claudia—I'm not sure that I have it right, but I think that they came here because Claudia was an old friend of Mary who was an old friend of Mark—who had been his girlfriend in high school. When they arrived Mark and Anne had already left, but of course we told them to stay for supper. Claudia and I sliced potatoes together while I told her how worn out I was by strange faces all the time, how my heart had dropped down when I saw another strange car (theirs) pulling up the driveway. Somehow, while I told her this, we got to be friends.

They had been living in a communal household that had been busted and broken up. Now they were travelling in an old enormous Chevy car, looking for a place to live, but not very uptight about it. Claudia was forceful, competent, energetic, a Jewish Leo with black kinky hair that she wore in an Afro. Will was a Cancer, gentle, shy, with a nervous giggle whenever he was unsure of himself, which was always.

They came with us a few days later when we went to spend the day at Mountaintop. I watched Will cuddling Steven on his lap, and said how good it looked to see him being so comfortable with his son. "Oh, he's not my son," he said with a little nervous giggle. "Claudia and I have only been together for a year. His father lives down in Chico." Before supper we all gathered, holding hands around a circle, to chant. Will was on my right. When the chanting ended, I was still sitting with my eyes closed, and I felt him kiss my hand.

How did it happen? I don't know how it happened. Will and Claudia were visiting us, and they felt good, and after a while they weren't visiting. They were just family.

COMMUNITY JOURNAL SUMMER 2000

This article is excerpted from Celery Wine: Story of a Country Commune by Elaine Sundancer. Copies of the book are available from Community Service, Inc.

Quotable quotes from George Bernard Shaw:

"My schooling not only failed to teach me what it professed to be teaching, but prevented me from being educated to an extent which infuriates me when I think of all I might have learned at home by myself!"

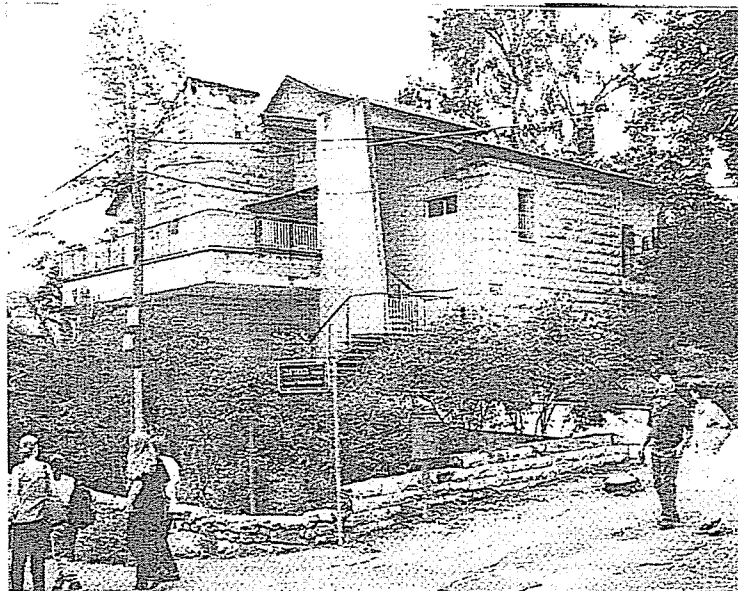
"With nothing but academic degrees, the most erudite graduates may be noodles and ignoramuses. The vital difference between reading and experience is not measurable by examination marks."

THE NEW HOUSE -

A CENTER OF ACTIVITY IN ISRAEL

Last November, a small delegation of the INTEGRIERTE GEMEINDE from Germany went to Kibbutz Tzuba near Jerusalem, to take part in a meeting of the "Urfeld Circle". This circle - an association of religious and secular Jews and members of the Catholic Integrated Community - has held many meetings and serves as a forum for the mutual exchange of views, reflections and traditions and their significance in our time

The highpoint of the day was a joint visit to "Bet Shalmon" in Motza (near Jerusalem), the House commemorating Shlomo Shalmon - one of the founders and initiators of the Urfeld Circle (who was for many years secretary of the I.C.D.), which the Gemeinde has acquired recently, to serve as a (partly international) meeting place and center of activity in Israel.



THE SHALMON HOUSE

This was not yet the inauguration ceremony, but the occasion was comparable to it - the cheerful mood, the approval of the site and the size of the building - and as a first encounter with neighbors. As a matter of fact, all were surprised as to the well-chosen locality, the large garden, the spacious house. Some brought presents, some sent congratulations, true joy was felt all around.

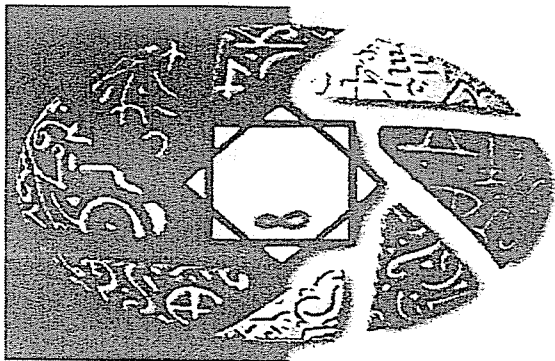
The "Circle" meeting discussed the aims and purpose of the new center in Motza. All in all, it is to be a place where the Circle's spirit has its homestead in the assembly of Jews and Christians, where shared awareness of and responsibility for - to use Shlomo Shalmon's words - "a pertinent, truly

humane life-style, permeated with belief", will be kept awake and ready to face consequences together.

The impulse to establish the Integrierte Gemeinde, some 50 years ago, was the shock after the Holocaust, which led to a root-taking in Jewishness as a pre-condition for the true way of Catholicism. The Old Testament became the most important textbook; we re-discovered that belief and life cannot be separate worlds.

Tamas Csopf & Arnold Stötzel

(From "Gemeinde Heute")



Federation of Damanhur



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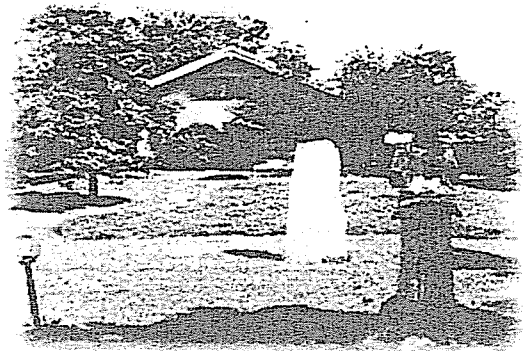
Wanting to live
in Damanhur?

Oberto Airaudi's
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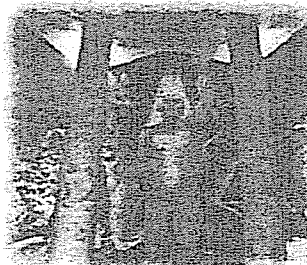
From 8th to 11th of November
GENTle POWER MEETS IN DAMANHUR

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In a historical period in which peoples and races are disappearing and humanity is losing its history and diversity, Damanhur has created a human group with its own artistic, philosophical and social expression

THE BRUDERHOF

Dear Sol,

How are you all. we look forward to future connections with you and any kibbutzniks. We are still grateful for Gur's visit here, thanks for sending him to be with us.

We have just returned from the August 11-13 Children's Festival in our New Meadow Run Bruderhof which was a truly historic event. We were specially happy to have two representatives from Israel with us. I think they enjoyed it very much and may one day write an article about it. They are mentioned in the article from the Cleveland Plain Dealer that I attach at the end of this report.

It was a wonderfully harmonious and joyful event. Can you imagine children from 42 different countries of different cultures, languages, color and religions? We had children from Cuba, Bosnia, Tibet, Nepal, England, Ireland, Puerto Rico, Germany, Israel, Haiti, and Mexico etc..



Best wishes and shalom to all our friends,

From: Martin Johnson <mjohnson@bruderhof.com>

And little children led them in protest Death penalty foes stage youth crusade

Monday, August 14, 2000

By KAREN R. LONG

PLAIN DEALER REPORTER

CLEVELAND OH.

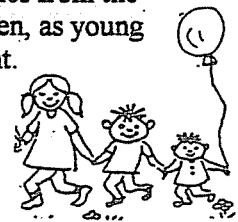
WAYNESBURG, Pa. - Hundreds of girls and boys, enlisted in a children's crusade against the death penalty, clutched yellow balloons yesterday as they marched past tense police perched on motorcycles outside a maximum-security prison here. As the children filed by, police turned their backs to show their distaste for the Children's Crusade 2000, a rally organized by the Bruderhof, a pacifist Christian community long opposed to the death penalty. The line of motorcycle police and the wave of marching children graphically illustrated how the divide over capital punishment shows signs of becoming an election issue this year.

Most of the children came from the nine Bruderhof communities in the United States, England and Australia. Others were bused in from progressive organizations in Pittsburgh and New York and other parts of the nation. The Bruderhof, which means "Place of Brothers," also flew in youngsters from Cuba and Haiti.

"Half of those kids don't understand what's going on," muttered Pittsburgh policeman Bud Leaver. But 10-year-old Arynn Dvir, an Israeli from a kibbutz, asserted that she did. "If killing is a sin, then we should stop the death penalty," she said.

The Bruderhof, with about 2,500 members worldwide, pride themselves on being child-centered. They started the children's crusades three years ago as a way of teaching peace. Surrounded by country music stations and a stock-car racing track, the Bruderhof run two reclusive communes in rural southeastern Pennsylvania. The communes, called New Meadow Run and Spring Valley, are about 40 miles from the Pennsylvania State Correctional Institution in Greene County. The Bruderhof bring their children, as young as 8, to visit some of the 1,800 inmates, said Sharon L. D'Eletto, assistant to the superintendent.

As we had no room large enough to hold over 1000 people we had put up a large tent where we had all of our mealtimes. Every occasion was used for performances of all kinds, dances by children and singers like Pete Seeger



Asked if the protesting children, some as young as 4, were being used to promote a political cause, Bruderhof elder Johann Arnold was taken aback. "This is not a political statement," he stressed. "You write that down. We come at it from a religious angle. God is a God of life, not death."

Letter to the Editor

A HEARTFELT CALL TO THE MIND AND THE HEART

No doubt you all are concerned about the tragic events in our area, as screened daily all over the world. We Kibbutzniks feel it even more deeply, because we live here in the Middle East, and among those "villainous" Israeli soldiers are our sons. What does not appear on your TV are the basic facts behind the conflict, and I want to present you with **my view of the situation**

The only reason that there is no Palestinian state next to Israel is the fact that the Arabs rejected (while the Jews accepted) the UN Partition decision of 1947.

In the 19 years of Arab rule over the West Bank and the Gaza Strip, there was no move whatsoever to set up a Palestinian state, and during all that period, no Israelis were permitted by the Arabs to worship at the Western (Wailing) Wall, Judaism's holiest site.

The only reason that the West Bank was occupied by Israel was the Jordanian attack on Jerusalem during the Six Day War, despite Israel's plea to the King of Jordan to keep out of the conflict. Then, when the Old City of Jerusalem was captured, Israel of its own free will handed religious controlof the Temple Mount back to the Moslem authorities.

At no time ever was Jerusalem the capital of an Arab or Muslim country or empire. Jerusalem's status among Jews is obvious from even a brief perusal of the Old Testament or a Jewish prayer book.

In the course of history, many movements have resisted occupation. None - since perhaps the Children's Crusade - have allowed their children to be in the forefront of their struggle.

I am not claiming that justice is only on our side. Like most Israelis, I say YES to our withdrawal from most of the "occupied territories" and YES to an independent Palestinian state, under the condition that Israel's security is assured. No country can agree to commit suicide - and I mean the word literally.

Never was the possibility of peace greater than just before the outbreak of the recent Arab uprising. But the Palestinian leadership chose violence over negotiations. Behind it all lurks, in my view, the fact that Arab leaders are afraid of what could happen if peace does break out. Israel, despite all its limitations, is a terrifying threat to them, with its democracy, freedom of speech and press, equality of the sexes and progress.

Let's hope for peace soon - and work for it!

Yours - Sol Etzioni, Kibbutz Tzora
(Your comments will be most welcome!)



Maria Fölling-Albers
Werner Fölling

Kibbutz und Kollektiverziehung

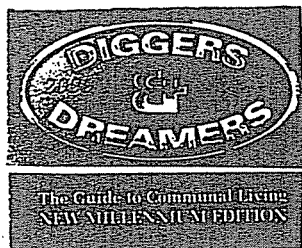
Entstehung - Entwicklung -
Veränderung

Die Kibbutzim bilden die weltweit größte egalitäre Kommunebewegung, die auch utopisch-sozialistische Ideen weitgehend realisiert hat. Sie sind zugleich pädagogische Laboratorien, die Ideen der Neuen Erziehung bzw. Reformpädagogik zu einem einzigartigen Konzept der Kollektiverziehung verdichtet haben und dies immer wieder den veränderten Realitäten anpassen müssen. Der Band gibt einen historischen und systematischen Überblick sowohl über das soziale Experiment „Kibbutz“ als auch über dessen Erziehungskonzepte und -institutionen sowie über die empirisch erforschten Einflüsse der Kollektiverziehung auf das Verhalten und die Persönlichkeitsentwicklung der Kinder und Jugendlichen. Darüber hinaus werden die Krisen- und Transformationsprozesse der letzten Jahre in einer aktuellen Standortbestimmung des Kibbutz und seiner Erziehungseinrichtungen untersucht.

KIBBUTZ AND COLLECTIVE EDUCATION

Dr. Maria Foelling Albers
Dr. Werner Albers

For 30 years now, the authors have been following closely the developments of the Kibbutz educational system. In their book they raise historic and sociological issues, as well as pedagogic and psychological questions of collective child rearing in Kibbutz schools and children houses. They also discuss in depth the (ever-changing) situation of women and family on Kibbutz.



Diggers & Dreamers 2000/2001

Edited by Sarah Bunker, Chris Coates,
David Hodgson and Jonathan How
If you're considering joining or setting up an
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Diggers & Dreamers 2000/01 has an
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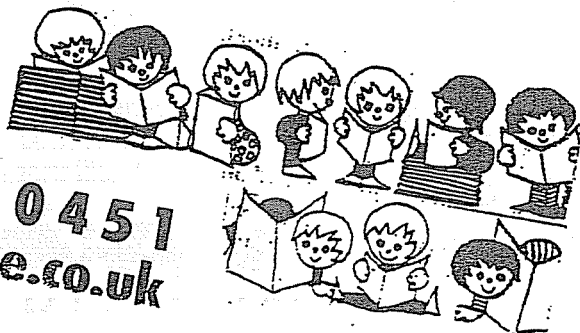
Eurotopia - Directory of Intentional Communes and Ecovillages in Europe

The German language edition of "Eurotopia-Directory of Intentional Communities and Ecovillages in Europe" was published in May 2000 and an English language edition is now in preparation. We hope to be able to publish it in November/December 2000.

EUROTOPIA is the European directory for living in community. It contains addresses and information of communities all over Europe. Despite a great variety in social, political, economic, spiritual and ecological values they share the commitment of living cooperatively and self-organized. By realizing their own vision these people try to answer the need for social, ecological, economic and political change in this world. Eurotopia gives answers to many of your questions about communal and cooperative living such as: Where am I welcome as a working guest? What are the national, European and international community-related networks? How do I visit (and not visit!) a community? Where can I find a vegan permaculture project centred on spirituality in Finland? What about L'Arche in France? How can I join a community? Where can I find more information on cooperative and communal living?...

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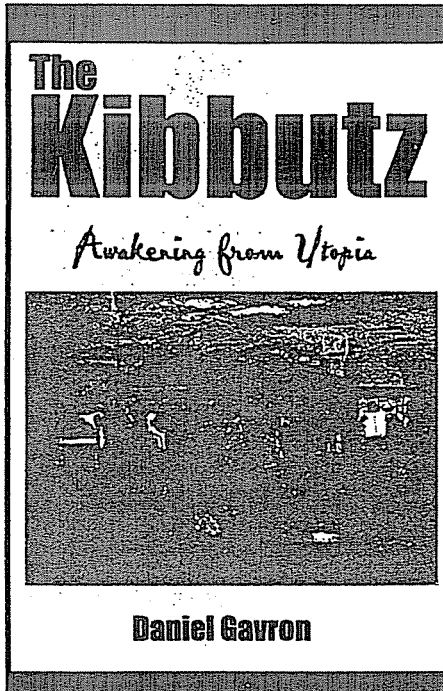
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The Kibbutz

Awakening from Utopia

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Tammuz: Urban Commune
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By Daniel Gavron

Foreword by Howard Fast

"An important historical study, a book that will be read and reread for years to come. I know of no book that equals it as a study of the Kibbutz movement. No student of Israel should be without this book. It is inspiring and quite wonderful." —Howard Fast

"The kibbutz movement produced a miracle. Yet even miracles cannot ignore changing times. Having had the privilege of being a kibbutz member for many years, I know that the savor of the experience never fades. Daniel Gavron has written an amazing story about a living wonder."
—Shimon Peres

As time goes by and the list of publications dealing with the kibbutz crisis grows longer and longer, I have often asked myself what can possibly be added to what has already been said on the subject. Therefore it was with some scepticism that I started reading this book. The surprise was almost immediate. The author has not written a scientific research on the subject but has chosen instead to investigate 10 kibbutzim in detail and in focussing on them, he has produced an intimate investigation which only heightens the interest in the material.

Gavron has succeeded in writing an important historical study of the kibbutz movement. Beginning with Degania, the first kibbutz, and then Givat Brenner, Hasolelim, Neve Yam and Hatzerim, the book exposes the multi-dimensional face of the kibbutz up to the present time and includes kibbutzim that continue to enjoy economic and social success to those which are facing the most serious challenge to date - the question of their survival. Gavron interviews veterans who are witnessing the collapse of their dream and he listens to youngsters who have rejected the vision of their parents.

DANIEL GAVRON, a former kibbutznik, brings a keen and sensitive eye to the current revolution in the Israeli kibbutz. It is an excellent read for kibbutz lovers and worriers!

Yaakov Setter (ICSA Bulletin)