

C.A.L.L.



"COMMUNES AT LARGE" LETTER



KIBBUTZ — FEDERATION
International Communes Desk

WINTER 2001-2002

No. 19



יד טבנקין
YAD TABENKIN



Dear ZEGG people,
With great joy we received your invitation to the

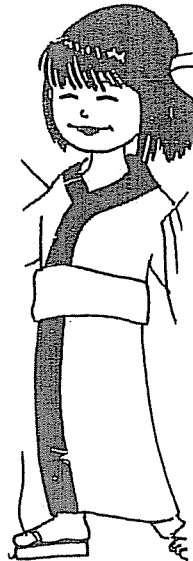
International Communes Desk (ICD)
Yad Tabenkin, ISRAEL
June 10th, 2001

4th International Community Meeting
in July 2001, especially as we - the editors of CALL -
together with all members of the International Communes
Desk here in Israel - seem to go along with you all the way!
This is what we have been doing all along for the last ten
years (and before), in each issue of CALL : an ongoing,
intensive attempt to create a network of communities
spreading all over the world, to exchange experiences, to
learn from each other's achievements and failures.

Some of the articles in CALL are written especially for the
magazine, but many are borrowed-copied-translated from
publications that are sent to us by the various communes
and communities from all continents and countries,
including the open, free-speaking KOMMUJA whose editors
rotate among the various German communities.
In the beginning we, too, attempted to create a world-
wide movement, but in course of the years we understood
that too many are opposed to this kind of "being organized".
But we shall certainly be happy if you persevere in this
endeavor, and we wish you every success in the
achievement of your aims and goals.

In friendship, yours

Yoel Darom, CALL editor



Have you visited our/your website: www.communa.org.il ?

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)

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Our Greetings and Best Wishes Go Out to THE N. Z. RIVERSIDE COMMUNITY CELEBRATING THEIR 60TH BIRTHDAY

This weekend Riverside Community celebrates its 60th anniversary.

Established as a Christian pacifist and socialist cooperative, it has had to change with the times to survive ... and today its future is still uncertain.

Riverside's roots go back to around 1941, though there is no specific date for its founding, when a small group of likeminded people from a Motueka Bible study group, led by Hubert and Marion Holdaway, came together to give witness to their beliefs of Christian pacifism and living in a cooperative practicing equality of income and decision-making as well as rejecting private ownership and personal profit.

But in order to survive it would be forced to adapt to a changing world outside its gate.

The most significant change occurred in 1971 - and resulted in one founding family feeling betrayed and leaving the community because of it.

Membership had been dwindling - and the membership qualification that one had to be a member of, or adherent to, one of the churches of the National Council of Churches was seen as the main cause.

Chris Palmer says the community had to decide, by consensus as usual, whether to allow in people who were not church-oriented.

The members of Riverside, therefore, know that change and adaptation must continue, but the trick is to do it without sacrificing too much of the community's principles and overall vision.

The second-biggest change at Riverside arose out of its concept of equal-sharing - and again the change was made to make Riverside more attractive to new members.

Until last year all of a new member's major assets became the property of Riverside's community trust - and stayed that way, even if a member later decided to leave.

- On its 60th anniversary Riverside Community has 36 members (19 adults, 17 children) and 31 tenants (22 adults, nine children).
- Of the adult members there are 10 women and nine men.
- Of these 19 adults there are seven singles and seven couples (two members live with non-members).
- Ages of adult members: under 30 (2), 30-39 (5), 40-49 (2), 50-59 (5), 60-69 (0), 70-79 (2), 80 and over (3).

Today members who decide to leave Riverside don't do so empty-handed. Their private assets are frozen upon joining and are available again to them should they choose to leave. Any interest earned from their investments remains the property of the trust.

Also, members who leave after three years or more of full membership (which follows a two-year probationary membership) are entitled to depart with an amount equivalent to 80 percent of a year's cash allowance.



MAIL PHOTO MARION VAN DIJK 1555
SPANNING THE YEARS: Longtime Riverside Community residents, from left. Joy and Norm Cole, Ellen Scarrott, Merle Hyland, Jean and Chris Palmer.

For example, Chris Palmer says there is more feeling today that people want to join and still be able to do whatever it was they were trained to do.

A person can be a member but seek approval to work outside the community. Riverside has two such members at the moment.

A problem with people working outside the community is they have less time and energy to work inside.

"And you tend not to have the same close communication with people when they work outside," says Chris. "They are away all day and you just don't see as much of them."

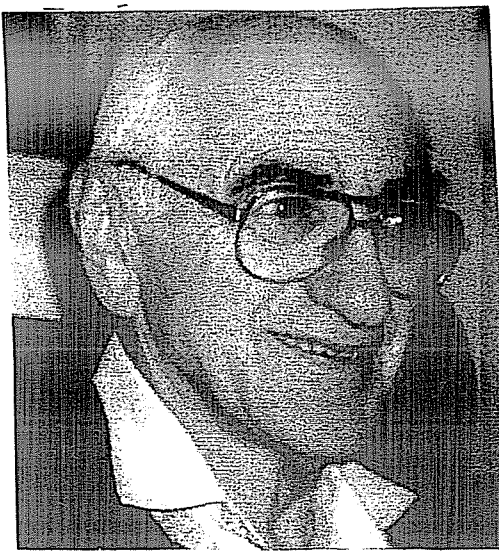
There are also some people who want to see more financial reward for their efforts. For instance, if they want something special for their family, they want to work more hours, as they would on the outside, to earn the

"The important thing to us might be the survival of Riverside, because that's where our energies are and our life is, but the important thing is the idea of cooperating and sharing and supporting each other and those less able than yourself is still alive out there (in the wider community).

"We've lived our life here and done what we can and now it's time for the younger people coming in to do what they can - and they must be free to express themselves and to let the pattern evolve as it suits them."

David Manning
From "The Nelson Mail"
New Zealand

FROM THE SECRE- TARY'S DESK



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Not only in the big wide world have things been happening over the last few months. Here with the International Communes Desk, however, the events have been positive - indeed very positive. Here they are, in chronological order.

* Our English/Hebrew website is finished at last. If you haven't seen it yet, do go to www.communa.org.il. It was completed in a bit of a rush, so it's not as perfect as I had wished for. Any comments will be very welcome!

* Then came the Conference of the 7th International Commune Studies Association, at ZEGG, Germany, followed by the 4th International Community Meeting. For the first time ever, the Desk decided to utilize a considerable slice of its budget to ensure the participation of its Secretary. A sizable report appears later in this issue). In brief, it was a fascinating experience for me to meet so many community members and researchers from all over the world and from such a variety of communities, and to visit four very different German communes. I only hope that many of these new contacts will remain.

* Overseas visitors have been relatively few, with the exception of members of the German Catholic communal movement, the Integrierte Gemeinde. Every couple of months, some of their members arrives here, stay at their Shalmon Center near Jerusalem and meet with Kibbutz members

of the Urfeld Circle and other friends. A new aspect of this joint communal venture is the fact that several of their young people are studying here or doing social work instead of their military service. Are any of you readers interested in such an idea?

* The second of our series of four handbooks (in Hebrew) on Communal Living Around the World has come off the press. According to the initial reaction, this one (about communes in Europe) is even more interesting than the first (about America).

* Last but not least, two old friends of the Desk - Martin and Burgel Johnson of Maple Ridge Bruderhof - arrived in Israel. Their objective was to pave the way for the visit of an 18-person Peace delegation. They only managed to report to the Desk and to visit a couple of Kibbutzim before they were called home in the wake of the tragic events in the USA.

* This report is being written at the time of the Jewish New Year and will probably reach you close to January 1st. Let us hope and pray that the new year will be, for all mankind, a better one than the last.

Let's hear from you ! Yours - S O L

The FEC Celebrates Its 25th Anniversary!

Can you believe it? The FEC is 25 years old this year! Many Americans think of intentional communities as a relic of the past, something that flourished for a brief period and faded leaving little or no trace. We are proud of the staying power of our network, and of many of the communities that have been involved in it over time.

Partly inspired by Kibbutz Ha'Artzi and other Israeli community networks, the first FEC assembly gathered in December 1976 at East Wind in Missouri. Along with the hosting group, the founding communities were Aloe, Dandelion, North Mountain, and Twin Oaks. Two of the founding delegates, Piper Martin and Ira Wallace, still live at Twin Oaks now, as did Kat Kinkade until recently. (Ira was

Shared outreach efforts have been the core of our work together. The basic principle is that anyone who contacts one of our communities for information receives information about all of them—and that helps everyone. Over the years, many other pieces and layers have been added. Who can imagine the FEC nowadays without Labor Exchange (Lex) programs? And our groups rely on the

The New FEC Internship Program

Over the past few years several different FEC communities have been independently developing internship programs for people who wish to have the experience of community and also have an interest in developing a new or existing skill in a particular field. This serves the community as well, which gets an enthusiastic worker who is focused on an area in which the community is looking for assistance.

If you are interested in a cross-community internship program contact the new FEC internship coordinator: Mary at East Wind Community (interns@thefec.org). All FEC communities with internship programs (or hoping to develop them) should get in touch with Mary and see how they can plug into this new initiative.



Twin Oakers help "build community" at Woodfolk House in Charlottesville

PEACH fund for catastrophic health care coverage. Many relationships have been built that probably would not have happened had not a daring group of dreamers come together all those years ago.

To celebrate our anniversary, we're planning some events in conjunction with the Communities Conference at Twin Oaks on Labor Day weekend. Then on December 8, shortly before the fall assembly gets underway at Twin Oaks, we want to gather past and present FEC delegates for a Visioning Day. This will be a chance to reflect on where we've come from in past years, and where we want to go in the next 25!



Hello Sol,

Well, I've been to Seattle and back. We had the FEC meetings at the two FEC communities in Seattle—Jolly Ranchers and Beacon Hill House. They went well, for the first time in ages, none of the delegates were new at the job, and so we were all familiar with the work, each other, etc. I think this helped the meetings go more smoothly.

One of the most enjoyable things was that Aviva had a copy of the Hebrew booklet, published by the ICD, with the FEC, Twin Oaks, etc. in it! We were all excited to see it, and to see our name surrounded by the unfamiliar (to most of us) Hebrew lettering.

I also brought your greetings to the Assembly, and everyone was happy to hear of our correspondence. I was asked to convey to you how much the Assembly appreciates this connection between our two organizations and is grateful for your promotion of us in your literature. (ICD is also listed in the FEC's main brochure.) The FEC looks forward to future collaboration, and are interested in exploring your website once it is up.

The good news at Twin Oaks is that our membership is up, we're now at approximately 80 adults (91 is our maximum) and so we've lowered our weekly work quota by 2.5 hours.

I hope you and your family are well!

Valerie, TWIN OAKS

Soundings:
Newsletter of
the FEC

TWIN OAKS COMMUNITY
138 Twin Oaks Rd.
Louisa, VA 23093 USA



The Federation of Egalitarian Communities is a network of diverse intentional communities across North America. We are urban and rural, large and small, but hold in common the values of equality, income-sharing, non-violence, and environmental responsibility. We feel like we're creating a sounder, more joyful way of life, and we're excited about what we're doing.

Share the excitement. Joining a community isn't the only way to support our movement. We're deeply indebted to our **Friends of the Federation**: folks whose generosity helps us make communal living a viable option for more people. Friends' dues are used, for example, to build our revolving loan fund for starting new communities, and for outreach through print media and public presentations.

SOLBORG CAMPHILL VILLAGE

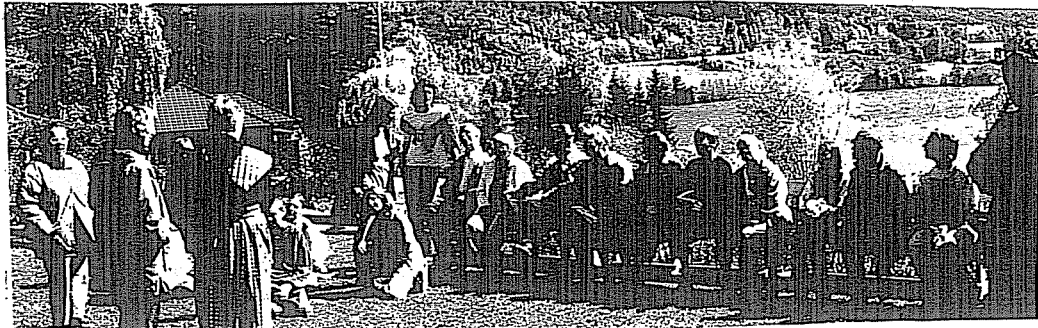
In my community at Solborg Camphill Village in Norway we have a bio-dynamic farm, extensive vegetable gardens, a bakery, a weavery, a large forest for timber and firewood, herb growing and drying, and have just begun a cheese-making workshop.

Most of us live in large extended families, co-workers (both long term people with their families, and young temporary volunteers) and villagers (mentally handicapped or otherwise in need of help), sharing our lives, our meals, our living rooms and bathrooms. There may be as many as fifteen people or more gathered round the dining table three times a day. Each house has its own budget, and is run more or less autonomously by a couple of responsible co-workers, the house father and house mother. In the morning and the afternoon everyone goes to work, in a variety of workplaces. Everyone has a workplace, and each contributes something useful to the running of the village, according to his or her capability. Within this sphere no money changes hands, and work is seen to be something that is freely given within the fellowship, recognising that some people have higher capabilities than others.

Solborg is in southern Norway, an hour from Oslo, on the edge of an extensive wilderness area. We are around 40 people, of whom half are people with special needs. Within the village we have a Steiner school with over 100 pupils, and the Bridge Building School. This school offers courses in Camphill theory and practice, and a long course every year in ecological building, specialising in strawbale construction.

We are open for volunteers and long term co workers who would be interested in sharing their lives with us. Contact:

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Brobygggerskolen (The Bridge Building School)

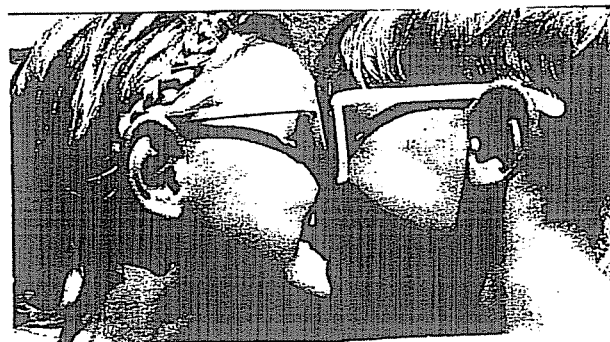
The **Bridge Building School** is located at Solborg Camphill Village in southern Norway, an hour from Oslo. We want to create a **bridge between the heart and the hand**, between the world of spirit, where ideas arise and creativity is stimulated, and the world of materials, where our hands fashion our surroundings with a variety of tools and materials. We also strive to create a **bridge between east and west**, between Western Europe, Latvia and Russia.

Recognising that Camphill Villages are ecovillages, we want to create a link between the rising ecological consciousness and life as lived in Camphill by teaching Permaculture and creating strong links with the Norwegian Ecovillage Association, «Kilden», and with the Norwegian Strawbale Building Association.

Our main educational program is a five month course in ecological building. This program was first offered in the year 2000, and twelve students spent two months in Rozkalni Village in Latvia, building a strawbale house, and incorporating many other ecological features such as a «kakel» heat retaining wood stove, passive solar heating, mud and log walls and earthen floors. The program is being offered again in 2001, and the focus will be on a small strawbale family house needed at the Waldorf School connected to Svetlana Village in Russia. In 2002 the course will be expanded to a full ten months.

LIFE SHARING COMMUNITY--Life sharing Community is based on unpaid relationships of care and love. Rarely do people with disabilities get the chance to live with real friendships and their healing power. More often people with disabilities live in isolation with few friends. In Camphill communities people with disabilities and people without disabilities live a common life with each person contributing as they can and each person receiving resources as they need.

CAMPBILL SOLTANA : A FATHER'S DREAM



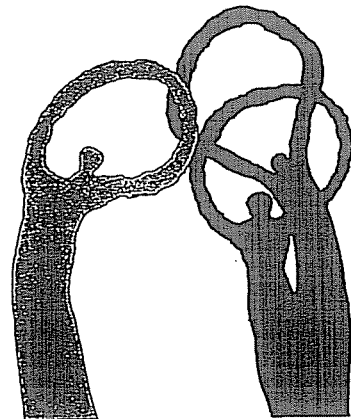
My daughter Annie is a person with mental retardation. She is also a person with a wonderful sense of humor, infectious enthusiasm, good heart, kindness, and a beautiful smile. Often people only see her as disabled rather than seeing the many other gifts she offers. My dream has always been that Annie gets the chance to live a life where people truly recognized her value.

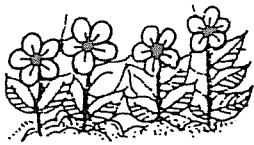
Annie attends a college in Glenmoore, Pennsylvania, which is very unique. Camphill Soltane is an intentional community, which has the purpose of educating young people with developmental disabilities. Over eighty people live, learn, and work together--young, old, families, and students. Soltane community is a place with much natural beauty in a rural area within two hours of Philadelphia with a mission of education, ecology, and community. As you look out over the grounds you see orchards, gardens, sculptures, artfully designed buildings, learning workshops filled with activity such as weaving, pottery, movement, academics, art, and music. My daughter Annie loves Camphill Soltane. She knows others there value her.

Dr. Karl Koenig, an Austrian pediatrician and educator, who fled the Nazi invasion of his country and settled with a group near Aberdeen, founded the Camphill movement in Scotland in 1939. Dr. Koenig and his followers chose to share life in community with people with special developmental needs. Today there are over 100 independent Camphill communities in twenty countries, with eight in North America.

When Annie started to attend Camphill Soltane this past year I knew it was a great opportunity. The teachers called "coworkers" are determined that every student "companion" learns, develops, and grows. Each student with disabilities is seen as person with an important potential. I am accustomed to people seeing Annie's personal development as secondary to addressing her disability of mental retardation. She is too often viewed as someone to fix" rather than "someone with gifts" to contribute. Here at Camphill Soltane each coworker sees Annie as a person needed by the world; even critically important to the world. I ask myself, why does this attitude exist here?

I have visited Annie several times at Camphill Soltane. Her new perspectives often surprise me. I ask Annie, "What do you do at Soltane?" Annie said as we picked raspberries, " We take care of the earth. Friends here... Angels all around us. " I have noticed a peace within Annie which is new. She has a sense of purpose and belonging .





I have asked myself why she is changing so much? Why is she so happy? On one level Annie is fulfilled because she belongs, has real friendship, has meaning, and a chance to contribute. On another less visible level she clearly is being influenced by the spiritual teaching of Anthroposophy underlying Camphill Soltane.

REVERENCE FOR LIFE AND NATURE--Camphill communities are based on a great "reverence for all life." Each community acts as a steward to nature and participates as fully as possible in preserving and nurturing the land and ecology of the earth.

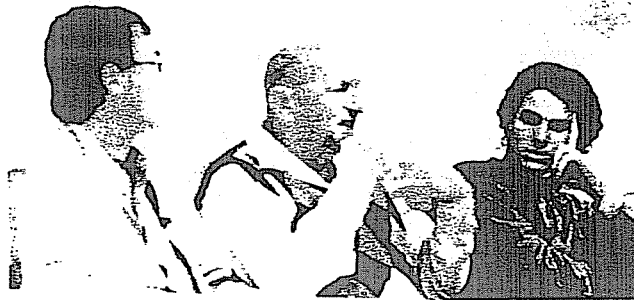
Camphill Soltane has not only offered much to my daughter Annie but has also been a great gift to me. Each time I am within a Camphill community I feel filled, recognizing care and connection which is absent in much of modern life. I am reminded of an old country western song, "I did not know how empty my heart was until it was filled. I find I am thirsty for the filling."

By: Mike Green
Parent of Annie
Training Director of Asset Based
Community Development (ABCD),
Northwestern University in Chicago, Illinois

We mourn the death of

ARYEH JAFFE

**one of the central and most active
members of the I.C.D (INTERNATIONAL
COMMUNES DESK).**



The picture shows Aryeh two years ago, when he was asked to tell his life story to youngsters of the Urfeld Circle (of which he was one of the founders): born in Germany, escaped to Russia, fought with the Red Army against the Nazis. After the war he came to Israel to join Kibbutz Yakum. Here he was active in many fields, took upon himself important tasks in the Kibbutz and in wider frameworks: the Kibbutz Movement and the left-wing Mapam party (now Meretz). He was a firm believer in communal living and realized his ideology every day of his life.

We shall remember him fondly.

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



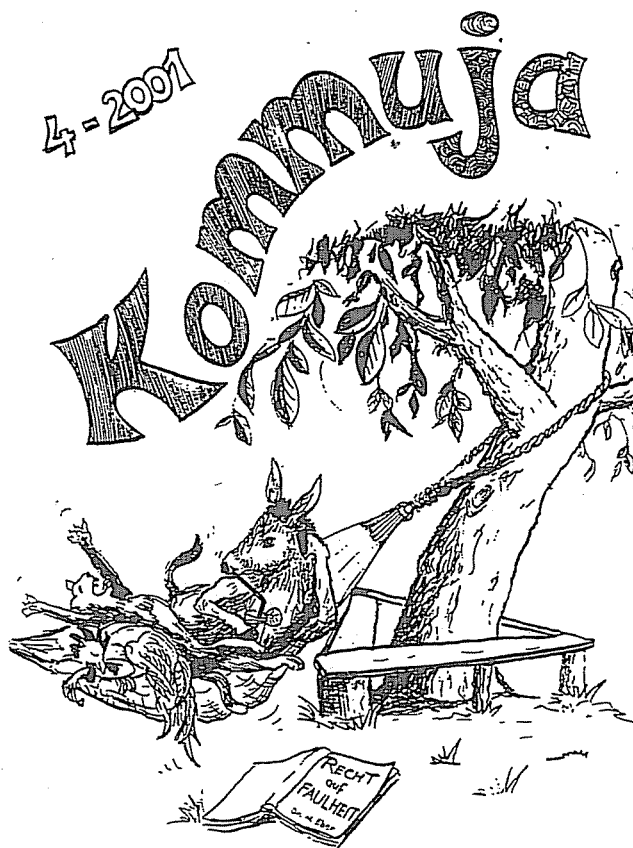
"Contradictions Are Our Life" - that's Germany's KOMMUJA editors' view. And as an old-fashioned, veteran Kibbutznik, I tend to agree. KOMMUJA is edited and produced on a rotational basis by various related German communes, and the last editing team at Liberwal asked themselves by the end of their job: was it Work, or Fun - or both?

Kommune Liberwal-Lomitz, as could be expected by their name, are libertarian-minded and the main theme in this issue was (hear, hear!) "The Right to Laziness", in contrast to "The Right to Work". Possibly the worldwide rising rate of unemployment had some impact on their choice to publish, somewhat tongue-in-cheek, an (imaginary) interview with Karl Marx's son-in-law Paul Lafargue, where he was supposedly asked:

"Mr. Lafargue, what is your position on current demands for the so-called "Right to Work for Everyone"?"

Lafargue: "This weird craving is still dominating the working class of all countries in which the capitalist civilization prevails. That addiction, which results in misery for the individual and for the masses, has been plaguing human beings for three centuries! It is the love of work, that crazy craving leading to total exhaustion of all individuals and their progeny. And instead of fighting this aberration, the priests, the economists and the moralists have been sanctifying work...If the working class wants to hit this perversion and arise in terrific force, it should forge an iron law forbidding anybody to work more than 3 hours daily - so the Old Earth, shuddering with delight, should feel a new world arise inside it...But how can you expect a manly decision from a proletariat corrupted by capitalist morals?"

What deludes the workers is this urge to work...A Spanish saying asserts that "Descansar es salud" - to rest is healthy.. I can only declare: whenever you introduce factory work, it's bye-bye to pleasure, health, liberty, in fact to everything that makes life beautiful and worth living. And the worker isn't even aware of it. The working class needs leisure to enjoy earthly pleasures, to make love and have fun, to honor the lusty God of Idleness. Only thus can the spirit develop and expand!".



Kommune Liberwal Lomitz

To sustain and reinforce this concept, KOMMUJA offers us a little fable about "The Roasted Ant", by Paul Scheerbart:

A strange custom rules amongst the Assiduous Ants: the one who has worked hardest for eight days is solemnly roasted on the ninth night and consumed collectively by her fellow-ants. They believe that by this meal the Work Spirit of the most industrious is carried over to all. It is considered quite an extraordinary honor for an ant to be roasted and swallowed.

However, once upon a time the ant-to-be-roasted held a short last-minute speech: "My dear brethren and sisters! Although it is tremendously agreeable to me to have been declared Most Assiduous Ant, I have to confess it would please me even more not to be honored that way. After all, one does not live to drudge oneself to death!" - "For what else then?" shouted the ants of her tribe, and quickly threw the great speaker into the roasting pan, otherwise that stupid animal would have kept on talking even more!

Bettina, a new arrival at Liberwal Lomitz, takes a different approach. and shares her feelings with us:

"My Way into the Commune":

I have been steady at the Kommune - with shared cash-box - for half a year now. Until recently I was "in training", which means being away the whole week long, far from the life of the Kommune, suffering from not being together. My only satisfaction, even coming from the outside, is earning money for the common cash-box.

And now I am a fully-fledged Kommunarde, which means all day at the farm - and quite a few difficulties with integration. Inside my commune I feel good, though still a little impatient, too inexperienced yet in common life. First and foremost I need my work/tasks, otherwise I feel bad; loafing is still a torment to me".



Ezra Dalomy, a well-known Israeli Kibbutz journalist, has a vision:

This is my fantasy: to locate 30-40 Kibbutzniks, tired of the petty debates on privatization, and start out together on a voyage of anti-egoism, into a model-Kibbutz, purified of all the present failures and shortcomings...

Of late, these thoughts have been disturbing my peace of mind, creating inside my head a weird mixture of departure and surrender, blended with flashes of my old fighting spirit, which ignite and switch off alternatively... But then what will happen if the Kibbutz exists no longer? What's the big deal?



"Heaven Begins on Earth". Brother Fritz Gilinger has this to say

Eating and drinking together is more, much more, than just eating and drinking together.. How often have I, have we all, witnessed this! It is part of our life on earth, and at the same time it raises us a bit - and sometimes quite a lot - into heaven!

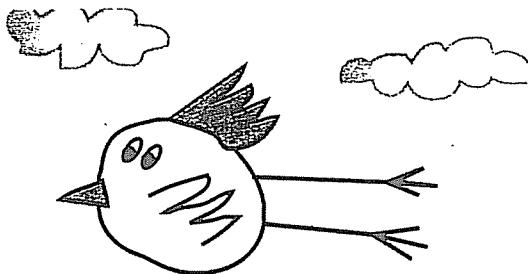
Once I was really, deeply in quarrel with Florian. It was so bad that I wrote him a wild letter, which erected a wall of silence between us. Then Florian called me and said: "If we don't reconcile right now, then it is finished between us." He went away and came back with a bottle of wine, in the meantime I prepared some food. We ate, we drank, the feast of our friendship started afresh...

I'm not surprised, each one of you can certainly confirm it. too. The Bible is also full of togetherness, eating and feasting as a sign of unity between human beings but primarily between humans and God..."

And Sister Susie Reitlinger has this to add:

Thy Will be done in Heaven as on Earth - sounds good. We pray so frequently. Wonderful. Everything should be marvelous, even heavenly... But it isn't so, not at all. Maybe "HE" is not so omnipotent after all? Because if HE was, then why is there so much war, suffering, illness? Why is it not just "Heaven on Earth"?

It's me, not a failure of God. This possibility of experiencing Heaven on Earth does exist nonetheless...".



From the Leaves of Twin Oaks No 94 we lift the following statement, part of an interview with Henric Pierce, Twin Oaks member and "suspected reincarnation of Jesus Christ":

Bringing the Spiritual Awakening to Twin Oaks

I grew up in a small town in Ohio. I knew I was queer when I was 7. Of course, in the '50's that sort of thing just wasn't talked about. But everyone loved me growing up, except my parents.

Now I live at Twin Oaks. Life here is challenging and wonderful. I feel loved, cared for, and safe, although I do complain on occasion (maybe that's a bit of an understatement). I have the opportunities I need to grow and mature, and to enrich my life through constant change.

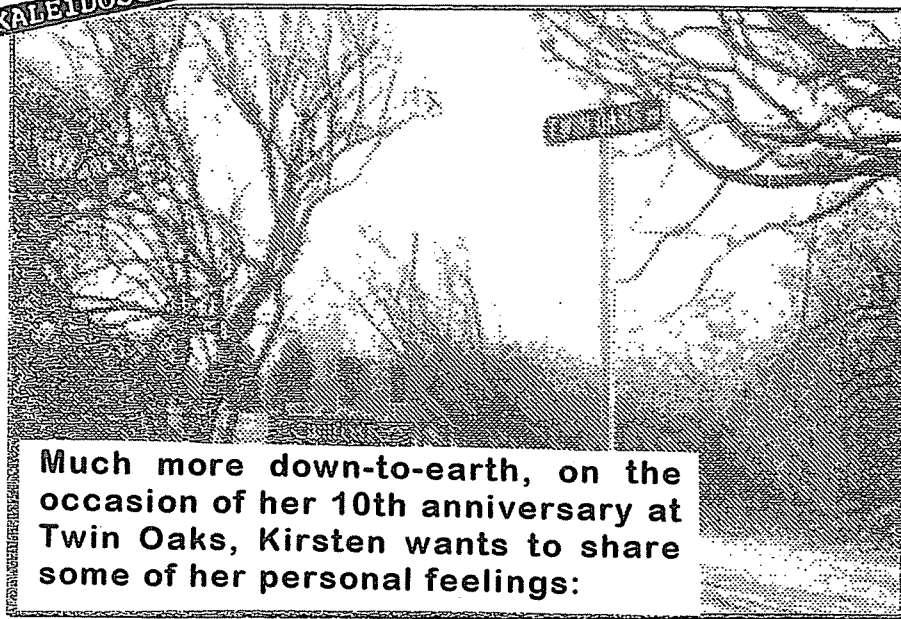
Part of a tree - or merely one of the birds? muses Rev. Phil Bradshaw in News from Celebration:

The classic Christian image of a seed growing speaks of the need for the stability of commitment. It takes only days to grow a blade of grass, but it takes decades to grow a strong, sturdy tree. A seed which is not watered or which is constantly being dug up will not grow into a tree. A seed which never gets the chance to put down deep roots will wither like the plants on rocky ground in the parable of the sower. Long-term commitment is essential to build anything worthwhile in the Christian life. The tree which allows the birds of the air to nest in it is not brought into being by people who dabble in Christian commitment. The implicit challenge of Christ is whether we will be part of the tree or merely one of the birds.

Here at Twin Oaks or in life in general, it's important to think about the people in your life that are connected to some part of your past. What do you project onto them and how can you work with them to heal? We each have an inner circle, those who we have the biggest lessons to learn from, but it's all interconnected because our circles overlap and that's what creates our collective consciousness.

I see my life in the community as a microcosm of what's given me pain in the past so that I can heal. It's a recreation with people I identify with who can help me.

In each microcosm of the macrocosm of the entire planet, we're so in each other's faces right now. And this is our chance to learn, grow and heal. Twin Oaks, and community in general, is a great place to do this.



Much more down-to-earth, on the occasion of her 10th anniversary at Twin Oaks, Kirsten wants to share some of her personal feelings:

Ten Years in Never-Never Land: by Kristen

Today is January 15, 2001, my 10 year anniversary as a Twin Oaks member. Ted and I arrived around 10 pm, 10 years ago, and I was given a cigarette-soaked room in Tupelo, between 2 women undergoing a nasty breakup.

As a member, I've helped to insulate and drywall Nashoba, done a lot of hammocks, been a meta to 3 year old Simone and Harper, been involved in dinner cooks, the dairy, the products office, and short stints in the stretcher shop and pillow shop. Now I also work in the tofu hut.

When I first came here, we'd just bought the Tofu business. We were just finishing Nashoba, and also had just bought the Monaccan Forest. Acorn Community did not exist. We could not do VE in the county, and we had an assigned and done labor system.

Cassie has calculated the average Twin Oaks membership to be 9 years — every year it goes up by 1 and I keep being 1 year over the average (I remember when I passed it up, marking my transition from "new member" to "old member" and I expect someday to just be "old.")

Arlo was born to Ted and me during a heat wave of July, 1993, in the cool recesses of Degania. I had so much support during my pregnancy and birth, I felt truly blessed, especially as Arlo decided to be born 3 weeks earlier than I expected. Rowan was born considerably on time, in the wee hours of the first real day of spring in 1996, to Keenan and me.

My life here has been full, and I've not felt the lack of a TV, as I watch the daily soap opera of Twin Oaks' ups and downs.

Sometimes I've felt maybe I should live somewhere else, especially as I get older and my family matures. I'm not nearly as radical as I used to be, and I seem to be getting older and more "respectable." My reasons for staying at Twin Oaks haven't changed, but rather have become more complicated as my life becomes entwined with those around me. I feel more "native to this place," as Wes Jackson puts it. I care about our woods, and I've been a casual observer of the local bird population. I'm especially attached to the South Anna River, and hope to someday see otters there. Sometimes I feel I am closer to the river than I am to most people! I think that, although I enjoy the company of others, I'm not really a crowd person. Hence my habitual absence at parties.

I think I probably spend too much time thinking about what I *don't* like, rather than things I do like. This is a common failing I think (oops, doing it again). I often forget to appreciate the forest because I'm pissed off at a couple of trees. But given the chance, I have to say, Twin Oaks is truly an amazing place. It's physically beautiful, thanks to our many gardeners, horticulturists, and foresters; it tastes good, thanks to our incredible cooks; it sounds good, with all our music ringing out; and most of all, it feels good, as I'm sure to get a hug at the drop of a hat. Oh, and the fresh air here *smells* so good!

So here's one big THANK YOU to my home, my matrix, my milieu, and my dwelling place, Twin Oaks. With my love and appreciation, for 10 really good years, may more follow.

Love, Kristen, happy at Twin Oaks

From the FEC "Soundings" of Spring 2001, we take this intimate story by Joe Dumont of JOLLY RANCHERS:

LIKE A FIRST DATE

The master bedroom of the new house at JOLLY RANCH is empty again. Those who left contributed much and will be missed. Those of us who remain face the sometimes exciting but often daunting prospect of filling the space.

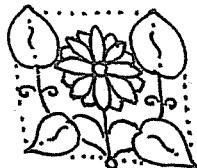
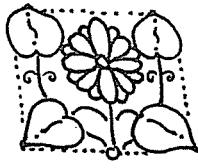
Wooing potential members is not unlike the consummation of a long-distance romance. complete with the last-minute stomach churning of having made a grave mistake. One never really knows if the person who knocks on the front door will be able to meet the expectations created through written communication and furtive phone conversations.

Initial dinner visits often feel something like a first date. Nervousness and instincts compel me to ask lots of questions...

I'm also trying to gauge compatibility and to determine how willing the person is to reveal some of the less flattering aspects of their personal history. And I am hoping that our visitor will follow example and ask question about us - concerning ideology, philosophy, emotional temperament, communication style and recreation habits.

Our fervent hope is that cheap rent is not community's life's most salient point for our guest... We are looking for the potential of a deep connection, which will be worth the effort.

I can't even begin to tell you how much I miss Australia's "Down to Earth" newsletter (Hello down there, is anybody listening? Speak up!). It disappeared mysteriously about a year ago, taking along all those wonderful little tidbits which were a mainstay of "Kaleidoscope". Just for the sake of nostalgia, here come a few little pieces of past Good Old Days:



*In the infinity of life where I am,
all is perfect, whole and complete.*

*I accept perfect health as the natural state of my being.
I now consciously release any mental patterns within me
that could express as dis-ease in any way.*

I love and approve of myself.

I love and approve of my body.

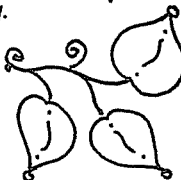
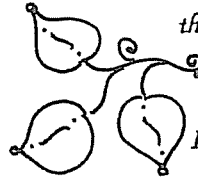
I feed it nourishing foods and beverages.

I exercise it in ways that are fun.

*I recognize my body as a wonderful and magnificent machine,
and I feel privileged to live in it.*

I love lots of energy.

All is well in my world.



ACCEPTING AND APPRECIATING TOTAL LIVING EXPERIENCE

This semi-free-society of ours does (as anyone knows) restrict the freedoms of quite a lot of people (minority groups ?) for to feel - to do - the things : the way they want to ... Yet, upon close examination of the facts, we still DO have a lot of options and choices !

**Then, by allowing an Attitudinal Shift towards Total Positivity, we can see how everything that happens, is just GAMES to be PLAYED ... Total Living Satisfaction comes to those of us who find the willingness to accept & play, ONLY those Games which provide opportunities for giving us the Best Possible Feelings ...

** So, it follows that, I now intend to live the Way I want to - and I want to enjoy the company of plenty loving, joyful naturally healthy, creative, appreciative friends, who also Want to live the same Way that I Want to .. My search in this life, therefore, is to find plenty people, who want to Play the Same Game
that I love ! ...

-ToBiase-



Psychiatric Hotline Recording

"Hello! Welcome to the Psychiatric Hotline...

*If you are Obsessive Compulsive,
please press 1 repeatedly.*

*If you are Co-Dependent, please ask
someone to press 2.*

*If you have Multiple Personality
Disorder, please press 3, 4, 5 and 6.*

*If you are a Paranoid-Delusional,
we know who you are and what you
want; just stay on the line till we
can trace your call.*

*If you are a Schizophrenic, listen
carefully and a little voice will tell
you which number to press."*



Here we part, hoping that some of you will send me "pieces" of their place! All the best, SHALOM!

Yours - YOEL DORKAM

THE EARTH IS OUR MOTHER,
TREAT HER WITH RESPECT.





MAPLE RIDGE Bruderhof

10 Hellbrook Lane
Ulster Park, NY
12487-5209

Tel 845-339-6680
Fax 845-339-6685

Bruderhof

Sol Etzioni, Editor C.A.L.L.

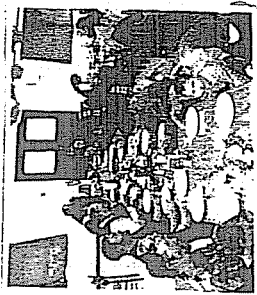
Yad Tabenkin, Efal PO

52960 Ramat Efal,

Israel

Communities

welcome visitors.



Shalom Sol,

How are you in these continued difficult times. We think of all our friends in Israel and the Holy Land very much these days and every day and long that things might settle down very soon for mutual development for all.

Naturally we continue to think of what might interest C.A.L.L. readers so I thought of one or two things which I include with this letter. One of them is our refurbished museum which I include a flyer and an article. I am sure it will be of interest to you and your readers. Is it possible to let kibbutzniks in the NY area know about it? – maybe to think of a group tour, which could include a free meal in Woodcrest's dining room and a tour of the Bruderhof, all included in the reduced group price for the Museum. I would think this might be of interest to some. Naturally included in the museum is a display about the Kibbutz Training Camp at our Bruderhof 1939-40, and of the children we took in from the Kindertransport and also other Jewish refugees.

Otherwise, we continue to try to build up a Bruderhof west of Sydney. Australia with quite a few difficulties in regard to getting development agreement, but hopefully now things can soon go forward. It is a bit reminiscent of the opposition we experienced in Germany- a small active minority oppose us, but we have found many good friends who want us to be there, so we hope they will overcome the critical neighbors. Our new Bruderhof in NY (the fourth) is also slowly developing. On all our Bruderhofs, we are growing much more of our meat, eggs, and vegetables and even milk on one or two!! So maybe our kibbutz friends are at last influencing us??

WE are just re-reading Joseph Baratz book "The Village on the Jordan" about the start of Degania. IT is really a very inspiring story full of great interest to us as you can imagine. The incredible idealism, sacrifice and longing for communal life are really inspiring. How wonderful it would be if some of that could return.

Maybe I will stop now and send you and all our friends our best wishes.

Shalom

Looking forward to hearing from you,

Martin Johnson

Maple Ridge Bruderhof
Ulster Park NY 12487
Tel: 845-339-6680
Fax: 845-339-6685
e-mail: mjohnson@bruderhof.com

BRUDERHOF MUSEUM REOPENS



World War I Germany, expulsion by the Nazis, Holland, England, the Paraguayan jungle and finally Ulster County, the Bruderhof Museum documents the 80-year history of the Bruderhof Communities, that seeks to live in the spirit of the earliest Christians. It shows how this small movement has experienced two world wars, a journey across the Atlantic above Nazi U-boats and civil war in Paraguay. It shows how the Bruderhof took in many Jewish refugees in 1938 & 1939 in England (the Kindertransport and Kibbutz trainees).

Included are attractive exhibits of early Christian life in Jerusalem and the Roman world, with persecution; Anabaptist beginnings when the Hutterites, Amish and Mennonites started their beliefs which are allied to the Bruderhof.

The museum, located within the Woodcrest Bruderhof includes multimedia displays and detailed historical information as well as exhibits that tie the life of the Bruderhof into world events. It is designed, organized and operated by youth from Bruderhof communities in England, Pennsylvania, and New York.

This benevolent septuagenarian sees the world as one big wonder. He asks poignant questions. He attempts to give the answers, but in no way does he impose his views. The reader is the one who is to determine the truth.

AUTOBIOGRAPHY

by NACHUM MANDEL

Minerva Press, London 2001

I am a Jew. Personally, this statement has no greater importance to me than the assertion that I have blue eyes. Ultimately it would not have affected my life had it not been for an incident that I experienced on my first day at primary school. I was only seven years old. Some children waited for me on the corner and accused me of killing Jesus. I swore that I did not know what they were talking about and that I never killed anyone – all in vain... They beat me up and tore my new white shirt. I wondered how it was that children who had never met me before knew things about me, since I did not even know myself that I was a Jew!

This traumatic experience that revealed to me my Jewish identity marked the exact moment that I began to 'write' this book, because I then asked my first philosophic *why*? Even if my great-great-great- (and so on)-grandfather killed Jesus, why was I to blame? The persistent search for an answer to this question, and others that arose in the meantime brought me to Israel and to the kibbutz.

If someone went to a remote island, stayed there for years in an exotic tribe of unknown natives and told of his experiences in a book, there would be a reasonable chance that such a book (if written with some talent) would excite people's curiosity. Anthropologists spend years of their lives reporting their observations of different lifestyles, because people learn about general human conduct from particular events.

In my case, I have been living some fifty years in a very exotic tribe, in a remote kibbutz in Israel located twenty minutes from Tel Aviv, among strange, exceptional people – Jews. I resolved to discuss my experiences in a book which describes the exotic customs and rituals of this community and tries to explain (and understand) them.



The first evident characteristic of the kibbutz administration is its division into two spheres: one concerns the farm (which includes factories and all areas where people work); and the other relates to all other activities. There is, obviously, a permanent contact and interaction between both spheres, but each one is an autonomous 'kingdom' with its own 'kings' and 'courts'.

How is individualism linked to the kibbutz? Oh, a suitable question for a moot hearing! The best answer I can draw from my mind is the fact that I consider myself an individualist who has lived half a century in a kibbutz, and has never felt any embarrassment. In order to live in a collective society like a kibbutz, one must renounce certain things and limit one's freedom. This condition is not exceptional: every society imposes a renunciation of some things and a restriction of freedom. The integration of a person in the kibbutz depends on his scale of values. Someone for whom the ownership of property is of decisive importance will be unable to live in a kibbutz,

Excerpts from
a new book
which
combines
the auto-
biography of
a veteran
Kibbutznik
with many-
fold philoso-
phical
conclusions

A strong pressure is now building up to introduce differential salaries in the kibbutz: everyone will receive in accordance with his 'contribution'. Just how much more a manager 'contributes' than a worker on a production line is an unquantifiable notion. Does someone who has gone away to study for four to seven years at the expense of people who remain working in the kibbutz deserve a bigger loan? This concept, commonly accepted in capitalistic world, shakes the ideological foundations of the kibbutz, a society without layers of poor and wealthy people. The kibbutz that adopts such a system ceases to be a kibbutz in the current meaning of the word

MIGVAN, THE URBAN KIBBUTZ - "GREENHOUSE" FOR SOCIAL AND EDUCATIONAL ACTIVITIES

Amram Shlomi, our guide, grew up in a classical kibbutz, he is one of the co-founders of the new urban kibbutz 'Migvan' in Sderot.

a development town not far from Gaza in the Southern Negev.

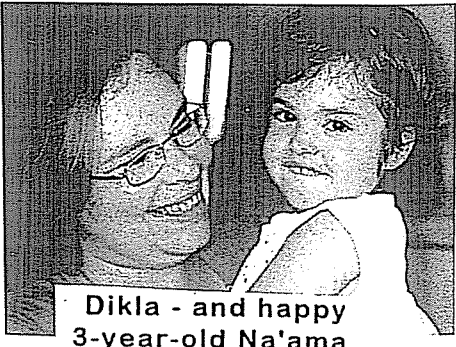
He is a teacher and a gardener at the Izchak-Rabin-School - opened 6 years ago - on the outskirts of the town in one of the new quarters. He guides his guests from the "Urfeld Circle": kibbutz members from Kibbutz Tsuba, Kfar-Menachem and Sde Boker, and members of the Catholic Integrated Community from Munich.

His work belongs to one of the 45 projects which the urban kibbutz undertakes through a non-profit association, the Amutat Gwanim, in cooperation with the welfare organisations of the town and the region.

Amram's wife Dikla, a mother of two children aged 1 and 3, a kindergarten teacher and accountant, had welcomed the guests and had guided them through the houses and the community centre, also into the office of the Amutat Gwanim.

And the whole direction of his 'new kibbutz' which wants to make use of the old values of the kibbutz movement, could be described in an analogous way: the members of Migvan put emphasis on influencing the society they are part of - they don't want a life only for themselves. They all come from 'classic' kibbutzim, are 'children of the kibbutz', who there saw the original values fade, saw the trend towards individualism become dominant and who want to put their life in community at service for society.

Five minutes from the Kibbutz there is the centre 'Keschet' for mentally disabled adults, built and kept up both by the Amuta and the municipality. Here in a big hall mentally handicapped women for the last months have been preparing a puppet-show for children,



Dikla - and happy
3-year-old Na'ama

Here 45 projects are being coordinated. The non-profit association thus employs 60 persons, among them 10 Kibbutz members, who regard their community as a 'green-house' for these educational and social activities. Nitai, the chairman of the Amuta, tells us how they provide the money for the projects, which have to support themselves: through work, state and communal support and donations; he also tells us how the planning, especially of the various buildings is carried out, how the needs of the population in a development town are found out, how a therapy is applied to their plight.

Rina, a kibbutz-member, who runs the centre made an understatement in her introduction. This club for disabled people in which mentally disabled are really at home and really welcome the visitors as guests,

Rina also tells the guests about a new project, a centre for blind people: they should not be outsiders but part of the society, they should be able to work together, have music lessons, go for walks, feel accepted and welcome.

Migvan and Gwanim - a Model?

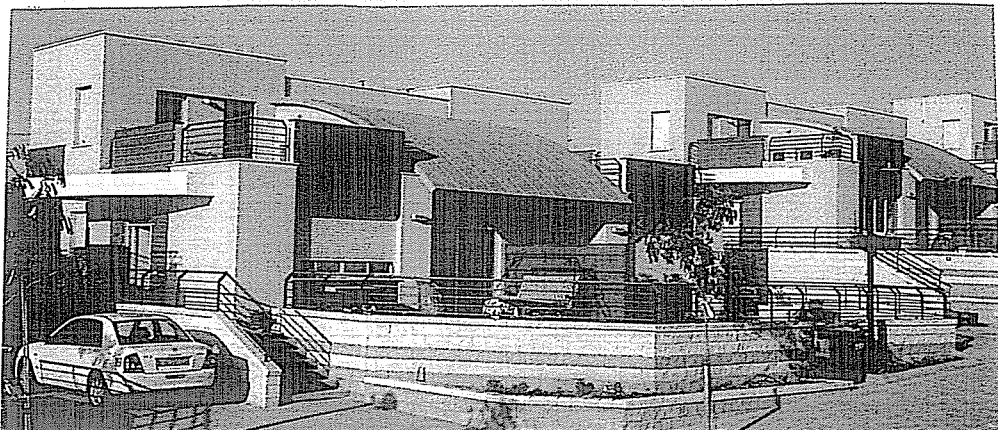
Joël Darom, who works with the „Communes Desk“, wanted to hear, why the Urban Kibbutz and its Amuta are not more widely known. He says that this is an effective example for the strength of the kibbutz, for the communal idea in our time. Amram answers modestly: Migvan and Gwanim needn't be models, they are an option, there are many options. Their work is neither popular nor attractive, only people who have made a decision come and stay.

Amram reports about the decisions that were taken at the founding of the new urban kibbutz. The first was: We settle in the midst of a town to make it clear from the very beginning that we want to exert an influence on society. The second: We work for 5 days, the sixth day, the Friday, is devoted to communal learning and studying.

"Migvan" means being different, variety, choice, and at the same time yet as kibbutz, the gathering of those who are determined.

by Rudolf Pesch

From "Reports from Israel", issued by the Urfeld Circle which combines members of the German Catholic Integrierte Gemeinde and Israeli Kibbutzniks



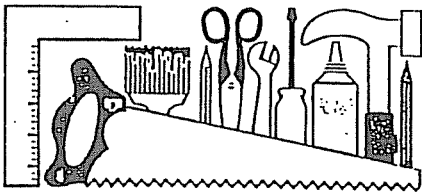
The recently inaugurated housing project of Kibbutz Migvan In the Development Town of Sderot

KIBBUTZ MIGVAN
WELCOMES VISITORS !

P.O.B. 346 Hashaked Str.
SDEROT , Israel
Nomlka@Migvan.Co.il

TWO WEEKS OF INTERNATIONAL COMMUNAL LIVING

It was a most stimulating experience to participate in the International Communal Studies Association conference and the following International Community meeting, held at the ZEGG commune in Eastern Germany. The Conference, with some 170 participants from 20 different countries, was a successful mix of academics, from many different backgrounds and fields of expertise, together with members from all the varied types of communal living. Apart from the mass of information gathered, it was most impressive to meet the great number of intelligent, thinking and feeling people, who take communal living seriously and were a pleasure to be with.



Getting such a diverse crowd, including quite a few anarchists at heart, through the complex but well-planned conference program of over 60 papers was no easy task. This was done with good-humored firmness by ICOSA's retiring president Bill Metcalf of Australia. (His successor, Prof. Tim Miller of the US, will have a hard act to follow.) The behind-the-scenes work of Christa Falkenstein and other ZEGG members also deserve high praise.

For the first time ever, the Conference was held at a commune, a most successful innovation. It's hard to imagine a better venue than ZEGG. Their warm-hearted welcome to all - some members even giving up their rooms, their multiple facilities - on what was once a Stasi training center, the insight they gave into their communal life style, their unforgettable singing at all odd times, all these together contributed tremendously to the success of both the Conference and the Meeting...

Actually, ZEGG was a controversial choice, largely but not only because of the "freed love" aspect of its world outlook. (It could well be that some of the guests were disappointed in this respect.) As a result, a number of prominent communal groups - not only the religious ones - didn't take part in either of the two conventions, much to my regret. Despite this, two members of a Hutterite commune did come, participated actively and survived apparently unscathed.

The immense variety of the forms of communal living and the aims of their members, were represented by various papers and especially at the Communities Fair. At this, communities and communal organizations displayed themselves visually and verbally. (My own presentation included the International Communes Desk, my Kibbutz and some aspects of the Kibbutz movement, including its contributions to Arab-Israeli relations.)



The ICSA Tour was inspiring, showing very different forms of communal living: the artistic-ecological UFA FABRIK in the heart of Berlin; politically-minded ultra-economically-communal NIEDERKAUFUNGEN; and newer rural eco-village SIEBEN LINDEN. No less important was the time for serious conversations among the participants of the tour.

The week long International Communes Meeting was very different: smaller, younger, far less intensive, less organized and less formal. Altogether, some 70 community members came from 19 countries, including someone from a group of communes of a new religion in Siberia! At the sessions, which were attended by no more than half that number, we got to know one another, exchanged experiences and techniques, and learned about a great variety of communal life styles and activities. Socially, the ICM was very

successful, but the hopes of some to set up a roof body of communal living were by no means fulfilled.

As I saw it there were, of course, a couple of minor disappointments:

- Apart from the Israelis, there was no one present from Asia or from Africa. (The reason was lack of finance to subsidize their coming.)

- The very tight schedule and the housing of many "leading lights" of the Conference in the remote, but more comfortable castle/hotel in Belgig, unavoidably limited personal contact with them.

Like a number of Israelis, I never had any intention of visiting Germany. After my experience at ZEGG, I'm very happy indeed that this was the chosen venue for the ICSA Conference.

SOL ETZIONI, ICD Secretary
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The
Communities
Fair -
displaying
OekoLea
(German
eco-village)
and Tamera
(daughter
community
of ZEGG in
Portugal)



MICHAEL LIVNI, a member of Kibbutz Lotan, participated last summer (June-July) in three conferences: the International Communities Studies Association (ICSA), the International Community Meeting (ICM), and the Global Ecovillage Network (GEN). Here we present an expert from Michael's impressions of the first two meetings (at ZEGG, Germany), as published in his Kibbutz newsletter, under the title:

THE COMMON DENOMINATORS OF THE COMMUNITIES I VISITED

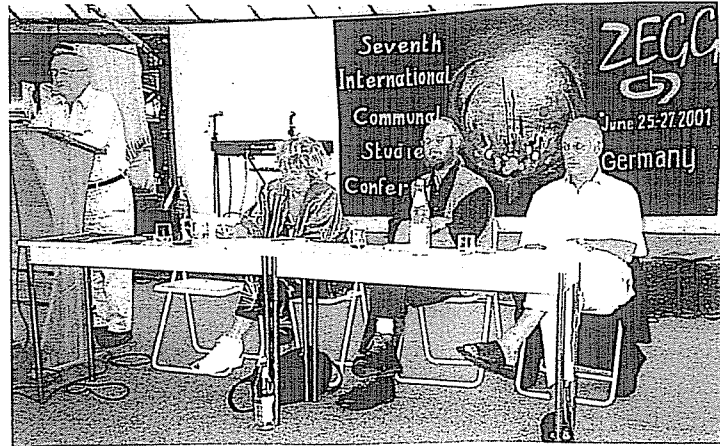
The first common denominator - the experiential dimension for myself. I did not anticipate that I would have such a really good time at all these meetings. I can't recall ever having met so many fascinating people and ever having made so many friends all in one short month.

Most of those present, like myself, had made a very conscious decision to live in a co-operative framework. Their openly stated motive for doing so was that such a framework makes it possible to allocate energy for *Tikkun Olam* (world-mending). There was a true feeling of togetherness between all of us from all over the world, aged mostly 30-50.

The general atmosphere was such that I felt compelled to teach the Israeli hit-song of 20 years ago "Ani VeAta Neshane et HaOlam" (You and me will change the World). And so I did, with the help of Sol Etzioni from Kibbutz Tzora.

Another common denominator was the pleasant, non-aggressive and yet quite determined leadership of the women. Behind that feminine softness - steel-like determination. In most communities this feminine leadership has an ideological rationale behind it - either implied or overtly stated - which has developed beyond the "ad hoc" American approach.

In different ways, one hears the demand to abandon competitive-capitalist norms of the patriarchal society, in favor of matriarchal norms



The speakers at one of the Plenary Sessions of the ZEGG conference: (from right): Dennis Hardy, Jan Bang, Saskia Solderwaard, Speaking: Yakov Oved, Executive Director of ICSA.

identified with love and Mother Earth and community life.

In most of the non-religious communes the nuclear family does not have the legitimacy as the desirable norm. As an institution, the nuclear family is seen as a product of the patriarchal-acquisitive-capitalist world. There is a spectrum on this issue - all the way to the defined and institutionalized norm of freedom in love as practiced in ZEGG.

You all know the "ice-breaking" games, where you stand in a circle and the facilitator asks questions: "All those who have been to Finland, into the circle", - "All those who have lived in community for over thirty years - into the circle (Sol and I were champs on that one), and then "All those who have three or more lovers" - a third of those present entered the circle...

DECISIONS . Most communes try to make decisions on the basis of consensus, some on consensus-minus-one. It seems clear to me that this limits the size of the group. The ideal size of the commune would appear to be 100 adult members. Commune NIEDERKAUFUNGEN, which numbers 55 adults, has this as their aim.

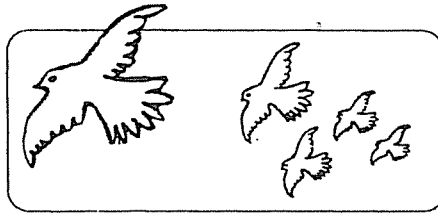
Many of the techniques are used (which we know from Kibbutz practice too), such as committees and sub-groups to prepare the subjects under discussion for the general meeting. If no consensus is reached, there comes another round of preparation.

Transparency and readiness to bare oneself in public are present to a much greater extent than by us..

ECOLOGY. A central theme. Only vegetarian food was served in all the communities I visited. I was told that in one's room one could eat what one pleases. The accepted slogan is : **ACT LOCALLY - THINK GLOBALLY !**

But what is the future of these communities? Most have existed for no more than twenty years now. Will they all go through the processes that have marked the Kibbutz movement? Indeed, they are all asking that question. In my opinion, their future "hangs in the balance". Jewish sages of old said: "The whole world constantly hangs in balance. Each and everyone of us can tip the scale - and every hour is the hour of decision".

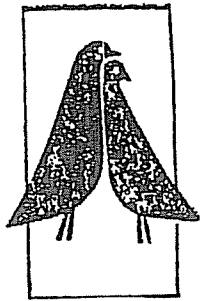
MICHAEL LIVNI , Kibbutz Lotan
Aravah, 88855 , Israel



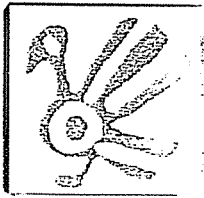
Why Communal Studies Matters for the Twenty-First Century

The study of intentional communities is more than a fascinating pursuit of the human quest for the implementation of high idealism. At its best it has the potential for nothing less than helping save the human race, which is drowning in its own material and cultural excesses. Communities, in their seeking to overcome our fundamental disconnectedness from each other and from nature, have an enormous message for an alienated world.

We all know that some communities are suspicious of academics and close themselves off, but most do not, fortunately, and over time most do come to realize just what they have to gain from scholarly attention. A major reason why communities need scholars is that communities, for all their strengths, are widely regarded by the general public as cesspools of odd and deviant human behavior. In the United States the word "commune" is hardly used any more because it carries so much negative baggage. A word with an even more negative connotation than "commune" is "cult", or Europeans would say "sect," basically meaning a group one dislikes or considers somehow sinister. For many citizens of the modern world, there is really no difference between commune and cult. People who do things differently are suspect. But where scholars have been able to study communities, they have had the information they have needed to counter the accusations of detractors and help communities clear themselves of false allegations.



From the address at the Conference by **TIM MILLER** (University of Kansas), the newly elected president of the **ICSA International Communal Studies Association**



Geoph Kozeny, FIC:

Zegg was mostly what I expected, though still quite inspiring. I most appreciated the overall sense of commitment and experimentation, and the overall friendliness and openness to new possibilities. I appreciated their clarifying their focus from "free love" to "liberated love" ... though I am still convinced that the world still would benefit from a large quantity of the former. I was very impressed by the power held by the women, and the solidarity of sisterhood they seemed to enjoy. However the lack of a similar solidarity among the men was very disappointing to me. I was very impressed by the agricultural projects, the waste treatment process, the meals, and the way that folks so naturally pitched in. It seemed to me they still have a lot of understandings and systems to develop regarding economics and the raising of children. And, of course, I thought that sommercamp, the music, and the forum were all superb!

From the
Resource
Page of the
FIC
(Federation
for
International
Community)
website :



LECTURES HELD AT THE I.C.S.A. CONFERENCE AT ZEGG (RANDOM CHOICE)

Emotions and the Life of a Community

Demian zur Strassen

Intimacy is what really forms community on a deeper, energetic level - the feeling of closeness, of authentic togetherness and flowing love. Living together on this level of intimacy, however, will also stir up difficult feelings like competition and jealousy, but repressing such feelings works against the deeper levels of energetic togetherness.

This can destroy the life of a community in two ways:

- a) People will leave the community, so it dissolves.
- b) People abandon their deeper level of feelings, and settle on a more superficial way of relating within community life.

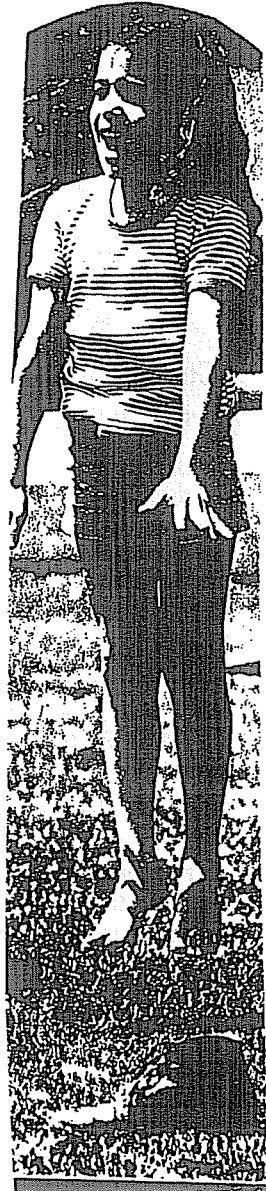
As a result of b), the energetic level of togetherness dries up and the community starts to breakdown. To avoid a), members may try to hold the community together by relying on a group identity that is built on ideology and hierarchy. In order to adhere to that group ideology they give up their authentic, individual truth. As a result, the structure of the community may persist but its living heart will die.

In contrast, communities with good emotional integration skills integrate these deeper feelings so that the energetic basis of the community - flowing love - becomes deeper and stronger, and authentic individuals grow in authentic, communal togetherness.

This presentation will discuss a natural and beneficial way of looking at emotions, and show that a more adequate name for negative emotions is 'feelings of challenge'. It will also introduce the five skills that comprise our natural emotional competence. 'Vivation' is a self-help method of teaching these skills. Vivation is applicable as a basic tool for all intentional communities.

Demian zur Strassen is a Vivation-Trainer and member of the world board of Associated Vivation Professional. He has published two books, one on relationships and one on Vivation as a tool for personal growth. He has lived in several different communities, and is currently working on a project in Peru and one in Germany.

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Women and Intentional Community

Leila Dregger

This is a report and a provocative argument from a journalist who has lived in and visited many intentional communities, focussing on the situation of women. The author asserts:

1. Creating Community is a Female Ability.

Women build the emotional base of many intentional communities. Most of the time, women are the ones who make members share their feelings, emotional needs and thoughts. In ancient times, when tribes, matriarchal cities and grand families had clan mothers at their core, society was less violent (e.g. Kreta, Malta, Catal Hüyük etc.). The clan mothers governed not with suppression but with gentle and caring power and authority.

2. Intentional Community is a Base for Woman-Power and Gender Balance.

Intentional community is where female abilities are honoured and can be learned without gender fights. These abilities include emotional intelligence, creative communication, intuition, sense of beauty and equality, balance and variety. In communities, these abilities can be shared among women, and with men in everyday life.

3. Intentional Community Facilitates New Gender Roles.

Women with the above-mentioned abilities become the 'attraction-points' and core members of any intentional community. Caring for children and family, love affairs etc., are no longer just 'domestic business', but a part of her growing responsibility and knowledge.

4. Communities need solidarity among women. Solidarity among women needs community.

The everyday solidarity among women is the 'glue' of communities. Women can provide each other with emotional warmth, communication, truth and tenderness. Women in communities use this emotional security to talk freely about personal matters, to exercise 'gentle power', and to take responsibility.

Leila Dregger, journalist and writer, has been living in communities, including ZEGG and Tamera, for the last fifteen years. She has visited many intentional communities in Australia, New Zealand, Israel and Europe. She founded the ZEGG Magazine, and was Editor-in-Chief of the Eurotopia - Living in Community - Magazine. She is a founding member of Gentler Power - a networking group of women within intentional communities.

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Community Sustainability: The challenge of inter-generational change

Peter Cock

This paper addresses the issue of sustainability from the perspective of communities seeking to live beyond one generation. Success through longevity is vital for the merging of social and ecological sustainability. It is not enough to say we learnt, we grew and we moved on.

This paper is in line with Max Weber's view that communities which survive through time evolve from charisma to an intentional organisational phase, and then towards an embedded culture. This culture is then challenged as part of community regeneration.

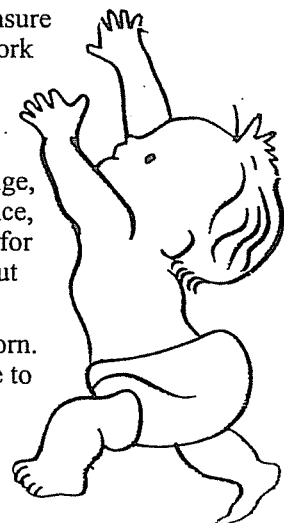
The cause of sustainability is not furthered if the old or the new opt out of this dialectic. It is vital that we ensure old lessons are honoured and new possibilities explored. To survive and live fully, a community needs to work directly with the social inevitability, even necessity, of conflict while recognising that it has to be used creatively to generate new possibilities.

I will address these issues through the example of Moora Moora Community, one of a number of surviving 1970's communities in Australia. Moora Moora is working through the challenge of inter-generational change, and we have grappled with a whole array of issues. The trouble is that 25 years into our communal experience, life is settling down, stable patterns have been established - we can breathe and enjoy the present. The time for deferred gratification is over. We are who we are and we have done the best we could. We are not perfect but we have made it through over a generation, while most haven't.

But then one fine morning we wake up to find that we are in our 50s, our community is ageing, tired and worn. We have to face the challenge of inter-generational change - something we know little about. It is a struggle to keep change and stability in each member's mind as a constructive part of community living.

Dr Peter Cock is a resident member and co-founder of Moora Moora Cooperative Community, and Senior Lecturer in the Graduate School of Environmental Science at Monash University, Australia.

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Eurotopia: Directory of Intentional Communities and Ecovillages in Europe and COME TOGETHER: The Network of Self-Organized, Ecological Community Projects

Silke Hagmaier and Dieter Federlein

Eurotopia is the 414-page directory for community living in Europe. It gives addresses and the characteristics of 336 intentional communities in 23 European countries. These 336 examples demonstrate a wide range of communal living - Living Visions in Europe! Communities describe their work and interests, along with their locations, goals and dreams. It provides a lively insight into a way of life that is attracting more people every day. Despite a great diversity of social, political, economic, spiritual and ecological values, they all share a commitment to exploring more communal ways of living.

This information was gathered during 1999 and 2000, then translated into English. Eurotopia has the largest European database for communal living, with roughly 2500 entries, 1500 or more being communes, intentional communities and ecovillages (www.eurotopia.de).

Eurotopia also has articles on communal living, descriptions of 24 community-related networks, useful addresses, a recommended reading list and a detailed index.

Eurotopia grew out of COME TOGETHER, an association of 40 intentional communities, mostly in Germany. Our communities range from those with a collective treasury to environmental settlements organized among neighbours. We tackle issues such as the personal emancipation of an individual, environmental and ecological technology, and new forms of spirituality.

Members believe the environmental crisis is inseparably connected to the increasing destruction of social relationships. Therefore, to resolve the environmental crisis, we not only need to develop new technologies but also new social spaces and structures in which a person's activities and experiences can be lived in a meaningful way. Despite our members' different activities and approaches, the attempt to integrate social and environmental goals unites us.

Our principles for a socially and ecologically meaningful way of life are:

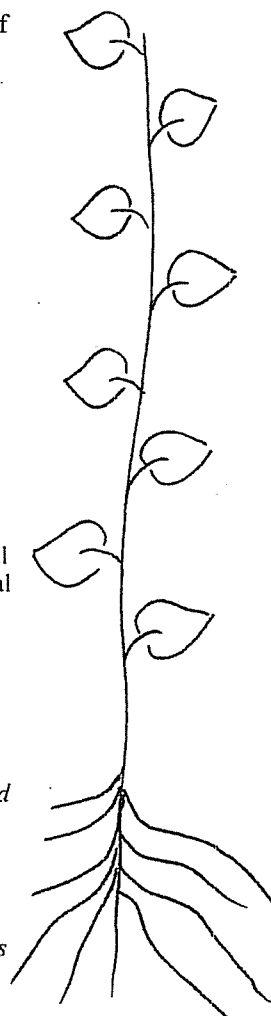
- All members have equal power and influence on decisions.
- Ethical values are the criteria for daily life and economy.
- Each person is responsible for a just planet, free from violence.

Silke Hagmaier is a founding member of Ökodorf Sieben Linden, and the Come Together network, and has lived communally since 1993. She is co-editor and publisher of Eurotopia, and was formerly the administrator of Come Together, a board member of ICSA, and a council member of GEN-Europe.

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Dieter Federlein co-founded Lebensgut Pommritz, one of Germany's best known intentional communities. He is administrator of the COME TOGETHER network, and a long term community member.

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Research Project

„Communal Ways of Living, their Economy and Ecological Relevance“

In cooperation with the „Center for Environmental Systems Research,“ at the Kassel university I will be conducting a two-year research project focusing on the above topics. It will be financed by the German Ministry of Education and Research.

As a result we will work out a set of recommendations to these communities, supporting them in improving their ecological balance. We will also research possibly existing hurdles to the acceptance of such communal projects by interested people, as well as the general public, and how these hurdles could be overcome.

If you are familiar with any related research projects, or if you have heard of any similar collections of data, or if you're in touch with any competent people, it would be really nice of you to contact me.

Peter Dangelmeyer
Kommune Niederkaufungen

Kirchweg 1
D-34 260 Kaufungen
Germany



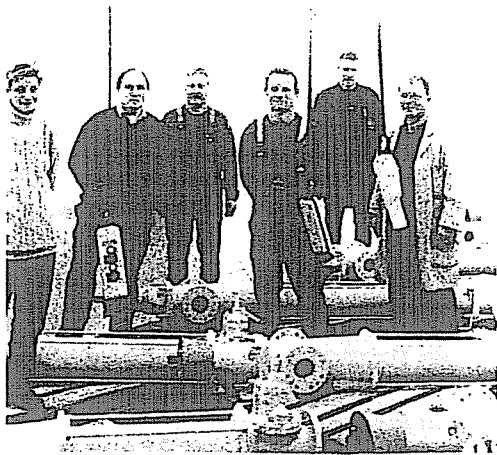
EMPLOYEES AS CO-ENTREPRENEURS

- 24

WORKERS' EQUITY PARTICIPATION IN THE PUMPENFABRIK OF THE INTEGRIERTE GEMEINDE IN SOUTH GERMANY

For thirty years now, the members of the Catholic Integrated Community have been managing a medium-sized plant in Wangen(Allgau), manufacturing pumps for all kinds of sludge, which are sold worldwide. Of the 55 strong work force, ten employees belong or are attached to the Integrated Community, the rest are recruited from the regional labour market. All of them appreciate a good and secure work place and enjoy a specific equity participation, according to the annual profit of the company, which shows an annual turnover of 14 million Deutschmark.

Karl Marx already recognized the tension which prevails in economic life between the production factors of capital and labour. Though the solutions tried out in the spirit of socialism failed to prove their worth, the question of compatibility or "reconciliation" is still no less pressing. How this situation works out for a medium-sized engineering plant and what possible solutions can be offered, shall be illustrated with the example of the Pumpenfabrik Wangen.

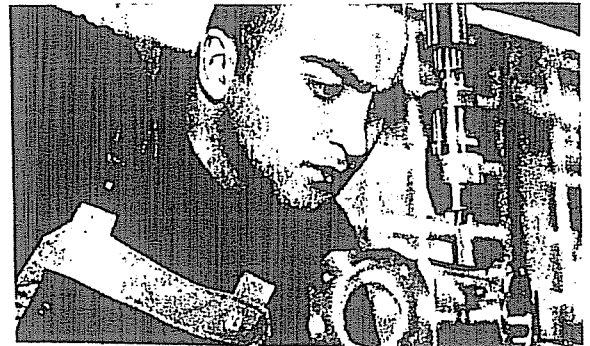


The
Com-
pany's
Workers'
Council

Equity participation

Since the failure of the socialist experiment, "capitalism" seems not only justified but is generally considered as a way with no alternative. But in Germany it has been coupled with a social component which was to cushion its harsher sides.

Custum
Tailored
Produc-
tion



The management of the Pumpenfabrik has, in consultation with the workers' council, enabled its employees to participate in the company's productive capital in different ways, tailored to a small business. Part of this approach is a strong focus on the customer, by making him discern the company's qualitative difference to an often seemingly overpowering competition. This would, however, be impossible without a **high degree of motivation from all employees and the constant willingness for cooperation between all business divisions.**

This kind of cooperation has become tradition in our plant, and is fostered by the world-view and concept-of-man which the Community members bring into the company. Consequently, the Pumpenfabrik decided in 1998 to honour also these daily "immaterial" services on behalf of the employees and to provide for a model of participation in the form of a non-vote bearing profit participation rights:

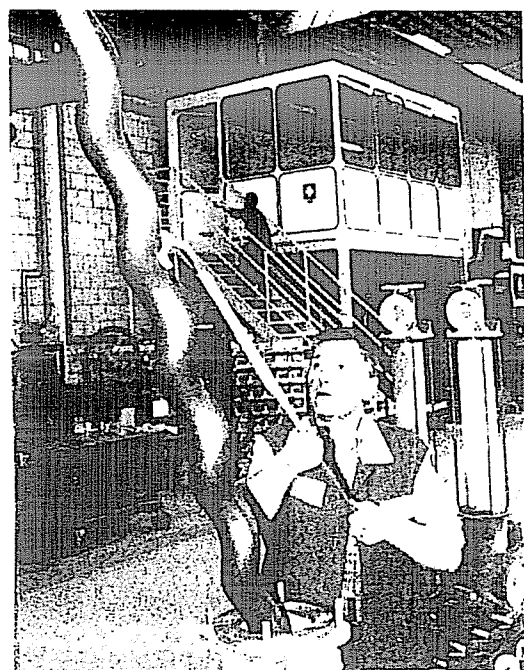
each employee receives the offer to invest capital into the company. This system was not introduced to increase motivation but rather to honour the already existing motivation of the work force.

Transparency, openness, trust

In our plant, the management and the workers' council convene once a month to discuss all matters, starting with the business situation, personnel policy, all the way through to the results accrued. All decisions that follow, are implemented jointly and in consideration with the company's standing.

Since this model of employee equity participation was introduced in 1998, 90% Of the work force have acquired profit participation rights and also receive a 13th month salary. Another positive side effect is that all employees are now taking an interest in

The
Rotor
is the
Heart
of each
Pump



economic matters: the company has become theirs!

KURT PETER, Integ. Gemeinde
Nelkenstr. 31 , Wangen/Allgau
D-88239 , GERMANY



CREATIVE SPIRIT

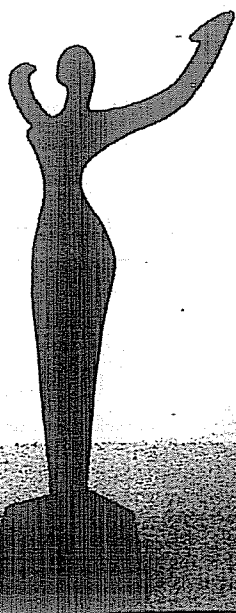
I would like to express my enjoyment of your Spring 2001 issue of *Kibbutz Trends*. It deals with one of the most interesting questions that has been a part of kibbutz life since its inception – the role of the creative arts and its relevance in the kibbutz. One is often surprised by the number of creative artists in the kibbutz movement at present and the large number who have chosen to follow their art outside the kibbutz.

Your approach to creativity in the kibbutz, wide ranging as it is, seems to have left out one of the most interesting of creativity's productions – the kibbutz itself. In dealing with creativity most of our attention is given to the conventional arts. I would like to state at the outset that in my opinion the kibbutz is the greatest achievement of Jewish creativity since the creation of the synagogue that had served Judaism so well for some 2000 years. Into the creation and development of the kibbutz has been poured the inspiration of the most daring, courageous and socially conscious of Jewish youth. Surely the kibbutz movement could not have developed and flourished to such an extent without great creative effort.

In the face of the strong and almost overwhelming tide of failure facing the kibbutz movement, it is doubly important that we begin to understand the nature of that wonderful creativity that developed a society which gave reality to democracy, mutual care and social solidarity. And this should be done with the hope that understanding this creative spirit will help to keep it alive and regain its former strength.

J. Cantor
Kibbutz Mishmar Haemek

From KIBBUTZ TRENDS , Summer 2001



Kibbutz: The End ?

A Proud View of the Past, A Sober Look to the Future

Ayala Gilad

The kibbutz has come to the end of its road. This is a process that should be viewed from a sober, realistic perspective and not with a sense of failure or tragedy. We should look at our past with pride and soberly examine our present and future.

For over a decade most kibbutzim have been beset by a severe economic and social crisis that has led to a demographic crisis no less severe, and today are unable to extricate themselves from its clutches.

The founding fathers of the kibbutz raised two banners: the pioneering Zionist banner of settling and building this country, and that of social justice, cooperation and equality. It was one of those miraculous moments that occurs so rarely in history when the desires of the individual meld with national aspirations and ideals and imbue them with universal social content.

The shattered dream is part of the values upon which the kibbutz was founded, as they are succinctly carved in stone on the monument to the kibbutz movement near Kibbutz Degania: "...The bond of fraternity, cooperation and equality – in labour, assets and life." The greater part of these values was smashed against the rock of reality and as the years went by they atrophied, became distorted and sullied, and today they are anachronistic and irrelevant, and to struggle for their continued existence would be pointless. Behold, it was such a beautiful dream and now it, too, is lost.



Those who conceived the kibbutz did not think it through to the end. The kibbutz suited the needs of a group of carefree youngsters but not those of a multi-generational and complex human society. The ideological fervor of the second- and third-generation kibbutz children, and the many others who have made the kibbutz their home, has long since waned.

And yet today more than ever I feel the need and desire to sum up my personal kibbutz curriculum vitae. Our curriculum vitae. To take inventory, as it were, to draw up a balance sheet of profit and loss, and to set the house of my own emotional survival in order.

I want to sum up our past and say to us all – to the founders of the kibbutz who are still with us today, and to us, the second- and third-generation kibbutz children – that we were privileged to be able to participate in a tremendous historical enterprise.

We were imbued with the sense of a national and social mission that endowed our lives with content and vision. We knew how to live a life of going without, of material frugality and physical hardship; we lived modestly under conditions of intense social pressure; a life of loneliness, isolation and danger in remote settlements along Israel's borders. We were poor in personal property but rich in deeds and values.

There was something magical in the kibbutz togetherness that gave you the wonderful feeling that you were a part of something important and lofty, that you were part of a community to which you gave of yourself and it, in return, enriched you spiritually and emotionally.



Today I want to look my grandchildren in the eye and tell them, and the entire generation that did not know the kibbutz, that we, the members of the kibbutzim, were part of the awe-inspiring Zionist act of the birth and building of a nation. I want to tell them that we always strove to be the first and the best, and that we frequently succeeded. To tell them that our hand was always outstretched in giving, not to take. To tell them that we were part of one of the most thrilling experiments ever undertaken by human society in general, and by the reborn State of Israel in particular.

And so, almost one hundred years since the founding of the first kibbutz, the kibbutz way of life is undergoing far-reaching changes and is slowly nearing its end. In a few years time the majority of the kibbutzim will have become community settlements of one sort or another. This is a process that should be viewed as a historical-evolutionary continuum that ought to be regarded soberly and realistically, with no hint of failure or tragedy. We must accept the fact that the kibbutz has come to its end and deal with this transition period swiftly, wisely, efficiently, responsibly, and above all, in a fair and comradely spirit.

Ayala Gilad, Kibbutz Ein Gedi, ayalagil@mishkei.org.il
Translated from the Hebrew by Anthony Berris, August 2001.
Originally published in *Hakibbutz*, the kibbutz movement weekly.



AMONG THE MANY REPLIES TO AYALA GILAD, THAT WERE PUBLISHED IN THE KIBBUTZ WEEKLIES, WE HAVE CHOSEN TO TRANSLATE TWO EXTRACTS:

What is Human Nature ?

Ayala, through the intensity of your feelings and the frankness and pain that you expressed, you managed to penetrate into the hearts of many.

You said: "The dream to change human nature has burst". Who fostered such a pretentious dream? Did the Kibbutz founders really believe that their nature could be changed? ... Indeed, what is "human nature" - has it one specific characteristic?

Kibbutz society never remained stagnant, it has constantly changed. We now are more tolerant, more flexible, more open to change... The tough conditions of the past, the fire of youth, the unity of the founding generation - all those combined to create conditions that were harsh and even extreme.

Nowadays we maintain a degree of sharing and equality, which is realistic and reasonable for a society of human beings who are, by their very nature, so different from one another...

Gideon Shapira (Kibbutz Ein HaShofet)

The Search is the Way

My youth was spent in Nazi Europe when there was not a sliver of hope - but I dreamt of the Land of Israel and from this dream I drew my strength and hope. Years went by and with great effort I managed to free myself from the past and begin my life anew, established a family and made my contribution to the Kibbutz and the whole movement. And it is the Kibbutz who is still so important to me, as life here is based on mutual respect and honor, and no one exploits and oppresses his fellow. The essence is still spiritual baggage, not property and economic wealth.

Ayala, both my head and my heart tell me that this is not the end. The Kibbutz is undergoing many changes, but to build up new molds requires young people. And you, of the intermediate generation, together with them, are going to create a way of life in which you and they will want to live. To me it seems that the striving, the search for the way to change - this is the way!

Sonia Vinogradov, Kibbutz Bet Zera

REVIEWS



The Quest for Utopia in Twentieth-Century America, Vol I: 1900-1960

by Timothy Miller

Syracuse University Press (1998)
Hb., 254 pp. \$34.95

Reviewed by Diana Leafe Christian

IF YOU'RE HOOKED BY THE KALEIDOSCOPE of community living arrangements and love to sink curious roots into the rich humus in which our contemporary communities are planted, *The Quest for Utopia in Twentieth-Century America* should be just the ticket. Arranged in chronological order, with chapters grouped in two-decade increments and individual communities grouped in secular, religious, and other era-specific categories, the book offers a swift journey through America's 20th-century socio-political history, as seen through the lively lens of community.

An ardent student of what works and what doesn't work in communities, once I dipped into the introduction I could barely tear myself away. I mined, no, *consumed*, the stories of single-tax enclaves and "social gospel" communal experiments; 1900s-era "new age" communities and 1910s-era back-to-the-land communes; art colonies; Pentecostal communes; Jewish farm communes; African-American liberation-movement communities; Black Jewish, Polygamous Mormon, and Hindu Vedantan communities; and anarchist and socialist communities—and that was only through 1920. I inhaled tales of alternative college and feminist communities; Catholic Worker houses; early land-trust experiments and New Deal back-to-the-land communities; WWII-pacifist communes and early affordable housing and student housing co-ops; Bruderhof colonies; Quaker and political activist communities; and yet another wave of "new age" communities, this time in the '40s. Hey folks, we're standing on the shoulders of giants!

Because the author Timothy Miller is a scholar—an Associate Professor of Religious Studies at the University of Kansas—you can trust the information, painstakingly collected, thoroughly documented, and corroborated with materials such as members' journal entries and current newspaper accounts (as compared to merely quoting a founder's idealistic tracts). And because the author is not "just" a scholar—he's got hair halfway down his back and a twinkle in his eye—you'll *enjoy* the information. Never stuffy, never starchy, Miller describes communities with a fondness for the topic, and always with respect and compassion, no matter how egregious the founder or outlandish the scheme.

And outlandish some were. Such as Cyrus Teed, whose Koreshan Unity followers circa 1900 created a four-mile-long demonstration device to prove we're really living inside a hollow Earth. It doesn't take a rocket scientist ... but wait—in 1939 we find a real rocket scientist, Jack Parsons, cofounder of Pasadena's Jet Propulsion Laboratories, leading a suburban community of Aleister Crowley followers, Thelemic Abbey, in Crowley's everyone-watches rituals of "sex magick."

Eccentricities (and great tales) notwithstanding, many communities you'll read about encourage and inspire. Arden (founded 1900), a single-tax enclave in Delaware, offering home and haven for early radicals such as Upton Sinclair, Scott Nearing, and many others. Gould Farm (1913), near Great Barrington, Massachusetts, offering live-in care to indigent alcoholics, sex-offenders, long-term convalescents, and the mentally ill and physically handicapped. Arthur Morgan's Celo (1936), in the mountains of western North Carolina, the nation's oldest land trust community. Bryn Gweled (1940), near Philadelphia, offering racially integrated affordable housing in a cooperative setting. All, I'm happy to tell you, friends, are thriving to this day.

While I would have liked an alphabetical reference of communities and page numbers (i.e., "American Women's Republic, 1912-1920, Atascadero, California, women's suffrage movement"), this is still a must-have reference work—not to mention a good read—for anyone seriously gripped by the community bug.

Diana Leafe Christian is editor of Communities magazine.

KIBBUZ - EIN UEBERBLICK

Chaim Seligmann +
Gabi Madar (GERMAN)
Pub.YadTabenkin 2000

An Outline of the Ever-Changing Kibbutz

Since the earliest phases of the Founding Pioneers, who shared not only production, consumption and education, but also living space (Three to a tent), showers and clothing - the ever-changing Kibbutz has presented an overwhelming challenge to researchers and writers.

Chaim Seligmann, of the old-established Kibbutz Givat Brenner, and Gabi Madar of K. Nir Elijahu, have accomplished the nearly impossible: a true to life, up-to-date, easy to read, insiders' view of present day Kibbutz.

The publication *Kibbutz - Ein Ueberblick* provides a short historical review of the Kibbutz, including concise descriptions of basic elements like family, education, administration, economy, demography and the younger generation; the ideological crisis of the last 15 years, the changing aspects of the well-established settlements as compared to those struggling to survive.

Yoel Dorkam, K. Tzuba
(From Bulletin of the ICSA)