

C.A.L.L.

Communes A+ Large Letter



INTERNATIONAL
COMMUNES DESK



YAD TABENKIN



No. 21

Spring 2003

Dear Readers,

After 10 years of unwavering dedication to editing C.A.L.L., Yoel Darom has decided to hand over the reins to yours truly. His care and devotion to the task of editor is evident when flicking through back copies of our beloved publication. Yoel's support and advice has been invaluable to me through the process of putting together this issue of C.A.L.L. and I know that I will be drawing on his experience again for future issues.

I also want to take this opportunity to thank Sol Etzioni, Joel Dorkam and the rest of the International Communes Desk for their enthusiasm and guidance, and for bestowing on me the responsibility for such a respected publication.

So who am I? Well, my name is Anton Marks and I live in a commune in Northern Israel. My main work is in education and I am also a freelance writer.

If I may, I'd like to tell you a little story: I am originally from England and on a trip last year to see family I decided to pay a visit to the beautiful Redfield Community (of which we have an article on page 4). Dave Darby, member of Redfield, took time out of his busy schedule to show me around the place, including a stroll through the idyllic grounds. On returning to the main building through the grazing pastures, Dave nimbly leapt over an electrified wire and beckoned me to do the same. What transpired next closely resembled a scene from a Buster Keaton movie. My leap was woefully inadequate. My trailing foot caught the wire and with about as much gracefulness as a clumsy clown, ended up face down in the mud. Thanks Dave for being my guide, but more than that, thanks for keeping a straight face!



Well, without further delay, I want to welcome you to the new look C.A.L.L. We have a mixture of the regular columns and brand-new sections; articles on small communes and the positively large; veteran communities and the fledglings; and items on communes and other intentional communities spanning the globe.

I hope you like the new look. We were helped by Jeremy Aron who designed the new cover, and suggestions were gladly received from others on the Desk. If you have any comments or suggestions about this or any future issue of C.A.L.L., please email us on yadtab@inter.net.il

Finally, as you may have noticed, there is now no subscription fee for C.A.L.L. All you have to do in order to receive C.A.L.L. regularly, is copy the form on the back page and post it to our address. **Please add a contribution - as much as you can afford - to help cover our expenses.** Payment may be made by cash (a banknote in a registered letter) or by check (in US dollars or equivalent European currency), payable to International Communes Desk. Address: C.A.L.L., Yad Tabenkin, Ramat Efal, Israel 52960

Enjoy,

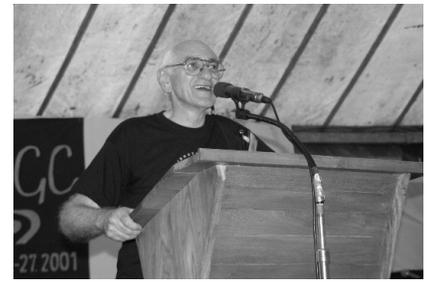
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From the Secretary's Desk



Dear Reader,

No matter if you are a member of a commune, co-housing, a co-op or other kind of intentional community, we are interested in hearing from YOU! What you are doing and thinking, your latest problems - if any! (Note that the word "commune" in our name is there for brevity, not for exclusivity. It covers all forms of communal living.)

Winter in Israel is not severe, so that usually the International Commune Desk does not go into hibernation in that season. However, a unique combination of problems considerably limited our activities. Fortunately, the world of community doesn't only turn on personalities, so there is quite a bit to report.

Around the world:

- The Anarchist Communitarian Network (ACN), in its second year of existence, has undergone changes that have greatly transformed its goals. Interested readers should note the following addresses: <http://www.anarchistcommunitarian.net/> . PO Box 6, Liberty, Tenn. 37095, USA. (See page 24.)

- Very interesting, but not publicized, is a lengthy document about Project ECOTOPOLIS, a comprehensive blueprint for an Ecological, Holistic, and Sustainable Community to be established in Mexico or some other Latin American country. The initiators can be contacted at: Dr. Miguel García Valseca, A.P. 11. Banderilla, Veracruz, México 91300. mgvalseca@ecotopolis.org , mgvalseca@yahoo.com or Dr. Kosta Mathéy, Habsburger Str. 3. Berlin, Germany 10781. kmathey@aol.com , kmathey@web.com

And now a little communal news from Israel:

You will no doubt be pleasantly surprised to hear that, despite all that's going on in this country, new communal groups are forming - quite apart from the urban communes of the youth movement graduates. It is a very spontaneous process.

- A group of well-established adults has organised itself to set up a kind of ecology-minded commune in the desert, taking over the site of a more or less broken-up kibbutz. Yet another group has settled in an old army post in the southern desert to establish an ecological/spiritual ashram community in the spirit of Osho, an Indian guru with an international reputation.

- We have recently been establishing contact with all sorts of existing intentional communities here, all of them more or less spiritual. One is a therapeutic community, similar to Camphill, but for retarded people only Another, in the heart of the country, is a well-established Arab-Jewish community, called (in Hebrew and Arabic) Neve Shalom/Wahat al-Salam (= Oasis of Peace). It has never been simple to run a completely bi-national community, but the present situation is making it far more difficult, of course. Their website is www.nswas.com .

Despite the tense situation, some communitarians still dare to come to the country.

- Heading the list are the members of the German Catholic Integrierte Gemeinde, with their steady stream of visitors. They not only come to Bet Shalmon, their centre near Jerusalem, but also visit kibbutzim and the nearby Arab town of Abu Gosh.

- Dorothy Maclean, a co-founder of Findhorn, and Rosie Turnbull, a long-time member, were here to run workshops on Attuning to Wholeness and Nature. They visited Kibbutz Tzora and it was very interesting to talk to them - despite the fact that I am not a spiritual, meditative type.

- Also here were two members from the Atlantis spiritual commune, founder Jenny James from Colombia, and Mary from Ireland. (See CALL no. 20.) They visited two special kibbutzim, "ecological" Lotan and "anarchistic" Samar, and looked into the sad Israel/Palestine conflict.

That capitalist saying "money makes the world go round" is unfortunately true, even in most communal circles. Despite our increasing expenses, the hard-pressed Kibbutz Movement was not able to slightly increase our modest budget. So, a modest donation from YOU, instead of a subscription to CALL, will be very welcome. And if you know of someone (or some organization) who might be prepared to make a more serious contribution to our activities, do let us know.

I can't sign off without a brief tribute to a sincere friend of communal living, Art Rosenblum, who was killed in a car accident over 6 months ago. Best known for his Aquarian Research Foundation, he was involved in a multitude of good causes. The world is a poorer place without this colorful figure.

So, folks, do let us - and the rest of the world - know what's happening with you, either via solrene@tzora.co.il or Sol Etzioni, Kibbutz Tzora, DN Shimshon, Israel, 99803.

Your faithful and ever hopeful Secretary,
Sol Etzioni



New Environmental Organisation based at Redfield

The environment has always been quite important to most Redfield members. We produce a lot of organic food; we recycle or compost a large proportion of our waste; we plant trees and use wood for heating; we use eco-paints; we use energy-saving light bulbs and plugs, solar hot water, compost toilets, straw-bale buildings, and even a little worm compost bin and biogas digester. Perhaps most importantly though, we minimise the use of resources by sharing kitchen, laundry and other facilities, as well as informally sharing private possessions such as vehicles, tools and various electrical goods. And of course, anyone who's spent any time here will know about the internal recycling system as regards books, music, furniture and clothes.

Phil and I decided that we would like to spread the word about some of the things we get up to here, and help people to incorporate them into their own lives, wherever they live. In April 2001, we registered a non-profit organisation 'Low-Impact Living Initiative' (LILI), to undertake environmental installations, run courses, give school tours and presentations, and publish literature. Our idea was to explain to people: firstly, what various facilities (like solar hot water panels, compost toilets, biodiesel etc.) actually are; secondly, how they benefit the environment; thirdly, how they can build them, buy them, use them and / or maintain them.



So far this year we have been involved mainly in installation work. We have installed a wind generator and solar panel on a school; fixed the greywater recycling for a housing association; mended the photovoltaics for the National Energy Foundation.

We have a programme of courses starting next year, which we are busy promoting at the moment. Accommodation and theory sessions will be in the renovated stable block and practical sessions will be held in the 'gallery' above the stables.

For a subscription of £10 per year, you can become a 'Friend of LILI' and receive a 20% discount on courses and manuals. Visit our website for more information about our courses and other activities.

tel: 01296 714184
email: lili@lowimpact.org
website: www.lowimpact.org



Dave
Redfield News 2001/2002

From Solbyn, Sweden

Hello Shlomo

Solbyn (sun village) was one of the first eco-villages in Sweden, and I would guess amongst the earlier ones globally. It was built in 1987 after a ten year process led by a bunch of middle-aged vegetarians (a rare and persecuted breed in early 80s Sweden!). The actual construction process took place at a time when building prices were very high so unfortunately many of the eco features of the village were rationalised away, although the final result was still pretty radical for that time.

The result is 52 homes that you've no doubt seen on the web page, with a communal building housing a co-operative nursery, communal rooms, laundry, sauna, guest room and a few other rooms. Each apartment has a small allotment of 60-90sqm, there are also hundreds of cherry trees, plums, apples, pears and currant bushes which grow as decorative trees and semi-wild shelter belt. There is a car park at the entrance to the village and otherwise the narrow neo-mediaeval streets are car-free.



The homes vary from 1 bedroom to 4 bedroom apartments, some 2 storey. The buildings are oriented to the south to maximise passive solar gain and heat the glasshouses on the south side in which we can grow grapes and figs and kiwis etc. Most houses have composting toilets, all have a high insulation level and if it means anything to you, I can say that my heating bill for my woodburning stove was about 60? last winter.

We have a communal waste separation system for recycling and our own worm compost for organic waste. All garden waste is also composted. The outdoor space is maintained by residents, through all round work and two common work days each year. We also have one work day for spring cleaning the communal buildings.

The village is owned by HSB, a large Swedish co-operative housing organisation. We have a board of I think 7 people and we have monthly village meetings where about 20 people usually participate. We also have a large number of different "Groups" who do all sorts from organising communal events and activities to the bee group and hen co-op. These are usually very informal groups, although some are a little more structured.

Due to the nature of the place, there are a lot of families here, a lot of single parent families, loads of kids, but also a number of elderly residents, so we are in that respect probably fairly representative. We have an unusually high population of non-Swedes (about 25% of households at last count) with mainly Europeans, but even an Israeli (we have a couple of ex-kibbutzniks here too). We also have an unusually high number of journalists, musicians, teachers, nurses and environmental professionals. We obviously have a higher number of eco-activists than your average housing estate, although one of the interesting features of this place is that people live here cos it's a nice place, not that they're necessarily radical eco-fundamentalists, we only have a small group of those really, although everyone is generally environmentally aware and interested in living a more sustainable lifestyle, environmentally as well as socially.



As to a potential role for us in an international communes organisation I don't quite know in what way we could be involved, but obviously we are interested in promoting sustainable living generally, and sustainabilising kibbutzim could be a fascinating project! We have talked by the way about translating our web page, but as yet it hasn't happened, but that maybe an easy contribution to international info exchange

All the best

Trevor Graham



Psychozial, no. 87, 2002 (German)

This issue of Psychozial, edited by Maria Foelling-Albers and Werner Foelling, is wholly dedicated to "Life on the Kibbutz". It includes six articles which discuss various aspects of life and activity in kibbutz society of recent years:

Michael Nathan, the transition from communal sleeping arrangements to parents' home; Arza Avrahami focuses on orientation and behavior of kibbutz youth, compared with those of youth living in general society; Benyamin Beit Halachmi, collective education and personality development, the outcome of kibbutz experience; Avraham Pavin discusses social stratification in a society of equals; Michal Palgi asks the question: Emancipation of women in a just society? She discusses the case of kibbutz women; Uriel Leviatan discusses ageing in the kibbutz, social institutions, life expectancy and feelings.

The introduction by Maria Foelling-Albers introduces the reader to the development of the kibbutz movement up to recent years, the transition from a very loaded ideological society, especially concerning educational issues, to a society in which adaption to the general society and its values becomes dominant. This issue of Psychozial presents a summing up of the discussed issues and also presents ideas for the future.

Chaim Seeligmann

An Israeli Scholar Visits the Hutterites – Ran Aaronsohn

During August, 2002, for academic purposes, I visited the collective Hutterite settlements (The Hutterian Brethren) in the United States and Canada. This was the last in a series of visits I had made over the last ten years in the framework of field research, funded by the Fulbright Foundation in North America, each encompassing at least ten cooperative settlements. Previous visits took place at the Society of Brothers' communes (known to many Israelis as The Bruderhof), and the Schmiedleut communes, which form the biggest group of the Hutterian Brethren. During my last trip this summer, I visited the Dariusleut and Lehrerleut Hutterite communes in the states of Washington and Montana in the North-west United States and the central Canadian provinces of Saskatchewan and Alberta.

In total, I visited over twenty two communes, some of which were return visits. In approximately half of the communes these were visits of a few hours, while the other visits extended over a period of two to five days. The field research, the focus of the visits, employed a dual method: on the one hand, direct collection of various types of internal material (such as letters, photographs and maps, telephone books and internal advertising materials). On the other hand, this included participant observation, taken in a continuous manner throughout my stay in the communes – beginning with meals in the general dining room, including participation in the various work branches and traveling to neighbouring settlements for work purposes. Furthermore, the research process also included attending community events and participating in personal discussions. It should be emphasized that this research method is most effective, in particular for a study of Hutterite settlements.

The small Bruderhof communities publish an internal newsletter, 'The Plough', in addition there exists an extensive bibliography of writings on the Bruderhof. However, the Hutterites, with 465 communes (!), do not publish a newspaper or brochure for external purposes. Almost no archival, research or current information is available on the Hutterites. The only possibility of visiting their communes is to receive a written invitation from a Hutterite member, and to stay with a family in one of the rooms of the family dwelling.

Hutterite research has become increasingly problematic during the last decade, since members relate with suspicion to academics (following what they describe as "problematic studies" in the past), an accumulation of internal difficulties (as a result of a growing controversy amongst Hutterite members and waves of members leaving the settlements), as well as problems of granting insurance to visitors during their stay (following a very large disability claim submitted by a visitor who had been injured during a visit). This increased Hutterite reticence to visitors in general, and academics in particular.

To my pleasant surprise I not only managed to visit each of the Hutterite groups, but I was also accepted warmly as a visitor at all of them. Exceptional cooperation was extended to me, even from the most introverted communes. One of the reasons for this open attitude, in my opinion, is the deep love of Israel expressed by the Hutterites, which extended to me as a visitor from Israel – the first Israeli, it appears, to have visited them. This attitude perhaps arose from their appreciation of the Kibbutz, and primarily from their religious belief in the Bible, including the Old Testament and the Children of Israel as the Chosen People. The Hutterites are devout Fundamental Christians.

The anticipated result of these visits and the collected findings will be the publication of a book that will explore geographic elements per settlement in terms of commune development in the United States (referring also, of course, to the existing bibliography). This volume will focus on questions such as the character of the constructed landscape and changing functions, the realistic expression of cooperation in daily life, and extending circles of relations with the human surrounding. These factors will be explored in light of long term changes and in comparison with other cooperative movements – including the kibbutz.

Dr. Ran Aaronsohn is a senior lecturer at the Hebrew University in Jerusalem. His main fields of interest include: Historical geography, with emphasis on stages of development and settlement in Israel; rural settlements in the past and present, in particular cooperative settlements throughout the world; the preservation of historical sites and local settlement museums.



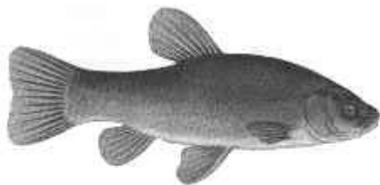
Damanhur, Italy

Update of the multiple activities of this very special commune.

TENCH AT PUNTO VERDE

27/01/03

Work will soon begin on emptying the lakes at Punto down to their chalk base in preparation for the establishment of the fish farm. Research conducted into local methods of ecological farming has resulted in the choice of



Tench for breeding in the lakes. A system of breeding earthworms will be necessary augmented by internally produced cereals to create fish-feed for the semi-intensive farming process.

THE FIRST PLATFORM IN THE TREES

26/01/03



The first platform for the tree house village is now in place in the forest above the Buche. The construction is the result of many experimental attempts to construct bases for future tree houses without using nails or disturbing the balance of the environment. Most of the trees in the forest are too small to support the weight of a house so

alternative solutions have been found by creating a supporting structure of 18 poles. The project to create a new way of living in the 'air' amongst the treetops has provided the group of pioneers with plenty of problems to resolve in innovative ways.

PRIMI PASSI 2003

15/01/03

A new international Primi Passi group has begun this month, which for the first time includes an Italian. The three-week intensive introductory program to Damanhur for English speakers has proven to be such a successful formula that it is now being offered experimentally to Italian speakers. The new group includes a Dutch artist-restorer, and English geologist presently working for the WWF, an Italian businessman interested in Damanhur, a German tourist guide presently living in Sicily, an Austrian musician, member of the Findhorn Community and finally, a fine artist from a community in Canada.

PROPOSALS ON PUBLIC AND PRIVATE TRANSPORT

13/01/03

Uria, the President of Resources, presented an outline last night of plans to reduce national expenditure on transport. Savings of 150,000 Euro are envisaged by reducing the number of Damanhurian privately owned cars by 50, taking into consideration that the average cost on maintaining a car is 3000 Euro a year. The plan proposes creating a service of 4 mini buses with full time drivers covering 70,000 km a year. The service would cover all the main territories, companies and schools. The savings are expected to be in the region of 50,000 Euro a year. Apart from the reduction in pollution the new transport system will encourage new communal rhythms and more socializing, safe transport for the children, shopping trips to nearby towns, a taxi service, car sharing and the establishment of a car rental pool.



Utopia the bolo'bolo way

"bolo'bolo" joins a respectable list of anti-globalist literature and criticism of neo-classical economics that has been recently translated into Hebrew: Naomi Klein's "No Logo: Taking aim at the brand bullies," Guy Debord's "The Society of the Spectacle," and Kalle Lasn's "Culture Jam," among others.

"bolo'bolo," which was first published in 1983, was written by a social activist who took part in the urban revolts in Zurich in 1981 and chose to hide behind the pen-name "p.m." (Swiss colleagues say that his real name is Hans Widmer).

This is an anarchist book that packages together a sharp and critical analysis of contemporary global society in easily accessible language (with emphasis on access for the young), and a guide to social activism that is based on a fantasy of alternative human communities.

The utopia is based on the establishment of small communities, the *bolo* (plural: *bolo'bolo*), of 500 men and women (*ibu*, in the utopian language), that are autonomous and autarkic economically. A *bolo*, then, is a community of 500 ibus. The *kana* is a sub-unit of the *bolo* (a residential commune, a small settlement, a group, a clan). The *fudo* is a city or region where 400 *bolo'bolo* are located. In the *kana* or the *bolo* there are dwellings, workshops and agriculture. Existing structures are used for housing. The *bolo* receives guests without payment. There are barter agreements among *bolo'bolo* and among ibus within the *bolo'bolo*.

The basic principle is a minimum of private property. Every *ibu* has a *taku*, which is a small tin box. The *ibu* is entitled to put anything he wants into it. The world of private property consists of whatever goes into the box. All the rest is public property. The exchange of gifts will be a major economic mechanism, along with storehouses where surpluses will be kept. The *sumi* is the largest geographical unit and it is comprised of about 8,000 *bolo'bolo*.



Cheeky, naïve – and very refreshing, this guide to social activism based on a fantasy of human communities

This book is quite old but only just translated into Hebrew. The English version came out ages ago, but doesn't seem to be well-known. The issuing of the Hebrew translation is a good excuse for publicizing it now! [Sol]

The bolo'bolo will be based on mutual tolerance. Turkish bolo'bolo in Berlin (Kreuzberg), European bolo'bolo in the Congo. There can also be unique ethnic identities: the Irish, the Basques, the Catalans, the Palestinians, the Kurds, the Armenians. There can be bolo'bolo of blind people or bolo'bolo where only radishes are eaten. In the bolo, the ibu receives 2,000 calories a day.

The bolo'bolo eliminate not only private property, but also the state and nationalism. The writer also takes into account deviations from the utopian structure: a bolo of robbers and bandits, free riders, conquests. However, ultimately, in a world that is not based on power or competition, exploitation and robbery do not pay. A large part of industrial production will become superfluous – cars, ammunition, the paving of roads, electrical consumer goods (one large refrigerator or one large washing machine per bolo).

Industry will need a small work force. The bolo'bolo will put at the disposal of the public 10 percent of their working time for needs that go beyond the boundaries of a particular bolo (the building of airplanes for rescue and aid only, minimal electrical appliances). The proximity of the houses to the workshops will allow for alternative sources of energy. In winter, it will not be equally warm everywhere, but people will wear more sweaters, crowd together more, go to bed earlier and eat fatter foods.

Bathing need not be a daily matter. Cleanliness is a bourgeois idea that served the industrial revolution. Bathing and regular changes of clothing are rituals that are derived from the ideology of capitalist society. They do not have a real hygienic function. Moreover, the excessive use of soap and shampoo erodes and ages the skin. Water consumption in the bolo'bolo can decrease considerably. Health services will be cheaper because thanks to the bolo'bolo, which will be based on correct and basic nutrition, many diseases will disappear and there will be no traffic accidents, mass wars and infectious diseases.

And I have forgotten the main thing: Every ibu will have a *nugo*, a golden capsule 0.9 centimeters in diameter that is secured with a combination lock. Inside the capsule there is a substance that causes instant death upon ingestion. Why? Because the ibu is forbidden the excuse that he is obligated to stay alive. According to the author, life from the outset is a fatal mistake and there is no greater horror than not being able to die.

This book could easily be seen as a curiosity and easily dismissed, as it is naïve and full of contradictions. However, the cheeky naivete of this book is to its credit. In the iron cage in which we are imprisoned, in the anarchism in this book that goes for broke, there is something refreshing and seductive. The criticism of globalization and its economic and cultural logic is important, especially in light of the troubling developments that have occurred during the decades since the book was first published.

The author deserves praise for having written this document 20 years ago, at a time when public consciousness was not aware of public debate on these grave implications of the process of globalization.



Practically speaking, the program of "bolo'bolo" is not given to complete implementation, but it can certainly work in small communities that are not completely autarkic. I was once a member of such a cooperative in California. The cooperative had a central accounting system where credit and debit points were listed for individuals for services they gave or received in the community: babysitting services, car-pooling, appliance repairs or the lending and borrowing of books. An overdraft for an extended period leads to the loss of reciprocity in the giving of services. Only recently we have read about the "beads communities" that operate on a similar basis in Kiryat Tivon, Pardes Hannah, Karkur [in Israel] and other places in the world such as Argentina (where they are called "popular councils"), Australia, Canada, Germany, Switzerland and Italy.

Prof. Yehouda Shenav
Ha'aretz, Friday November 22, 2002



From Maple Ridge Bruderhof

I think our biggest news (in a way) is the enthusiasm our 14 & 15 year old children are displaying in the history of social movements throughout the ages. There is a wonderful development as far as we are concerned. (OF course this is helped by enthusiastic teachers who are bringing such things across to them). They have recently made a large display in our dining room which includes 25 frames including many scenes from the Old Testament (Daniel, Moses, Elijah among others) and other spiritual leaders such as Zoroaster and historical leaders such as Alexander the great (not quite sure why he was chosen by one young man). They each have quotes that go with them pointing to the “hidden longing for a future world of brotherhood in every age and culture”.

Every alternate year our children study our Bruderhof/Hutterian history, and each alternative year they study all movements through the Ages. It is a tremendous thing in our education I think. Perhaps that best thing is that they are so enthusiastic about it and interview our older veterans about their lives and searching's for brotherhood via Socialism, Communism etc which eventually led them to join the Bruderhof. Tomorrow they will have a “conference” or 7th & 8th grades at our newest Bruderhof, Bellvale Bruderhof - not far from Kiryas Joel (a Hassidic village about 30 miles south of here). There will be about 100 students and teachers there “camping out” for two days. It is extremely cold weather here now, otherwise they might have hiked along the Appalachian; trail which goes almost through our land there.

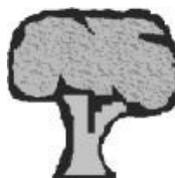
You asked: “One thing isn't clear to me. Is the basic idea behind establishing Danthonia in Australia to get Aussies to join them? Or what? To spread the Bruderhof message?”

Naturally we would love to have people join us and we hope some can learn about our message, but we also feel we want to represent the brotherly life on another continent which is close to other parts of the world who might also be interested. As you may have heard, most visitors to our Bruderhof movement at the moment seem to come from Korea which has many communes of different kinds - mostly ecological groups I think. Do you have any connections to Korea?

Martin and Burgel, mjohnson@bruderhof.com
10 Hellbrook Ln, Ulster Park, NY, 12487

From East Wind

The situation in East Wind is pretty mellow these days. Financially we are doing well thanks to our Nut-Butter business which now operates with two lines: one only for peanut butter, and the other for the rest of the butters - macademia, cashew, almond, tahini in all its variations. Our Hammocks business is slow, but the success of the nut-butter covers it up. The weather is wintery like, as it should be, some days snow and cold close to zero fahrenheit, and the next day sunny and close to 50 Fahrenheit. Last Sunday we celebrated the 51st birthday of an ex-member, Shakti, by attending her sweat-lodge. The weather was nice, and it was very



rejuvenating to dip into the icy creek after the steaming lodge with the fiery irons and stones.

Our current visitors all want to join East Wind. They are about six people and after they join we will once again come close to the maximum capacity of our community - seventy five members. We are planning to build a new shower facility, which will include a laundry, sauna, a massage room, a hot-tub and will look nice as well. It is very exciting since the last communal domestic building happened about eight years ago. It is needless to say, that the labor and laborers will be from the community itself.

The FEC assembly happened about six weeks ago in East Wind, it was fabulous to see all the representatives from the various communities sharing the dream of a more Egalitarian World. Out of the assembly we came with the idea of “salons” - to renovate the vision in our communities we are organizing monthly salons in each community each month dedicated to another topic about the vision that gave birth to our communities, and maintains them. Tomorrow we are going to hold the first salon in East Wind talking about our vision of community - each one of us - whoever comes to the meeting.

On the larger scale, this country is occupied with support and demonstrating against a war on Iraq. The fact that 200,000 demonstrated against war last Sunday was very good, even though I personally don't think it will stop it from happening, it might influence its damage and length.

Thank you for contacting me, It was a pleasure to get to know you and your energy for building community.

Hugs,

Aviva Bezilla, avievahus@yahoo.com

East Wind, HC-3 Box 3370 Tecumseh, MO 65760



The Bruderhof Return to Germany

We have at last bought the first house that our Bruderhof movement started in, in Sannerz, Hessen, Germany. This has been of great encouragement and inspiration to us. It is all very exciting for our whole movement.

A Brief Summary by Ralf Gering:

The Bruderhof started in Sannerz, a small village in the German Rhön mountains, in 1920.

In 1922 they moved to the much larger Rhönbruderhof and eventually, in 1937, they were expelled by the Gestapo (Secret State Police). Then in 1955 the Bruderhof returned to Germany and started the Bruderhof Burg Hohenstein, Fränkische Alb, from where they moved the following year to the Sinnatal Bruderhof in Bad Brückenau, Rhön mountains.

Because of internal problems (the "great crisis") the German Bruderhof was dissolved in 1962. The Bruderhof left Germany the second time.

Then the Bruderhof returned in 1988 to Germany. They started Bruderhof-House "Waldfrieden" and six months later Bruderhof "Michaelshof" in the Westerwald ("Western Forest").

Because of the resistance of a right-wing citizen's group and due to financial problems caused by a split within the Hutterian Brethren Church (from which the Bruderhof was expelled), the community in Germany was disbanded in 1995.

Now the Bruderhof is returning to Germany the third time, exactly to the house where they began to live communally 82 years ago.

MY VISION FOR ZEGG BY CORNELIA

I am deeply concerned with the inner construction and development of ZEGG. We see ZEGG as a training place mainly for ourselves, to be constantly educated and trained. In this sense I will speak about our work for peace, and try to show how work in a community may be executed.

The most important question of ZEGG is this: what social structure is needed to produce love in place of violence, communication in place of competition, trust in place of mistrust, permanence in love in place of fear-of-loss, loneliness and monogamy. This place was bought to investigate these profound questions, needing time and attention, and this is the aim of the ZEGG center for research and study.

Not long ago, we established a planning commission which is busy planning and preparing the required building facilities. Look at our houses, for instance: up till now we have adjusted ourselves to our existing buildings, which are not very friendly to the community. Now we are planning anew: what buildings are to be preserved – or enlarged for more living space; which area is especially fitting for our communal life; do we need more room for our seminaries? Do we want a sacral building, exclusively for meditation, search for God and deepening our relations with the world? We have a building here dedicated to Eros, to sensual encounters, to the sacred sexual. I wish we would have a church as well and hold prayers in community.



For two years now we have been working on our own power-station, to be operated by vegetable oil!

In my opinion, ZEGG is not a spiritual community. But ours is a place where spirituality religion are deeply elaborated and can be lived out fully. The re-connection with the divine forces of the universe are always present in our minds and discussions. And this is an adventure, like free love...

This is the point to come to the subject of our work for peace. The people living here at ZEGG, bind themselves also to work at their inner development. It is important that we, as a community, cultivate our capacity for harmony, for resolving conflicts in a peaceful way. This is a primary condition for our peace work outside, in wider frameworks.

We foster our connections with peace-workers not only here in Germany, but throughout the world. Our foreign relations are especially strong with people from Israel and Palestine. Some of our members plan to visit Israel/Palestine next year to strengthen our contact and to support the peace-movement in the Middle-East... I also plan camps for young people from other crisis regions.



Dear Sol,

Thank you very much for the letter and for sending C.A.L.L. I wish we had a newsletter to send you but we are not yet at that point. Presently we do not even have a desk and just write on books. Our two areas of work now, on top of daily chores are cutting trees to allow more light to reach our fruit trees and gardens and putting up temporary shelters. We have moved our temporary kitchen from the garden center to an escarpment 150m away. We were too much in the mud over there. Here, under the over-hanging rock (limestone) we are dry except during heavy rains when the soil above the escarpment becomes saturated. As we move earth under the escarpment we find 1200 yr old pottery shards and flint knappings. It is comforting to know that others have maybe lived here before.

I've suggested that we promote an undefined community, hold meetings, bring people together, give some community history lessons, and try to form a group that maybe will not seek land until the group is settled on objectives, its membership, its economy, its norms, its rules etc.

We finally have some land in Belize and our banana plants are towering above us. There is some hope that 10 or 20 others, with very similar objectives and lifestyles will join us here and be happy here and the problem of our larger initial labour investment will be solvable. Do you have any advice? Can we follow the example of any other communes? Should we ask that we be paid by newcomers for our labour once they become full members as a sort of balancing investment? And what about our norms and rules? We don't want domestic animals here, we'd like it if we all ate together, we'd like everyone to have equal access to all of the work, we'd like to operate by consensus decision-making. Is it fair that we should make so many rules before others arrive? Do others need to see these rules before arriving to know if an exploration of living here is worth the effort?

When I think of Israel I wonder what you can eat in such a dry place. The fact that the kibbutzim grew out of such a poor agricultural area is very inspirational. We have nothing to complain about in comparison here. We have no frost, no lack of water, no military threat, abundant forest resources, incredible variety in food plants capable of growing here under normal conditions. Plus, Belize is becoming a popular tourist destination for the wealthy nations to the north due to the fact that the language here is English. Do you think any kibbutz idealists would want to spend some months here educating us on how kibbutzim worked, helping us with our work and receiving the same food and housing benefits as us? (We have no income yet, only expenses of about US \$1/day/person). Our living conditions are primitive, our land, mostly in a raw jungle-mountain state. It is always lush and green here. The hillsides are heavy with vegetation and the creeks run with clear water. (Belize's population is only 230,000). It is possible that some of our tropical primitive homesteading knowledge may be of use to an Israeli? I don't know. Perhaps someone in Israel is dreaming of a green, green place and can afford a plane ticket.

I feel very privileged to be having this correspondence with you. Thank you for taking the time to write to us even though we are not a real commune yet.

Sincerely,
Derek

WE AT THE INTERNATIONAL COMMUNES DESK HAVE BEEN APPROACHED BY AN ORGANISATION OF PHILIPPINOS, CALLED UPIMA, WHICH INTENDS TO START UP A KIBBUTZ IN THE PHILIPPINES! THERE ARE NO LESS THAN 7 MILLION WORKING OVERSEAS! (SINCE ALMOST ALL OF THEM ARE ABROAD WITHOUT FAMILIES, THIS REPRESENTS A DIASPORA EQUIVALENT IN SIZE TO THAT OF THE JEWISH PEOPLE!) HERE IN ISRAEL THEY HAVE STARTED AN INTERNATIONAL MOVEMENT, INITIALLY TO PROTECT THEIR RIGHTS AS WORKERS BUT MAINLY TO FURTHER WESTERN DEMOCRACY AND PROGRESS IN THEIR HOMELAND. IT SOUNDS VERY AMBITIOUS, BUT WHO KNOWS?....



Moora Moora is an ecology-g geared intentional community near Healesville, not far from Melbourne.

From Backchat, Moora Moora Community, Australia

Want to be on a Committee?
 Oh give me your pity I'm on a committee
 Which means that from morning to night
 We attend, and amend, and contend and defend
 Without a conclusion in sight.
 We confer and concur, we defer and demur
 And reiterate all of our thoughts.
 We revise the agenda with frequent addenda
 And consider a load of reports.
 We compose and propose, we suppose and oppose
 And the points of procedure are fun.
 But though various notions are brought up as motions,
 There is terribly little gets done.
 We resolve and absolve, but we never dissolve,
 Since it is out of question for us.
 What a shattering pity to end our committee
 Where else could we make such a fuss?





"More Cartoons By" Jonathan Roth © 1997

Our life shall be a celebration !!!

The **Basisgemeinde** (base community) is a Christian community of about 60 people - adults and children, married as well as single people - situated in a little village in northern Germany.

The community started 25 years ago in southern Germany and moved to the buildings of a former children's home in 1983 in order to establish a common work. Since then members and guests of the community live and work within the community. Working together in a loving, brotherly way is an important part of the community's lifewitness. We consider all the different kinds of work as equal in value and importance as they are all service and contribution to a common whole: The production of wooden toys and locomotion auxiliaries for kindergarten in our recently amplified factory, the distribution of our products and those of the Bruderhof communities in whole Germany, the biological farming cooperating with a neighbour farmer, maintenance, administration, kitchen and our own kindergarten.

Especially in a time of increasing unemployment, neoliberal orientation and social disintegration there is a need for alternatives. We believe that everybody has gifts and abilities to share, and that taking part in daily work as an essential part of human life should be possible for all men.

Therefore we welcome everybody willing to share with us according to her/his abilities and needs.

Following the example of the early Christians all members of the community share everything - money and possessions, time, responsibility for children and parents, political engagement...

Basisgemeinde Wulfshagenerhutzen
 24214 Wulfshagenerhutzen
 GERMANY
 Tel. 04346 368000
 Fax. 04346 3680-01

Food For Thought

Passionate, funny, shocking, and ultimately enlightening, Eduardo Galeano's mock lessons for a world run amok are captivating curious readers all over – and convincing them that to make sense of our world of absurd paradoxes and connections, you often need to look at it from the most uncomfortable angle.

The selections below are taken from Galeano's book Upside Down.

Points of View

- *From the point of view of the owl, the bat, the bohemian, and the thief, sunset is time for breakfast.*
- *Rain is bad news for tourists and good news for farmers.*
- *As far as the natives are concerned, it's the tourists who are picturesque.*
- *To the indigenous peoples of the Caribbean, Christopher Columbus, with his plumed cap and red velvet cape, was the biggest parrot they had ever seen.*

Language

In the Victorian Period, one did not speak of trousers in the presence of an unmarried woman. Today, there are certain things one can't say in the face of public opinion:

- *Capitalism wears the stage name "market economy"*
- *Imperialism is called "globalization"*
- *The victims of imperialism are called "developing countries"*
- *Opportunism is called "pragmatism"*
- *The expulsion of poor children from the school system is measured by the "dropout rate"*
- *The right of bosses to lay off workers with neither warning, severance, nor explanation is called "a flexible labor market"*
- *When thieves belong to a good family, they're "kleptomaniacs"*
- *"accidents" are what they call crimes committed by cars*

Religion Class

When I went to Rome for the first time I no longer believed in God, and for me earth was the only heaven and the only hell. But my memory of God the father from my childhood wasn't a bad one, and deep inside I kept a special place for God the son, the rebel of Galilee who defied the imperial city where my Alitalia flight was then landing. Of the Holy Ghost, I confess, not much stayed with me, just a vague recollection of a white dove...As soon as I walked into the Rome airport a huge sign loomed before my eyes. BANK OF THE HOLY GHOST. I was young and it made quite an impression on me that this was what the third member of the Trinity was up to.

The Looking-Glass World

In the world as it is, the looking-glass world, the countries that guard the peace also make and sell the most weapons. The most prestigious banks launder the most drug money and harbor the most stolen cash. The most successful industries are the most poisonous for the planet. And saving the environment is the brilliant endeavor of the very companies that profit from annihilating it. Those who kill the most people in the shortest time win immunity and praise, as do those who destroy the most nature at the lowest cost.

Dusk of a Civilization

No rain, except acid rain. No parks, just parking lots. No partners, only partnerships. Companies instead of nations. Consumers instead of citizens. No people, only audiences. No relations, except public relations. No visions, just televisions. To praise a flower: "It's so perfect, it looks like an artificial one."

The Right to Rave

- *the air shall be cleansed of all poisons except those born of human fears and passions;*
- *in the streets, cars shall be run over by dogs;*
- *people shall not be driven by cars, or programmed by computers, or bought by supermarkets, or watched by televisions;*
- *the TV set shall no longer be the most important member of the family;*
- *people shall work for a living instead of living for work;*
- *in no country shall young men who refuse to go to war go to jail, rather only those who want to make war;*
- *cooks shall not believe that lobsters love to be boiled alive;*
- *historians shall not believe that countries love to be invaded;*
- *politicians shall not believe that the poor love to eat promises;*
- *no one shall be considered a hero or a fool for doing what he believes is right instead of what serves him best;*
- *food shall not be a commodity nor shall communications be a business, because food and communication are human;*
- *no one shall die of hunger, because no one shall die from overeating;*
- *education shall not be the privilege of those who can pay;*
- *the police shall not be the curse of those who cannot pay;*
- *no one shall be taken seriously who can't make fun of himself.*



KALEIDOSCOPE

The Communitarian Scene from all Over and Under
Compiled (and partly translated) by Joel Dorkam



Hi there! I suddenly realize, with a slight shudder, that we are rather late this time – a Spring edition instead of a Winter one – due to some unfinished business of our dear new editor, Anton Marks (absolutely no relation to Karl!). I’m sure we all wish him much success in wearing the big shoes of our former, much experienced and beloved editor Joel Darom, who’s going to introduce Anton to the complex mysteries of editing.

With great sadness we learnt about the passing away of Dik (Richard) Freestun of Australia in October 2002. Dik was the mythological Editor, Printer, Distributor, Treasurer and what not of the review “Down To Earth” – and also wrote many of the items. Regular readers of “Kaleidoscope” will remember that I liked to lift (with his approval, of course) countless succulent tidbits from his Newsletter, which always expressed his spirit of nonviolence and positivism, flavoured with his peculiar kind of humour (remember “To Pee or not to Pee”?) Dik’s death is a great loss to the alternative scene and he will be sorely missed. I only hope he is looking Down to Earth from Up There and chuckling delightedly at the above lines. As a memorial in his honour, I have collected a few citations from the now defunct “Down to Earth”, which deal mostly with the intriguing theme, “How to reach Happiness...easily!”

Are you ready?

I JUST WANT TO BE HAPPY... AND TO HAVE SOME LOVE...

Lifetime after lifetime we’ve been striving for fulfillment, happiness & love. We’ve chased so many goals in the hope of achieving these basic states of being. Many have exhausted the possibilities. Many are disillusioned with the old carrots of career, position, wealth & peer approval. Which leaves a place of hollowness, emptiness & general dissatisfaction. Sometimes this brings on great frustration, depression, even illness. Often a partner is then sought, as the awareness comes that we’re lacking love in our life. That poor partner, if we find one, is supposed to be angelically bestow us with ongoing peace & happiness, to make up for & fill all our dissatisfaction & frustration. No human can be that panacea of perfection. In time our inner unfulfillment rises to the surface, then we blame it on them. Or we simply can’t find the “right partner”, or we do, but we’re not “right enough” for them. Then what? If this sounds familiar, rejoice for you’ve come to what has the potential to be the greatest turning point in your life! Perhaps lifetimes!!!

We’re only motivated to change when we’ve become dissatisfied with where we are. Here’s a SECRET! The nature of the outer world is constant change and duality – good, bad, light, dark, day, night, happy, sad etc. Lasting happiness love & fulfillment from interaction & striving in the world is an illusion. It is this very illusion that’s caused endless suffering & misery across lifetimes as the pendulum of change reliably swings from dark to light, happy to sad, back & forth. In addition the craving for outer wants leaves the craver miserable in their perceived lack. And it’s endless, there’s always something else... Life After Life...

Why are we seeking this state of ongoing happiness, pure fulfillment & bliss of the reality is such an illusion? Because it’s OUR VERY NATURE, the calling of OUR SOUL ESSENCE – KNOW THYSELF! And how do we? BY TURNING INWARDS, THROUGH MEDITATION, we can begin to traverse the inner territory of the depths of our soul, to experience ultimate, ongoing, unending, peace, bliss, happiness & love beyond even the mind’s comprehension. AND SECRET NO 2 – The OUTSIDE is a reflection of the INSIDE; so life’s scenarios fall into place, bringing more harmony & happiness into our everyday experience than we could have dreamed of. And the journey itself becomes a wonderous unfolding that’s fascinating, exciting & more rewarding than anything ever! It is the journey HOME. Worth every step of the way...

Are you ready?



Things to Ponder...

Happiness – we all just want to be happy and we are always putting happiness as something external to ourselves. Happiness is quite a simple process made complicated by what we perceive it to be. Happiness is an inner feeling which is so unique in each of us, nothing external can truly deliver anything that will bring us lasting happiness. Happiness is a state of being, it is something we can choose to experience regardless of the turmoil around us. Of course if we have turmoil inside then there is no room for the happiness. I once attended an astrology lecture delivered by a crazy New Yorker called Michael Lutin. He claimed that we are all afraid to feel happy – just in case we lose it, just in case it doesn’t last. Michael made us laugh but his words were quite true, many of us rob ourselves of some golden moments because of fear. Are you afraid to be happy?

Contributed by Hazel Leung

Like to play games? Some are worth playing, some are not. It’s up to you, really. Here goes with some absolutely free advice:

TOP SECRET

Who was it said:

THE WORLD IS A STAGE and we are all players in this Big Theatre - ? As I am a player in the Great Game of Life, then:
The Games that I DON’T Want To Play, are :

: Greed : Dishonesty : Aggressive Violence : Doubt and Confusion : Ill Health : Shame : Fake Modesty : Vanity : Manic Depression : Hell : Egotistics : Ignorance : Stupidity : Jealousy : Hate : Vengeance : Pain : Sin : Distress : Hunger : Boredom : Frustration : Lonliness : Despair : Rape : Negativity : Disgust : Destruction of Natural Order : Sick : Oppression – inequality : Racism : Sexism : Classism : Grief.

The GAMES that I WANT TO & DO PLAY :

: Loving : Happiness : Pleasure : Health : Sharing : Caring : Joy : Tolerance : Sensuality : Naturalness : Appreciation : Giving : Receiving : Tenderness : Excitement : Relaxation : Hugs : Exercise : Feeling : Tasting : Smelling : Hearing : Seeing : Knowing : Singing : Dancing : Music : Massage : Eating : Fasting : Writing : Reading : Poetry : Art-work : Creativity : Breathing : Swimming : Walking : Running : Tuning-in-to-Nature : Enchantment : Bliss : Talking : Silence : Thanking God : Resting :

What Games do You Play ? Would You Like To Play With Me ?



Inside KOMMUNJA No. 52 of Fall 2002 (published this time by ZORROW of Berlin) we discover several commentaries about the communitarian attitude toward the Israeli-Palestinian conflict. Under the title “The Near East lies very near!” we find a few remarks by Leh:

It’s all so simple and obvious, but just to remind yourself – please list 10 activities you enjoy practicing (and also, make sure to do them frequently!)



“Somehow I don’t know anymore how to go on. I wonder what would actually happen, if the leftist scene wouldn’t judge from the safe distance of thousands of kilometers, and issue more or less smart evaluations – but rather would be involved itself?”

It’s easy to stamp real or supposed Fundamentalism with the imprint of “Anti-Semitism” or “Anti-Islamism”. But does that meet the core of the problem? Direct relations or friendships to Israelis and/or to Palestinians would probably contribute a lot to a more precise understanding of the situation. But whoever disposes of such contacts? To my regret, I don’t. I deem myself like a totally depoliticized monster...”.

In the last issue of “CALL”, No. 20, I found an important (to me) thought, written by an anonymous Israeli kibbutznik:

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, 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 4th 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

Ways to improve your self esteem

- Don’t take yourself so seriously and be able to laugh with others at life and yourself.
- Acknowledge your successes and your accomplishments and give yourself a pat on the back.
- Start enhancing yourself by going to workshops and seminars and invest money in yourself.
- Give yourself permission to be lazy and do the things that you want to do at times.
- Stop putting yourself down and being critical of yourself.
- Allow yourself to accept acknowledgments and compliments and don’t invalidate others positive thoughts and feelings about you.
- Wear clothes that you feel good in.
- Stop comparing yourself with others and see yourself as being of equal worth.
- Try to avoid thoughts that start with “I ought to, I need to, I should do.”
- Start a folder/box and put in all good things that have happened or achievements i.e. any certificates, letters, newspaper clippings, etc., or anything that makes you feel good.
- Focus attention on enjoying the present rather than living in the past or future.
- Start thinking of yourself as self sufficient rather than needing relationships.
- Examine why you feel you need other people in your life.
- See every crisis as an opportunity to learn.
- Do not feel guilty of making mistakes. Get the most out of them, use them as a learning tool.
- Replace your thoughts of being inferior and inadequate. Generate positive thoughts of feelings of love and acceptance.
- List 10 things that you enjoy doing and do them frequently.
- Frequently acknowledge others by telling them that you like and appreciate them especially your family, friends and workmates.

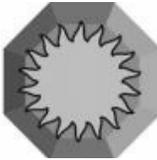


Share Yourself, Receive Others, Have Faith and Walk Tall (wow!) – these are Janis’s recipes to reach Happiness:

*You can make it
Anything you want to,
Make your own reality.
Spin and weave it,
Like a beautiful rich tapestry,
Weaved with golden thread,
Amongst the coloured twine.*

*Compose the tune to dance to,
Create your own tomorrows,
Through words and deeds,
That drift outwards from today's vibrations*

*Write it like a book,
Day by day,
The plot of your dreams,
Becomes tangible,
real and touchable.*



*Believe in miracles,
Trust your instincts,
Stretch that extra inch,
Outstretched hands and minds.*

*Be happy with reactions,
Because you are alive,
You feel,
And to feel is to be living.*

*So make your pictures colourful,
Uninhibited splendour.
As may textures and the widest variations possible,
Within the theme of you.
For you are your own miracle,
And that is exactly perfect.*

*Don't fear endings,
Rather welcome beginnings,
Be true to yourself.
Play, work, smile, and dance,
Rhythm is life.*

*Share yourself,
Receive others,
Bring joy,
Bring healing hands,
Be sure and Steadfast.*

*Have faith,
Be Blessed,
Walk Tall....*

Janis



But Scully prefers to take a different approach, from the wondering perspective of the Wise Old bird:

Once there was a wise old bird, who liked to listen to things to be heard,
Of a gentling breeze, a rustling grass, and he dreamt of things that might come to pass,
Of brothers and sisters who all lived as one,
And bosses and foreman, well shit, there were none,
And no-one was hungry and no-one was poor,
And no-one had policemen come knock on their door,
And no-body cared for the colour of skin,
Or asked you strange questions of where you had been.
Of folks who would help you, help pass the time,
Who'd say "Here share this", and not say "That's mine."
And all folks were happy, of troubles t'was none,
Of religion, no problems, t'were no Gods but one,
And He was a good one, no problems at all,
But somewhere, somehow, mankind took a fall.
They started to lie, they started to cheat,
The primary object was others to beat.
"Let's poison and squander, and make all things dead,
Your thoughts of conserving, well, put them to bed."
And old Mother Earth, well, she shook her head,
You mongrels, you bastards, you make me see red.
But no-one would listen, her warnings in vain,
"Our characters' unblemished", (but only in name)
And still the old owl quietly sat on his branch,
And what he did see, well, it did make him blanch,
How brothers and sisters could not live as one,
Of all man's endeavors, t'was few geared for fun,
And he wondered how simple that life could well be,
Oh, to be happy and sincere and free,
He wondered and wished for that happy day,
He thrice shook his head and then flew away!



SCULLY

ToBiase has long been looking for plenty of people who like to live the same way that he does and play the same games. Maybe you can help him find them....

ACCEPTING AND APPRECIATING
TOTAL LIVING EXPERIENCE

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

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

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

ToBase



Yes, we do have a choice! Here come some additional suggestions to achieve JOY step by step – and who’s in a hurry, anyway?

TOLERANCE BY DEGREES

To what degree is each one of us ready and willing to learn TOLERANCE? Living communally means HARMONY with other people – yet it is continually being PROVED that there are LIMITS to each individual’s tolerance for/of each other’s personality traits &/or preconditioned habits.

We can access/read Psychology Study Notebooks on this subject, until we are conversant with every word, AND THEN when faced with PRACTICAL situations, still either BLOW UP in anger OR: RETREAT into depression. Living with people who have observable potential to expand our individual tolerance levels, seems like a good experience, until the stress/pressure limits build up too much. Then it can become tough to STAY COOL. It can be released in many ways. We HAVE a CHOICE. There ARE methods for both CONTROLLED TOLERANCE and STRESS RELEASE.

The ANSWER?

The ANSWER comes in three forms:

1. Avoidance – keep clear of stressful situations. Ask the question, “Am I in the right community for me? Can I move/change to a different group?”
2. External experience – finding user-friendly ways to compassionately assist those around us into changing habit patterns which are damaging to the Group’s mental health.
3. Internal experience – changing the Self by seeking and experiencing Meditative and Personal Growth Workshops/Courses, which are tried and proved for effectiveness.

The resultant Feeling of Freedom from emotional negativity and stress release is enough in itself for incentive to experiment AND THEN, being aware that LIVING COMMUNALLY requires enhanced tolerance levels with deep compassion, is even more motivation.

The CHOICE is OURS for developing a deep-seated reliable JOY of Healthful Living with compatible people.

The DAMANHUR (Italy) newsletter provides a few glimpses of what it means to be part of “The Spiritual People”, going through a New Renaissance process, searching for deeper comprehension:



The Spiritual People

In 1986, 10 years after its foundation, the citizens of Damanhur realized that they were no longer satisfied with simply living together and creating a new society. There was something missing, something that would create a deeper union more able to grow and become stronger through time, something that would unite the plane of life to that of death and again to life. These were intense moments, days and nights of searching for the correct formula, the correct logical leap, a deeper comprehension. And finally they found a question that was able to unite the hearts and the minds in a common rhythm: ‘What is my desire?’. Every individual wanted to recognize themselves as an aware part of something greater in order to create a reality that embraced everybody’s dreams and emotions. An entity that would be a living reservoir of thought and energy. From that point on the People of Damanhur was born: a collective entity born out of human, spiritual, social and emotional union. To be part of the People means to share its ideals, culture and art; to create in the world an environment that is a true reflection of your own vision.

from “Shalom Connections” No. 3 of Fall 2002, we take this heart-warming little story about building up a warm family:

**Getting Acquainted
Meet the Lockies**

Tim Lockie

Church of the Sojourners

We are pretty boring folks, and apologize at the start of this for being the blurb in the newsletter that you’ll feel guilty if you don’t read, and bored if you do. It would be great if something wild and crazy (or even interesting) had happened to us worth reading, but it didn’t. In fact Jenny and I tried to invent some so that we’d have something interesting to write about, but we’re so boring that we couldn’t even think of interesting lies (“remember when we almost saw a bear...” nothing interesting).

We finally realized that we could just be boring, it’s worked so far, and it’s free. So here we are. I fell madly in love with Jenny in the summer of 1996 during the six-week internship program that Sojourners has each summer. In short order she reciprocated, and we married two years later (seemed long at the time).

It wasn’t an easy time being married with George, Jenny’s five-year-old basset hound. Jenny had lived for three years with George before I showed up and the role of Step-Pet/Owner was a new one for both of us and took some getting used to. He was used to taking walks whenever he could talk Jenny into them (somewhere on the order of eleven per day) and sleeping on the bed with Jenny. The first days of our mixed household were fraught with challenging conversations.

“Grrr,” George would say to me which, when translated means “You’re not my real owner.”

“Grrr,” I would respond which meant, “Grrr.”



Eventually we found our equilibrium, which was some combination of George not sleeping on the bed while I was in it, and acting like he listened to me, while I started taking him on walks at his leisurely pace (leisurely like a glacier’s pace).

Jenny and I got along swimmingly; we never said anything cross to each other and tried our hardest to out-serve each other, but the second week was harder. We lived in Montana, where I was born and raised, for the first year of our marriage, before moving to Church of the Sojourners in 1999.

The transition to San Francisco was not as bad as I had expected, due to the support of the Sojourners, and I enrolled in school while Jenny started teaching in a 1st grade Spanish-bilingual classroom. I meant to study counseling, but accidentally got a B.A. in Economics and a minor in Business Administration instead.



The “Leaves of Twin Oaks” no. 97 of Summer 2002 carry the proud news of the beginnings of the third generation of Oakers – and, so they declare, they are not going to stop!

*Three Generations of Twin Oakers:
a piece of shameless self-promotion from the editor*

Last issue detailed the birth of Willow Star Falcon to Hawina Falcon, Paxus Calta, and Sky Blue. What we didn't mention was that Willow's birth heralds the second time three generations of a family have lived at Twin Oaks. While I currently live here, Shandin Rudesill, my half-brother, lived here for several years, both as a child, and as an adult between '93 and '96. Our father Dale Rudesill and mothers Gini Rudesill and Jay Blue (now Jay Boyd) lived here in the late Seventies.

The first 3 generation legacy was founder Kat Kinkade, her daughter Josie Kinkade, and granddaughter Lee Ann Kinkade.

For me, that Twin Oaks has aged to the point that this is possible is an amazing thing. It also makes me think that we must

be doing something right that the values and ideals on which we have chosen to base our lives have been successfully passed down.

Today I was talking with a woman who was amazed how much easier it is to find information on communal living than just 10 years ago. It makes me think that the Communities Movement, whose beginnings are found back in the Sixties counter-culture, took hold but after a time lost the excitement and feeling of adventure that initially carried it. Now that communities like Twin Oaks have been around long enough to seem creditable, it seems that people are starting to take notice again.

If you've been to Twin Oaks and are reading this editorial, you have probably been exposed to the magic of this place. We're making that

magic more and more contagious. We're not going to stop at 3 generations.



Shandin, Dale, Sky and baby Willow

Reading the Belgian “La Poudrière News” of Autumn 2002, I felt the need to bring this bit of wisdom, out of a book by Christian Bobin – on the occasion of the death of a Poudrière member:

“The tree is standing in front of the house, a giant in the autumn light. You are inside the house, near the window with your back to it. You won't turn around to make sure it's still there. You never can know about your beloved ones: you fail to look at them for an instant and the next moment they have disappeared or faded out.

Even trees have their escapes, their treacherous moods. But this one you trust, you rely on it's enlightening presence. This tree is one of your recent friends. You recognize your friends by them knowing when you need to be alone, by their lighting up your solitude without interrupting it. Now, that is how you recognize a friendship between a man and a woman, with a tree like this one – gigantic and modest”.

And Vanni adds some thoughts of his own, a recommendation:

.... “Whoever says ‘progress’ is saying ‘taking risks’. There is no research, test or innovation – without risking failure. Let's forget concerns and anxieties, let's disengage from the comfort of certainties and the pillory of habits (habits that don't befit us!). Let's continue on our way boldly, with ever fresh and amazed outlooks on ourselves, on others, on human beings.... Let's carry on opening up, trusting and assuming solidarity”.

And allow me to dedicate this cute little piece to our new editor Anton; and to all editors of newsletters wheresoever, with our best TYPO-wishes. And let's hear from you!

**THAT TYPOGRAPHICAL ERROR
IT Will Happen!**

The typographical error is a slippery thing and sly.
You can hunt till you are dizzy, but it somehow will get by
Till the forms are off the presses. It is strange how it sleeps;
It shrinks down in a corner, and it never stirs or peeps.
That typographical error, too small for human eyes
Till the ink is on the paper, when it grows to mountain size.
The boss just stares with horror, then he grabs his hair and groans;
The copy reader drops his head upon his hands and moans,
The remainder of the issue may be clean as clean can be,
But that typographical error is the only thing you see.
(Author unknown)

NOTE: We reprint this anonymous poem, with permission, from a book published by the University of Oklahoma Press in 1962, *The House of Beadle and Adams*, volume III, by Albert Johannsen. The periodical *Antiquarian Bookman* reprinted it from that book on November 19, 1962, making an error in the process, an erroneous period after “too small for human eyes.” *The Harvard Librarian*, a newsletter, reprinted it from *Antiquarian Bookman* in December 1962, repeating the erroneous period and making a new typographical error, “stars” for “stares” in the line beginning “The boss”.

**Last but not least, a bothersome little remark
(just personally):**

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

Shalom

Joel Dorkam



Chaim Seeligmann - 90 Years Young

Ganas, New York

As the Secretary of the International Communes Desk, I have "received" a number of messages on this auspicious occasion:

To the longest-living member of the International Communes Desk, from the longest-living communal body in the world, we wish you long life.

The Hutterites

The kibbutzniks in the New World greet you, the ultimate communitarian in the Old World.

Twin Oaks, East Wind
and the rest of the FCC

Congratulations! You would feel even better if you lived, as we do, with your head hanging downwards.

Riverside, Down Under, New Zealand

Having been a member of the International Communes Desk for so long, no wonder you are an expert in our field.

Anarchist Communitarian Network:

Why don't you try our life style? Come to our summer youth camp.
ZEGG

Dear Comrade,
You're doing a great job spreading anarchy in the Middle East. Don't hurry to join us.

Proudhon, Bakunin and Kropotkin

With much affection and appreciation,

Sol

Chaim is a member of Kibbutz Givat Brenner (since 1936). He is a research fellow and lecturer at the Kibbutz Movement's Yad Tabenkin Institute and at Seminar Efal having previously lectured in Germany where he was awarded his Ph.D. His recent research has concentrated on anarchism, in particular G. Landauer and B. Lazare. His book, on the educational activities of the highschool teachers in the Weimar Republic, was published in Germany. Has had various articles, on historical and educational topics, published in both Israel and in Germany. He has recently updated a book (in German) about the kibbutz.

After over 20 years of being a community, most of what happens here continues, including our daily planning sessions, our feedback learning approach to problem solving, our same businesses of selling used furniture, clothing and household goods, and so forth.

There is one change, which is that many of the founding members who have put many hard years of work into building and maintaining the community have decided they need some time for "sabbatical".

One of the founders, Mildred Gordon, and another member of the community Dave, her husband, have moved to an apartment in Brooklyn so she can focus on writing a book on Feedback Learning practice and theory. Being over 80, she's decided to retire from the rest of her work.

Another member, Katie, who managed one of our stores for 18 years, has gone to Florida for the winter. Bruno, another founder, is on an in-house sabbatical from leading the construction, maintenance and renovation work, and George, another founder is also retired from managing our finances.

All these people are still very involved with the community, just thinking about work changes they want to institute. Of course, we've needed replacements, but our community has grown quite large - over 90 people at the present time, and ready, able and willing hands have come to join us.

We'd love to correspond with you, host visitors, etc.

Please keep in touch,

Susan <ganas@well.com>





In our new section, “Kibbutz Shorts”, we discover what’s new on the Kibbutz in an update from around Israel.

Translated by Ribi Kalifon, Kibbutz Tzuba

Building on Members

A new building project is rising out of the ground in Kibbutz Meggido. 20 new apartments are being built to accommodate those who had left the kibbutz, but want to re-join, and others who just like the scenic area. All the new occupants will be members of the kibbutz and will pay for their apartment as an entrance fee to the kibbutz. Another 80 houses will follow. At a later stage, the kibbutz intends to register the houses in the occupant’s name: a process which is planned for all members. Overall cost of the project will be 12 million dollars.

Kibbutz as an Educational Project

Starting a new kibbutz and living in it for only one week, is a popular high-school seminar program for twelve-graders in religious kibbutz, Kvutzat Yavne. In a few empty buildings on the school-grounds, the students set up a kitchen, dining room and sleeping compartments, living a communal life according to their own set of rules, and working in nearby factories. A lively discussion erupted when, at the end of their work-period, some students were handed a present by their employer: to whom does this belong, me personally or the kibbutz as a whole?

A Ray of Hope for Peace in the Middle East

Middle Eastern youths take a courageous step towards promotion of peace. The Israeli leftwing Hashomer Hatza’ir movement (“Young Guards”) and the Association for Independent Youth of Palestine and the Arabic Youth Movement met for a full week in Europe to discuss the operational plan for 2003: a peace-camp with 150 youths, courses for youth-leaders, a joint news-letter, a joint internet-site are just some of the items on the itinerary. Schoolbags will be donated to Palestinian children as a humanitarian gesture. Participants on both sides declared themselves committed to promoting the peace amongst their populations. The meetings in Europe find place under the auspices of the European socialist “Falcon” organization. (The senior leaders of Hashomer Hatza’ir are kibbutz members.)

Kibbutz Movement Website - Impressive Results

The web page of the Kibbutz Movement is amongst the 40 highest-ranking web sites, chosen by the most popular Israeli daily newspaper. Go to www.kibbutz.org.il and see for yourselves! Unfortunately for most of our readers, it’s almost all in Hebrew – so far.

Organic Agriculture

Ilan Eshel was chosen as the new Secretary General of the Israeli Organic Agricultural Organization. Eshel, a member of Kibbutz Sha’ar Hagolan, has been working in the Ministry of Agriculture since 1978 in a variety of capacities, and will now make it his business to promote and improve all aspects of organic agriculture: increase in sales on the local and export markets, supervision over organic crops and stressing the contribution of organic agriculture to our environment and health.



The Schreiber family

The cast: Nitai (41), Liora (39), Nitzan and Shaked (twin girls, 12), Tal (7), Alon (5). The Shreibers live in an “urban kibbutz” – a form of settlement invented in Jerusalem in the 1970’s. Their kibbutz, called Migvan, is actually one closed street with two rows of houses built in a uniform style. The street, called Shaked, does not look anything like a kibbutz, but resembles a suburban community. The homes are two-storey affairs with a bit of land and a fashionable beige exterior, set on a brick road. However, there is one unusual feature: Between the houses is a large public structure that houses a common dining room in which lunch is served every day. During the week the structure is the scene of ramified social and administrative activity, and on Fridays the members gather there to welcome the Sabbath in their own way. The 14 houses along the street are home to 14 families. Each family has a house and each house has a mortgage that every family has taken out personally.

The house: Two-story, 120 square meters, on a lot of 300 square meters (attached to another home). The ground floor contains a living room, kitchen and three bedrooms, while upstairs are the parents’ quarters, a den and a balcony.

Cost: \$147,000 (two years ago).

Private and collective: The Shreiber house is registered in the names of Nitai and Liora, but all the rest of their property – salaries, car, office – is held collectively.

Why an urban kibbutz: “We wanted to be plugged into the Israeli society”.

What the members do: They are engaged in two areas of activity: They run social projects in Sderot and in another development town in the region, Netivot, within the framework of a not-for-profit association called Gevanim (rehabilitation of the physically and mentally disabled, protected housing for the latter); and they run a high-tech company.

Funding of the social projects: The government, the Joint Distribution Committee and the French-based Sacta-Rashi Foundation.

Livelihood and occupations: Nitai, who is a graduate of the Kibbutz Nirim high school (“I have a lifesaver’s certificate”), initiated and established the Gevanim association in 1987 and is its manager. Liora, a social worker by training, does accounting for the association.

The food: Vegetarian.

Mourning routine: Nitai and Liora get up at 5:45 A.M. and walk through the fields until 6:30 A.M. When they get back they wake the kids.

Breakfast (“quick”) is wafer cookies (vaflim) and tea. The girls leave at 7:10 A.M., Alon a bit later. Nitai goes to meetings, Liora crosses the road to her job in Gevanim’s offices, in the dining room building.

Lunch: In the communal dining room.

Menu: Chicken, schnitzel, rice, vegetables, salads.

Supper: At home. Usually an omelet and salad (“everyone when he feels like it”).

Friday evening: In the dining room, with Kiddush blessings (including: “Before we begin the Sabbath meal, let us bless the challah and say: ‘Blessed is he who brings forth bread from the ground’”).

God: Nitai does not believe (“though I believe in a ‘world beyond’”). Liora doesn’t believe (“But that’s what we talk about in our morning walks”).

Additional occupation: Every Sunday Nitai travels to Kfar Sava to attend a “workshop of awareness through movement,” to connect with his feelings – “When I was 35 I was at the height of rustiness.” Then, by means of proper nutrition, physical activity and the

workshop, I came out of it.” Liora is a partner in this, “but only with the food part.”

Principles of nutrition: Vegetables, fruits, goat’s cheese, whole-wheat bread, whole rice, fish. They don’t spend time cooking or baking; they make salads and stir-fry vegetables.

Dreams: Nitai would be happy to find time to pursue his hobbies – sculpting and drumming. Liora dreams of peace and of settlement in the Negev, Shaked would want to live in nature, Nitzan thinks

about living in a city with big malls (“I heard they have that in Canada”). Shaked doesn’t think she could live abroad.

Attitude of Sderot residents: It depends. One group “appreciates us,” for a second group “the word ‘kibbutznik’ is highly charged,” and the rest are new immigrants. What else about the second group? Nitai – “Until the 1980’s there were a great many conflicts between the kibbutzim in the area and Sderot, and that’s one of the reasons we came here.”

The place

Sderot – A development town in the northern Negev, close to the Gaza Strip, population 23,000 named for the row (sdera in Hebrew, plural: sderot) of eucalyptus trees along Highway 232 that the first settlers planted. The town had its beginnings in 1951 as a transit camp for new immigrants; it was officially recognized as a city in 1996. Its population is mainly of North African origin, along with new immigrants from the former Soviet Union, most of whom are from the Caucasus and Bukhara.





The Danthonia Bruderhof lies near Inverell, known locally as "Sapphire City," and is the marketplace of the tablelands. A small, friendly town with a population of about 10,000, Inverell has several museums. Fossicking, or (private) mining for sapphires, is practiced in the locality along with farming. It is situated in New South Wales, some 450 km north of Sydney, near the Queensland border.

In 1999 a delegation from Bruderhof communities in Britain and the United States travelled to Australia to investigate the possibility of establishing a Bruderhof community "down under." These four Bruderhof representatives were happily taken aback by the enthusiastic and friendly reception they received from all levels of government, local business groups, and citizens - our first introduction to Australian hospitality.

Why is the Bruderhof in Australia?

The Bruderhof is an international community movement that has always been willing to venture into new countries where we feel welcome. We were attracted to Australia and to the Inverell area for many different reasons, not least of which was the warm-hearted invitation we received from many local and state officials, as well as Inverell residents. Other reasons included the renowned beauty of the Australian landscape, the stable government, the intellectual and religious freedoms the country affords, the child-friendly environment, and the possibility of expansion.

Why did you choose to locate in Inverell?

Thirteen properties in Queensland and New South Wales were considered. The properties of Danthonia and Shanta Clare were determined most suitable for a Bruderhof. Factors considered included: access to a major road (Glen Innes Highway), proximity of a university (Armidale), a rural setting suitable for farming, proximity of a town or population center with medical facilities. The majority of Inverell's citizens proved very welcoming and friendly, and this also influenced our decision.

With the support of the NSW Department of State and Rural Development and the local Inverell Shire, the Bruderhof purchased these two properties in March 1999. That May, Danthonia Bruderhof was officially founded.

We continue to appreciate the help, advice, and warmth of the people of Australia, both our local neighbors and our government officials.

Do Bruderhof children go to school?

Children occupy an important place within the "family" of our community. We teach our children of the lower school grades at home; after eighth grade, they attend public high school. Currently we have two students enrolled at Inverell High School, and one of our five-year-olds spends a day each week at a local day care.

We are in the process of purchasing the Newstead property, which lies adjacent to Danthonia. Newstead, an historic farm, made famous by Tom Roberts and his paint brush, will considerably increase our agricultural capabilities. A well-maintained property, its buildings are in good condition and its water supply sufficient. The Newstead purchase is a step toward our plans for the future, which include diverse agricultural pursuits, with olive growing and fish farming among the possibilities.

We do recognize the historical importance of the Newstead property and are aware of its two historical buildings: the old woolshed, which inspired Roberts's painting "The Golden Fleece - Shearing at Newstead," and the old homestead. It is our intention to care for these buildings and make them more accessible to the public.

We are now around 65 people living here at Danthonia. We also purchased a large property across the road called Newstead and some of us live there.

This last year the New South Wales State government granted us permission to build a community of 400 people at Danthonia. That was a hard fought victory that took us almost 3 years to attain.

We are happy for any contact with you. Please feel free to e-mail me at: rgauger@bruderhof.com.au or write me at: Danthonia, Glen Innes Road, Inverell NSW 2360 Australia.



Randy Gauger





Twin Oaks: An American Kibbutz? by Brian



When I first heard the name “Twin Oaks” about 7 years ago I filed this piece of information in the back of my mind along with about 10 billion other items and there it stayed until a year ago.

From 1989 until June of 2001 I had been a member and resident of Kibbutz Ketura in the southern Arava region of Israel. My experience with Kibbutz life started in 1984 when I lived at another kibbutz in Israel in order to study Hebrew in a program called an “Ulpan.” I was very impressed by and attracted to the collective lifestyle and so some years later, when I was at one of those big decision-making points in life, decided to follow this path and become a member of Ketura. Though family matters prompted me to relocate to the US last year I wanted to see if I could continue living in a community. I contacted Twin Oaks in October, I participated in the Visitor’s Program, and here I am today 4 months into my membership.

There are great similarities and differences between Twin Oaks and the “Kibbutz.” Twin Oaks, like Ketura, is an egalitarian community where all the members share income and other major resources. This is the foundation of all such communities. A major difference in the allocation of resources, however, is the housing situation. Though the units are very small in comparison to the “outside,” on the Kibbutz, each member/family has their own self-contained unit, complete with bathroom and cooking facilities. Many more people on the Kibbutz tend to eat their dinner meal at home rather than in the central dining room. On the kibbutz, any money earned through outside work goes into the collective treasury. No options such as UE or OPP exist. Members with outside resources, which can be used off the Kibbutz, thus have the ability to engage in activities that may be out of reach to others. Although at Twin Oaks members can have families pay for certain things while they are away, everyone here does have the potential to earn extra money. Likewise, the Kibbutz gives its members 28 days vacation per year, while at Twin Oaks no limit is set. In general, Twin Oaks affords its members much more flexibility and options for income earning/vacation.

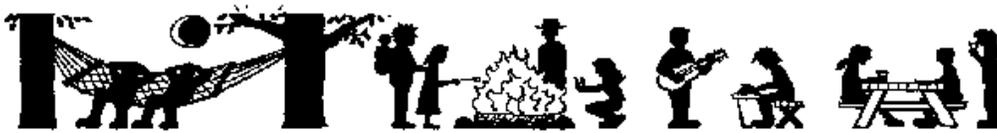
Organizationally, at both communities, each member has an equal vote and can influence decisions on a wide range of issues. One becomes as active in community life and decision-making as one wants to be. At the kibbutz, there are several committees that meet regularly to discuss and decide on certain issues within their domain such as health, culture/recreation, work, “manpower,” and economics. There is also the Secretariat that meets once a week and whose members include the major decision-makers within the Kibbutz plus some members-at-large. These are the Secretary, Treasurer, and Economics Planner. Some issues can be decided at the committee level, others at the Secretariat level, and still others only by the General Membership Assembly. This might seem more structured than at Twin Oaks. At Twin Oaks, community meetings are more places for discussion rather than decision, and it seems that the planners have more influence over the issues at hand than their “counterparts” on the Kibbutz. However, it is easier here, I believe, for a decision to be “overridden” than it is at Ketura. At both communities, decisions can take a long time to be made.

Perhaps the main area of difference between Twin Oaks and Kibbutzim in general, and Ketura in particular, is at a deeper level. Whereas Twin Oaks sees itself as not being part of the “mainstream” society, the Kibbutz Movement has been at the forefront of Israeli society since its inception. At its beginning it was seen as the leading social/economic influence of the pre-state and post state-periods. Many leading figures were members of the Kibbutz movement or closely associated with it. David Ben-Gurion (first Prime Minister), Moshe Dayan (leading military and political figure), Ehud Barak (former prime minister) are the most notable. Kibbutz youth were members of the officer corps of the Israel Defense Forces. The Kibbutz movement identified closely with the State and the Zionist idea, though there have been times of disagreement. In contrast, Twin Oaks and the community movement is not even a marginal influence within the US mainstream. There is also no identification with mainstream political/economic and social/cultural systems. As Israeli mainstream society has undergone extreme and radical changes over the course of the last several years, the Kibbutz movement in general has tried to keep pace. Internal dynamics and structures are changing rapidly, lest the movement and individual collectives find themselves totally out of touch with new developments. Today the Kibbutz Movement is finding itself at a potential crossroads. As the majority of kibbutzim attempt to “go with the flow”, others are attempting to preserve old ideals such as equal pay for all work, restrictions on private capital and property, and an emphasis on communal activities and lifestyles. This may result in another schism within the movement and may only further weaken it.

I would encourage anyone from Twin Oaks or other communities to visit a Kibbutz and likewise encourage any Kibbutz members to visit an FEC community while in North America. A few people on this end are working on some type of exchange program between the FEC and the Kibbutz Movement. An exchange of people, ideas and energy can give a great boost to the concept of community and perhaps have a greater influence on society. Please feel free to contact me should you have any questions or comments.

I feel it would not be way off the mark to say that Twin Oaks can indeed be described as an American Kibbutz. The similarities between the two far outweigh the differences. Both models have positive messages to transmit to society, and it is up to the members of each community to insure that this is done.





NOT A LIBERAL

They say that I am a radical.
 If I am a radical
 then I am not a liberal.
 The future will be different
 if we make the present different.
 But to make the present different
 one must give up old tricks
 and start to play new tricks.
 But to give up old tricks
 and start to play new tricks
 one must be a fanatic.
 Liberals are so liberal about
 everything
 that they refuse to be fanatical
 about anything.
 And not being able to be fanatical
 about anything,
 liberals cannot be liberators.
 They can only be liberals.
 Liberals refuse to be
 religious, philosophical or economic
 fanatics
 and consent to be
 the worst kind of fanatics,
 liberal fanatics.

NOT A CONSERVATIVE

If I am a radical,
 then I am not a conservative.
 Conservatives try to believe
 that things are good enough
 to be let alone.
 But things are not good enough
 to be let alone.
 Conservatives try to believe
 that the world is getting better
 every day in every way.
 The world is getting worse
 every day in every way
 because the world is upside down.
 When conservatives and radicals
 will come to an understanding
 they will take the upside down
 and they will put it right side up.

By Peter Maurin, from "The Catholic Worker".

A RADICAL CHANGE

The order of the day
 is to talk about the social order.
 Conservatives would like
 to keep it from changing
 but they don't know how.
 Liberals try to patch it
 and call it a New Deal.
 Socialists want a change,
 but a gradual change.
 Communists want a change,
 an immediate change,
 but a Socialist change.
 Communists in Russia
 do not build Communism,
 they build Socialism.
 Communists want to pass
 from capitalism to Socialism
 and from Socialism to Communism.
 I want a change,
 and a radical change.
 I want a change
 from an acquisitive society
 to a functional society,
 from a society of go-getters
 to a society of go-givers.



"... I REALIZED THAT THE ONLY POSSIBILITY IS TO BEHAVE AT A LOWER OR HIGHER LEVEL OF MATURITY IN ONENESS OR COOPERATION.

COMPETITION IS A LOWER FORM OF COOPERATION - IT IS ONLY POSSIBLE IF WE BOTH AGREE SOMETHING IS IMPORTANT ENOUGH TO COMPETE OVER. COMPROMISE IS A HIGHER FORM. AGREEMENT IS AN EVEN HIGHER LEVEL OF MATURITY OF COOPERATION. CO-CREATION IS HIGHER STILL. THESE ARE ALL FORMS OF COOPERATION WHICH IS FUNDAMENTAL IN NATURE (ABOUT THIS THERE IS NO CHOICE; THERE IS ONLY THE CHOICE TO ACT IN MORE MATURE OR LESS MATURE ALIGNMENT WITH IT)."

TERRY MOLLNER, THE FOUNDER OF TRUSTEESHIP INSTITUTE, A GROUP WHICH MAINLY CONSULTS TO FIRMS CONVERTING TO EMPLOYEE OWNERSHIP BASED ON THE MONDRAGON MODEL.

From Magic - 381 Oxford Ave, Palo Alto, CA 94306

We're on a good track these days. We're enjoying parenting, continuing to work on the renovation, hosting a growing number of interns and visitors, and finding ways to improve our public service activities. We celebrated the solstice with a bicycle ride to the ocean, which is about 40 kilometers from us, on the other side of a 2km mountain pass. Riding that distance with a child on the back of the bicycle was quite a workout.

At Magic we wonder often how to honor our connections to other people, other life, and more, without embracing one or another of the dogmas that so often are embedded in "spiritual" traditions. We're enjoying our explorations, and seeking to find kernels of value in diverse sources.

I'm actually unsurprised that new communal groups are forming in Israel. I think that people everywhere are destined to recognize that the fragmentation and isolation of modern society are maladaptive and destructive. Similarly, I'm unsurprised that some of the groups are finding guidance in ecological methods and principles. These are the means by which we discover and find harmony with the immutable patterns in nature that both support and limit our lives.

With love and appreciation,
 David Schrom - magic@ecomagic.org





larger community itself. Descaling addresses the issue of pluralism and the problems it creates as well as not forcing a minority within a community to follow the desires of the majority of the community.

Why Intentional Communities People Should Support Anarchism - An Overview by An-ok

Anarchism may be all good and well in the philosophical sense, and maybe even in the broad sociological sense, but how can it help actual real life intentional communities? In many ways this question is identical to the question "How can consensus help intentional communities?". And in many ways the answer is the same, namely, to enable members of an intentional community to have a direct participatory say in the management of community affairs, to ensure that nobody is being coerced into supporting something that they do not want to support and to strive to eliminate coercion of community members in general.

There are multiple cross-overs between the consensus model of decision-making and organization and the anarchist model, so many over-laps that quite a few anarchists view the consensus process to be an anarchist process, and explicitly advocate for the consensus process. Also, a considerable number of anarchist organizations operate using the consensus process. With this being the case, it would be useful for communitarians interested in seeing how anarchism relates to intentional communities to study the consensus process more in-depth.

However, there are also a number of ways outside the consensus process in which anarchism can aid intentional communities. One of these ways is the principle of free association, that is, allowing people to associate or disassociate with whomever they choose to and not force anyone to be around people whom they do not want to be around. This could potentially result in the creation of very selective communities, but the effect of such selectivity would be a greater sense of peace of mind and security in one's home.

Another anarchist principle that can be beneficial for intentional communities is that of mutual aid, aka: people helping each other out and looking out for and supporting each other. Mutual aid in community provides an increased sense of community and enables individual community members to accomplish things which they could not do on their own.

The anarchist principle of decentralization can also benefit intentional communities by increasing efficiency and convenience through having having the information, resources, power, etc closer to you instead of having to go to a centralized location. Decentralization also can make a community less vulnerable because if one location is made unavailable, there will still be other locations where the things in question can be obtained.

Another anarchist principle is that of organizing on a small scale and having these organizations federate with each other to form larger organizations. I see this as a principle which can help small communities by finding support through federating with other communities. I also see this as helping large intentional communities by descaling into smaller more manageable groups within the

The anarchist principle of non-coercion can be very useful for both the psychological well-being and peace of mind of the individual community members, as well as improving the quality and health of interpersonal relations within a community. Coercion often puts an individual in a defensive state of mind, eliminates trust of others as well as compromising an individual's sense of self-esteem and self-efficacy. The coerced individual subsequently becomes more secretive, withdrawn and vengeful. Breaking the cycle of coercion could go a long way towards making these attributes less pronounced.

An anarchist principle which I see as being beneficial to the growth of the intentional communities movement is the anarchist belief of the right to secession. This could enable and encourage groups within a community to secede and go start their own intentional community. This can eventually aid in the diversity of communities within the intentional communities movement.

Often-times people wonder why certain conflicts and dysfunctional behaviors exist, and I see the anarchist analysis as being beneficial in both understanding this and over-coming it.

The anarchist analysis also helps to put in perspective the relations between intentional communities and society and social change. Many people live in intentional communities because of some theory, explicit or inexplicit, that cooperative living can make a contribution towards positive social change. An anarchist analysis could clearly spell out what factors and forces are maintaining the established order and work against social change, what other factors and forces are working for social change in various ways, and what interests are at stake for both sides. Anarchist analysis can aid in one obtaining a more comprehensive understanding of the issues at hand and can lift one's reasoning out of vague theorizing and abstract conceptualization.

The issue of philosophical and political consistency also is at stake when considering the relations between anarchism and intentional communities people. This is because most intentional communities people are leftists of some sort and

believe in social justice. The anarchist analysis demonstrates how capitalism is fundamentally exploitative, oppressive and class-based. The anarchist analysis also demonstrates how the State is fundamentally violent, intrusive, alienating and divisive. With all this taken into account, the anarchist analysis shows that if one is truly in favor of social justice, one would be an anarchist too.

Another value of most intentional communities people is that of pacifism or non-violence. Most intentional communities in fact have a "no violence" policy, which makes sense when considering the nature of community relations. Anarchism points out the fundamental violence of capitalism and the State and how the State and capitalism are dependent upon violence - wars, militaries, poverty, police forces, security guards and prisons. Anarchism also points out that if one wants to be truly consistent in a non-violent approach, one would be against the organized and institutionalized forms of violence which exist within capitalism and the State.



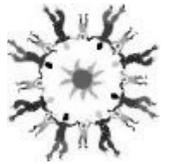
Huehuecoyotl: An ecological village in Morelos, Mexico



By Holger Hieronimi

Huehuecoyotl means “The Old Coyote” in Nahuatl. It is an ecovillage and intentional community, located between the arms of the beautiful and majestic mountains of Sierra del Tepozteco, close to the town of Santo Domingo Ocotitlán. It was founded in 1982 by a group of artists and social activists, who in previous years, traveled the world with their small theater company.

Huehuecoyotl Ecovillage is the project of a group of people of various nationalities dedicated to model a lifestyle based on ecology, the arts and true democracy. We aspire to physical, emotional and spiritual health for a group of families and individuals living together within the framework of a model ecovillage. There are 14 dwellings in Huehuecoyotl. In many of them, eco-construction techniques such as adobe, strawbales and cob were experimented with successfully. Huehuecoyotl lacks natural water sources for eight months a year; therefore much attention has been paid to rainwater harvesting, storing and efficient water use. After 19 years, the inhabitants have achieved relative self-sustainability in regards to the water supply year-round.



Huehuecoyotl is a place for meeting, education and learning for its residents, as well as for its countless visitors. It has a communal space, the “theater”, which has staged numerous events. For many years, Huehuecoyotl has been known for its multicultural arts, music, festival, concerts and ceremonies. In recent years, Permaculture, holistic health and group processes (consensus decision-making and conflict resolution techniques) have also been integrated into the repertoire of activities. Members and residents offer guided village tours, photography and audiovisuals, music, dance, lessons and performances, architecture, video recording and editing, handcrafts, poetry, floral therapy and integral health, group facilitation, permaculture and sustainable systems training and consulting, garden designing, ecotourism...

In 1997, a Permaculture project that includes a communal vegetable garden, erosion control and soil recovery systems, and two solar powered ecological houses with grey and sewage water treatment and recycling systems was started.

Huehuecoyotl Ecovillage is part of the Global Ecovillage Network (GEN) and the Ecovillage Network of the Americas (ENA). Many of its members travel frequently to other countries and continents, learning and

exchanging experiences. They have contact with many projects and initiatives and actively support the creation of ecovillages in Mexico and around the world. In 1996 the “Caravana Arcoiris para la Paz” (Rainbow Peace Caravan) started its journey from Huehuecoyotl with the purpose of discovering and networking ecovillages in the south of the American continent, including sustainable indigenous communities as well as “new” eco-communities formed from the 60’s onwards. This “Caravana” is presently in Ecuador after having traveled thousands of kilometers in four years, meeting every step of the way with hundreds of communities, towns, villages and projects that strive for an ecological, economical, social and spiritual sustainability. There are at present approximately 25 residents in Huehuecoyotl, including children, teenagers and various friends – people living on a fixed income that spend from a week to several months here.

Huehuecoyotl has space to host guests and workshops for groups of 10 to 30 people. If you wish to visit us, we ask you to get in touch with us beforehand. Emails: huehue@laneta.apc.org and tierramor@laneta.apc.org

And, come ready to contribute with your work or money to cover the expenses of your stay.



Freedom for the Wolves is Death for the Pack

Nachman Gilboa

The Communal Trend, initiated in 1990, is composed of 27 kibbutzim that follow the values of communal solidarity and oppose changes leading to differential salary arrangements. Communities from all the Kibbutz Movements have joined The Communal Trend which eventually merged with Always Kibbutz. An additional 100 kibbutzim that have not yet introduced differential salaries, have joined this core group. Recognized as a department of the Kibbutz Movement, The Communal Trend headquarters are located at the movement offices in Efal. Activities include publication of a regular newsletter; workshops, lectures and study programs.

Over the last few years, those demanding change in the direction of the kibbutz argue for more independence of the individual and freedom from institutional ties. Those supporting The Communal Trend claim that rewarding an individual's work creates inequality, and does not recognize the value of the individual.

Yaacov Gadish (Kibbutz Yavneh) and Ido Aloni (Kibbutz Yotvata), executive members of The Communal Trend, discuss the transition between the classical and the differential kibbutz.

Yaacov Gadish: “An individualist thinks that as the autonomy of the individual grows, freedom is increased. Quantitatively, perhaps he is right, however, the value of the individual's independence may collide with the independence of others. As a result the value of equality is affected, according to Sir Joshua Berlin: *Absolute freedom for the wolves, is death for the pack.*



“Some philosophers have conceptualized the doctrine of altruism perhaps to the point of absurdity. According to the sages, there are two elements: one is positive, *love your neighbor as yourself*, and the other negative, *do not do to others what is abhorrent to you*. Therefore, the subject of degree is essential when discussing human nature. The individual does not live alone. According to the Rambam (Rabbi Moshe ben Maimon), the individual is a “political creature.” Therefore, if the rope is pulled, the strongest wins. It won't be possible to connect two ropes into a longer one without each person giving up his end.

“In the kibbutz movement matters are more complex. The moment the delicate balance between the opposing values is violated, each individual begins pulling the rope in his direction and ‘leaders’ regard their subjects not according to their contribution to society, but rather according to their loyalty. Therefore, under the guise of autonomy and independence, dependency is created that also includes signs of servitude.

“The kibbutz was not born yesterday; what is and what isn't are both products of the collective effort of two or three generations. Biologically, the drop out rate of the younger generation is greater than the strength of the older generations, and can appear brutal, perhaps similar to ‘eskimo-zation’ of the kibbutz society, leaving the elderly to their fate. Is this called freedom?



“Anyone with a social sense must rise up against these changes, since they are accompanied by illusions and enticement. The changes threaten those who are weak and exhausted, who are no longer able to contribute to the egalitarian society in which they believed and are unable to build a nation based on pure Zionist ideals. Not always with impressive economic success, so what! In the

egalitarian society, distribution is more or less equal, and in the post-egalitarian society, they want to distribute on a differential basis when there is less to go around.



“The right of an individual, including a kibbutz member, is to freely choose the type of life he wants to lead. Many in Israel have experienced the kibbutz life, have found it doesn’t suit them and left, still respecting the idea. There is no doubt that many more people left the kibbutz than those who have remained there. A society aspiring to equality will not be destroyed by those who do not want it, and who are determined to realize their dissatisfaction in the kibbutz. Perhaps this is a way of removing the yoke of freedom from those who want to continue this very special social creation, because where will they go?”

Does the Kibbutz Movement’s expansion of the definition of ‘kibbutz’ negate the right of The Communal Trend to follow their ideals? What is your opinion?

“If we take as an example the subject of redefinition, today there are 26 classifications of communal organization, and there is no reason why there should not be 27. The determination to change the definition of kibbutz, rather than add other defining features is pathetic, since no one has the right (not even the majority) to take something that belongs to someone else. If someone thinks that by hiding behind the definition of ‘kibbutz’ as it is today, he will not pay taxes required by law, that is, he will receive a differential salary and pay a collective tax, he simply does not know what he is talking about. He is similar to someone hiding behind a felled bush. Even though I am not a lawmaker, I know that decisions today are based on the essence of the matter, not according to empty definitions.”



Do you consider leaving the confinement of the existing movement frameworks in favor of the right of The Communal Trend to define its own identity?

“I think the issue should not be forced. I believe that it will only be a few years before the differential kibbutzim become independent communities (at best), since assignment of property titles includes sale of property and rights of inheritance. No authority can, over time, classify residents according to social principles that have not been formally recognized (See High Court Judgment Katzir). Whoever wants to remain a kibbutz will, in any case, do so.”

*

Ido Aloni: “During our Youth Movement activities, we read Eric Fromm’s *Escape from Freedom* and tried to understand the significance of the individual’s life in a capitalistic society in which the individual willingly flees from freedom of thought, and even more important, runs away from the necessity of decision-making. Making decisions is the very soul of democracy, not only a privilege in a free-democratic society but also part of an individual’s obligations, conditional to the healthy functioning of a democratic society.



“From the time I arrived in the kibbutz, I found myself questioning our friend Eric Fromm, wondering if, as a kibbutz member, he would have written *Escape from Freedom*. In my opinion, the difficult and more challenging part in the life of the kibbutzim is the need to accept the decisions of others and act accordingly. I don’t see this as an escape from freedom, but rather the willingness to accept decisions: an agreement to accept the decisions of others while others accept your decisions.

Those initiating change in the kibbutz speak openly about the recreation of the kibbutz member – as free, proud and responsible for his destiny (particularly economically); a real success in Fromm’s terms.

“And I, comparing the kibbutz members of today with those of 20 or 30 years ago, find it hard to distinguish the new type of kibbutz member created by the current changes. As the new member experiences freedom and release from the decision-making ties of committees and people in management roles, he shows less interest and pride in the system, less convinced that it is worthwhile living in this type of society.”

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