

# C.A.L.L.

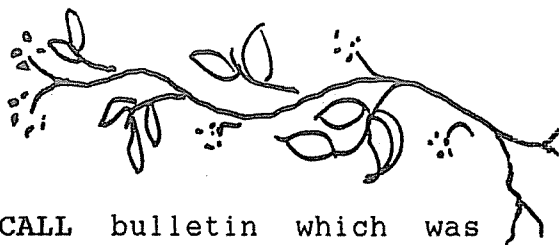


KIBBUTZ — FEDERATION  
INTERNATIONAL COMMUNES DESK

No. 2 - February 1993



יד טבנקין  
YAD TABENKIN



## Dear Friends ,

As many of you have learned from the first CALL bulletin which was issued last summer, a group of concerned Kibbutzniks have rekindled the ICD embers, on a voluntary basis. After lengthy battles with the financial Kibbutz establishment we have now enough funds to go on with the publication of CALL, the proof of which you behold in your eyes at this moment.

It goes without saying that we are most eager to re-establish contact with you. The communal scene has grown much larger in recent years, alternative life-styles have proliferated and have become more and more diverse; networking is now much stronger than before and, conversely, so has the need for mutual ties.

Now that Communism has reached its well-deserved downfall, and the Western Free-Market Society faces bitter and ever-deepening problems which it is unable to solve, alternative lifestyles look attractive to more and more people all around the world.

I hope you agree with us at the ICD that we might learn a lot from each other, but this is only possible by establishing informal but informative ties between all forms of alternative societies and communities!

Therefore we would like to keep close contact with you, receive your publications, get your letters, listen to your opinions and send us your contributions to the next issue of CALL, including invitations to events planned by your community and perhaps "advertisements" for your products (free of charge, to be sure).

In Friendship,  
THE EDITORS



Editors of C.A.L.L.  
=====

Yoel Darom (Kibbutz Kfar Menachem)  
Yoel Dorkam (Kibbutz Tzuba)  
Shlomo Shalmon (Kibbutz Gesher)

Issued by the I.C.D. (International Communes Desk)  
on behalf of the Kibbutz Federation

Address: I.C.D. (Sh. Shalmon)  
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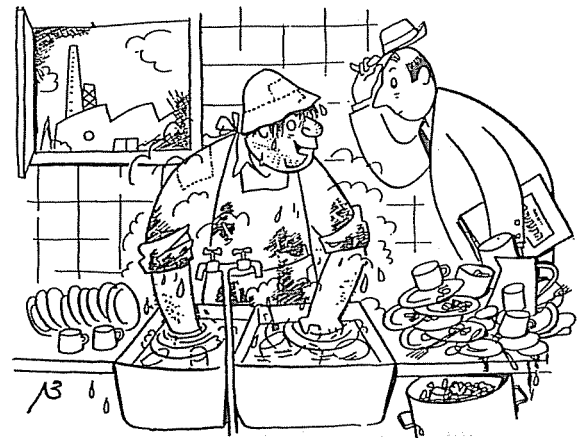
# Commune Models

## Contact Wins - Isolation Loses

The Kibbutz model of Commune has been one of the more successful collective endeavors in human history: successful in human awareness, in economic achievement and, more than anything else, successful in shaping the history of Israel. From day one, way back in 1910 right to the present day - 3.6% of the local population influenced and shaped the country's destiny.

Try to imagine 3.6% of the people in the United States living in communes and being involved in the country's educational system, local government, the army and the major political parties. You could say without exaggeration that their influence would literally affect the whole world! I know that formation of Federations is a sensitive subject, particularly in communities of an anarchistic bend. First of all, there is the question of freedom: freedom to develop without interference, freedom to do it your own way, freedom to be answerable only to your own people. However, I have to ask myself what it is I gain and what I lose by living in a community which is affiliated to a Federation. When push comes to shove, the payoffs are greater than the so-called freedoms which isolated communes enjoy.

My Kibbutz belongs to a Federation, the U.K.M. (United Kibbutz Movement). It's a loose framework which leaves us completely autonomous politically and economically. No-one marches into my Kibbutz and tells us what to do and how. No-one can. If they tried, they would be shown the door, politely. Our federal involvement is voluntary and free. We belong because we get some solid advantages from belonging. We have a political



Are you the General Manager  
of the Kibbutz Factory ?  
Yes, but not on the Sabbath!

lobby, we have an economic fund for development needs and for crisis situations. We have a constant exchange of information and communication, so vital in the high-tec world that we are inexorably entering into.

No-one can tell us how to vote in politics. No-one can stop us from setting up our economic branches or any other enterprise. In all this we are completely free. And we have also the right to influence the Federation, mainly at the annual conference, but also at ordinary day-by-day meetings. So we have the best of both worlds: the freedom to go our own way and the power to be a social influence on a nation-wide level.





Kibbutz ain't a Utopia. Not yet it ain't. and it may never be one. But we strive, we struggle, we develop and change with the times. We don't bury our heads in the sand and tell the world to leave us alone. The ills and injustices of our world do not go away if we live in isolation.

#### Nothing Comes Easy

Nothing comes easy, not in setting up a commune, not in laying down some permanence and not in working towards future generations. The Kibbutz Movement has had its share of problems throughout our history, and the past 7-8 years have seen some of the best and worse times. We have been through one of the severest crises during this time, suffering from a loss of identity, erosion of ideology and, in

some cases, actual bankruptcy. Some predicted (not for the first time!) "The End Of Kibbutz", and in fact, for some of the Kibbutzim the crisis is still on in the Here and Now!

The struggle is still going on. I am sure we will make it through because we have a strong support system and a healthy dialogue going on right now to shape our future and carry us on into the 21st century, while looking for supporters and like-minded people who care.

A healthy commune movement, organized in communication throughout the whole world, can positively affect those very things which we hold dear to our hearts. We can ring the alarm when they wreck the ecology, we can raise our voices when they mis-manage nuclear power resources, we can call attention to poverty and injustice. We can even influence western society and take the shameless rip-off out of Capitalism and make it a benign entrepreneurial regime. We have the power and the need to speak out.

We all have to be in contact with each other, the rest will follow naturally. And if you are afraid that someone is about to try to take you over, just keep saying this mantra:

INVOLVEMENT IS VOLUNTARY,  
FEDERATION IS A MATTER OF CHOICE.

Speaking as a devout Anarchist and Kibbutz member of over thirty years standing, I can tell you that being involved is a far greater perk than doing your thing in perfect meditative isolation.

I wish you and your commune well,

Jeff Berkovitz (Kibbutz Amiad)



# Put Communal Ideas into Action

What many all over the world used to call **Communitarianism**, we in Wethen (Germany) have been trying, for the last 16 years, to put into action. By now we have accumulated a large amount of experience in Sharing and Community-living.

We share the house, finance our life from our communal pocket, take all vital decisions by consensus, share between us our individual as well as inter-personal problems, and make an effort at a common spirituality.

Beyond all these, in the last years a new area of activity and experience opened up: we also learn how to reach out with our communal principles beyond the one-household units - towards a whole neighbourhood which we termed "**Basisgemeinde**" (basic community)...

\*

Even before the end of the Cold War it became clear that the riches of this world can feed and satisfy each and all, but it is quite beyond doubt that the "first world" has to contribute, share and demonstrate solidarity.



I believe that Market Economy and Liberalism lack Ethics, which would let the Community-concept play a role, as was the central message of both Socialism and Christianity... Only communally - by solidarity, close communication, and communal traditions - can individuals develop autonomically and create meaningful relationships.

We witness the world becoming ever richer with very many poor and - as the conception of the Market Economy has produced up to now a few rich and a multitude of poor - there is no reason to believe that this is going to change. We will have to prepare for a situation where especially high fences will be built, and the world will experience anything but peace and quiet.

**Peter Boppel**  
from "Nachrichten aus Wethen"  
Laurentiushof, Diemelstr. 3  
3549 Wethen, GERMANY

# Our Walkabout Year

The Australian aborigines have a tradition of "walkabout": a journey undertaken now and again to visit specific places, and to reconnect - through poetry and stories - with the myths and history of their tribe, a kind of extended pilgrimage. When I set off with my family on a year's leave of absence from my Kibbutz, I experienced our travelling as doing something similar, by visiting and living in other communities I reconnected with the ideological, philosophical and practical foundations of the Kibbutz way of life. And so our year turned into a walkabout in the fascinating country of communal living.

On our first visit we lived at **Parsonage Farm**, a small rural commune in England, not far from Cambridge. This was a meeting with my own ideological roots: I came into contact again with people who had been active in the British Commune world twenty years ago, when I first became interested in communal ways of living. Parsonage Farm was set up in 1971 and has grown into a large extended family of about fifteen people. As a commune, it relates less to the aim of creating a new society than to establish a new lifestyle. Its small size gives it great flexibility in exploring new methods of decision making.

## Learning to Live Together

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One of the features of communal living is the process of learning to live together. This is a lesson that has to be learnt again every day, and with every situation that arises. By giving the process of everyday life this educational perspective, the possibilities of self-development are increased tremendously.

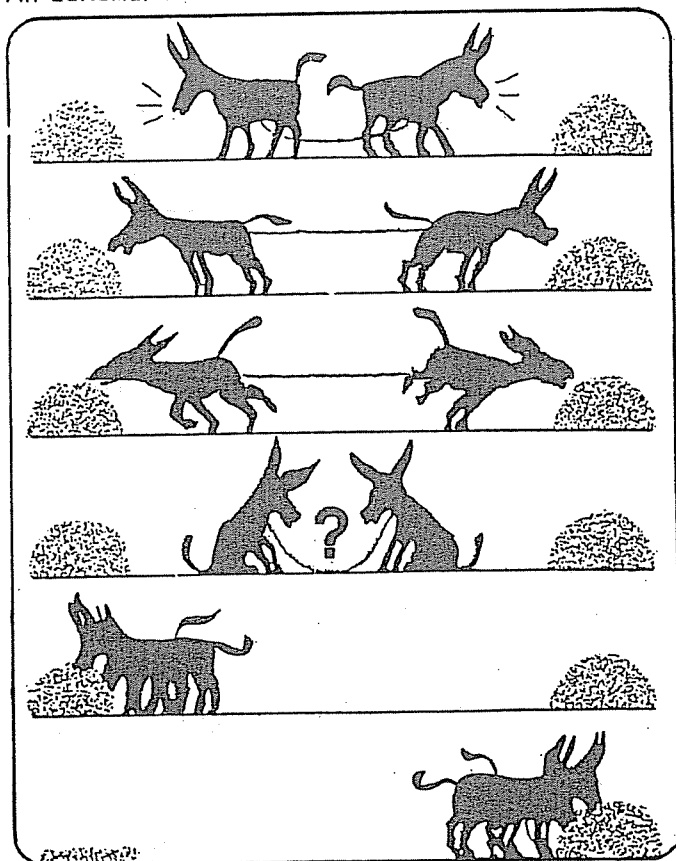


The commune has very strong ties with the **Delta T Devices**, a highly successful workers' cooperative providing electronics and computers for environmental monitoring. Methods of cooperative, democratic management have been developed, which gives the individual member a great deal of freedom and flexibility while at the same time involving them as much as possible in the running of the business, inter alia by rotating key positions.



## TEAM WORK

An Editorial Without Words



This reminded me of our Kibbutz style of management, but whereas our tendency is increasingly to model ourselves on capitalist management practices, Delta T is deliberately steering clear of this, exploring its own ways. With over 25 people as worker-owners they are still growing, building a new kind of society.

### Anthroposophic Community

Most of our year's walkabout was spent in **Camphill Village** in southern Norway, a community based on Anthroposophy and striving to create a society where the mentally handicapped can feel that they are making a contribution. Camphill is a world-wide movement with 80 communities in 16 different

countries' founded in the 1940's, dedicated to curative education, based on the Anthroposophical principles of Rudolf Steiner.

Looking back on our stay there, with the perspective of being home again on the Kibbutz, I am impressed by the vigour of this movement. New communities are being founded every year, especially in Eastern Europe which is now undergoing great changes. Strong connections with other aspects of Anthroposophy were being made the whole time we were there, with music, dance and drama being an everyday part of life, and with constant discussions and lectures on alternative banking, natural health and water-science. Various study groups meet regularly, and self education and development were strongly encouraged.

It is obvious that today the tendency to form new social frameworks is as vigorous as ever, and that our planet's need for new ways of life and new technologies is greater than it has ever been. Facing the crisis that the Kibbutz is going through, the question that comes to mind is how to encourage these tendencies of reaching out for new community projects and regain an optimistic view of the future.

Self development and cooperation with others has to be combined with useful work and caring for the environment. The year's walkabout gave me an opportunity to see this in a new and fresh perspective.

Jan Bang, Kibbutz Gezer  
September 1992

# Visit to Itto-En

## A Letter from a Japanese Commune


Dear Yaakov Oved,

We have left Tel-Aviv and arrived here over two months ago and the time has passed much faster than we had anticipated. Here we feel like "part of the family", which is partly due to the general outlook of the Japanese and to a large degree to the social climate on this commune. Contrary to Western man's point of view of seeing the individual as the center of society, here in Japan - and more so on the Itto-En (Garden of Light) commune we are staying with - emphasis is put on the inter-relationship between people. In order to reach the high ideal of HARMONY, many are ready to enter personal hardships and even swallow a large amount of "frogs".

Cooperative living in small communities scattered throughout Japan evoke an immediate comparison to the Israeli Kibbutz. Residents eat their meals in a communal dining room, property is not privately owned but shared, and children are raised to engage in mutual cooperation and assistance. However, diverse ideological trends, geographic separation and the minimal communication between the various communities all underscore the difference that exist between them.

The communes in Japan total a population of approximately 3,000. A commune may number approximately 250 members or only a few individual families.

Let us consider a concrete example: the decision-taking process on this commune. One person, the grandson of the founder Tenko Nishida, deals with all spiritual matters. Another person, Toban Nishida, is in charge of managing and running the material affairs of the community. But whenever he has to take a decision, he consults with a committee of about ten of the wise and respected elder members. On the other hand, in order to let harmony take the first place, none of these elders would ever express an opinion that is directly opposed to those of Toban the chairman. Anyone thinking differently will "toe the line"; in any case the chairman's opinion always has the majority on his side. Actually, Toban has the last say, and in many cases the consultation is being held out of courtesy and the wish to live harmoniously. Up to now - after so many talks I had with members here - I am not aware of one single instance, now or in the past, of a quarrel, a conflict, a clash of opinions, that has clouded the atmosphere. The only events that caused dissatisfaction were the cases of members leaving.



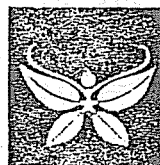
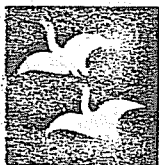
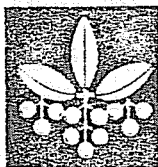
Leaving the commune is very often the practical expression of a member's disagreement with the road along which Toban the leader takes the community. A member would never speak his opposite opinion out loud or even leave the community with a slam of the door. Another reason is that many of those who chose to live outside the commune, stay on in the framework of the Itto-En movement.

This movement includes thousands of single people all over Japan - the result of many lectures that the founder, Tenko, held at his time - who believe in and try to realize the way of life Tenko has preached. It is very hard for me to define this particular way of life, you have to live it in order to properly understand it. Its principles are complete religious tolerance, strong emphasis on the view that no kind of work would be underneath a man's honour or shame him, worship of light in the belief that the light should guide a man's life. The movements logo is made up of a round-cornered swastika (a Budhist symbol), a Christian cross and a circle that signifies that all of us are included in the blessing of the light.

The Itto-En movement is affiliated to various organizations who seek to advance peace and brotherhood in the world, and this is indeed one of its main aims.

Today the commune is economically well off. They own (and work at) a publishing house, a school, a theater, building and interior decoration and more. Today about 150 members live here, a definite come-down from the 280 members in 1972. Many of them are over 60 years old. Their main problems are similar to those of the Kibbutzim: 7 out of 10 of their youngsters left the place, out of various reasons, which I cannot analyze here, but the closeness to Kioto city does create difficulties. Anyhow, I am happy that I was given the opportunity to research communal life here by close personal experience.

In friendship, yours



Aviam Ron-Carmel

Itto-En , Shinomiya  
No.8 Yanagiana-cho  
Yamashina-Ku, Kyoto 607  
J A P A N



# The Integrated Community

The beginnings of the Catholic "Integrierte Gemeinde" are to be found in the Youth Movement of Central Europe, between the two World Wars. The shock over WWI brought about new awakenings in the young generation all over Europe.

In the 20ies, the BRUDERHOF MOVEMENT came into being, growing out of the Protestant/Evangelical church, and soon joined the Hutterite Brethren in the USA and Canada. The Zionist Youth Movement was essentially involved in the preparation and the building-up of the Kibbutzim in Israel. In the catholic church this process of renewal began very late and was completely overrun by the Fascist/Nazi regimes in Europe.

Those who initiated the INTEGRATED COMMUNITY experienced the failing of the Catholic church when they were teenagers. Shocked over this disaster, they radically questioned and even shed old religious forms. That way they discovered that communal life is the substance of Christian-Jewish tradition. The Integrated Community has been on its way for more than 40 years now discovering in a constant, vivid process what communal life could be like within the Catholic church; to find a path between collective ownership and socially tied private property, without communist settings though with families, singles, priests and lay people.

Presently six communities and several smaller groups exist in Germany, one in Tansania (East Africa) and there are contacts with beginnings in Hungary, Italy and the USA.

80-120 people (Including children and youth) make up one Community. 5-15 share a house or a flat, which may serve as a center. Each Community has its own character - being located in a city or small town, in the country or in a major industrial area.

"Intergration" stands for the interweaving of all spheres of life and all generations: the healthy and the sick, the poor and the rich, professionals and unskilled workers, craftsmen and housewives - all share their lives together. The Community holds only limited property. Everyone is responsible for what he owns or acquires, but he puts his "fortune" at the Community's disposal, be it money or a flat, be it a talent or an illness.

Sunday morning service is the high-point of Community life. Out of the Manyfold life grows a new understanding of the Biblical readings.

In spite of the 40 years of its history, the Integrierte Gemeinde feels very much at the beginning: the scond generation, born within the Community is just growing up.

Those interested may contact:

**Integrierte Gemeinde**  
Schulgraben 2  
8170 Bad Tölz, Germany

or **Tobias Wallbrecher**  
Tegelweg 13  
4790 Paderborn, Germany

# Summer in the Jordan Valley

A British Volunteer tells about her Kibbutz Experience

The group of foreign volunteers on any Kibbutz essentially constitutes a community within a community, a body of people distinctive, visually and culturally, from the permanent members of the Kibbutz. Volunteers arrive in Israel from all over the world to work on a temporary basis, usually for 3 to 6 months.

My own observations are based on a recent 6-months stay at Kibbutz Gilgal in the Jordan Valley. Having visited various other Kibbutzim, it became clear that each one has its own individual character regarding the size and make-up of its population, economic success, cultural life, physical environment, etc. Thus the experience of each volunteer varies tremendously according to where they stayed.

Adjusting to Kibbutz life was extremely easy. With the majority of Gilgal volunteers being British, it was at times easy to forget that one was in a foreign country at all. For university graduates amongst us, the communal dining-room and shared bedrooms were familiar concepts. Indeed, having heard various horror stories about cockroach-infested huts, the sight of self-contained bungalows, which forms the volunteer housing, came as a welcome surprise. Situated in their own neighbourhoods nicknamed "Harlem" our homes were the venue of regular parties and gatherings during the evenings.

In spite of the general friendliness between members and volunteers, the physical separation of the members' housing from "harlem" and the living quarters of the hired workers, reflected the lack of any close friendship



between the two groups. This was undoubtedly due to a lack of opportunities for forging relationships during both work and leisure time. Since there were areas of the Kibbutz where only members work, and also because certain members work outside the Kibbutz, the volunteers worked alone, as a group, or alongside the hired workers. Whilst this was tremendous for our group solidarity, it left us unable to get to know the members well or to earn their respect through our work. At times, the absence of members in the fields with us left us disillusioned about Gilgal's commitments to a genuine communitarian ideology, with



their reliance instead on cheap labour (the volunteers).

During our leisure time there was disappointingly little contact between members and volunteers. The bi-weekly opening of the Pub/Disco provided an excellent social event, but was largely



dominated by the volunteers. There was a definite lack of cultural life, with most gatherings organized only to coincide

with the Jewish festivals. Sadly it seemed that the T.V. and video, present in many members' houses, had displaced the need for social interaction.

Yet this is not to say that we volunteers did not manage to enjoy a vibrant and colourful social life. After the work had finished for the day, a spell at the glorious swimming pool was actually followed by a nap in order to re-energise oneself for the evening ahead.

The life of a volunteer on a Kibbutz is, it cannot be denied, extremely hard work. Rising at 5a.m. in order to work in the fields for 8 hours in the Jordan Valley 40 degrees heat is a new challenge for all involved. However, the fantastic opportunities it presents for meeting people and developing close friendships, for experiencing an entirely novel way of life, and for enjoying an idyllic environment, make it a delightful and unforgettable experience.

Gemma Hardy  
England

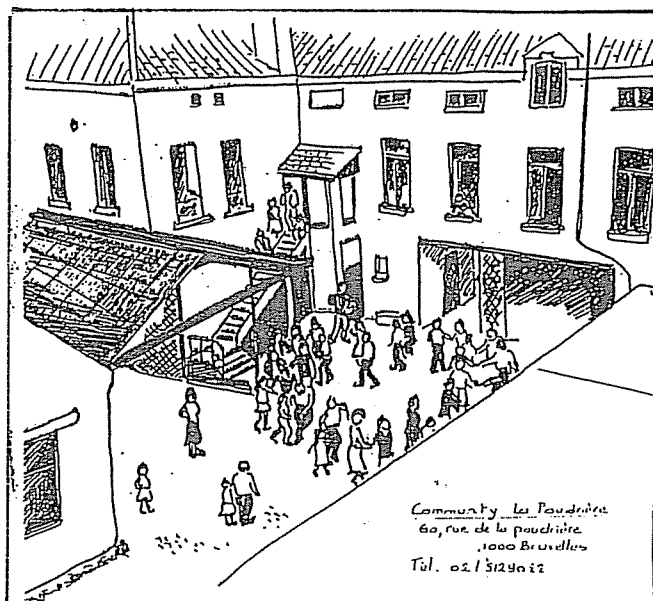
## H A N S M E I E R 1902 - 1992



We mourn the death of Hans Meier, who passed away at the end of last year, in his Bruderhof community Deer Spring in Connecticut. From early age he was a socialist Christian, a dedicated pacifist, part and parcel of the history of the Bruderhof movement. In spite of a deep conflict with other "Elders", which made him chose exile from his community and his family for 12 years, his part in building the commune. materially and spiritually, was invaluable. He was also one of the initiators of the close relations between the "Hutterian Brothers" of the Bruderhof and the Israeli Kibbutzim, and altogether an outstanding leading figure in the communal movement.

# La Poudrière

## 35 Years of Communal Life (Brussels)



The community known as La Poudrière has been in existence since the late 1950's. The first child born within the community is studying for priesthood and has just taken his first monastic vows. Today's Poudrière comprises some 80 individuals, including four priests. Among the laymen are single people and couples with or without children; some are practising Catholics, other are non-practising, or Protestants, or atheists. We also have a transient population of visitors and homeless people of virtually every race and creed.

Our community is self-supporting and neither seeks nor accepts gifts or grants. We gain our livelihood as a removal company. This occupation was chosen since in the act of moving furniture human relations can be established with a multitude of people..

Lately Poudrière has taken over responsibility for the Emmaus center in Brussels - collecting surplus furniture, appliances etc. for refurbishing and resale. In Pruwez one of our communities is still in its infancy, running a cement factory; another factory at Vilvoorde is the latest of the five Poudrière communities in Belgium.

Why not Live Together?

The leader of La Poudrière is Father Leon Van Hoorde, whose thoughts on JUSTICE summarize the Poudrière ideals (some of which we reprint here):

Without thought, but quite naturally, THROUGH LIFE ITSELF, as a result of meetings, welcoming newcomers, sitting together around the table - one discovers the STRENGTH, the joy of being together.

But how is it possible to speak about friendship unless everyone brings something, sharing what little he possesses? Isn't sharing the key to loving?

How is it possible to talk about brotherhood, about a new world from which nobody is excluded - and leave someone outside, alone in his isolation? Why not make room for him/her, move over, welcome, install the new arrival?

WHY NOT LIVE TOGETHER?



The community brings hope through its new manner of BEING TOGETHER, Through this challenge of community living, all seated at the same table without regard to distinctions, barriers, opinions, religions, races, classes, categories.

By its emphasis on JOINT POSSESSION, on SHARING, the community has a clear, concrete position vis-a-vis Having, vis-a-vis money, goods, riches, entitlements, private property... Riches exist to be divided, shared, made useful in accordance to the needs of all.

THROUGH COMMUNITY LIVING AND JOINT OWNERSHIP, this fight for justice, this combat against

poverty, this participation in history, is no longer the exclusive preserve of the leaders of this world, the specialists, the politicians: IT BECOMES THE CONCERN OF ALL.

Community living - despite its limits, its weaknesses, its errors, its problems, despite everything that makes it far from perfect - is ALIVE, EXISTS, constitutes an attempt, a leavening, an event, an action... It points the way, clearly, forcefully, infectiously - to NEW DIRECTIONS FOR HUMANITY.

Communaute de la Poudriere  
60 Rue de la Poudriere,  
1000 Brussels, BELGIUM



La Poudriere has asked us to print the following statement:

A Message for 1933  
\*\*\*\*\*

Up to now poverty was always a product of competition among men, casting out the non-competitive.

**TODAY THERE IS A NEW KIND OF POVERTY !**

\* Today's poor are no longer those without means and skills, left behind because of domination and exploitation; today's paupers are more often than not willing and even skilled labourers, unemployed with no hope for a change, as a matter of fact - unemployable!

\* More and more of these unfortunates, these NEW POOR, are born every day, and NEW POVERTY spreads everywhere. Nobody is protected from it, not even some of the formerly privileged.

\* The story of NOEL tells us: "Foremost do not cast out these who have been outcast and unfortunate. for it is only for them and WITH THEM, that we can find a path to a new society in which all of GOOD WILL shall be included".

\* Let's, then, cast out our inborn egotism, let the nuclei of integration multiply! Let's join the fight for a just division of earth's resources, which exists for ALL of mankind; let's make sure that NONE shall remain needy.

WHAT IS NOT SHARED WILL ULTIMATELY GO TO WASTE,  
BUT WHAT IS SHARED WILL PROSPER AND MULTIPLY !  
Let's actualise this message all through this new year of 1933.



# Samuel's New Profession

No doubt at all: I am a minority of one among the many girls here in the toddlers' house at Kibbutz Gesher. For 10 months now I've been taking care of 7 kids, 16 to 24 months old, after taking a beginners' course in child care.

Like toddlers anywhere, "my" children are in a very important stage of their lives:

1. They learn to speak, using the language of everyday life;
2. They get rid of their nappies and become housebroken.



The acquisition of these skills enable them to achieve a large measure of self-reliance, but as this takes its own good time, the main commodity to have and use now is PATIENCE. Since I've always loved little ones (and the more so since I've become a father of one), I don't find it too hard to muster this commodity.

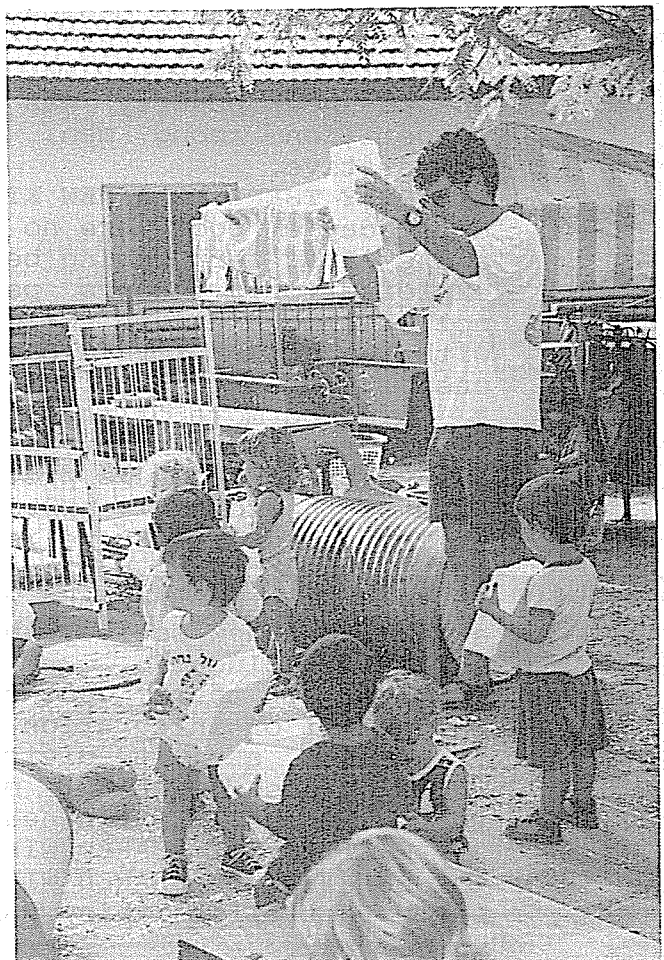
If you ask me how the kids react to a male nanny (Metapelet), I think they see in me another "fatherfigure" in this workplace teeming with female staff. And if you ask my opinion, I'll say there should be more of us men work here at all ages and stages: toddlers, kindergarten, schools. Menfolk should nor remain an insignificant minority in such an important field as educationg our children.

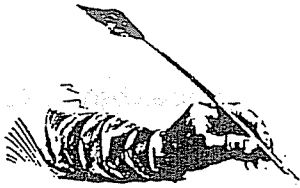
Samuel (Shmulik) Sapir  
Kibbutz Gesher

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*A living environment where doors don't need to be locked, where significant relationships with neighbors are the norm rather than the exception, where generations mix and everyone has a role, where people experiment with commitment to something more than their individual interests... in short, intentional community.*

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## From our Letter Box

Dear Friends,

We just received C.A.L.L. and wish you all the best in your new I.C.D. venture. Thank you!

We also want to congratulate all of you on your new government and hope all hopes for peace will be fulfilled. We know how so many of our Kibbutz friends long for peace and work hard for it in many ways...

The group of 9 members we sent to Israel for about two weeks was a great success, to be able to visit 6 Kibbutzim as well as to see many biblical sites...

Our total household has almost doubled in size in 10 years, and we have added 5 new Bruderhofs, including one community in Nigeria. The culture and climate there is extremely different from ours, so this whole relationship will need special care and attention.

One thing we want to be careful about is not to try to raise their standard of life much higher, as this would separate them from their surrounding society and will not be understood. This could also be said of our relationship with a small community movement in Haiti which is experiencing special hardships now...

We look forward to hearing from you. Shalom and best wishes for now and the future -

Martin and Burgel Johnson  
Hutterian Brothers  
Rifton Bruderhof  
NY 12471, USA

Dear Shlomo and Naomi Shalmon,

We are back in the South-German cold after the hot days in your Jordan Valley! Allow me to express again my and Tobias's thanks for your friendly and outgoing hospitality in your house and Kibbutz (Gesher) and for answering so patiently all our questions. We were deeply impressed and are going to tell everything to our friends in the Gemeinde (community).

After meeting with the Kibbutz movement we feel greatly encouraged to see a life of communality develop in another country, on ancient soil. I hope that you will soon be able to have a look at our way of life here in Germany...

I am glad to have met you!

Bernhard Koch  
Integrierte Gemeinde  
Tegelweg 13  
W-4790 Paderborn  
Germany

Dear Bernhard (Koch),

We too enjoyed your visit here in Kibbutz Gesher and felt as if we were old friends. Maybe we can come and visit you; anyhow, our home is always open to you...

The latest news about the Neo-Nazis, especially in Germany, are received here as very disturbing, even shocking. It is like a nightmare, we feel as if we were turned 50 years back in history..

Naomi & Shlomo Shalmon  
Kibbutz Gesher

To  
I.C.D. - International Communes Desk  
Yad Tabenkin - Ramat Efal  
52960 Israel

3 December 1992

Dear Mr. Shalmon,

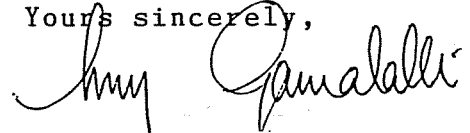
Thanks for your letter. We have been successful in forming and organizing our group. The basic concept that we are going to introduce is to build up a pilot farm on the model of Kibbutz...

The first step in our programme is to start the model farm (ten hectars) with various crops and small industries, and we are eager to adopt the methods and experience of Kibbutz farm in this venture. I shall submit to you the plan in the near future.

Therefore, Mr. Shalmon, I should be much grateful if you inform me at your earliest how far you are willing to assist in this venture of ours which shall be a very interesting experience in a third world country.

Thanking you in anticipation,

Yours sincerely,



Sujeewa Gamalath  
No 72 Charles Place  
Lunawa  
Moratuwa, SRI LANKA



From our answer:

Dear Mr. Gamalath,

Thank you for your kind letter... Needless to say that we are extremely interested in your endeavour, but you must bear with us: our bureaucracy works very slowly...

I have one suggestion to make: The Kibbutz movement has successfully trained a great number of people from overseas, in farming and managing operations. Should you be able to send someone of your group over here, I am sure you would get the kind of assistance you need at this stage. You may also contact The Afro-Asian Study Institute, who specialize in teaching and guiding of co-operation and community projects...

Cordially - Sh. Shalmon , I.C.D.

We publish here extracts from two letters that members of the ex-commune KERISTA wrote recently to Yoel Dorkam (Kibbutz Tzuba).

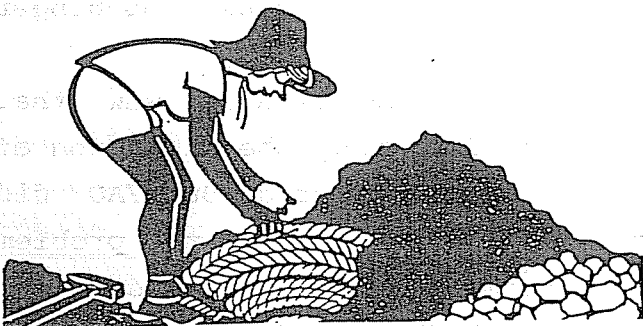
Dear Joel,

Thank you for your letter... I found your perspective very thought provoking. I think the "hold" Jud (the former "leader of the community until it dissolved) had on us had to do with our own needs: we had a need to have the parameters of our relationships externally imposed. Building intimate sustaining relationships without that scaffolding was too difficult and challenging, so we chose the easier route of someone else setting the code of interactions...

I think with regards to everyone from the ex-commune, no one is waiting for another Jud. We are all enjoying our autonomy.

The vibes between me and everyone in the ex-commune couldn't be better! Maybe the spirit of Eretz Yisrael (Israel) has contributed to an overall softness and desire to sensitively communicate as we work out the disposition of assets.

W A Y  
Ex-Kerista Community  
(San Francisco)



Dear Shlomo,  
I was real happy to receive the edition of C.A.L.L. - a really well put together publication. Please ensure I stay on your mailing list! Thanks,

Neil Harris  
Kibbutz Tuval, Galilee

...Can't help but look back to the Kerista days, that are so much over now. I think how little I knew people (which we found out in leaps and bounds after the split-up)... like a camp full of strangers who are habitually kidding themselves into thinking they have more of a relationship than they really do have... The beautiful English language had to be rewritten and retaught to make sense of the mumbo-jumbo that was the essence of the Keristan philosophy.

So now I look back at the people who rode each other, bullied each other, even had "soup-kitchen" sex with each other, but who didn't get to know each other on a personal, individual level...

KEG (Craig Lombardi)

ROLF BIERMAN wrote:

"Communism is finished, not only in its earthly manifestation but also as a dream... Liberal Capitalism has won the day in both respects: it has conquered Stalin and our dream of a just society as well. People like us work and live nowadays only in Kibbutzim and are today the only example of a sort of Socialism as an Israeli miniature."

From "Gemeinde Heute"  
Integrierte Gemeinde

HUNGER

We publish here selected parts of an open letter sent to Mr. Edouard Saouma, the director of the FAO (Food and Agriculture Organization of the U.N.), by a large number of ecological organizations all over the world. The letter appeared in Tierra Amiga, an ecological publication of the COMUNIDAD DEL SUR of Uruguay.

Mr. Edouard Saouma,

In 1974, Dr. Henry Kissinger, in his opening speech at the "First World Food Conference", declared: "In ten years no man, woman or child will go to sleep hungry". FAO supported this idea and put in action a series of ambitious programs that would, in its opinion, stimulate the production of food and free the world from hunger.

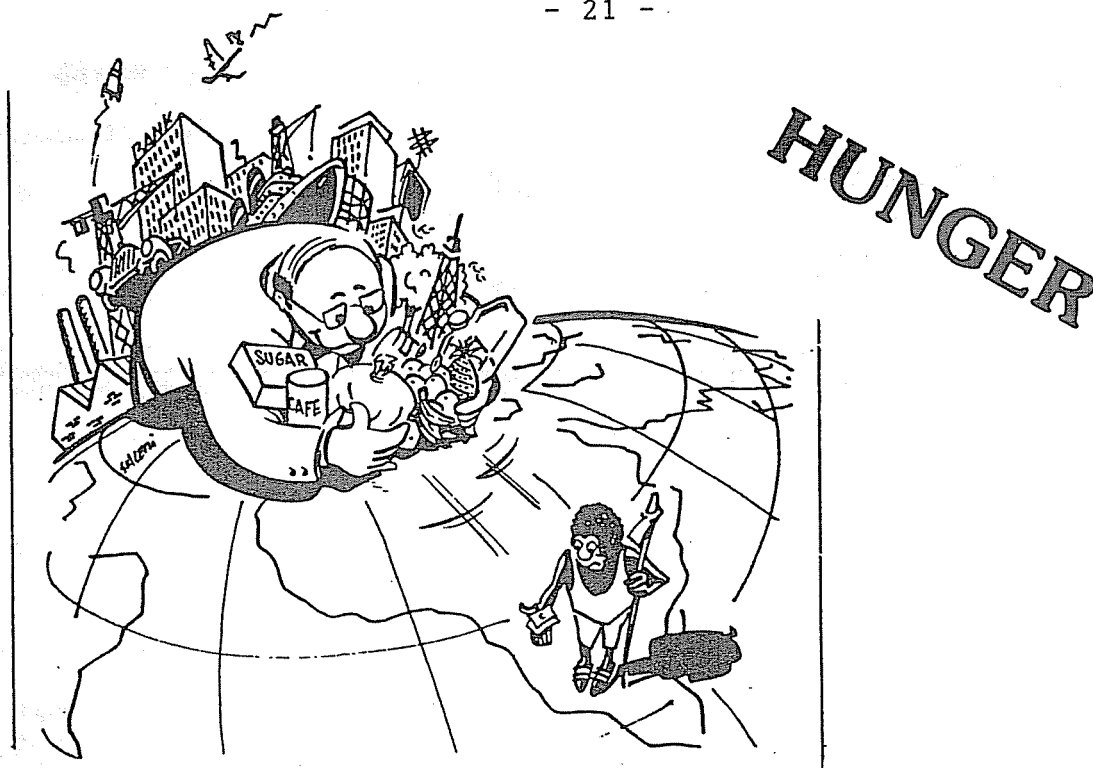
Nevertheless, fifteen years later, day after day more human beings suffer hunger and tens of thousands die as the environment deteriorates and the conditions for producing food have never been so adverse. Africa is near to falling into continental hunger, with two thirds of its countries punished by a chronic scarcity of food and by de-nutrition. In Sudan and Ethiopia alone 15 million people face a slow death by hunger...

You will surely, as always, blame the insufficient resources or the failure of the peasants in applying vigorously enough the modernization politics in agriculture. Nobody believes this, Mr. Saouma. It is your policy which is failing! In the fields of agriculture, in forestation and watering, you have tried to impose a policy that benefits the rich and powerful! During the last 25 years FAO has avoided facing the hard political and social causes of hunger and mal-nutrition.

In the sixties, inside and outside of FAO, many clearly saw that agrarian reform was a basic step toward improving the situation of the great majority of the population of the Third World. But FAO did not cope with this challenge. Instead, it chose to define the problem as caused by low production and by the missing of a "real demand". The result was the "Green Revolution" which tried to impose a strategy of intensified production through the use of modern means, dragging the farmers to a market economy and promoting development towards export.







But by promoting the use of chemical fertilizers, pesticides and "improved seeds", FAO put the farmers into the hands of those who control those products, - thus creating dependency where there was independence by forcing them to buy something that was free beforehand and enclosing them in a circle of less profits and more debts. And so thousands of little farmers became bankrupt while the ownership of the land concentrates in land-owners' hands...

The mechanization of agriculture has also had disastrous consequences. Work that in the past had been based on the cooperation of farmers, can now be done by one machine, and those who can afford to buy it are able to select the labour force without taking into consideration any social obligations.

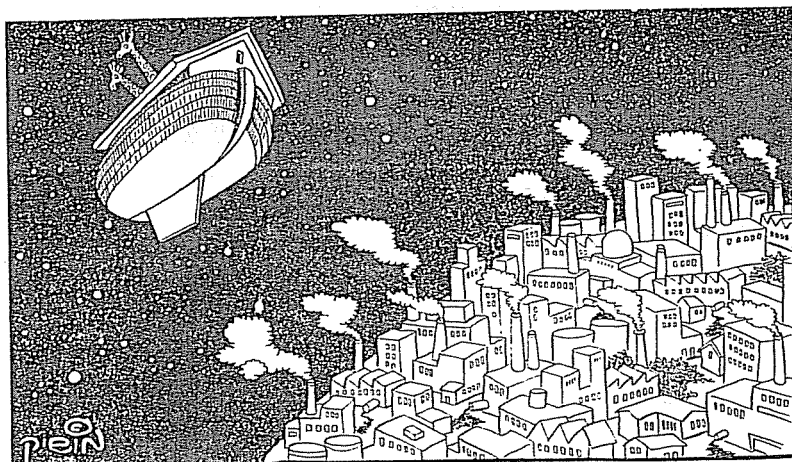
Mr. Saouma, you will surely answer that in a world with a growing population, we have no other option but to increase the land production by its intensification. But you don't get far this way if those who produce food cannot consume their share or if the environment deteriorates in the process. The point is not how to lead production to its maximum, but how to get maximum food security. Time has come for you to learn the difference between them.

COMMUNIDAD DEL SUR

Avenida Millan 4113

12900 Montevideo , URUGUAY

# Comunidad



## Comunidad

Comunidad is an integral community with 33 years of experience in Latin America and Sweden. Our purpose is to encourage and initiate forms of direct participation, both within our own structure and by organizing other activities.

We organize discussions, conferences and seminars on different topics and we publish a magazine in Spanish - "Comunidad".

We also work to support groups in Latin America linking them together with similar experiences in the North.

Comunidad is currently made up of Swedes and Latin Americans, and is open to all nationalities; for our work is not grounded on nationality but on solidarity and cooperation.

## A federation of Eco-villages

Stage Three of the project is covered under the heading **Networking**. The long-term prospect of

Eco-comunidad is that it will stimulate similar experiences elsewhere and in this way reproduce itself. The next step would then be to create a federation of Eco-villages. Under this heading, exchange and cooperation is already happening between several groups in Chile, Argentina, Uruguay, Columbia, Brazil, the USA and Sweden.

## Relationship North-South

The question we must ask ourselves today is basically the same in North and South: What are the real human needs? How can we satisfy them? What resources has nature got to offer which we can use without destroying nature itself and our own future?

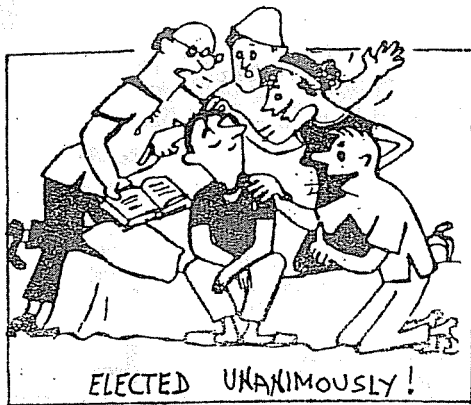
The system by which we are living today (with North living off South) offers no real solutions but is leading straight into a global crisis. To counter this, our project is built on international cooperation, and we see it as a seed to a global economic-ecological change.

For further information contact:  
Comunidad  
Box 15 128  
S-15 128 Stockholm  
Sweden

\*\*\*\*\*  
**Ecocommunity**  
Stan Rowe

\*\*\*\*\*  
The Earth "community" to which we belong far transcends all self-indulgent, myopic and expedient ideas of ethnic group, society, nation and species. As ecological beings, dependent on the global matrix, we must be responsible to its land, water, air and other organisms. The impersonal concepts and values that can counter-balance galloping individuality derive from comprehension of our absolute dependence on something more important than ourselves, a life-giving Being which we cannot "manage" but to which, as ecoregionalists, we can minister.

Many kinds of "intentional communities" are being formed today, composed of people who for a variety of reasons have decided to share their lives together. The values that generate a communal lifestyle usually include a deep concern for the well-being of other people and, to a lesser degree, for the well-being of the environment. The priority should be reversed. High valuation of "the environment"---ecoregions and their landscapes/waterscapes, constituting the matrix, context and support of all communities--is primary, not secondary.



### Defining Community...

• An "intentional community" is a group of people dedicated with intent, purpose and commitment to a mutual concern. Generally the group shares land or housing, or is otherwise close enough geographically to be in continuous active fellowship so that it can effectively carry out the purposes to which it is dedicated.

FIC's Newsletter editor, Dan Questenberry of Shannon Farm (VA), offers the following modification:

• An "intentional community" is a group of people living cooperatively, dedicated by intent and commitment to specific communal values and goals, with group members in continual, active fellowship around these mutual interests. Fellowship life is facilitated inside each community by uniquely defined governing body(s) which use established, though sometimes diverse, decision-making processes. Generally, intentional communities place high value on the shared ownership or lease of a common home place — housing, land, businesses — which often serve to demonstrate communal values and goals to the wider society.

• A "group house," or "extended family," is a smaller intentional community with members residing in a single family dwelling, and often using more casual decision-making processes, especially in the smallest groups.

We undoubtedly need to expand and clarify our terminology. What is your definition of intentional community? How do the above descriptions compare with your ideas of what the terms mean — favorably? Send in your answers to this word puzzle! ⊕

Unless the full range of healthy, human life experiences can transpire within a social setting, then that social experiment will remain both somewhat trivial and peripheral



**Irrevocable commitment to any religion is not only intellectual suicide: it is positive unfaith because it closes the mind to any new vision of the world. Faith is, above all, openness - an act of trust in the unknown.**  
**Alan Watts**



### Watch What You Say!

In the course of your conversation each and every day,  
Think twice, try to be careful of what you have to say;

Your remarks may be picked up by someone's listening ear,  
You may be surprised at what some people think they hear.

Things that you innocently say, or try to portray,  
Can be changed, and greatly exaggerate along the way;  
Many stories change for the worse as they are retold  
So try to keep any questionable remark "on hold."

May I give all of you some very sound advice?

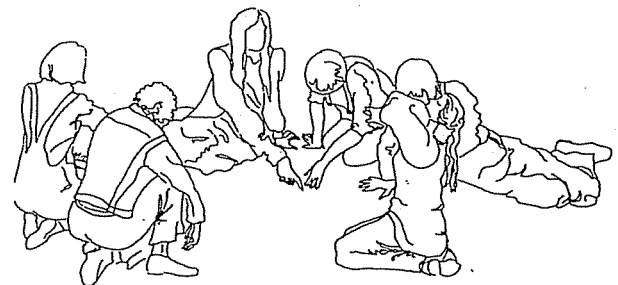
When you speak of others, say something nice;

Try to say good things, regardless of who is around,

If you have nothing good to say, don't utter a sound.

You may find that an innocent remark, in the end,  
May lose you a close and valued friend

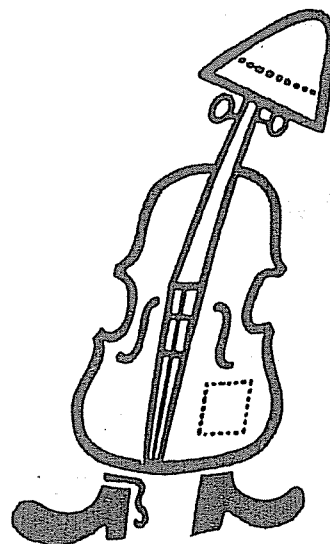
—Henry Les



Drawing by Kate Stamp

# COMMUNE TALES

When Abraham arrived in the 1930ies at young Kibbutz Na'an, he brought his violin with him and used to play it. One day a string broke, and he asked the cultural committee for money to buy a new one. A meeting was convened, then another and yet another one, and finally it was decided to let him have the small sum needed. Content, Abraham bought a new string and began to practice again, but soon another string snapped. Recalling how difficult the process had been the first time, he could not face it again and simply smashed his violin, calling out: "Long live liberty and independence!".



Like every unique group of people anywhere, our communal way of life has brought forth a wealth of tales, yarns, both true and imagined. In the Kibbutzim these have been handed down for four generations now and have become authentic and delightful folklore.

GINA GALI has made these folktales her topic of study at the Yad Tabenkin center, gathering them from many sources. From time to time we want to acquaint you with some of them in CALL. GINA as well as CALL would be grateful to anyone who knows similar stories from their community, and sends them to us to maybe share with all our readers.



Thank you!  
The Editors



## KIBBUTZ TRENDS

The only English-language journal about the unusual creature called kibbutz. Kibbutz is changing, and *Kibbutz Trends* will keep you in touch with its past, present, and future.

### Subscription rates:

Foreign: one year, \$21; two years, \$35 (add \$8 per year for air mail)

Israel: one year, NIS 27; two years, NIS 45

Kibbutz: one year, NIS 20; two years, NIS 32

I enclose a check for ..... made out to Yad Tabenkin.  
Please enter a one/two year, new/renewed subscription for

Name .....

Address .....

(Renewals, please send your address label).

## Coming out shortly

\*\*\*\*\*

"DISTANT BROTHERS", the story of the longstanding dialogue between the Hutterian Bruderhofs and the Kibbutz Movement, by Ya'akov Oved (member of Kibbutz Palmachim and History Professor at Tel-Aviv University), author of the much appraised research "200 Years of American Communes".

# Busy Year

Shlomo Shalmon, our secretary, reports on the main activities of the I.C.D. (International Communes Desk) :

The I.C.D. had a fairly busy summer. We met with a delegation from several American BRUDERHOFS, with one of the founding members of the now defunct KERISTA-commune of San Francisco. We also heard very illuminating reports and inside stories by a pair of young Kibbutzniks who spent, together with their children, several months at some of the Bruderhof communities in the U.S.A.

## MARCH 1992 :

A Bruderhof delegation of nine adults and youngsters met at the Yad Tabenkin center with members of the Kibbutz federations.

## MAY :

The first issue of C.A.L.L., the ICD Newsletter, was published and sent out to 160 communes in 23 countries, as well as to each Kibbutz and other institutions and individuals.

## JULY :

The members of the I.C.DESK met with WAY from the Kerista ex-community in San Francisco. Way gave a detailed account of the breaking-up of this 20-years old thriving commune.

## AUGUST :

Shulti and Hanna Regev from Kibbutz Kfar Hachoshesh gave a very positive and interesting report on their 8-months stay at several of the American Bruderhof communities.

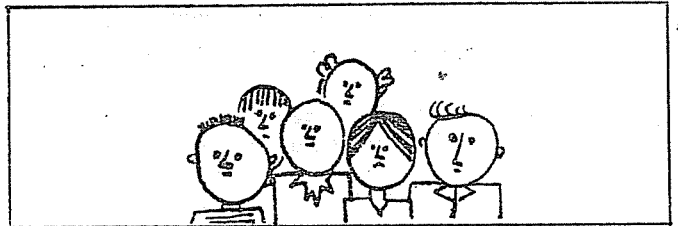
## OCTOBER :

Meeting with two members of "The Integrated Community", a catholic movement part of whom live communally in six different locations in Germany, comprising of about a thousand members (see report in this issue).

## DECEMBER :

Meeting with three young men, born and bred on a Norwegian CAMPHILL community, who had lived for half a year at Kibbutz Gezer as volunteers (see Jan Bang's article in this issue).

\* \* \*



❖

The creation of even one finely designed community, and the development there of a vital community spirit, probably would lead to that general type of social organization being imitated and reproduced many times. ... To work at creating a good community is not a retreat from national or world affairs, but may be the most vital way of contributing to them.

*The Small Community:  
Foundation of Democratic Life  
by Arthur E. Morgan  
Community Service, Inc.  
Yellow Springs, Ohio*



## A Celebration of Community

*Our vision of this gathering is an event that will be:*

- International in scope
- Diverse in philosophy, culture, and presentation format
- An interactive multi-media means to communicate messages on various themes:

*Learning from the Past, Visioning the Future  
Multigenerational Living, Nurture in Families & Tribes  
Diversity: Our Strength, Our Challenge  
Cooperative Connections Between & Beyond Communities  
Community Technology: Hardware, Software, Liveware  
Celebrating our Creativity*

*We are designing the themes and structure to:*

- Address issues of ecology and appropriately applied technology, community systems, legal definitions and structures
- Show models of group decision making
- Invite challenges to the movement (especially from social change organizations)
- Facilitate skills and labor exchanges
- Help seekers find community options that could work for them
- Experience the healing aspects of community life (we plan to organize "clans" or "pods" to give the opportunity for small group sharing to happen throughout the Gathering).

**Please photocopy this page and distribute as widely as possible. Thanks!**



### A Celebration of Community

August 26-31, 1993

The Evergreen State College,  
Olympia, Washington

The Fellowship for Intentional Community is planning an International Gathering on Cooperative Living, to be held the last week of August, 1993, at The Evergreen State College on the Olympic Peninsula in Washington State.

Please contact: Fellowship for Intentional Community, 93 Communities Gathering, 8600 University Boulevard, Evansville IN 47712.

## Communist, Capitalist or Christian?

*Everybody is rejoicing at the collapse of communism, and the communist countries are rushing into capitalism. But we are now experiencing the collapse of capitalism as well. The newspapers are full of stories about companies folding up: IBM alone is firing 20,000 this year and 20,000 next year.*

*There is a great emptiness and void in capitalism. If harder times are ahead, a new seeking for the deeper meaning in life will come to this country. What do we have to brag about to communist countries, with our crime and impurity and unfaithfulness, except the race for the dollar? If only the seeking for deeper things and life's real meaning would grip us in this country again! The moving thing about the Declaration of Independence and the Constitution is how much hope they contain. How far we as a nation have fallen from the basis on which this country was founded!*

Christoph Arnold



## Hello to All Readers !

### new member

I arrived through encouragement from a friend to do a seven day group last April (1991). The group was amazing and confirmed my hopes that Centrepont was a choice environment for my "personal growth". It took me a while to decide for sure when, if, how... I was going to live here.

The community then underwent a major raid by the police. My experience of the aftershocks of the raid were:

1. Seeing a group of people stunned by what had happened, then
2. A real pulling together of the family, and
3. Strong, loving support of each other.

I felt warmed and encouraged by the community response and made plans to move in.

I have been living here for seven and a half months now, which feels like 'eons' for me, but relative to many others is in fact a short period of time. I have been here as a member for three of those months. It felt like a simple decision really. My commitment to being here, although thoroughly tested at times, is really unquestionable right now. Since living here the community has been hit by another police raid - this time, I didn't just hear about it - I was part of the family experiencing it - and again the pulling together and the love and support for each other was right here. I wouldn't swap it for anything else!

• Sarah McGee

CENTREPOINT , NEW ZEALAND

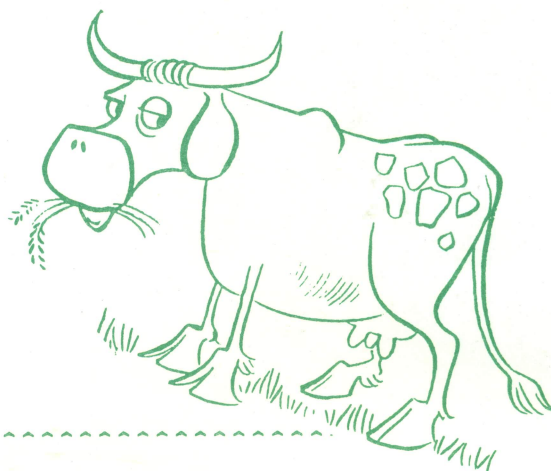
I have lived most of my life on a Kibbutz, and you surely are aware that the Kibbutz movement undergoes at present one of its severest crises. In such a situation it is doubly important for us to know, that ours is not an isolated aberration from the "normal" consumer society, but part and parcel of a universal trend, pointing to a betterment in the human condition, once the shortcomings of the "free market" system are as glaringly evident to all as the mistakes and failures of Communism.

Lately our prospects for remaining an egalitarian community have somewhat improved, as well as the outlook on peace in our region. In Israel we have no longer that ultra-religious and nationalistic government, which regarded the Kibbutz as one of the enemies to be overcome and caused a lot of damage. As peace is nearer now, and the economy picking up, our outlook improves, and I believe we can see the light at the tunnel's end.

This is after all one of the important aims of networking: spreading the fact that none of us is alone, that out there exist a large number of communities with similar aims, wrestling with the same predicaments. We hope to make CALL one of the tools toward mutually helping all of us solving at least some of these problems.

Ciao !

Shlomo Shalmon , Kibbutz Gesher



Holy Cows  
\*\*\*\*\*

The TAKAM (United Kibbutz Movement) held its conference in Kibbutz Revivim recently, marking 50 years of setting up pioneering settlements (most of them Kibbutzim) in what used to be the barren Negev desert.

Welcoming the 330-odd delegates from over 150 Kibbutzim all over Israel, one of the old-timers addressed them. Hinting at the Kibbutz crisis, he said:

"You will have to bear with me for giving you advice - I have my white hair as my excuse: It is very easy and takes very little time and effort to kill 'holy cows' like communalism and equality and fraternity, but please remember that TO GROW A CALF INTO A GOOD HOLY COW TAKES MANY MANY YEARS OF HARD WORK!".

(The speaker, Yoel De-Malach, is the receiver of the highest Israeli reward for his pioneering work of growing vegetables and fruit trees in the desert on saline water.)

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