

# C.A.L.L.



International Communes Desk  
KIBBUTZ MOVEMENT

No. 18  
Summer 2001

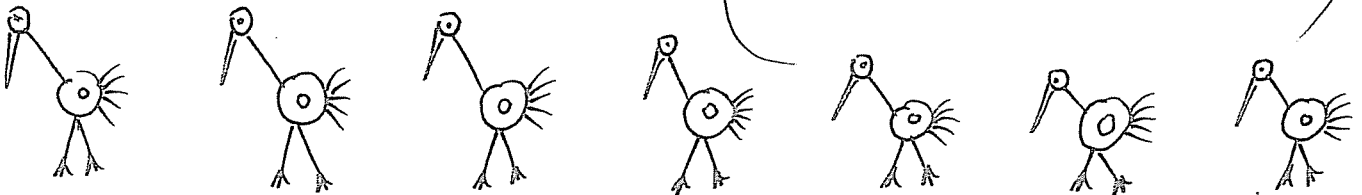
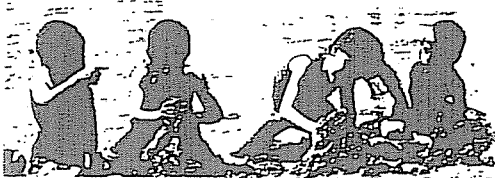


יד טבנקין  
YAD TABENKIN

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

( June 25-27, 2001 )

and fraternal greetings to the  
4th International Community  
Meeting, 1-7 July, both at  
the same place :



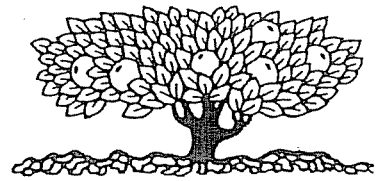
Shlomo Shalmon (Kibbutz Gesher)

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

Sol Etzioni , I.C.D. Secretary, Yad Tabenkin, Ramat Efal, 52960 ISRAEL

# A waterfall outside my window

Jan Martin Bang



What surprises life has in store for us! A year ago I would not have dreamt that I should be sitting here in Norway, writing this. What a year of changes!

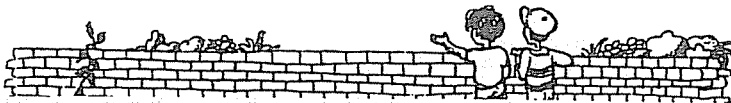
Last February an old friend of mine from Norway turned up in Israel, he lives in a small Camphill village near Oslo, and told us about a new venture they were starting, a school to teach environmental design and ecological building. Both the village and the school were looking for new people.

Ruth and I were already unhappy about the direction that Kibbutz Gezer was taking, about the changes going on there. Our dining room had been closed, our economy was being privatised with most members changing to a wage system, while one by one our communal services were ceasing to function. Gezer was no longer the kibbutz we had come to 16 years ago, and was no longer expressing our ideals of community, solidarity and an alternative way of life. When nearly every family acquired a satellite dish we realised that Gezer's culture had changed radically from the deliberate search for alternatives that originally had been so attractive.

It was not an easy spring for us, torn as we were between living in Israel, our commitment to kibbutz, and the offer of community and work in Norway. In May Ruth and I flew here for a few days to see for ourselves, and were made to feel welcome at Solborg Camphill Village. Yes, they wanted us to come! They were starting a new seminar centre teaching ecological design and village life, where I could work. For Ruth they needed someone to take responsibility for the health of the village, and were happy to give her time to carry on with her homeopathic studies. For our children there was a Steiner school right here in the village. My father lived an hour away, and there were other family and friends within a reasonable distance. The view from the village was magnificent, and behind us the hills stretched up into a wilderness of forests, lakes and streams. Hard not to say yes!

After much discussion, heart searching, and not a few tears, we decided to leave the home we had built up for 16 years, our fellow members of Gezer, and Israel. On Wednesday 23<sup>rd</sup> August we flew to Turkey with tents, sleeping bags, camping gear and a belt full of dollars. We were on our way to Norway, the adventure had begun! From Antalya - which direction Oslo? We travelled north through Europe, hiring cars in each country, and taking boats from Turkey to Greece and from Greece to Italy. We covered over 7000 kilometres, and spent 120 hours driving!

Several reports were written on this overland trip. They represent encounters with Ecovillage and Permaculture projects, and had we had more time, energy and money, there would have been many more. What struck us most strongly was the proliferation of initiatives which we found along the way, and how the Global Ecovillage Network has been developed and expanded over the last few years.



Our first port of call was the Harman Institute in Hasandede, in Turkey, on the Anatolian Plateau east of Ankara. Everyone was busy with food processing, mainly drying and preserving. A wine making building was being reconditioned, and while we were there we helped to lay the pipe and prepare an irrigated area from the waste water. In the future, fruit bearing trees can be planted there. Contracts were being signed for sale of produce, and courses were being prepared for. The Harman Institute will carry on coordinating Permaculture and Ecovillage developments in Turkey, and is very interested in networking and cooperating with similar networks in the Eastern Mediterranean.

Hundreds of kilometres west, on the Aegean coast near Izmir, we met Hakan Barcan of the Focha Ecovillage group. The site consists of about 800 dunums (80 hectares) a few miles inland from Focha resort. It is gently sloping towards the west, and is currently agricultural land, used for grazing and with a well established olive orchard. The site is currently owned by Tunche Bokesoy and he has established a group of 7 – 8 people interested in developing the site as an ecovillage, though there is no one currently living there.

Phokies Ecovillage lies on the island of Evya (Euboea) just east of mainland Greece. It is two kilometres from the village of Akteo, on a north facing shore on the southern part of the island. It's actually an abandoned village, unoccupied for at least twenty years, a couple of hundred metres above a rocky shore, on a very steep slope, and is composed of a few small terraces, with stream beds cutting through it. There are many areas of ferns, interspersed with fruit and olive trees, many of which were extremely old. In between were old structures, paths, steps, terraces, foundations, and buildings in disrepair.

Ownership is shared between Tina Agiorgiti and Harald Jordan. Building is still a major part of life, with constant activity. Next to the property there are land and buildings owned by other members of the founder group. Land seemed to be more or less available for sale in the area, and there was a hope that the community would grow with supporters buying up land and settling there.

My impression was a community on a good path, committed to both inner and outer work on change in order to create a more harmonious world. There was a need to expand the productive gardens, and to improve the management of the waste water. A lot of wild fruit could be collected and stored.

Bhole Baba near Brindisi in southern Italy became an Ashram in 1979, the first in the country, and is now the centre of a network of ashrams and individuals throughout Italy which recognise Babaji, the Mahavatar of the Himalayas, as their inspiration. Thousands of people have been to visit over the last thirty years, and have experienced a small community with a strong commitment to environmental living. The land was cultivated bio-dynamically, with two cows giving milk and milk products. The diet is completely vegetarian, with orchards providing fruit and olives for oil.

Bhole Baba has room for extra residents, and ample land for cultivation. Anyone who wanted to till the soil, live off its produce, follow a simple lifestyle and a spiritual path, would be well rewarded here.

We now live in a large house, with a waterfall right outside our window. We are 10 - 15 people around the dining table every day, five of our household have special needs, and life here keeps us pretty busy. Our community consists of several large households, and when we all get together for our village meetings we are often as many as 45 people in a large circle. We are part of an international network of Camphill villages, with over 100 communities in 20 countries. We welcome visitors and indeed thrive from a constant stream of people from all over the world.

I teach Permaculture, Ecovillage Design and Straw Bale House Building at the newly established Bridge Building School. The School is open to all who wish to learn about ecology in practice and be part of a holistic initiative. In 2001 we offer a series of short courses in Permaculture Design and Camphill living, in addition to our main five month course which is based on a practical project offering an opportunity to work on an ecological building in a Camphill Village in Russia. In the summer we will also offer a course in Permaculture and Ecovillage Design in English for international participants.

We look forward to seeing you!

Jan Bang

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House at our SOLBORG village



# WHAT IS A COMMUNE ?

Trying to define the nature and meaning of a COMMUNE (originating mostly in the left protest movement), we have to admit, that there is no generally valid conception of all existing communities. In Germany, they surely have a common basis, are similar in essential characteristics, but are different in structure, realization and final goals, because each is built on the requirements and wishes of their members.

Many people imagine a "COMMUNE" as the remains of the '68 students' revolt and tend to present them as places of chaos, drugs and group-sex, whereas such communities represent an alternative to common life, a quest for the realization of a socialist society, the need for a better economic and ecological way of life and work; by and large - a more meaningful life.

In the COMMUNE, life is organized like a big family. All members take part in decision-making, in order to avoid any kind of hierarchy. The goal is common consent: majorities have no say over minorities, a final decision has to be taken by consensus of **all** members.

Common economy means - in its ideal form - that everyone brings in his/her entire capital and current income, making it the possession of the community. The abolition of material disparity is one of the most important goals of the COMMUNE. Even if some belongings remain personal property - and not all communities are strict in expropriating their members - in all cases the soil, buildings and means of production are held as common property. In a true COMMUNE everything is shared: responsibility, decisions, income and expenses, housing conditions, the children's education and husbandry.

**Consideration and tolerance are an absolute must for the dynamics of the group, and so is the constant mutual exchange of ideas.** The liberty of one member ends where it begins to limit the liberty of his/her comrade. Solidarity represents the foundation of the group

and is absolutely necessary for a "better life", which is after all the ultimate goal of the community

Life in a COMMUNE presents a chance of liberation from social restraint, more material and individual security for each member, and the ongoing experience of different norms and values.

## DIE FRAUEN VOM OLGASHOF



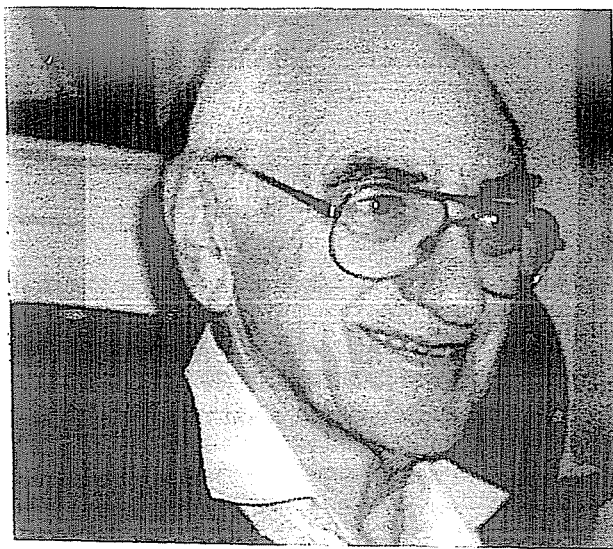
The COMMUNES have been founded by people who share the same views and aims, live together in a narrow space, strive for justice and for a common economy, common resolutions and a common framework of everyday life. In this way they wish to abolish the gap between people which is the outcome of individual characteristics, particularly gender and national origin.

Isi Ruge & Sina Wiehagen

KOMMUNJA (Olgashof, Jan. 2001)

Translation: Rachel Israel  
Kibbuz Kfar Menahem

FROM  
THE  
SECRETARY'S  
DESK



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When Call editor, Yoel Darom, reminded me that the time had come to "report" to you, I thought to myself that there isn't much to write about. And this is the result!

- The first of a series of four 32-page booklets in Hebrew, under the title *Communal Living Around The World in the Year 2000*, has recently been published. Interestingly written and attractively set out by kibbutznik Eliyahu Regev (Tzetze), it brings to life 20 individual communities and surveys 7 communal organizations in the Americas. It has been very favorably reviewed in the kibbutz press. The single booklet is priced at \$5 and the complete series at \$20 (including airmail postage).
- Our English/Hebrew website is still being worked on, but should be complete by the time you read this. The address is [www.communia.org.il](http://www.communia.org.il). Comments and suggestions will be welcome.
- Personal contact with overseas communities has, unfortunately, been very limited these past months. A delegation of the Noar Oved V'lomed (Working and Student Youth) Movement spent several fascinating days at the Niederkaufungen commune in Germany. The report given to the Desk by Tel Aviv commune member, David Stavrou, was most enlightening. (See p. 27)
- Live contact came in the form of a dozen young and old members of the German Catholic communal movement, the Integrierte Gemeinde. One day of the Passover, they participated, together with 30 kibbutzniks, in a gathering of the Urfeld Circle at their new center near Jerusalem, Bet Shalmon, named after the late Shlomo Shalmon. Two texts from the Old Testament were reviewed, from the differing viewpoints of the two groups, and then actively discussed. Also on the agenda were the changes taking place in communal living in both movements. Would that there were more such get-togethers of members of different communities.

Despite the political-security problems in Israel and the changes in the kibbutz movement, there are interesting developments on the communal scene. New forms of community living seem to be slowly cropping up throughout the country.

- A third urban kibbutz is being established in Jerusalem, by graduates of the Zionist youth movement, Habonim, from English-speaking countries. Its members work in formal and informal education and intend to contribute to the welfare of society in various ways. (Details from <http://www.kvutsatyovel.com/>.)

- The idea of graduates of the Israeli youth movements living together in urban communes after their military service, in order to continue their educational activities, seems to be catching on. It began in the Noar Oved V'loamed over five years ago, and in each of the other youth movements there are stirrings in this direction. We in the Desk are attempting to assist this welcome development.

- Every so often, we get to hear about yet another intentional community in Israel. The latest is an active group of established architects, who are planning to set up an ecologically minded community. We are naturally trying to encourage these initiatives.

Ecology is not a new fad; the Hebrew Bible contains quite a number of precepts concerning the preservation of the environment. Most kibbutzim are doing something positive ecologically, but five kibbutzim in Israel's far south have banded together and are working actively to preserve their desert environment. (For details try [www.kibbutzlotan.com](http://www.kibbutzlotan.com).) Recently, the foundations have been laid for a country-wide kibbutz organization for the same purpose. The Desk has contacted these two like-minded groups, in the hope that working together will help this vital activity to catch on throughout the whole kibbutz movement.

And I thought to myself that there wasn't much to write about!

Let's hear from you!

Sol Etzioni,



# Sex and Spirit

## Reconnecting Heaven and Earth

A conference about Sex and Spirit? When we first publicly announced our conference for October 2001 we got an enthusiastic response. Many acknowledged just how important this theme had been in their lives. "Exciting," "about time, too," were the comments, and "I'll be there." But there were also a few others, who were concerned about what the neighbours might think and afraid for the reputation of our community.

Both the positive response and also the unease that still prevails when we speak about sex – and perhaps even more so when we speak about sex in connection with spirit – have confirmed to me, once again, how important it is to explore this theme in more depth. In conversations with friends and in my practice as a psychotherapist I have come across a lot of sexual dilemmas. Feelings of guilt and shame, communication problems, pressure to perform or conform, the physical inability to let go of control or a loss of sexual feelings when the heart engages, are just some typical examples. The resulting unhappiness in our lives and relationships is painful for the individuals concerned, but I believe that this goes far beyond individual problems. We experience this pain and confusion about our sexuality collectively, and so what better way to address this also, than as a collective.

Some of the roots of this predicament can easily be traced back to the formative periods of our main religions and the turning towards patriarchal values. In the last three thousand years or so much has been said and done to divide body and spirit, elevate one and condemn the other. Women, nature and sexuality have been devalued, exploited and oppressed in the name of God. We may be aware of this, but how do we deal with this split in our psyche? How do we reconnect our heart and soul with our senses and our genitals? How do we set our bodies and minds free and begin to explore what sexuality really is about for us?

Liberation is one thing (and I am very grateful for the 1960s) but in its own way it can keep body and soul just as separate by emphasising the physical side of sex and promoting the

"having fun" aspect as its ultimate goal and potential. Maybe we could take another step and see what happens when we bring body and spirit together and view one as an expression of the other.

For years I have been puzzled about a mysterious experience in my own life. Sometimes when I make love I feel as if I am transported into another world for a moment, a world of such deep and intense love that my heart aches with a strange mixture of gratitude, intense longing and sweet sadness. When this happens I often find myself in tears, intensely moved, intensely happy and with a sense of having found what I once knew intimately. In those moments all I want is to be a drop falling back into the ocean. These moments have become my deepest connection to the source of existence.

I don't know what this all means. I am deeply intrigued.

A long time ago, in the times when God was a Goddess, sexuality was regarded as sacred, and sex as a means to achieve spiritual union with the divine. Sexual ecstasy was highly valued as a gift from spirit. Do we need to retrieve some wisdom there? Are sexual energy and spiritual energy at their core the same?

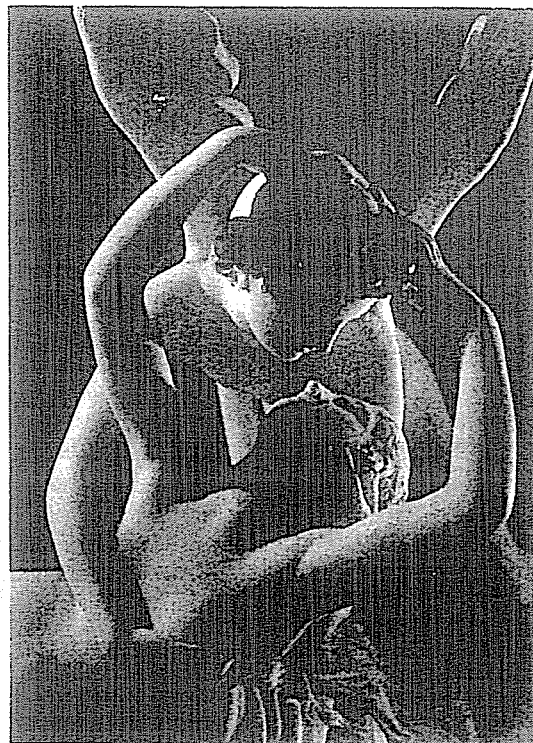
So these are some of the questions and issues that I feel inspired by and that will be addressed in our conference next year. Geoffrey, my co-focaliser, has his own take on it and you can read about his thoughts and feelings in the next issue of Network News.

*Elke Heyer*

*To find out more about the Sex and Spirit Conference please turn to page 25 in our latest Guest Programmes brochure or visit our web page [www.findhorn.org/sexspirit](http://www.findhorn.org/sexspirit)*



Photo: Elke Heyer



**N**ewsletter of the Findhorn Foundation Issue 25 – Winter 2000/2001

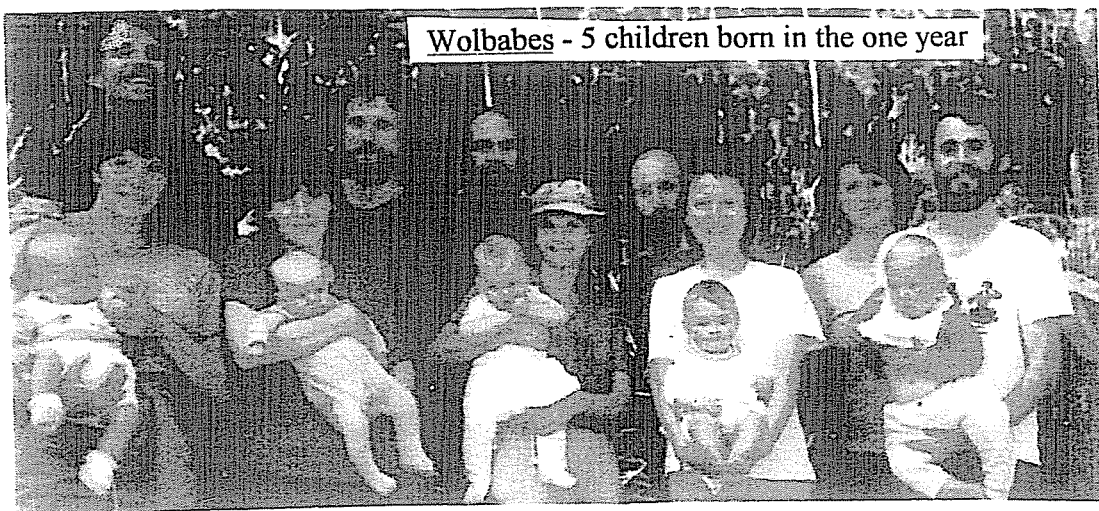
The Findhorn Foundation, The Park, Findhorn, Forres, IV36 0TZ, Scotland. Telephone: 01309 690311  
and Cluny Hill College, Forres, IV36 0RD, Scotland. Telephone: 01309 672288



# WOLERY

Dear Sol, Our community - The Wolery - was founded in December, 1976. It is located on 61 hectares of a previous dairy farm, although two thirds of the land is uncleared eucalyptus forest which we are retaining. We have 13 houses arranged as a village around a community centre. Minimum spacing between the homesteads is 49 metres. We are in the process of building a duplex homestead which will be fully equipped for aged people. When the building is finished, two older families will sell their present homesteads to new members and then move in. They will buy the new accommodation.

Thus, we are a group of people sharing the land and its maintenance but we live in separate homesteads. That is, we elected to live privately and consciously come together for communal activities - of which there are many.



We are small compared with a kibbutz, there being only 24 adult members at the moment. This will increase to 28 when our two last "retirement" dwellings are built. A few of our older children come to meetings occasionally and are encouraged to participate in all except constitutional or membership matters.

There is very little communal generation of income, only from the annual sale of some cattle. Each family is self supporting financially with some going out to work (teacher, nurse, school bursar, etc) and others working at home (draftsman, environmental scientists). Each family has its own vegie garden and orchard. We get together for meetings, frequent shared meals (everyone brings food), parties, table tennis, music, etc. One of our members runs a school in the Centre four days a week and, on Wednesday evenings, yoga classes are held.

Each household pays rates to the Denmark Shire Council and also pays annual fees to the Wolery Community for management, maintenance of roads and water supply, etc.

As a group, we own and maintain the community centre, the bulk food cooperative and shop, a tractor and implements, a large trailer and a well-equipped wood workshop. In sub-groups we share lawnmowers, brushcutters, chain saws and washing machines.

The name Wolery is lifted from AA Milne's *Winnie the Pooh*. When we were trying to choose a name some children came up with "The Wolery", that being the name of the house of the character, Owl, who, although wise, couldn't spell! So, considering ourselves to be somewhat wise and also somewhat foolish, we adopted that name.

Our life on the Wolery is great. We are like an extended family and, like a family, no one can be expelled, there being no expulsion clause in our constitution.

Ian Conochie,  
RMB 1050, Denmark, Western Australia, 6333, Australia.

[conochie@denmarkwa.net.au](mailto:conochie@denmarkwa.net.au)

In our last issue (CALL No. 17) we praised a new book: "THE KIBBUTZ - Awakening from Utopia" by Daniel Gavron, published last year by Rowman & Littlefield, New York - Oxford. Here we reprint the foreword, written by the well-known American writer HOWARD FAST ("Freedom Road", "My Glorious Brothers", "The Proud and the Free"), who is well acquainted with the Kibbutz Movement and has been following its history for many years.

I read Daniel Gavron's book with great pleasure—and always with the feeling that I was reading an important historical study of my time, 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. I spent a month in Israel some years ago, part of the time at Kibbutz Kinneret; reading Gavron's book focused my memories. Thus, I can make some observations of my own about the kibbutz movement—at least sufficient to whet your mind for what follows.

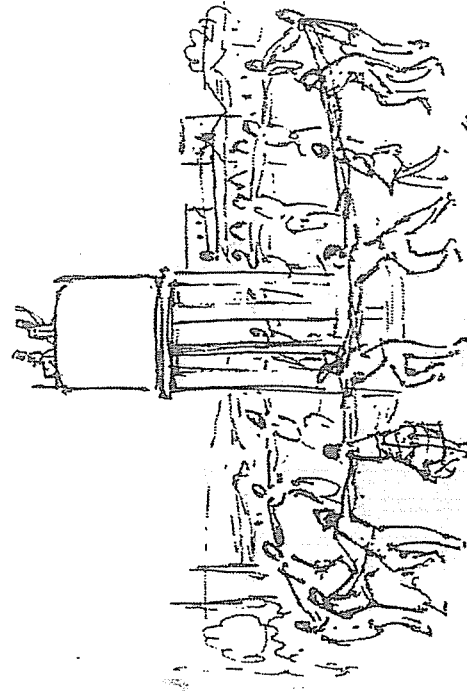
Of all the sociological experiments of the twentieth century, I consider the kibbutz movement in Israel the most important and believe that some day it will become the way of life for a goodly part of the human race. At this moment of outrageous consumption and greed in the wealthiest sections of the earth, and hunger, misery, and poverty in the poorer sections, the kibbutz way of life appears as a dream; and I'm afraid that it will remain a dream for many years to come. Gavron sets before us the coincidental set of circumstances that brought it into being, the Zionist passion, the cruel anti-Semitism of nineteenth- and twentieth-century Europe, the two world wars, and of course the Holocaust. That, together with the tribal sense of Judaism and the desperation, wit, and inventiveness of the Jews, combined at an instant in history to create the boldest experiment in communal and collective living and creativity that the world had seen. This must never be underestimated. There had been many attempts at such efforts before, but never with the scope, ideological commitment, and success that marked the kibbutz movement.

Gavron's analysis of this movement and his intimate investigation of selected kibbutzim is a worthy journalistic and historical achievement. He does not idealize or spare the failures or lessen the difficulties. The kibbutzim are part of the world, islands in the ruthless capitalistic culture—in Israel as elsewhere.

Gavron shows how the very economic success of Israel created a technology that undermined the kibbutz and describes the desperate struggle of the kibbutz to exist within that world of superior technology. He raises the question of whether the kibbutz can continue in the new society that is modern Israel, and he delves into the problems that the kibbutzim face.

As I write this, in December of 1999, I live in a world where the worship of greed and money has reached heights I never knew in eighty-five years of living. Gavron's history of the kibbutz movement over the past century comes as a breath of clean fresh air, a hope and dream for the future of mankind. No student of Israel should be without this book. It is inspiring and quite wonderful.

Howard Fast



Dear Friends,

We are happy to send you this book which gathers the messages and thoughts of PERE LEON, the founder of our community, **La Poudriere**. (Indeed, a beautiful and well-written book, thank you! The Editors)

Many thanks for keeping sending us **CALL** which we find very interesting and which is a link between the different communities in the world! Be sure of our friendship!

**Eric Degimbe**, 60, rue de la Poudriere, 1000 Bruxelles, Belgium

Dear Sol,

Sure, I can fill you in a bit about my cohousing experience. E' and I moved into a cohousing community in August 2000, of 40 households (roughly 65 adults, 20 kids), so far we are enjoying it a lot. We are renting for now: the house we live in operates like a small 5-person co-op within the larger cohousing community. It's fun: creates a small community within a bigger one. The houses are built abutting one another to save resources and to enable the houses to be built on only a small part of the land (on only 4 out of the 20 acres), leaving plenty of woods, prairie, and garden space. Inside the area it is pedestrian only, the cars are in a lot at the east end of the property. We have meals in the common house four nights a week; we have a rotation of cooking and cleaning. The common house also has meeting space, a wood shop, an exercise room, a game room, an entertainment center, offices that people can rent out, two children's rooms, a laundry room, a guest room, etc... The houses are fairly small but all the space and resources in the common house help offset that.

At some point we may purchase a cohousing unit, but housing is expensive here so we'll see. For now we're happy renting and trying out cohousing for the first time. (We were hosted by communes while we did the Directory, and before that I'd only lived in co-ops.) Its a good group of people, they moved in to the newly built community in Aug 1998 and have been learning as they go about meeting process and how to make the community run well. I'd say the issues to be resolved there are common ones, that will be with communities til time immemorial: how to motivate people to do the work of the community, how to encourage (and not shoot down) leadership and initiative, how to decide how many dogs can live in the community, etc. :-)

time to get back to work,  
take care,

From: Jillian Downey <jicweb@ic.org>



From: Martin Johnson <mjohnson@bruderhof.com>  
To: 'solrene' <solrene@tzora.co.il>  
Sent: 21:59 2001 יום שישי 05 פברואר  
Subject: RE: Warm greetings for these special days

Shalom Sol

Thanks so much for your long letter in response to mine. WE understand your thoughts very well

and we really do try to keep an open heart to both sides of the conflict in your troubled land. I believe you actually sense this which is why you so kindly keep replying to my messages.

I just tried your website and tried to send you this message on the Contact button, but it would not accept it, so here it is:

CONGRATULATIONS ON A VERY FINE WEB SITE.  
MAY IT HELP MANY MANY PEOPLE TO FIND  
A FULFILLING LIFE OF SERVICE TO OTHERS AND  
A BETTER SOCIETY IN TODAY'S INDIVIDUALIZED WORLD

We also thank you very much for a very fine issue of C.A.L.L.. I was really happy to get it and read it. Naturally we were very interested in your full letter "From the ICD Secretary's Desk" and congratulate you on a good letter. We were also very interested in the report about the Shalom House and about the Integrierte Gemeinde. In 1999 we put out feelers to them through one of the Cardinals in Rome who is their adviser. WE know he approached them about: our wished-for rapprochement, but have not heard any response. Maybe our tasks are too different for them. Anyway we are so happy to be friends with you and many in the kibbutz movement. This means a lot to us.

shalom and best wishes from

Martin and Burel BRUDERHOF -- U.S.A.

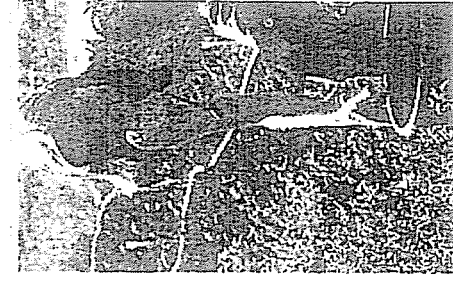
# HARDUF - a Very Unorthodox Kibbutz Stacy Feldman

(September 11, 2000) Twenty years ago, a pioneering kibbutz group embraced the 1920s German philosophy of anthroposophy. Today, it's the key to their own success, to a thriving consultancy firm for ailing kibbutzim, and to a growing school system.

Sandra Krauss is hardly your garden-variety Israeli farmer. Blonde, jovial, and German-born, the 26-year-old kibbutznik raises organic lettuce using a method called biodynamics which, she says, requires "a mastery of the earth's energies and moon cycles." Biodynamic farming, she enthuses, is learned not from textbooks, but by trial and error, by "sensing" the relationship between plant and land. If the farmer can master how to properly nurture the soil — a feat that, if achieved at all, she says, takes years of experience — the soil will, in turn, nurture the plants.

Krauss spent years studying the process in England, where she met Israeli Avi Krauss, who shared her taste for the sweet flavor of biodynamically grown spinach. The two fell in love over their greens and, since 1997, have been working at Kibbutz Harduf in the Galilee, where Sandra's passion for mixing spirituality and science jibes with the prevailing tenets.

Harduf, you see, doesn't merely endorse unorthodox farming techniques. It is distinctly unorthodox itself. Uniquely, it is run according to the principles of anthroposophy — a philosophy born in Germany during the spiritual craze that swept Europe in the late 19th century, and itself a break-off from theosophy, a European occult philosophy based largely on Indian and Tibetan mysticism.



**SANDRA KRAUSS IN THE HARDUF FIELDS:**  
Mastering the earth's energies and the moon cycles.  
(Sarit Uziely)

"The kibbutz movement used to laugh at us because of our unconventional ways," says Harduf founder Izhar Bleiweiss

But now, having boosted its numbers from 20 to 80 full-fledged members and a total of 300 inhabitants in less than two decades, Harduf hears more compliments than chuckles. "In the beginning, people thought Harduf was a troublesome cult," says United Kibbutz Movement spokesperson Ran Kachan. "Now we know they're not missionaries running around trying to convert others."

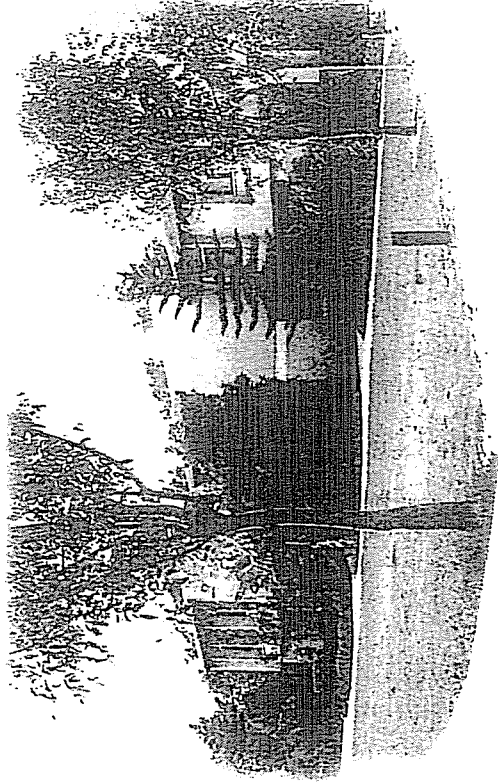
As bankruptcy and ideological stagnation threaten kibbutzim throughout Israel, Harduf is a rare find. Economically comfortable and growing, it has found a way to embrace privatization while retaining a community-based ideology. Whether working on Harduf or outside (the latter option has become prevalent), each member turns his or her salary over to the kibbutz in traditional collective fashion. But the distribution is far from conventional: it is based on what each individual has earned, which Bleiweiss calls an unequal but "extremely fair" system.

With some of their funding provided by the nascent kibbutz, four of the founding 20 headed off to England in 1982 for what was to be a rigorous seven years of anthroposophical studies. They returned as drama experts and practitioners of eurhythmy, an anthroposophical method of art that purports to awaken the human spirit via gestures, movement, color and choreography. "It was great."

Other members have made shorter trips to Steiner-inspired institutions in Germany, Switzerland and England, returning as anthroposophically trained teachers, architects and artists. Conventional doctors have returned from these study tours equipped with anthroposophical methods — with emphasis on diet, homeopathy, spiritual counseling and art therapy. And the kibbutz approach to farming has been shaped in this way too; hence, Sandra Krauss and her biodynamic lettuces.



One of the first things the newly trained founding quartet did on their return from England was to establish, in 1989, Israel's first Waldorf School. The name dates back to 1919, when Steiner founded a school for children of employees at the Waldorf-Astoria cigarette factory in Stuttgart. It was a triumph for Steiner, who could apply his beliefs that learning the three R's should be postponed in favor of art and imagery.



AT HARDUF, DEVELOPING AND profiting from an idea before it becomes a social norm has become a stock in trade.

Organic farming, for example. Launched by Harduf 15 years ago, when it was a marginal alternative farming technique, it is by far the kibbutz's biggest money-maker today.

With its own organic bakery, orchards, olive grove, and milk products — it has Israel's only organic dairy — Harduf's logo is all over the country's health-food stores, and its bread has attained star status among connoisseurs.

Another Harduf initiative: A consulting firm, Ye'ud (Hebrew for "purpose"), which guides ailing kibbutzim on the road to recovery.

At Harduf it works like this: If an individual's livelihood is tied, say, to a biodynamic farm that suddenly collapses, he can approach the social-fund committee. The gravity of his situation is assessed and, if the committee sees fit, it approves a grant. For Harduf, it's a way of practicing socialism in a privatized environment. "Yes, the kibbutz must privatize," explains Tsufim, "but we're trying to maintain its uniqueness."

A handful of Harduf's members are gentiles. For the Jewish members — none of whom is Orthodox — anthroposophy has changed their approach to the faith. "Anthroposophy makes the Jewish festivals more modern and alive," says Izhar's wife, Zohar, explaining that its members "rely on Harduf's own creativity and individuality in celebrating these festivals — mainly arts and crafts, singing and dancing — instead of bringing in old traditions and self-professed experts from outside the kibbutz." Earlier this year, on Shavuot, for instance, the kibbutz farmers took the rest of the community on a tour of the fields, describing what they grow and how, and preparing a meal of homegrown produce.

And that original emphasis, indeed the kibbutz's entire philosophy, means Hardufniks can't escape being labeled a curious lot. When I go to other kibbutzim," says Tsufim, "I'm still asked about those spiritual things we do. To others, it looks a little strange."

INDEED, A LITTLE SIFTING through the books and lectures of anthroposophy founder Steiner reveals information that is not merely strange, but downright jarring.

Steiner developed a racial classification system that categorized every human being as belonging to a "root race."

At Harduf — where homegrown medicinal herbs are bottled for use in the clinic, where paper, straw, corn and cotton are converted into stationery and shawls are woven on looms, and where Sandra Krauss's lettuce grows plump — the notion of any such threat seems far-fetched. The only doctrines taking root in its Galilee hillside are ecological consciousness, art awareness, and how to run a profitable kibbutz.

Stacy Feldman

The Jerusalem  
**Report**



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

The Communitarian Scene from all Over and Under

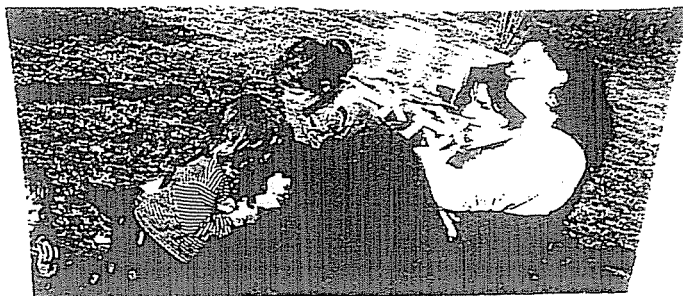
Compiled and (partly translated) by Joel Dorkam

When Daniel Gavron subtitled his brilliant account of present-day Kibbutzim "Awakening from Utopia" (see CALL 17), he somehow implied that the pioneer founders of the movement had dreamt up an idea which could/would not stand up to reality, particularly not at the onset of the materialistic, individualistic, hedonistic 21st century.

But Utopia ("Any ideal place or state; any visionary system of political or social perfection" - Webster) wasn't ever meant to be fully implemented in real life, but rather to fulfill the ever-returning longings of human beings for a better, more righteous way of life. You cannot just "awaken" from Utopia, because actually only wide-awake, far-sighted people can envision it. And similar to the Horizon-line, Utopia keeps eluding all those who keep trying to reach it, even after long, exerting journeys.

Consequently, for my poor, disappointed, dispirited fellow-Utopian Kibbutzniks, what we have to do is to reset our sights toward new horizons of communal life, perhaps taking into account the pitfalls of what we like to call (but never really defined): Human Nature.

SVEN BORSTELMANN of  
NIEDERKAUFUNGEN  
(one of the most  
successful secular  
communities in Germany)  
writes in "Rundbrief"  
No.16 of August 2000:



## "Individuality" and "Collectivity"

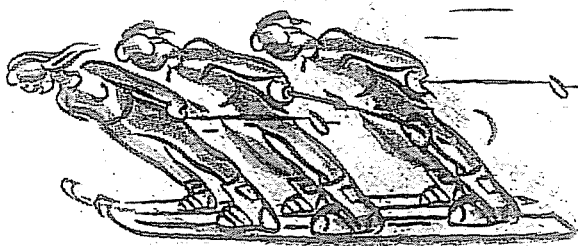
"Individuality" and "Collectivity" as principles are neither good nor bad. The constructed antagonism between "Bad Individuality" (because of competition, loss of group identity, stiffening of differences) versus "Good Collectivity" (because it is social, non-egoistic, community-orientated) - I consider as not only clumsy-demagogic, but above all as erroneous as its socially accepted inversion. I can well understand the nostalgic wish to classify the world nicely into "Good" and "Bad", but this doesn't even remotely conform with my reality and my personal experience of over 13 years at the Kommune.

Considered dialectically, Collectivity (in the sense of "Group-orientation") can evolve only on the base of self-developing individuals, including their respective preferences, competences, hangups etc. Not the pure condition "I am part of a collective" but rather the voluntary process of dealing with

varied individual interests - with the purpose of strengthening "Group Welfare" and satisfying its participants - expresses "Collectivity" and leads to it (if it succeeds, which unfortunately is often not the case...). Inversely, "Individuality" can only evolve on the

basis of inclusion into group connections. Considered from that point of view, we all need "Group" to foster our development, as we depend on feedback, criticism and stimulation.

Individuality should not be confounded with egoism. Whoever wishes the first without accepting the second, will eventually be left empty-handed. This we can conclude from observing the big K-groups ("Only the great whole counts, the individual is unimportant and expendable") as well as the Yuppies ("what I want is money/fun/power, all the rest doesn't interest me"). They both lack, besides other qualities, the decisive mediating factor: Relating Capacity.



PIETER DUHM of the ZEGG kommune writes - in their "Rundbrief" of Winter 2001, about what he calls

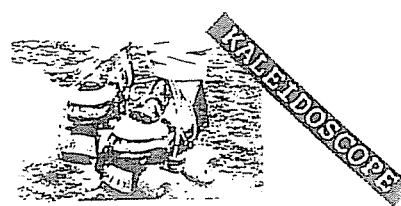
## The Three Revolutions: Ecological, Spiritual-Religious and Social

We need a new cultural blueprint for the world, a new basic pattern for life on earth, for the love of the genders, for coöperation with nature, for the building of communities, for all everyday matters...

The third revolution takes place in relation to the community. We are still rather unprepared to experience Community in common thought and action, which are no longer directed against something but, for example, toward common celebrations for the Creation and common action for peace. That is social revolution, and we need it to make the other ones possible.

We have to emerge from our private biography, our personal needs, and enter into a communitarian way of thought, through which common life with others becomes self-evident and also a way of service, mutual support and help. We need, too, a basically different approach to Sexuality and Love.

A fellow-member of SVEN's Kommune displays a different approach



## Economics and Self-realization

Wherever Economics makes its entrance, the fun is over! Engagement, concentration and self-discipline repress the playful components

Responsibility bends the back and plows furrows into the brow. Or not? And what about self-realization? Any wish you grant yourself, precisely what do you want? Or not?

I always had a hard time with the concept of self-realization and came to the conclusion: There is a distinction between Ego and Self. The Ego stands for what I want, the Self for what I need. Another way to put it: You can't always get what you want, but if you try a few times - you get what you need.



BRIGITTE MUSKULA,  
also from ZEGG,  
tells us about a

# Fresh Wind in the Children's House

Since last year, there have been several changes in the Children's. House. The most important one is probably that the children, who used to live with their fathers and mothers, are back in the children House. Gradually, they made that move by themselves.

In addition to their many activities - including school - they are setting up more and more communal rooms amongst themselves. Totally regular is the daily joint supper and once a week: 'Children's Meeting'.

The children ought to get more space where they can explore social

situations without unnecessary intervention of adults. Nonetheless, they receive from their parents and attendants a clear and unmistakable message of support. An essential task for adults working with children is to assist them in becoming social beings, participating in a responsible manner in the world.

GWILYM GIBBONS, who grew up in various communes, knows nothing about fresh winds. On the contrary, she feels compelled to declare: "To believe that a group of families can live together harmoniously, proves that you are blind to basic human traits. I look back and think they were all lying to themselves". And she goes on to say:

I grew up in "intentional" communities throughout Britain — for the unenlightened, that means I lived in large houses with lots of people who pretended they all thought the same way. My experience of communes taught me that the so-called utopian dream of living an environmentally friendly, love-and-peace lifestyle turned into a nightmare as soon as 30 adults living together tried to achieve a consensus on domestic matters such as who should wash up.

The worst thing about commune life was the total lack of recognition of the internal power struggles that are inherent in any group. This led to the effective creation of a hierarchy governed by fear and violence. At the top were the men, who knew little of the chores of communal living but instead chose to pretend they were fixing old tractors by spending hours in the workshop in oil-stained overalls where they drank tea and smoked roll-ups. The women were the workhorses and the only people who showed some sense of care for the kids.

Most conflict was rooted in petty domestic arguments — who left the saucepans dirty, why was a dirty towel left in



the bathroom? But the basic problem, as we all know, was that we don't all get along with each other. Also, communes tend to attract people who find it hard to fit into mainstream society, which made the complexity and dynamics of the groups very volatile.

I feel I suffered because of my mother's ideological dreams. To believe — as she and the other parents did — that a group of families can live together in one house and share all their resources harmoniously is to be blind to basic human traits.

Contrary to popular belief, communes are not full of radical, liberated women, but rather drudges who carry the burden of the men's laziness, bear their children and clean up after them — no great feminist revolution there. The only women with any clout were matriarchal characters who terrified everyone.

We all need to be individually loved; we all need to know and feel cared for. Having lived through it, I believe there is no truth in the commune belief that we can all love each other in some sort of oversized family group. Collective care is just an excuse for people who cannot or will not form meaningful relationships. As a child, I felt shared responsibility meant that nobody took responsibility for me. When I was nine, I was told not to call my mother "Mum" because that would summon other mums and deny my mother her individual identity.

That seemingly simple act made me realise that if it had not been for my brother and twin sister, I would have been on my own. I felt a great sense of loss. So much for the commune.

Gwilym Gibbons



On the other hand, we extract the following comments about a different sort of commune - the religious Kibbutz Beerot Yitzhak, from the March 15th 2001 daily "Jerusalem Post", written by JESSICA STEINBERG:

The next time you unwrap a Subway brand tuna fish sandwich on an El Al flight, consider this: It was made at the sole Subway factory worldwide, in Kibbutz Be'erot Yitzhak, just off Road 40 near Ben-Gurion Airport.

Having a Subway factory was a major change for the 35-year-old sandwich giant, with 14,880 franchised stores in 76 countries worldwide. But it was an even bigger shift for the 66-year-old kibbutz, which was looking for ways to augment its annual \$1.3 million in revenue from a pipe-coating factory and spice warehouse.

When El Al was looking for a franchise to supply sandwiches on flights, Be'erot Yitzhak jumped at the opportunity.

Now the kibbutz is making more than thirty types of sandwiches for El Al, the Israel Defense Forces, schools and community centers. It's a profitable business, as witnessed by the state-of-the-art, \$1m. facility the kibbutz recently built to auto-

matically slather, spread and plastic-wrap more than 13,000 submarine-shaped snacks a day.

But for Be'erot Yitzhak, it's just another route to ensuring that this religious kibbutz with 170 members remains intact as Israel's 266 kibbutzim undergo sweeping social and economic changes.

The utopian fields of the socialist kibbutz movement have been largely bypassed by the materialistic wave engulfing Israel. Bicycles and tractors, not sports utility vehicles, are the standard means of conveyance, and members eat schnitzel in the communal dining hall rather hamburgers at the local mall. However, most of the second-generation, baby-boomer-age kibbutzniks are watching their children opt for hi-tech jobs in the city rather than milking cows in the dairy.

As a result, many of these farming cooperatives have been actively seeking ways to ensure their financial security and communal way of life with decidedly non-agrarian business. It's a process

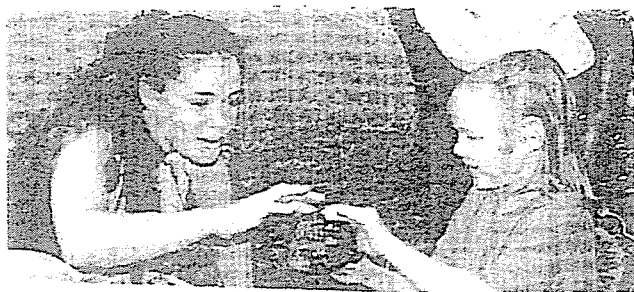


that began back in the 1960s and 1970s, when water for crop irrigation became too expensive and kibbutzim paved over their corn and cotton fields with industrial factories.

And now we are in for a surprise: a Kibbutz-style ecovillage in INDIA, named AUROVILLE, established 33 years ago by Mira Alpassa, a French-Jewish lady of Egyptian origin. MARTI MUELLER reports in "Ecovillage Living" (of spring 2001) on experimental learning methods and also on a special breed of so-called

## Indigo Children

*Auroville is an ecovillage of about 1500 people in Tamil Nadu, India. It is based upon the visions of The Mother (philosopher and partner of Sri Aurobindo). Over the past three decades, Aurovilians have turned 2,500 acres of barren land into a lush green area. Here, they research and implement water and soil conservation, organic farming, ecological building, alternative health care and renewable energy systems. One of the areas of activity is education, which takes place through outreach programs, practical training in the field and in schools with both traditional and innovative educational systems.*



In Auroville, the emphasis on educational values is strong and continues to evolve. The Auroville Charter speaks of the principle of "unending education", meaning that our entire life process should be a continual path of learning and deepening our relationship with the universe and each other.

*One of Auroville's research topics within education is the subject of "Indigo Children" or children with a highly developed intuition, and wisdom which seems beyond their years.*

Children are being born who have a startling awareness that they are part of a new consciousness. These children, referred to as "Indigo children" by some, or "new kids" by others, have a keen sense of self-identity. They respond to the heart rather than the mind. They demand honesty and do not conform to what does not nourish their souls.

While these new kids may not be any more intelligent than those who came before, they have layers of highly developed intuition, and wisdom beyond their years. It is as if they draw from some ancient source of wisdom. This does not mean that Indigo children are easy kids, perfect kids, or confident kids. On the contrary, they often have problems getting along in today's world, and respond quite negatively to disrespect, neglect and over-parenting. They are often ill-equipped to deal with the dysfunctional and competitive society in which they live. They have to be acknowledged for what they are.

Intentional communities can provide a lifestyle that gives these children real creative choices, welcoming them into a new and more conscious world.

Our friends at LA POUDRIERE in Belgium introduce the third millennium with a characteristically optimistic statement about

KALEIDOSCOPE

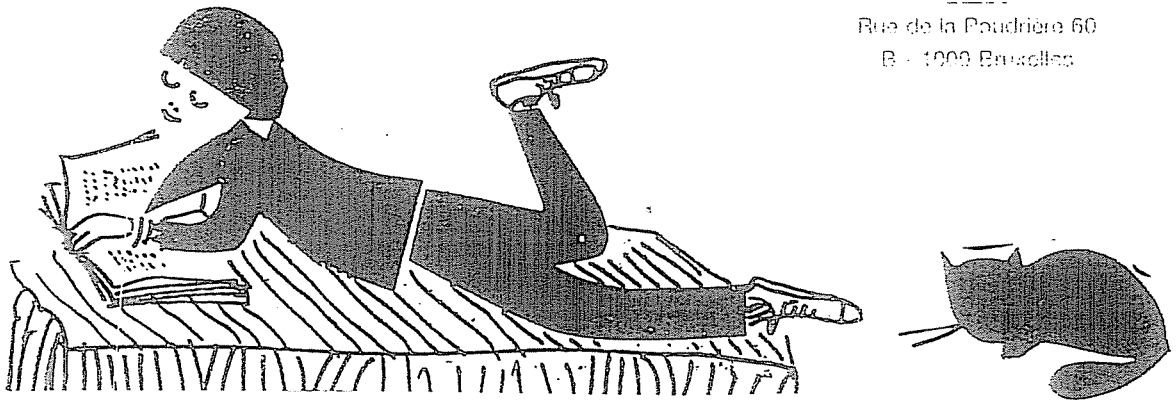
## Acting Right

There are many reasons for staying confident in our destiny:

- \* A need for ethics is being expressed more and more openly and clearly;
- \* The search for "Acting Right", according to strong values, is stated and lived by increasing numbers of people in the everyday of personal, professional and social relationships. Commitments place the human being as a whole at the center of attention. They appear in multiple realization for a solidaric economy, for ongoing human development, in humanitarian actions for peace...

COMMUNAUTÉ DE LA POUDRIÈRE

Rue de la Poudrière 60  
B - 1000 Bruxelles



QANI BELUL of Community Service reports on a Japanese farm commune, somehow sounding like the good, old-fashioned but disappearing Kibbutz of Israel:

### Empty Pockets Open Doors: A Japanese Farm Commune

BY QANI BELUL

Qani Belul, a member of Community Service, Inc. has lived in Japan for three years and has written a number of articles about his experiences there with regard to sustainability, some of which have been published in *Community Service Newsletter*.

Reprinted from the July and September issues of "Nagoya Avenues"

*We must accept our reality as vastly as we possibly can: everything, even the unprecedented, must be possible within it.*  
— Rainer Maria Rilke

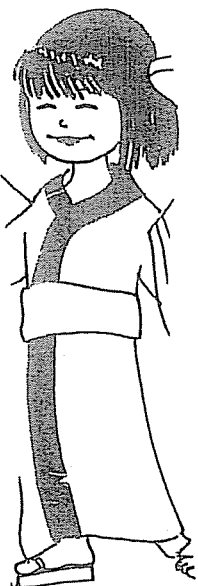
Imagine for a moment, if you will, the Yamagishi dream. Picture a moneyless world, a world where people own nothing and share everything. Imagine an international society where all people work together not for pay but as a means for themselves and others to eat well, to enjoy decent shelter and health care, to be secure in the knowledge that old age will not bring with it financial ruin.

Imagine going into a restaurant and eating your fill, then leaving without having to pay, going

into a store to borrow clothes, furniture, a car, a bicycle, to keep as long as you need.

Imagine a world without greed, without anger, without war. This is the vision of Yamagishikai, a large farm commune based in Japan.

Since money's inception, people have debated whether it is inherently bad. The Bible states, "The love of money is the root of all evil," while George Bernard Shaw said almost the opposite: "Lack of money is the root of all evil."

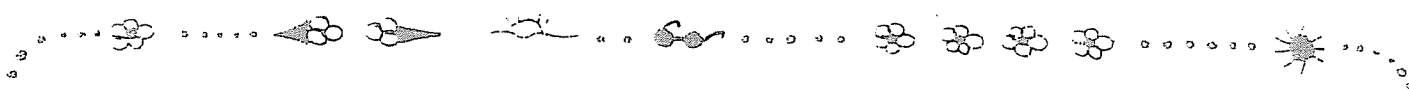


For her part, LUCE PETERSON from a yet unnamed Kommune at Hamburg, publishes the following exciting appeal in KOMMUJA of 2/2001:

We - a nameless, siteless Commune group from Northern Germany - want to present ourselves to the concerned public. We - that is seven adults 2 women, 5 men (and 2 dogs), who have been meeting once a month for weekends during the last year and a half, would like to grow to about 15 adults and ?? children, with an equal number of both genders. So we are looking predominantly for women who feel like joining us. Our age ranges from 22 to 36 years (without the dogs)...

Our aim is to organize our everyday life to counteract against the Solitariness which we are exposed to in our present way of living and working. This should be achieved, amongst other means, by a common account... In short, we could describe our concept of common life with the following catchwords: Anarchism, Feminism, Anti-Patriarchalism, Anti-Racism, Collectivism - and extremely full of love...

Luce Petersen Bartelsstr. 26 20357 Hamburg



**Question:**  
How would it look if the whole world would shrink into a population of exactly one hundred people, with all the existing human ratios remaining the same

If we could shrink the earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same,

it would look something like the following:

There would be:

57 Asians

21 Europeans

14 from the Western Hemisphere, both North and South

8 Africans

70 would be non-white 30 would be white

6 people would possess 59% of the entire

world's wealth and all 6 from the United States.

30 would be Christian

70 would be non-Christian

89 would be heterosexual

11 would be homosexual

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

1 would be near death; 1 would be near birth.

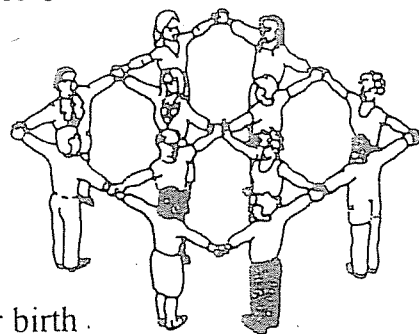
1 (yes, only 1) would have a

college education 1 would own a computer.

When one considers our world from

such a compressed perspective, the need for acceptance, understanding and

education becomes glaringly apparent.



Let us conclude with a nice little story, contributed by YEHUDA RIEMER of Kibbutz URIM - about Cosmetics and the Afterlife:

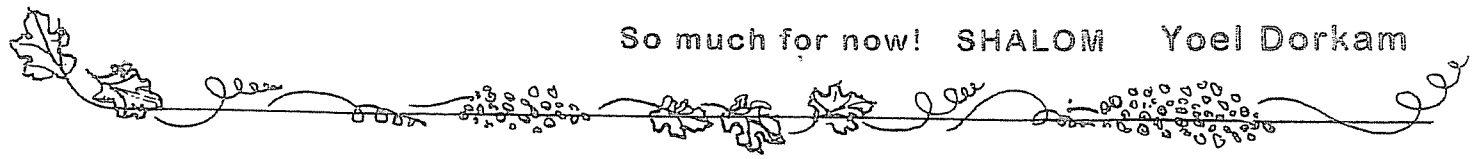


A middle-aged woman had a heart attack and was taken to the hospital. While on the operating table, she had a near-death experience. Seeing God, she asked, "Is my time up?" God said, "No, you have another 43 years, 2 months, and 8 days to live."

Upon recovery, the woman decided to stay in the hospital and have a face-lift, liposuction, and tummy tuck. She even had someone come and change the color of her hair. Since she had so much time to live, she figured she might as well make the most of it.

After her last operation, she was released from the hospital. While crossing the street on her way home, she was killed by an ambulance. Arriving in front of God, she demanded, "I thought you said I had another 40+ years? Why didn't you pull me from the path of the ambulance?" God replied, "I didn't recognize you!"

So much for now! SHALOM Yoel Dorkam



Piaggia (Italy), April 2001

Dear Sol,

Thank you for your long and warm hearted letter. You are absolutely right that we should keep in contact regularly, because until today I can remember every moment we spent at your place at Kibbutz Tzorah (and at Yoel Darom's Kibbutz Kfar Menachem)..

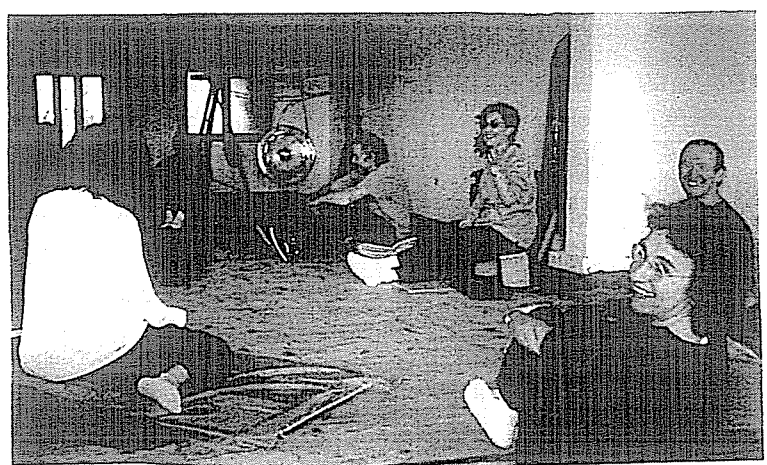
Things here at PIAGGIA didn't change a lot. We are still missing new members, although often people pass and appreciate our form of life as a rural community. Maybe younger people today don't have enough courage to change their life completely. We asked for contributions for some new buildings, that should help us to establish a regional ecological center...

The main problem we face this year is our 250 years old huge main building which was damaged by the earthquakes three years ago. The roof has to be redone, and if you send us some Kibbutzniks, it would be a great help.

In May and June we host some groups from England, Italy and Germany which will do tai-chi, meditation and whatever they want. That makes daily life more interesting, even if it's a hell of a lot of work...

Thank you for your CALL - I attached it to our "news wall".

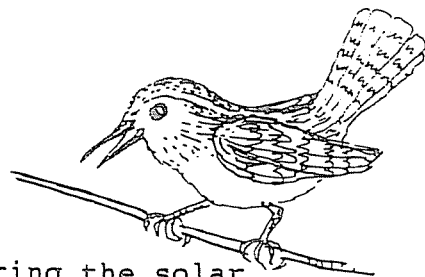
Love and best wishes from Beatrix ( Beatrix@tin.it )



International Workshop in our group-room at Piaggia



# At Home



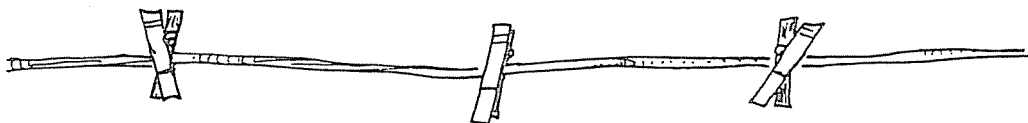
Many things at Springtree make us feel special: sharing the solar shower and a check book for the past 30 years; getting our work done without clocking in or counting hours; cooking our meals from scratch and eating them together (whenever possible!). Among the things we cherish is the special nature of Scottsville, our small town.

It's four miles away, past farms and fields and a winding stretch of the James River; it's not even in our county. But it helps give us identity, it's the center where we do our banking, have our library cards, buy our chicken feed--and anything else we can. Political re-organization and commercial renaissance are coming late to Scottsville, but its two streets now offer restaurants, grocery stores, gift shops, vintage clothes, a florist, and the all-important car mechanics, that let us know we're home.

What's fun about Scottsville is precisely its smallness. Folks in cars never signal, but always wave to you. They slow down for jay-walkers, and block traffic to motion your car out onto the highway. There is no stop light in town, or in our entire county.

When we recently needed a new part for our cherry pitter, and the trees were bending down with ripe fruit, a clerk at one store where we inquired lent us her own pitter while we sent away for what was not otherwise available in town. The UPS man leaves our packages at the library, where he knows we'll find them--and be glad he's not barrelling down our gravel driveway. The mechanic will take a car to be inspected elsewhere--or work on Sunday--or do about anything we need. Merchants will arrange to have dry cleaning done or run other errands for customers in Charlottesville. They open their stores, make up prescriptions, put in special orders whenever we ask.

We don't need faxes or the internet to access these folks. They're there. And small town is not one-horse-town: we have theater, music, cuisine, culture. This autumn a local man produced "Town on the River," a show based on the history of Scottsville, for which he wrote the words and music of 15 wonderful songs--and we all got to see it for any donation we cared to make to the Scottsville Arts Council. Until a recent, and lamented, corporate change, our favorite hardware store clerk took whatever time was necessary to school us in the intricacies of house maintenance. Librarians routinely pass on phone messages to patrons: "When my husband comes in, tell him to get two loaves of bread at the store." We park in front of a restaurant that serves hand-built cannelloni and baby field greens salad with walnuts and balsamic vinegar; when we enter, they know that we are Springtree.



*Springtree Community*

Rt 2 Box 536,

*Scottsville,*

VA 24590-9512

Many kibbutzim  
provide geriatric care



By Leora Eren Frucht

## GROWING OLD TOGETHER

**M**ost kibbutzim do not accept anyone over the age of 40. But at Sde Nahum, in the Beit She'an Valley, almost all the newcomers are in their 70s and 80s.

They're not members, but this is their home. They want to live out the rest of their days in the tranquil, green grounds of this kibbutz – and they're willing to pay for that privilege.

Hundreds of pensioners have gravitated to Sde Nahum over the last decade, since the kibbutz opened its nursing home to the public in what is becoming an increasingly popular trend among kibbutzim all over the country.

Forced to set up skilled nursing units to tend to their own aging population, many kibbutzim have concluded that the only way to offset the high cost of geriatric care is to take in outsiders as well.

According to a study conducted recently by the kibbutz movement, at least 150 kibbutzim (out of a total of about 260) have nursing homes; 80 of them are licensed by the Health Ministry, meaning they are entitled to take in outsiders. Most do so, at least on a small scale. And some 20 kibbutzim have at least 10 non-members residing in their nursing units which, on average, range in size from 12 to 36 beds.

For some, like Sde Nahum, taking in outsiders is more than just a cost-cutting measure; it's become a flourishing industry, the backbone of the kibbutz's economy.

"Most kibbutzim are either expanding or considering expanding their nursing homes," says Ronit Dinur, who conducted the study for the kibbutz movement, and until recently served as the movement's coordinator of welfare for the elderly.

And the public is happy to come.

When Kibbutz Givat Brenner opened its nursing home to the public four years ago, the 11 beds allocated to non-members were filled within months.

Today, the kibbutz, located near Rehovot, still receives an average of two to three calls a week, even though there hasn't been a place available in years, says Nurit Sichuk, head nurse of the 36-bed facility known as Beit Almog.

Like Givat Brenner, most kibbutzim don't even advertise their nursing homes; word-of-mouth is enough to attract clientele.

The kibbutzim do not offer luxurious accommodations, like some of the five-star private nursing homes in the cities. They are often housed in the oldest (albeit renovated) buildings on the kibbutz.

But the kibbutzim offer something else: a reputation – apparently, still well-deserved – for being one of the best places to grow old.

It's not just the green, pastoral surroundings that draw people, although this is certainly a factor. It's the sense that these nursing homes are still more like family enterprises than pure businesses – that if they're caring for their own members, they're likely to be more devoted care-givers.

Bilha Shporer of Rehovot says she scoured the country looking for a nursing home, first for her mother and later for her mother-in-law, before choosing Beit Almog at Kibbutz Givat Brenner.

"You can't tell who is a kibbutz member and who is not by the way a person is treated," adds Shporer. "I don't know if this personal touch is found on every kibbutz nursing home. But I assume that when you're caring for people whom you've known all your life, then you don't relate to them as though they are just one more client. And that attitude –

respect for the elderly – seems to be extended to everyone here.”

At Kibbutz Na'an, also near Rehovot, Rachel Belzman works as the housemother in a 12-bed nursing home which has only a few non-members. Belzman points to one of the more recent arrivals, a woman from Tel Aviv who has Alzheimer's disease. "She never stops pacing back and forth," says Belzman. "When she's around, we can't clean the floor in the main area because of her pacing. So I take her for a ride around the kibbutz on one of the club cars; she loves that."

One of the great advantages of nursing homes on the kibbutz is that they are located in a real community which is, by definition, made up of people of all ages. At Kibbutz Na'an, for instance, kindergarten children come to the home every Friday for a Shabbat welcoming ceremony with the elderly.



Belzman adds that she thinks these encounters are beneficial for the children as well. She recalls one boy, without grandparents, who became very attached to one of the residents of the nursing home. "You could say he adopted this man as his grandfather. Every Friday, he would tell his mother that he was going to visit Grandpa, and she had no idea what he was talking about."

The members of Kibbutz Sde Nahum include the residents of the nursing home in all their Shabbat and holiday celebrations, says Fuchs. "We plan events with the nursing-home residents in mind; we even bring them on our travel excursions – wheelchairs and all."

Then there is the larger question of what it means for the kibbutz to enter its "golden age." Thirty percent of the members of Kibbutz Sde Nahum are over 80; 17% of all kibbutz members are over 60; and nearly two-thirds of kibbutzim have nursing homes. Are we witnessing the final years of the kibbutz? Or is the move from children's home to nursing home "a demonstration of the kibbutz spirit of innovation, initiative and resilience," as Fuchs expresses it?

"It's really a bit of both," says Daniel Gavron, author of *The Kibbutz: Awakening from Utopia*. "The kibbutz as a dynamic, vital society has had its day," says Gavron, a former kibbutznik himself.

"There is something symbolic about the kibbutz growing old, because the kibbutz was the eternally young society. They never really believed they'd become old. This was not just a psychology, but even an ideology."

Gavron quotes the words of a founder of a 1920s commune that was a precursor of the kibbutzim: "He said, 'This is the first generation that will never grow old.' And that, surprising as it may sound now, was a widely held view.

"The irony," says Gavron, "is that for all its pretensions of remaining eternally young, the kibbutz has become an ideal society for the elderly – almost in spite of itself."

THE JERUSALEM POST MAGAZINE

## Trends in the 21<sup>st</sup> Century

Each edition includes Crossroads which examines the central theme of the edition (soon to appear, *Kibbutz Trends* on Creativity and *Kibbutz Trends* on Courage), Opinion which covers current issues in Israeli society, an Arts and Literature section, a Kibbutz Studies section, The Green Page and Book Reviews.

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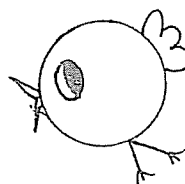
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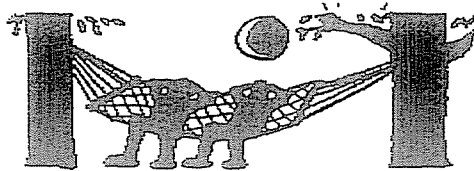
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Yad Tabenkin, the Research and Documentation  
Center of the Kibbutz Movement

Twin Oaks currently has it widest age range ever: 15 years to 78 years. For first time ever oldest Twin Oaks kid (Chris Higgins) is older than youngest member.



Zhankoye dining room seating remains rearranged since Fall Equinox. Most of the rectangular tables form a large U, gussied up with tablecloths, candleholders, decorative gourds, etc. The regular Fun Table is no more (for now) but the "no talking business" tradition continues at the most popular table on the outside deck. The ZK dining room has been graced by an exhibit of Cleo's quilts for some months now. From queen size to single square size, each has a written commentary from the artist.

Nashoba animal problems: a bat trapped inside the building caused much shrieking in the halls. Finally Antonina caught the beast with a towel. Another time, a miniature pig momma and four little piglets from who knows where wandered by Nashoba.

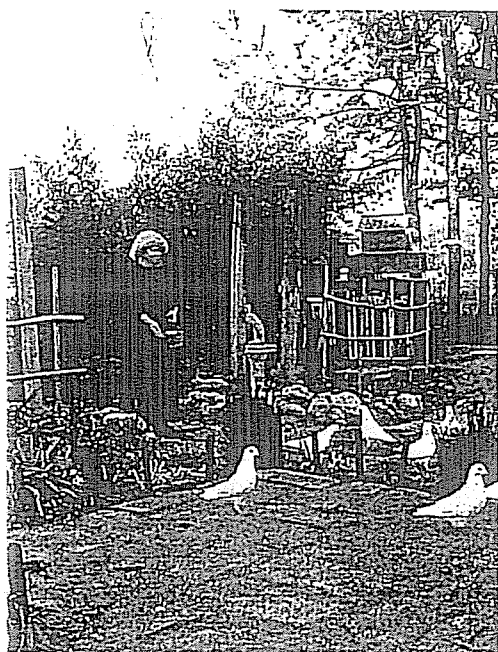
## The News of The Oaks

by Gordon

# The Member Bios

I am Promethea, and the little guy in my belly is Jonah. I'm 30 years old and have been a member for one and a half years. I originally hail from southern California but have lived in many places since growing up there. My interest in communal living was sparked at an FIC gathering at the Evergreen State College when I was a student there 10 years ago. Upon graduating, I travelled to Israel to explore Kibbutz life and stayed for 4 years, feeling that I'd found the most satisfying and fulfilling lifestyle for me. I've lived at Ganas community in NYC, and participated in forming a co-op house in Montreal.

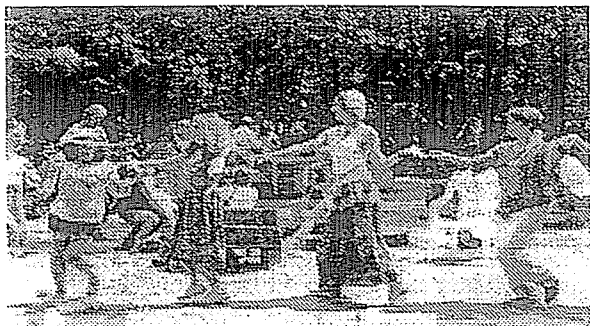
Here at Twin Oaks I do a variety of work and am learning new skills all the time. I'm trying my hand at serving a term as a community planner, I milk cows, and will soon become a mom for the first time. I feel very excited and confident about raising my son here. I have more support than I could ever have dreamed of and a wonderful tribe that I feel a close bond with.



## Hildegard

I moved to Twin Oaks about fifteen years ago from an idyllic little homestead called Luckystrike Farm in Passapatanzy, Virginia. There my daughter and I lived very simply. We drew our water from the well and heated and cooked with wood. We raised goats for milk and cheese, sheep for wool, chickens, ducks and geese for eggs, peacocks for fun and a host of other animals, vegetables and herbs all of which contributed to the economy of the farm. I sold or traded the surplus of our production, painted pictures, portraits, signs and other various craftwork. We had many adventures. My daughter grew up and it was time to disband.

Twin Oaks was a providential opportunity to continue farm life while living with a group of exciting new people. Though the years I have experimented with many types of work from dairy to pre-school. Now, I find great satisfaction in caring for the yard areas and developing pleasing outdoor spaces for folks to work and play in. The herb garden has been an ongoing project since I first came and is a never ending source of learning and challenge. I am trying hard to grow as many of our own herbs for food and medicine as is possible and to also make it a place of beauty and pleasure. We have herbal workshops in the Spring and always have plants for sale or barter.



## Just a conference

by Kim and Paxus

Workshops, communards, food, dance, nature, talent shows.....where could one get all of this and meet interesting people? Answer: the annual Communities Conference at Twin Oaks. This long standing tradition took place last September. 200 people attended from more than 40 communities, mostly in North America, including about a dozen folks from exotic addresses like the Ukraine, Scotland, Belarus and the Netherlands.

Words fail to describe the magic of this event. It started with a slide show of communities first night. Presenters from different communities had the opportunity to entertain all of the Conference attendees with stories of their homes and show how their communities were shaped, formed, and continue to grow with time.

The days of the weekend were filled with many workshops and opportunities to formally learn from individuals who wanted to share the working mechanisms, ideals, and interactions taking place in their communities. Saturday morning began with members from each community giving short introductions about their community. A more intensive and informative "meet the communities" workshop followed: tables with literature & pictures were set up, and representatives were available to answer questions and give in-depth information.

The workshops encompassed a large range of topics: Conflict and consensus workshops were lead by Laird Schaub of Sandhill Community in Missouri. Participants learned how conflict can be a sign of a healthy community and several useful ways to resolve conflict in order to build stronger communities. Patricia from Earthaven Ecovillage in North Carolina, led two workshops, "Ecovillages" and "Introduction to Permaculture" which focused on how communities can build structures, grow food, and live in harmony with the earth. The well-attended and controversial polyamory workshop was facilitated by Pat Therrien from Kinheart. There was a roleplay, which went a bit out of control, along with some serious and vocal critics of this relationship model — but overall participants

enjoyed and appreciated the lively conversation and radical ideas presented. As one might have predicted, the workshop on anarchism was very dynamic, with participants challenging the definitions and authority of the presenters. Paxus from Twin Oaks gave a workshop on the Cross Community Computing Coop, a project which will include FEC communities working together on developing a software business — a small but enthusiastic group attended.

Of course no conference with all of these dynamic people would be complete without social components. Communards danced Saturday night away into the early hours of Sunday in the Twin Oaks dining hall, complete with excellent DJing from jAz and Sky. Meal times throughout the weekend were chock-full-of conversation, interchanges of stories, people meeting each other and the sharing of home-cooked food. More than a couple of romances were sparked. People enjoyed the natural beauty of Twin Oaks and had time to appreciate the woods, cover themselves in the mudpit, and swim in the South Anna River flowing through the property.

What did all of these factors create? A successful gathering and meeting of the minds and souls of the communities movement during this years Communities Conference.

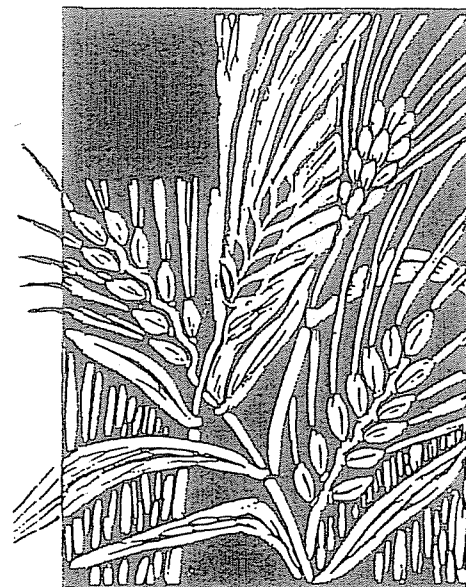


## Eurotopia - Directory of Intentional Communes and Ecovillages in Europe

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?...

**Julia Kommerell,**  
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# flower power revisited

THE PLOUGH READER / SPRING 2001

HANNA KING, VERONICA SHIRKY, AND JULIAN SNAVELY

Writing from Beech Grove Bruderhof in southeastern England, three 13-year-olds report on the Peace Garden, a school project that's attracting attention from around the world.

**N**EAR THE SLEEPY RURAL VILLAGE of Nonington, Kent, lies a tiny haven of peace – a quiet refuge far from the bustle, noise, and violence of the world beyond. It is the Peace Garden.

If you visit our garden, you'll enter on a winding path that leads to a lamp symbolizing the light of peace. We lit this lamp at the stroke of midnight on December 31, 1999 to welcome in the new millennium, and we plan to keep it burning until peace comes to the whole world.



This is because we believe that friendship, love, peace, and reconciliation are possible not only in the future, but now.

In another corner you may see our large outdoor menorah, a grape arbor, and two fig trees symbolizing the conflict in Israel/Palestine. Standing nearby is a triangular monument with the words, "Pray for the peace of Jerusalem" in Arabic, Hebrew, and English, surrounded by a garden of lilies, ornamental grass, fuchsias, and anemones.

To remember the ongoing sanctions in Iraq, where starvation and disease kill one child every five minutes, we planted a palm tree, the national emblem.

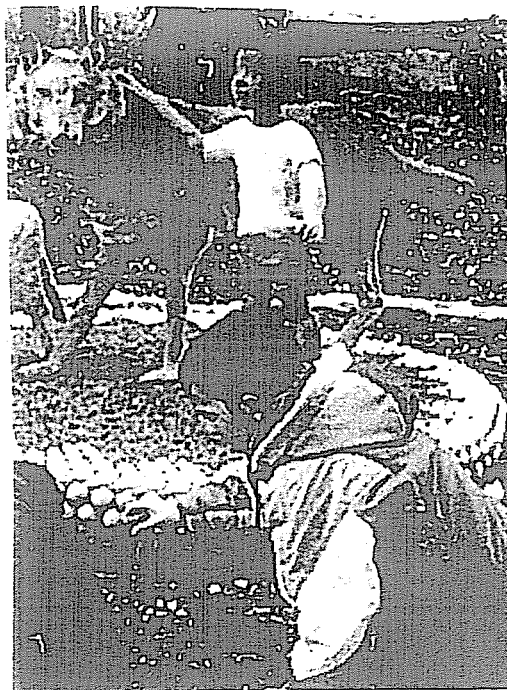
Other points of interest include a rock garden planted with specimens collected from all over the British Isles; a teardrop-shaped garden remembering the Dunblane massacre of 1996, when sixteen Scottish kindergarten children were killed; a patch of columbines in memory of the 1999 Columbine High School shootings in Littleton, Colorado; and a corner dedicated to abolishing the death penalty in the United States. We have also planted "theme" gardens for the Balkans, Chiapas, and other places of unrest around the world. As the flowers in them grow and bloom, we hope that peace will blossom too.

Our most recent addition, the Kingdom Garden, includes a life-size statue of a child, a wolf, and a lamb. It illustrates a prophecy of Isaiah:

The wolf shall dwell with the lamb;  
The leopard shall lie down with the kid,  
And the calf and the lion and the fatling together,  
And a little child shall lead them.

We know this ancient vision can become a reality, as over one thousand people have already visited our garden. Others, though unable to come, have sent us their thoughts on peace, and we now have three volumes filled with inspiring messages. Those who have written include Elias Chacour, Pope John Paul II, Nelson Mandela, Pete Seeger, and Queen Noor of Jordan.

Visit the Peace Garden the next time you're in England. Admission is free, though donations are welcome. For directions call: +44 (0) 1304 84 29 80.



**Companionship** At the end of their visit to Niederkaufungen, a of young comunards wrote in the German commune's "guest book":

Dear Friends, we came here to learn about ourselves by learning about your commune. We leave with a feeling of great companionship: that we are sharing the same dream. Our visit was so successful, due to your openness, patience and sincerity. What we have learned here, we shall try to transmit to our friends at home...

We thank everyone of you, especially Mo, Monica, Hartmut and Jona. You are all invited to Israel to visit us and our communes!

The delegation of the Israeli Youth Movement "HaNoar Ha'oved" tour Niederkaufungen (Nov. 2000)



# "LOVE" AS KIBBUTZ VALUE

The original values of the Kibbutz are outdated. As I understand history, its main purpose was to serve as a means of achieving national aims: settling the land, absorbing new immigrants, defence etc. There were attempts to make the Kibbutz the end and not just the means, but the pressure to fulfill the immediate tasks was too great. The overriding target was - a homeland for the scattered Jewish people.



Today Kibbutzim still participate in these tasks, but they are not anymore the only or even the leading factor. The time has come to base Kibbutz ideology on larger values: the three mirror copies of those known from the French revolution (egalite, liberte, fraternite):

- Responsibility - the other side of liberty ;
- Co-operation - which is for me more important than equality ;
- Love - a closer connection than only fraternizing.

In my opinion, love is the most important concept in social relations and I wish to relate to it here.

All agreements - by laws or contracts, that are drawn up to make order in a society - will work if there is also caring, consideration, trust and honor among the participants. I would refer to the "great generalization" of the Bible: "Thou shalt love thy partner (usually translated "neighbor") as thyself". Love would include a favorable attitude among the Kibbutz members, in the family, the neighborhood,

the workplace and in general. It should become the main value in our lives.

Of course, it would not be enough to just recognize this importance. Much thought and effort has to be invested in translating this value into behavior, and there are many ideas how to realize this.

In our era much is being done to develop trust and sensitivity in human relations. Constructive processes are implemented for small units such as work groups or committees. The Kibbutzim should try to learn these processes and implement them in additional areas (neighborhoods, age groups, interest circles, ect.) This would place the Kibbutz again in the vanguard of society in the areas that pertain to human progress and interpersonal relations.

The first step would be recognizing LOVE as a Kibbutz value.

Meir Hurwitz

Kibbutz Kfar HaMaccabi