

# C.A.L.L.



COMMUNES AT LARGE LETTER



KIBBUTZ — FEDERATION  
International Communes Desk

SUMMER 2002

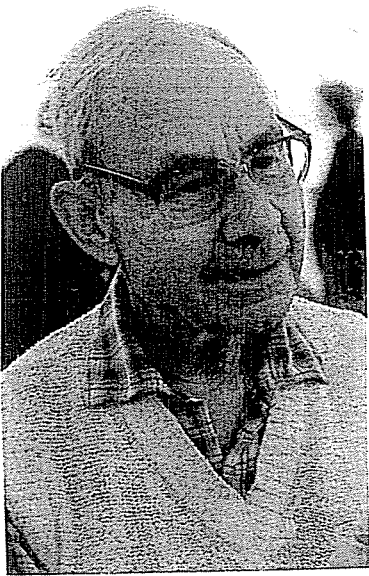
No. 20



יד טבנקין  
YAD TABENKIN

Dear Friends,

As you may have noticed, what you are reading now is **CALL No. 20**. This means that for ten years now I have been editing and putting out **CALL** - on behalf of the International Communes Desk (I.C.D.) - with the overriding aim in mind to build a bridge of mutual information and understanding between communards all over the world. To what degree did the magazine fulfill these intentions, help create closer contact and affinity with communities in all continents and countries. - is for you to judge. Letters of appreciation and thanks which we received during these years, gave us the encouragement and the energy to keep up our job. In spite of all the shortcomings of this rather primitively printed paper (a fact which I am well aware of), I am today looking back with satisfaction.



**BUT** - now the time has come to step back and hand over the editorial job to a younger person, in the hope that **CALL** will find itself in good, competent hands, probably much abler than mine.

In an article printed in this issue, Geoff B. "accuses" the Kibbutzim of not having led and guided the thousands of young volunteers who came to live and work with us for the last 30 years - to put up communes of their own. This is true, but not because we did not care, not out of apathy, but because we respected their individuality, their ability to judge and draw conclusions on their own. We always remembered the very special circumstances and motivation - that brought about the establishment of all of the 250 Kibbutzim, first and foremost creating a homeland for a homeless people, knowing well that our young and enthusiastic visitors' lives differ too much from ours to wish to copy our mode of organization, tasks, strivings and life-style.

I intend not to disappear from the communal scene (and from **CALL**), but as the editor I have concluded my term. I express my deepest gratitude to my co-editors - **YOEL DORKAM** and **SOL ETZIONI**, to all those who contributed articles, stories or just good ideas, and to everyone who sent in much-needed and much-appreciated feedback! I wish you all a successful and satisfying community life, being aware all the time that we are a large tribe, ever stronger the more we deepen our sense of belonging far beyond the borders of each community by itself.

Yours in Friendship - **YOEL DAROM**  
Kibbutz Kfar Menachem , 79875 ISRAEL

We present here a shortened version of BILL METCALF's article, published in EUROTOPIA, in which the author surveys -

## A VERY BRIEF HISTORY OF INTENTIONAL COMMUNITIES



The first recorded intentional community was Homakoeion commune, developed by Pythagorus in what is now southern Italy, in about 525 BC. Following mystical and intellectual paths, these several hundred vegetarian communards, both male and female, held all goods in common and lived, worked and dined together in their pursuit of the ideal society.

Better known, however, are the 4000 communal Essenes in the second century BC, in what is now Israel. They shared their homes and meals and all production from agriculture and handicrafts. Some Biblical scholars argue that Jesus Christ lived in this Essene commune and that much of the development of early Christianity depends on his communal experiences.

Following the death of Jesus, His followers developed communes which are the forerunners of the numerous contemporary Christian communes around the globe today. Early Christian communes, based on sharing and equality, were counter-cultural, being in direct opposition to the materialistic hegemony of the Roman Empire.

Communalism reached its zenith during the mid to late 19<sup>th</sup> century, particularly in America. Utopian communal groups such as New Harmony, The Shakers, Amana, the Rappites, Oneida, Brook Farm and Icaria were all very public, very famous and helped disseminate the theory of 'perfectibility', an idea that a new, perfect social reality was not only possible but also practical.

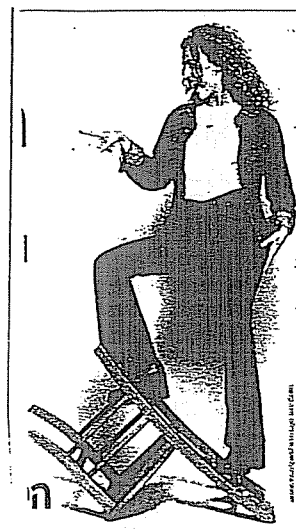
The belief that people could create their own social reality spread world-wide in the 19<sup>th</sup> century, mixing with socialism, agrarian populism and various kinds of anarchism, often with radical Christian, mystical, anarchist and libertarian flavours.

The argument is often advanced that communal living flies in the face of innate 'human nature', which is said to be basically selfish, therefore intentional communities can never work for long. There is no anthropological evidence for such a selfish, non-communal 'human nature', although our up-bringing often produces this outcome.

The long and rich history of intentional communities around the globe and the stories of these many intentional communities, found here in Eurotopia, can give us reason to be optimistic for our future.

\*\*\*\*\*

The Author: Dr. Bill Metcalf is President of the International Communal Studies Association, a Fellow of the Findhorn Foundation and International Correspondent for *Communities* magazine, of USA. He is an Australian academic and author who has studied well over 100 intentional communities all over the world and written seven books and innumerable articles on this topic. His most relevant book to this chapter is *Shared Visions, Shared Lives: Communal Living Around the Globe*, available to Eurotopia readers at a special price by emailing: [w.metcalf@mailbox.gu.edu.au](mailto:w.metcalf@mailbox.gu.edu.au).



eurotopia

Directory of  
Intentional  
Communities and  
Ecovillages in Europe  
Edition 2000/2001

38486 Poppau GERMANY



# LOTAN - A GREEN KIBBUTZ

Kibbutz LOTAN is located in the Arava desert in the South of Israel. There are 70 adult members, 50 children and 20-30 participants in educational work programs, "green apprentices" and volunteers. The economy is based on agriculture, eco-tourism as well as outside work in the region. LOTAN is a classic collective Kibbutz, combining a commitment to Reform (liberal) Judaism and to "Tikkun Olam"(world mending). Our ecological projects stem from this ideological orientation. Visit our website <[www.kibbutzlotan.com](http://www.kibbutzlotan.com)>

**1. RECYCLING and Re-Use of Waste Materials** within the community are a fundamental principle of our ecological approach. It is costly, ecologically and financially, to transport waste from this isolated point in the desert. On the other hand, the desert ecosystem is too fragile to absorb agricultural and human waste and hence we are pioneering re-use. Lately we have built a new large-capacity recycling center.

**2. "GREY WATER" - Recycling Sewage.** The Israel Nature Reserves Authority is planning a series of "oases"

in the Arava in order to upgrade the habitat for resident and migratory birds. Eco-tourism on Kibbutz Lotan occupies a special place in these plans and all our sewage is to be detoxified in an artificial wetland, which will become the focus of a special bird-watching area.

**3. Community-Supported Organic Agriculture.** We are continuing to develop our organic permaculture garden and organic farming. Last year we branched into Community-Supported Agriculture

## Your Plans for the Next Year ?

### GREEN APPRENTICESHIP

Kibbutz Lotan Eco Projects now offers a 3-months work/study experience (\$1200). It links together useful practical skills in alternative/natural building projects, organic gardening and the migratory bird station - all this within a living collective eco-village community. Every practical experience is reinforced by formal studies, a holistic link to permaculture ideas, designed with the belief that every participant can bring these ideas to their own homes and communities.



**Eco-Building with Tyres and Earth**

At certain times during the year, Kibbutz Lotan also accepts volunteers for general Kibbutz work in exchange for room and board.

Hope to hear from you!

Michael Livni

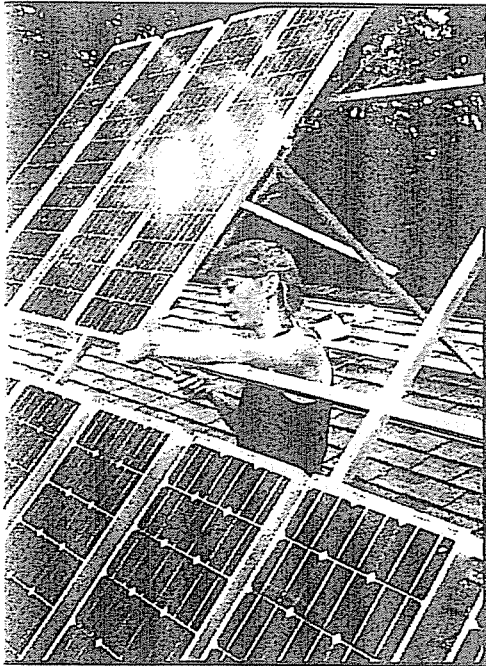
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# Sustainability at Twin Oaks:

by Valerie

Twin Oaks has a commitment to "acting to conserve natural resources for present and future generations, while striving continually to improve



ecological awareness and practice". Although this part of our mission statement was crafted before the word became popular, today this might be called "sustainability".

Like most communities, Twin Oaks is a mix of radical/progressive ideas and practices, and leftover-from-the-mainstream, habitual, perhaps-less-healthy ideas and practices. We value each move we make towards becoming a more sustainable community, and the process is ever-evolving. One of our longest term members (28 years) has been an ardent supporter and builder of alternative energy systems in the community, including some of the systems featured here.



Our practice of income-sharing includes cooperative ownership of various resources including a fleet of 18 vehicles for use by our 85 adult members. No one has a private car. When a member needs a vehicle, they head straight for our vehicle board and sign-out logbook. Each night one member looks at the requests for the following day, and assigns each person one of our vehicles for use during the time they have requested. We encourage carpooling with financial rewards. We have our own community mechanic, who keeps the cars in good shape so they emit a minimum of pollution.

Each building we build is more ecologically sound than the previous one. Our newest residence has nine bedrooms, two living rooms and a bathroom completely off-the-grid. (the author, in the photo, helps to install the photovoltaic panels on the roof). The "eco-residence", as we call it, also incorporates various passive solar features including skylights, sun tubes, and south-facing orientation with solar clearing. Other features include recycled cellulose super-insulation, retractable window insulation and compact fluorescent lighting. Over half of our buildings have solar hot water panels to pre-heat hot water for domestic and commercial use (including our tofu business which uses hot water in the tofu-making process.)

Responsible use of our water supply is important to us.

*The Leaves of Twin Oaks*  
138 Twin Oaks Rd.  
Louisa, VA 23093

## Ökodorf Sieben Linden

The OEKODORF project aims to establish a socially and environmentally progressive model settlement,

We have started to build the model settlement as an autonomous spatial unit of forests and fields as well as a barn and houses, integrated harmoniously with ecological cycles.

Currently 50 pioneers live at the new site (near Poppau), soon to move into our newly-built straw-bale house.

Good communication, trust, love and tolerance between the members are not less important than ecological issues..

**ECOLOGY:** sustainable economic structures with far-reaching, self-contained energy and material cycles.

**SOCIAL ORGANIZATION:** linking daily life and work, the integration of the individual and the community, self-responsibility, direct communication and decision structures.

**ECONOMY:** decentralized, with maximum self-sufficiency and development of agriculture, artisan crafts, small business and cultural, social and medical services.



Ökodorf Sieben Linden, 38486 Poppau

Overseas visitors are quite a rare commodity in Israel these days. Therefore, the arrival in these troubled times, of four separate "delegations" from communes abroad was doubly welcome.

Most recently, two old friends from the BRUDERHOF, Martin and Burgel Johnson, came to Israel for a fortnight. (over the years they have visited more than 40 Kibbutzim!) Their first aim was to provide live contact with the five of their members who are doing humanitarian work in this area: three women are working in the House of Hope for the Handicapped in Bethlehem and two men are at the Scottish Hospital in Nazareth. Their second aim - to renew contact with the Kibbutz movement - was achieved by the whole party visiting Kibbutzim of different types, 8 in all.

Even more noteworthy is the steady stream of members of the German Catholic INTEGRIERTE GEMEINDE. As part of their reaching out to the Jewish roots of the church, this thriving communal movement has established a center near Jerusalem, manned by Dr. Rudolf and Ingeborg Pesch. All through the past year, I.G. members of all ages have visited Bet Shālmon, named after our (late I.C.D. secretary Shlomo Shalmon. Close ties have been established with nearby Kibbutz Tzuba and the Arab neighboring village of Abu Gosh. One couple is spending 3 months here studying Hebrew, one young member of the I.G. is studying in Tel Aviv University, while three others are

doing social work in lieu of military service in Germany... In the remarkable URFELD CIRCLE, I.G. members meet regularly with members of all types of Kibbutzim. As a kind of reciprocal "communal tourism", no less than 27 kibbutzniks participated in a most interesting gathering at Villa Cavalletti, the I.G. center near Rome (See also pp. 24)

From a very different German communal background came Ina Meyer-Stoll and Achim Ecker, political activists from ZEGG. (This ecology-minded, freed-love-orientated commune was the site of the ICSA Conference last summer.) In order to learn from close up about developments in the Kibbutz movement, they spent time on several Kibbutzim (Lotan, Tzora, Palmachim). There - and at a meeting with the International Communes Desk (ICD) - they gave a fascinating insight into their unique way of life. The major part of their month-long visit was devoted to learning about the Israel/Arab conflict. They met with Jewish peace activists, Palestinian and Israeli Arabs, visited several sites in the West Bank and participated in various peace-orientated activities. (The Palestinians managed to brainwash them very successfully.) Ties between ZEGG and the Kibbutz movement were further strengthened --- by private visits of Zisula Courdaches and Cornelia Scheidl, who spent time on eco-village Kibbutz Lotan.

Then came a "delegation" from the American Federation of Egalitarian Communities (FEC), consisting of four members of EAST WIND, daughter commune of Twin Oaks. Their purpose was to get acquainted with developments in Kibbutz living and to strengthen



Integrierte Gemeinde members  
touring the metal factory  
on Kibbutz Kfar Menachem

the ties between the Kibbutz movement and the FEC, considered to be its closest counterpart in the US. Hosted at Kibbutz Baram in the far North, at Nachshon in Central Israel and at Lotan in the southern desert, they visited numerous Kibbutzim and presented informative sessions at many of them, as well as at the I.C.Desk. At the latter, they

established contact with the newish urban communes, set up by graduates of the Zionist youth movements. The initiator of the visit, Aviva Schachner-Bezilla, born in Argentine, educated on a Kibbutz and a live-wire activist in the FEC, was prominently written up in one of the two Kibbutz weeklies and interviewed on Israeli radio.

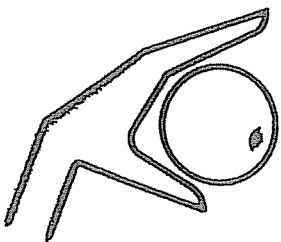
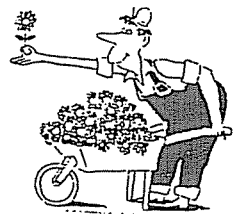
Participants (and scholars) in communal living in all its forms, fascinating Israel - with all its problems - awaits you! For more details, [www.communa.org.il](http://www.communa.org.il) and/or contact us :

Sol Etzioni , Kibbutz Tzora, D.N.Shimshon, Israel 99803,  
or at [solrene@tzora.co.il](mailto:solrene@tzora.co.il).

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## A LETTER FROM NIEDERKAUFUNGEN (EXTRACTS)

.... I feel very helpless in view of the things that happen in your country. I'm one of the "peace lovers", you mentioned in your e-mail. I have a deep longing in my heart to contribute to peace in the world. And you are right, when you write: "Lucky Germany, with all its problems"...



But what is the consequence of that, if you don't want to accept a world of injustice, violence and war?  
My decision to live in a commune like ours with a shared economy, ecological way of living and consensus decision making is the best thing that came to my mind - but what does it really change?

What you wrote about the researches about communities is very depressing. What are the reasons, that so many attempts to create community living do not survive??? I often make workshops with people to find out their visions of life. One of the most common visions people develop is: to live and work together with other people. What makes the realization of this dream so difficult???

In two weeks we will have a big meeting here for the weekend with about 250 people. It's called "Los-geht's" and we organize it, to bring together from all over Germany, people who want to build or live in communities. We like to support them by this invitation. We made this kind of meeting in 1999 and 2000 and it was very successful. Then we held it on our farm, where we have much more room than we have here. But now our farm has grown and got more and more professional, so we can no longer use the place.



Monika Flörchinger



# EAST-WINDERS' DELEGATION KIBBUTZ HOPPING EXPERIENCE

AVIVA BEZILLA  
East Wind Community  
HC-3 Box Tecumseh, MO  
65760 USA



East Wind Aviva with Sol Etzioni, I.C.D. Secretary,  
after her lecture at Sol's Kibbutz TZORA

On February 15 four communards from East Wind Community in Missouri, USA, landed in Israel for a month. There was a lot of preparation for this landing. Sol from Kibbutz Tzora, and Tzetze from Kibbutz Baram were our main contacts and they offered their enthusiasm and collaboration in this project. The goals of this visit were various:

- \* To experience life in kibbutzim in Israel and compare it with the life in an FEC community (Federation of Egalitarian Communities) which East Wind belongs to.
- \* To establish a network between these two movements, hoping that kibbutzim members will be inspired in visiting our communities in the States, as well as promoting our communities as an option to Americans who found themselves visiting Kibbutzim in Israel.
- \* Three of us were never in Israel before, so it was an opportunity for us to get a close look on the Palestinian-Israeli conflict and have a better understanding of the issues at stake.
- \* My own goal was also to visit Israel, as it was the country I grew up in till about five years ago, see my family, and connect between the old and the new.
- \* A common goal was also to make friends and have fun.

I believe I can say we accomplished all the goals royally. We visited about twelve kibbutzim. They differed in size and in location. They differed in the scale of "Privatization", and prosperity. They were all unique, beautiful and hospitable. We made many friends, and established connections and bonds that will probably endure a life time. We were invited to come again to several kibbutzim for a longer period and chip in with the work, whether organic garden in Kibbutz Lotan, or date harvesting in Kibbutz Samar. Many kibbutzniks were intrigued by the idea that kibbutzim actually existed in America, the most capitalistic country in the world. When we showed them our slide show, they observed that in some aspects we were the way the kibbutz once was, before the privatization, when members lived very simply economically and otherwise, close to the land.

The three Americans which this was their first visit, Dow, Patricia and Sorrel, came back with a much more complicated point of view over the conflict in the Middle East. It was not a matter of one side being the victim and the other the victimizer - both had valid concerns, and we listened to a very large range of ideas from Palestinians, and Israelis alike.

Unfortunately during our visit the political situation was very tense. Suicide bombers and Israeli bombardments in Palestinian vicinities happened every day - it was scary. I hope next time the situation will be calmer. Let it be.

Thank you Sol, Tzetze, Micky, Connie and lots and lots of Israelis who facilitated this venture. We are looking forward to be guesting you all... Please come... Shalom, Aviva from East Wind

Websites: [www.eastwind.org](http://www.eastwind.org), [www.thefec.org](http://www.thefec.org). Peace, Shalom, Salam

## LETTER TO THE EDITOR

Dear Community Member, wherever you are,  
It is with deep pain that I write to you, through the pages of CALI. Pain over every life lost by bombs and by shooting, over every house destroyed, over every tree uprooted. (I personally, as a member of a commune, know what it is to build a house and plant a tree.)

For us living here, this isn't a border dispute between the US and Canada, or more apt - sizewise - between France and Luxemburg. It is my people which is in danger of annihilation, not the Palestinians. The great bulk of the vast Arab and Moslem world (including most of its politicians, intellectuals and religious leaders) would like Israel to disappear. The legitimate resistance to an occupation has been converted into a worldwide attack on the Jewish people and the Jewish religion. The horrific scene at San Francisco State University on 8 May, 2002 - with its posters of soup cans with labels on them of drops of blood and dead babies, marked "canned Palestinian children meat, slaughtered according to Jewish rites under American license", etc - is only an extreme example of the officially inspired hatred of anything Jewish.



Few Israelis dispute the rights of the Palestinians to a state of their own. But no less, the Jewish people has the right to a state of its own, the right to live in peace and security.

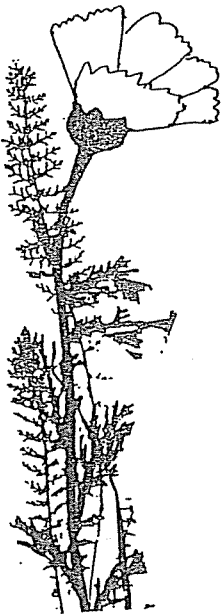
A veteran left-wing kibbutz member has written two illuminating articles about the tragic situation in this part of the world. He doesn't try to defend one side or the other, but applies his political, psychological and sociological knowledge to the conflict. In his articles, readily available at [tzetze@baram.org.il](mailto:tzetze@baram.org.il), he gives sound advice to those who wish to contribute to peace. In brief, his 3 principles are:

- Don't Point Out the "Guilty Partner" - since no one is really guilty.
- Don't Generalize - There is no "them" as against "us", in each camp there are many and different viewpoints.
- Don't Suggest Solutions - Any suggested solution, coming from outside, only arouses defensive reactions.

May I add a 4<sup>th</sup> principle of my own: Before you express an opinion, try to find out as many facts as possible about the conflict – **from different angles!** I can well imagine how you feel when seeing the terrible scenes on TV and reading about them in the press. Most of us don't usually trust the media implicitly. Why do so now?



A kibbutz member  
(Name withheld by request)





# 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

Most of the time, members of Communities live their everyday, habitual life of work, duties and pleasure - in variegating proportions. Nevertheless, occasionally we experience instants of elation, even exhilaration, what used to be called "peak experiences" (Whatever happened to that expression?) and, with some luck, these are duly recorded in some newsletter or brochure.

One such unusual event occurred recently, at the opening of this wonderful (?) New Year 2002, when 27 Israeli Kibbutzniks met with 30 of their partners of the URFELD CIRCLE - members of the German-based INTEGRIERTE GEMEINDE - at Villa Cavalletti, a magnificent estate near Rome, where we spent together an enchanted week full of dialogue and interaction. Thus I am letting myself be tempted, exceptionally, to quote myself:

AFTER THE MEETING OF THE "URFELD CIRCLE" :

WHEREFORE ? WHY SO ? WHERE TO ?



*The fourth big meeting of the URFELD CIRCLE. Together again! In the beginning a bit cloudy, then a whole winter week with the brightest sunshine. A week of harmony, which cannot be described, and of dialogue which renews itself again and again, in smaller or larger groups, at tasteful, well-burdened tables, before and after lectures and discussions, on walks around a magnificent park. And at celebrations - so many of them, so many occasions to celebrate!*

*And this time, totally unexpected, quite spontaneous: mixed choirs and theater performances, a heart-moving harmony: Jews and Christians, Israelis and Germans...The words of the pope on the lips of a Jewess, descendant of a large family which perished in the Shoah...*

*Excited discussions on biblical texts and Christian theology, on the relations of Islam to Judaism and Christianity, on common ways and customs, on people*

*and communities. and again - the celebrations! With dancing and singing and reciting, at our arrival and at the beginning of the New Year and at the tearful farewell. With sound humor, pertinent parables, with love and attention, with well-sounding music and wonderful songs. With excursions and common reflections on the past and history, discussion about similarities and differences - and constant references to the common roots,*

*A week's break from everyday sorrows, from tension and events, a dreamlike week, too quickly passed by.*

*And the questions accompany us further: Wherefore? Why so? Where to go from here? Is there a possibility that from our cruel history may arise something renewing, something durable? How deep and how stable is our mutual understanding and trust? Is there a chance of coming together? Where does the way lead to?*

JOEL DORKAM, Kibbutz Tzuba  
90870 ISRAEL



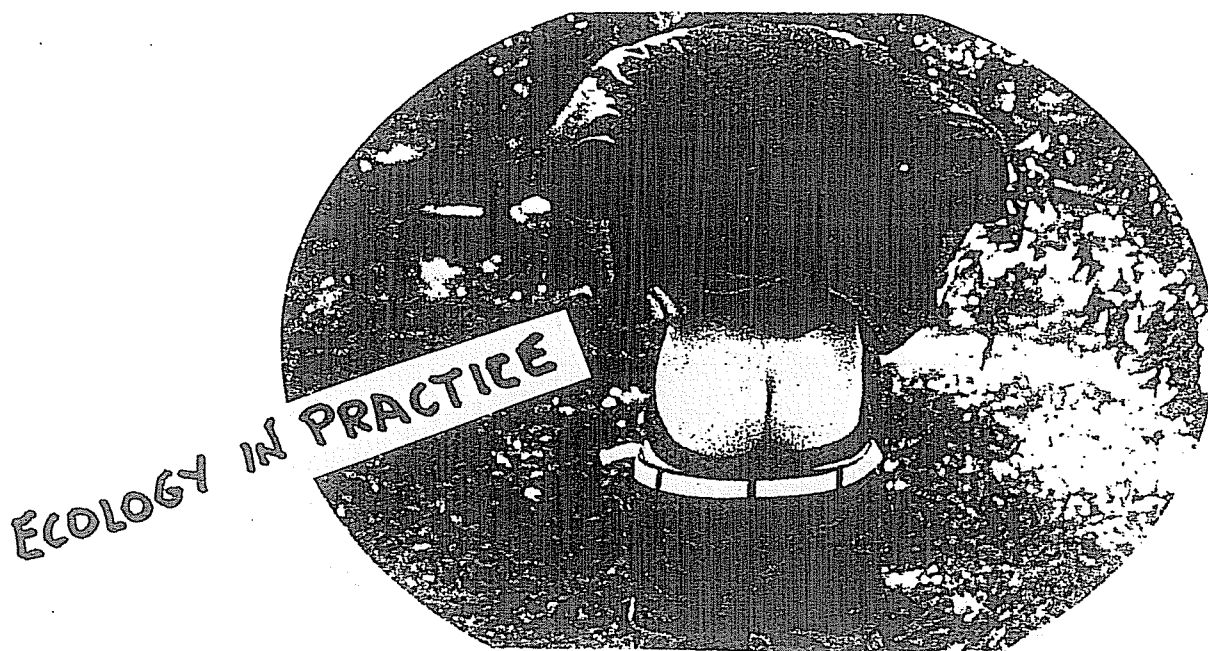
# EACH DROP COUNTS

KALEIDOSCOPE

As usual,  
but even  
more inten-  
sively than  
customary,  
LA POUD-  
RIERE  
opens the  
New Year  
with a  
most  
fervent  
invocation:

"When the cup overflows... Truly, this year the goblet is full! So much violence! A continual flow of fury assails us through the news... Be it wars, disasters, hunger, repression of demonstrations, economical pressure or the small daily injuries... a cult of violence

At the same time, millions of men and women cultivate the everyday activities of their project for a different society: credible and fruitful alternatives in face of savage neo-liberal globalization, which digs a pit in inequity and nourishes violence. These alternatives foster a project - not against but rather in favor of common life..."



## THE ECOLOGY OF LOVE

"We have expelled ourselves, with all our might, from Paradise, 5000 years ago or even earlier. The question that faces us now: is there any possibility at all to rediscover Paradise once more?

The situation upon the Planet Earth challenges us presently to develop autarkic models of life, where the Eros can be lived - and which then can induce healing at other worldsites. I perceive it as a global emergency call, so as to discover ways of life where freedom from violence becomes possible through the knowledge of psychological processes, universal processes, sexual processes: the readiness for transparency, truth and communication; the comprehension of how trust is formed. the readiness to provide protection and safety, so that every member of the community can open him/herself freely once more... As a communal experiment at Tamera (ZEGG's daughter community), we are faced by this great challenge to approach anew the theme Eros and open up new ways".

In the  
aftermath  
of the  
Communes  
Convention  
at ZEGG  
last  
summer,  
Sabine  
writes  
in their  
newsletter  
of fall 2001:

Quite a different, probably unprecedented approach, based on "karmic relationship", is voiced by Markus Euler, in a lecture he held at the ZEGG convention (see reports CALL No. 19) last summer :

## REINCARNATION AND COMMUNAL LIVING

KALEIDOSCOPE

I believe that people who live communally have known each other in former lives. This is called a "karmic relationship". I seek to examine if this is so, and learn how a community can profit by understanding this "karmic relationship".

It is not chance when a person comes to a community. Sometimes, people have searched their whole life for other human beings who suit them. When they come to the right place, it is immediately clear that here is where they belong.

Why is this so? Why do we like some people at once but can't stand others? Perhaps our former lives are influencing our feeling and actions?

Tibetan monks find their next spiritual leader, the Dalai Lama, by searching for children who were born about when the old Dalai Lama died. They apply difficult tests on them, and thereby find the reincarnation of the Dalai Lama. The same process operates with high Lamas.

Something like this also applies in intentional communities. Not only can new members be discovered this way but many problems between community members can be solved through this understanding. Our inter-personal problems come not only from this life, but also from our former lives.

My dream is to examine intentional communities all over the world, and find which members have formerly lived together. I am trained in reincarnation-therapy, and am able to lead people into a trance wherein they can discover their former lives. This is possible with one person or with a group. Now I am looking for communities who are interested in spiritual work with reincarnation.

Markus Euler

*Markus Euler, 32 years old, is a member of Noyana community, Germany, a group inspired by ZEGG. He has trained in Reincarnation Therapy, and is currently completing studies at University of Frankfurt.*

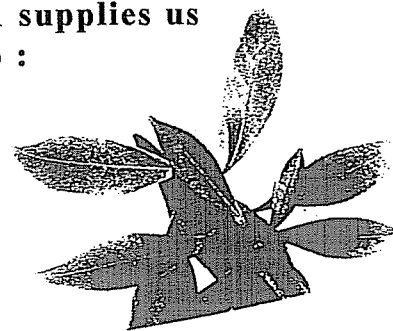
Email: nitini@hotmail.com

**The Bruderhof's PLOUGH of Summer 2001 supplies us with a meaningful little homily by Oscar Romero :**

from Oscar Romero

## FOOD FOR THOUGHT

THE BIBLE has a very meaningful expression: The Spirit makes all things new. We are those who grow old, and we want everyone made to our aged pattern. The Spirit is never old; the Spirit is always young.



THOSE WHO, in the biblical phrase, would save their lives – that is, those who want to get along, who don't want commitments, who don't want to get into problems, who want to stay outside of a situation that demands the involvement of all of us – they will lose their lives.

What a terrible thing to have lived quite comfortably, with no suffering, not getting involved in problems, quite tranquil, quite settled, with good connections politically, economically, socially – lacking nothing, having everything. To what good? They will lose their lives.



In a somewhat lighter vein, from THE LEAVES OF TWIN OAKS of Summer 2001, I lift the following piece:

KALEIDOSCOPE

# Wigwhat?

*A radical proposal for simple living*

*Background and News by Sky and Paxus*

The year 2001 at Twin Oaks saw the creation of a controversial new budgeted area, Wigwams. Wigwams is an umbrella term for a collection of proposed projects designed to increase the sustainability of Twin Oaks as a community and a culture. A large part of the controversy around the project came from the original goal which was moving into wigwams as part of a new primitivist SLG on Lawson land. Wigwams are the structures native people from this region used, shaped like an igloo, covered with bark supported by live saplings bent over. The creators of the project backed off from this goal due to the amount of opposition and shifted it to the current plan which is more in-line with what some of the opposing voices were suggesting as an alternative.

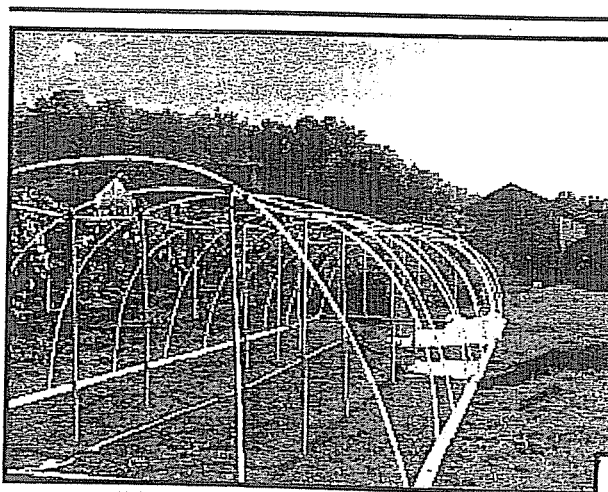
Some of the proposed projects under the Wigwam umbrella are building cisterns and water catchment systems, repairing broken solar hot water systems, building custom cargo and other special service bikes, building lightweight structures to support winter crops, wildcrafting, doing an ecological audit of the community, restarting the

coffeehouses, siting and erecting a large yurt we have been given, building octagonal benches around trees, investigating and promoting a constructed wetlands project,

diversifying our crops, promoting more cooking of our own grown food, and the creation of a new EcoVillage internship position. The goal of this project is to further root the concept of sustainability in the culture of Twin Oaks which to us means creating an attractive home-grown culture as well as building solar systems and alternative structures.

As of the beginning of October, here are a number of the projects Wigwams has funded:

The Yurt: Twin Oaks has been given a



**New Hoop House for winter crops**

walls. It is now up at the what use to be called the Oasis by conference folk and is a pretty impressive space. It did have a roof collapse but Keenan resuscitated it (with help from Spot and Joy). Keenan has also put a beautiful door on it. It was used as a platform during the communities conference. It has been used for two rituals since its completion and will probably see a fair amount of use given its size. It would actually be a good space for a cmty mtg - it is larger than the bijou.

The Hoop House: This interesting structure looks more space age than primitivist. The Hoop House, which is made from flexible plastic tubes and a plastic covering will be used to grow various different types of vegetables, mostly salads and maybe early tomatoes in the spring. It has about a 10' by 40' usable space. The plastic which is up now will be taken down in the spring to extend it's life. There is a hydrant installed to supply reliable irrigation.

Bikes: There are many working bikes and newly completed assigned bike racks and there will soon be assigned bikes. Sean has exhausted the bike budget, so Wigwam is supplementing it with hours, at least until the end of the year. Covered bike sheds are on the horizon.

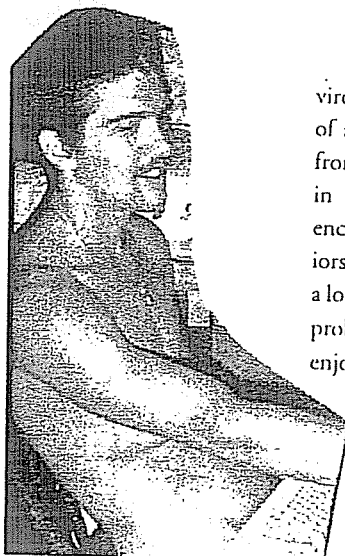
Acorn Assistance: Wigwam is hoping to trade labor for seeds for the hoop house and other parts of the garden.

Fixing Instruments: Pele & Griffin & Tim have returned 5 of the 8 community guitars to working order.

Support for Magic: Kristen has taken a small number of wigwam hours for the public rituals she has been organizing.

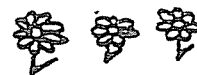
**Still out of the same TWIN OAKS LEAVES - you'll be delighted to learn which are Nathans Top Fives:**

Nathan was Twin Oaks' first and by far most ambitious EcoVillage Intern this summer, taking on a strong leadership role among the other interns in their activities this summer. During his stay he worked on the following: a Twin Oaks Eco-Audit, Web marketing as a way of decreasing our dependence on Pier One, the use of renewable stretcher wood for Hammocks as well as a reduction in the amount of packaging material that goes with Hammocks, and the purchasing more en-



vironmentally friendly cleaners. He was also the creator of a new Appreciation Book, a collection of surveys from Oakers indicating how they like to be appreciated in the hopes of the community focusing more on encouraging behaviors rather than discouraging behaviors. He was the sexiest dancer Twin Oaks has seen in a long time and if he wasn't such a damn hippie would probably be an MTV pop teen-idol. We thoroughly enjoyed him. -- Editor

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





**The New Zealand Nelson Mail of October 20, 2001, reported about Riverside's 60th anniversary (see also CALL No. 19) - and thank you, they aren't doing badly:**

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**KALEIDOSCOPE**

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, 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.

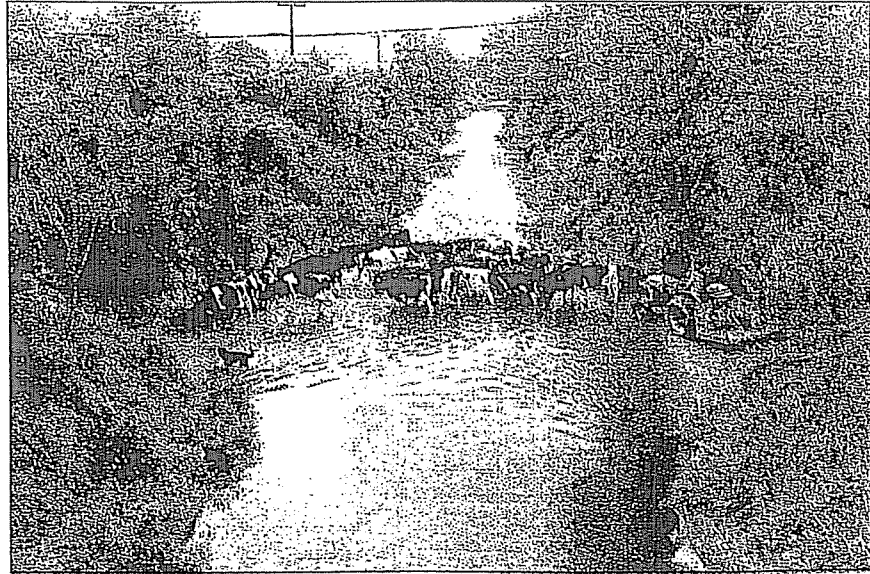
It was a time when pacifist beliefs were sorely tested. Some members of Riverside have been men who were conscientious objectors during World War 2 and were put in detention camps until late 1945 and 1946.

A lack of awareness and understanding, plus differences in views, meant the wider outside community generally looked on Riverside and its members then with some suspicion.

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.

One who knows what effect that can have is Merle Hyland, whose involvement with Riverside stretches back to 1945, when she says the community actually came up with its name.

She was a member of Riverside for 42 years, much of it as a widow, and left the community 15 years ago,



MAIL PHOTO / MARION VAN DIJK 16564

**INDUSTRY:** One of the Riverside Community dairy farmers helps herd the cattle across a ford ready for milking.

She recalls her leaving, at age 65, with practically no money, as probably the most traumatic time of her life.

"I had come to the point where I wanted to do something else with my life, so I had no option but to leave the system, go out to work and earn a bit of money.

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.

The community has made other adaptations to reflect changing times. One concerns what people do at Riverside.

The community's main sources of revenue have been its dairy farming and orchards (it also has some forest, a public garage/workshop, a small brood of hens and an organic vegetable garden) - but such rural occupations are no longer seen as sufficient attractions in themselves for new members.

Which is why the opening of the Riverside Cafe last year was so significant.

**Riverside Community**

**R.D. 2 Upper Moutere**

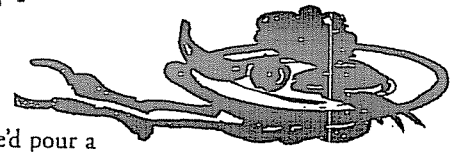
**Nelson, N.Z.**

**The AACI Seniors Spectator submits a rather optimistic view of Old Age, authored by somebody considered to be an authority on the subject - a Rabbi!**

### **SOME GREAT THINGS ABOUT GETTING OLDER**

- ◆ Finally you can eat dinner at 4:00
- ◆ Investment in health insurance is finally beginning to pay off
- ◆ Kidnappers are not very interested in you
- ◆ It's harder for sexual harassment charges to stick
- ◆ If you've never smoked, you can start now and it won't have time to hurt you
- ◆ People no longer view you as a hypochondriac
- ◆ Your secrets are safe with your friends because they can't remember them either
- ◆ Your supply of brain cells is finally down to a manageable size
- ◆ Your eyes won't get much worse
- ◆ Things you buy now won't wear out
- ◆ No one expects you to run into a burning building
- ◆ There's nothing left to learn the hard way.
- ◆ Your joints are more accurate than the National Weather Service.
- ◆ In a hostage situation you are likely to be released first.

**Submitted by Rabbi Louis Kaplan, USA**

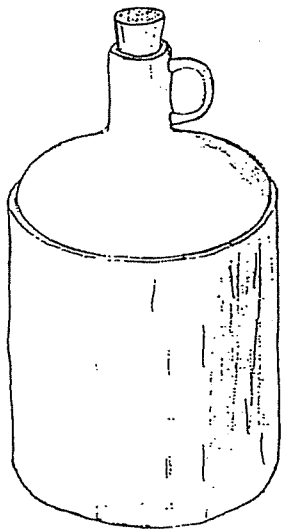


**Inside "SHALOM CONNECTIONS" (No 2, 2001) we discovered this rather touching parable by David Janzen of REBA PLACE FELLOWSHIP :**

## A Jug, a Dog and Thou

David Janzen  
Reba Place Fellowship

In haying season on the farm, we thought we would die under the blazing summer sun as my brother drove the tractor pulling the clanging hay baler, and I stacked 108 heavy itchy bales in a precise pattern on each wagon.



Our hefty two-gallon jug was wrapped in a coarse burlap bag. We had soaked the bag so that it would transpire in the hot breeze and keep the water cool. With a neat technique I'd learned from an older cousin, I poked my forefinger into the handle, turned the jug onto my bent right elbow, pulled the cork, and with one arm expertly hoisted the spout to my mouth. Even when the temperature soared to 105 degrees, I could count on a long pull of fresh cool water to revive my body and my courage. Once my thirst was quenched, I'd take off my baseball cap and pour a stream onto my hair and down my neck to drench my bare torso before

another hour in the sun. Then we'd pour a little stream for our dog to lap up in mid-air. After an hour of misery we shared a feeling of elation over being alive and growing stronger through what we had worked on together.

Now, forty-five years later, I don't labor under a hot Kansas sun. Rather I have the calling of building community—or more often, repairing community—or more

exactly, loving persons who make up community. I begin the day hoping to get to the necessary work of administration that lays on my desk, and by the end of the day I have often failed to do my work. But I will have listened to any number of persons whose lives seem on the verge of either breaking down or breaking through.

## "SOUNDINGS" of Spring 2001 tells us of a striking analogy which occurred to Sheldon Cooper of BEACON HILL HOUSE:

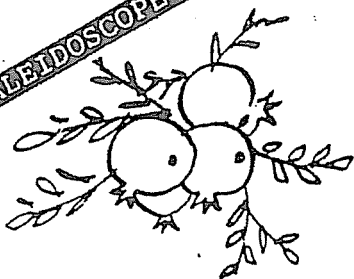
### Shifting Cultural Ground: looking to the earth for stabilizing analogies

Sheldon Cooper -- Beacon Hill House

Having been rattled in Seattle's recent earthquake, natural processes are on my mind. This might explain my sudden attraction to natural models when thinking about my participation in the Beacon Hill Houses' four-year relationship with income sharing and trying to create a more egalitarian culture. It is tempting to delve into the earthquake metaphor, casting our sometimes divided conversations as having fault lines, which are sometimes stuck, building up pressure, then releasing, creating energy, movement, momentary chaos. In some ways this might not be a bad model for some of our more exciting moments. Also tempting is to compare our discussion to a glacier - years of talking and practicing living in an egalitarian framework: how we do it, why we do it, slowly grinding on and on, with its own laboring, unstopping momentum.

Maybe the analogy that most closely captures the dynamic process for me is that of a coast line. The dynamic tension between land and water, the slow constant processes of erosion, the crash of waves on the shore, the rise and fall of the tides and the myriad of creatures that have slowly adapted to life in the inter-tidal zone. Living in an urban FEC community is consciously placing myself in a dynamic transition zone between two worlds; the world of the wider culture and the egalitarian world of our dreams.

Living on the tide line isn't for the faint of heart, or those who need ideological purity. We mix and match between our contradictory worlds, striving to live our dreams, but each holding onto pieces of our wider culture. We draw shifting lines in the sand between the personal and the collective. We want to share, but feel the need to reserve some personal security. We want to be fair, but fair looks different above water than below. We do our best, and in the process we change ourselves as we seek to change the world.



An old backcopy  
of "DOWN TO  
EARTH" (did I  
tell you that I  
miss it terribly?)  
provided us with  
a happy recipe  
and a few  
Wise Thoughts:

## Recipe for a happy morning

Take an extra large mixing bowl,  
A large mixing spoon, the largest you  
have,  
Sprinkle these both with heavenly  
wishes,  
Mix together a multitude of love, hope,  
faith,  
Caring and sharing.  
Stir well, don't leave any ingredients  
out.  
Spread Morning Mix into the largest  
cake time  
In your house. Which was first lavishly  
Sprinkled with sunshine.  
Bake ever so slowly and evenly till  
morning comes.  
Can be eaten in plentiful quantity,  
For it's non-fat based when it  
Comes to our tummies

- 16 -

Be who you are, and  
become what you are  
capable of becoming.

I wondered why someone  
didn't do something,  
until I realised that  
I was someone.

In all history of the universe,  
there has never been  
and never will be, anyone  
else exactly like you.

Remember what  
peace there may  
be in silence.

Desiderata

Let us close with some "Musing on the English Language"  
(source unknown), which was sent to us by our dear friend  
Elisha Tzurgil of Kibbutz Sdeh Boker in the Negev :

Let's face it - English is a crazy language.



There is no egg in eggplant; nor ham in hamburger; neither apple nor pine in pineapple.  
English muffins weren't invented in England or French fries in France.  
Sweetmeats are candies while sweetbreads, which aren't sweet, are meat.  
We take English for granted. But if we explore its paradoxes, we find that quicksand can work  
slowly,  
boxing rings are square,  
and a guinea pig is neither from Guinea nor is it a pig.  
And why is it that writers write but fingers don't fing, grocers don't groce, and hammers don't  
ham?

If a vegetarian eats vegetables, what does a humanitarian eat?

If you wrote a letter, perhaps you bote your tongue?

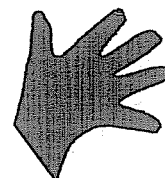
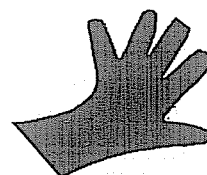
Sometimes I think all the English speakers should be committed to an asylum for the verbally in-  
sane.

In what language do people recite at a play and play at a recital?

Ship by truck and send cargo by ship?

Have noses that run and feet that smell?

Park on driveways and drive on parkways?



English was invented by people, not computers, and it reflects the creativity of the human race  
(which, of course, isn't a race at all). That is why, when the stars are out, they are visible, but when  
the lights are out, they are invisible.

And why, when I wind up my watch, I start it, but when I wind up this essay, I end it.

That's it' folks, as we say here: "Yallah Bye!"

Yours - Yoel Dorkam, Kibbutz Tzuba



# LOST DREAMS, MISSED OPPORTUNITIES

"In the Beginning we, too, attempted to create a world-wide movement of Intentional Communities, but in the course of the years we understood that too many are

(Yoel Darom, CALL No. 19)



Actually, we didn't. If I were to list the greatest **missed opportunities in Kibbutz History**, one would be the limping success of **Woman's Liberation**, another would be the choice the Kibbutzim made to be pragmatic in social terms rather than developing a strongly based **Human Awareness** movement and finally, not being able to see the difference between the original **agricultural** and the later **industrial** settlements which had an eroding influence on **Egalitarian Principles**.

The standard Kibbutz attitude all the years was to regard communes abroad as something not really serious. The American Commune movement was attracting Hippies and social drop-outs by the droves, and only Kibbutz commune researchers like Ya'acov Oved treated the subject seriously.

It is estimated that over a ¼ million young Volunteers visited, stayed and worked in the Kibbutzim from 1967 to 1992 and they were certainly not encouraged to join Kibbutzim. In cases where Volunteers married into a Kibbutz, they were not automatically accepted, and the Kibbutz was often divided on the question of accepting non-Jews and the whole subject of Jewish identity. It also did not occur to most people to assist these visitors to form communes in their own country.

The **International Communes Desk** in Tel Aviv saw its task clearly, in the last twenty years as being one of **Commune Networking Contacts** - through personal connections, semi-official mutual visits,

issuing the **CALL** magazine and holding international **Commune Conferences**. But at no time did the Communes Desk initiate any activity to help start a new commune abroad. The only close example I can think of which evolved from this period was the Co-Housing experiments in Scandinavia, which spread afterwards to the U.S.. Both were started by young people who had been **Kibbutz Volunteers**. I sometimes wonder how things would look if there were sister organizations in other countries, encouraged by the Kibbutz Movement in the 70's and 80's, which could have given it ideological support during the serious crisis we go through and helped the Kibbutzim re-affirm our communal identity.

Now it is all water under the bridge. The few remaining kibbutz communities which survive the **Privatization Process** might have to get-up-and-go to reform a strong commune movement in Israel again, but rising like a phoenix from the ashes and ruins of the present situation is highly unlikely. When the Kibbutz was under attack from the outside world this made it stronger, but **when the Kibbutz finds itself attacked from outside and within, is stands little chance to survive**

There never was anything basically wrong with Kibbutz ideology then or now, and personally I deeply regret seeing the passing of one of the most significant experiments in human endeavor in commune and world history.

**Geoff Bercovich**, Kibbutz Amiad

## ABOUT THE JOYS OF COMMUNAL EDUCATION

To have a child in the commune is great and makes things easier. This is the customary opinion - and right, too. The mother receives many tips and that is important, especially if this is your first child and you are still so inexperienced! The child born in the community has many well-meaning "aunts" who are always ready with useful advice, even if they are asked for it!

I shall give you now a short account of one day in the commune. The weather is good, a bit sunny. Mother puts the child in his pram outside. (All the "aunts" are with mother of the same opinion that fresh air is good for the baby.)

Aunt No.1 : "Take care that the air under the cover will not heat the baby too much, when standing in the sun! It could be suffocating because the cover is so dark!" The mother is easily convinced. She transfers the pram to the shade.

Aunt No. 1 departs. Aunt No. 2 approaches: "Why don't you put your baby in the sun - it's so good for him." This opinion seems also convincing to the young mother and she brings the pram back into the sunshine and leaves it there

Aunt 1 comes back. She decides that the mother is incompetent and moves the pram back into the shade by herself, goes away.

Aunt 2 returns. She decides that mother is insensible and withdraws disapproving.

The mother crosses the room, overhearing the conversation between aunt 3 and aunt 4: "The baby is never carried about. It always lies in his bed or pram." The mother has a bad conscience: her baby cries when she tries to put it in the carrying-cloth but is still too small to sit in a carrying-frame. But he is already too heavy (7 kg!) to be carried for a long time.

A little later mother complains to aunt No. 5 about the difficulty to work (for money for the community and look after



her baby. (Of course mother has to work again: for the modern woman a baby and a profession present no problem as she is not supposed to have her natural sleeping hours!) Just now she is carrying her baby around.

Aunt 5 : You are not supposed to carry him all the time. Put him down, then you'll be able to work!

Professional literature does not help much. One of mother's books "Peaceful Babies, Content Mothers" asserts that the child is not to be overstimulated: no toys, no commotion, the siblings are to play in another part of the flat. The baby has to discover his own body, slowly, to find out about himself. This sounds reasonable, doesn't it?

In another book "Thinking, Learning, Forgetting" she finds a description of the development of a baby's brain, nicely illustrated. In the beginning there are only un-netted brain-cells; after three months many cells have already bound together. And this happens (of course!) by...stimulation. The decision seems to be mother's: An intelligent cry-baby - or a stupid contented baby? And our baby Benjamin? He is - in spite of all - an uncomplicated baby. How nice!

Mother MIA of OekoLea  
Germany

# Aspects of Communal Life

unravelling by Leila Dregger

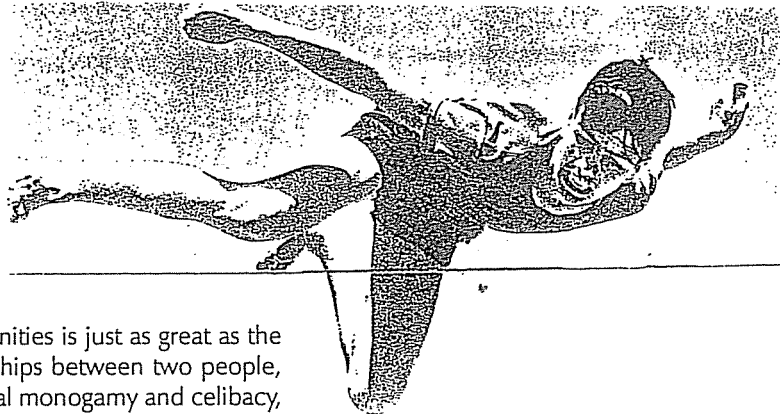
What happens when a group of unrelated people come together to live, work, and learn?

First, there's utter euphoria, a sheer flight of fancy. Everyone gets along with everyone else and the world becomes do-able. Everything seems possible. Every community experiences this.

And then? From humdrum daily life, time-consuming bits and bobs, worries... all the way to power struggles, jealousy, conflicts and separation. Every community experiences this too.

Somewhere in-between they try to find their way - between vision and reality; between concrete utopia and a minimum consensus. Those communities, for which the end of the flight of fancy has not meant a crash landing, which even seem to have figured out ways to take one flight after another - at varying altitudes - usually have found ways to steer around the worst hurdles, or they at least have learned from them.

Are there trends, tips, commonalities, even suggested solutions and magic formulas? We have unravelled these aspects of communal living into ten points. In each the range of experience is considerable.



## Love Relationships

The variety of relationships that take place within communities is just as great as the variety outside of communities. There are stable relationships between two people, temporary marriages, multiple relationships, free love, serial monogamy and celibacy, as well as homosexual and heterosexual relationships.

All in all, communities offer a couple various advantages: they give them a social grounding and can offer them feedback and support during conflicts. Not all emotional and social needs are put onto the partner, meaning that love can remain less burdened.

One particularly sensitive question revolves around how much time a couple spends together versus how much time they spend in the community.

Regarding separations, the community can represent either a chance or a handicap: having one's ex nearby all the time can be extremely painful at first. On the other hand - especially when living in a larger community - after a period of distancing, emotional cooling off and going separate ways, a new contact can grow. Thus within a community, that old melancholy phrase "Let's stay friends" has an even chance of becoming a reality.

There are great differences within communities on the question of to what extent love should be experienced as a private matter or as a communal topic affecting all the members. For the latter type of community it can be an important teaching and research topic to which they may dedicate long group discussions, since for them love and sex are sources of strength and forms of energy which can either revitalise or - if not given proper attention - disintegrate the community. For others this topic is too hot for communal attention and they prefer to discuss such intimate matters among friends.

Many communities view it as a problem when a community member falls in love with someone from the outside. These relationships often produce tensions which can only be resolved when the new flame moves in or the community member moves out.

*eurotopia*

Directory of  
Intentional  
Communities and  
Ecovillages in Europe

Edition 2000/2001

Ölkendorf Sieben Linden, 38486 Poppau,  
GERMANY

# END OF THE DREAM? By Daniel Gavron

The Israeli kibbutz movement is in a state of turmoil. The dream that began in the first decade of the twentieth century, with the establishment of the first kibbutz on the banks of the River Jordan, is disintegrating, and the dreamers are waking up to a harsh reality. The world's most successful commune movement is in disarray, with less than half of its 120,000 members believing that the kibbutz has a future. The vision of a new human being, a just society, a better world, as proclaimed by the prophets of Israel, has gone the way of previous utopian visions. Human nature has triumphed over idealism; ambition has proved stronger than altruism; individuality has vanquished communal responsibility.

Of course, "the end of the kibbutz" has been forecast with confidence regularly since the earliest days of the communes in Palestine. The first time that a kibbutz member made a cup of coffee in his private room instead of drinking with his comrades in the communal dining hall, he was accused of destroying the communal way of life. Similar portentous pronouncements greeted every move toward a more private life for the individual kibbutz member. Personal showers and lavatories, private radio sets, meals taken in the family circle, children sleeping in the parental home, and even the replacing of benches in the dining hall with "individual" chairs—all these were seen at various times as the final betrayal.

It was the success of the kibbutz movement that it defied these gloomy predictions and managed to reinvent itself several times in the nine decades of its existence as a voluntary democratic society, based on common ownership, collective responsibility, and a genuine degree of equality. Having made this point, it has to be said that this time it may be different: the kibbutz is facing its most serious challenge to date, and there is no guarantee that it will survive.

The 267 kibbutzim in Israel vary in size from less than a hundred members to over a thousand. They are situated all over the country from Galilee in the north to the southern Negev desert. Most of them are within the boundaries of the State of Israel, but some exist in the occupied territories. They are religious and secular, atheist and agnostic,

Marxist, liberal, and social democratic. They are populated by immigrants and native-born Israelis, people of European origin, Americans, and those who hail from Asia and Africa. The youngest inhabitants are newborn babies; the oldest, great-grandparents. There are rich kibbutzim and poor kibbutzim. Some are still based on farming, many have tourism and recreational facilities, most have some sort of factory, and a few boast sophisticated high-tech industries.

Although anyone familiar with a kibbutz can still arrive at one and quickly find his or her way around, today's uniformity is superficial. Until recently, one could say that every kibbutz was basically the same. In the past few years kibbutzim have become increasingly different.

This upheaval is deeply disturbing for a majority of kibbutz members. For, although it started out as a revolutionary society aiming to change traditional ways of life and to create new human relationships, the kibbutz became in the ninety years of its existence an extremely conservative society. Radically different from the surrounding society, it was nevertheless set in its ways, conventions, and basic assumptions.



Kibbutz youngsters ...

Life was an almost iron-clad routine. Kibbutz members, more than almost any other people on the planet, knew what they were going to do when they got up in the morning, how they would spend their afternoons and evenings, and how they would observe Friday night and the Sabbath. They knew how their kibbutz would celebrate the Jewish festivals throughout the year: the tradition of Passover, the joy of Independence Day, the solemnity of Memorial Day, the fun of a class bar mitzvah, and the self-conscious drollery of a kibbutz wedding.

Above all the members knew that, whatever its faults, the kibbutz system worked. They could also be confident that their families were secure and that, provided they abided by the rules, the kibbutz would always look after their welfare.

This is no longer the case: the identity between the kibbutz and its members has been fractured. Individual kibbutz members, used to relying on their community, are becoming increasingly responsible for their own future, and in many cases they are ill equipped for the task. The fact that tens of thousands of people who have devoted their lives to a cause are now facing an entirely new situation makes this a moving human story. Some will see it as tragic, others as inevitable; everyone has something to learn from it.

Since the dawn of history, people have aspired to improve their societies. The "Sun State" of Spartacus and the Essene community in the ancient world, the medieval Hutterite communities in Transylvania, and the mostly Christian eighteenth- and nineteenth-century communes in America have been succeeded in our time by alternative societies and communes in Europe and the United States. What has made the kibbutz movement unique is its size and its centrality to the national life of the

Jewish community in Palestine and then of Israel. Where other communes rejected society and retreated from it, the kibbutz embraced society and sought to lead it. The symbiosis between the kibbutz and the surrounding community is what gave it its strength and influence; it also contained the seeds of its destruction. As a vital, organic part of the community, it was not immune from its diseases. It strongly influenced society, but it was influenced in its turn.

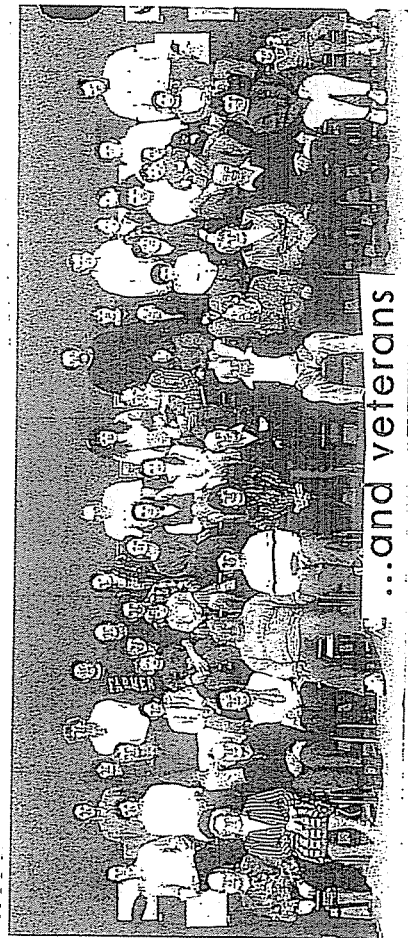
For the first forty years of its existence, from 1910 to about 1950, the kibbutz was respected as an institution and in some measure set the national tone. In addition to being an experimental society, the kibbutz was a vital tool in the implementation of the Zionist dream. It not only settled Jews in Palestine and restored the country's agriculture, but it also aimed to transform the social structure of the Jewish people and to revive Judaism as a way of life rooted in the soil.

Seventy-four percent of kibbutz members now pay for their own electricity, and 60 percent pay for their dining hall meals. In a radical social change, almost 60 percent of dining halls have stopped serving evening meals, and nearly 30 percent now do not offer breakfast. Seventy-five percent of kibbutzim now have pension plans for their members. Three-quarters of the kibbutzim are encouraging their members to work outside the kibbutz, and they often have to be replaced by outsiders.

Although fundamental changes are proceeding more slowly, a serious erosion of the egalitarian principle is taking place. Almost a third of the kibbutzim now have some sort of differential in their members' incomes, although only 6 percent are actually paying salaries. In half of the country's kibbutzim the members are now permitted to purchase private cars, and a third allow members to extend their rooms at their own expense. About half charge their members for recreational activities that used to be "free." The distribution of shares of the kibbutz assets to the members has been widely discussed, but so far it has been implemented in only one kibbutz.

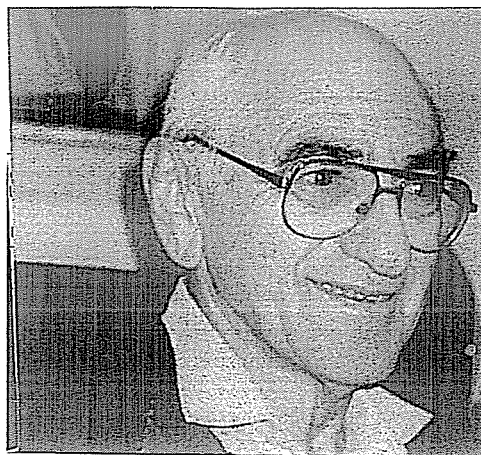
That, in general terms, is where the kibbutz stands today.

From the well-updated, highly recommended book "The Kibbutz, Awakening from Utopia" by DANIRL GAVRON, Rowman & Littlefield Publishers London-New York, 2000





FROM  
THE  
SECRE-  
TARY'S  
DESK



Sol Etzioni  
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Despite the tragic situation in this part of the world, life in community carries on more or less as usual, except for those 8 Kibbutzim who have lost members, sons and daughters! Obviously, I could say much more on the subject, but this is not the time or the place.

\* I have just returned from a most exhilarating event: a gathering of the Kvutzot<sup>\*)</sup> Circle. 96 adults and 25 children, from urban Kibbutzim and post-army communes of youth movement leaders, spent 24 hours, discussing, studying, singing together and getting to know each other - a truly impressive scene. This is but a reflection of a growing interest in non-traditional communal living in Israel.

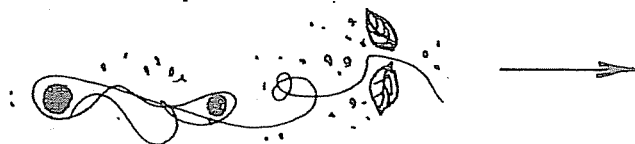
\* Hot off the press is the third handbook of the Hebrew series "Communal Living Around the World". Following America and Europe, it reviews communes in Asia and Australasia, in Tzetze's inimitable style. The fourth and final issue, on the less "extreme" forms of communal life is on its way.

\* Despite the security situation, we are happy to have been "inundated" by overseas visitors from all the communal spectrum: Americans from the Bruderhof and from the

Federation of Egalitarian Communities (FEC), and Europeans from the Catholic Integrierte Gemeinde and from ZEGG. Several members of the two religious movements are doing humanitarian work here in Israel. (For more details see p. 8 )

\* There have been several welcome additions to our Desk. They include young adults involved in the above-mentioned youth movement communes and an active member of the Communal Stream - a body devoted to preserving communal living in Kibbutzim.

\* The Desk is facing serious financial problems. The hard-pressed Kibbutz Movement has cut our budget by 25%, while CALL subscriptions are infinitesimal. So if you have spare cash or know anyone sympathetic who has - you are invited to help out.



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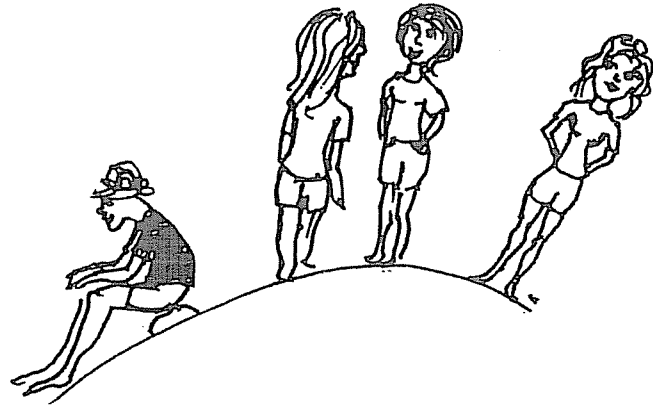
\*) "Kvutza", meaning "group" (plural "Kvutzot"), was the term used for the earlier, smaller, more intimate Kibbutzim

\* If you still haven't seen our website - in English and Hebrew - you really must have a look, at [www.communa.org.il](http://www.communa.org.il) . Comments and questions on it, and on CALL, will be welcome.

Glancing overseas, things seem to be moving there too

\* A new phenomenon is the "Anarchist Communitarian Movement" with its journal and website: [www.anarchistcommunitarian.net/](http://www.anarchistcommunitarian.net/) . Its declared purpose is to facilitate the integration of the anarchist ("libertarian socialist") and the intentional communities ("cooperative living") movements. They see both as "springing from common roots and...working toward similar solutions".

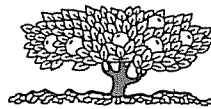
\* Also new is the federation of Egalitarian Communities Rainbow Land Trust, linked with "The Peace Conspiracy", somehow connected with the world-wide Rainbow Family. I don't, as yet, understand what it's all about, but it sounds very interesting.. Try [www.peaceconspiracy.org/](http://www.peaceconspiracy.org/) and enter commUnities.



\* As I write this, Niederkaufungen is planning its 3rd annual gathering to bring together, from all over Germany, people who want to build or live in communities. It is called "Los geht's" (let's start!), about 250 people are expected.

Finally, we really do want to hear from you communitarians. Above all, we are a contacts office and promise to respond to any letter. e-mail or snail-mail. The address is <[solrene@tzora.co.il](mailto:solrene@tzora.co.il)> or Kibbutz Tzora, D.N.Shimshon, Israel 99803.

Maybe you'll pass on this issue of CALL and/or tell others about us!



Yours - SOL



## ZEGG MEMBERS VISIT FRIENDS AND PEACWORKERS IN ISRAEL AND PALESTINE

For four weeks, we - INA and ACHIM from ZEGG - travelled in Israel and the Occupied Territories (West Bank). Our goal was to visit friends in Kibbutzim and learn from their communal experiences and also to participate in an international peace activity of the "Rabbis for Human Rights" and other peace activists.

We want to thank all people we met. We are moved by the hospitality we received both in Kibbutzim (Lotan, Tzora) and at the International Communes Desk with whom we met in the Yad Tabenkin study and research center in Tel-Aviv.

We had many interesting meetings with Palestinians, from which we also learned a lot about the seemingly unsoluble Israeli-Arab conflict.

For the full text (in German) see :

ZEGG-RUNDBRIEF  
Rosa-Luxemburg-Straße 89  
D-14806 Belzig GERMANY

# A bond between Catholics and kibbutzniks

- 24 -

## WHILE UNREST HAS CAUSED

other foreign groups to reduce their presence in Israel or leave altogether, the Katholische Integrierte Gemeinde (Catholic Integrated Communities) has just opened offices here and continues to send young people to study or to work as volunteers in Israeli social welfare institutions.

This reflects its special ties with Israel, which began to develop with the 1965 visit to this country of its initiator, Traudl Wallbrecher. During the Second World War, she and her future husband, Herbert Wallbrecher, belonged to an anti-Nazi German Catholic youth movement and, after the war, argued that the Church should return to its Jewish roots.

After visiting several kibbutzim, Wallbrecher came to the conclusion that communal living, a way of life not unlike that of the early Christians, was possible in the modern world. This, in turn, led to the creation of the Catholic Integrated Communities and its establishment of communes.

In 1995, the first of several meetings took place between the Catholics and a number of kibbutzniks. It was held in Urfeld, Germany. Hence, the joint group subsequently became known as the Urfeld Circle. A further development in this relationship took place recently with the appointment of Dr. Rudolf Pesch—an academic and a journalist—as the resident representative of the Integrated Communities in Israel.



Prof. Dr. Rudolf Pesch

"Our group," Pesch points out, "now has over 1,000 members in its communities, which, while primarily in Germany, also exist in Austria, Italy, Hungary and Tanzania. They are unique by virtue of the fact that residents include both young and old, healthy and sick, laymen and priests. And while members retain their private property, they are deeply devoted to one another and to the community as a whole."

These qualities greatly impressed Yoel Dorkam of Kib-

By NECHEMIA MEYERS

butz Tsuba, who found in the Catholic communes "an extraordinary degree of cooperation and mutual trust. "Indeed," he adds, "I think that members of kibbutzim, which have become considerably less cohesive in recent years, somehow hope that the Integrated Communities will help them regain some of the values they once had themselves."

Dorkam also comments on the fact that "people who belong to the group are deeply attached to their own faith, but don't denigrate others. On the contrary, they seek dialogue with all denominations, and particularly with Jews."

PUBLISHED IN SEVERAL  
U.S. PAPERS

( See also p. )

## ARE YOU READY FOR SOME POETRY?

### When You Love

When you love, though the world is against it  
And you stand, misty-eyed- all alone.  
When you love and forever remember  
The agony and ecstasy you've known.

When your heart and your mind are in conflict  
Over memories bitter and sweet,  
And the touch of his hand and the sound of his voice  
Brings you warmth, gladness - and grief.

When the happiness you once knew has descended  
To the dim hide-away of the past,  
And an aching emptiness fills your being  
For a love that could not last.

Then you too will remember the joy and the pain  
And know: both gladness and sorrow,  
For a love that was born too late  
And a love that has no tomorrow.

—Rena Ellman

*Rena Ellman is a long-standing  
member of Kibbutz Nassar.*

### The Road To Peace

The Road to peace is a long hard road  
Paved with tears and blood and prayers;  
The price of peace is a heavy price  
And one which all the nation shares.  
The dreams for peace are still alive,  
And dreamt by day and darkest night  
The hopes for peace somehow survive  
At times they fall but then arise.

The voice of peace is a still small voice  
Trying hard to be heard  
In a world filled with pain.  
The song to peace has just been born  
And will be sung again and again.

The road to peace winds slowly on  
And down that road we all must go  
And at the end, I do believe,  
Will stand my friend and former foe.

Rena Ellman

# THE GENDERED DIVISION OF LABOR ON KIBBUTZ VATIK

*Sarah K. Chynoweth*

The kibbutz was one of the most radical projects in gender equality of all time. It sought to topple humankind's history of patriarchy and sexism by establishing socialist communes based on strict egalitarian ideals. Although it did not fully realize equality between the sexes, the kibbutz experience serves as a lesson for what approaches in the search for gender equality work, and why others fail. This will allow us to find new approaches to an old problem of gender inequality. In an effort to become a more humane society, gender equality must be an active goal. Moreover, the kibbutz's dynamic structure permits it to be in continuous flux and development. As such, the lessons gained from this analysis can serve to further move the project to new heights in search for gender equality.

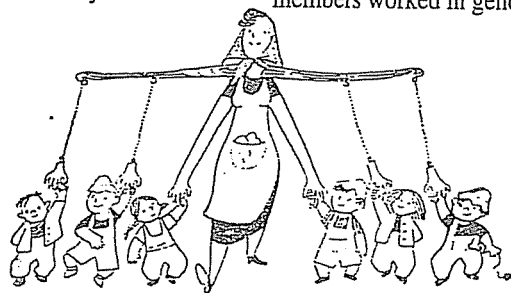
The kibbutz was the embodiment of the Zionist's new organic society, where equality between the sexes would become a reality. Today it is often considered the greatest experiment in the quest for equality between women and men. It did indeed abolish a traditional division of gender roles. Although women's biological ability to bear children could not be altered, the kibbutz ideology challenged the notion that women's child-bearing abilities inherently made them responsible for child-rearing. Thus, the abolition of sex-role differentiation was realized in the rejection of marriage and the establishment of a communal children's house, where the community, not the mothers, would raise the children. Women would become independent members, no longer financially dependent on their husbands for sustenance. Everyone had a job and received the same benefits - food, housing, child-care - regardless of her/his position. Without a monetary system, the problem of differing pay that plagued women in other societies was averted. Everyone had an equal vote, and anyone could run for a political position in the democratic General Assembly. The kibbutz granted women a strict legal equality. However, it did not address sexist attitudes, nor did it attempt to achieve equality in the informal sphere.

The following study is based on field research I conducted on the Israeli *Kibbutz Vatik* (pseudonym) for 3 months and on academic research at Hebrew University in Jerusalem.



## Major findings

The history of women's work on *Kibbutz Vatik* explicitly shows that work has been gendered from its inception. Despite the 'glorious past' myths—the rampant glorification of the first generation of kibbutz members who had supposedly achieved complete gender equality—which riddle kibbutz discourse, women were not granted equal access to the work sphere. Men refused to perform women's work and sought to gain power in the kibbutz by controlling women's choices and glorifying the 'male' work sector. Similarly, I found that 97% of *Vatik's* members worked in gender traditional jobs.



Although historical factors have certainly molded the sexist social and work structures of the kibbutz today, I identified six factors in the social organization of the kibbutz and Israeli society that perpetuate gender inequality. One factor behind this pattern is that women are required to work in the children's house (the equivalent to day care) for four years per child, forcing their participation in the service sector. Unless they wish to pursue child-care as their career goal,

A third factor involves the socialization of kibbutz children through their early work experiences and during their compulsory army service. Girls and boys are channeled into different labor spheres once they begin working at age fourteen. By the time they begin their army service four years later, the youth are essentially semi-skilled workers with specialized knowledge. If they return to the kibbutz after their military service, it is in the best economic interests of the work committee to exploit the teens' skills and abilities by redistributing them into their previous (traditional) work positions. Women's two-year army service also forces them into gendered work roles, being assigned to service jobs, such as education and secretarial work, and being banned from combat. In the kibbutz and the army, young women have limited opportunities to participate in non-traditional, production-oriented jobs.



A fourth agent sustaining the gendered division of labor concerns various forms of social control. Women and men who play into prescribed gender roles are socially commended and reap social benefits, such as high status and pull in the informal decision-making sector. Individuals who challenge those boundaries are often the source of gossip, scorn, and even being ostracized.

A fifth factor is that men reap benefits from the devaluation of women's work because they are interested in maintaining power and their sense of male identity. They maintain a higher status in their work sphere based on the devaluation of the women's work sphere. Furthermore, by creating an 'all boys' club' work atmosphere, men keep women out of non-traditional jobs simultaneously maintaining their sense of 'maleness.'

The status of women in this 'new' rational kibbutz is unclear. If members are to be paid according to the market value of their work, women will not only be relegated to lower status positions through informal means, but also through formal structures. Women would unequivocally earn less money than men. Men control the entire economic sector and hold the most important political posts. The kibbutz's original tenet of the 'liberation of the woman' was grounded in women's economic equality. That is, women would not be financially dependent on men for their livelihood; they could engage in relationships based on interest not monetary need. The 'new' individualistic kibbutz could marginalize women even more than the



Israeli society where women earn 75% of the wage rate of their male counterparts and are highly concentrated in mainly secretarial, teaching, and nursing fields.

Despite the extent of the kibbutz's gender inequalities, I agree with Palgi and Rosner that it is rash to describe the kibbutz as a society where men rule. Nowhere else in the world are women guaranteed full economic equality. Women are members of the kibbutz in their own right, regardless of marital status or occupation. At this point, all members receive the same benefits and receive an equal share of the collective wealth.

*Sarah K. Chynoweth is Director of Research at Oliver Staffing, Inc., New York. Based on original fieldwork conducted in Israel in 1999, this study is a synopsis of a thesis published by New College, the Honors College of Florida and was awarded the University of South Florida's Undergraduate Research Award in the Social Sciences.*

## Kibbutz Trends

Published by Yad Tabenkin

# THE B R U D E R H O F

**Basis** The basis of the Bruderhof, the community movement behind Plough, is Christ's New Testament teachings, in particular those concerning brotherly love and love of enemies, mutual service, nonviolence and the refusal to bear arms, sexual purity, and faithfulness in marriage. Instead of holding assets or property privately, we share everything in common, the way the early Christians did as recorded in the Book of Acts. Each member gives his or her talents, time, and efforts wherever they are needed. Money and possessions are pooled voluntarily, and in turn each member is provided for and cared for. Meals are eaten together, and meetings for fellowship, singing, prayer, or decision making are held several evenings a week.

**Family Life** Though many of our members are single adults, the family is the primary unit of our community. During work hours, babies and young children receive care in our "Children's House" while elementary through junior high students are taught in our own schools. Teens attend public high school, after which they move on to further training, either at an institution of higher learning, or by volunteering or working outside the community. Membership is strictly voluntary, though most young adults eventually return. Disabled and elderly members are a treasured part of our community. Whether participating in the communal work (if only for a few hours a day) or remaining at home, they enrich our life in a vital way.

**Work** We earn our living by manufacturing and selling Community Playthings (classroom furniture and play equipment) and Rifton Equip-

ment for People with Disabilities. Our work is far more than a business venture, however. From washing clothes and dishes to assembling products or caring for children, it is a practical expression of our love for one another.

**History** Founded in 1920, the Bruderhof ("place of brothers") was one of dozens of youth-oriented communes that sprang up in Germany after World War I. Nazi persecution led to resettlement in England; World War II resulted in emigration to South America, and later expansion to the United States. Today there are Bruderhofs in New York, and Pennsylvania (USA), Kent and East Sussex (UK), and New South Wales (Australia).

For more information, or to arrange a visit, call:

US: 1-800-521-8011 or 724-329-1100  
UK: 0800 018 0799 or +44 (0)1580 88 33 44  
AUS: +61 (0)2 6723 2213

Visit us on the web: [www.bruderhof.com](http://www.bruderhof.com)

## Living Community An Introduction to the Bruderhof



Still trying to make sense of the Bruderhof? A concise visual introduction to the life behind Plough books, *Living Community* moves beyond the usual predictable descriptions to offer an inside perspective on who we really are, what makes us tick, and what holds us together.

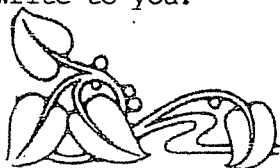
➡ Videocassette, 17 minutes **\$15.00**



To "CALL"  
 International Communes Desk,  
 Yad Tabenkin,  
 Ramat Efal 52960  
 ISRAEL



Your magazine has recently come to us from friends in Ireland. We are a simple-life, ecological, vegetarian, non-religious community which began in London in 1970, moved to Ireland in 1974 and to South America (Colombia) in 1988. We have been living in the forested mountains of this country ever since - until recently the war brought tragedy to us, when my grandson (18) and my daughter's Colombian boyfriend (18) were brutally murdered by decapitation. We had already been made refugees twice in two years, losing all our land, animals and possessions. We are now a semi-ambulant group, doing environmental theatre and making organic gardens wherever we go, whilst also attempting to get some kind of justice for our young lads. We are sending you this note and attached material as in your magazine you ask communes to write to you.



Jenny James  
 Foundress, Atlantis Eco-Commune



## Jenny James of Atlantis

Atlantis began in England in the 1970s as a personal growth/therapy community in which people lived together in 24-hour therapy encounters. Jenny James, one of the leaders of the group, decided to move to Ireland and managed to raise funds to buy a huge old hotel in Burtonport in Donegal. The hotel became a therapy centre, attracting hundreds of visitors from the UK and Ireland. In 1974 members of the community decided to move to Innisfree, a small island, to live a very basic existence and learn about survival. The group lived on the island for 15 years without electricity, cutting turf for fuel. When Ireland joined the EC Jenny became disenchanted, feeling that the country would undergo Europeanisation. So she decided to leave and travelled for a year with her three daughters and two other community members. Eventually Jenny arrived in Colombia. She immediately fell in love with the country and decided to settle there. She bought a 400-acre farm in Tolima in the north of

Colombia, where she was joined by other members of Atlantis, and set up an environmental, organic farming project. The success of this project led to the purchase of another farm (4,000 acres) in the south. This land was in the rainforest area and Atlantis set up pioneering conservation projects which aimed at helping the local people plant a variety of crops and so enable them to move away from the farming of opium for heroin.

Although the local people do not consume heroin, their livelihoods depend upon it. The US Government's plans to send in the army to burn the fields will affect the Colombian peasants very profoundly and Atlantis supporters are adding their voices to public denunciation of the policy, which they feel is so dangerous and misguided.

The worsening political situation in the country resulted in the community having to leave both of their farms. The FARC (the Colombian guerillas who are fighting the

Colombian Government on behalf of the peasants), advised the Atlantis members to move for their own safety. It has now become clear to Jenny and her community that this may have instead been instigated by a renegade group of the FARC who wished to acquire the farm for their own greed. Despite the loss of the two farms that had been established with so much energy and hard work, Jenny set about finding new land to farm where the children of the community might live safely.

Jenny is determined to stay. She released the following statement in her most recent newsletter: 'The irony of our situation will invite disbelief: we have lost two farms and forest reserves and now two cherished young men to maverick FARC commanders. And yet we are thinking of accepting their serious and repeated request to go and help them with drug-crop substitution and organic and ecological agriculture, on the basis of them bringing full justice in our case.'

For more information contact the Atlantis Foundation Action Network on: [afan@hotmail.com](mailto:afan@hotmail.com)

# THE CAMPHILL NETWORK

The Camphill Network was created in the 1940s by a group of Austrian refugees from Nazism who were inspired by the Spiritual Science of Anthroposophy developed by Rudolf Steiner. The Camphill Schools begun by working with mentally handicapped children, and subsequently developed to create communities where mentally handicapped adults worked alongside other people to support themselves. Throughout the world today there are about 100 Camphill Communities in over 20 countries.

The farms and gardens in Camphill Villages are always bio dynamic, producing food of the highest quality while nurturing both soil and wildlife. Generally the organic waste from the kitchens is composted, usually by a village compost set up. Horse transport is quite common, being very efficient and low cost at a village scale. Villages in England have pioneered waste water treatment using ponds, reedbeds and «Flow Form» water cascades. These are now standard in the Norwegian villages, and throughout Camphill worldwide. Buildings, both communal halls and chapels, and the usually large residential houses, are largely constructed out of natural materials, and avoid the use of poisons and plastics as much as possible.

There is a great deal of self sufficiency, we eat home grown, organic food, to a great extent we recycle, compost and treat our own waste, and we attempt to integrate a spiritual world view into our everyday lives. 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.

In many cases in mainstream society, mentally handicapped people are peripheralised and "looked after" and so denied an active and useful role. In the world of Camphill, every person has something to contribute, and feels self-worth even when fetching the milk or laying the table. We strive to create fellowship in our economic life, and a flexible equality into our social sphere. In short, we offer an alternative way of life.



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Have you visited our/your website:  
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